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Religious Miscellany

Angel Music.

When the twilight sweeps 'neath the azure
And the sweet flowers sigh, the day grows
pale,
Then an angel comes on her silver wings,
And a golden harp in her hand she brings;
Soft, sweet and low,
Rich numbers flow,
And I weep for joy while the angel sings!

O! the love rays fall from her dew-dimmed eye,
Like the soft-star beams from the twilight sky,
And she fans my brow with fragrant wings,
While she gently strikes on the golden strings.
Soft, sweet and low,
Rich numbers flow,
And I weep for joy while the angel sings!

Like the soft north wind when he woos the
flowers,
Like the glad bird's note in his love-wreathed
bower,
Like the thrilling sigh of the wind's harp
strings,
Are the raptures tones that the angel sings!
Soft, sweet and low,
Rich numbers flow,
And I dream of love when the angel sings!

Like the plaintive voice of the moaning pine,
Like the wail of the heaving brine,
Like the groans that sweep on the night-wind's
wings,
Is the strange, sad song that the angel sings!
Dark, deep, and low,
Sad numbers flow,
And I weep o'er the lost while the angel sings!

Then a lofty strain on a rich harp swells,
And the soul of bliss in its music dwells,
And the bells of song o'er its glowing strings,
Flows fresh and free from Eden Springs!
Soft, sweet and low,
Rich numbers flow,
And I dream of heaven, while the angel sings.

A Roman Sermon.

Rev. Wm. Arthur, in his new volume "Italy in Transition," about to be published by Messrs. Harper & Brothers, gives the following curious account of a sermon by one of the sensation preachers of Italy. Fancy one of our preachers addressing his hearers as "Gentlemen!"

At the great church of St. Petronius was the largest congregation I ever saw to hear a sermon in a Roman church. Over the pulpit was spread an awning of canvas to shield the speaker from the rays of a sun which shone down upon him as if he were a dark Capuchin, who had already, during Lent, excited much attention. In the very heavy shade created by awning and sounding-board, nothing could be seen but the yellowish oval of his face, above the thick black beard which was the distinguishing mark in the general gloom. The only other point visible besides this oval, was the white cord round his waist, and the yellow handkerchief when they moved. In darkness that little oval was set, and of darkness came the deep, rich, plaint voice, and against a black ground of darkness the white winking eyes and the hands were waved. It was the very thing for Rembrandt to have painted; and some of his disciples ought to have been there.

He addressed the people by the style of "Signori," (Gentlemen,) as I had formerly heard done at Milan, but with a more dignified term. "Gentlemen" came as if as "Beloved" does with some preachers at home. He poured out a torrent of rich sound, modulated with the greatest skill, and adorned by many bearing, and in the main dignified gestures. He was a speaker of very uncommon power. The Church of Rome does not descend to the reading of sermons. If men can preach, they are employed to do so; if not, they let it alone. This man could preach, and that with a glory.

His subject was the "Gospel of Priesthood," and the proposition he laid down was this: "The defamations uttered by the laity against the priesthood are an impudent injustice." He began by saying that he did not wonder at heretics, and Turks, and atheists maligning the priests, but that the shocking thing was that it should be done by Catholics. In all ages and nations the priest had been held in sacred regard. Among the Jews, among the old Egyptians—of whose ideas the hieroglyphics had given us back some notion—among the Persians, among the Greeks and Romans, the priest looked in a public power, to whom men looked in the fashion to malign him. They were represented as the enemies of God, the patrons of all evil, obstacles to human progress, dangerous to liberties and repose, and even injurious to animal life. He undertook to show that all was flagrantly unjust. Then he set down for argument, gave the people time to breathe, and rose and began.

"Do you know what is the dignity of a priest of the Roman Catholic Church? It is the highest under heaven! Kings are to be honored; magistrates are to have their respect; scholars, discoverers, and poets all merit honor; but upon this one man, the keys of the kingdom of God, and opens or shuts a person who, with a few divine words, changes the elements of bread and wine into the body, blood, soul, and divinity of Christ! a person who stands between you and God, hearkening to the confession of your sins, and pronouncing over you the absolution given by the Almighty! a person who, in infancy, makes you members of Christ; who, in youth, formally inducts you by the holy sacrament into the communion of saints; who, when you are young, full of life, consecrates your union with his wife of your choice; who, in the day of

death, bids your soul depart in peace! All good, all comfort, all true science, all the lights really valuable to men, had come through the priest. In the early age the Church had its Christostoms, its Augustines, its Cyrils, and a long list, which is repeated with utmost rapidity, and wonderfully sonorous effect. Now, in our modern day, it had its equally illustrious roll of names, which again he poured out with the same fluency and force. "But what was my astonishment, in the midst of these names, to hear those of Lantennais and Gioberti! The priests had been the patrons of the arts; here another list of artists whom they had made, from Michael Angelo to Canova. They had been the fathers of knowledge; here a long citation of learned and scientific priests. They had been the founders of all charitable institutions; and here was the most eloquent part of his sermon, but it was impossible to report from memory. Selecting every great work in the history of the Church which had been done by an individual, characterizing it in a word, he concluded each sentence with the name of the priest who had done it. "Yes, the priests were guides of life, the lights of the world; they were the salt of the earth, they were the staff of society, they were the shield of the people, they were the glory of the past, they were the hope of the future. Again he set down, and gave the people the benefit of a long respite. Rising up, he exclaimed, "But there are bad priests! True: there are bad priests, many of them; but what does that prove? There are bad Christians; but that does not prove that Christianity itself is bad." And so he went on, but this part of his oration was certainly the least effective. Still it was grand declamation; real eloquence was joined with earnestness and courage; and so far as one could judge, the whole was sustained by perfect honesty. The man seemed to mean every word he said, and to look on the priesthood, of which he was the organ, as the one institution upon which the temporal and eternal happiness of mankind depended. The effrontery appeared to cost him little effort, and of the blasphemy into which his grandiose periods often led he seemed unconscious. The people heard him, but others of dark and dangerous countenances. His enthusiasm did not appear to carry them along. They seemed more uneasy than elated, and as they retired there was more of anxiety than of any other feeling upon their countenances.

It is generally thought by commentators that this is a reference to an ancient judicial custom, of dropping a black stone into an urn when it is intended to condemn, and a white stone when the prisoner is to be acquitted; but this is an act so distinct from that described, "I will give thee a white stone," that we are disposed to agree with those who think it refers, rather, to a custom of dropping the box and gem, unknown to the classical reader—according with beautiful propriety to the case before us: In primitive times, when travelling was rendered difficult, from want of places of public entertainment, hospitality was exercised by private individuals to a very great extent; which, indeed, we find frequent traces in all history, and in none more than in the Old Testament. Persons who practised this hospitality, and those who practised it, frequently contracted habits of friendship and regard for each other; and it became a well established custom, among the Greeks and Romans, to provide their guest with some particular mark which was handed down from father to son, and insured hospitality and kind treatment whenever it was presented. This mark was usually a small stone, or pebble, cut in half, and the halves were made himself, and naturally inscribed their names, and then interchanged them with each other. The production of this tessera was quite sufficient to insure friendship for themselves or descendants, wherever they travelled again in the same direction—while it is evident that these stones required to be privately kept, and the names written upon them carefully concealed, lest others should obtain the privileges instead of the persons for whom they were intended.

How natural, then, the allusion to this custom in the words of the text, "I will give him out of the hidden manna." And having done, having made himself partaker of my hospitality, having recognized him as my guest, my friend, "I will present him with the white stone, a new name written, which no man knoweth saving he who receiveth it." I will give him a pledge of my friendship, sacred and inviolable, known only to him, and to the Father. *Rev. H. Bland's Practical Exposition of the Epistle to the Seven Churches of Asia.*

The White Stone.

"To him that overcometh will I give a white stone."—Rev. 17.

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"I Wish to be a Christian."

Many rest contented with merely saying, "I wish to be a Christian." That may be true. And yet you are not a Christian. Ten thousand things which we wish to do, we yet do not do, because we do not choose to do them. "Choose ye this day whom ye will serve." You "want to be a Christian," perhaps. But do you choose to be a Christian? Do you want to be a Christian in such a sense that you set aside every other want which interferes to prevent?

A Thought.

When there is a thought in my heart, and I wish it to be in mine also, and I sound, as it were, for a vehicle by which it may pass to thee. I take a sound and, as it were, put the thought into it. Thus I utter, and produce, and teach that thought, yet I do not. If my thought can go forth to thee and still remain with me, cannot the Word of God do the same thing by means of the flesh which he took on him? Behold the Word of God, God with God, the Wisdom of God, remaining unchangingly with the Father, that he might proceed to us, through the flesh, as it were a sound, and introduced himself into it. By this expedient he both proceeded to us and did not recede from the Father.—Augustine.

The Christian Warfare.

Among the prisoners taken captive at the battle of Waterloo, there was a Highlander. Napoleon struck with his mountain dress, and sinewy limbs, asked him to play on his instrument, which led to sound de-light in the glens and mountains of Scotland.

"Play a pibroch, said Napoleon," and the Highlander played it.

"Play a march," it was done.

"Play a retreat,"

"Na, na," said the Highlander, "I never learned to play a retreat."

"No retreat," should be the motto emblazoned on the standard of every Christian warrior, as he goes forth to battle—no again: flesh and blood, but against principles, against powers, against the rulers of the darkness of spiritual wickedness in high places.

Religious Intelligence.

The Gospel in India.

We take the following interesting account of the state of things in India, both among the European residents and the native Hindus, from the columns of the *Pittsburgh Christian Advocate*:

"First, among the Europeans evangelical religion has made a steady and most gratifying progress during the past half century. Fifty years ago the English officials, with few exceptions, were notoriously profane—atheists in religion, corrupt in politics, and most fearfully depraved in private life. They were the avowed enemies of missionaries, and they barely tolerated any clergyman who made the least pretensions to personal piety. It is well known that Dr. Judson and his companions were banished from the country, while the talents and learning of Henry Martyn were despised and his mission a continual succession of slights and insults wherever he went. When he preached his first sermon in Calcutta the whole city was thrown into a ferment, and ministers even preached against him from the pulpit. All this, however, did not prevent him from a continual succession of slights and insults wherever he went. 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