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Religious Miscellany.

"The Loved and Lost."

"The loved and lost!" why do we call them lost? Because we miss them from our onward road? God's unseen angels on their pathway cross. Looked on as all, and loving them the most, Straightway relieved them from life's weary load.

They are not lost; they are within the door— That shuts out loss, and every hurtful thing— With angels bright, and loved ones gone before, In their Redeemer's presence evermore, And God himself their Lord and Judge and King—

And this we call a "loss;" O selfish sorrow Of selfish hearts! O we of little faith! Let us look round, some argument to borrow Why we in patience should await the morrow That surely must succeed this night of death.

What trials and what terrors where'er we turn! What trials and what terrors what wrongs and wrath! What struggles and what straits the journey halt! They have escaped from these; and lo! we mourn.

Ask the poor sailor, when the wreck is done, Who with his treasures strove the shore to reach, While with the raging waves he battled on, Was it not joy, where every joy seemed gone, To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand A little child, and faded by a well To wash from off her feet the clinging sand, And tell the tired boy of that bright land Where, this long journey past, they longed to dwell.

When lo! the Lord who many mansions had Drew near, and looked upon the suffering twin, In pitying spake, "Give me the little lad; In strength renewed, and glorious beauty clad, I'll bring him with me, when I come again."

Did she make answer selfily and wrong— "Nay, but the woe I feel too must share?" O rarer, bursting into grateful song, She went her way rejoicing, and made strong To struggle on, since he was freed from care.

We will do likewise: death hath made no breach In love and sympathy, in hope and trust, No outward sign or sound our ears can reach, But there's an inward spiritual speech That greets us still, though mortal tongues be dumb.

It bids us do the work that they laid down— To take up the song where they broke off the strain; So journeying till we reach the heavenly town, Where are laid up our treasures and our crown, And our lost loved ones will be found again.

Church of England Magazine.

From Zion's Herald.

The Relation of Children to the Church.

One of Massachusetts' noblest sons now in the spirit world, in speaking of the preservation of American nationality, says:—

In training American patriots you must begin with the infant. Let the first word he learns be Washington; tell him the story of the flag as it glitters along the road; bid him listen to the old-fashioned music of the Union, lead him at eventide to the grave of his great grandfather, the old soldier of the war; lay him, like Hannibal, at nine years old, lay his hand upon the Constitution and swear reverently to observe it, lift him up to the height of American feeling; show him on the map the area to which America has extended herself, the silver paths of her trade, wide as the world, tell him of her contributions to humanity and her protests for free government; keep with him the glad and solemn feasts of her appointment, bury her great names in his heart, contemplate, habitually, lovingly, intelligently this grand abstraction, this vast reality of good, and you will do much to transform the sentiment of surpassing beauty into a national life that shall last while the sun and moon endure.

All this is said in an eloquent manner; but let us not forget that previous to this is a loving, practical religion, in fact this is the basis of our nationality. We'll take the suggestion from Mr. Choate, and will commence with the infant to make the Christian. Let the first words he learns be the names of the Father, and the name high over all. We will tell him not of the flag, but the story of cross, while we bid him listen to the old-fashioned music of the Psalms as sung by the "sweet singer of Israel." Let us bind his heart not so much to the names of the Constitution as to the name of Christ; let him look to his Creator by prayer and faith; lift him above American feeling while you point out to him Gettysburg and its surroundings; cultivate a true Christian feeling; keep with him the solemn feasts of the church, bury in his heart the names of the Father, and you will do much to transform his being into a Christian life that shall stand as a monument of true greatness when the sun and moon shall cease to shine.

The child has an undoubted right to receive the sacraments of the Church—Baptism and the Lord's Supper. This is based on its relation to the church, and not on its right of the church to a right claimed for the child by its Redeemer when he said, "O such is the kingdom." I know some who may object to this sentiment; in fact some Christian ministers have leaned altogether too far to the opinion that some ought to be brought up outside the fold. Many say they receive the sacraments, and some as they administer the same, appear to say to the innocent child, stand upon one side, for we are holier than thou. We have been educated; we have been converted; we have joined the church; while at the same time sympathizing Christ would take them up in his arms and bless them as a loving Christianity would say to them, all the blessings of the kingdom are yours.

The right of the child to receive baptism is not to be regarded as a door or initiatory right into the church, but as a recognition of previously established relations. He is a subject of redemption, and requires a public acknowledgment of this fact. Or, as

Dr. Hibbard has said, "All infants are by nature in the same state; as it respects moral condition, all are under condemnation. We are by nature children of wrath." But at the moment when personal existence commences, at that moment we consider the soul to come within the gracious provisions of the atonement, which secures unconditional salvation to all such as die in infancy. All children, we consider are alike in this respect, and in so far as all are equally eligible to baptism, the seal of that covenant of grace by which they are saved." Says Richard Watson, "This previous relation of infants to Christ, as accepted by him, is an argument for their baptism." Now this relation is directly between the child and its God, while the parent is only an agent in acknowledging this relation, but the ground of its claim lies in its own personal relation to the atonement. And here let me state that any man or society that refuse to administer this sacrament to a child, does virtually refuse to acknowledge the child as a subject of redemption. And the reason why so large a portion of the church rejects infant baptism is explained by the rejection of another truth—the universality of the atonement.

In order to present this, if possible, in a clear light, let us read the covenant God made with his people: "This is my covenant which ye shall keep, between me and you and your seed after thee. Every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you. Every man child in your generation, he that is born in the house, or bought with money of any stranger, which is not thy seed: He that is born in thy house, and he that is bought with money, shall needs be circumcised; and my covenant shall be with your flesh for an everlasting covenant." Gen. xvii. 10, 13. This covenant was made first with Abraham as a representative of all Christian men. Secondly, with his seed, those born in his house, representing the child of Christian parents. And thirdly, with strangers bought with money, which were not of his seed, as representatives of the Gentiles and their seed. This is an everlasting covenant never to be annulled, and we learn that "They that be of faith are like unto faithful Abraham." It is true the token or seal of this covenant which was circumcision, has been modified, but not essentially changed, to baptism. This is evident from its nature and history. This simple fact that no record exists of infant baptism, and not one word in the New Testament, certainly is not a sufficient reason for rejecting the apostles in the baptism of households is conclusive proof that it was practised from the beginning. Do you repeat this familiar text, "He that believeth and is baptized, shall be saved, but he that believeth not shall be damned," as a proof that adults are the only proper subjects of Christian baptism, and consequently opposed to infant baptism? Now certainly when this text is quoted in favour of infant baptism, for the same reason, the thought that all men must believe before they are baptized; infants cannot believe, therefore infants cannot be baptized.

Again: All men must believe or they will be damned; infants cannot believe, therefore infants will be damned. Let the Baptists dodge this if they can, for if the text is proof of the first syllogism, by the same rule it sustains the second.

Another thought which I consider an objection to the nature of infant baptism, is that it should be administered to only the child of believers. Now the covenant was made with Abraham alone, but with the "stranger and his seed." Peter, in his memorable sermon on the day of Pentecost, declares that the "Promise is to you and your children, and to all that are afar off." And shall we refuse to acknowledge this? Let us read the text: "Ist Cor. vi. 14, is quoted as proof of this objection. "The unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband, else were your children unclean; but now are they holy." From this and Scripture undoubtedly and clearly seem to teach that the children of believers belong to the church. If so, they ought to be baptized. It is strange how men will cling to a mere phrase, if it seem to teach their theory. We do not hesitate in saying that not one single word, either in this text, or context, has any reference to the qualification of church membership, or Christian baptism. The whole scope and design of the argument is this: "When one party is a Christian and the other is not, shall there be a separation? No, says Paul, if there be such a separation, it must be because the marriage is improper. What would follow from this? Why, that all the children that have been born since the one party became a Christian must be regarded as having been born with a connection existed that was unbroken, unlawful, and of course they, the children, must be regarded as illegitimate." Let it be considered that baptism does not rest on the morality of immortality of the parent, but the moral relation of the child to the atonement. And we see no justice in bestowing this blessing, for such it is, on such as are positive in their relations. It is a species of Calvinism, for the same rule would damn one and save the other, only carry it far enough. Does the believer educate his child in religion? he does his duty. Is he neglected by the believer? he is guilty before God, but the child is free, else that old adage is true, "The children's teeth are set on edge;" yes, filed by the preacher, in refusing to do his duty, "because the parents are sour grapes." But does the parent say, I fear that my child will not be satisfied with his baptism when he becomes an adult; if he is so after having done your duty, if he is not satisfied let the preacher re-baptize him according to the Discipline of 1784.

In relation to the other sacrament, I have not much to say; it is somewhat different in its nature, and presupposes the baptism of the child; and the Passover, the type of this sacrament was administered to the child, and I can see no valid objection against administering this sacrament to the children so soon as they can be taught the glorious truth that Christ Jesus came into the world to save sinners. T. J. ARBONET.

East Brookfield, August 13.

Remarkable Facts.

THE AWFUL BENEDICTION.

General Stenbock commended the Swedish army which in 1713 subdued the city of Altona, as he, in order to avert the calamity from the city a deputation was sent to the General, at the head of which was seen the Lutheran minister, John Sasse, who, on appearing before Stenbock, went down on his knees, and for the sake of Jesus would sue for mercy in behalf of the city. Spraying the clergyman away, he exclaimed: "For the sake of the wounds of Jesus, the Russian gave no quarter to a single Swede!" Sasse, however, determined not to be repulsed, and endeavored at the last interview to prevail upon the General to adopt more pacific principles. But all his prayers and intercessions proved unavailing. Stenbock pleading that he was acting under orders from his superiors, Sasse said, in a firm tone of voice: "If that be the case, if you really apply the torch to the ill-fated city, according to the command of your superiors, while yourself are innocent of the dreadful deed, take hence with you, upon your conscience, the blessing of that Lord, who will one day be the judge of us all!" and with that, he blessed the General in that awful hour, with that well-known benediction: "The Lord bless thee and keep thee, &c." Stenbock trembled and quivered under this benediction; yet, notwithstanding, he executed his horrible deed. But from that very hour, like General Tilly—who, during the 30 years' war, had laid waste the city of Magdeburg, with inhuman cruelty, mowing but misfortunes befell him, and the close of the Swedish war in Germany saw their General ground his arms, and surrender himself with his whole army prisoners of war to the French, near Tongen, some time after, Stenbock himself, though twenty years old, was taken prisoner, and was plunged at once into the extremity of poverty, so much so, that she was under the necessity of turning to manual labor. Providence directed her to a pious family in the town of Altona, where she was brought to a knowledge of Christ, and now she says, with deep feeling, "If formerly I felt it how honour to entertain my king under my roof, how much greater my honour in possessing the King of Kings in my heart, and in his name, and in his name, my own evangelist, troubadour, who employs the high talent God has given him, of singing, for the purpose of the Gospel of Christ. As I listened to his singing and the accompaniment on the instrument of ten strings, which he had made for his use, I felt that I was in the presence of the people. He will employ his gift for a season in the midst of an assembly often larger than this, in that thinly populated land, and then preach to them the Gospel of the grace of God. Hundreds of souls have been saved by his ministrations. I might speak of several distinct Judges who employ their influence for the enlargement of the spiritual kingdom of Christ; but I will detain you for a moment or two in relation to a nobleman occupying the highest rank in the land, and who is the most devoted servant of Christ I met with. He has large wealth, extensive estates, is a young man highly educated, but one of the most loving disciples of Christ I ever conversed with. As his principal estate, where about eight feet in length. After the ordinary bowing before the image, he took his seat in his pontifical chair, displaying in his countenance that benevolence attributed to him, but not talent enough for a Pope in the present crisis. In the choir were two voices, one male and one female, and the instrumental and wretched practice of unsexed men, as a substitute for women in their choirs—no females allowed in them, and the effeminate voices of these eunuchs supplying their place.

Things Worth Knowing.

Ye know that he was manifested to take away our sins. 1 John 1:3-5. I know—that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though all the earth be destroyed, yet shall I see him, and though all the heavens be dissolved, yet shall I see him. Job xiv. 25, 26.

We know—that all things work together for good to them that love God. Rom. viii. 28.

I know—in whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day. 2 Tim. i. 12.

We know—that if the earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. v. 1.

We know—that when he shall appear, we shall be like him; for we shall see him as he is. 1 John iii. 2.

Religious Intelligence.

Religion in Sweden.

Last Easter it was my privilege to stand on this platform and give some information concerning the Worsening of Sweden. Since that my heart has been made glad by what I have witnessed in that country, and I hope I may be able to communicate to this Christian assembly some of the hallowed feelings which have stirred my own soul. Sir, the revival, or, as the Swedes more properly call it, their spiritual awakening, has been in that country. The shattered remnants of Charles the Twelfth's army, long imprisoned in Russia, had many of them a visitation of the Spirit of God, and brought back to their own country when they escaped home the life and power of religion. Other remnants of the Spirit marking his sovereignty might be dwelt on, and in some instances remarkable physical phenomena to be explained have been connected with them; but the few moments I would occupy, I desire to occupy especially in Sweden. I have witnessed since last Easter, I have witnessed nearly throughout the whole of that country, the Holy Spirit of God has been moving on the minds and hearts of the people. You can scarcely find a town or even a small village where there is not a company of praying souls, who, twenty years ago we thought in vain for Christian sympathy in many of them. The awakening extends throughout the whole country, embracing all ranks of the inhabitants. The poor are found to God, and exerting their gifts in spreading the knowledge of his truth, and they do it, Sir, in a very simple and primitive way. They go and "testify," i.e., they proceed from family to family and just tell what God has done for their own souls, and by the simple narrative of their personal conversion to God, many of their relations are brought under the power of saving truth. In a population not quite four millions, I have reason to think that at least a quarter of a million are walking in the light of God's countenance, and not only so but endeavor to spread that light around them. Sir, it is not to my mind any extravagant expectation that the whole of that population should be brought to God. There is, throughout the length and breadth of Sweden, the power of reading. There is, throughout the entire population, the result of catechetical instruction long since given by the clergy of the land, in most cases, perhaps, only the letter, but still they are brought together to me perfectly miraculously; it seemed like enchantment. The last night I spent in a place where I arrived about seven o'clock. Let me say that there, in the prime of life, I saw many go to an inn. There is brother and so, you must lodge with him. If he hears you have gone to a public place of retirement, he will be much disappointed. I went to one to whom I was recommended, and was received most kindly. My said, "I suppose you are staying over to-morrow night?" No; it was to England. "Then," said he, "you must give a bit of bread to-night, because we are all very hungry." "It is impossible now, my dear friend; you cannot give the people any more." "Oh," said he, "I will engage the people shall come." And in three quarters of an hour there were more than a hundred people round the house. We went into the yard, and had a most interesting service under the setting sun. At another place the concourse brought together, many of them having travelled thirty or more miles, was so large that the old church could not contain one-third of the assembly. The clergyman said, "What is to be done?" I saw the relation of the psalm to those outside as well as those within, and I said, "If I take your pulpit I cannot make any more here than those that are in the church, but cannot you take that window out?" This was done, and I stood on the window-sill, and by that means I trust all listened and heard the word of the living God. I should like to tell that Norway is under the same gracious influence. Sir, my heart was delighted to learn in Christian that perhaps one quarter of the theological Students attending the University there are devoted disciples of the Lord Jesus Christ. Of the three theological Professors two are eminent godly men. In the extreme north of Norway, in the town of Tromsø, there is a very remarkable woman. Of a most abandoned character, she was led by the providence of God to a pious man, who converted, and has been the instrument of awakening the whole town, in which there are now very few houses where some are not under the influence of God's saving grace. Mr. Scott then mentioned an extraordinary conversion of a lady, partly through the influence of the man in her dream. The Count took for his text, "Blessed the Lamb of God, which taketh away the sin of the world," and under that sermon, the lady and several others yielded their hearts to God. Mr. Scott proceeded—Much more I could say, Sir, but I feel it will be improper to trespass longer on the time of a meeting so precious as this. My heart's desire and prayer, my confidence in God my Saviour is, that many generous hearts in this assembly will be yielded up to Christ before we leave this place, and that those who have often resisted will now give way to the influence of God the Holy Spirit, and so for ever say, "This God shall be my God, for ever and ever."—Rev. George Scott at Free Trade Hall, Manchester.

General Miscellany.

Talk with the Sea.

I said with a man, as I roamed along, By the side of the solemn sea— "O! cast me at my feet, while thy billows meet, Some token to comfort me.

My surges ebb, a ring of gold, I have lost, with an amethyst bright; Thou hast locked it so long, in thy casket stored, That the rust must have quenched its light.

Send a gift, I pray, on thy sheeted spray, To solace my drooping mind. For I am sad and grave, and ere long must leave This rolling globe behind.

Then she answered, "Spools are mine, From many an argosy, And pearl-drops sleep in my bosom deep, But naught have I there for thee."

When I mused before, on this rock-bound shore, The beautiful walked with me; She had gone to her rest, in the church-yard's breast.

Since I saw thee last, thou Sea! Restored to me, the smile she wore, When her cheek to mine was pressed; Give back the voice of the fervent soul, That could lighten the darkest breast.

But the happy sea, in its majesty Kept me waiting before, Though a surge, in wrath, from thy rocky path, Struck out to the sounding shore.

Thou hast asked of our king a harder thing Than mortal e'er claimed before, For never the wealth of a loving heart Could Ocean or Earth restore."

Mrs. J. H. Sagourney.

Rome.

The third of a series of lectures, delivered by Rev. G. M. Maxwell, in the 8th Presbyterian church, in Cincinnati, attracts considerable attention. We give the following brief report from the Gazette:

The speaker remarked that he had visited Rome for the purpose of learning in personal observation what Romanism is at its fountain head; upon the principles that the best proof of the truth or falshood of any system, is its practical effects at home; he hoped to be able to form correct opinions of Romanism where it enjoys the full scope of its power.

In order to view the city in its religious aspect, a survey of the more prominent churches, their contents and modes of worship, was made. There were there 664 churches, being one for every 400 inhabitants of all ages, from one founded by Constantine, in the year 320, down to structures tardy, and of all scales of magnificence, from St. Peter's, which cost, independent of the vast expense of fifty millions of dollars, down to the old Roman Temple, the only one of which, to the papists, was a little holy water.

These churches are made attractive—some by the traditions respecting the spot where they are built; some by the heads and bodies of apostles entombed in their walls; some by the words they contain, and some by idolatrous practices peculiar to themselves.

After an interesting and minute description of the Churches of St. Carlo, San Maria, Maggiore, Martimaria's Prison Church, and St. John Lateran, which is the oldest Church in Rome, some part of it having been built by Constantine as early as 320, also the Church of Maria d'ara Corti, and others, the speaker remarked that one would be impressed with the fact that popery is combined heathenism and Judaism. Out of imperial Rome, then falling, grew the idea of popery. Rome, and many of the characteristics of the former were perpetuated in the latter. Its worship is arranged

impress the senses, but not to enlighten the understanding and purify the heart—its great power lies in dead ritualism and idolatrous practices.

Among the numerous illustrations of senseless idolatry practiced, was mentioned that of the Holy Stairs. These Catholics talk us, were those up which our Saviour walked in going to Pilate's palace, and were miraculously transported from Jerusalem to Rome. All true Catholics ascend these on their knees, a decree of the Pope promising nine years' indulgence to all who do so.

They are of marble, some twenty steps, and eight feet wide. At all hours of the day, men, women and children are seen toiling up them, counting their beads, and striving to kiss the steps through the holes in the planks that protect them from being worn.

The Bambino was also described—which is a wooden image of the infant Saviour—which is believed to have the power of healing when touched by the sick. When its feet, the person receiving the miraculous healing, no physician in Rome has so extensive a practice.

The stone pillar and chain purporting to be that to which Paul was bound, they worship, and seek to bind those glowing truths which Paul said were not bound. The worship of successive S. Sabbas were described. The higher class give little or no attention to religion. In the church of St. Agostino, the common people assemble to worship the Virgin Mary and child. In this church is her marble image, before which people fall down and pay homage.

On rising, they pass by and kiss the toes of one foot, which is set forward for that purpose; and so much has this foot been kissed, that the whole end has been worn off by the friction of the lips, and it is tipped with brass. It may be the better endure the devotions of the faithful.

In the description of St. Peter's, and the Vatican and Sixtine Chapel which are appended, the former where the bishops and cardinals meet, and the latter where the pope officiates in person, the morning service on the Sabbath is described as follows:

First, a company of Swiss Guard which constitute the Pope's body guard, entered the chapel, the captain stationing himself at the door, while his men took their stations along the sides; next the bishops and cardinals, monks in their priestly robes, filled up the few seats, being a very small portion of the building thus appropriated, leaving the common people to stand in the aisles.

Not having on the particular form of dress which people fall down and pay homage to. On rising, they pass by and kiss the toes of one foot, which is set forward for that purpose; and so much has this foot been kissed, that the whole end has been worn off by the friction of the lips, and it is tipped with brass. It may be the better endure the devotions of the faithful.

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Interesting Discoveries in Africa.

Captains Baron and Speke, the intrepid and scientific English travellers, says the *London Examiner*, conquering a thousand difficulties, succeeded in penetrating the African continent between latitudes four and eight degrees south; to the depth of 600 miles, over land that the foot of an European never trod before. The most remarkable discoveries they made consisted of two vast fresh water lakes, those of Ujiji and Nyanza, the bare existence of the first of which only had been known, while that of the latter, by far the largest, had not even been suspected.

Of the country and people seen by our enterprising travellers, we have but few words to say. The land is less evidently favored by nature than that of the western side of the continent, and the negroes are physically and perhaps even mentally inferior. The eastern coast, however, as does the western, has the gold nugget, the valuable palm oil of the latter. Its corn consists of millet and maize, the latter received from America through India. With apparently abundant facilities for irrigation, not a grain of rice, the staple of the tropics, is grown by the rule and staple inhabitants. The only valuable product is coffee, still, however, in a wild state only. This is a peculiar industry in this part of Africa, although we call it Arabian, because we first derived it from that country.

The common fowl and oxen, the latter used only for their flesh and small milk, but not for labor, are the only animals which have been domesticated. The horse is unknown, and so is the barley, and the wheat, and the olive tree. Man, then, has here no help in his toil, without which any respectable progress toward civilization is impossible. A hardy, coarse cotton is grown, and the art of weaving a fabric of corresponding quality is understood. Some of the materials of the most extensive of negro civilization in this part of Africa. Letters are unknown to the negroes of the eastern coast, as indeed they are to all African negroes. The simple exports consist of the bodies of the inhabitants in bondage, and of the most valuable of the most important imports correspond in value. It would be but to deceive the public to promise a beneficial commerce with such a country and such a people.

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