

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter.

[Editor and Proprietor,

Vol. XVI.—No. 18.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, APRIL 30, 1869.

Whole No. 798.

## ALBION HOUSE.

APRIL 23, 1868.

### NEW GOODS,

PER STEAMSHIP "DORIAN,"

FROM GLASGOW,

AND "UNITED KINGDOM,"

FROM LIVERPOOL.

### NOW OPENING,

A LARGE AND WELL-SELECTED

STOCK OF

NEW AND FASHIONABLE

## GOODS.

DIRECT FROM THE MANUFACTURERS.

### FANCY

AND

### STAPLE DRY GOODS,

TO WHICH

WE RESPECTFULLY INVITE

THE

ATTENTION OF PURCHASERS,

## JOHN THOMAS.

Fredericton, April 30, 1869

## FALL GOODS.

October, 1868.

## THOMAS LOGAN,

Successor to

SHERATON & Co.,

IS DAILY RECEIVING HIS STOCK OF

### NEW GOODS,

COMPRISING A

General Assortment

OF

### DRY GOODS,

CONSISTING OF

### DRESS GOODS,

Shawls and Sacques,

FLANNELS,

### Blankets,

Prints, Osnaburgs,

### TICKING.

### COTTON WARPS,

And every description of

Cotton and Woolen Goods.

VELVETS, RIBBONS,

### GLOVES & HOSIERY!

See, See, See.

Wholesale and Retail.

THOMAS LOGAN,

Queen Street.

Fredericton, October 23, 1868.

## The Intelligencer.

### HUNGARY.

For the Christian church, desiring to vitalize and convert the nations by the living, quickening truths of the Gospel, Hungary presents a mission field unsurpassed in interest and importance by any other perhaps in the world.

No part of the Protestant Christian church has fought so valiantly for the truth or defended and preserved it under such great difficulties, and in the midst of such terrible and long continued persecutions, as the Hungarian Church. For many centuries previous to the Reformation, she had three powerful enemies with which she was in conflict—Mahomedanism, the Greek Church, and the Church of Rome; and at the time Luther appeared, Germany was slumbering in the embrace of Rome, Hungary with Bohemia and Moravia were full of spiritual life and vigor, and when the doctrines of Huss were brought into Hungary it was found that the same doctrines had been for centuries the inheritance of the Hungarian Church. But to maintain this inheritance she ever fought like a champion and suffered like a martyr. And when by the peace of Westphalia, the Protestants of Germany were able, with the exception of Silesia, to enjoy complete civil and religious liberty, the Austrian Empire was little affected, and the Hungarians, Bohemians, and Moravians suffered on, and have continued thus to do more or less to the present.

It is this champion, the old Hungarian Church, that is now shown of her strength, and like the man fallen among thieves, needs help from the Good Samaritan. The Protestant church of other lands ought not to forget the Hungarian Church in this her time of need, the old heroic defender of the pure Gospel, standing for a thousand years a mighty tower of defence upon the eastern frontier of Protestant Christendom. The universal Christian Church needs Hungary to-day with her old fire and heroism. The Church needs a champion just in the position where God in His providence has located the Hungarian Church. A living, spiritual church, hero, would influence Mahomedanism and the Greek Church of Greece and Servia on the South, and of Russia on the North. This church too, as an evangelizing agency is needed for Austria. Let Hungary be vitalized and evangelized anew, and a strategic point, of the highest importance, is gained in establishing Christ's Kingdom, inferior to no other that can be found among the nations.

Politically, civilly, and religiously, it can with truth be said that Hungary is destined to play a most important part in the future of the Austrian Empire. The public press of the capital of this Empire has acknowledged this truth. The living, moulding forces are to come, in great part, from Hungary; hence, if Hungary can become a truly spiritual Protestant country, Austria will ere long become the same. And in my opinion, the realization of this latter ought not to be regarded by the Christian Church as a thing improbable. I fully believe that great Empire will yet be a Protestant land in its entire length and breadth.

Evangelizing the Austrian Empire is a practicable enterprise, as much so as constructing a railroad to the Pacific, or tunnelling the Alps; and if the Christian Church had the enterprise and wisdom of the children of this world, it would be done. If, for example, three effective agencies, such as the American Bible Society, the Tract Society, and the American Foreign Christian Union, would vigorously co-operate in such a work it could be done.

The Roman Catholicism of Austria is not like that of Italy or other Latin nations. It is not a hardy and robust faith. The Teutonic as well as the Hungarian mind of Austria, has an aptitude for liberty and Protestantism. Indeed, all the people of the Austrian Empire, of whatever race, are capable of thinking and acting for themselves, and they know well that sacerdotal despotism is incompatible with political freedom, and the prosperity of the country. This is clearly proved from the fact that though such wonderful measures of reform have been inaugurated in Austria during the year past, and by a ministry most liberal, yet the people appreciatively, and intelligently sustain the ministry, and even demand still greater progress in religion as well as civil reforms.

I will now state a few of the chief encouragements for Evangelistic, Tract and Bible work in Hungary, and what is true of Hungary is true in general of the entire Austrian Empire.

1. The people are everywhere awakening to new life; a life of civil, educational and religious. There is progress, activity, and growth, and a rising of the entire nation into the higher region of constitutional and religious liberty. There is not only a receptivity, but a demand for new and progressive ideas, such as there never has been in Austria.

But religious life and progress have been more marked than political, and rapidly increasing for the last ten years. A truly religious reform in Hungary, Bohemia, Moravia, Silesia, and the region of Vienna, commenced in 1857. In that year, numerous conversions were reported in all parts of the Empire, in Bohemia, Moravia, Silesia, in Vienna, and in Carinthia, as well as in Hungary. So large was the number of converts this same year in Moravia, and Austrian Silesia, that the Archbishop of Olmutz issued a circular letter calling back to the fold the sheep that had gone and were going astray. In this letter he said:—"We have learnt that you have the impious idea of seceding from the Holy Catholic Church, and of confessing the Evangelical faith. We therefore exhort you, in the name of God, to return with a heart full of sincere repentance, and thus secure your eternal salvation. For by adopting the doctrine of these heretics, you deprive yourselves of eternal life, and precipitate your souls into the abyss of perdition."

Sad to say, this religious movement has hardly been noticed by the Protestant church of England or America. Very little assistance has been rendered to the scattered and faithful few, laboring and praying to bring back again into Bohemia, and Hungary, the sturdy and living doctrines of Huss and Jerome.

2. There is great encouragement to do Evangelistic, Tract and Bible work in Austria, from the fact that there are in every part of the Empire, points of spiritual life, small churches, feeble but true, having the life in them to respond to aid, and be kindled into bright and shining lights by the assistance which the universal Protestant Church might now give. How many of

these interesting, though small churches in Bohemia, Moravia, the Tyrol, and Southern Austria, down to the Adriatic, and eastward throughout the whole extent of Hungary to the remotest point of Transylvania! These are almost innumerable, but there are still living embers which the church might easily fan into a mighty flame.

3. As a consequence of this religious awakening, the eagerness of the people to obtain the Scriptures and other religious books is very great. Colporteurs are everywhere welcomed and their sales are very large. Even in the most remote districts and the poorest villages, the inhabitants, not having money, bring fowls and eggs, in order to obtain the Bible or a religious tract. In the remote Province of Transylvania, one colporteur, Mr. Riedel, has scattered a vast number of copies of the Scriptures and tracts. Another colporteur we employed in the city of Pesth, went from house to house, visiting Catholics, Protestants, and Jews, omitting no one, and he was eminently successful. For want of funds this colporteur was given up. Our Bible-woman also, in her eminently successful labors, finds the same ardent desire everywhere among the people for the Bible and religious tracts. Our Evangelist, too, Mr. Frohlich, has travelled extensively through Hungary, forming many acquaintances among pastors and people, and he confirms the same statement of the great and universal desire on the part of the people to obtain the Scriptures.

4. It is also a matter of great encouragement for Christian Societies to labor in Bohemia and Hungary, that there is the best possible native agency that can be made available. Many Hungarian and Bohemian pastors are awakened and sympathize fully, and desire to co-operate with efforts made for the evangelization of their countries. These pastors are mostly poor, being obliged to labor in the field, to raise something for themselves and families to eat, and they are so scattered in various parts of the country, that if they could receive some small assistance, they might become evangelists and veritable missionaries in their several districts. Such pastors could also become valuable helpers in the work of translating religious books and tracts into the various languages of the Empire.

And finally, it is most encouraging that such a work of evangelization can be carried on, on friendly relations, and in sympathy with, the Protestant churches of the country. True, these churches are to a great extent lifeless, but here and there is found a pastor truly awakened, and even in general, there is great friendliness, and especially among the pastors in large cities, and the professors of seminaries and colleges.

At present, our Evangelist, Mr. Frohlich, is preaching temporarily for Superintendent Torok of Pesth, perhaps the most influential pastor and professor in the Protestant Church in Hungary. This man I have known well for the past ten years, and I am certain that a vigorous work of evangelization carried on in Hungary, would have his sympathy and eventually his hearty co-operation. The Protestant Churches of Bohemia would show equal favor and sympathy with a work of evangelization.—*Christian World.*

### MISSIONARY INTELLIGENCE.

#### THE WOMEN OF CHINA.

The "News from the Foreign Field," a publication by the Episcopal Board of Missions, has a letter from Miss Fay, missionary at Shanghai, giving the following facts in regard to the position and influence of women in that country.

It seems a curious fact, little noticed by writers on China, that the women are almost the only teachers of idolatry; they take their own children or their friends to the temples of instruction; sometimes even before they can speak they are taught to lift their hands, to bow and prostrate themselves before the idols. The duty is imposed upon the mothers by the priests, who take a special interest in the religious education of all the children. The priests themselves rarely teach, except classes of boys, who live in the temples, and are destined to succeed them in the priesthood. I mention this fact of the mothers' teaching in China, as an argument in favor of girls' schools.

Though the women of China have not the acknowledged social position as in Christian lands, they have an immense influence, and the continuation of idolatry seems mainly to depend upon them and the priests who direct them. They are much more superstitious than the men, and it is much more difficult to get their consent for the children to enter a Christian school than it is to get the consent of the men. This applies particularly to the better classes; there are people so poor who have little regard for anything, save to obtain the food that may sustain life, who will send their children or give them away, but we have found by experience that such children do not make very desirable scholars, and it is still very difficult to get access to the higher classes, or to get their children in our schools. I have been trying for a long time to get the son of a wealthy man, who lives in the city, to come to my boarding-school here. At last the father consented, as the lad wished to come, but the mother objected. After a month or two I won her consent; but then the grandmother, whom neither the father or mother dare disobey, will not consent; she says 'he is the eldest son; the light of the house, and the joy of her heart would depart if he left her.' But I do not give up the point, though, I doubt not, the old lady has her priest to sustain her. I have already persuaded her to let him attend one of my day schools, that is, near her house in the city—so though he still studies Chinese classics, I have the comfort of teaching him Christian books, and he goes to our Chinese Church every Sunday, where our good and faithful 'Chai' preaches. Last Sunday I was pleased to see him come in, leading a poor blind girl, who is one of our communicants, and lives in the family of the teacher, whose school he attends. He is a kind, gentle lad, but I am sure he did this to please me, and as I value all personal influence over children as the means of leading them to the truth, I have hope that this child may yet know 'the truth,' and by it be made free from all idolatry and superstition.

#### WALDESIAN MISSIONS.

The Waldenses who long suffered persecution from the Romish Church, and who were reduced to a small and feeble band by the cruelties which they suffered for centuries, are now, under the new kingdom of Italy, putting on the vigor of youth. They have now more missionaries than pastors. They have only 28 congregations with 3,000 communicants, and they have in Italy 81 missionary agents of whom 91 are ordained ministers or evangelists and 40 teachers. In Venice there is a flourishing school of seventy children under an able Waldensian master; and the station is in a healthy condition. It is stated that in Venice "the Vandois heretics, like a set of raging wolves, have rushed into the fold of the Patriarch" of that city, and that the Romish Church, alarmed by the inroad, sent an able and eloquent priest to denounce them, but he has been obliged to retire from the field discomfited.

At a recent meeting in England called to express sympathy and afford aid in the evangelistic work of the Waldenses, it was stated that of the 24,000,000 of Italians there were 17,000,000 or 18,000,000 who could neither read nor write, so that in respect of education Italy was the darkest nation on the continent, being in a worse condition even than Spain. On account of this ignorance, and to facilitate intercourse with the people, it was desirable that the work of the Gospel in Italy should be prosecuted by native missionaries; and it must be borne in mind that until there was a thorough permeation of the people by the Gospel, they could never be said to be truly free. There are nearly one hundred places throughout Italy and Sicily where the Gospel is proclaimed, and where more or less progress has been made towards forming evangelical congregations; and judging from the reports of travellers whose hearts are in the work, there seems to be a great readiness among the common people to listen to the simple preaching of the Gospel. But the ignorance and vice that prevail are appalling.

ATTEMPTED REFORM OF IDOLATRY.

The influence of Christian effort in missionary fields is seen in the efforts made to reform the native religions. This is especially evident among the Armenian and Greek churches of Turkey, and in such organizations as the Brahmo Samaj Society of India. This is thoroughly monotheistic, and urges the abolition of caste distinctions and all the debasing moral and social evils of the country. The leader, who does not recognize salvation by Christ alone, although he readily admits the superiority of his character and moral teachings, in a recent address to his countrymen, said:

Are you not impatient to save yourselves and your families from the curse of moral and social evils? Are you not impatient to abolish early marriages and polygamy; to promote widow marriage; to perform your domestic and social economy? And, above all, are you not impatient to obtain purity of heart and spiritual peace? Come, then, brethren, let us all unite to worship the one true God, and abjure idolatry. Pray unto him daily; pray with sincerity and humility, and the living God will bless you.

These Brahmos have organized churches, as they call them, in the Punjab, Northwest Provinces, and other parts of India.

### CHRISTIAN WORK IN FRANCE.

A correspondent of the *New York Observer* writes as follows of the work in France:—  
It is true—I will acknowledge it at first—that the Protestants of France do not accomplish all that they might, and, therefore, that they ought to do. Many of our fellow-Christians are not zealous enough for the cause of the Lord; others hesitate to sacrifice time or money in this cause. Some of our societies annually report large deficits; and it is painful to see many persons, who rank themselves in the number of evangelical members of the Church, expending much for the gratification of personal vanity, display or worldly amusements, while they give a mere nothing to the sacred interests of religion and charity.

Alas! the same evil exists in a large part of the Christian world; and, perhaps, you notice them also in the United States.  
But, having made these just reservations, I am happy to add that our religious and charitable societies continue their holy mission with a perseverance which no obstacle can arrest. I will confine myself to a brief notice of those institutions most worthy of note.

1. There are two societies in France specially designed to spread the knowledge and practice of true Christianity, namely: the Central Society of Evangelization, and the Evangelical Society of France. The one is in the hands of the pastors and laity of the National church, the other is conducted by members of the Free church. They are united in feeling; for the same spirit animates them in essential things, and they have the same end in view.

Thanks to God, these two societies have been sustained by His hand; and their evangelists, pastors, instructors, and colporteurs, have been busy in their work.  
These societies have established a number of stations or new places of worship in every part of our country. Thousands of Roman Catholics after hearing the true Gospel of Christ, have been converted, and continue in the Protestant faith. May it please the Lord "to add daily to the Church such as should be saved." (Acts ii. 48).

2. I will mention these just reservations, I am happy to add that our religious and charitable societies continue their holy mission with a perseverance which no obstacle can arrest. I will confine myself to a brief notice of those institutions most worthy of note.  
These societies have established a number of stations or new places of worship in every part of our country. Thousands of Roman Catholics after hearing the true Gospel of Christ, have been converted, and continue in the Protestant faith. May it please the Lord "to add daily to the Church such as should be saved." (Acts ii. 48).

3. I will also notice the Society for Primary Instruction among members of the Reformed Church of France. It has opened about 200 schools, and has a sum of money annually of 150,000 francs. You see this is a great work. Here, as in other matters, French Protestants follow the steps of our pious Reformers, who labored devotedly and made many sacrifices for the education of the children of the poorer classes. Wherever the Roman Catholics rule, they suppress the schools; but Protestants demand the light for all, remembering the words of our Divine Master: "I am the Light of the world." (John viii. 12).

I will say but a few words here concerning works of charity, reserving a more detailed account for another letter.

French Protestantism has opened many asylums for orphans, deaf mutes, the blind, vicious children

condemned to the Penitentiary, old men, the infirm, and other unfortunates. Thus French Christians show "their faith by their works."

### ALWAYS A HYPOCRITE.

Yes, that is the cry; he has sinned and fallen, and now you say, "He was always a hypocrite." I do not believe it. I cannot believe that through all the years in which he professed to follow Christ, he was a traitor to his master. I pity the heart that can readily credit such a tale. The poor old man has sinned and fallen, God pity him, for man's sympathy is full of scorn. How eagerly they whisper the sad story, and glow over the shameful details as though a brother's fall was a cause of rejoicing! The angels—the pure angels weep, while frail man looks on with scorn.

True they close the tale with, "I pity him," yet their sympathy goes no further; and they add, "but I always believed him to be a hypocrite." Is not his present shame enough, that all the good of his past life should be counted as naught, or as the cunning acting of a confirmed villain? "Always a hypocrite!" David fell, Solomon sinned, and Peter denied his Master thrice; yet who will say these were "always hypocrites?"

I do not know this poor old man, though I have seen him often as he served in the church of God; and now, when the story of his shame is on every tongue, my heart bleeds to think of him, as disgraced and deserted, he hides in the solitude of his home, moaning and weeping in impotent remorse for the sin which has stamped a Cain-mark on his brow. God help thee, brother; and in thine agony find room for gratitude, that though thy sinful, erring brethren cast thee off, God, the pure, the Almighty, heeds thy repentance, and will forgive thy sin. "For I am not come to call the righteous, but sinners to repentance."

And you, who join in the hiss which pierces the lacerated heart, pause and look at yourself. What has kept you from falling? Perhaps you were not tempted. Then thank God for that, and strive to help those who were. Or, being tempted, you fled to the Source of strength and found power to resist. Then be grateful, and assist those of weaker faith.

Proud Pharisee, despise not thy brother. Look deeply into the recesses of thine heart, and mark well the points of weakness, which, if attacked in an unguarded hour, might prove vulnerable; and humble thyself in the dust, thanking God, not that thou art "not as other men," but that he has supported thy weakness, and guarded thee from "the sin that doth so easily beset."

And ye, young lambs of the flock, who in your innocent purity can scarcely believe that such iniquity abounds, and penetrates even in the church of Jesus, while your tears and prayers are fervent offered for the sinning and suffering, nestle closely to the Shepherd's bosom and entreat that He will "lead us into temptation, but deliver us from evil."—*Presbyterian.*

### "THIRTY SECONDS TOO LATE."

Rev. Mr. Bell was always punctual. Whoever might be late at meeting, at the funeral, anywhere else, they all knew that Mr. Bell would not. If called to attend a wedding, his foot was on the door-step, and his hand on the bell-handle when the clock was striking the hour. It was, at first, quite annoying to his flock to go, according to their old habits, to a funeral, and meet it on the way to the grave, or go to a wedding, and find it all over before they thought of getting there. So old Mr. Bell waited on the minister to ask him why he "was always in a hurry, and so afraid of being too late."

"Well, my good friend, I will tell you; and if, after hearing me, you do not think I am about right in this thing, I will try to alter."

"That's surely fair," slowly said Mr. Bell, as if afraid to commit himself.

"When I was a young man, and had been preaching only a few months, I was invited to go to a distant mountain town to preach, to a destitute people. I went for some weeks, and then went home for a few days, promising to be back without fail next Sunday. Well, I had a very pleasant week among my relatives, and was so much engaged, that I hardly thought of my solemn duties, till Saturday returned, and then my sister and a beautiful friend of hers persuaded me to go out a little while in the little white boat Cindarella, on our beautiful lake. The day was fine, and Cindarella spun and darted under my oars as if a thing of life. When we got ashore, I found it two o'clock, and I knew the cars started in fifteen minutes!"

"I left the ladies and ran home, and caught up my carpet-bag and ran for the depot. I saw the cars had arrived. I heard the bell ring. With all my strength I ran. I saw them start. I redoubled my efforts, and got within fifteen feet of the cars! Oh, for thirty seconds more! Thirty seconds too late! No more! The next day was a fair, still, sweet Sunday. My mountain people gathered, coming down from the glens and following the rills, filled the house of worship. But there was no minister; and the hungry sheep had no shepherd to guide them! He was thirty seconds too late!"

"There was a poor, old, blind man, who lived four miles from the church, and seldom could get to meeting. That day he ate breakfast early, and his little grand-daughter led him all the way down the mountain to the church. How weary, and sad, and disappointed he was! There was no minister to speak to him. He was thirty seconds too late!"

"There was a great gathering of children to the Sunday-school. And their little eyes glistened, for their minister had promised to preach them a little sermon to-day; but he was not there! He was thirty seconds too late!"

"There was a sick child up one of the glens of the mountain, and she had been inquiring all the week for her minister. She was so anxious to see him and have him pray with her. How she hailed the day when he would be there! But no! he was not there."

"That poor, old, blind man never came to church again. He was too feeble, and he never heard another sermon or prayer. The minister was thirty seconds too late!"

"On a y-bended knees, I asked God's forgiveness and promised Him that, if possible, I will never be thirty seconds too late!"

"And now, Mr. Bell, am I not about right in my punctuality?"

"Well, I guess it don't look quite so unreasonably as it might."—*Church Register.*

STORM-PROOF CHRISTIANS.—After twenty years of pastoral experience, I have come to divide all church members into two classes—fair-weather Christians and storm-proof Christians. This division holds good through all the routine of religious life. The first is composed of those who rarely practice any self-denial for Christ. They not only dread a storm of rain or snow, but a storm of reproach or unpopularity. They are capital soldiers on parade days, but are not worth a rush before the cannon's mouth. They are loud in profession before a battle, and loud in exultation after a victory, but during the fight they are always missing. Demas is the representative of this class, as Paul is the representative of the storm-proof disciple. Fair-weather Christians are of no possible use, except to shame better men into better conduct.

Commend me to the Christian who, when the Sabbath-bell rings, consults his conscience rather than his barometer. Commend me to the follower of Jesus who chooses death or defeat rather than desertion. Commend me to him who when duty sounds her trumpet, is always ready to answer "Lord! what wilt thou have me to do?" He is Christ's minute-man. When at last the messenger of death shall call the roll, this man shall calmly and promptly answer: Here I! And after he has gone to his heavenly reward, his name, like that of the gallant young Huguenot captain, shall be kept on the roll of the regiment, and whenever it is called, some comrade in the faith shall step forth and respond: "Died in the battle-field!" In these days of self-indulgence, may God send us more religion that is storm-proof.—*Dr. T. L. Cuyler.*

PERSONAL LABOR.—Dr. Wayland says: "After leaving college I entered upon the study of medicine. I was sitting alone one day in the office of the physician with whom I studied, when a plain man, evidently from the country, entered to procure some medical advice. After we had sat some time in silence or in conversation upon different subjects, without any introduction, he turned to me and asked:

"What is the difference between hope and expectation?"

"I was taken by surprise, and gave him such an answer as occurred to me, he said:

"We may hope for a thing when we have no definite ground on which our hope rests and while we are making no effort to secure it, as we hope for fair weather or rain. When we expect a thing, we at least believe that we have some solid ground on which our expectation rests, and we, of course, make efforts necessary to secure it. I suppose every man hopes to be saved at last, whatever may be his life, or how much he may neglect the great salvation. A man, however, never expects to enter heaven unless he has some solid reason on which his expectations may be realized."

He then made a brief application of the subject to me personally, and shortly afterward left the office. I have never seen him since—I never knew his name; but I never think of him without gratitude and love. If ever I shall be so happy as to enter the gates of the New Jerusalem, I know that I shall meet him there, and shall thank him in better language than I can now command, for his Christian care for a thoughtless stranger. I can remember no sermon that made so deep an impression on my mind as this brief conversation."

REFINING THE SILVER.—Some time ago a few ladies were reading the third chapter of Malachi, "Behold I will send my messenger and he shall prepare the way before me," etc. One of the ladies gave it as her opinion, that the fuller's soap and the refiner's silver were only the same image, intended to convey the same view of the sanctifying influence of the grace of God. "No," said another, "they are not the same image, there is something remarkable in the expression in the third verse. He shall sit as a refiner and purifier of silver." They all said that possibly it might be so. This lady was going into town, and she promised to see a silversmith, and report what he said on the subject. She went, and without telling the object of her errand, begged to know the process of refining silver, which he fully described to her. "But do you sit," said the silversmith, "I must sit with my eye steadily fixed on the furnace! since if the silver remain too long it is sure to be injured." She at once saw the beauty, and comfort, too, of the expression, "He shall sit as a refiner and purifier of silver."

Christ sees it needful to put his children into the furnace; but he is seated by the side of it. His eye is steadily intent on the work of purifying, and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random; the very hairs of their heads are numbered. As the lady was returning to tell her friends what she had heard, just as she turned from the shop-door, the silversmith called her back and said he had forgotten to mention that he only knew the process of purifying was complete by seeing his own image in the silver. When Christ sees his image in his people, his work of purifying is accomplished.

BEAUTIFUL INCIDENT.—A rare and beautiful incident occurred last week, on Monday evening in Detroit, at the closing services of the ordination of Bro. Young, as pastor of the German Baptist Church. The congregation were requested to sing the Doxology,

"Praise God from whom all blessings flow,"

to the tune of Old Hundred. There were present, Germans, French, and Americans, and they all united in singing it each in their own tongue. It was a beautiful and harmonious blending of different languages in one sentiment and voice, showing impressively how God is bringing the nations of the earth together, and what will be the harmonies of Heaven. Perhaps just such an incident never occurred before. It was truly affecting.

RELIGION EXEMPLIFIED.—I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet, far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.

If half the pains were taken by some people to perform the labor allotted to them that are taken by them to avoid it, we should hear much less said about the troubles of life, and see much more actually completed.