

struck me very forcibly, while the dark, piercing eye of the Italian fell on me so inquiringly, it may be that he read on my countenance something like a lurking smile, in spite of all my efforts to repress it, for he said falteringly, 'You are a Baptist, sir?'

I bent affirmatively.

'Not a missionary?'

I quietly said, 'A missionary, sir.' This was followed by a pause of several moments, when I added, 'Formerly a Romanist like yourself; now, a Baptist and a missionary.'

'A Roman Catholic! what could induce you to relinquish your religion?'

'The reasons you have assigned, sir. I felt I had a soul and must answer for myself before God, and that neither priest nor church could save me; that God had given his word, and promised his Spirit, and that I could learn from that word how he would have me serve him. That I read the Bible, and looked in vain for Romanism there. That I sought in the epistle to the church at Rome for mass and purgatory, and worship of the virgin, and then the Gospels and the Acts, and remaining epistles, and that I had utterly failed to discover the doctrines I had from my childhood been taught to believe were true, and to be found there; where can I expect to find these doctrines if not in an epistle written by an apostle to the church at Rome? or by Peter, the prince of the apostles in his apostolical writings?'

He seemed much pained but interested, and attempted to enforce one or two of the usual arguments, which were easily disposed of. He then said, 'Argument is useless if you deny tradition.' After a long conversation we retired to my cabin, and he accepted a book or two at my hands. This little incident tended to strengthen the conviction I have long entertained that there is one class of men who can meet popery on safe ground—who can afford to throw all tradition overboard, and appeal from man to the word of God—to that law and that testimony which has given. Now, had I been an advocate of infant sprinkling, he would have beaten me most assuredly; but as soon as he found I denied this dogma, he said, 'If you deny tradition affords a ground for infant baptism, how can I argue with you?' 'From the New Testament,' was my reply.

'The remainder of our intercourse was very brief. The last time I saw him was at Kyookphigor. May God's good Spirit bless our interviews! It is not likely I shall meet Father Pirazza again.'

'I have thought of our meeting many, many times since my return home; and feel his words to be worth pondering,—How can I argue with you if you deny tradition?'

PRAYING TO SAINTS AND ANGELS.

A Scottish nobleman, of the Roman Catholic persuasion, lived a very retired life, and left his affairs very much in the hands of others. One of his tenants, whom we will call Donald, rented a farm, upon which his forefathers had lived for above two hundred years. The lease which he held was on the point of expiring, and the steward refused to allow Donald a renewal, wishing to put the farm into the hands of a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain. At length he bent his steps to the castle, determined to make his case known to his lordship. Here again he was repulsed: the porter had received orders from the steward, and refused him admittance. Donald turned away almost in despair, and resolved upon a bold measure, as his only chance of success. He climbed the garden wall in an unfrequented part, and entered the house by a private door. It so happened that no person was in this portion of the building; and Donald wandered on, fearing to meet a repulse, but determined to persevere. At length he approached the private apartments of

the nobleman: he heard a voice, and drawing near, found it was his lordship's, and that he was engaged in prayer. Retiring to a short distance, he waited till the prayer was concluded, and could not but hear his lordship pleading earnestly with the Virgin Mary and St. Francis, for their intercession in his behalf. At length his lordship ceased. Donald, who had stood trembling with the novelty of his situation, the fear of interruption, and anxiety for the result, now gently knocked at the door. "Come in," was his lordship's reply; and Donald entered. "Who are you, man? What do you want?" were his enquiries. Donald stated his case, the steward's harsh conduct, and the certain ruin of himself and his children, after his ancestors had so long occupied that portion of the family estate. The peer listened, and was touched with the tale, and having heard something of Donald, assured him of his protection, and that his lease should be renewed. Many artless, but earnest thanks followed; and he was departing, when, a thought of anxiety for his noble master occurring to his mind, Donald returned, and spoke thus: "My lord, I was a bold man, and you forgave me, and have saved me and my poor family from ruin. Many blessings attend you! I would again be a bold man, if I might say something further to your lordship." "Well, man, speak out." "Why, my lord, I was well nigh a ruined man, so I was bold, and came to your lordship's door; and as I stood there, I could not but hear your lordship praying to the Virgin Mary and St. Francis, and you seemed unhappy. Now, my lord, forgive me, but I cannot help thinking the Virgin Mary and St. Francis will do you no good, any more than your lordship's steward and porter did for me. I had been a ruined man if I had trusted to them; but I came direct to your lordship, and you heard me. Now, if your lordship would but leave the Virgin Mary and St. Francis, who will do no more for your lordship than your lordship's steward and porter would do for me, and just go direct to the Lord Jesus himself, and pray to him for what you need, he will hear you; for he has said, 'Him that cometh to me, I will in no wise cast out.' Will your lordship forgive me, and just try for yourself?" It is said, that his lordship was struck with this simple argument, and afterwards found pardon and salvation in the blood of the cross.

The "Garden of the Soul," a Roman Catholic work, published by authority, contains prayers to be addressed to angels, asking of them the greatest blessings. In the Rosary of the Virgin, says Nangle (p. 61), Roman Catholics are directed to intreat the advocacy of the Virgin "one hundred and seventy-one times," while Jesus Christ "is not directly applied to even once." St. Thomas a Becket, one of those to whom Roman Catholics pray, was a very firebrand of evil; St. Dominic, another of them, was the first Inquisitor, and one of the most cruel and wicked of men. So great was his thirst for blood, the blood of God's people, that in about thirty years the inquisition destroyed one hundred and fifty thousand persons. St. Dunstan was distinguished for lying and other wickedness. A book, entitled "The Flowers of St. Francis, states, that "those men only were redeemed by the blood of Christ, who had lived up to the time of St. Francis; but all others, who had lived since that time, were redeemed with the blood of Francis himself." See "Popery," by W. E. Taylor, pp. 197-199. What awful blasphemies! what "abominable idolatries!" The blood of Jesus Christ cleanses the vilest, who trust in him, from all sin," (1 John i. 7); but there is no salvation through any other: Acts. iv. 12. Him the Father hears always: John xi. 42; and to those who love and obey him, this "one Mediator" says, "Whatsoever ye shall ask, in my name, that will I do, that the Father may be glorified in the Son."

Few persons ever think of the power of worldliness of mind, in persons bearing the Christian name, as an element in the education of their children.

DANGERS OF FASHIONABLE LIFE.

From the Watchman and Reflector.

At the age of fifteen, Elmira Gladdon was deeply troubled in spirit on account of her condition as a sinner against God. Her mother was a professor of religion, but was of rather timid and retiring disposition, conversed but little with her daughter concerning her soul's interests, and exerted little direct influence over her mind. She was rather a weak-minded woman, whose conceptions of right in little matters, were somewhat obscure, and who was deficient in that firmness of principle and decision of character, which are so important to the right training of children. Elmira's father was a prosperous man of the world, who attended church regularly upon the Sabbath, but gave little heed to the precepts of piety during the year.

During a revival of religion when several of her young associates were awakened and converted, Elmira's mind was impressed with a sense of the necessity of personal piety to her own safety and happiness; and in a few weeks rejoiced in the hope of pardon through the atonement of Jesus Christ.

After several conversations with her and with her parents, Elmira was advised by her pastor, in accordance with her own often expressed desires to unite herself with the church. She was received into the fellowship of the church, and expressed great delight in the services of God's house, and manifested warm zeal in all that pertained to the interests of Zion. She exhorted her young friends to flee from the wrath to come, and gave most pleasing indications that there had been a genuine and thorough work of grace in her soul.

A year passed away, and the period of parties and amusements came with the opening winter. Elmira, now passed her sixteenth year, had left school, and numbered among her friends some of the gay, and thoughtless, and fashionable of the neighbourhood. She was invited to attend mixed parties, where religion was an excluded theme, and where fashionable frivolities and sports occupied the hours. She came from them without a heart for prayer. Soon it was proposed that she should attend a dancing school. She hesitated, and her mother timidly expressed her doubts of its propriety. But she was beset by gaily associates, her scruples ridiculed, the objections of the mother were answered by mothers careless of their daughters piety, who urged that it was necessary in order to polished manners and a graceful carriage; the father gave his consent, and presented Elmira with a beautiful set of jewels, and she became a regular attendant of the dancing school.

Her grieved pastor exerted all his influence to stay this current of temptation or to draw her from it, but the fashions of the world were too strong for his appeals. Gradually she absented herself from the prayer meetings and lectures, manifested less and less interest in her Bible class and benevolent works, and at last tearfully confessed that she had almost given up reading the Word of God, or attempting secret communion with her Saviour. In due time came the invitation to a ball, which with the consent of the mother, and the smiling approbation of the father, was accepted. The fascinating manners, and beautiful appearance of the daughter, charmed the heart of the unfaithful mother, who doated upon Elmira as her idol.

The church was now compelled to notice these violations of covenant obligations, and after making every effort which pious solicitude required, to reclaim the wanderers, at last submitted to the painful necessity of declaring the exclusion of mother and daughter from the fellowship of the church. For a little season both seemed to be relieved from restraints that had become irksome to them, and the home which had seemed to be pervaded by the sweet calm spirit of piety became a house of fashionable gaiety and mirth. The church was altogether forsaken, and the whole family were absorbed in worldly pursuits and amusements.