

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER,

FOR NEW BRUNSWICK AND NOVA SCOTIA.

VOL. 7.—NO. 29

SAINT JOHN NEW BRUNSWICK,

FRIDAY, JULY 20, 1860.

WHOLE NO 342

Religious Intelligencer.

The Effects of Grace.

The effects of grace, no doubt, are shown in words, yet there is something that speaks louder than words, and which is sure to bring glory to God; namely, a holy life, which well agrees with the word of God. Few men fail to notice this, and God looks on it, and accepts it through the merits of his Son, and as the work of the Holy Spirit, which leads men to do all that is honest, lovely, just, pure, and of good report. A few facts will help to show how true grace works in the hearts of the children of God.

A gentleman, who held the office of recorder in a county town, lived at a village a few miles distant. At one time he had to leave home at a short notice, and on a Lord's day morning he sent for his tailor, a pious man, who was his tenant, and almost dependent on him for bread and told him, that as he must leave home in the morning, he wished him to take his measure for some clothes to be made at once. The poor man, in a very civil and proper way begged leave not to work on the Sunday; at the same time he was very ready to call on the gentleman any time after mid-night. To this the gentleman said, in a rather angry way, that if he would not do what he wanted, he should have no more work from him. The good tailor still felt it to be his duty to run the risk of wanting bread rather than sin against his Maker. The work was not done. The gentleman, when he came home, once more sent for him on the Lord's day, and with a still more fair excuse, wished him to do some work for him. The poor man was still firm in doing his duty to God, and for this he was told he must expect no more work, but he sent out of his house. The good man felt many doubts and fears, but yet he stood firm. He went home and kept holy the day of God. To his surprise work was still given to him, and he was not sent from his house.

Some time after this a cause was tried before this gentleman as recorder, in which his tailor was a witness. In the course of the trial a lawyer asked him questions with a view to entrap him in his words; upon this the recorder rose, and, in a very earnest way, said before the court, "What that man says is true." He had shown before that he was upright and firm, that the recorder well knew he would not come there to say that which was not true. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him," Prov. xvi. 7. "Them that honour me," said the Lord, "I will honour," 1 Sam. ii. 30.

The true story of the life and death of a poor Irish weaver will also please those who love to see the effects of grace shining in the life of the man of God.

One who knew this poor Irish weaver tells us that his name was Richard Neale, and that he lived in the county of Down, in the north of Ireland. "When I first saw this poor man," says his friend, "it was in the cold month of December, and a very severe winter it was. The frost was hard, the snow fell fast and thick, and was driven round and round so quick by a high wind, that it was chilled, and almost stifled. Just then, as I passed, I saw Neale going into his house; and coming up with him, I asked him if he would let me shelter myself for a short time from the storm.—With the greatest freedom he said, 'You are most welcome, sir, to my house, such as it is; come in.' He had on his head a pull of water, which, as most of the springs were frozen, he had to bring from a long way off. His shoes were torn, and but partly kept his feet from the snow; his hands and feet were blue with cold, and his ill-clad frame seemed to bend with the storm. When I got into his house he kindly asked me to sit down, stirred up his little fire to warm me, and went at once to his loom. He began to weave with a cheerful look, and seemed as happy as if he had all the good things of life.

"I asked how it was that he was able to feel so contented.

"Pointing to an old book in the window, which I soon found was a Bible, he said, 'There I have food, and clothes, and comfort, and support in every time of need. Poor as I am, I would not be without that book for all the world.'

"After a few more remarks on my part, he said, 'My Lord and Master, my Saviour, who was the Son of God, had not where to lay his head; I have a house, but he had none; I have a little garden, but he had not a foot of earth in his own world.' I said, all that was true, after which he went on, 'I am poor, and have much to struggle with; I have not been always so; I have been rich, and have had my good fire, and fine clothes, and plenty on my table; but then I was without Christ, and therefore poor, blind, and naked, and in constant danger of endless ruin. But now I have taken up my cross and am following Christ, and thus I have all things; for all things are mine, and I am Christ's, and Christ is God's.'

"The storm was now passing off, and after giving him a small sum of money, for which he was most thankful, I took my leave of him.

"About half a year after—I think it was in the month of June—I had again to pass by his house. When I went in, I found him in the act of giving his wife advice to be patient, and to submit to the will of God; but her complaints were so loud that he neither heard nor saw me till I was close

to him. She was a peevish, fretful woman, of an ill-temper, whose heart seemed set upon this world, and was a severe cross to him through his whole life. Yet he never was rough to her; he was very kind when he gave her advice, and yet firm with her, lest, if he could not do her good, she might injure his soul.

"After making some kind inquiries about my health, he went, as he used to do, to his loom. I saw that he looked pale, and that his strokes were but feeble, but his pale face and feeble strokes did not seem to arise from sickness or age. I pressed him to know the reason; he did not seem willing to tell; but at length with a smile on his face, while the tears ran down his cheeks, he said, 'Indeed, sir, I must be plain with you, I have not tasted any food for these two days; and I must own that, though my spirit is strong in the Lord, and my soul rejoices in him, yet my flesh is weak and begins to fail. What I should have eaten myself I have given to my wife; but now she too begins to hunger, and this grieves me more than all. Still my hope is in the Lord, he will either alter these hard times, or raise up my friends. There are many who are very kind to us, but I do not like to trouble them any more.'

"I need not say how much pity I felt for him, and that I gave him a little of what God had given me. His face shone with holy joy; he fell on his knees and gave thanks to his Lord and Saviour, and then to me. After this I often went to see this pious old man, and always found him a good soldier of Jesus Christ, full of joy in the midst of trials, and a proof to all who saw him of the great value and power of faith.

"Since I left the country where he lived, I have heard of his death; it was like his life. His illness was long and severe, and he was much tried by temptation; the devil thrust sore at him that he might fall; but Christ stood by him in the hour of need, and made him to triumph over death and hell. He passed out of this world to his eternal rest with holy joy. With his last breath he was heard to whisper,

"O grave, where is thy victory?
O death, where is thy sting?"

See the effects of grace in the daily walk of this tried and patient follower of the Lamb of God.

One more fact shall be given as to the meek conduct of one, whose spirit by nature would have led her to return evil for evil.

Good Mr. Robinson, of Leicester, who lived some few years back, was known to preach the gospel of Christ with much zeal and truth. A poor woman, to whom his preaching had been much blessed, often met with threats from her husband, a most wicked man, for going to St. Mary's church. At last he was so angry that he told her, with an awful oath, that if she went to St. Mary's again he would cut off her legs. But, like a bee which has found honey in a garden, she could not stay away. In prayer she sought the Lord to guide her, and thus found strength to go to the place where she had often felt joy in him.

When she came back from church she found her husband waiting for her return, and as soon as she had shut the door he said, in an angry tone, and calling her by an ill name, "Where have you been?" "To St. Mary's," she said. He at once struck her on the face with all his might, and she fell on the ground; but, rising from the floor, she turned her other cheek, and, in a tone full of kindness and pity, said, "My dear, if you serve this side the same, I hope I shall hear it with patience." Struck with this meek reply (for in former times she had shown a fierce temper), he said, "Where did you learn that?" She said in a gentle way, "At St. Mary's church, my dear." "Well," said he, "if that is what you learn at St. Mary's, you may go as often as you like, I will never stop you again."

The good woman then went as before, though now in peace; and soon after she was made happy by her husband going with her.

"A soft answer turneth away wrath," Prov. xv. 1. "A meek and quiet spirit is, in the sight of God, of great price," 1 Pet. iii. 4.

Let our daily prayer be for that grace which will make us, not in name only, but in heart and in life, the children of God, and the heirs of glory.

THE LORD'S TENTH.

There is a common opinion existing in the minds of Christians, that though their expenditures for the support of their families should be suitably proportioned to their incomes, that which is devoted to the Lord's service may well be left to accident, or the convenience or impulse of the moment when a call for benevolence is made.

Although it is true that in the New Testament we have no definite amount for God's treasury demanded, yet we are enjoined to give in proportion to our income. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." Here the duty of a definite appropriation is demanded. It does not, it is true, state whether a tenth or fifth, or hundredth, is required; but let us look a moment at a few records of those early days, and see if any light may be gathered from them.

Zaccheus gave one half his goods to the poor. The poor widow woman whom Christ commended gave in "all her living" to the treasury of the temple. We find the poor and afflicted church of Macedonia "abounding in riches of liberality" to those still poorer, giving even beyond their power, and entreating that the gift might be accepted. A whole church sold their houses and lands, and gave away the proceeds.

Although we are not commanded to perform the same acts, yet the whole spirit of the gospel teaches us to make self-denials for the advance-

ment of Christ's cause, and points towards a much larger liberality than was required in the old Jewish church.

And what was the proportion required then for the Lord's service? From the highest to the humblest, every one was required by God to give one tenth of his increase to the tribe of Levi. Another tenth was required for the support of the regular feasts. Still another every three years for the poor, besides journeys to the temple, trespass-offerings, and numerous other requirements, making in all not less than a fifth of the income.

How can any Christian, with the light of God's word illuminating the path of duty, be willing, or even dare to give less than one-tenth of all he receives, to the Lord? "Shall a man rob God?" Yet how many are daily robbing him by withholding the tithes, the more interesting money of the sums he has loaned to them! Ah! a breath of his power can scatter the ill-gotten possessions, which are secured by such robbery. "The blessing of the Lord, it maketh rich." He who fails to honor God with the first fruits of his increase, will find his gold corrupted, and his "rust shall eat his flesh as it were fire."

The resolution of Jacob should be written on the door-posts of every Christian heart; "Of all that thou shalt give me, I will surely give thee tenth to thee." Many have adopted and strictly followed this resolution, and one who has had a large acquaintance with the business as well as Christian liberality in all ages. Said Baxter, who was noted for his charities, "The little I now possess was nearly all acquired at the time when I gave away most."

Let any one try the experiment, and watch the providences of God, and I doubt not that he will find the promises of prosperity to those who honor Him with their substance fulfilled far beyond his largest expectations.—Press.

ILLUSTRATIONS OF SCRIPTURE.

PRAYER IN EXTREMITY.

"From the top of the rocks I see him, and from the hills I behold him." Num. 23.9.

The Rev. T. T. Biddulph, of Bristol, England mentioned once from the pulpit, that a boy, some years before, behaved so ill in the St. James's Sunday school that neither kindness nor severity appeared to have any effect on him. At length the teachers were very reluctantly obliged to expel him.

For several years they heard nothing of him, and had almost forgotten the circumstance of his expulsion. Late, however, as a clergyman, the Rev. Henry Poole, who had been a teacher in the school, was sitting in his study, in a distant country village, a sailor knocked at the door.—On being admitted, he said to the clergyman, "I suppose that you have forgotten me, sir?"

"Yes I have, if I ever knew you."

"Do you remember a wicked boy named James Saunders?"

"Oh, yes," said he, "I have cause to remember him; he gave me much trouble and anxiety. What do you know about him?"

"I am the lad."

"You are grown so, and so much altered, I could not have believed it. Well, James, what account can you give of yourself?"

"A very sorry one, sir. When I was expelled from school, I left the city, and wandered, I scarcely knew or cared where. At length I found myself at the seaside. Weary of living by lying and stealing, I got on shipboard; and after sailing in various parts of the world, I was shipwrecked in a hurricane in the Bay of Honduras. After swimming till my strength failed me, I gave myself up for lost. In the middle of a dark night I came to my senses, and found myself on a rock half covered with water. I looked around and called out for my shipmates, and found that two of them were circumscribed like myself, every moment expecting a watery grave.

For the first time since I left school, you, sir, darted into my mind. I thought of your kindness, of my base ingratitude, and of some of the sacred truths you took so much pains to fix in my memory; particularly that passage, 'From the top of the rocks I see him.' In my extremity I looked to the Saviour, of whom I had heard so much, but whom I had so long slighted and despised. I knelt down, up to my waist in water, and cried mightily, that God would be the rock of my heart, and my portion forever. I found your words true, that 'portion breath was never spent in vain.' On the day breaking, we discovered some pieces of the wreck, on which we ultimately succeeded in reaching the shore. Then many precious truths which you had taught me from the Bible came fresh into my mind, though I had almost forgotten during my career of iniquity, even that there was such a book, I thought, sir, you would be glad to find that all your care and anxiety on my behalf was not lost; I therefore walked from my ship to thank you in the best manner I can for your former kindness to me."

Knowing the cunning adroitness of the lad, Mr. Poole was half inclined to discredit him. He inquired the name of his captain, to whom he wrote and ascertained that since this young man sailed with him his conduct had been so correct and exemplary, that whenever he knew James Saunders was on deck, he made himself perfectly easy, knowing that the duties of the ship would be faithfully attended to. Many months afterwards Mr. Poole received a letter from the captain saying that poor James Saunders, in a distant part of the world, was seized with a fever; that dur-

ing its progress he sent for the sailors, read to them while he was able out of the Bible, exhorted them to cleave to the Rock of ages that never moves, to take example by him, though one of the vilest of sinners, who had found mercy and grace to help in every time of need; and commending them all to Jesus, he fell asleep in Him without a struggle.

THE STAR OF JACOB.

"There shall come a star out of Jacob." Num. 24:17.

Mr. Renwick, the last of the Scottish martyrs, speaking of his sufferings for conscience' sake says, "Enemies think themselves satisfied that we are put to wander in mosses, and upon mountains; but even amidst the storms of these last two nights, I cannot express what sweet times I have had, when I had no covering but the dark curtains of night. Yes, in the silent watch, my mind was led out to admire the deep and inexpressible ocean of joy, wherein the whole family of heaven swim. Each star led me to wonder what He must be, who is the Star of Jacob, of whom all stars borrow their shining."

COME TO JESUS TO BE SAVED FROM HELL!

Hell is not a fable, invented by priests to frighten their fellow-men; but as sure as the Bible is the word of God, so sure is it that the wicked shall be turned into HELL, and all the nations that forget God. "It is appointed unto men once to die, but after this the JUDGMENT." Then all men must give an account of "the deeds done in the body." "God will judge the secrets of men." Then all sinners who will not be obtained pardon by coming to Jesus will be on the left hand of the Judge, who will pronounce their dreadful sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh! who can tell the torments of that place? No more pleasant light of day, no more cheerful voice of friends, no more comforts of home, no more pleasures of the world and sin. The rich man can take none of his wealth with him, the gay man none of his amusement. Conscience will dart its sting; past sins will be clearly remembered, and past opportunities of escape, come back for ever. Oh! that one of them might come back! Oh! for one more Sabbath! Oh! for one more hour to pray for mercy! But it will be too late, too late! Darkness for ever! Sin for ever! Woe for ever! Death for ever! Jesus speaks of it as "the lake that burneth with fire and brimstone;" "outer darkness, where there is weeping and gnashing of teeth—where their worm dieth not, and the fire is not quenched."

Where the wicked rich man, being in torments, cried out, "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; that is filthy, that is thirsty, and the smoke of their torment ascendeth up for ever and ever. What misery can be greater than what such words as these describe? How dreadful then to be in hell! What more horrible! And every unfor-given sinner is on his way to it. You, whose eye now reads this, if you are not pardoned, you are on your way. Every hour brings you nearer. Once there, and all hope is gone for ever. But there is no escape? Yes; one way, and one only. Flee to Jesus! He came to save from hell. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Nothing can save you, if you will not come,—nothing can prevent your salvation, if you do come.

Read Matt. xxii. 1—13; xxv. 1—13; Mark ix. 43—48; Luke xvi. 19—31; Rev. xiv. 10. 11: xx. 11—15: xxii. 11—15.

THE WORD "SELAH."

The thoughtful reader of the Psalms cannot have failed to ask himself what the word "Selah" means. It is a Hebrew word or sign, which the translators of the Bible have been forced to leave as they found it, from their ignorance or disagreement as to its signification.

The Targum and most of the Jewish commentators give to the word the meaning of eternally, forever. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmic note. Hexter regards it as a musical note equivalent to "amen," to the word repeat. According to Luther, and others, it is equivalent to the exclamation silence!

Gesenius says that "Selah" means, "Let the instruments play and the singers stop." Woche regards it as equivalent to sursum corda! (up my soul!) Summer, after examining all the seventy-four passages in which the word occurs, recognizes in every case an actual appeal of summons to Jehovah; they call for aid, and prayers to be heard, expressed either with entire directness, or if not in the imperative "Hear, Jehovah!" or "Awake, Jehovah!" and the like, still earnest address to God, that he would remember and hear," etc. The word itself, he regards as indicating a blast of trumpets by the priests. Selah, itself, he thinks is an abridged expression used for Higgion, indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.

MR. TRUE-FAITH.

When the love of many waxed cold, faithful disciples are more zealous without good witnesses. Lord never leaves himself without good witnesses; seven thousand who have not bowed the knee to Baal are found in the general apostasy of Israel. In our age of conformity to worldly opinions and fashions, there are many who correspond to the following portrait, drawn by the *Sunday School Times*:

"There are some remarkable characteristics possessed by Mr. True-faith. There is nothing remarkable in his personal appearance, in his countenance, or in his air and manner. The things that are remarkable about him are:

He has no hesitation about performing duty.—He never hesitates to go where duty calls, and to do what duty requires. He does not stop to inquire whether the work before him will be easy or difficult, profitable or unprofitable to his pecuniary interests. He does not inquire respecting any proposed course, how it will affect his popularity and his influence, but, Is it right? His course is thus a very sensible and straightforward

one,—for the only question he has to ask is, 'Is it right?' Is it in accordance with the will of God?"

He never surrenders his principles. They are the grounds of his practice. When they become unfashionable, he only clings to them with a firmer grasp. When they seem to be about to bring him into trouble, he has no idea of giving them up. They may lead him into darkness for a time, but in the end they will bring him out into the light. Even were the stake driven, and the fagots piled around it, the fear thereof would not cause him to give up his principles.

He makes no compromise with sin. He is urged to do so. He is told that it will not do to be too uncompromising. He must yield in some things, in order to carry his points in others. He must go a little way with the wicked, that he may induce them to go with him. But he will be loyal to the right. Circumstances cannot modify the difference between right and wrong. He was created anew in Christ Jesus to do right—not to make compromises between right and wrong.

He has true charity. He loves all men, and seeks to do good unto all men, as he has opportunity. He forms very charitable judgments respecting their conduct. But his charity does not lead him to lessen the guilt of sin, nor the evil tendency of error. He believes that more than good intentions are necessary to right actions, and something more than sincerity of belief is necessary to the truth.

He is very active in works of benevolence.—He is not ostentatious, but he is constantly doing good. He does not wait for great occasions, but avails himself of all opportunities, great and small, as they arise. He never lacks opportunities, and very seldom loses them.

He has a very poor opinion of his own righteousness and the value of his good deeds. At the day of final accounts, he will be among those who will be astonished to hear their Saviour ascribe the good works to them. He will be one of those who will say, "Lord, when saw we thee an hungry, and gave thee meat?"

THE WHOLE HEART.

If we seek to serve God and mammon, God and self, God and pleasure, we do not deserve God at all. When the Romans erected the statue of Christ, and put it up in their pantheon, saying that he should be one among their gods, their homage was worthless. And when they turned their heads first to Jupiter, then to Venus, and then to Jesus Christ, they did no honor to our Lord, they did but dishonor him. Their service was not acceptable, and so if you imagine in your heart that you can serve self and God and be your own master, you have made a mistake. Christ will have no such service as this; He will have all or nothing; and indeed, men and brethren, it is necessary for us to escape entirely from the snares of sin, or else we cannot be saved. A quaint old divine uses the following figure: "If," saith he, "a hart be caught in a trap, it shall extricate all its limbs except one foot, it has not escaped as long as the foot is in the trap; and if a bird be taken, and if with much struggling it getteth its liberty all but one wing, yet cannot fly, for one wing is not delivered; so it is with you and me; if any part of our heart be devoted to Satan we might as well devote the whole, for we are still his bond slaves. If you say, 'Well, I was once bound hand and foot, but now I have broken off the chain from my hand.' Yes, but if the ring of iron encircles one foot, and it is fastened down to the floor, you are still a slave. You may have fled through the chain of your heart, but you are still not fled through the chain of your self-righteousness, you are still as much a bondman as ever. It is all in vain for you to fight half of the battle; it is not the half but the whole, that gives the victory. It is not the slaying here and there a sin like the stopping of here and there a leak in the ship. All these slight amendments and improvements, good as they are in a moral respect, are worthless as to any spiritual salvation of your soul. Remember this, thou who thinkest thou art a believer, see whether it can be said of thee, 'I have wholly come out of Egypt in my heart's intent.' 'not a hoof has been left behind.'"

QUAKERS.

WHY QUAKERS ARE DYING OUT.

Two years ago a prize was offered by an English gentleman for the best essay on the cause of the evaporation of the Society of Friends. Of the essays presented, there were two, which the empires recommended should be put on equal footing as to compensation. One of these Mr. J. Rowntree, views the question from a practical, the other by Mr. Thomas Hancock, from an ecclesiastical standpoint. From the two we will take some of the facts: "In 1680, after forty years of incessant persecution, they were reduced to an organized body of sixty or seventy thousand, and adherents in Great Britain and Ireland, to flourishing congregations in other parts of Europe, and to more than one great colony it had founded in the Western World." Soon comes a numerical meridian in this island about the year 1680, and in the next one hundred and twenty years its decline was continuous, reducing its numbers by the years 1800 to one-half of what they had been at their highest point. During the present century, this decline has progressed still further, and there are now not more than twenty six thousand persons in Great Britain and Ireland professing with Friends. Within the last one hundred and eighty years, the population of the United Kingdom has trebled, but the Society of Friends has diminished nearly two thirds.

In America the decline has been proportionate. Then as to the cause of this, with the help of the writers above named, we will mention the following: I. WANT OF A MINISTRY.—The public preaching is, in the main, uncultivated and unedifying. As education progresses, and theological training among 'public' Friends becomes more conspicuous. Nor can it be helped. No "hireling" support can be received for ministers, therefore, there can be no class set apart for the care of souls and religious instruction. From this follows two consequences:

(1.) DEPRECIATION OF REASON.—First impressions are held to be divine impulses, though often crude and ignorant. Hence, Hicksitism, Free Quakerism and Higher Lawism, so far as the latter concerns "Progressive Friends."

(2.) LOWERING OF THE WRITTEN WORD.—It is thought to be carnal to consider what the text as judged by the just laws of criticism, really means. Then the literal meaning is made to bend to what are considered the indications of the spirit.

II. CUTTING AWAY.—No society turns out so much. One "Female Friend" goes because she buys a piano; another because she attends a concert. In time of war, all the young men who go to a militia training are read out in a mass, "Marrying out of meeting" is punished in the same way. "Within a considerable proportion of the present century, the Society of Friends in England has disowned nearly one-third of all its members who have married a total of not less than four thousand persons."

III. CRAMPING.—Nowhere is there so expulsive a compulsion. The rubrics of the tailor and the milliner are inexorable, "If you do not wear this coat or this hat, you must go." So it rubs many other matters of mere taste. Now rubrics have been a source of hoops which squeeze the barrel so tight that its contents are all forced out.

Hence it is, that with the acknowledged piety and purity of the Society of Friends in England, the deaths exceed the births by two thousand four hundred since 1810.—*Episcopal Recorder*.

MAN AND HIS SAVIOR.

A very old German author discourses thus tenderly of Christ:

"My soul is like a hungry and thirsty child and I need his love and consolations for my refreshment; I am a wandering and lost sheep, and I need him as a good and faithful Shepherd; my soul is like a frightened dove pursued by a hawk, and I need his wounds for a refuge; I am a feeble ass, and I need his cross to lay hold of and wind myself about; I am a sinner, and I need his righteousness, I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit."

"In no situation, and at no time, can I do without him. Do I pray he must prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? he must be my Advocate. Am I afflicted? he must be my helper. Am I persecuted by the world? he must defend me. When I am forsaken, he must be my support; when dying, my life; when moldering in the grave, my resurrection. Well, then, I will rather part with all the world and all that it contains, than with thee, my Saviour; and, God be thanked, I know that thou art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness and I sin, thou hast oil and wine, and I wounds; thou hast cordials and refreshments, and I hunger and thirst. Use me, then, my Saviour, for whatever purpose, and in whatever way thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul; quicken and refresh it with thy love. Take my heart for thine; and with my mouth, to spread the glory of thy name, my love, and all my powers, for the advancement of thy honor, and the service of thy believing people. And never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, 'Jesus needs me, and I him, and so we suit each other.'"

AN ORPHAN'S FAITH.

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had not: her mother was dead.

"Mother told me who to go to before she died," answered the little orphan. "I go to the Lord Jesus he was mother's friend, and he's mine." "Jesus Christ is up in the sky. He is away off, has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know anything about that," said the orphan. "All I know is he says he will, and that's enough for me."—[*Sunday School Advocate*].

EARLY VICE.—Lord Shaftesbury recently stated as the result of his personal investigation, that "of all the adult male criminals in London, not two in a hundred who lived an honest life up to the age of 20, afterward enter upon a course of crime," and that "almost all who enter upon such a course, do so between the ages of 8 and 16." O, the necessity of family discipline! O, the blessedness of early religious instruction!

RELIGIOUS STATISTICS IN ENGLAND.

A report recently made to the British Parliament by a special commission, reveals some very interesting facts concerning the religious sects of England. According to careful calculations made by the commission, there are 7,546,948 actual church-going men of the Church of England, or 42 per cent. of the gross population; and 4,466,266 nominal churchmen, but particularly of no church, or 26 per cent. of the community at large. Of church-going Catholics there are 610,786, or 34 per cent. of the whole population; Baptists, 407,181, or 24 per cent.; Independents, 1,297,861, or 74 per cent.; Wesleyan Methodists, 2,264,321, or 13 per cent. All other "Protestant" Dissenters, including in the number Jews and Moravians, are estimated at 1,286,546, or 63 per cent. The total of worshippers or bona fide Protestants is 5,305,000, or 204 per cent. of the gross population.

A Bill has been introduced in the House of Lords by the Duke of Marlborough for the removal of the authoritative exclusion of the Bible from the schools and colleges of India.