

For the Christian Visitor. My Reasons for Becoming a Protestant. No. 6.

To the Right Reverend Thomas Connelly, Archbishop the Roman Catholic Church, Halifax, N. S.

My Long-The sacred Scriptures claim to be a perfect standard. If you doubt my assertion, look at the language of Moses to the Israelites : "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I commanded you. What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it." A large part of the Psalms of David is occupied by an eulogy on the portion of the inspired word which he possessed. Thus he writes ; "The law of the Lord is perfect, converting the soul; the testimony of the Lord is pure, making wise the simple." Solomon says: "Every word of God is pure; add thou not unto his words." When the Jews were prone to repair to other sources in pursuit of knowledge, the language of Isaiah was, "To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them." Our Lord affirmed that if the brethren of the rich man "would not hear Moses and the prophets, they would not be persuaded though one rose from the dead." Paul, the great Apostle of the Genfrom the dead." Paul, the great Apostle of the Gen-tiles, says: "Though we or an angel from heaven preach any other gospel unto you, let him be ac-cursed." Addressing Timothy he says: "From a cursed." Addressing Timothy he says : "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thorougly furnished unto all good works." And peculiarly solemn is the declaration of John, as he closes the book of Revelation: "I testify unto every man that hear eth the words of the prophecy of this book. If any man shall add unto these things God shall add unto him the plagues that are written in this book," &c. As the only and infallible rule the Scriptures were As the only and infailible rule the Scriptures were regarded by the early writers. The epistles of Cle-ment and Barnabas were probably written before the completion of the New Testament, and therefore their views of Christianity were chiefly derived from the oral instructions of the Apostles; yet even they. the oral instructions of the Apostles; yet even they never claim authority for their instructions, but in-variably appeal, and that decidedly, to the Scriptures, generally to the Old Testament. The epistle of Polycarp to the Philippians contains many allusions to the writings of the Apostle Paul, and references are also made in it to passages in the four Gospels which are quoted, apparently with full satisfaction as parts of a divine revelation. Yet not the slightest intimation is given throughout of there being any matter of faith not included in the inspired records. On the contrary, he distinctly says: "The blessed and renowned Paul did, with all exactness and Paul did with all avec soundness, teach the words of truth; and being gone from you, into which, if you look, you will be able to edify yourselves in the faith which has been delivered unto you, which is the mother of us all. being followed with hope, and led on by a general In such a case the enquirer could have full satisfac-tion; for appealing to the history of England, the fact—of which the oak apple is a continued memo-rial—would be placed beyond dispute. But, if we ask you for authority for holy water, the burning of candles, the offerings of incease, masses for the souls in purgatory, the celibacy of the clergy, confessions, mass, praying for the dead, extreme unction, and a thousand other ceremonies and practices in the church of Rome, your reply is, I have no doubt, Tradition. You may go back to the pretended time of its origin, and find not a single practice of the kind, nor a soli-tary passage for their support in the writings of the You may go back to the pretended time of its origin, and find not a single practice of the kind, nor a soli-tary passage for their support in the writings of the primitive fathers. Tradition, my Lord, is often op-posed to the scriptures; it is therefore inconsistent with just conceptions of the character of God. Je hoven is perfect in wisdom, and hence it is no less characteristic of the attribute to choose the fittest means for the accomplishment of his purposes, than to aim at those ends which are the most honorable. The object proposed in the case before us, is the guidance of mas in reference to his highest interests, and the honor of his great and glorious benefactor. But Roman Catholics, with yourself, assert that to his word, which has received his special sanction, has been added a testimony—committed to the pre-carious conveyance of human memory—accompanied by no such a thority; and, also, that the superior is altered, modified, and displaced, by that which is subordinate. Such a course is manifestly unworthy of the Supreme Being, who, throughout his adminis-tration, appears employing such instruments alone as are appropriate and efficient. This is still further apparent when we observe that scripture charges us not to bow down to any graven image, and tradition presents us with such objects for adoration; when the Bible affirms that there is only one Mediator be-tween God and man, and tradition peints to the Vir-gin Mary, angels and saints, as holding a similar office; when the scriptures declare that we are un-profitable servants, and tradition fils us of some office; when the scriptures declare that we are un-profitable servants, and tradition tells us of some having a superabundance of merit, which may be adance of merit, which may be that they could not come slike from the God of truth. It is no less evident that the doctrine of oral tra-dition casts dishonor on the instired volume. "God has magnified his word above all his name;" and it gnified his word above all his name;" and it is as a grant second in importance only to impeakable gift" of our Lord Jesus Christ, far from tradition, allowing this fact to be ized, it absolutely rejects it, and awfully de-is the Bible as a guide to our race. It demands, that revelation would give place to tradition, instorians uniformly describe the sacred volume



TERUBELS & MICHAELES & STREETS

mean a man "born again," found within the pale of your church, he is converted, as the result of a di your church, he is converted, as the result of a di-vine energy accompanying the truths of the word of God. To this rule there never was, there never will be, a solitary exception. I will close my remarks on tradition by one in itself conclusive, that is, tradition has received the express condemnation of the Son of God. The Pharisees assumed that they had such a mode of instruction, that Moses had communicated privately expositions of his law, and that these were transmitted orally from age to age. But did our Lord recognize their authority? On the contrary, he showed, in the most impressive manner, their ab-surdity, folly, and iniquity, saying, "Why do ye showed, in the most impressive manner, their ac-surdity, folly and iniquity, saying, "Why do ye transgress the commandments of God by your tra-dition?" Surely, then, a practice which he severely condemned as productive of enormous evil, is still, and must ever be, under the law of his displeasure. Here, then, let every Protestant take his stand, rejecting the deceptive meteor of Jewish and popish tradition, and accepting gratefully that word which is given "as a lamp to our feet, and a light to our path." Jesus, the great apostle of our profession, is full of grace and truth. A few words from bis lips are worth infinitely more than human genius ever uttered. Hail any finger that points to him, or the spot where he may be found; any arm on which we may lean, while we approach his dear cross; but let us withstand every effort to urge or to allure us unto another path. The traditions of men would shroud us in darkness, but "the entrance of his word giveth light;" they would leave us fied and bound fast to our sins; but, as he speaks, "we are free indeed :

# From the British Messenger RELIGIOUS INTELLIGENCE-LONDON. UNDER THE DOME.

One of the fruits of the awakening of the last few years, has been the opening of St. Pau's Cathedral, as well as Westminster Abbey, for special services and sermons for the people. The magnificent building crected by Sir Christopher Wren two centuries ago, has its services no longer confined to the limited "choir;" but beneath the dome, in the nave, and in the transepts, each Sabbath evening a mighty multitude assemble to worship God, and to listen to the preaching of His word. Than this, even as a spectacle, nothing can be more impressive. An hour before the service begins, the great western door and the side doors are thrown open. Steadily, constantly, yet noise-lessly, the throng flows inward and onward, until

1 have recently looked upon this spectacle, mingled with this throng, formed one of this worshipping assembly, and heard from a man of God "a word" pre-eminently and special "in season."

## THE PREACHER AND HIS THEME.

# war and the second and

Hold fast the form of sound words."-2d Timothy, i. 13.

# SAINT JOHN, N. B., THURSDAY, MAY 19, 1864.

SPIRITUAL DESTITUTION.

apparently indifferent whether her soul was saved

Christian Dizitor.

Samily Reading.

# OLD TWEEDY'S BAD LUCK.

Old Series

BY REV. JOHN TODD, D. D. I doubt whether many of the children knew all knew him by the name of "Old Tweedy." Nobody knew or seemed to care how old he was, if the truth must be told, had no friends. He treacherous; but he was lazy. He loved any an angel, and better still, like Jesus Christ, who thing better than work. Whether laziness is a always went about doing good.

part of "original sin," or only "actual trans-gression," I will not undertake to decide. If it was the former, Old Tweedy was as full of it " as an egg is of meat :" if it was the latter, he had much for which to be accountable. He would spend half a day in mending a child's sled, or in helping the boy to fasten on his skates, and he would spend the whole day in the little grocery store near by, in smoking and talking, sometimes prosperous than since you took the charge of it,"

spitting and sometimes nodding. The great burden of Old Tweedy's song was that he "never had any luck in anything." His hard working neighbors were always "lucky," but he never was. Everything went against him. If he planted a small strip of corn, the fences not being attended to, some strolling cow would get in, and in one night ruin all. If he had a cow of his own, she was sure to dry up very soon for If he got a pig, it would squeal all day long—in agony for food—and at night get out, and take him a day or two to get him back into his rickety pen—and that was his "luck." If there came a rain-storm he was so "unlucky" as to have a want of food and care, and that was his "luck." house "always a-leaking"-for want of an hour's work. His garden was an "unlucky spot," always full of weeds and nothing else. If he wanted his wood cut up, his axe was sure to be dull

and his grind-stone broken. His very razor was an "unlucky" one, and would tear and pull and draw beard, and tears at the same moment-for the want of sharpening. Hence it was that every thing he had or touched seemed to be "unlucky." His patient and kind wife caught a terrible cold in the leaky house, and was in consequence laid up with the rheumatism most of the time-which was "very unlucky."

Now it came to pass that old Tweedy was, of course, very poor. He came to Saturday night. and he had no food. So the grocery not being open, he had to fish in the pond all day. It was his "pork barrel," he said, " the only pork barrel such poor bodies had."

CHRISTIAN VISITOR, Corner of Prince William and Church Streets SAINT JOHN. N. B. REV. I. E. BILL. Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B. The Christian Bisitar Is emphatically a Newspaper for the Family,

THE OFFICE OF THE

It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

"What do you mean, my dear ?" "Why, our Lucy is an angel !"

The sister to whom she referred was her teacher ; but though gentle, pure, and good, she would have shrunk from accepting such a title. Yet it was the little one's heart that spoke. Were all eyes as clear in seeing goodness, we might often the real name of the man who lived in the small, discern angels about us, where no rustling of brown house on the bank of Cedar Lake, but they bright wings is heard, and only human forms appear.

Does my young reader wish to be an angel !--or where he was born. There he had lived ever Let him, then, try to live like one now. Angels since anybody could remember. He was a are very kind. They often come to earth on erharmless, inoffensive man-had no enemies, and rands of mercy and love. Cannot you go on such errands to some poor helpless ones around was not profane, or malicious, nor dishonest or you -By trying to do good you will become as

# A PUZZLE SOLVED.

"I don't see why there are no conversions in our Sabbath school," said Mr. Mills to his wife, as they sat with their little family around the tea-table one quiet Sabbath evening.

"I am sure the school has never been more she replied.

"Prosperity is not always spirituality," said Mr. Mills.

"It has nearly doubled its numbers, and you have secured a very capable set of teachers, and have given them the example of great punctuality in attendance," replied the wife.

"Yes. I have not been absent from my post one Sabbath during the year. The teachers and scholars are faithful and prompt in their attendseed has been sown: but it does not spring up and bear fruit as I expected. I am puzzled to account for it."

"Papa," said little Charlie, who had listened only to the last sentence of the conversation, hasn't your seed come up."

- "No, my child."
- "Was the seed good, papa ?" "Yes, Charlie, the very best."

"Was it sowed in the spring, when the ground

was tender, papa ?"

" It certainly was, my son." Charlie paused a moment and thought. He had a tiny garden which he called his own. His father had prepared the ground and given him a few choice seeds, and told him how to take care of them. The little boy had followed his father's directions, and was now rejoicing in the success of his labor. Hence his earnest questions and thoughtful brow. But he was not long in solvin heart. It was a beautiful little girl about ten the question to his own satisfaction, at least of years old. Everybody said that "Mary is just "Oh, papa," he at length said, " you have not dry time, last June, you said I must water it every day, and I did. It must be, papa, that you have not watered yours enough." "" Charlie is right," said his father, to whom the artless words of his little boy had brought a needed reproof. "I have sown good seed in my moral garden, it is true ; but I have relied too much upon the quality of the seed, and the fa-vorable circumstances of the planting, and have sadly neglected to water it with the tears of sup plication. Even the precious seed of divine truth though sown in the spring-time of life and in the tender heart of childhood and youth, will not spring up unless watered by the spirit in answer to fervent prayer. Henceforth, God helping me, I will not labor less, but I will pray more." Is not here a lesson for the parent, the Sab-bath school teacher, the minister of the gospel and every worker in the vineyard of the Lord Read Psalm exxvi. 6.- American Messenger.

# every part of the vast building is filled.

That which prevails on the northern and east-ern side of the Thames has been frequently indi-cated in these papers. But the Surrey Congre-gational Association has just brought to light a fearfurstate of things on the south side of the river. In the metropolitan district of Surrey, for

souls. But there was a decrease of seventeen bath School Visitor. souls. But there was a decrease of seventeen churches and chapels as compared with the for-mer period. The Surrey Union has opened se-venteen rooms, and arranged for special services; but the inadequate provision for the increasing wants of the people causes deep anxiety, while yet there is "the confident hope of being able with other denominations to stem this tide of spiritual destitution, if it cannot turn it back."

THE OPEN-AIR MISSION.

An interesting meeting has been held in the lower room, Exeter Hall, for the presentation of Bible-marking badges to the eighty-five elected members of the mission. The chair was occupied by Lord Ebury, who addressed those present in speech which showed what a lively interest he takes in this and kindred associations. John Macgregor, Esq., explained the objects of the mission. Major Brooke, of the 60th Rifles, called the attention of the preachers, 1st, to their com-mission; 2nd, to their message; and 3d, to their encouragements. The Rev. Dr. Angus, president of the Regent's Park College, also in weighty words addressed the preachers. Of the badges which were then distributed by the chairman, each consists of a scarlet ribbon a foot long. It is edged with gold colour, and has woven into it at one end the words, " Member of the Open-air Mission." It is intended to be carried in the Bible used by each preacher in his public addresses. Besides the eighty-five preachers mentioned, there are the twelve members of the committee, and the sixteen corresponding members, making 113 in all. The great majority reside in London and its suburbs ; some are scattered throughout the kingdom, and a few in other lands. Ever ince the origin of the society-nearly eleven years ago-it has sought to promote the work both in town and country, at home and abroad.

FRESH MISSIONARY WORK UNDER THE GALLOWS. Mr. Kirkham, the secretary of the Open-air Mission, has kindly furnished me with particulars of the work carried on at the late execution of five pirates and murderers at the Old Bailey. It suddenly P' asked some one afterwards of the consisted of tract distribution, preaching, person-al conversation, and the exhibition of texts of "I can Scripture in large type. The crowd was immense, and awfully depraved, as to a great extent it con-

example, the population in 1851 was 482,435, world and we must part, but Jesus will never but in 1861 it had increased by nearly 100,000 leave nor forsake any one that loves him.-Sab

DON'T SWEAR. A turbulent Scotchman was once arrested for

some misdemeanor, and escorted by the police to the station house. Though a large and pow-erful man, he could not resist the force of the law. But there was something he could do. His

unbridled passion found expression in the most furious outburst of abusive and profane language. It was fearful to hear the terrible oaths and curses that poured in one continuous stream from his mouth as he was carried through the streets. Even the rough boys, who were drawn by the uproar, and can endure almost anything of profanity without shrinking, seemed to stand appalled or were forced to retire. He never stopped a moment until long after he had been properly secured in his place of confinement, and then all at once ceased. The astonished bystanders turned to see what could have produced such an instantaneous change.

In the door-way stood a delicate, fair-haired girl of about eight years, holding in her hand a well-filled dinner pail, which she had been commissioned to carry to his place of work, and which, on hearing what had befallen her father, she had considerately brought to the station house. Lifting up her tiny face to the hard features of the prisoner, without a word of wonder or reproach at finding her parent in so unpleasant a condition, she said in the sweetest accents possible :

"I have brought your dinner, father. Shall I sing while you are eating ?"

No, child, go home, this is no place for you said the father, in a tone so subdued that one would scarcely have believed it proceeded from the same lips out of which but a moment before roceeded such fierce, bitter imprecations, "Go

"I can't swear before that child," was the reply. "She goes to one of them mission schools, and learns the hymns, and sings them at home, sisted of the scum of the London population. "The indifference and hardness of heart," before an angel as before her."

The Rev. Daniel Moore, M. A., was once a pious youth in the establishment of the late excellent Mr. George Hitchcock, and afterwards a student at Oxford University, having consecrated himselt to Christ's public service. He became the suc-cessor of the Rev. Henry Melville, both at Cam-berwell, and also as Golden Lecturer-each livered unto you, which is the mother of us all, being followed with hope, and led on by a general love both towards God and towards Christ, and to wards our neighbors. For if any man has these things, he has fulfilled the law of righteousness. On the grounds thus stated, then, it might justly be concluded that the scriptures alone have authority in matters of religion; other considerations may, however, render the fact still more clear. It may be well, however, to premise that tradition will not sup-port many practises of your popish systems. You assign it, indeed, as the foundation of your faith and discipline; while, on the contrary, Protestants con-tend, and this on a very simple but forcible princi-ple, that you have no such basis. Were a foreigner to observe a person wearing in his hat, on the 29th of May, an oak apple, and to ask the reason of so doing, the answer would be, supposing the indi-vidual possessed of common intelligence, that it re-ferred to a fact in the history of King Charles II, who was secreted in an oak after the battie of Worcester. In such a case the enquirer could have full satisfac-tion; for appealing to the history of King Charles II, who was secreted in the obstory of King Charles II, who was secreted in the bistory of King Charles II, who was secreted in the obstory of King Charles II, who was secreted in an oak after the bustie of Worcester. In such a case the enquirer could have full satisfac-tion; for appealing to the history of King Charles II, who was secreted in the obstory of King Charles II, who was secreted in the obstory of King Charles II, who was secreted in the state of whore still one share a continued memo-rial—would be placed beyond dispute. But, if we ask you for a uthority for holy water, the burning of God's moral government over the world, from the infinite evil of sin, from the constant operation of the law of retribution even in time, as well as from the fact that sin constantly reproduces itself, and that so sinning ever, the wicked must suffer for ever-it was argued that penalty after death must be everlasting. The Scripture argu-ment is then brought forward. It is shown that if the "worm" be a figure, and " the fire" be figurative-as objectors allege-one thing is certain, that this " worm" " never dies," and that the fire is

that this "worm" "never dies," and that the fire is "never quenched." Parallel passages most plain and weighty are adduced. The gospel provision being only for this world, consequently "there re-mainsth no more sacrifice for sin." If this doctrine of universal restoration is to be received, "we must," exclaimed the preacher, "have a new Bible and a new sacrifice." Finally, Mr. Moore replied to the various objections brought against the doctrine of the eternal misery of the wicked. Reader, art thou a stranger to personal re-

Reader, art thou a stranger to personal re-pentance towards God, and faith towards our Lord Jesus Christ? Then lay deeply to heart that thou standest on the very brink of the lake of fire. Now, therefore, "flee from the wrath to come," to

# Jesus the hiding-place and only refuge. and

# LONDON EVANGELIZATION.

LONDON EVANGELIZATION. The Bishop of London has convened and ad-dressed, in Willis' Rooms, St. James' Square, a large meeting of the Metropolitan clergy, in order to inform them as to the response made to his appeal to the possessors of wealth, to aid him in the multiplication of churches, school-rooms, and faithful, earnest labourers, both lay and clerical, as evangelists among the masses of the metropo-lis. The bishop was able to report that upwards of £94,000 had been already contributed towards the objects of the movement; that a large annual sum in aid might be expected from the Ecclesias-tical Commission; and that, from investigations made, 29 per cent. of the population had to be provided with religious instruction by churchmen and nonconformists, if they were not left to per-ish in ignorance and sin. This evangelistic en-terprise is likely to make rapid progress. "Let every one," said Dr. Tait, addressing the assem-bled clergy, "give himself to this great work in a spirit of earnest praye."

bled elergy, "give himself to this great work in a spirit of earnest prayer." The Wealeyans during the last few years have been adding to their chapels in the metropolis, and continue to labour in this direction; while the Presbyterians have displayed unwonted acti-vity in providing new places of worship in the suburbs of the metropolis.

The annual meeting has been held of the regational Association. Its object is to even be the dark places of London by means of C

writes Mr. Kirkham, "of the young was most sad to contemplate. Whether these people de-rive any good from the sight is an open question, but they certainly corrupt and harden each other

Almost without intermission until near noon on Monday—some of the labourers beginning when others left off. There could not have been less than 100 Christian men and youths engaged. They consisted, as on previous occasions, chiefly of working men, although there were among them continue of the labourers beginning when they heard him coming; and the time has been when this poor wife was turned out into a snow-bank. He had one little girl, however, the youngof working men, although there were among them gentlemen, ministers, and missionaries, Scripture readers, evangelistic students, trades-men, clerks, and school-masters." Well may the writer add, "they were a noble band of volun-teers." To engage in such a work at all indi-cates that moral courage which the fervor of first love inspires. Blessed be God there are many

such amongst us, living witnesses not only of the reality of a work of the Divine Spirit, previously not to be found, but likewise witnesses against said her father, in a subdued tone. "I want 'ou not to be found, but likewise witnesses against said her lather, in a subdued tone. I want out foul-monthed blasphemy and flagrant impurity, and for that Saviour, who, still receiving, wellow a good man, 'cause I love 'ou. You will-comes the leprous, and having washed them in his blood, clothes and beautifies them with the garments of his salvation. From the very worst hugged his little girl to his bosom. Then set classes of London, trophies of grace are being her down, and hurried out of the house. He had constantly gathered, and this because the prayer a job that day, and went back to his work. Yet

At a recent meeting of friends, Sir S. M. Peto in the chair, Mr. Spurgeon read a list of about forty ministers, now settled in London and the forty ministers, now settled in London and the provinces, and one or two in the colonies, all of whom had been trained in the college. They wer, all proving themselves faithful labourers. Many of them had penetrated districts where thick darkness reigned, and where there was the most scanty spiritual provision made. Congre-gations had been gathered—vice had been re-buked—the careless aroused—and sinners had been saved. It is worthy of remembrance that this college is entirely supported by Mr. Sonrthis college is entirely supported by Mr. Spur-geon and his friends in London and elsewhere, and that uncommon pains are taken during the two years' course of instruction, so to train the two years' course of instruction, so to train the students that they shall be "apt to teach," as well as "to give them such a fair start as shall enable them to pursue their studies with advan-tage, when they have entered upon their minis-terial work."

# RELIGION IS NEEDFUL

"I want you to be a Christian, and to love

So said Dora, when her young friend Fanny asked her why she talked to her about religion. "And you will be happier, too, if you love Jesus," said Dora.

Jesus," said Dora. Fanny had been brought up in the Sabbath school, and knew that she ought to be a Chris-tian, but one thing hindered. A fond sunt had ately died, leaving Fanny sole heir to her large estate. And as the visions of the future, of fine dress, and a splendid home, with the galeties of the world, arose in her mind, she resolved to en-joy them all as much as she could. Turning to

"Dora, I want you to promise me that you vill never say another word to me about reli-

"Oh, I can't make such a promise," said Dora, "But you must," said Fanny, or you and I must part, for I have made up my mind to enjoy the world to the uttermost, and I sha'n't want your religion to mar my happiness." Dora was distressed for her friend, and endes-

A DRUNKARD'S HOME.

Did you ever see the inside of a drunkard's while they are together. "The work of preaching was commenced on the morning of the Lord's day, and was continued almost without intermission until near noon on

of faith is unceasingly offered, and there is noth-ing too hard for the Lord. MR. SPURGEON'S COLLEGE, At a good man 1 He wished he could. He did not know that, when other means had failed to bring him back to himself and to his duty, God sent his little girl to lead him. woods by

his little girl to lead him. Old Hunter was pricked in bis conscience, for there was a little left yet, and it kept pricking, until at length he went to a temperance man. "Sir," said he, "I want to sign the pledge, and turn over a new leaf." "God be praised," said the temperance man; " it's the best news I have heard for a long while; but you must know, takheard for a long while; but you must know, tak-ing the pledge is not enough, it's only a begin-ning; you must get help from on high to keep it. Now you take your family and come round to our church, and we'll rally round you and help you on." So one good step leads to another. To make a long story short, old Hunter is a reformed man, sober and industrious. He is Mr. Hunter now, and goes to Sunday school with his children every Lord's day

children every Lord's day.

BE PLEASANT.—Do be pleasant—why can't you! Will you feel any better for snapping, snarling, or growling! You know you won't. If your heart was really a dirty dish, and ugly emotions and cross words were the uncleanness, emotions and cross words were the uncleanness, it would be a good plan to get them all out as fast as possible, but unfortunately there can be no such sudden cleansing of a man's interior. The more objectionable stuff he throws out, the more there grows to replace it—'tis only smother-ing and choking that suits this case. Speak plea-santly, then, especially to people in any respect beneath you—whether they be inferior to you in rank, learning, power, age, wealth, or only in sex, try ways to be pleasant towards them whether you really feel good natured or not. If you get your mouth open to throw out a spike or a dagyou really teel good natured or not. If you get your mouth open to throw out a spike or a dag-ger, shut it till you can, like the juggler, trans-form the weapon into a flower. Oh, do be kind and pleasant, everybody to everybody, and the millennium will come at once.

THE MANUFACTURE OF LIQUORS.—The total alue of all kinds of distilled liquors made in the United States in 1860, was \$24,843,176. The ate of New York stands first of all the States

Old Tweedy had one treasure-the idol of his

like her mother, and not a bit like her father." watered it enough. When I planted my garden Old Tweedy was too indolent to care what people you told me my seed was good, and if I sowed said; he only knew that in his eyes, there was it when the ground was tender, and watered it not a being on earth—and he couldn't imagine well, it would come up. And when we had that one in heaven-so perfect as " my little Mary." Mr. Clough, the schoolmaster, from the town of Sunrise, opened a Sabbath-school in the schoolhouse on the other side of the lake. And little Mary wanted to go, and she must go, and she did go. At first her father rowed her over in the boat and sat and smoked till the school was closed. After a while he would listen to the singing of the children, which he could plainly hear. Then he went a little nearer, then stood at the door, and then Mr. Clough saw him, and spoke of little Mary and her good lessons, and then got him in the room, and gave him his own chair near the door, so that he might feel that he might dodge out if anything frightful should

happen. But nothing frightful happened, and so he continued to go, and at length began to listen and to think, and sometimes great tears would roll down his face. Then one night he woke up

and heard little Mary praying for her "dear father." It was too much! Old Tweedy was moved as he was never moved before. The prayer of his child, and the Spirit of God in prayer of his child, and the Spirit of God in answer to that prayer, filled his soul. A long-agony of weeks followed. He left going to the grocery—he stopped fishing on the Sabbath—he began to work—his house was mended—the cow was a different creature—the pig stopped squealing, and the mother got better. He lost all his "bad luck," but instead of it he had industry and

are ministering angels. It is so clearly a doctrine of Scripture as to command our confidence. "He shall give his angels charge over thee," said the Psalmist. It is joy to know that the bright and holy ones of heaven are "ministering spirits," and holy ones of neaven are "ministering spirits; sent forth to minister for them who shall be heirs of salvation." But those unseen ones, clothed with celestial brightness, are not the only mini-stry of love by which God surrounds his children. Were it so, there are wants of our nature which would be unsatisfied. Those invisible ones, whatever they may feel, cannot bring to us the active

living sympathy which every one of us craves : the eye beaming with tenderness, the cheering word, or the presence on which, if weak, we can Hence, God has included in his ministering

ingels many who yet bear the earthly form, enand often in one's household-men and women who bless and brighten every path they traverse, and in whom a heaven-breathed spirit testifies of the angel within. And we shall all be equal with the angels.

is very pleasant to know this—pleasant to believe that grace is transforming every child of God into the likeness of the ministering spirits of heaven. The thrill of soul which is felt when we hear children sing-

"I want to be an angel, And with the angels stand,"

# THE FAMILY NEWSPAPER.

"Fanny," said Mrs. Adams to her sister, " how do you manage to teach your children everything ? Mine go to the same school, and are in the same classes, but they seem so far behind them when they are playing together. Now I believe we learned a half dozen things from Maria and Willie when they were at our house last Saturday. She showed me how to kill the moths in my carpet. by laying a wet cloth over it and then passing a hot iron over it softly. The steam is sure death to them. Then Will got our bucket out of the well by using the steel-yards and clothes-line. We were at our wit's end because the rope had broken, and we had not a drop of water to set dinner with. How do you know all these things. I should like to find out?"

ther, laughing. "That is the only branch they take: up different from your children. Then I have taught them to make a scrap-book together. in which they save all the useful, interesting little items that would otherwise be lost and forgotten. I dare say you will find that 'remedy for moths,' in it among the receipts, and I remember Willie's telling me of some boy he read of, who got the bucket out of the well in that manner. You know I have often urged you to take a good family paper, if only for your children's sake. The political one you have, can of course, not be very interesting or profitable to them. bad good religious newspaper, which the children are angels many who yet bear the earthly form, en-dowing them for their work, and sending them on missions as excellent as any which engage an-gelic beings.—They move amongst us, oftimes unconscious of their high calling, yet truly mes-unconscious of their high calling, yet truly mes-all their lives: they will be more intelligent men sengers of heaven—loving, patient, trusting ones, ever bringing happiness and hope to human hearts. In the wide paths of human needs we meet them; The reading men and women get a living a great deal easier than others. Then, too, the religious knowledge they gain may be, as it often has been, the means of leading their souls to Jesus. By all means Annie, take a religious newspaper this

year, for your family, if you wear your winter bonnet all summer to pay for it. It is an easy matter to save out two dollars from your house-hold expenses, when you have an important end

to gain." Will not every mother take to heart this les-son, and encourage her children to read with care Dorn was distressed for her friend, and endes-wored to make one more appeal to her heart. "Oh remember, Fanny," ahe said, "that you

