

THE TRUE CHURCH.

The following conversation, which illustrates a principle, occurred not far from this city. A minister of the Baptist denomination had occasion to call on a Catholic Priest, to inquire as to the nature and extent of those prohibitions which interfere with Catholic domestic attending on the family worship of Protestants. He was ushered into a large library. The priest not only affirmed the existence of such prohibitions, but insisted on the reasonableness of thus guarding the unwary of the flock against being led astray from St. Peter's fold. The original subject of the errand having been disposed of in this way, the conversation took another turn as follows:

Minister. From the course of your remarks, it seems that you are not aware, sir, that I regard myself as a minister of the true, holy, apostolic church of Jesus Christ.

Priest. (With a look of astonishment.)—You! No, Sir! I do not imagine it possible that you can believe that. What! would you be willing to go to the judgment seat of God as you now are, if you believed your eternal destiny would depend on the right decision of that question?

M. Certainly, sir: "as the Lord liveth and thy soul liveth," I would do it. "I know in whom I have believed, and that he is able to keep that which I have committed to him against that day."

P. I am amazed at the strength of your delusion. Pray, sir, when do you think your church made its first appearance in this world?

M. Well, sir, you are a learned man; here you are surrounded with a splendid library; you have the means of knowledge—will you be so good as to tell me when you think my church began?

P. (Looking around upon his books with an expression of pleasure at this allusion.)—Yes sir: my library, as you see, is no gimcrack sort of affair; I can easily answer your question. Your church emerged from the wild, fanatical insurrection of Munster, in Germany, in the 16th century. A reckless revolutionary class of men denied the Baptism of the mother church, and at the same time rebelled against all civil order in the State.

M. Ha! is that the amount of all your learning on the subject? I was a little curious to see whether you would repeat that modern slander which some European Protestants, who were themselves State-paid priests, have borrowed from the more careless writers of your church. But, sir, you, with your means of knowledge in the 19th century, ought to be above the repetition of it.

P. (Turning to a shelf, takes down a large French work on church history, and reads from it.) There, sir, you see this standard author confirms my statement.

M. (Having risen, to look over the page which the Priest was reading, turns over another leaf and reads another paragraph.)—There, sir, your own author records the fact, that the Anabaptists, as he calls them, have been accustomed to declare for many centuries, that they had existed in the world from the time of the apostles. There are many proofs of this. Are you not aware, that in the year 1140, St. Bernard received a letter from Evervinus, of Steinfield, in the Diocese of Cologne, a letter published by Mabillon, in which Baptists are described as heretics, and that Evervinus told St. Bernard, that, "as for those who were burnt, they, in the defence they made for themselves, told us that this their heresy had been concealed from the times of the martyrs and had been preserved in Greece and other lands?" I do not wonder that such facts have escaped your attention. But I go farther back in history for the origin of the church. I will quote a historian, to whose authority we will both bow with deference, as to that of an impartial writer; a man who was above all prejudice on this question.

P. Will you, indeed! You must have a great discovery! An unprejudiced historian proving the antiquity of your sect! Proving that you are the true apostolic church! Pray, who is it?

M. Oh, you have heard of him, I presume. He was a learned man, a physician and a traveller. His name was Luke, and he wrote a thirty years' church history, called, "The Acts of the Apostles."

P. Well—what of that?

M. Why, there are some points about it in which we agree. It is a true and impartial history.

P. Yes.

M. It describes the rise and progress of the first Christian church.

P. Well, what then?

M. That was, of course, a true, holy, apostolic church. As to its great, essential features, it was a model church, a safe standard, by which to judge of what a true church is, and ought to be. That arose not at Rome, but in Jerusalem. Peter was a leader in it, and Luke brings it to view while he was ministering to it. Under one of his sermons, three thousand persons were added to it, having been convicted, converted and baptized, on a profession of faith. Now, with that model, let us compare your church and mine. First, there was a church composed only of those who personally professed their conviction of sin, and their reception of Christ as a Saviour; mine is such a church, and yours is not. Secondly, there was a church composed only of those who were voluntary in seeking admission to it; mine is such a church and yours is not. Thirdly, there was a church composed only of those who were baptized on a profession of personal faith; mine is such a church and yours is not. These were prominent and distinguishing features of that model church, and if, in regard to these, my church is conformed to it, and yours is not, which best deserves to be called the true, holy, apostolic church? "Look on this picture, then on that!"

P. (Throwing himself back in his chair, laughing aloud, and clapping his hands.)—Pretty well done! Quite ingenious! "Give the devil his due." Such sophistry, "if it were possible, would deceive the very elect!"

M. Well, sir, this reasoning, as you know, is according to the word of God, and I am willing to stand by that in the day of judgment. "Heaven and earth shall pass away," said our Lord, "but my word shall not pass away."

P. You seem to be sincere. I see you have some grit in you, and I should like to resume this conversation when you can make it convenient to call again. Visible ignorance is pardonable, but invincible ignorance is not so. I hope you will see this matter in another light. Good evening.

The minister went home, reflecting on the maxim of Chillingworth: "The Bible—the Bible alone is the religion of Protestants."—Would to Heaven that all Protestants could be persuaded to take that, and that alone, as the rule of faith, touching the essential doctrine of Christianity, and as to the nature and order of the visible church. Then would be fulfilled the design of Him, who gave "some, apostles, some prophets, and some pastors and teachers, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the Spirit and the knowledge of the Son of God—and grow up unto Him in all things, who is the Head."—*Christian Watchman and Reflector.*

Demeanor in Church.

The devotions of a congregation, as of an individual, should be uninterrupted by any unnecessary or unusual noise or bustle. When thou prayest, said the Saviour, enter into thy closet. And a congregation should enter the house of prayer with the same desire of retirement from the thoughts and cares and interests of the world, with which a single Christian seeks the privacy of his own apartment. The feelings and thoughts should be schooled to quiet awe and a devotional spirit. Every person should move as one desirous not to disturb or attract the eyes and ears of his neighbor. He should feel the awe of the patriarch for a place consecrated and set apart for the duties of religion, and address himself entirely to the duties which have brought him to the church.

In order to these good effects and influences it is desirable first that all churches should be so constructed as to minister to quiet. No jarring or rattling doors and seats should be suffered by the builder, or those who have the house in charge. And these requisites to quiet being secured, the worshippers should each remember the injunction, "Keep thy foot when thou goest to the house of God."—All should strive to be punctual in attendance, endeavoring rather to be earlier than the hour, than to suffer themselves, by delay, to disturb the devotion of others. It is a great assistant to devotion when one can reach the pew, and settle himself in solemn quiet before the time for service—that he may "commune with his own heart and be still." The cares of this world too often trench upon the Sabbath.—The bustle of preparation for going to church, even in the best regulated households, must, more or less, interfere with the perfect stillness and rest which is desirable—which seems in-

deed to be an element in the air of the Sabbath. These adverse influences can be overcome, and the mind schooled to its better and holier duties, if a few minutes' rest and thought and silent prayer are obtained before the services commence. A morning of worry, and haste, and bustle is not a propitious training for worship. Early rising, and early repairing to the house of God,—all possible preparation having been made upon the day before,—will comfort and tranquilize the soul, and enable it to "receive with meekness the engrafted word."

Children should be very early impressed with proper feelings of awe and respect for religious services, whenever and wherever held; whether in public, or in the family circle. All lightness and irreverence should be promptly but kindly checked; and they should feel that it is a matter of great importance that prayer should be offered. Formalism and mechanical worship tend almost as much to teach disrespect, as the absence of all attention to worship does. Our children in these, as in all other respects, will follow our examples.

If they find us hurrying to church, at the last hour, as a matter of business, they will be certain to take the infection; and thus habits may be early formed which a lifetime perhaps will not wholly eradicate. Familiarity with sacred themes and places offers many temptations which we cannot too carefully guard against: for indifference to externals even may beget irreverence; and that temper of mind once formed, the "first work is to be done over again. Man is prone to extremes. The spirit of the present generation is to run from the superstition of the past to a spirit in the opposite direction, almost if not quite as dangerous. Let then parents and Sunday-school teachers not be unmindful even of small things in the demeanor and bearing of the children in their charge."—*Episcopal Recorder.*

The Cost of War.

Look for instance, at the cost of this system in the United States. Without making any allowance for the loss sustained by the withdrawal of active men from productive industry, we shall find that, from the adoption of the Federal Constitution down to 1848, there has been paid directly from the National Treasury—

For the Army and Fortifications/ 336,713,209
For the Navy and its operations 209,994,128
\$546,707,687

This amount of itself is immense. But this is not all. Regarding the militia as a part of the war system, we must add a moderate estimate for its cost during this time, which according to the calculations of an accurate economist, may be placed at \$1,500,000,000. The whole presents an inconceivable sum-total of more than two thousand millions of dollars, which have been dedicated by our government to the support of the war system—more than seven times as much as was set apart by the Government during the same period to all other purposes whatsoever!

Look now at the Commonwealth of the European States. I do not pretend to speak of the war debts, under whose accumulated weight these States are now pressed to the earth. These are the terrible legacy of the past. I refer directly to the existing War system, the establishment of the present. According to recent calculation its annual cost is not less than a thousand millions of dollars. Endeavor for a moment to grapple with this sum by a comparison with other interests.

It is larger than the entire profit of all the commerce and manufactures of the world.

It is larger than all the expenditures for agricultural labour, for the production of food for man, upon the whole face of the globe.

It is larger, by a hundred millions, than the amount of all the exports of all the nations of the earth.

It is larger by more than five hundred millions, than the value of all the shipping of the civilized world.

It is larger, by nine hundred and seventy-seven millions, than the annual combined charities of Europe and America for preaching the Gospel to the Heathen.

Yes, the Commonwealth of Christian States, including our own country, appropriates without hesitation, as a matter of course, upwards of a thousand millions of dollars annually to the maintenance of the War System; and vaunts its two millions of dollars, laboriously collected, for diffusing the light of the Gospel in foreign lands! With untold prodigality of cost it perpetuates the worst Heathenism of

War, while it seeks, by charities, insignificant in comparison, to send to the Heathen in the message of Peace. It breeds and fattens at home a cloud of eagles and vultures, trained to swoop over the land, and sends across the sea to the Heathen a solitary dove.

Still further: every ship of war that floats costs more than a well-endowed college.

Every sloop of war that floats costs more than the largest public library in our country.—*Sumner's Address.*

The Alarm Watch.

A lady, who found it difficult to awake so early as she wished in the morning, purchased an alarm-watch. These watches are so contrived as to strike with a very loud, whirring noise, at any hour the owner pleases to set them.

The lady placed her watch at the head of the bed, and at the appointed time, she found herself effectually roused by the long, rattling sound. She immediately obeyed the summons, and felt better all day for her early rising. This continued for several weeks.—The alarm watch faithfully performed its office and was distinctly heard, so long as it was promptly obeyed. But after a time, the lady grew tired of early rising; and when she was awakened by the noisy monitor, she merely turned herself, and slept again. In a few days the watch ceased to arouse her from slumber. It spoke just as loudly as ever; but she did not hear it, because she had acquired the habit of disobeying it. Finding that she might just as well be without an alarm-watch, she formed the wise resolution, that, if she ever heard the sound again, she would jump up instantly; and that she never more would allow herself to disobey the friendly warning.

Just so is it with conscience. If we obey its dictates, even to the most trifling particulars, we always hear its voice, clear and strong. But if we allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy, until the voice of conscience has no longer any power to awaken us.

Every man should aim to do one thing well. If he dissipates his attention on several objects, he may have excellent talents entrusted to him; but they will be entrusted to no good end.—Concentrated on his proper object, they might have a vast energy; but dissipated on several, they will have none. Let other objects be pursued, indeed; but only so far as they may subserve the main purpose. By neglecting this rule, I have seen frivolity and futility written on minds of great power; and, by regarding it, I have seen very limited minds acting in the first rank of their profession. I have seen a large capital and a great stock dissipated; and the man reduced to beggary; and I have seen a small capital and stock improved to great riches. To effect any purpose in study, the mind must be concentrated. If any other subject plays on the fancy than that which ought to be exclusively before it, the mind is divided; and both are neutralized, so as to lose their effect. Just as when I learned two systems of short hand, I was familiar with Gurney's method, and wrote it with ease; but when I took into my head to learn Byrom's, they destroyed each other, and I could write neither.—*Cecil.*

The British Navy.

According to the last official navy list, 574 ships and vessels were upon the effective list of the royal navy. This includes ships still building and unfinished, small vessels employed in the mail packet service, tenders, surveying vessels, and ships in ordinary, all presumed to be effective. The number of vessels of all classes actually in commission in July, 1849, was 185, including tenders and the numerous small commands of lieutenants. This number is found quite sufficient for all purposes in time of peace. The number of idle, unemployed, non-effective naval officers is more than four times that of those who are really doing some service; and, while the pay of the latter is £185,601, that of the former is £425,187. These results are startling, but they are correct. If the return ordered to be printed by the House of Commons, 16th February, 1849, be a true one, the facts cannot be denied, and every tax-payer has a right to make his reflections, and express his opinion upon them.

IMPOSITIONS ON THE JEWS.—The Austrian Lloyd's states that the Austrian Commandant of Buda and Pesth ordered the Jewish commu-