

HUNGARY.

This interesting country was the last to come under review. Dr. Krummacher was president. Paster Fish read the report, the name of the author being withheld from prudential motives. Hungary has three millions of Protestants, and two thousand eight hundred churches. Their schools are generally in a wretched state.

Dr. Muller, of Hermannstadt, gave some details respecting Protestantism in Transylvania.

Dr. Duff related the short and eventful story of the Scotch mission to the Jews at Pesth.

Dr. Krummacher and Sir Culling Eardley, stated that the Government had no intention to persecute, but was pressed to it by the priests.

Pastor Legrand recommended the Hungarians to the love and prayers of all Christians,

CELEBRATION OF THE LORD'S SUPPER.

The closing meeting took place on Saturday evening around the table of our Lord. Never have we attended a more solemn and memorable sacrament. The chapel was crowded, the communicants occupying the whole of the body of the chapel. Pastor F. Monod presided, and addresses were delivered in English by Dr. Duff, in German by Dr. Krummacher, and in French by Pastor Recollin, of Montauban. The words of our Lord over the bread and wine were then solemnly pronounced in six different languages, viz., French, English, German, Dutch, Italian, and Swedish; and whilst we listened, we felt that the Lord was with us, melting our hearts into love to Jesus, and through him into love to the brethren. The memorials of the Christian passover were carried to the seated congregation by the ministers present, and then came the thanksgiving, first to God, who had deigned to be with us and to bless us, and then to the Christians of Paris for the welcome they had given to their foreign brethren, now no more strangers, and to the foreign brethren themselves for the rich feast they had brought with them to Paris from various parts of the world.

Thus ended the official meetings of the Conference. I say official, because they were the only ones prepared beforehand by the Evangelical Alliance, and announced in the programme. Many others, however, were held, which I dare not notice for the present, for I am afraid I have already taken up far more space than was allotted me this month. I shall therefore leave for my next letter an account of the meetings of English brethren on religious liberty in Turkey and elsewhere; also of the Convention of Young Men's Christian Associations, which met for three days in the Wesleyan chapel; of the meetings on open air preaching and Sunday-schools; and lastly, of the Annual Conference of the Methodist ministers, which has just closed its sittings. It is scarcely necessary to add, that in so short a statement as the above I have been unable to give all the facts and documents brought forward in the Conference. I have only attempted a sketch, or an analysis,—a kind of table of contents,—until the reports and speeches be published *in extenso* and placed in the hands of the readers of the *News of the Churches*.

From the N. Y. Evangelist.

FAMILY DEVOTION.

What a cheerful radiance is diffused through the family circle by fireside piety? It is not enough that each one pray alone. Parents and children are bound together by holy ties, and it is fitting that they should join in bending before that Maker, on whom they all

depend. The safety and happiness of each are dear to all, and they can pray for each other with a united heart. See them at their morning devotions. How sacred is the hour, when, as the sun is just rising on a new day, they form a circle round the fire-place, the old father in the midst. Here is a scene for a painter! Here are sons and daughters grown to manhood and womanhood, and perhaps children climbing their parents' knees. By turn they all read from the Scriptures, and it is sweet to hear the little voices mingling with the husky and trembling accents of age. Then they kneel, and if prayer ever is heard in heaven, it is such as ascends from this group of affectionate worshipers.

The whole service has occupied but a few minutes, yet how marked the influence of that brief devotion. How tender is this family as they rise from their knees. The brothers and sisters disperse to their several occupations with a light step and a cheerful heart. The effect of this morning prayer will last through the whole day. How rash and presumptuous are they who rush forth to duties and trials with no such preparation of spirit. How likely are they to be plunged into passion and bitterness before its close!

And when the evening shades appear, this family assemble again. They are about to commit themselves to sleep—the image of death. They thank God for his care through the day, and pray that He who never slumbers nor sleeps would watch over them through the night. Then they sing a hymn, and as their humble notes rise and float away, it seems as if some bird of heaven, stooping to their windows, had poured forth into the hushed night the melody of a celestial song.

We have seen many families, intelligent and refined to a very high degree, yet without religion, and it always seemed that there was wanting somewhat of moral beauty and loveliness. Their minds were cultivated, their dispositions amiable, and their manners polished; yet there was a certain charm which the eye sought in vain. It was the moral tone and elevation which Religion gives to the human soul; a kind of unearthly, spiritual light, like the halo which the old painters surrounded the head of our Saviour. An artist has recently painted the Adoration of the Magi, and he has illumined the dark stable of Bethlehem with a supernatural light. Not less heavenly is that moral radiance which beams on every forehead, and in every eye, where all hearts are touched with the sweetness and serenity of prayer.

Take away this family altar, this Bible, this sacred hymn, this morning and evening devotion, and does not the day become dark? Has not the home lost something of its attractiveness? Those who live without family prayer, have no light in their dwellings. They may live in palaces, but their palaces are dark as dungeons.

Would that all who are so happy as to have a home and a family, would bless them with such gentle piety. Our religion is too much a public affair—a religion of the street or of the church, rather than of the family and of the heart. There is no want of harmony between these duties, and it is not necessary to disparage the one in order to exalt the other.—But it does seem that if there is any spot where a good man should show his excellence, it is at home. There should parents keep their lamps always trimmed and burning, that children may see by their light, and be led to God by their faithful and affectionate piety.

Where is the head of a household who can appear before God with an acceptable plea for neglecting family prayer?