

I thought I would give the child a little manna. So I asked for a spoon. The little girl went to the table-drawer to get one, and her mother said to her, "Get the longest handled spoon." As she opened the drawer, I saw only two spoons, and both with the handles broken off, but one handle was a little longer than the other. Thinks I to myself this is a very poor family, but I will do the best I can to relieve them. While I was preparing the medicine for the sick child, I heard the oldest boy (who was about fourteen) say, "You shall have the biggest piece now, because I had the biggest piece before." I turned round to see who it was that manifested such a principle of justice, and I saw four or five children sitting in the corner where the oldest was dividing a roasted potatoe among them. And he said to one, "You shall have the biggest piece now," &c. But the other said, "Why, brother, you are the oldest, and you ought to have the biggest piece."

"No," said the other, "I had the biggest piece before." I turned to the mother, and said, "Madam, you have potatoes to eat, I suppose?"

She replied, "We have had, but that is the last one we have left; and the children have now roasted that for their breakfast."

On hearing this, I hastened home, and informed my wife that I had taken the wrong medicine with me to the sick family. I then prescribed a gallon of milk and two loaves of bread, some butter, meat, and potatoes, and sent my boy with these, and had the pleasure to hear in a few days that they were all well.

The principle of justice manifested in those children delighted my soul, and served as a rich reward for all my labour. O, how good and how pleasant it is for brethren to dwell together in unity and love! To see them in time of distress and starvation so just and liberal as to give to each one his full share of one roasted potatoe, was a pleasant sight. Oh, the sweet words, "You shall have the biggest piece now for I had the biggest piece before!" May every child embrace this just and loving principle.—*New York Cabinet.*

CHANGES IN CONSTANTINOPLE.—The residence of Franks in Constantinople proper has always been prohibited, but during the two or three past years this prohibition has been broken with impunity, and Frank physicians and merchants have settled down here and there, with no word of objection on the part of the authorities. It was now thought desirable for a missionary to take up his residence there. The Armenian Patriarch had forbidden any of his people to rent a house to them, on pain of being excommunicated. It was feared that none could be obtained, but Mr. Dwight on making trial had more than a dozen offered to him. It was still necessary, however, that a paper should be obtained from the officer of the Patriarch for the district, before the bargain could be legally closed. On application being made for this paper, it was refused. The matter was then related to the head of the police, before whom the contract must be made, who immediately declared that he would compel the Patriarch's subaltern to give the requisite paper, quite ridiculing the idea that an Armenian was not to be permitted to rent his house to a Protestant. The house which has been secured is beautifully situated on the Sea of Marmora, in a remarkably open portion, with streets, for Constantinople, broad and clean, and only five minutes walk from the new place of worship in Koomkapoo.—*Journal of Missions.*

There are 120,000 Jews in the United States, shown by the synagogue rolls.

DULL CHILDREN.

No fact can be plainer than this, it is impossible to judge correctly of the genius or intellectual ability of the future man by the indications of childhood. Some of the most eminent men of all ages were remarkable only for dullness in their youth. Sir Isaac Newton, in his boyhood, was inattentive to his study, and ranked very low in school until the age of twelve. When Samuel Wythe, the Dublin schoolmaster, attempted to educate Richard Brinsley Sheridan, he pronounced the boy an "incorrigible dunce." The mother of Sheridan fully concurred in this verdict, and declared him the most stupid of her sons. Goldsmith was dull in his youth, and Shakespeare, Gibbon, Davy and Dryden, do not appear to have exhibited in their childhood even the common elements of future success.

When Berzelius, the eminent Swedish chemist, left school for the University, the words "Indifferent in behaviour and of doubtful hope," were scored against his name; and after he entered the University he narrowly escaped being turned back. On one of his first visits to the laboratory when nineteen years old, he was taunted with the inquiry whether he "understood the difference between a laboratory and a kitchen." Walter Scott had the credit of having the "thickest skull in the school," though Dr. Blair told the teacher that many bright rays of future glory shone through that thick skull. Milton and Swift were justly celebrated for stupidity in childhood.—The great Isaac Barrow's father used to say that, if it pleased God to take from him any of his children, he hoped it might be Isaac, as he was the least promising. Clavius, the great mathematician of his age, was so stupid in his boyhood, that the teachers could make nothing of him till they tried him in geometry. Carracci, the celebrated painter, was so inept in his youth that his masters advised him to restrict his ambition to the grinding of colors.

"One of the popular authoresses of the present day," says an English writer, "could not read when she was seven. Her mother was rather uncomfortable about it, but said as everybody did learn with opportunity, she supposed her child would do so at last. By eighteen the apparently slow genius paid a heavy but inevitable debt of her father from the profits of her first work, and before thirty had published thirty volumes." Dr. Scott, the Commentator, could not compose a theme when twelve years old; and even at a later age, Dr. Adam Clarke, after incredible effort, failed to commit to memory a few stanzas only. At nine years of age, one who afterwards became chief-justice of this country, was, during a whole winter, unable to commit to memory the little poem found in one of our school-books.

Labor and patience are the wonder-workers of man—the wand by whose magic touch he changes dross into gold, deformity into beauty, the desert into a garden, and the ignorant child into the venerable sage. Let no youth be given up as an incorrigible dolt, a victim only to be laid up on the altar of stupidity, until labor and patience have struggled long enough to ascertain he is a "natural fool," or whether his mind is merely inclosed in a harder shell than common, requiring only a little outward aid to escape into vigorous and symmetrical life.

ANOTHER CHECK TO THE JESUITS.—The Chamber of Deputies of Chili lately decided, by a vote of thirty to six, not to restore to the Jesuits the convent and premises in Santiago, of which they were dispossessed in the last century by the King of Spain; thus preventing their re-establishment in that country.