

## AMONG THE BOHEMIANS.

It is true of them that, when converted, the Bible is their daily and open study, at every opportunity. Its principles take deep root, and they cling to it to-day with the same love and fidelity as when the 4,000 suffered martyrdom for being the followers of John Huss, and loving the gospel of Jesus.

A single illustration will show you their adherence to principle. A young man, a merchant in a small way in Prague, was converted. His Bible was his daily study. One evening he was reading the Commandments, when he suddenly stopped, saying to his wife, "Anna, what do you think this means, 'Remember the Sabbath day to keep it holy?' Does it mean that we ought not to do any work on Sunday?" "I think it must mean that," she replied, "Then," said the husband, "I ought not to sell any more goods on Sunday, for that is my work, and it has been my best day." "Yes," said the wife, "and what will you do about it? You can't refuse the people that come from the villages." "But I must," said the husband, "if that is what it means. I'll ask Mr. Adams."

The next day Mr. Adams was sought, and of course there was but one answer. Sunday the little store was closed. About the middle of the forenoon an old customer came a distance of twelve miles to make a large purchase. She sought the merchant, when he told her frankly his convictions, and that while he was sorry for her disappointment, he couldn't do wrong. She begged to look at the goods, and select, and leave them to be sent during the week. No, he was firm. She became very angry, declared she would never give him another kreutzer's worth of trade, and left him.

On the way home she thought much about the matter, and came to the conclusion that if this man was so conscientious in such matters he would be, as she had always thought, an honest man to trade with. The result was that during the week she returned with renewed confidence, bought more than three times the amount of goods intended first, and pleasantly accepted the change. And God did not forget or overlook this sacrifice; he returned it to him more than twofold, for during that year he was obliged to change his store, for more than, four different times.

This spirit "to search the Scriptures" is a marked feature of a Bohemian Christian in Bohemia; what it will be in America, is a lesson yet to be learned.—*From a Leaflet of the American Home Missionary Society.*

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 NEED OF THE SCRIPTURES.

The theology of nature sheds powerful light on the being of a God; and even from its unaided demonstrations, we can reach a considerable degree of probability, both for his moral and natural attributes. But when it undertakes the question between God and man, this is what it finds to be impracticable. It is here where the main helplessness of nature lies. It is baffled in all its attempts to decipher the state and the prospects of man, viewed in the relation of an offending subject to an offending sovereign. In a word, its chief obscurity, and which it is wholly unable to dispense, is that which rests on the hopes and the destiny of our species. There is in it enough of manifestations to awaken the fears of guilt, but not enough again to appease them. It emits, and audibly emits, a note of terror; but in vain do we listen for one authentic word of comfort from any of its oracles. It is able to see the danger, but not the deliverance. It can excite the forebodings of the human spirit, but cannot quell them—knowing just enough to stir the perplexity, but not enough to set the perplexity at rest. It can state the difficulty, but cannot unriddle the difficulty—having just as much knowledge as to enunciate the problem, but not so much as might lead to the solution of the problem. There must be a measure of light, we do allow; but, like the