

# 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, AUGUST 23, 1872.

Whole No. 970.

## NEW SPRING GOODS.

### ALBION HOUSE.

Miller & Edgecombe

Have great pleasure in intimating that a large portion of

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Has been received per Steamships "Alexandria," "Cas-

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A beautiful stock of

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In all the leading styles.

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MILLER & EDGECOMBE.

Fredericton, May 8, 1872.

## SUMMER GOODS!

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Has now opened his entire Stock of New and Fashionable

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Dry Goods,

for the present season, comprising all the novelties in

DRESS GOODS,

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GLOVES and

HOSIERY,

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AND

IRISH POPLINS,

STRAW HATS,

Carpetings and Oil Cloths,

and every description of

HOUSE FURNISHING GOODS,

PARKS' ST. JOHN

COTTON WARPS.

An inspection respectfully solicited.

THOMAS LOGAN.

Fredericton, June 21, 1872.

## The Intelligencer.

THE MISSIONARY WORLD.

The Latest News.

CHINA.

In the interior of China, six hundred miles up the great river Yang-tse, the Church Missionary Society have an interesting and prosperous station. Two boys at a mission school, brothers, became so thoroughly convinced of the folly of idolatry, that they ventured to enter a Buddhist temple near their home, and in the face of all the gods steal away the burning incense. Carrying it, still smoking, before their parents, they said, "How deluded are the people, to expend their money upon such rites!" Another boy, on being urged by his parents to worship their household god, replied, "No; if you will worship wood, I cannot prevent it; but do not ask me to do so. We Christians worship only the true God." The mother laid up these things in her heart, and lately told the missionary that she does not much believe in idols. Thus "a little child shall lead them."

In the Fuchau Mission of the American Board it is said that during last year two new churches were formed, making the whole number eight, with 126 members. The school for converts numbers 10, who are all helpers in the work. The people are gradually coming to understand the propriety of giving for the support of religion among themselves. The prospects of the work are decidedly hopeful.

The Evangelist publishes a proclamation issued by the acting Governor-General of Tohien, which forbids, on pain of severe punishment, various heathen rites and incantations. The people are forbidden, First, To assemble crowds for religious processions, or to pretend to get up the ceremonies called the "Asking for Aid," or the "Driving out to Sea," or the "Dragon Boat" festival, with a view to make money by it. Second, To have a religious procession in any house, under the pretence of curing sickness. Third, To erect small shrines at the wayside, whereat to worship the local divinities. Fourth, To paste placards up along the streets declaring that such and such a place is the promenade or the abode of a certain god. Fifth, To dress up as the Giant (called: "Be thankful and you shall have peace,") and the Dwarf (called: "Offend and you shall not be saved.") Sixth, To put on the disguise of a criminal (as a religious devotion). Seventh, To hold theatrical performances at night in temples. Eighth, (all except Buddhist and Taoist priests) To practice incantations to call down spirits. Ninth, To practice the magic called "Striking the Bull's Head;" which consists in writing a man's name, age, and so forth on a scrap of paper, laying it before the bull-headed idol, then piercing small holes in it with an iron stamp, and finally throwing it at a man on the sly, with the intention of compassing his death.

INDIA.

In the Mahatma Mission, at a station 140 miles east of Bombay, it is said that the whole congregation, old and young, are embraced in the Sabbath-school. At the prayer-meetings many of the Christians take part, telling of their trials and their joys. Christians have lately been very much quickened, and eleven have put on Christ. The plan of giving the first-fruits of the revival, the plan of giving church members are adopting. More of the church members are adopting the plan of giving one-tenth of their income to the cause of God. A boy of thirteen has lately been the means of the conversion of his own father. The latter attempted to dissuade his son from being a Christian. The boy took his father aside and prayed with him, and the father himself, now a converted man, is seeking admission to the church. Five young men have recently gone out into five different districts to make known the gospel, and five Bible-women—sometimes six—are laboring to reach the heathen women in the houses, the fields, and the streets. Their work is not without some encouragement.

At another station, 35 were made hopeful Christians last year. A missionary reports new and larger openings for the gospel, and more attendants on preaching, including many from the better castes. "Many of the people have got the idea of giving a tenth."

In Ceylon the burden of the work of education seems leaving the hands of the missionaries, while the people themselves or the Government take it up. Much progress is also made by the churches in supporting their own pastors, while the number of native preachers is on the increase.

TURKEY.

A missionary in Western Turkey speaks of a new Protestant village containing eighteen families, all of whom attend the chapel. The people are of one heart and one soul. They have prayer-meetings every evening, and two services on the Sabbath. The gospel is preached by free laborers every Sabbath at twelve outstations.

In connection with the station at Cesarea there are four churches, all with native pastors. During the last year the members increased from 195 to 228. More were added to the churches than in any previous year. Two of them pay the whole, and two one-half of the salaries of their pastors. The amount of money raised annually by these churches is equal to more than six dollars in gold per member. The Sunday-school pupils number 715, and the day school pupils, 632.

In the Harpoon fishery towns and cities have been occupied by the messengers of the gospel. There are 40 native pastors and preachers, and 60 native preachers, of whom 25 are females; 20 churches, 897 members, and 3,062 pupils in schools and seminaries.

AFRICA.

A Ministers' Institute, like the Baptist Ministers' Institutes of this country, was held in a town near Port Natal recently, attended by three missionaries and twenty native preachers. Two sessions were held daily, and a meeting in the evening. All took a deep interest in the exercises, and the natives manifested the greatest attachment to the Word of God. At another station, 50 miles distant,

the natives carry on their weekly prayer-meeting themselves, and at the regular preaching service on the Sabbath the chapel is crowded with hearers. Even when the missionary is absent, all the services go on as usual.

In West Africa the Bongo language was reduced to writing by the missionaries in Corisco, and the New Testament has been translated into it. Through this version several tribes have access to the Word of God. In this same region of country one of the principal men of a tribe has recently given up all his heathenish charms, and another has denounced all his former idols, and proposes to cast them away. There has recently been a remarkable awakening in Corisco and vicinity. The Christians, six churches, every morning and evening at the places where they trade. The women are becoming more and more hopeful.

Accounts are given of a meeting in South Africa for the payment of a church debt; 1,200 natives were present from six tribes, and a number of chiefs and leading men spoke, thanking God for the change wrought among them by the mission. Each speaker expressed his gratitude by making a donation. Five years since the district was sunk in heathenism. Now it has six stations, eight Sabbath-schools, six day-schools, eight churches free from debt, and 200 church members.

ISLANDS OF THE SEA.

The present Queen of Madagascar in September, 1869, ordered the national idols to be burned, declaring her desire that her kingdom should rest on God. Before the close of the year, multitudes of the people had committed their idols and charms to the flames. At the close of the fiftieth year of the mission, the communicants numbered 20,951, and the adherents of Christianity, 231,759. Some of the towns are supplied with native preachers; but in their absence, large numbers meet every Sabbath in the chapels they have built, and sit in silence, with no one to speak or pray with them. After sitting an hour or more, a man sometimes rises up, and lifting his hands to heaven, exclaims, "O God, we wish to worship thee, but we do not know how. Teach us, O God, how to pray, or send some one to teach us."

The triumphs wrought by the gospel in the Fiji Islands date back only thirty-seven years. In 1833 there were 2,526 church members; now there are nearly 23,000 in full communion, and 104,000 nominal Christians. They have 590 chapels, and 47,240 children and others in the Sabbath-schools.

INDIANS OF NORTH AMERICA.

A missionary among the Nez Percés Indians (Pierced Noses) reports a very interesting and powerful revival of religion of recent occurrence. On a recent Sabbath eighty-eight of these people made a public and most satisfactory profession of their faith in Christ. Thus 406 young converts have been brought in the fold of Christ since the commencement of the revival in November last.

CONCLUSION.

Thus, on the continents and islands, God is gathering his elect. The gospel is everywhere winning triumphs, and subduing the people to him whose right it is to reign. Happy are they who are permitted to co-operate with God in this mighty work; and happy they who shall receive the plaudits, "Well done, good and faithful servant," when "the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Let every disciple seriously enquire—What is my share of the work? And having ascertained it, let him hasten to do it.

HEROIC FAITH.

An heroic faith is just as possible to-day, and just as necessary as in the days of the apostles and martyrs. There are not, it is true, the same difficulties and oppositions to be encountered now; no fear of a cruel Nero amuses himself with clothing Christians in the skins of wild beasts to be torn to pieces by his dogs; no Trajan pronounces Christianity a crime worthy of death to be averted only by sacrifice to the gods. Yet every age has its peculiar trial; every man has the full and sufficient test of his fidelity to Christ. It is always easy to endure trials to which we are never exposed. With what coolness we read the story of Abraham offering up his son Isaac on Moriah! But can we meet the trial of to-day? Can we make the sacrifice required of us, and take up the cross that lies at our feet? Can we encounter the opposition of the world, the flesh and the devil to day against spiritual religion, and be enduring and victorious?

How then rings across the centuries Paul's keynote of endurance in his Roman dungeon, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day?" It is the utterance of an heroic faith, the offspring of no excited fancy, but of a thorough and deep conviction. It holds us of a mighty sustaining power which he had so far proved that he had a profound assurance of its new failing him, even in the last extremity. He was looking forward to a speedy death. So unpopular was his case that no advocate had dared to defend him at the hearing already had; and, as he thought, only by the Lord Jesus was he saved from being cast to the lions. His old friends were gone. Crescens, Titus, and his companions in former labors were away, and Demas had abandoned him for love of "this present world." A sad out-come this, the worldling would say, of a long, laborious life consecrated to a Christ who is mighty to deliver, who could send his angel to unbar the prison of a Peter, and by an earthquake could throw open the doors of the Philippian jail. Thus does God, the heathen around Him might say, reward a man, who by his genius, learning, fidelity, administrative skill, and power of eloquence, could have stood proudly and firmly on the highest places of the earth. And strange if the accuser of the brethren did not himself say it! The assertion that he was "not ashamed," would seem to imply it; but the aged Hebrew's faith is triumphant, and he writes, "I know whom I have believed!"

Surely there is a heroism in such faith. It is the utterances from the inner chamber of a soul united to Christ, and determined to stand by Him to the death. Paul stood there until he was beheaded, and then mounted above the sky to be forever with the Lord. Thousands of the old martyrs stood there. There were apostates then as now; but the Church of the first centuries, who were exposed to the same temptations, found no apologies for them, and with difficulty accepted their professions of penitence. They knew whom they believed. Thousands upon thousands stand there to-day. They know whom they believe; and they stand against all temptations, firmly and bravely identified with Christ in all those things in which He is in antagonism with this present world.

Only in the soul's actual experience can we look for the ground of a true and conquering faith. Christianity is a mere matter of opinion, like a system of philosophy, to be received in whole or in part, as it may quadrate with truths already believed. It has its doctrines, and so had Plato. But Plato never regenerated a human soul. Jesus alone has given the sinner "rest." But it is not by the power of His doctrine. Saul of Tarsus knew the truth as fully when Jesus left him outside of Damascus as he did when the scales fell from his eyes. In the inward revolution of Christ as the soul's Saviour from sin, is found the living demonstration of the truth of the Gospel. He, who after long struggles, has found pardon by trusting the blood of the atonement. He who has obtained mercy in an instant, praying to Christ, as did Adam Clark, is not likely to doubt his Godhead. He who has been upheld, delivered, succored, blessed, and saved, as he has in faith carried his weary, tempted, troubled, sinful heart to Jesus, and has never been left to himself in such hours of trial, knows the ground upon which he stands, and the Lord in whom he believes.

Grant, as is true, that this whole life is one of struggling. It must be so, for probation ends only at death. But what then? If the probation be severe, there must be some glorious compensation in that for which such a preparation is demanded. So, combined with this experience, we want a profound conviction of eternal things. We look beyond the present and the passing into the eternity toward which we are hastening, where sin walls in ruin, where purity shines in its glory, and where infinite love pours its fullness upon them who have come up before the throne through great tribulation. We look for the victor's crown in the day of our Lord's appearing, and for it we live, labor, and wait.

And the very intensity of the strife proves the need of a faith that can dare and endure; a faith that will have no compromise with the world, and no fellowship with evil. The battle is truly severe. The world with its allurements is in many things claiming the liveliest of heaven, but underneath its dress of painted gauze is a heartless body of death, seen, alas! by too many only when too late! We cannot always detect the sophistry of the beguiler; but we know full well that there is perfect safety, and no danger in keeping soul and life committed to the Lord Jesus, who will surely never suffer his feet to slide who clings to him by prayer and faith.—*Zion's Herald.*

## THE GREAT TEMPLE OF DIANA AT EPHESUS.

Very interesting discoveries have been reported recently as the result of researches pursued under the direction of the Dilettante Society at Ephesus. The most important is the exhaustion of the great Temple of Diana, glorified by ancient writers as one of the most wonderful buildings in the world of their day, and mentioned in the Acts of the Apostles. The Ephesus of the present day, called by its inhabitants Aiasolk, consists of "a few miserable houses, and a few hovels, some of them leaning against the pillars of the great aqueduct that strides across the plain." Of the glories of the past but little remains. The neighborhood of the modern village of Ephesus is strewn with marble relics, and where the ancient city stood lie the ruins of many vast buildings. Conspicuous among these is the Great Theatre which held up to 50,000 persons, and the Odeum, or smaller theatre, both of which have been cleared out in recent excavations. The Stadium and Gymnasium are also recognizable; the outline of the harbor may still be traced by the rankness of its reeds, and the city wall crops up here and there in massive blocks.

The Temple of Diana had long been sought in vain. Sacked and destroyed by a Goths in the third century, its ruins used as a quarry until the time of Justinian, overthrown by the river Cayster, and covered with successive alluvial deposits for centuries, every trace of it seemed to have vanished. Different travelers suggested different localities as its site, corresponding with visible ruins. In 1863, Mr. Wood began his explorations, "with no funds," (says the Report of the Committee of the Dilettante Society) "except what he ventured on his private means, with no implements or other plant, with no dwelling-house at hand, and with no kind of assistance from others, except a firmman obtained for him by the Trustees of the British Museum." Beginning with the Odeum, Mr. Wood proceeded to clear out the area of the Great Theatre, the scene of the uproar on the occasion of St. Paul's visit to the city. There he found a number of inscriptions, one of which furnished the first clue to the discovery of the Temple. After clearing out the Great Theatre, Mr. Wood discovered what he had good grounds for supposing was the Magnesian Gate to the city. From that gate, according to Philostratus, a stoic, or covered portico, led to the Temple of Diana, intended to yield shelter in bad weather to processions; and outside the gate he had discovered, Mr. Wood found, about eleven feet under ground, "an ancient road, with tombs on each side, pointing in a north-east direction, and at the side of this road a row of square piers, such as would have served to support a stoic like that of Damianus." This road Mr. Wood continued to explore du-

ring the years 1867, 1868, and the first half of 1869, and in the meanwhile he discovered "another ancient way leading from a city gate near the Stadium toward the Turkish village of Aiasolk," along which also were tombs and bases of piers indicating a line of portico. Thinking it probable that these roads converged toward the Temple, Mr. Wood followed their track, and in April, 1869, he "struck upon the angle of the peribolos just where it might have been expected to be." In this wall was an inscription stating that the emperor Augustus had rebuilt the peribolos wall round the temple of the goddess Diana. Two other inscriptions at a little distance stated the distance from the river and the width of the road at the points where they occurred. From the angle of the peribolos on which he had thus lighted, Mr. Wood proceeded to trace the two lines of wall as far as he could. By November, 1869, he had followed the western wall for about 1150 feet from south to north; but it then bent toward the west, and no further trace of it could be found. Meantime he had sunk a number of pits within the presumed area of the peribolos, in hopes of lighting upon the Temple itself. In one of these he came upon "a pavement of square blocks of fine white marble, nine inches thick, laid on a level bed of black marble, as was the practice of Greek architects in laying the floors of their temples," together with two marble sculptures.

"These remains lay buried under eighteen feet of alluvial deposit, the lowest stratum of which was composed of fine white marble, which appeared to have been partially calcined by fire." Proceeding with his explorations on this spot, Mr. Wood in 1870 "soon came upon several drums of Ionic columns, ranging from four to five feet, of white marble, with fine joints;" by January, 1871, he had enlarged the area of his excavation to about one hundred feet square, over the whole of which space drums of column, and other architectural marbles were strewn, and in February a fragment of the lowest drum of a column, six feet one inch in diameter, was found in its original position on its base. As it was clear by this time that the site of the Temple had been discovered, the explorations were continued on a great scale.

Several pieces of columns and other articles elegantly sculptured have been deposited in the British Museum. Others are on the way.

## CONVERSION OF CHILDREN.

Rev. Mr. Hammond, the evangelist, has, from the commencement of his labors, aimed specially at the conversion of children. God has crowned his labors with wonderful success and never more recently in Kansas, several hundred in Leavenworth and Lawrence having professed to find peace in Christ. Some may shake their heads at the wisdom of Mr. Hammond's methods; some may have no confidence at all in the conversion of children; and some who admit its possibility in theory may habitually feel and act as if it was not to be generally expected. We would like to have a few words with these latter classes.

In the first place the Master has said, "Let little children come unto me." Children, then, can come, and are specially invited. Again, we have precious memoirs of the life and death of converted children; and men and women have become eminent servants of Christ who were converted so young that they could recall neither the circumstances nor the time. At the present day there are in numerous Christian homes many young children who give us as good evidence of Christian character as is furnished by older Christians. Again children die as well as others; and how strange it would be, with the same liability to death as others, no offer of eternal life could be made to them until they had eaten more fully of the tree of knowledge of good and evil.

Still further, childhood we believe to be the normal age for conversion; the age already named, the kingdom, and having the special favor of Christ; the age when conversion should be universally labored and confidently looked for. In childhood the spiritual instincts are quicker, stronger, and truer than in later life. The heart has not become hardened by long resistance to the claims of the Gospel. Pride, vanity, lust, ambition, love of money, and love of fashion, have not consolidated into habits of sin, blinding as with chains of steel. Children are free from the engrossments and embarrassments of family and business cares—those life-thorns that so choke the seed of the kingdom! Their most characteristic qualities are docility, confidence, and readiness to be led heavenward just as much as earthward. They are free from all skepticism, and those dangerous errors in which so many at a later age find refuge. What would not the earnest minister of the Gospel give if he could secure for his hearers as a whole, these favorable conditions of soul—entire deliverance from error, skepticism, worldly care, sinful habits, and from that terrible obduracy which comes of being "gospel hardened?" That docility, that readiness of trust, that reference, that susceptibility, and that primal impulse God-ward, which belong to childhood! If to enter Christ's kingdom one must become a child again—just the most difficult thing in the world—how clear it is that he who is still a child stands on blessed vantage ground! And how many a hardened man, dragged hither and thither in the chains of sin, but ever farther from God and heaven, has most bitterly wished himself back again at his mother's knees, with a mother's prayers still ascending for him!

But why are not children more generally converted? Why is it the exception, rather than the law?

In the first place church membership—and conversion and church membership have generally been conceived of as intimately united—has, especially in times past, though less so at present, been thought of as meant for those capable of assenting to a creed, the summary of a theological system. Faith has been made something, not exclusively, of course, but very decidedly, intellectual; a thing of the head full as much as of the heart; an exercise be-

yond the strength of a child. There are still fingerings of this everywhere in the minds of earnest Christian parents—a half-conscious fear that their children are too young to understand the Gospel and to have its offers made distinctly to them for their acceptance.

In the second place too much has been made of "old-fashioned conversions," as they have been called; conversions marked by deep convictions, painful struggles, and exuberant joy—features dependent not at all on the nature of the spiritual change, but on the strength of the resistance offered and overcome. This resistance is generally proportioned to the mastery which sin had gained over the soul; and the joy that follows, to the strength of the preceding struggle. Such striking conversions illustrate that grace which abounds where sin has abounded, but we must take heed how we use them to underrate those of which Lydia's is a type; of which it is said, in beautiful simplicity and sublime comprehensiveness, "The Lord opened her heart to receive the word spoken by Paul." Now, a child's conversion will not be like a man's. It will be preceded by little resistance, and by few severe struggles; and will be characterized only by a quiet joy, which, indeed, is rather a peace than a joy. The child will be led along gently by the hand, yielding readily, if it yield at all, recognizing the voice of God, in the words of its pious mother or father, and seeming to be moulded to religion as naturally as it is moulded to anything else. This fact, we think, has led very many to be suspicious of most child conversions; they see so much of the natural and the human—so much which can be traced right along from cause to effect—that they are afraid there is nothing supernatural in it, nothing corresponding to their conception of the new birth. They forget that the Holy Spirit dwells in the young or old, works along the line of natural law, giving divine energy to ordinary means and influences, but is himself never seen save in results.

We may here remark that the change in the type of modern conversions, compared with those before the era of Sabbath-schools, and which causes so much trouble to some, is mainly due to the fact that conversions have already been brought down so much nearer childhood.

But we have more to say on this subject, which we must defer to another time. Let us, however, urge Christian parents to seek definitely, continuously, and hopefully the conversion of every child old enough to comprehend the truth that "Jesus Christ came into the world to save sinners."

## WHAT ONE SINNER CAN DO.

It is said of John Newton, when on board the *Harcourt*, that he corrupted a youth previously free from open vice, and that this young man soon arrived at maturity in guilt. Years after they met. Newton was changed, and desired to rescue his former companion from the evil into which he had plunged him. As he no longer felt infidelity to be tenable, he strove to undeceive his victim. His usual reply, however, was that Newton was the first to give him an idea of his liberty, which he would not now forego. And so he got worse, and spurned all restraints, and gave loose rein to every passion. His excesses threw him into a malignant fever, of which he died without a moment's reprieve. One drop of filth will pollute a whole cup of fair water, but a foul cup could be cleansed by the mixing of a thousand drops of clear water. A sharp pain in the foot or toe will sometimes rack the whole body with torture, but one or a dozen sound teeth or toes will avail nothing if there be one in pain. One dead fly in the cup of the apothecary will ruin the ointment, and so it is true one sinner destroyeth much good. One seed of a thistle carried by a bird to some distant isle or continent, will spread until the whole be covered. One oath from a thoughtless man may corrupt a dozen boys into profanity; and so, too, of almost any sinful act. No man liveth to himself, no man dieth to himself. The rich man, no doubt, was compelled to meet his five brethren in torment, though he begged that it might not be so. My friend, are you living for the everlasting good of those around you, or will your conduct bring ruin upon yourself and them? Oh! it is a solemn thing to live. Let us live as we ought.—*Christian Observer.*

MULLER.—Rev. Dr. Culyer, in his delightful letters to the *Evangelist*, from England, thus sketches an interview with the celebrated and pious George Muller:—"As I reached the door, the service was just over. But I learned that Mr. Muller had just been delivering a delightful discourse on the third chapter of John. I went in and introduced myself to the great philanthropist. He looks just as I expected. A tall, benign German, with thin grey hair, and a countenance that reminded me strikingly of the late Theodore Frelinghuysen, and a most simple, cordial manner—that is George Muller. His German brogue is very pleasant. He told me that there are between 1,900 and 2,000 now in his Orphan-house! The buildings are closed except on Wednesdays, and so I was unable to inspect them. But it was quite enough to have met and talked with the loving, sagacious Christian, who, without begging for one penny has received and invested over two millions of dollars in his institutions of charity! When some weak-minded people have tried to imitate his experience and have failed, his ready answer is, 'The Lord did not call them to do it.' His common sense is equal to his faith. I was not surprised to learn that no photograph of this blessed man could be obtained. 'Why don't they take him when asleep, or off his guard?' I asked of a photographer-seller. 'They did it once,' he replied, 'and Muller bought up the plate and the pictures, and suppressed them.' Just like him!"

BEAUTIFUL REMARK.—A pious cottager residing in the midst of a long and dreary heath was asked by a visitor, "Are you not sometimes afraid in your lonely situation, especially in the winter?" He replied, "Oh, no! for Faith shuts the door at night and Mercy opens it in the morning."