

THE AMERICAN LUTHERAN

REVS. P. ANSTADT & C. LEMLEY, EDITORS

Selinsgrove, Pa., May 16, 1867.

Two Hundred Dollars in Gold

will be paid by the Publishers of the AMERICAN LUTHERAN as a premium to any person who shall forward the greatest number of new one year subscriptions with the money, \$2.00 each by the first of October, 1867; provided that at least one hundred subscriptions be obtained, and there be at least twenty competitors. If there be fewer than twenty competitors by at least ten, \$100 in gold will be paid on that date to the most successful. A commission of fifty cents on each subscriber thus obtained will be returned to the unsuccessful candidates.

DIRECTIONS.

Announce your intention to compete at first subscription forwarded.
The subscriptions need not necessarily be confined to one charge, but can be obtained anywhere.
The successful competitor will be announced to all who compete.

Any person sending us 60 new subscriptions with the cash, \$120, will receive either a Howe, or Empire Family Sewing Machine, Price \$80.

For ten new subscriptions we will send a volume of LANGFISH'S COMMENTARY; for 18, two volumes; for 26 the three volumes, each volume costing five dollars.

PREMIUMS.—As an inducement to personal effort in the work of obtaining new subscribers, the Publishers of the AMERICAN LUTHERAN offer the following premiums:

For 10 new subscribers, 50 cents each, \$5.00
" 20 " " 75 " " 15.00
" 50 " " 100 " " 30.00
All above 50 will be entitled to \$1.00 premium, in cash. In all cases, however the money is to accompany the names of the subscribers in advance.

We send this number of our paper to a number of friends who are not yet subscribers, but who we hope, will become such when they see the American Lutheran. Those who positively do not wish to have the paper, will please notify us immediately. Those who do not thus notify us, will be regarded as subscribers.

Ministers who will act as agents in their congregation and secure three or four subscribers receive their paper gratis.

The Synod of Central Pa. will meet on the 6th of June in Lewistown, Pa. All subscribers of the American Lutheran living within the bounds of this Synod who have not paid their subscription for this year, will please to send the amount to the Synod with their pastors. This will save them the trouble of sending the money by mail.

SUNBURY, Pa.—Mr. Jacob Engel in Sunbury is our authorized agent for the American Lutheran. His receipt for monies received on account of the paper will be considered valid by the publisher.

A New Style in Writing.

The readers will observe in a controversial article in another column of this paper a new style in writing referred to, namely the *Holy Horror* style. We do not remember of having seen this style discussed in Blair's Rhetoric, or Whately's either. Its use, however, is limited to the associate editor of the Lutheran and Missionary, and his admirers.

Public Exercises at Selinsgrove, Pa.

A series of Public exercises are announced to take place at Selinsgrove, Pa., which, we doubt not, will attract a large number of visitors, and prove of more than ordinary interest. On Monday evening, June 3d, the annual address before the Literary Societies of the Missionary Institute will be delivered by Rev. C. A. STORCK, of Baltimore. On Tuesday morning, June 4th, the annual exhibition of the Collegiate Department will take place, and on the evening of the same day the annual commencement of the Susquehanna Female College, of which Rev. S. DOMER is the popular and efficient Principal. Having been privileged, in former years, to be present at some of these anniversary exercises at Selinsgrove, we predict, that none, who may attend them, will come away, without bearing testimony to a very high degree of satisfaction and enjoyment.—*Dr. Hutter in Lutheran Observer.*

CONGREGATIONAL SINGING.

There is at this time much controversy going on in the papers about choir and congregational singing. The majority of the writers, however, agree that congregational singing is preferable and approaches nearer the design of singing in the churches, than choir singing, in which very frequently, only a few select singers in the gallery participate, while the great majority of the worshippers remain mute during this interesting part of divine worship. Before we can have congregational singing, however, our congregations must learn to sing. This is an art that can be best acquired only in our childhood and youth, and hence wherever singing is taught in the schools, there we may always expect the best congregational singing. We have never heard better congregational singing than in our German Lutheran churches, and the reason is, that the Germans are taught from their very childhood to sing in the public schools. If we are ever to have good congregational singing in our churches, we must adopt the same plan. The following sensible remarks on this subject, we adopt from one of our exchanges:

1. We must have our children instructed in vocal music. It should be considered an essential part of the child's education—almost as much so as reading and writing—and more so than many of the branches taught in the schools, more for accomplishment than anything else. Our vocal powers are not only intended to be used, but also to be cultivated;

and money and time spent for this purpose, should not be considered wasted.

Some children, we know, have little or no taste for music, and are, therefore, slow in acquiring a knowledge of it. But children, too, have little or no taste for other studies, only as they are stimulated by parents or teachers. Many dread the school-room as they do a prison, yet we compel them to go. We say to them, 'you must learn; and they obey. With a proper instructor, however, vocal music could be made one of the most entertaining of studies to children. And if they are not instructed it is seldom their fault, but of their parents, who do not think it of sufficient importance to have them taught. If we have all our children, not only those who have the best voices, but all of them, instructed in vocal music, there will be no need of choirs, and we will not have them.

2. It will assist much in this good work to make singing a part of our family worship.—The custom of olden times, to 'sing a verse or two' in connection with prayer and reading of the scriptures, is well-nigh laid aside among us. This is to be regretted, not only on account of our children, but on our own. It is virtually saying, and the impression must be left on the minds of the young members of the flock, whether we intend it or not, that singing the praises of God does not amount to much.

What would be the thought if this were as constantly omitted in the services of the public congregation, or in the exercises of the prayer meeting? and why should it not as well constitute a part of the devotion of the family? We would have singing in the family, therefore, for the double purpose of the immediate religious good resulting, and as a means to foster in the young a desire to excel in so delightful and profitable a part of religious worship.

3. We advise our people also, as another important step in the attainment of the same object, to furnish their children with note-books and hymn-books. As soon as they are able to read, get them nice hymn-books as Christmas, or birth-day presents. Make them their own property; not to be laid away and taken out only to show to visitors, but to be used—hymns committed and sung—taken to church and used there. How much good could be done in this way. Instead of your children singing the nonsense, if not the vulgarisms they catch up here and there, their merry voices would ring with sentiments of inspired wisdom; and when they go to church they would swell the column of hallelujahs that ascend from hundreds of grateful hearts to God and the Lamb.

Editorial Correspondence

A ministerial brother for whose good opinion we have a high respect, writes thus about our article on "A Model Revival." "Your ideas in regard to a Model Revival I thought very good. They could not be otherwise, for they were Scriptural. More of the same kind will do good."

A ministerial brother from the South-western part of Pennsylvania writes to us under date of the 9th inst., as follows:

"May the rich blessing of the Lord be upon you and your labors, and enable you boldly and fearlessly to defend the truth as it is in Jesus, in this great struggle which is now pervading the church of the first-born of the Reformation. I have fierce opposition in my field from the bigoted Missourians. I preached a sermon last Sabbath, on the Lutheran Church, which I suppose will set them all in a flame. I showed them from the Confessions of our Church, that they were no sound Lutherans, but semi-Romanists."

"Bro. A. I like very much the contents and spirit of your paper. Its decided tone I admire. Its advocacy of reform, true religion, and true Lutheranism is all right. But I question the correctness of your answer to 'Can a Christian consistently raise tobacco?' You say, yes. By what rule? If to use it is wrong, as you admit, then how can it be right to produce it? To spend time, and occupy soil which might be usefully employed? The Apostle says, 'Whether therefore you eat or drink, or whatsoever you do, do all to the glory of God.' If a Christian can raise tobacco or hops, for the glory of God, I cannot see it."

REMARK BY THE EDITOR.—We confess that our correspondent has cornered us. We did not write the paragraph alluded to; we would not have written in that style. It was taken from the New York Observer (which is somewhat of an old foggy paper on the great reform movements of the day), and by some means slipped into the agricultural column of the American Lutheran.

The question was asked whether a Christian could consistently raise tobacco, and the answer was, "Yes, but not chew it and smoke it." The only loop hole by which we can creep out of this dilemma is, that tobacco is also used in medicine, and for such purpose it is praiseworthy to raise it. So also hops are raised for other purposes besides the manufacture of Lager Beer; they are indispensable in every household.

HOLY WEEK.—The *Messenger* gives an account of the observances of what is called *Holy Week* at Mercedersburg, Pa. The *New York Times*, also, has furnished a description of Holy Week in Havana, Cuba. In that city it seems that the mules and horses celebrate the Saturday next succeeding Good Friday. We believe there was nothing of this kind at Mercedersburg, but "tall oaks from little acorns grow."—*Chr. Intelligencer.*

The Ragged School work of London is deserving of the place it holds in the public face. The Earl of Shaftesbury, now at the head of this instrumentality, began the movement twenty-nine years ago. Though a member of the Church of England, and wearing a coronet, no place is too lowly for him to enter, and he stands on the platform with good men of every name. Elegant buildings have been reared for the Ragged School work. Boys are gathered in from the streets, from idleness and crime, are put to good trades and helped on in life.

Church News,

SYNOD OF CENTRAL PENN'A.

The Synod of Central Pennsylvania, will meet, (D. V.) June 6, 1867, at 7 o'clock, p. m., in the Evangelical Lutheran church of Lewistown, Pa. Brethren on their arrival, will report themselves at the parsonage, Rev. J. B. Reimensnyder, pastor loci.
May, 9, 1867.

W. H. DIRX,

Pres. of Synod.

LEBANON CONFERENCE.

The next stated meeting of the Lebanon Conference of the East Pennsylvania Synod, will be held at Lykensstown, Dauphin county, in the pastoral charge of Rev. M. Fensler, commencing Monday evening, June 10th, 1867.

Questions for discussion: "Church Discipline." Rev. G. F. Stelling, Essayist.

Brethren coming via Harrisburg will take the North Central cars, leaving Harrisburg at 1:20, P. M.

FRANKLAN SYNOD.

The Thirtieth Annual Session of the Franklan Synod, State of New York, will be held at Lutheraville, Schoharie county N. Y. commencing the first Thursday in June next, at 10 o'clock, A. M. According to resolutions, the Examining Committee will meet on Wednesday preceding, at 10 o'clock, and all the ministerial brethren are invited to be present on that day for a colloquial session. Those who come on the Susquehanna Railroad, will stop at Richmondville, where teams will be in waiting on Tuesday and Wednesday afternoon, to convey them to the place of meeting.

MARCUS KLING, Sec'y.
Argusville, N. Y. May 1, 1867.

The Synod of Pennsylvania will meet in Lebanon on Trinity Sunday.

MISSIONARY INSTITUTE.

The Annual Meeting of the Board of Directors of the above institution, will take place on Monday Evening, June 3, 1867.—The Annual Address will be delivered by Rev. C. A. STORCK, of Baltimore, on Monday evening, June 3d. The Annual Exhibition of the Collegiate Department will take place on Tuesday morning, June 4, at 10 o'clock. The Examinations begin during the week preceding.

S. DOMER, Cor. Sec'y.
Selinsgrove, May, 1867.

SUSQUEHANNA FEMALE COLLEGE.

The next Annual Commencement of the Susquehanna Female College will take place on Tuesday evening, the 4th of June next.—There will also be a Junior Exhibition on Friday evening, May 31. The Examinations begin the week preceding.

S. DOMER, Principal.
Selinsgrove, Pa., May 8, 1867.

NEW BRUNSWICK, Pa.—The Lutherans and German Reformed of this place, have long been worshipping together in a Union church. The building having become dilapidated, and altogether unfit to hold worship during the winter, the erection of a new church was agitated, which has now, we are told, resulted in the sale of the old church to the German Reformed, who are about to repair it, and the Lutherans will build in some other locality.

SUNBURY, Pa.—Rev. G. W. Hemperly, of Sharon Springs, N. Y., has accepted the call extended to him by the Lutheran congregation of Sunbury, and expects to enter on his new field of labor there about the first of September next. The congregation has commenced the building of a parsonage, in a very eligible location not far from the church, and expect to have it completed by the time of the arrival of their new pastor. It will be a very conveniently arranged parsonage, and will cost about four thousand dollars. Altho' without a pastor at present, the congregation is still in a flourishing condition. Two weeks ago 18 persons were admitted to membership, and nearly that many more are waiting till the pastor comes to connect therewith.

Rev. Richard Lazarus, has accepted a call to the Adamsburg and Middleburg charge.—His address is Beaver Springs, Snyder county, Pa.

WATSONTOWN, Pa.—On Sunday, the 12th inst., a Lutheran church was dedicated in Watsonstown. It is a beautiful brick church. The brethren, Horne, Parsons and Wolf, officiated on the occasion.

Jersey Shore, Pa.—A Lutheran church was dedicated last week, in the Jersey Shore charge, of which Rev. Winton is pastor.—Revs. Parson and Heisler assisted the pastor on this occasion.

Rev. JOHN W. EBBET, formerly of Maysville, Iowa, has removed for the present to Chariton, Iowa, and requests his correspondents to note his change of address.

Rev. JOHN L. GUARD, having removed to another part of his present charge, requests his correspondents to address him hereafter at Kickapoo, Peoria county, Illinois.

Rev. C. OCHAMPAUGH's post-office address is no longer Rome, but Stokes, N. Y., whereof he requests his correspondents to take notice.

YORK, PA.—Anniversary of the 1st Lutheran Sunday School.—The anniversary of the 1st Lutheran Sunday School, composed of the children of the Congregations of Rev. A. W. Lilly and Rev. Dr. Loehman, took place on Sabbath afternoon last, at the 1st Lutheran Church. This spacious church was filled to overflowing, and many persons were unable to gain admission to the building. The designs of the schools used on this occasion, were chaste and appropriate, and consisted of a running fountain, the Bible surmounted by an anchor and a bee-hive. The school is divided into three departments, namely the Infant department, the school proper, comprising all above the infants, and the Bible class consisting entirely of young ladies. The Infant department was represented by a bee-hive, which was nothing more or less than a small house, and in it were a number of dolls

representing children. The school was represented by a running fountain; and its motto "Christ the Fountain." The fountain was surrounded by grass, moss, and beautiful flowers, all tastefully selected and most admirably arranged, and when looking upon the sparkling water gushing forth amid the green shrubbery, one could easily imagine himself in some fairy land. The Bible class selected as their design, the "Book of Books," which was surmounted by an anchor bearing the motto "Our Guide."

The exercises were of a highly interesting character, and comprised addresses from Rev. Dr. Loehman and Mr. W. A. Wisong, Supt. of the Sabbath School of the 3d English Lutheran Church, Baltimore. The remarks of W. A. Wisong were very eloquent and interesting, and he gave an evidence of his wonderful power, not only over the minds of the children, but over those of mature years. We shall always be glad to welcome Mr. Wisong to our borough.

The music and singing on the occasion were highly creditable, and the selections and the manner of their execution called forth the highest encomiums from all. Great credit is due the committees of the different departments for the elegance and taste displayed in the designs and general arrangement. Mr. E. G. Smyser, Supt. of the large school and Mr. B. C. Bender, Supt. of the Infant department deserve much praise for their energy and interest in getting up so popular and successful an anniversary. The school numbers about 450 children.

The amount of money contributed by the school during the year was \$557.73.

THE SUSQUEHANNA CONFERENCE.

Of the East Pennsylvania Synod, assembled in Jersey Shore, on Monday evening, May 6, 1867. To the praise of this large Conference it is stated, that but one of the brethren composing it, was absent from this meeting, and his absence was caused by sickness in his family. Nearly all the pastors were likewise represented by lay-delegates. Our sessions were pleasant, harmonious, unusually interesting, and despite the pouring rains, were attended by the people of the town and vicinity.

Business of great consequence was transacted, some of it vitally affecting, and it is hoped, greatly promoting the interests of the Lutheran church in this section of the State. The subject of forming a new Synod was resumed. The question had been ably and amply discussed at several previous meetings, but the causes demanding such action were again stated and enforced before Conference, and after a calm, protracted and earnest discussion the following resolution was passed by an almost unanimous vote:

Resolved, That we request our certificates of dismission from the East Pennsylvania Synod, for the purpose of forming a Synod upon the grounds of the Susquehanna Conference, to be called the SUSQUEHANNA SYNOD.

There was but little opposition made to this important measure. One objection was presented relative to the western boundary, but to this it was replied that this long disputed boundary line, was as much an objection to our remaining in the old Synod, as it could be to the formation of a new body. Another objection regarded the action as premature; but it was maintained that a body composed of twenty-four ministers, and the lay representatives of as many churches would certainly make as large and respectable a Synod as any new one ever organized. A third difficulty was the apprehended opposition of the East Pennsylvania Synod upon which point our church historians enlightened us with the information that no new Synod had ever been created in the bounds of the General Synod without protest from the mother body out of which it was formed. Although two ministers with their delegates voted against it and one declined voting on the resolution, it is highly probable that when the matter is brought before Synod it will come with the united and unanimous voice of the whole Conference.

The vacancies reported at the last meeting, have mostly been filled. Rev. M. L. Shindler has commenced his labors at Selinsgrove.—Rev. G. W. Hemperly, goes to Sunbury.—Bros. Alleman and Shoup, both about graduating at the Missionary Institute, go respectively to Bloomsburg and Conyngham. The following charges are vacant at present:

Watsonstown charge has engaged Rev. Parson until it is united with a pastoral district. Plum Creek, to be supplied by Revs. Evans and Sheris; Orangeville, Revs. Dimm and Rhodes; Bloomsburg, Revs. Horne and Winton; Espy charge, Revs. Wolf and Lentz; Catawissa, Revs. Keller and Alleman; Mt. Carmel, Rev. Keller; Blossburg, Rev. Parson.

Reports on the state of religion were mostly of an encouraging nature. Some of the churches have received large accessions at the spring communions. The pastors are generally well supported, and not a few of them have been favored with handsome and valuable donations. The congregation in Jersey Shore has just been organized. A beginning was made with twenty-five members, nine more have since made application, and the prospects are truly bright for the building up of a flourishing church through the labors of brother Winton. They worship at present in a large and commodious hall, but a church will be erected as soon as the condition of the congregation will warrant such a step.

This Conference is actively engaged in Missionary operations independent of the liberal contributions it makes to the missions of Synod. Rev. Smithdeal reports increasing prosperity in the Montoursville field. Rev. Horne's congregation at Williamsport, has commenced a mission enterprise in another part of the city where a promising Sunday-School has been organized and a chapel is immediately to be erected. Statements were made to Conference, by brethren who have explored the ground, that in the region of country around Williamsport and Montoursville, a large and most promising field is ripe for the missionary labors of our church: whereupon Revs. Horne and Smithdeal were appointed a committee to secure a missionary for that locality, and for the support of this additional laborer, a resolution was passed requesting our congregations to double their contributions to the missionary treasury of Conference. Will the brethren please remember this item, and will not our members cheerfully increase their quarterly offering, seeing that their money is blessed of Christ to the salvation of souls and that their 'treasures on earth,' are thus exchanged for 'treasures in heaven.'

Prof. Born entertained Conference with an instructive and edifying dissertation on the question: "How shall we excite in the minds of our people a deeper love for the Lutheran Church?" It will be published, by unanimous request, in the Evangelical Quarterly Review, where, it is hoped, it will be read and heeded by many.

The next meeting of Conference, will be held in the Lutheran church of Shamokin, Rev. J. B. Keller, pastor, on Monday evening, August 12, 1867.

Secretary.

Varieties.

The Clerical Gown.

Since the altar is gone, at least in a great portion of the American Church, where is the room for the priestly character in the minister? This, after all, not the point in the fight between the gown and the citizen's dress?

These two inquiries contain the gist of a column editorial in the *German Reformed Messenger* of last week, called out by a brief paragraph of our Rochester Correspondent, in which certain Brooklyn preachers were spoken of as "disfigured" by gowns in the pulpit. We do not know that we have any response to the *Messenger's* criticism beyond an affirmative answer to its last question. The denial of the priestly character of the ministry in any literal sense, and the removal of the altar from the church as a purely Jewish piece of furniture, are essential to Protestantism in our view, and the gown, though of less significance, naturally goes with them.—Our excellent friend of the *Messenger* and his esteemed associates are, we fear, by these criticisms, on a matter in itself trifling, shown to be fast drifting to a point where it will be difficult to say what claim they have to the honored title "Reformed."

We commend the *Messenger* to the table of Scripture titles given to ministers of the Gospel in the New Testament, found in the opening paragraphs of Vine's Pastoral Theology, where as the author remarks, no name in common use for this office is wanting but that of priest alone; where we find minister, deacon, bishop, presbyter, apostle, pastor, steward, ambassador, angel employed; but where the word "priest" is never applied except to the whole body of believers. We also commend to them Vine's definition of the Christian minister, to which, we think, all who refuse to accept the doctrine of the real presence in the Sacrament will subscribe: "He is the Christian; but the Christian concerning his activity to making others Christians, or to edifying those who have embraced that religion. He does habitually that which occasionally and in a special manner becomes the duty of all Christians." Vine's *Theologic Pastoral*, Deuonshire Edit. pp. 15—17.—*American Presbyterian.*

MORMONISM.—Rev. N. McLeod, late pastor of an evangelical church in Salt Lake City, says, "By the unblushing deception of the Mormon missionaries, many foreigners are persuaded to leave their fatherland and join them, and when they reach Utah they find that Mormonism is very different from what it was represented to them. Many who find to their sorrow that it is a deception and lie, discover that their character is blighted, and submit in fear. They do not lift their voices of protest and demand liberty, because Brigham Young has his spies and secret police, and justice there is a mockery and farce, and the law is powerless to punish the guilty.—Chief Justice Titus has testimony which would implicate Brigham Young in 'high crimes, but they cannot find juries to convict, and the witnesses are afraid to testify. It is notorious that many who have attempted to escape from the Mormon rule have been hunted down and massacred; and when men can testify in safety, there will be developed many dark and shuddering crimes. Acts of private revenge and assassination are canonized into virtue, and crime is made a part of their religion. Young Mormon ladies who have attended a Christian church are denounced in public in language too vile to be repeated."

Newspaper Making.

The time is passing by when it is supposed that one man can make a good newspaper.—Upon first class daily paper an extensive corps of writers are employed. Religious newspapers, from the greatest extent and diversity of the field to be occupied, require, in proportion to the number of editions issued, even greater force than political papers. Rev. Gilbert Haven, in entering, recently, upon the editorial labors of the New England organ of the Methodist Episcopal church, truthfully remarked on this subject:

"It is too late now for a single pen, even if aided by a score of pairs of scissors, to edit a journal. A great university does not demand more or mightier minds. Each department of thought should receive the consideration of its ablest thinkers and writers. The news of the world must be collected and compacted into the smallest space, so that it shall be the penman of the life of to-day. The religious world must be equally searched through and served up. The children must be fed on the food convenient for them; facts more than fancies, that, as one writes, can be sworn to on oath, and believed when thus adjured."

The sorrowing must be comforted, the sinner rebuked, the scholar instructed, the spiritual raised heavenward. Such a work requires the many men of many minds, which in copy book days forboded discord, but now are needed to the highest concord."

An old bachelor seeing the words 'Families supplied,' over the door of a shop, stepped in and said he would take a wife and two children.

THE LATEST FASHIONS.

Since the invention and successful introduction of the Celebrated Duplex Elliptic (or double) Spring Skirt, by J. W. Bradley, of New York, the ladies throughout the country have given up the idea of discarding the fashion of wearing hoop skirts on account of the peculiar and graceful manner in which the Duplex Skirts adapt themselves to every exigency and emergency. So generally acceptable have these Skirts become that the ladies regard them as a special favorite, in view of the superior flexibility, lightness and durability combined in their Manufacture. They also consider them a far more economical and Comfortable Hoop Skirt than ever was or can be made for Gown and Assemblies, for the Promenade or House Dress. Any lady after wearing one of these Skirts, will never afterwards willingly dispense with their use. Long experience in the manufacture of Hoop Skirts, has proven to the proprietors of this invention, that Single Springs will always retain that stiff, unyielding and bungling style which has ever characterized them, whereas the Double Spring Hoop or the Duplex Elliptic, will be found free from these objections. Notwithstanding the ability of the manufacturers, Messrs. Wests, Bradley and Cary, to turn out over six thousand Skirts per day from their large Manufactories in New York, they feel obliged to request all merchants ordering the Duplex Elliptic Skirts, to send their orders a few days before they are wanted, if possible, as they are most constantly oversold some days ahead.

THE POPE.—Mr. Bryant, writing from Rome, in a recent letter says:

"The Pope did not certainly look in bad health; he had an erect attitude—you may know, perhaps, that he is a short and rather stout man—and he walked with a firm step between the multitude of gazers, with his attendant priests on his right and left. He may last several years yet, but his warmest partisans cannot fail to see that the revolution which has deprived the Pontiff of the Latin Church of the far larger part of his temporal possessions is yet to be completed by taking away the rest, and that with the death of Pius IX. the pontifical authority in civil matters must come to an end."

"The Papal Government, among the other vices which belong to its nature, has that of religious intolerance, and this will inhere in its very constitution till the Papacy as a civil power is overthrown. We cannot expect it to change its nature on account of regard to the American Government or people, but in the meantime there is every reason to believe that those by whom it is administered wish to stand well with the United States; and as long as they are no more rigid in enforcing their rules against us than against others, we have all that we can fairly expect, and if we want anything better we must wait till Rome forms a part of the great Italian kingdom."

The Test Administered.

A correspondent of one of our religious exchanges says:

"I once heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that they might as well drop the subject of conversation; 'for,' said he, 'I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself; for to my certain knowledge you have not given for the last twenty years, as much for the spread of Christianity such as the building of churches, foreign and domestic missions—as your last Durham coat cost. Why, sir, if I believed the one-half of what you say you believe, I would make the church my rule for giving, and my farm the exception.'"

DENY THYSELF.

Ayboland, a king of the Moors, having waged war for a considerable time with Charles the Great, was introduced, as was the fashion of the day, to receive the Christian faith, in order to obtain peace on more advantageous terms. For this purpose he repaired to the French court with prodigious pomp, and observing there a great number of poor men, who were fed and clothed by the Emperor's bounty, inquired who they were. The reply was, 'They are the servants of God.' 'What!' said the heathen prince, 'are the servants of the Emperor so rich and fine, and the servants of God so poor and wretched?' He did intend to be baptized, and become a Christian, but now I am resolved never to serve that God who keeps his servants no better."

Caryl, who relates this anecdote, observes, that what this ignorant prince spoke out freely, many speak secretly in their hearts: they will not serve Christ upon self-denying and suffering terms.

Communion with Christ.

The Apostle Paul, who probably never saw Jesus except in the scene of his conversion, who declares that he did not know him according to the flesh, is, among all the New Testament writers, the one who stands in most constant intimate connection with his Master. How he exhausts language to express the entire union of his soul with that of his Saviour! "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth within me, and the life which I now live in the flesh, I live by the faith of the Son of God." "Of him are ye in Christ Jesus, who at our death united us to wisdom, and righteousness, and sanctification and redemption." "God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "Who shall separate us from the love of Christ? Shall tribulation, or distress, or peril, or nakedness, or sword? I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." The Apostle Paul, outwardly, was separated from Christ just as we are, by the whole interval between time and eternity. Yet the most intimate friendships of earth pale before the glowing ardor of his love to his Master. Need there be anything essentially different between our relation to Christ and his?—*J. F. Clarke.*

'Dawdler,' said an exquisite, 'I desire you should tell me what to put into my head to make it all right.' 'Only brains, sir, nothing but brains.'

A young fellow, fond of talking, remarked, 'I am no prophet.' 'True,' replied a lady present, 'no profit to yourself, nor to any one else.'

'I am not afraid of a barrel of cider,' said a toper to a temperance man. 'I presume not, from your appearance I should guess a barrel of cider would run at your approach,' was the reply.

Treading under foot the Son of God.

Disheartened by the extraordinary dangers and difficulties of their enterprise, a Roman army lost courage, and resolved on a retreat. The general reasoned with his soldiers. Expostulating with them, he appealed to their love of country, to their honor, and to their oaths. By all that could revive a fainting heart he sought to animate their courage and shake their resolution.—Much they trusted, they admired, they loved him, but his appeals were all in vain. They were not to be moved; and carried away, as by panic, they faced round to retreat. At this juncture they were forcing a mountain pass; and had just cleared a gorge where the road, between two stupendous rocks on one side and the foaming river on the other, was but a footpath—broad enough for the step of a single man. As a last resort he laid himself down there, saying, 'If you will retreat, it is over this body you go, trampling me to death beneath your feet.' No foot advanced. The fight was arrested. His soldiers could face the foe: but not mangle beneath their feet one who loved them, and had led them to the ranks to victory—sharing like a common soldier all the hardships of the campaign, and ever foremost in the fight. The sight was one to inspire them with decision. Hastating no longer to advance, they wheeled round to resume their march; deeming it better to meet sufferings and endure even death itself than to trample under foot their devoted and patriotic leader. Their hearts recoiled from such an outrage. But for such as have named the name of Christ not to depart from iniquity, for such as have enlisted under his banner to go back to the world, for such as have renounced sin to return to its pleasures involves a greater crime. A more touching spectacle bars our return. Jesus, as it were, lay himself down on our path; nor can any become backsliders, and return to the practice and pleasures of sin, without trampling him under their feet. These Paul's very words, call up a spectacle from which every lover of Christ should recoil with horror; 'If he,' says that apostle, 'who despised Moses' law died without mercy, of how much sorer punishment, suppose ye, shall be thought worthy who hath trodden under foot the Son of God?—*Dr. Guthrie.*

Spiritual Food.

Two friends living in the country met together at the village church, a little way from their dwelling.

"What is the use of going to church so often," said the younger to his companion, "since we always hear nearly the same thing?"

"What is the use," replied the other, "of taking your meals so regularly every day, since they are composed of nearly the same dishes?"

"The cases are very different. I must eat to nourish my body, which would otherwise perish."

"Not so different as you suppose; for what food is to the body, the exercises of worship are to the soul; and spiritual life will languish if we cease to support it by the means which God

