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Religious Miscellany.

The Aged Believer at the Gate of Heaven.

He kneeling at the threshold, weary, faint and sore;
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.

A weary path I've traveled, 'mid darkness, storm and strife;
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er,
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand,
Singing in the sunshine of the sinless land;
O! would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song.

The friends that started with me have entered long ago;
One by one they left me struggling with the foe;
Their pilgrimages were shorter, their triumphs more secure;
How lovingly they'll hail me when my toil is o'er!

With them the blessed angels that know not of sin,
I see them by the portals, prepared to let me in;
O Lord, I wait thy pleasure; thy time and way are best;
But I am weary, worn and weary, O Father bid me rest.

Sunday Magazine.

wolf is said to howl better in a bright moonlight evening. He talked about Providence, but when Sabbath-school regularly for ten years, who are best stabled and broke the wagon, and when the purchaser was taken sick and could not come to complete the bargain, he fretted and fumed as if there was no Providence in the world—nothing but stumbling blocks and sick purchasers. In practice, he never saw any kind of Providence in anything.

The probability is that Mr. Ben Crowder had no idea that he was not one of the best members of the church. He would have been shocked to have seen himself as others saw him. He had no thought that he was a drag to the whole concern, and that the church had to live in spite of him. He was the body of death which in ancient times they used to chain to a living man. If he saw the Sabbath school assembling, it was to set up the Superintendent, and a few others, and was ruinous to family interests. If he saw a revival of religion, he was always afraid of excitement, and they were "crying the thing much too far." If a new-born soul had his lips opened, so that he could tell what the Lord had done for him, he was greatly scandalized that "young converts should be thrust forward, only to fill 'em with spiritual pride." If the sisters formed a Missionary Society, they were squandering away the hard earnings of their husbands or fathers. In short, the mission of this man was to find fault with everything that was done in that church. How large the class is of which he is the representative, I do not know; but larger I fear than is generally supposed. "Ow of the perils of the apostasy was 'perils among false teachers,' and the perils of the church is, that there are men who represent the gospel before the world, and are never heard of Mr. Crowder's death, but I presume he is dead; and I hope, through mercy, he has gone to Paradise, and I hope he won't grudge the rest when he gets there.

The portrait I have drawn is no caricature. The original of it I have known; and very like every church greater before mentioned. In short, we must reflect that in the garden of the King there is "calamus," and "cassia," and "spikenard," and "aloe" too. Such men are sent to try the patience of the saints, and most effectually do they do that. The only consolation that their influence is small; they don't block the wheels much; they don't do near the harm that they think they would be glad to do. But I can think of few judgements heavier than to be allowed to go into the church of Christ, under the light of his Word and Spirit, and spend his life in finding fault and growing at the expense of his brethren. And if these lines fall under the eye of any such professed disciple, I will not exhort him to commit suicide, but I will entreat him to make up his mind that there will be but little mourning when he leaves this world, and I feel a great joy at his coming into the next—Edinburgh.

Religious Intelligence.

The Pope's Lottery.

The Dean of Canterbury, after a visit of observation to Rome, and close investigation of Romanism at home in the Papal city, gives the following account:

There is a great institution at Rome, which is fact may be called the institution of Rome; greater than the Church, greater than the trade, or the well-being of the city. It is the *Papal Lottery*—the lottery of the visible Head of the Church; the gambling institution of the Vicar of Christ upon earth. How does this look? On paper not well, but in practice worse. Respectable Romans do not like to hear about it. Yet here it is. The common people live with it in their thoughts, their dreams, their prayers. Let us look into the working and influence of this ordinance of the Roman Catholic Church.

In order to do this, let the reader accompany me to the square, called *Madama*, behind the General Post office, at a quarter before twelve on Saturday, the drawing season. The square is crowded, mostly with the lowest people. There are a few of higher condition; some English operators in three or four carriages; French operators who are everywhere in Rome; and here and there a Jew. Over the archway is a balcony projecting from an imposing building which is the office of the lottery.

In the middle of the balcony is placed a glass barrel, with a handle to turn it round. Behind it stand three or four officials, just ushered in by sound of trumpet. Immediately back of the barrel stands a boy, dressed in the white uniform of one of the orphan establishments. Now are folded and put into the barrel pieces of paper inscribed with numbers from one to ninety, and the number of each makes various expressions of surprise, delight or disappointment, all removed, and the square resumes its usual aspect till the next Saturday.

What does all this mean? In almost every street of Rome is a shop, and in the larger streets, double, and triple tickets are bought, the expense increasing, and the price of the ticket, being drawn, is the double number, which is called an "ambo," the triple a "terno."

To get a favorable term in the lottery is the great object in the life of thousands in Rome, and all kinds of superstitions and vain wishes are put into the heads of the poor. To mention but one, "The Book of Dreams" is now less than ever, originally published in Florence, but republished *permanente* in Rome. The object of this book is to catalogue all the possible objects which can be dreamt of, and against each is placed a number to be taken in the lottery on the dream occurring. For example: a Roman dreams that he is going into the studio of a sculptor and is met by a dog. He consults the dream book, and finds "Studo 37," "Sculptor 62," "Cane mordente 70." He goes and buys a terno, consisting of these numbers. Sometimes in cases of accident the needed assistance is postponed till the numbers in the lottery indicated by the circumstances of the accident are secured.

The tendency of all this is demoralizing to an extent which cannot be appreciated by those who have not seen the scene. The very children in Rome are all gamblers. At every corner they are seen practicing by games of chance, for future higher stakes in the lottery. And the grown-up children, from the priest down to the beggar, are intent upon one thing—a prize in the lottery. An old woman is noticed praying in an earnest, agonized manner, before an image of the Virgin in the street. She is requested by the foreign passer-by as an example of the superstitious, fearless devotion which strangers imagine to prevail here; but one of the party, better acquainted with the Italian of the common people than the rest, cannot help exclaiming a word or two as he passes; she is praying thus fervently for a favorable term in the next drawing of the lottery.

There is one terrible feature in this matter, of the truth of which I am, on all hands assured, and which of itself justifies the strong language which I have applied to the government of the priests. It is this. It has been invariably found that the greater the public distress and poverty the greater likewise is the yield of the lottery to the state. Italy makes the people more desperate, and they venture more recklessly with their money on the lottery; but simply because plainness of common truth seems to require it; because I could not in justice to truth, write of the delights of this wonderful city, without at the same time expressing my sense of its present degradation because I wish, if it might be, to open the eyes of some of my countrymen and countrywomen, who are in danger of believing the false prophecies which are said to have been made by the Virgin in the street of the prelate of the city.

Religious Intelligence.

Conversion of the Jews.

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