

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

That God in all things may be glorified through Jesus Christ.—PETER.

VOL. V.—NO. 51.

ST. JOHN, NEW BRUNSWICK, FRIDAY, DECEMBER 17 1858.

WHOLE NO. 259

THE RELIGIOUS INTELLIGENCER,
An Evangelical Family Newspaper,
FOR NEW BRUNSWICK AND NOVA SCOTIA.
REV. G. McLEOD,
REV. G. HARTLEY, Editors & Proprietors.
Published every Friday Morning,
At their office, No. 26 German Street, St. John, N.B.

TERMS,
Seven Shillings and Six Pence
A YEAR—IN ADVANCE.
Subscriptions received for one-third of a year.
Communications and Business Letters may be
directed to either of the Editors.
Agents and others should be particular to give
the Post Office, with the County and
Province, of Subscribers and others for
whom they make remittances, &c.
Please take notice, it is not the Parish or Town-
ship in which they reside, but the NAME of the
office where they wish to receive their pa-
pers, that we want.

The English Church in Paris.

The English Church at Paris has hoisted a flag of distress. Cries for ecclesiastical succour have lately been heard, at intervals, from the other side of the Channel. At first they resembled the random rifle shots of advanced pickets; now they begin to assume the roar of a general engagement. If the statements of an "Evangelical Churchman" be true (and we have no reason to doubt them), he has not solicited our help before the time. His outline of the state of the Church of England, and the disproportion between its members in the French metropolis and its church accommodation, is painful to contemplate. A "Gymnasium," a "Commodious Room," and the "Chapel Marbeuf," are the sole buildings in Paris in which the thousands of our National Church. The Gymnasium is by no means a consecrated edifice. It is resigned to prayer and preaching on Sunday only; the remaining days of the week it is open to the use of dumb-bells, gymnastics, rope-ladders, and other athletic appliances. The "Commodious Room," while enjoying the attractive advantage of an "extempore" preacher, labours under the strong suspicion of occupation by the adherents of Pusey; while the Chapel Marbeuf, though constantly thronged by an overflowing congregation, is virtually deficient in a regular chaplain. The successor of Lewis Hux, the founder of the chapel, honours Paris with his residence for no more than six months in the year. The ex-Bishop of Madras may be regarded as his co-chaplain; and the consequence is, that the services are performed, during the chaplain's long vacation, by a "succession of substitutes," according to accommodation, we may here state that these three dissimilar receptacles are unitedly capable of containing 1,400 worshippers. This is the proportion: the "Gymnasium" and the "Commodious Room," seven hundred between them, and the "Chapel" the remainder.

The truth is, the state of the Anglican Church, not in Paris only, but on the Continent generally, suggests much, though not unimpaired, because there is a valuable agency, "The Church and School Colonial Society," to which the appointments of clergymen to Continental chaplaincies are generally referred. This duty is so far faithfully discharged by the Society, that most of our Continental chaplains are ministered in by earnest Evangelical men. The tourist in France, Switzerland, and Italy, is often startled by the print and application which accompany the Divine Word in the mouth of some stranger minister. But, valuable as this agency is, it is of itself, unable to accomplish the great end for which it was established, and which it holds continually in view, viz., to organize and extend the service of the Church of England in foreign lands, wherever English people pass or settle. But if this end is ever to be won, it must be reached by the aiding and abetting of the English pastors and exiles themselves. A bare ecclesiastical society is well nigh powerless without the hearty co-operation of those persons for whose benefit it has been established. The first Continental traveler we meet, can tell us how much of its co-operation is conceded by our tourist and residents in foreign parts. It is both strange and true, that the bare fact of landing on a foreign shore seems to excite on them a demoralising influence. The decent respectabilities of home are soon forgotten, and readily exchanged for the license and dissipation of the Continent. The Sabbath, that blessed conservator of constitution in Britain, even when not wholly blotted out by "memory's niche," ceases to exercise its holy obligations as the day of the Lord. One service, perhaps, endured, away flies the thoughtless maiden, so carefully brought up home, to her mate, and her guide, for a mountain excursion; off go the travelling boy and his "reverend tutor" in habit lay, to the convenient starting place for the next expedition. Men and women, who in England would scruple to purchase a needless drug on the Sabbath, may frequently, on that day, be detected in the act of wholesale shopping in the foreign "magazines." The fashionable promenade, the crowded drive, the Place or Piazza where the band is playing, the theatre are under review; even the theatre and opera-house secure a large proportion on the Sabbath of those who in infancy and in English have learnt the Fourth Commandment. The Casino, the Casino, the Casino, the Boulevard, and the Casino Elisee, are thronged on that

day by the gaily attired persons of our brothers and sisters, who, under foreign tuition, can read "holiday" for "holy day." How many an Englishman's Sunday has partly been cheated of its tediousness by the fascinations of the croupier of a German Roule or Noir table. While the races in the Bois de Boulogne, and the Biarritz bull fights, always held on the first day of the week, have received the disguised, but notorious attendance of numbers of Britain's reckless ones. The scene unhappy example is prominently presented in our highest foreign quarters. The workmen employed in the repair of the buildings of the British Legation in Paris are permitted, without reuke, to pursue their task on the Lord's day. Is it any marvel, under these circumstances, that our true Protestant Churchmen feel themselves misrepresented in the French capital and on the Continent generally? We trace both the paucity and poverty of our Continental Church edifices, not so much to the niggardliness as to the religious indifference that seems the general accompaniment of English nature whenever it is transplanted to a foreign soil. Let the respectable English abroad live as the respectable English at home. Let them forbear to do "their own pleasure" on the Lord's day in Paris, Vienna, Rome, and Naples, as sacredly as they do in London and Edinburgh. This will beget and foster reverence for the Lord's Sanctuary; reverence for the Lord's House will soon produce suitable and sufficient churches in which to manifest it, without the necessity of applying for assistance from home. They must not regard our strictures as foundationless or pointless. Protestantism and Popery are still engaged in battle to a mark. The great arena of the war is the surface of Europe. How paralytic are our Protestant doctrines when unadorned and unadorned by Christian practice. Unless the truths they profess avail to conform their lives to the habit of the Great Exemplar, our dissipated countrymen abroad may as well adopt the faith as they do the manners of the Roman Catholics among whom they either sit or sojourn.—*Beacon.*

Variety in the Pulpit.

The topics of pulpit discourse are in one sense fixed and limited; in another sense they open to us an infinite variety. With only seven primary colors, what endless combinations are made; from an octave of sounds, what complicated harmonies are evolved. The preacher poorly understands the breadth of the gospel, who finds himself restricted to a little round of thread-bare subjects; grinding out his tunes, and then re-adjusting the instrument to grind them over again, as though that exhausted the music of redemption. The preacher should be at all times charged with subjects, instead of hunting painfully for them week by week, as new sermons are demanded. They should come to him spontaneously, as he reads the Bible, as he kneels in prayer, as he goes out among his people; they should be suggested by what he sees and hears in his daily walks; only let him keep his mind open for them to enter and they will come in without being urged.

The topics which thus lodge themselves in the mind, will be specific, and adapted to the condition of those whom we address. Without this adaptation the most profound and eloquent discourse is wasted. We may preach about sin in the abstract, whether it be original, imputed or actual, with as much severity as the nature of language will allow, nobody will be roused, nobody offended; but touch the particular sins of which we know the congregation to be guilty, and it begins to look as though we were in earnest, as though our words meant something.

Are You Born Again?

This searching question was put by her friend to a lady of our acquaintance, a few days since, who had long been a member of the visible church, and yet was pleading for the innocence of certain worldly amusements, which have generally been condemned by the more spiritually minded portions of the Christian community. It was asked in gentle tones which indicated the deep emotion of the questioner. We watched with interest, its effect. The lady at first attempted to evade it by directing the conversation to another subject, for it was evidently a painful one to her, but her friend, determined not to be thus easily baffled, returned to the subject and repeated the question. The tear started in her eye, when she replied, "Though I have been a church-member for many years, and once thought I was the subject of the new birth by the Spirit of God, yet I have long been in doubt whether there really is such a thing as what you call being born again, whether it is not all mere delusion. Her friend quoted the solemn declaration of the Saviour, "Except a man be born again he cannot enter the kingdom of God," and sustained it by several other apt Scriptural quotations, as also by an appeal to the experience of the pious and godly in all ages of the church. She replied, "If there be such a thing, I fear I do not know what it is by an experience of it. Here the conversation ended, but not so our reflections upon the subject. How many, thought we, in the Church of Christ, have no abiding conviction of the doctrine of spiritual regeneration from their own experience of the change. How readily can their belief in the doctrine be shaken by any plausible presentation of the opposite error. "If any man will do the will of my Father which is in heaven, he will know of my doctrine, whether it be from God or whether I speak from myself."—An experimental acquaintance with the doctrine of grace is the surest safeguard against error. How often, too, does the worldliness of professed Christians grow out of the fact that they have never experienced the truth of the religion they profess in their own hearts.

And now, reader, cast not aside these few lines as unworthy your attention.—Cast them not away, for they bring before you that momentous question—*are you born again of God's Spirit?* A question which in the present, it is more needful to ask, because so many guides are leading astray.

"Do you ask in what does the change consist? It is the imparting of life to a soul previously dead, that is, dead to all spiritual love of God as reconciled in Christ. There may be all the activity of thought, memory, fancy, imagination, reflection, judgment—may more, an activity of much that, as regards his fellow-man, is good; the gentle play of friendship's finer feelings, the warm gushing of generous emotion, the softening interchange of domestic love. We say there may be all these, and yet the soul be dead to God, estranged, and at enmity. The essence, then, of spiritual life is love to God.—The activities of this love are the varied manifestations of life. The silent tear of chastened sorrow for sin—it is love's regret, that a father is aggrieved; the cup of cold water given—it is love's return, its poor return for mercies received; the patient endurance of wrong—it is

love's imitation of the elder Brother; the outburst of grateful thanksgiving—it is love's overflow. Yes, the essence of life is love. This love imparted to the soul, and it displaces enmity. Christ is revealed to the soul as reconciled in Christ. This we must insist on. Life is conveyed in the Gospel. There is death in the law it will merely aggravate enmity. It is the Gospel that quickens love. The soul is enlightened—it sees its guilt. Guilt is removed and righteousness imputed, and now the soul has peace—the love of God is shed abroad in the heart.

Has such a change passed on you, reader? We ask not when life entered your soul, but are you alive unto God?—Does the pulse beat, and are you conscious of it?—*Pres. Herald.*

Variety in the Pulpit.

The topics of pulpit discourse are in one sense fixed and limited; in another sense they open to us an infinite variety. With only seven primary colors, what endless combinations are made; from an octave of sounds, what complicated harmonies are evolved. The preacher poorly understands the breadth of the gospel, who finds himself restricted to a little round of thread-bare subjects; grinding out his tunes, and then re-adjusting the instrument to grind them over again, as though that exhausted the music of redemption. The preacher should be at all times charged with subjects, instead of hunting painfully for them week by week, as new sermons are demanded. They should come to him spontaneously, as he reads the Bible, as he kneels in prayer, as he goes out among his people; they should be suggested by what he sees and hears in his daily walks; only let him keep his mind open for them to enter and they will come in without being urged.

The topics which thus lodge themselves in the mind, will be specific, and adapted to the condition of those whom we address. Without this adaptation the most profound and eloquent discourse is wasted. We may preach about sin in the abstract, whether it be original, imputed or actual, with as much severity as the nature of language will allow, nobody will be roused, nobody offended; but touch the particular sins of which we know the congregation to be guilty, and it begins to look as though we were in earnest, as though our words meant something.

Are You Born Again?

This searching question was put by her friend to a lady of our acquaintance, a few days since, who had long been a member of the visible church, and yet was pleading for the innocence of certain worldly amusements, which have generally been condemned by the more spiritually minded portions of the Christian community. It was asked in gentle tones which indicated the deep emotion of the questioner. We watched with interest, its effect. The lady at first attempted to evade it by directing the conversation to another subject, for it was evidently a painful one to her, but her friend, determined not to be thus easily baffled, returned to the subject and repeated the question. The tear started in her eye, when she replied, "Though I have been a church-member for many years, and once thought I was the subject of the new birth by the Spirit of God, yet I have long been in doubt whether there really is such a thing as what you call being born again, whether it is not all mere delusion. Her friend quoted the solemn declaration of the Saviour, "Except a man be born again he cannot enter the kingdom of God," and sustained it by several other apt Scriptural quotations, as also by an appeal to the experience of the pious and godly in all ages of the church. She replied, "If there be such a thing, I fear I do not know what it is by an experience of it. Here the conversation ended, but not so our reflections upon the subject. How many, thought we, in the Church of Christ, have no abiding conviction of the doctrine of spiritual regeneration from their own experience of the change. How readily can their belief in the doctrine be shaken by any plausible presentation of the opposite error. "If any man will do the will of my Father which is in heaven, he will know of my doctrine, whether it be from God or whether I speak from myself."—An experimental acquaintance with the doctrine of grace is the surest safeguard against error. How often, too, does the worldliness of professed Christians grow out of the fact that they have never experienced the truth of the religion they profess in their own hearts.

And now, reader, cast not aside these few lines as unworthy your attention.—Cast them not away, for they bring before you that momentous question—*are you born again of God's Spirit?* A question which in the present, it is more needful to ask, because so many guides are leading astray.

"Do you ask in what does the change consist? It is the imparting of life to a soul previously dead, that is, dead to all spiritual love of God as reconciled in Christ. There may be all the activity of thought, memory, fancy, imagination, reflection, judgment—may more, an activity of much that, as regards his fellow-man, is good; the gentle play of friendship's finer feelings, the warm gushing of generous emotion, the softening interchange of domestic love. We say there may be all these, and yet the soul be dead to God, estranged, and at enmity. The essence, then, of spiritual life is love to God.—The activities of this love are the varied manifestations of life. The silent tear of chastened sorrow for sin—it is love's regret, that a father is aggrieved; the cup of cold water given—it is love's return, its poor return for mercies received; the patient endurance of wrong—it is

wonder how many pulpits he would be allowed to enter a second time. I wonder how many congregations would bear to be thrashed with his flail. Brethren—read over again the words of the prophecy of Malachi, the last of the ancient prophets, read carefully, and see what is the style of preaching that we need.—*Bishop Clark's Charge.*

Why Christ expects His Disciples to do more than Others.

Because they profess more than others. They profess to have consecrated themselves to the Lord, to be employed in his service; to have experienced the washing of regeneration and the renewing of the Holy Ghost; to love God with all their hearts, and their neighbour as themselves; to be governed in all their conduct, by a regard to God's glory; to have their treasure and hearts in heaven; to delight in religious duties; to desire the salvation of sinners; and not to be ashamed of Christ or his cause. Others unless they are base hypocrites, do not profess these things. As Christians thus profess more than others, Christ has a right to expect that they will do more than others.

1. They have promised more than others. They have promised to forsake all sin—to deny themselves all ungodliness and worldly lusts; to pray without ceasing; to set a pious example before the world; to recommend religion to all men; and to perform all those duties by which God may be glorified, and the religion of the Bible extended and established among men. The world has made no such promises. But as Christians have promised, it is expected that they will perform.

2. They have received more than others. Besides receiving common grace, like other men, they have received special, effectual, converting grace. They have received a new heart, the pardon of their sins, justification by faith in Christ, adoption and the spirit of adoption, and partial sanctification. As they have received blessings greater and more valuable than others, Christ expects them to do more than others.

3. They enjoy more than others. They enjoy (what others do not) communion with God, and communion with the saints; delight in divine words and ordinances; the business of doing good in the Lord's vineyard; labouring to convert sinners and to send the Gospel through the world; peace of conscience and fellowship with the Holy Ghost; the record of revivals and of the advancement of Christ's kingdom on earth; and, finally, the contemplation of that glorious rest which remains for God's people in the future world. As they enjoy more than others, they may be expected to do more than others.

4. They have more than others. They have more than others in the coming world. Christians can confidently say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "We know that when he (Christ) shall appear, we shall be like him, for we shall see him as he is. Every man that hath this hope in him, purifieth himself as he is pure." Christians have a well grounded hope that they shall be admitted into God's presence, where "is fullness of joy, and pleasures for evermore;" that they shall see their divine Lord and Master, and be with him in his kingdom and glory for ever; that they shall be delivered from all sin and sorrow, and pain and tears, and be made perfectly blessed in the full enjoyment of God to all eternity; that they shall sit down with Abraham, Isaac, and Jacob, and all the redeemed of the Lord from every nation and people under heaven, and go no more out for ever; that they shall mingle with the holy angels, and join the general assembly and church of the first-born in the glorious New Jerusalem, where every desire of their soul will be gratified.

"And every power shall give sweet employ In that eternal world of joy."

If Christians may reasonably hope for such things, (which none others have a right to hope for) then surely they ought to do more than others, and Christ has a right to expect it of them. E. D. K.

The Oldest Bible.

The articles which have lately appeared from time to time in the Free Press, in regard to old Bibles, have had the effect of bringing to our notice one of the rarest and most valuable specimens of Biblical literature in the world. This is a volume of six hundred pages containing the whole Bible in the Latin language. It belongs to Rev. Dr. Duffield, of this city. The book is made entirely of vellum, and the printing is done by hand with a pen and ink. Every letter is perfect in its shape, and cannot be distinguished, by any imperfections in form, from the printed letters of the present day. The shape of the letters is, of course, different from those now in use, but in no other respect can they be distinguished from printed matter. The immense amount of labor may be conceived from the fact that there are two columns on each page, each of which lacks only about six letters of being as wide as the

columns of this paper. They will average sixty lines to the column. The columns numbering 1,200, we have about 72,000 lines in the whole book. Nothing short of a life-time could accomplish such a work.

The date of the book is A. D. 930. It was consequently made 560 years before printing was invented, and is 928 years old. There is probably nothing on this continent, in the shape of a book, equal to it in age. The vellum upon which it is printed is of the finest kind, and is made of the skin of young lambs and kids, dressed and rubbed with pumice stone till it is very thin. It is somewhat thicker than common paper, being a medium between that and the drawing paper now in use. The fine veins in the skin are distinctly visible in many places. A pencil mark was drawn by the operator to guide the construction of each line. Many pages have these lines visible on the whole surface, no effort having been made to rub them out. Two lines running up and down divide the columns with mathematical accuracy. At the beginning of each chapter, highly coloured ornamental letters are placed. These are the only marks of the division of chapters. There are no sub-divisions into verses, the chapters running through in one paragraph to the end, and no descriptive headings.

This invaluable relic was presented to Dr. Duffield by Lewis Cass, Jr., our Minister Resident at Rome. He procured it of a Greek monk, who brought it from the Greek convent of St. Catherine, at the foot of Mount Sinai. Mr. Cass befriended this monk, who was in trouble; and he, in return, presented him with the volume which we have described. According to his story, it is the work of one of the ancient monk scribes in the convent above named. When it became known that Mr. Cass was parting with it, and that it was going out of the country, the round sum of \$3,000 was offered him for it by the monks of the city of Rome. This was, of course refused, for the pleasure of placing so inestimable a relic in the hands of one who could appreciate its value so well as our learned divine, Dr. Duffield. At the time of the late fire at the Doctor's house, this book was thrown into the street among others, and came very near being lost. It was picked up on the sidewalk by one who recognized it as one of Dr. Duffield's most valuable relics, and preserved it.—*Detroit Free Press.*

SINGULAR CONVERSION.

A Philadelphia pastor made some very interesting statements in regard to the work of divine grace among the people of his charge, and in the city where he labours. Every day 1,000, 2,000, or 3,000 are gathered in the noon prayer meetings in Jayne's Hall, or Sanson street church, as the case may be, and a most delightful unity and harmony among brethren exists. And more than all, and above all, is the spirit of prayer which characterizes all these meetings. A few Sabbaths ago, he had received from 50 to 60 into his church. Among the number was the wife of a captain of a vessel plying between New York and Philadelphia. On the evening of the very Sabbath day on which this faithful, devoted wife united herself with the church by a public profession of her faith in Christ, that husband was in his cabin, alone, in the harbor of New York, and on the next Sabbath evening he was in a prayer meeting, in his church in Philadelphia, to tell what had been his religious experience for one week. Now hear what that experience was, and I beg you to mark how God answers prayer, as appears in the religious history of one week. This captain gave substantially the following account of himself:

"I was alone in my cabin in the port of New York on the evening of the day on which my wife, unknown to myself, united herself with the church. All at once there came over my mind a strange solemnity. I wondered what made me feel so. I did not know what it was. I felt restless under it and endeavored to shake it off. I took up some light reading which I had with me in the cabin, and thought that by bestowing my attention upon that I might be able to create a diversion of feeling and turn it into another channel or drive it away. But it was of no use, I tried and tried to banish that solemnity, and the more I tried the more it clung to me. Seeing a New Testament lying upon the table, I took it and opened it at the 15th chapter of the Gospel according to John. I read it through very attentively, it made a deep impression upon my heart, I thought what wonderful language it was, what a wonderful character it revealed. I wished I could be among those to whom those gracious words were addressed. I felt how great a sinner I was, and how much I needed a Saviour to interpose in my behalf, and save me. I went to my state-room and turned the key in the lock, and knelt down and endeavored to pray. I prayed for mercy and forgiveness. I implored, with deep penitence for my sins, a free and full pardon, and it came. I did not leave that state-room that night till I had peace with God through our Lord Jesus Christ."

At the prayer meeting this captain said that at the very hour when he was awakened, and felt an invisible hand laid upon him, his praying wife was pleading with God for his salvation. He said he was there to join his wife in profession of attachment to Christ, and publicly espouse his cause. And now, continued the speaker, you see the fulfilment of the promise that

"before they call I will answer, and while they are yet speaking I will hear." Here was a careless, prayerless man, without any influence, but a Divine influence, arrested while alone in the cabin of his ship in a distant port, and brought immediately to repentance and faith in Christ. All things are possible with God. Only believe that ye receive the things ye ask and ye shall have them.

Fruits of Infidelity.

Bolingbroke was a libertine of impenetrable habits and unrestrained lust. Temple was a corruptor of all that came near him—given up to ease and pleasure. Emerson, an eminent mathematician, was "rude and vulgar, and frequently immoral." "Intoxication and profane language were familiar to him. Towards the close of life, afflicted with the stone, he would crawl on his hands and knees, sometimes praying and sometimes swearing." The morals of the Earl of Rochester are well known. Godwin was a lewd man by his confession, as well as the unblushing advocate of lewdness. Shaftsbury and Collins, while endeavoring to destroy the gospel, partook of the Lord's supper, thus professing the Christian faith for admission to office! Woolsten was a gross blasphemer. Blount solicited his sister in law to marry; but, refused, shot himself. Tindal was originally a Protestant, then turned a Papist, then turned a Protestant again, merely to suit the times, and was, at the same time, infamous for vice in general, and total want of principle. He is said to have died with this prayer in his mouth, "If there is a God, I desire he may have mercy on me." Hobbes wrote his "Leviathan" to serve the same cause of Charles I., but finding him fail of success, he turned into the defence of Cromwell, and made a merit of this fact to the usurper! as Hobbes himself unblushingly declared to Lord Clarendon.

Need I describe Voltaire, prince of scoffers, as Hume was the prince of sceptics! In childhood initiated into infidelity; in boyhood infamous for daring blasphemy; in manhood distinguished for a malignant and violent temper, for cold blooded disruption of all the ties and decencies of the family circle, for the ridicule of whatever was affecting, and the violation of whatever was confidential. Ever increasing in duplicity and hypocritical management with age and practice, those whom his wit attracted and his buffoonery amused, were either disgusted or polluted by his loathsome vices. Lies and oaths in their support were nothing to his laws. Those whom he openly called his friends, he took pains secretly to calumniate; flitting their to their faces, and ridiculing and reviling them behind their backs. Years only added a stiffness to the disgusting features of his impiety, coldness to his dark malignity, and fury to his impetuous temper. Throughout life he was given up "to work all uncharitableness with greediness." Such was the witty Voltaire, who in the midst of all his levity, had feeling and seriousness enough to wish that he had never been born.—*Christian Penny Magazine.*

Improvement of Time.

The celebrated Earl of Chatham performed an amount of business, even minute, which filled common improvers of time with utter astonishment. He knew not merely the great outlines of public business, the policy and intrigues of foreign courts, but his eye was on every part of the British dominions; and scarcely a man could move without his knowledge of the man and his object. A friend one day called on him when Premier of England and found him down on his hands and knees, playing marbles with his little boy, and complaining bitterly that the rogue would not play fairly; gaily adding, "that he must have been corrupted by the example of the French!" The friend wished to mention a suspicious looking stranger, who for some time had taken up lodgings in London. Was he a spy or merely a private gentleman? Pitt went to his drawer, and took out some scores of small portraits, and, holding up one which he had selected, asked, "Is that the man?" "Yes, the very person." "O, I have had my eye upon him from the time he stepped on shore!" All this was accomplished by a rigid observance of time; never suffering a moment to pass without pressing it into service. No one will try to improve his time unless he first be impressed with the necessity. Remember that at the very best calculation we can have but a short time in which to learn all and do all that we accomplish in life.—*Poddy's Student's Manual.*

A Child's Religion.

"Mo her," said little Anna Green, "Fannie Black plays just like the rest of us; and you said you thought she was a Christian." "And so does Tommy Scott," says Edward. "He bats his ball as high as any of the boys." "Well, how should they play, my dear children," said Mrs. Green, "if they cannot play like those of their own age? But I have no doubt that you would see some difference, if you were to take notice." "How, mother?" said Anna. "Do you think?" said Mrs. Green, "she is as selfish in her play as some others? Will she deceive, or make believe she has done what others could not? Does she ever lead you into difficulties? Is she sly and cunning, leading others astray, influencing them to do wrong so that