

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.

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

Whole No. 811.

ALBION HOUSE.

JULY 1, 1869.

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The Intelligencer.

THE JEWS.

BY ALBERT EIDERSHEIM

The 'dispersion,' so far as presently known, consists chiefly of the descendants of the tribe of Judah. Among them are scattered a number of Levites, and some who trace their descent through the priesthood to Aaron himself. Thus the first-born of males are redeemed from them; they are not allowed to remain in the same house with a dead body, etc. The Gentile who visits a Jewish cemetery will notice on some of the moss-covered stones, a rude carving of two hands, lifted up in a strange attitude. These are the priestly hands extended in the attitude of Jewish blessing, and the stone marks the resting place of one descended in unbroken line from the great Jewish high priest. To make the device complete, the hands ought probably to be surmounted by a mitre, with the inscription, 'Holiness unto the Lord.' In the synagogue, the priest is honored by being first called up to the reading of the law, and when the appointed time comes, every descendant of Aaron, from thirteen years upwards (this being the 'canonical' age, in remembrance of Isaac's circumcision), must either leave the synagogue, or go up, standing before the holy place with veiled face, for it is not lawful to look at the priest—with disguised voice, and in strange mystical attitude, bless the people according to the law. And so the knowledge of their Aaronic descent is communicated from father to son, being fixed on the memory from earliest age by rites and ceremonies which can never be forgotten.

It has been popularly but erroneously supposed, that the Jewish population has, in great measure, remained stationary, its number little, if at all, exceeding that at the time of the final dispersion. But the ordinary computation at about five millions, and even that of distinguished writers on statistics, such as Kolb, at about seven millions, is far too low. It is, indeed, extremely difficult to arrive at correctness of numbers, not only from the shifting character of the Jewish population, but from the fact that the countries in which the Jews most numerously reside, are precisely those from which no reliable statistics can be obtained. The prevailing uncertainty appears from a perusal of the statistical tables of Dr. Pressel, to whose essays the present writer is largely indebted. According to Dr. Pressel, the Jews in Poland amount to 571,678, while a recent Polish writer computes their number at 1,600,000. Again, Pressel reckons on the Jewish population of Moldavia and Wallachia at 37,000, while recent careful investigations have shown that it amounts to more than three times that number, or to 114,840 souls.—The British Jews must also be more numerous than is supposed, since good authority states that at from 40,000 to 50,000 in London alone. Lastly, while Dr. Pressel calculates the Jewish population of European Turkey at 70,000, there are authorities who claim not less than 90,000 Jewish inhabitants for Constantinople itself.

Dr. Pressel arranges 'the Scattered Nation' into three classes, according to the countries over which it is dispersed. The first class, inhabiting the interior of Africa, Arabia, India, China, Turkestan, and Bokhara, occupies the lowest stage of civilization. Though, generally, greatly superior to their Gentile neighbors, these Jews are almost semi-barbarous, and ignorant of their own literature, history, and religion, with which they often mix up various heathen rites. The second and most numerous class is found in Northern Africa, Egypt, Palestine, Syria, Mesopotamia, Persia, Asia Minor, European Turkey, Poland, Russia, and parts of Austria. It embraces the bigoted, strictly orthodox, and Talmudical Jews, including the sect of the *Chasidim*, or 'pious' (the representatives of the *Zenites* of Josephus), to the number of about one million, and the interesting but small party of the Karaites, who reject all rabbinical traditions. It would lead beyond the bounds of the present paper to sketch their views, their lore, or their life. Suffice it that the vast majority of Jews are extremely ignorant of all but Jewish learning—Gentile study being deemed not only dangerous, but even sinful; and that socially they stand very low. Yet they and they alone, are to be regarded as the proper exponents of what the Talmud really is, and as the representatives of strict Talmudical Judaism. The third class represented by the Jews of Central and Western Europe, and of the United States. Religiously, they belong in general to the party known as 'reforming,' which attempts to eliminate the old Talmud element from their religion, and to adapt it to Western civilization. But with the Talmudical traditions, more or less of the Old Testament is also gradually surrendered, on the supposition that its predictions and enactments were only local and temporary, that they are incompatible with the duties and relations of ordinary citizens, and that the essence of Judaism must consist in certain 'colorless' Deistical and moral dogmas. While Messianic hopes and national prospects, as traced by the prophets, still occupy a most prominent position in the liturgies of that party, they are all but universally disavowed. Even the laws of Moses, such as those concerning meats, and others, are systematically disavowed by a very large proportion, and, consciously or unconsciously, Western Judaism is rapidly drifting into Unitarianism or Deism.

By far the largest proportion of Jews is found in the latitude of Jerusalem. From some lands they are conspicuously absent, partly from legal restrictions, and partly, perhaps, owing to the character of the Gentile population. Scotland numbers very few Jews; from Spain and Portugal they are virtually excluded; nor are there Jews in Norway, in some parts of Germany, and in some provinces of Austria. In other parts of the Austrian empire the Jewish population is disproportionately small. Thus Upper Austria, with a population of 707,450, numbers only four Jews; Styria, with 1,056,772, has only six Jews; the Tyrol, with 851,016 inhabitants, has 548 Jews; and the military boundary, with 1,049,922, only 404 Jews. Yet, despite constant persecutions, the Israelites have proved very faithful to the House of Hapsburg and at this moment the Austrian army contains not less than 9,850 Jewish soldiers.

On the other hand, there are countries and towns in which the Jewish population abounds quite beyond the proportion which might have been anticipated from their past history in those districts, or, till quite recently, from their political position. And here we have to correct a com-

mon popular mistake. We gladly admit that the spirit of Protestantism is opposed to all religious persecution; but that spirit has taken centuries to evolve itself in outward manifestation; nor, indeed is the process yet completed. So far as Israel is concerned, while some Protestant countries have persistently excluded Jews till the progress of modern ideas has shamed them into unwilling toleration, the Popes of Rome have not, as a rule, been among their active persecutors. By fostering ignorance, fanaticism, and bigotry, the Church of Rome has often incited to persecutions, which its priesthood has headed. But when driven from other countries, the Jews, though caged up within the Ghetto (which originally was intended as a measure of protection to them), and surrounded by penal laws, have often found rest and shelter in Rome. At present, their number within the States of the Church amounts to 9,237. Still, it is by no means where they are most protected that they are found in largest proportion. Their influx into Roumania (Moldo Wallachia) may be accounted for by the proximity of Russia and Austria, by the escape of conscripts, and by the exceedingly loose state of the law in a land where money proves so mighty a talisman with officials, high and low. But this scarcely explains their continuance, to the number of 125,810, in a country so notorious by its recent persecutions. From Russian Poland escape is not so easy. It is remarkable that in Warsaw, where it is said to be scarcely safer for an Israelite to show himself during the Easter festivities, one in every three inhabitants should be Jewish. Thus much for Polish love of liberty, and thus far a partial insight into the reasons why Polish revolutions—which are of classes, not of principles—are not likely to prove successful. The subjoined table may assist the reader in forming an adequate idea of the relative proportions of Jews and Gentiles. In round numbers we reckon:

Throughout the world.	1 Jew.	in 1500 inhabitants.
In Belgium.	1 Jew.	in 3000 "
In Greece.	1 Jew.	in 600 "
In Britain.	1 Jew.	in 700 "
In Italy.	1 Jew.	in 700 "
In France.	1 Jew.	in 500 "
In Prussia.	1 Jew.	in 90 "
In Holland.	1 Jew.	in 52 "
In Turkey.	1 Jew.	in 32 "
In Austria.	1 Jew.	in 32 "
In Algeria and N. Africa.	1 Jew.	in 10 "
In Hamburg.	1 Jew.	in 32 "
In Frankfurt.	1 Jew.	in 17 "
In Amsterdam.	1 Jew.	in 32 "
In Warsaw (about).	1 Jew.	in 3 "
In Jerusalem.	1 Jew.	in 2 "

Jerusalem has about 9,000 Jews, Safed 3,000, Tiberias 1,500, Hebron 500, Joppa 200, etc., the total in the Holy Land amounting, as before stated, to between 15,000 and 16,000.

Besides the Hebrew, of which however a very large proportion know little more than the rudiments, or than is sufficient to follow, not to understand, the liturgy, the Jews, though scattered over the face of the world, cultivate chiefly three languages. These are the Arabic, the Spanish, and the German. Perhaps we ought to add, as very largely known, a fourth, or, rather, a patois, the Jewish, which consists of a selection from all dialects, the basis being a corrupt German, with frequent intermixture of Hebrew and Aramaic words and phrases. The patois adapts itself to many uses, social, sacred, and gay, and often especially suited to the innumerable and often clever stories, anecdotes, and wit, in which the pent-up popular mind delights, but which is well impossible to translate into Gentile language. It has also a printed literature of its own, which consists chiefly of absurd legends and tales for the religious edification of women, and of 'the ignorant and unlearned.' To this debasing literature there have, however, of late been added a number of Christian tracts, and, if we mistake not, even a translation of the Scriptures. It is scarcely necessary to say that writings like those to which we have just alluded, must be carefully distinguished from the magnificent displays of genius and learning, only too little known, with which the Jews have, in all ages and countries, enriched almost every department of literature and branch of science.

It may seem strange that the Jews, being more units among the thousands of Gentiles around, should have preserved alike their mental and physical peculiarities. The absence of crime among them, and the marked presence of so many social and private virtues—as kindness, charity, reverence, affectionateness, and sobriety—are well known. So are their quickness and clearness, that adaptation and perseverance, that endurance and diligence, which have constituted no inconsiderable element in their success. These are characteristics common to the race. More easily observable still are those peculiarities of outward appearance, which everywhere mark out the Jew. Although painful to state and unpleasant to hear, it is undoubtedly true that many of the so-called 'reforming' or Western Jews, would fain escape such recognition. A large proportion regard it rather as their misfortune than as their privilege to have descended from Abraham. Loud and earnest are their public protestations to the contrary, many being long to Judaism from the accident of birth, more than from the choice of conviction. This, no doubt, is in great part due to the constantly still attaching to the Jewish name. But it must also in part be attributed to the character of modern Judaism, which really offers to the heart no equivalent to compensate for the disadvantages it entails.

Upon non-Talmudical, and, if we may use the expression without offence, upon non-Mosaic Jews, its hold can only be that of historical connection, coupled with an unwillingness to leave the religion of their fathers without being convinced of the truth of another. In sad earnest, modern Judaism, wanting all positive, distinctive elements, has, strictly speaking, no reason of being. What do the reforming Jews believe in, or hope for, that, as Unitarians, Christians, do not believe in or hope for? There is really no Judaism, nor is it the religion of the Old Testament; it has nothing which in principle, and very little which in practice, distinguishes it from a modified Deism. Yet, however disagreeable the recognition of their descent may be to some, it is easily made. Not that all Jews have the same cast of features. In point of fact, we distinguish two types, the extreme of the one being of exceeding, almost ideal beauty—pensive, sad, spiritual, and noble; that of the other being almost equally repulsive, and, eminently in what might almost term a Judae expression. Between these two extremes, of course, every variety and modification of beauty and ugliness are to be found. In general, the hair is

either black or red, the nose peculiarly formed, the lips slightly swelling, the chin prominent, the color pale, the stature small, an air of dreamy sadness pervading the face, as if the ploughshare of sorrows had given on the nation its furrows long and deep.

As their past history, so their present continuance is a mystery, which we firmly believe can only be solved by a reference to their future destiny. Israel has been, and will continue a peculiar people. Even in their dispersion the prophetic utterance concerning them still holds true: 'Lo, the people shall dwell alone, and shall not be reckoned among the nations.'—*Sunday Magazine.*

A GREAT TRUTH ILLUSTRATED.

The art of so illustrating a great gospel truth that children can be made to feel its force, is an invaluable attainment to a Sunday School teacher. Here is an instance in which this is done, for the *Sunday School World*, by Rev. Dr. Newton:—There are two kinds of unfitness for heaven about us until we are born again: there is an *outside* unfitness, and an *inside* unfitness. The *outside* unfitness refers to our dress. The *inside* unfitness refers to our hearts. We cannot go to heaven without this wonderful change, because our dress is unfit. And when I speak of dress that is unfit for heaven, I mean the dress of our souls, and not of our bodies. You and I, and each of us has a soul, and yet none of us ever saw a soul. We do not know how souls look, but we know that souls have dress. For, when a door in heaven was opened to John, and he looked through it, he tells us that he saw the souls of those who had died and gone to heaven, and they were all clothed in a particular kind of dress. And the Bible tells us that no one is ever allowed to enter heaven, who is not clothed in that way.

Suppose that you and I should go to England. While we are in London, we hear that Queen Victoria is going to hold her court, and have a grand reception day. On those days the Queen puts on her royal robes and her sparkling crown; and the nobility and the great people of the kingdom go in and are presented to the Queen. Well, we make up our minds that we will go to this grand reception, and see the Queen and all the nobility. We go to the palace, and find the door closed. We knock, and an officer, all dressed in scarlet and gold, opens the door. We present our tickets. He looks at our dress and says—'My friends you cannot go in.' 'Why not?' 'Your dress is unfit. The law of the palace requires that every one who wishes to be presented to the Queen must wear a particular kind of dress. It is called the court dress. On no account whatever can any one be allowed to enter without having that dress on.' This is the law of the palace of earthly monarchs. And there is just such a law in the heavenly palace of which Jesus is the great King. A particular kind of dress is necessary before any one from our sinful world can be allowed to enter there. This dress consists of a beautiful robe that has been washed and made white in the blood of the Lamb, Christ Jesus. These robes Jesus puts on the souls of his people, when their hearts are changed, or when they are born again and become Christians.

These white robes are the court dress of heaven. If our hearts have not been changed, then instead of being clothed in this beautiful white dress, our souls are clothed in other clothing than 'filthy rags.' Just think how a poor beggar would look if he were picked up from the gutter, with his ragged clothes all covered with mud, and were carried into the presence of Queen Victoria and her nobility on some grand court day! How ashamed he would feel! How everybody would try to get away from him! The darkest cellar he could find would be pleasanter to him than that bright and brilliant court scene. And yet such a beggar would be much more fit to be introduced to the Queen and her court, than anybody out of this sinful world who has not been changed, and whose heart is changed, and his soul is dressed in the white robe which Jesus puts on his people. No body can go into heaven without this. And this is the reason why Jesus said so positively—'Ye must be born again.' We are all unfit to go to heaven until this wonderful change has taken place. There is an *outside* unfitness. The dress of our souls is unfit.

And then there is an *inside* unfitness too. Our hearts are unfit, as well as our dress. Suppose we compare heaven to a great feast, where there is an abundance of all good things to eat and to drink. Suppose also that the chief happiness of the people admitted to that feast consisted in eating and drinking the good things that are there. And suppose that you and I are allowed to go into the feast. But suppose that we are both sick, so that the sight of food instead of being pleasant is really painful to us; should we be able to enjoy the feast? No. We should be unfit for such enjoyment. There would be an *inside* unfitness in the state of our stomachs. A good appetite would be necessary to fit us for that enjoyment.

Suppose, again, we compare heaven to a concert of sacred music. All who go into the concert are expected to take part in the singing, and all who do so, find that it makes them perfectly happy. And suppose that you and I get tickets of admission to this concert. We get in; but both of us are deaf and dumb. We can neither sing a note, or hear a sound. Could we enjoy the concert? Not the least. We should be unfit for that enjoyment. There would be an *inside* unfitness that would spoil all our pleasure.

Or suppose we think of heaven as a great family. Jesus is the head of the family. The happiness of the members of this family is found in loving and serving Jesus. Suppose that you and I are brought into this family; but we do not know Jesus. We do not love him; we do not like to serve him. Could we be happy there? No. The state of our hearts and feelings would make us unfit to be happy there. It would be an *inside* unfitness. And so you see how true it is that till our hearts are changed, we cannot go to heaven. There are two great difficulties in the way. One of these is an *outside* difficulty—the way of our dress is the outside difficulty. The want of proper feelings is the inside difficulty. These difficulties must be removed before we can go to heaven. But this can only be done by getting our hearts changed. And this is the reason why Jesus said—'Ye must be born again.'

THE SHELL OF MORALITY.

Some years ago a clergyman in a neighboring city had in his congregation a gentleman or rare moral worth and intellectual culture, with an unobtrusive manner that was irresistible. Day after day he sat under the ministry of the word; always in his seat, polite, affable, interested, but immovable in fastnesses of a morality that could not be impeached.

In the providence of God the pastor was called to the care of another church in the same city. What was his surprise to find his friend had taken a new there. He had become so much attached to his pastor that he could not and would not leave him. Still he was a weight on that pastor's heart; friendly visits, religious conversation, the most pointed appeals glanced and rebuffed; the man was always there, it made no difference what kind of weather, the same affable, gentlemanly manner, but unmoved and immovable as adamant.

When addressed personally, he was always ready to admit the necessity of Christian teaching, and the beauty of a Christian life. He also admitted the depravity of the natural heart; but in his own individual case, the regenerating influence of the Holy Spirit was unthought of.

At length the pastor, wearied with unavailing efforts to arouse him to a sense of his true condition, turned reluctantly away. He made no more pastoral calls, no more pointed appeals. 'He is joined to his idols, let him alone.' This state of things continued for seven years, and the pastor felt that his friend was given over to hardness of heart, that his *shell of morality* would never be broken by the gospel hammer.

One Saturday, when the pastor was in his study, Mr. ——— called at the door, with a request to see him. The good man's time had been broken with unavoidable calls during the week. It was Saturday, and he was not prepared for the Sabbath. He had given orders not to be disturbed. Still Mr. ——— was there.

'If your business is not very urgent,' said the pastor, 'could you wait till Monday? I am very busy to-day. I shall have plenty of leisure then.'

'Yes,' said the gentleman, 'I can wait.' Still he hesitated, while there was that in his countenance which betrayed anxiety. At length, the pastor seeing the distressed, hesitating look, said:—

'If your business is a very urgent Mr. ———, come in.'

'If I may be pardoned,' replied the gentleman, 'for intruding upon your time,—and throwing myself into a chair, he burst into tears. 'What is the matter? What has happened?' cried the pastor. 'Has misfortune overtaken you? Any disaster happened to your beautiful family?'

'Nothing of that,' responded the gentleman, 'trying to stay his tears and speaking brokenly; 'I have come to say that what you have so often told me is true. I am a helpless, wretched, undone sinner. I want you should pray with me.'

The pastor was nearly as much overcome as his friend, and, sinking on his knees, he bore on the strong arm of faith the case of his friend up to the mercy-seat.

'Never before,' said the pastor, as he related the scene, 'did I witness such a perfect breaking up of all the old feeling, such agony, such prostration. The walls of his old morality swept completely away. The love of God rushing in and over him like the swelling tide of a great sea.'

When he left the pastor's study he was a new man. No longer trusting in his own works, but in the precious blood of Christ; rejoicing in salvation as a free gift, not because of his morality, but because Christ died.

All these years he had been trying to buy salvation. He had been careful to lead a pure and spotless life. He had not committed open sin. He was constant in his observance of the Sabbath. He was always to be seen in the sanctuary. His example was good, what more did he need? He needed just what you and I need; he needed a new heart; a heart to love Christ; a heart to labor for Christ.

The blood-shedding of Jesus is the propitiation for our sins. This is the good news: 'God commendeth his love toward us in that while we were yet sinners Christ died for us.' You must have forgiveness or perish forever. Why not have it now? God pardons freely, and at once. All the preparation you need is to feel the want. 'If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.' 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' All that you have to do is to accept what God, for Christ's sake, so freely gives.—*American Messenger.*

THE BIBLE.

I remember reading a deeply interesting tale, in which a French gentleman brought his wife home one day, a present. 'What do you think it is?' said he. He gave it into her hand, and she found it to be a Bible. Both were infidels. 'Why did you buy it?' she asked. 'The book-seller said no library would be complete without it, so I bought it as a piece of antiquity.' The book was then laid on a shelf. Many months passed away. One day the gentleman sat alone in his study, full of sorrows; his first-born babe was dead, his wife very ill, her life despaired of; he rose and paced the room. Suddenly his eye glanced on the piece of antiquity. He took it down and carefully turned over the pages. The first passages he saw were Job xiv. 1-14; he closed the book angrily; yet his mind was disturbed. Days passed; the wife still lived, and the husband kept solitary in his library; but a change had come over him. Again he took up the Bible; he read an hour after noon; midnight came, and even day dawned, yet still he read; he was reading, and that it had made him unhappy. He said, 'We will burn the dismal book.' 'We must not burn it,' he replied.

As weeks passed on, and the wife was getting better, she so wished to share her husband's distress of mind, that she persuaded him to bring the piece of antiquity to her chamber. She read it sometimes alone, sometimes with her husband, and seemed to find pleasure and tranquility in it. She said one day to him, 'If this book is true (as it surely is), our condition is very unhappy.' Time wore on. Both read and studied this precious book, and found promise after promise; light shone into their dark souls, and the piece of antiquity proved to them (as it will with God's blessing to all who read it) truly a 'lamp unto their feet, and a light under their path.'

A LITERARY CURIOSITY.

The following is one of the most remarkable compositions we have met with. It evinces an ingenuity peculiarly its own. The initial capital letters spell, 'My boast is in the glorious cross of Christ.' The words in *italics*, when read on the left side from top to bottom, and on the right side from bottom to top, form the Lord's Prayer complete:

Make known the gospel truth, our Father King,
Yield up thy grace, dear Father from above,
Bless us with hearts which feelingly can sing,
'Our life thou art for ever, God of Love.'
Assuage our grief in love for Christ we pray,
Since the Prince of Heaven and glory died,
Took all our sins and hallowed the display,
Infant being, first a man, and then was crucified.
Stupendous God! thy grace and power make known;

In Jesus' name let all the world rejoice,
Now labor in thy heavenly kingdom own,
That blessed kingdom, for thy saints the choice,
How vile to come to thee is all our cry;
Enemies to thy self and all that's thine?
Gracious our will, we live for vanity;

Loathing the very being, evil in design,
O God, thy will be done from earth to heaven;
Rejoicing on the Gospel, let us live,
In earth from sin deliver all us forgive;
Oh! as thyself but teach us to forgive,
Unless its power temptation doth destroy,
Sure is our fall into the depth of woe,
Carnal in mind, we've not a glimpse of joy.

Raised against heaven; in us no hope we know,
O give us grace and lead us on the way;
Shine on us with thy love and give us peace,
Self and this sin that rise against us slay.
Oh! grant each day our trespasses may cease;
Forgive our evil deeds that oft we do;
Convince us daily of them to our shame;
Help us with heavenly bread, forgive us too,
Recurrent lusts, and we'll adore thy name.

In thy forgiveness we as sinners can be,
Since for us and our trespasses so high,
Thy Son, our Saviour, died on Calvary.

"I DON'T BELIEVE THAT."

The well-known Dr. Fletcher, of Stepney, was once requested to visit a man who professed to be a skeptic. Speaking to him of his need of salvation, he pointed kindly and earnestly to Christ, as the only and all-sufficient Saviour, who gave himself as a ransom for sinners that they, through him, might obtain forgiveness, and be reconciled to God.

Hearing this, the dying man said, 'Sir, I don't believe that; I wish I could as my dear wife there does; she believes every word you are saying.' 'But,' said Dr. Fletcher, 'you say you wish you could; and that, if you are sincere, is a great point towards attaining it. Now, what do you believe concerning Jesus Christ?' 'Why,' he replied, 'I believe that such a man once lived, and that he was a very good and perfectly sincere man; but that is all.'

It was a principle with Dr. Fletcher, when reasoning with unbelievers, if they acknowledged the smallest portion of truth, to make this a position—a starting point, from which to go on and argue with them. So he said, 'You believe, then, that Jesus Christ was a truly good man. Now, do you think a good man would wish to deceive others, that a sincere man would use language that must mislead, and that in things of the highest importance?' 'Certainly not,' he replied. 'Then,' said Dr. Fletcher, 'how do you reconcile your admission that he was a good man, with his saying, 'I and my Father are one?' And when they took stones up to kill him, he did not unbecome them, but still asserted the fact of divinity, saying, 'My sheep hear my voice, and they follow me, and I give unto them eternal life.' Could any mere man say this, or even an angel, or the highest archangel?' 'Stop,' cried the dying man, with an excited voice; 'stop, sir, I never saw this before! a new light breaks in upon me; stop, sir! let me think!'

Holding up by his convulsed hand, as if fearing that even a breath might obscure a new light breaking in upon his darkened soul, and with a countenance lighted up with an indescribable expression of mingled wonder and joy, but with eyes intently fixed on Dr. Fletcher, he exclaimed after a short pause, and while the big tears were rolling down his cheeks, 'Sir, you are a messenger of mercy, sent by God himself to save my soul! Yes, Christ is God; and he died to save sinners! Yes, even me!'—*American Messenger.*

WHAT BECAME OF HIM?—Rev. Mr. M. ——— relates, that when he was a young man connected with the navy, cruising off the African coast, a Spanish clerk in a slave-trading establishment was prominent in cruelty to the captured negroes. It was to him a delight to fasten them to the burning stake beneath a cloudless sun, after lacerating them with the scourge, and covering their wounded backs with sugar to attract the insects which would burrow in the flesh. We will not repeat the story of his fiendish cruelties—they were too shocking for human sensibility. When fatal sickness seized him, he cursed the God whose existence he had denied, and died. His body, instead of burial in a cemetery, was removed to a distant shore, and laid in the sand at low water mark, that it might escape the fury of his victims.

What became of him? The infidel replies, 'He sank into an eternal sleep,' but he knows better.—'The foot hath said in his heart, There is no God.' Reason demands a righteous judgment and justice at the close of such a career.

What became of him? The Unitarian answers, 'He was attended by angels to the crystal spheres, which trembles to the music of redeeming love, whose story he laughed at while living, as a worthless myth—a reply no less absurd than the former. Such a life and death, contrasted with that of Stephen, and of victims of despotic power under the lash, presents in bold relief, the truth uttered by the Psalmist: 'The Lord's throne is in heaven; His eyes behold, His eyelids try the children of men. The Lord trieth the righteous; but the wicked and him that loveth violence His soul hateth. Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.'—*N. Y. Evangelist.*

Faith is exceedingly charitable, and believing no ill of God.