

upon the floor, and played with it till she got it to laugh merrily. And, all through the week, they did so much to help their mother, that she really felt that her labours were lighter, and every week they became more and more so, through the assistance of George and Katie.—*Rena Ray.*

A Child's Faith.

A LITTLE BOY, some four years of age, whom we will call Charley, while playing one day near an open hatch-way, accidentally fell in, and but for a basket of shavings, which fortunately stood beneath, would probably have been killed. The family were quite impressed by his providential escape, and frequent allusions were made to it during the day. At night, after Charley had been put to bed, and left by himself, his little voice was heard in prayer. In tones full of faith and love, the little fellow poured out his heartfelt petition—"Oh! God, please keep that cellar door shut, but, if you can't do that, won't you always keep a basket of shavings there?"

Reply to "A. P.," on the Use of Instrumental Aid in Public Praise.

A PARTIALITY for the customs of our Fathers, and a strong attachment to the views they were known to hold, constitute one of those feelings of our nature which is generally very difficult entirely to shake off; and especially is this so in reference to those opinions or customs which were established by much suffering, and to preserve which our ancestors were subjected to many severe and painful trials. This attachment is natural, and the feeling is right. It is recognized by the Author of our nature, and to no other principle does He more frequently appeal, in His dealings with His ancient people. "I am the God of Abraham, of Isaac, and of Jacob. The Lord God of your Fathers." Every reader of the Bible knows how frequently this language is met with through the Old Testament writings. It is true, this feeling may be, and sometimes it has been, carried too far. The individual who would be satisfied by coiling up himself in the mantle which his father left him, and, thus wrapped up, doggedly resolve to remain there, would certainly deserve to be blamed; but to avoid this extreme, it is not necessary to extinguish the natural attachment which we cherish for what was held dear by those whose names we reverence and love. Let this feeling be once extinguished, and, in the case of the greatest number, there is removed the principal, if not the only barrier, that prevents their rushing into the wildest speculations and the most deadly errors, in belief and practice. This attachment thus serves an important purpose, and we require only to take care that, while we cherish it

as one of our most sacred feelings, we are not placed in bondage under its influence. When asked to abandon any practice held sacred by our Fathers, the request must not be readily complied with. We value, or at least we ought to value it, because it was theirs, and especially so if they suffered much for holding it. We have the right, and we are in duty bound, when urged to do this, to demand reasons of a nature so convincing that no doubt can remain for the necessity of the change proposed. If we feel dissatisfied with the course our Fathers pursued, and if doubts arise in our minds that perhaps they were in error, then is it certainly our duty carefully to examine for ourselves; but until that examination results in the certain conviction that we cannot, consistently with our fidelity to Christ, follow any longer their belief or their practice, we are not justified in turning aside into any new paths. The old paths we are acquainted with. We know where they lead, and where they terminate. Our Fathers travelled these, and they have told us about them. We have a sense of security while following after, but what the result of deviating into any by-path, to the right or left, it is impossible to say until experience has made it known. Thus we feel, and should always feel, when any innovations on our time-honored and hallowed Institutions and modes of worship are proposed. Before we move one step, or permit one pin belonging to the tabernacle reared by our Fathers to be removed, we should see, and see clearly, an absolute necessity for the change. No innovation in religious matters can be viewed as among the things to be regarded as indifferent. If no real necessity exists for it, then it must proceed from the spirit of speculation and a craving for novelty; and when the Church has once admitted this spirit into her counsels, the progress may be rapid, but, there is much reason to fear, that progress will be away from the truth. This is the solemn fact and warning recorded in the history of the past. Religion and religious things are the great realities of this world. Everything, there, is therefore most serious, and every change, even the least, may involve consequences of the most solemn nature. The advocate of any innovation, then, not only in doctrine, but even in the smallest matters of form and order, must be prepared with undoubted proofs from God's own Word, that, in the particular proposed to be changed, we have hitherto been in error, and that we cannot, without sin, any longer continue to believe and act as we have done. These being our views of what will constitute a sufficient reason for any changes in any of the forms and modes of worship adopted by our Fathers, and established by the long and hallowed usage of centuries, we feel justified in regarding with anxiety, and some degree of fear, any attempts to agitate for the reception of new