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Religious Miscellany.

To the Prophet David.

The London Literary Journal says "the following Ode was composed about the year 1762, by an author named Smart. But its interest is derived from the extraordinary fact that it was written in a madhouse in which poor Smart was confined, and what is still more strange, pen and paper being denied to him, he imprinted it with a key upon the wainscot of his cell. It consisted of nearly one hundred stanzas; it is one of the finest sacred lyrics in existence. It is a curious problem whether he could be really deranged at the time when this majestic poetry was flowing from him. It would seem to give the appearance of truth to the hackneyed assertion, that 'Fine wit is oft to madness near allied.' Mark the wonderful march of thought and intellect in the following stanzas:"

Great, valiant, pious, good and clean
Sublime, contemplative, serene,
Strong, constant, pleasant, wise!
Bright effluence of exceeding grace,
Blest man! the swiftness of the race,
The peril and the prize!

Sublime—invention ever young,
Of vast conception, towering tongue,
To God the eternal theme;
Notes from yon exaltations caught,
Unrival'd royalty of thought!
O'er meaner strains supreme.

Strong in the Lord, who could defy
Satan and all his powers that lie
In sempiternal night;
And hell, and horror, and despair,
Were as the lion and the bear
To his undaunted might.

Pleasant—and various as the year;
Man, soul, and angel, without peer,
Priest, champion, sage and boy;
In armor or in ephod clad,
His pomp, his piety was glad—
Majestic was his joy.

His muse, bright angel of his verse,
Gives balm for all the thorns that pierce,
For all the pangs that rage;
Blest light, still gaining on the gloom,
The more than Michael of his bloom,
The Abishag of his age.

He sang of God—the mighty source
Of all things—the stupendous force
On which all strength depends;
From whose right arm, beneath whose eyes,
All period, power and enterprise,
Commences, reigns and ends.

Sweet is the dew that falls betimes,
And drops upon the leafy limes;
Sweet Hermon's fragrant air;
Sweet is the lily's silver bell,
And sweet the wakeful tapers smell
That watch for early prayer.

Sweet the young nurse, with smile intense,
Which smiles o'er sleeping innocence;
Sweet when the lost arrive;
Sweet the musician's ardor beats,
While his vague mind's in quest of sweets,
The choicest flowers to hive.

Sweeter in all the strains of love,
The language of the turtle dove,
Pair'd to thy swelling chord;
Sweeter, with every grace endured,
The glory of thy gratitude,
Respired unto the Lord.

Strong is the horse upon his speed;
Strong in pursuit the rapid glede
Which makes at once his game;
Strong the tall ostrich on the ground,
Strong through the turbulent profound
Shoots xiphias to his aim.

Strong is the lion—like a coal
His eyeball—like a bastion's mail
His chest against his foes;
Strong the grey-eagle on his sail;
Strong against tide the enormous whale
Emerges, as he goes.

But stronger still, in earth and air,
And in the sea, the man of prayer,
And far beneath the tide,
And in the seat to faith assigned
Where ask is have, and seek is find,
Where knock is open wide.

Glorious the sun in mid career;
Glorious the assembled fires appear;
Glorious the comet's train;
Glorious the trumpet and alarm;
Glorious the Almighty's stretched out arm,
Glorious the enraptured main:

Glorious the northern lights astream,
Glorious the song when God's the theme;
Glorious the thunder's roar;
Glorious hosannah from the den;
Glorious the catholic amen;
Glorious the martyr's gore.

Glorious—more glorious is the crown
Of him that brought salvation down
By meekness called thy Son;
Thou that stupendous truth believed,
And now the matchless deed's achieved,
Determined, dared and done.

Wesleyan Missions to the Continent of Europe.

(From the Watchman.)

On Wednesday evening, at the Centenary Hall, a public meeting was held to take leave of the Rev. R. Green, appointed to labour in Italy; and to hear statements from the Rev. Luc Pulsford, of Paris, and others, respecting the project for a new chapel in that city. On the platform were the Rev. W. W. Stamp, President of the Conference, the Revs. Dr. Osborn, W. Arthur, (General Secretaries of the Missionary Society,) and W. B. Boyce, the Revs. B. Field, R. S. Hardy, W. West, (from Africa,) G. Alton, (late of Gibraltar,) the Rev. R. Green, Missionary Designate, the Rev. L. Pulsford, M. De Valcourt, (of Paris,) W. Davenport, H. M. Harvard, and others.

After praise and prayer, conducted by the President and the Rev. B. Field, a portion of Holy Scripture was read by Dr. Osborn.

The PRESIDENT—The service of this evening appears to myself fraught with more than ordinary interest. Our customary Missionary gatherings have generally reference to regions far beyond—to fields of usefulness in distant regions of the globe. The present has reference to places nearer home. The important and stirring events which have recently taken place on the continent of Europe, have not only awakened deep anxiety as to the religious future of the nations of Europe, but will, I trust, stimulate to efforts in order to meet the calls for a wide proclamation of the saving truths of the Gospel.—The kingdom of Italy, rich in historical associations, till lately closed against all evangelical efforts, is now, in the providence of God, open to the circulation of the Scriptures, to the distribution of religious books and tracts, and to the dissemination in all its simplicity, and truth, and power, of the Gospel of our Lord Jesus Christ. This field of usefulness has occupied the attention of the Committee, and is about to be entered upon by the designation of a Missionary.—One of our honoured brethren, who for some years has been earnestly and usefully engaged in Ministerial work in his own country, is about to depart to labour as a Missionary in Italy.—He asks not only the warmest sympathy of his brethren on behalf of the people amongst whom he is to labour, but trusts their case will call forth your earnest and believing prayers. Mr. Arthur, one of the General Secretaries, will more fully lay before the meeting a statement of the reasons for the step now taken.

The Rev. Wm. Arthur—The objects of the meeting to-night are, as you, Sir, have just said, different from those of our ordinary meetings in this place. They refer to countries nearer our own, and to work more nearly like to that in which we are engaged at home. There is nothing particularly romantic in the work to excite our interest. It is to be carried on amongst a people with complexions like our own, and possessing all the appliances of civilized life. But I believe that to every man who feels in his own soul the saving power of God, and has had opportunity of seeing a civilized people to whom the Gospel is but partially known, this sight is in some respects more moving than the total darkness of heathen countries. Now we are going to call attention to a country, one of the most important in the world—at all times and under all the transitions through which it has passed. We have all heard of the important conflicts which have recently been going on in that country, which have already resulted in very remarkable events, and are likely to lead to others still more remarkable. We have on the platform an excellent brother, who this week leaves the shores of his native country; he appears here as a friend and neighbour, who is shortly to be your representative in Italy. It seems a very small thing to designate one man to such a work, and it is a small thing. Mr. Green, however, will this week go forth with, and be followed, I believe, by the sympathy and earnest prayers of every man and woman present. We know that, however feeble this effort may appear to be, God can, by his power, make one man as good as a thousand. The victory of Christ is never carried by numbers, nor by talents, nor by riches, or any of the ordinary means of influence. It is accomplished by the power of an inward life, and by the power of the Spirit resting upon operations often apparently feeble and insignificant. Now as we are going to Italy, we don't wish you to think that it is we who commence evangelistic efforts there. Others have done that—have done it under circumstances far harder than any that beset the present undertaking. The old Church of the Vaudois from those valleys in which it had long been shut up, has come down, and by the diffusion of those saving truths of which it had been the faithful depositary, had already done a great work. I hope when we appear side by side with that Church we shall be ready to help it, by words and deeds, to diffuse more widely the Gospel of salvation. God has not only employed the Church of the Vaudois, but has also been working through our friends in Geneva, who have been labouring some time, and helping by men and means. There is also a considerable evangelical work being accomplished by a native Italian Church—a Church which has been raised by individual influence through the reading of the word of God; and, in different parts of that country there are many such communities engaged in spreading the truth among their fellow countrymen. We go as friends to aid that good work, and not to excite jealousies amongst those who are engaged in it. Our object is rather to bring all sincere Christians nearer to one another. When a man says he is a Methodist, that very profession makes him the avowed friend of all the friends of the Saviour;—not that he shuts his eyes to the difference of opinion or practice between his own Church and those of others, or is capable of undervaluing the peculiarities of his own Church, but is by its peculiar spirit bound to love and labour with others, making all differences short of the vital principles of the Gospel subordinate to the one great object of saving and blessing the souls of men. All who bear this name should ever be ready to say, "If thy heart be as my heart, give me thy hand." That is the spirit in which we wish to go into Italy—the spirit of friendship with all the friends of the Saviour of every denomination. I would not wish to go where other Churches are labouring for the same great end, but would like to find new ground—as showing a more friendly feeling and a more catholic spirit than an opposite course. As to the professors of the Roman Catholic faith, all our proceedings towards them we would have characterized by love and truth—by truth and love; not to go to scold, but to go believing that the way to man's heart is the same all the world over—by love. We go, contending by all means for the faith of Christ, but contending always under the pervading influence of love and charity. If we look at the openings for the Gospel in Italy they are very extraordinary. (In proof of this Mr. Arthur read his own translation of an article from a recent number of a Paris journal, in which the temporal power of the Papacy was compared with the decaying Ottoman Empire, and the Pope at Rome with the Sultan, in this respect—that there was now another "Sick Man" in Europe (beside the Sultan to whom that epithet had been given by the late Czar Nicholas.) In continuation of his remarks Mr. Arthur proceeded to say that Mr. Green, though going out singly was not intended to labour alone. The Rev. H. J. Piggott, of Hammersmith Circuit, had offered his services to the Committee, who had also accepted them, and he thought that at the next Conference he would be appointed to Italy. Another object of the present meeting had regard to the proposed erection of a new chapel in the city of Paris, which being considered an important object, ground had been secured for the pupose. The services had for a considerable time been held in what the friends of the movement now describe as a miserable dark hole; but he could remember that Mr. Toase and himself (Mr. Arthur) thought it a wonderful place when they were first so happy as to secure it for divine worship. It was, however, very confined. Yet for that poor place they had to pay a rent of £200, and for the school-room, a further rent of £50, while the French Conference obtained another out-of-the-way place for the residence of the Ministers, for which they paid other £60 rent. The buildings there were rented in what this country were called flats or floors. In Paris these flats are houses. In one of these Mr. Toase and himself resided. The approach to it was up 122 or 123 steps. Even for such apartments they had to pay an enormous rent in proportion to its area. Recently an opportunity offered of purchasing a site at the rate of £17 the square yard, but if they did not buy it, it would be sold the next day. There were other parties ready to take it at once. They bought the site, which was 86 feet frontage, by a depth of 53 feet. They had since been offered at the rate of £26 per square yard for part of it. They proposed to occupy it, and erect on the ground floor school-rooms, one of them being capable of being used also as a morning chapel, and in which they hoped to have preaching, and general meetings. Above that would be a chapel to seat 700 people, and above that would be two Ministers' houses,—very much better, indeed he could assure the meeting, and far easier of access than those apartments which Mr. Toase and himself occupied. But to proceed with their plans the friends in France were of themselves unable. He wished the friends in this country would take up the matter in the way they had recently done for the liberation of some children from slavery, and send their remittance in postage stamps or otherwise—in shillings or pence—though he did not object to pounds nor £50 or £100. He wished his good friends in various parts of the country would say,—I will lay one stone for Christ in Paris. To himself he did not know there had been a happier day in his life than that whereon he saw that initiatory step of securing one corner of that city for Christ. Surely friends in England would help that good work. There was present in the meeting a gentleman who had made a large contribution towards the object. He not only found the ground, but was the architect of the place. He gave freely all the time he had already devoted in preparing plans, &c., and presented his services for the entire superintendence of the erection. He had, moreover, taken the trouble to come to this country, and was present that he might meet the Committee that day to afford them every information in his power. They (the Committee) would like to draw the attention of the meeting to Spain also. He knew some in that room who had been labouring and praying for that country. In a recent number of a Jesuit print—the *Cirilta Cattolica*—published in Rome, the Spanish correspondent, desirous of informing the Italian priesthood of the condition of the Romish Church in Spain, described the state of public opinion there as utterly lost and hopeless, and as to the future of his Church, he did not know what was to become it. Mr. Alton, well acquainted with that country, was present, and he doubted not the meeting would be glad to hear him.

The Rev. Richard Green (who met with a most cordial reception) then gave a brief statement of his views in reference to his departure as a Missionary to Italy. If he understood rightly, he was to go simply as a Methodist Preacher and he was very proud to be assisted in that work with his brother Piggott. The remarks made by the last speaker would be to him as a directory, and Wesley's maxim would be that of the Wesleyan evangelists in Italy—"the friends of all, the enemies of none." Some of the existing evangelical communities in that country had been brought very near to each other by their common faith in Christ. At Florence, during the New Year's Week of Prayer, they had been drawn to thoughts of becoming a united Church. His own first wish had been to dedicate himself to the Missionary work. Circumstances and tender ties that had withheld him were now dissolved, and he went forth with only one feeling of regret—that his position would be so conspicuous. He expressed his thanks to Mr. Arthur for the very marked attention he had received from him, and commending himself anew to the prayers and sympathies of God's people, and to the guidance of His Spirit, and depending more than ever, for himself upon the mediation of the Lord Jesus Christ he was going forth to preach His Gospel in Italy.

The Rev. Luc Pulsford expressed the great happiness he felt at being present at the meeting for the designation of the first Methodist Minister who was going out to Italy. Italy was the sister of France. Mr. Green's going there would be followed not only by the prayers of British Christians, but many French Christians would follow him with theirs also. When he arrived in the country, the Italians would say, "We know the Methodists." They knew that Methodist Ministers had not been sent there without well-known precursers, Charles Cook, Rostan, and others, now in heaven, who having been previously banished from France on account of their religion, had gone to the valleys of Piedmont, when the Church of the Waldenses, though oppressed, maintained its independence. But, now, some of the very men who had been sent out of the country, and not allowed to re-enter it during the late reign, had gladly returned, and were zealously proclaiming the Gospel of Christ. Many of the Vaudois would be able to tell, if they had the opportunity, that it was through Methodist preaching they had themselves been brought to Christ.—So that, in one sense, there was already a Church that might not improperly be stated to be of Methodist planting. When Mr. Green arrived in Italy, he would perhaps be met by other Christian men, who would say, "We know your good people, the Methodists, we have met them on the Continent." The speaker then proceeded to refer to the work of God in Corsica, as testified by the letters of his brother in the Gospel, M. Le Gresley. In the town of Bastia, the population of which was half French and half Italian, Mr. Green might learn something from the work there carried on, the influence of which was extended from the island, (Corsica) to the opposite shores. This important station of Bastia had lately been the scene of a religious awakening. France had there a military force, or Legion of all nations, which she sent to Algiers; they came from all parts of Europe. News from Algiers showed that some of them had been converted. One of them had received a Bible, which was the means of saving his life, having received a ball which would otherwise have entered his breast. The book became the means of saving both body and soul. Another letter spoke of the conversion of several young men, and of their becoming members of Society. The town was every year visited by hundreds of Italians from Florence, Genos, &c., and the Pastor was learning Italian himself that he might do them good. When in France they first heard that a Methodist brother was to be sent to Italy, their hearts rejoiced. For some years past they had themselves wished to send men there. He was glad to know they were to have a good chapel belonging to France. France had a peculiar claim upon the sympathy of this country. France could not rise but all Europe would rise with her. All they did for France, they did for Spain and Italy.

M. De Valcourt next addressed the meeting in French, Mr. Arthur giving the translation in English to the following effect:—I feel every day more and more this fact, that in all Christians there is but one and the same life. I have felt, during the two days I have been here, that affection reigns in your hearts; and I am grateful for the flattering reception I have received among you. Therefore I am impelled to offer you my sincere and affectionate thanks. What I have heard has deeply touched and interested me, especially so far as regards France, for I have lived in that country a great number of years. You have, my dear friends, an arduous work to do in France. I call to mind what I have read in one of your excellent books, that in Jerusalem, a city of 150,000 inhabitants, there were 480 synagogues. Paris, in the same proportion to its inhabitants, would require 4,000 places of worship,—and, that being the case, I ask if Christians, under its present state, can say, "our task is finished." That ought to make every one of us look within, and not to spend our time uselessly, but daily to employ it in the service of the Lord,—whether it be in acts, or, better still, in prayer and in exercises of faith. Therefore, my dear friends, I feel impelled to unite with you in offering our dear Brother Green our best wishes for the Mission that is confided to him. For his task is very difficult. He will soon find himself in the midst of a people very ignorant, and among whom the Gospel has not till lately been at all preached. We must pray to God that he may be able to go before that people, not only to spread the Gospel to millions, but also under a deep feeling of the presence of God, and humble prayer and confidence that God will give power to the ministry thereof.

The President next called upon the Rev. Geo. Alton, who had laboured in Gibraltar, to give some account of the work of God there.

The Rev. Geo. Alton expressed the great pleasure he felt in having this opportuity of saying anything concerning the spiritual state of a country for which he had laboured so much and felt so deeply. He then proceeded to describe the religious condition of Spain at the close of the last and the commencement of the present century, and the influence upon it of the various political conflicts by which the nation had been repeatedly convulsed during the last fifty years. He next spoke of the various efforts which have been made by evangelical Protestants to spread the knowledge of the Gospel in the Peninsula. The efforts of the Wesleyan Missionary Society, and the British and Foreign Bible Society, were detailed at some length, and the Rev. Gentleman concluded with a number of interesting facts connected with his own labours as a Missionary in Gibraltar, and as agent of the Bible Society in different parts of Spain.

Dr. Osborn offered a few words of encouragement to the Missionary Designate, and moved a vote of thanks to the President.

The Rev. W. B. Boyce seconded the motion, which was carried by acclamation.

The President, in reply, expressed the great pleasure which the meeting had afforded him.

Dr. Osborn closed the proceedings with prayer.

Nearly Home.

"Almost well, and *nearly at home*," said the dying Baxter, when asked how he was by a friend. A martyr, when approaching the stake, being questioned as to how he felt, answered, "Never better; for now I know that I am almost home." Then looking over the meadows between him and the place where he was to be immediately burnt, he said, "Only two more stiles to get over, and I am at my Father's house." "Dying," said the Rev. S. Medley, "is sweet work—sweet work. Home! home!" Another, on his death bed, said, "I am going home as fast as I can, and I bless God that *I have got a good home to go to*."

"Beyond the gathering and the strewing,
I shall be soon;
Beyond the ebbing and the flowing,
I shall be soon;
Beyond the coming and the going,
I shall be soon;
Love, rest, and home,
Sweet home!
Lord, tarry not, but come!"

Religious Intelligence.

The John-Street Daily Prayer Meeting.

We continue to furnish an account of the John-street noon prayer-meetings, and have reason to believe that the publicity given to it in the Methodist, has increased the interest of this mid-day convocation for prayer.

TWO CHILDREN CONVERTED.

A brother stated that he requested prayers for two children in this meeting, and he felt thankful to God that He led them to the mercy-seat. They told him (the speaker) they felt satisfied in their own minds that they had made their peace with God.

The pastor of a church in Elizabethport requested by letter, the prayers of the John-street meeting, that a general outpouring of the Spirit might take place in that town. Sinners were now seeking Christ, and many had found Him.

A brother said he longed for a closer walk with God. He had a strong desire to labor in the vineyard of the Lord, and he wished the brethren to pray that he might be strengthened. He stated that when he was convicted of sin he flew to Mr. Gardner (known as "awful Gardner") for advice, being of the same disposition and habits. Mr. Gardner was now laid on a bed of sickness, and he asked the meeting to pray that he might be restored to health and return to his labors.

REMARKABLE ANSWERS TO PRAYER.

A brother said he would mention a few instances showing how God answers the prayers of the brethren. On Saturday he made a request in the John-street meeting for prayers for a sick person, that she might be converted. Thank God, said he, she has been converted. I also asked prayers for her five children, most of them grown up to years of maturity, that they might turn in with the overtures of mercy. On last Saturday, and on the following Sabbath, it was my privilege to see one of the children at the altar. He asked prayers for her husband who was in Mexico, and he had no doubt the prayers of the meeting would be answered in his conversion. This brother stated that the religious interest in his church was subsiding, and feeling anxious that the work of the Lord should revive, he asked the brethren in John-street on Friday, to pray that the work might revive, and for the encouragement of the meeting he said, that on the Saturday night following new subjects came forward to the altar for prayer, so that they resolved to continue their extra meetings.

CONVERSION OF AN AGED MAN.

An elderly man rose and said:—"I rise to testify to the goodness of God, for I feel his love shed abroad in my heart. It has been but a few weeks since I have been in this way, but thanks be to my Heavenly Father, those few weeks have been happier to me than all the rest of my life. I did not experience this love of God in prosperity, but in adversity, and it is well that I was called to pass through adversity, for I live nearer to Christ than I would if I were in prosperity. Whenever I meet my old companions—and there are hundreds of them in this city travelling the downward road to ruin, I meet them with a different cordiality than I formerly showed. I do not have to tell them that I have the love of God shed abroad in my heart, for they see it within me. I need not ask you to pray for me, for I know you will; but I ask you to pray for my companion who is out of the ark of safety.

A city missionary said the power of God was manifested in Catharine Market on the Sabbath. He was glad that salvation was free for the vilest of sinners, and he believed if Christians continued to pray, and talk, and labor, New-York would be redeemed.

CONVERSION OF A YOUTH ON HIS WAY TO CHURCH.

A young brother said that some time since when he resided "down town" he asked prayers in a church and was pardoned, but soon after he moved "up town," and neglecting to identify himself in church-fellowship with the people of God, he lost his religion. He then made up his mind to ask God for Christ's sake to pardon his sins, and as he was starting one evening to go to church, before he got there, God forgave his sins. I stand up for Jesus to-day, he said, and intend to continue to do so until I die.

A HUSBAND CONVERTED FOR WHOM PRAYER WAS REQUESTED.

The meeting on Tuesday will be long remembered by those who had the privilege of being present. The Holy Spirit's influences rested upon the assemblage, and every heart appeared to be melted by its power. The Leader, in opening the exercises, said:—"What miserable trash the riches, honors, and pleasures of this world are compared with an hour's communion with God, and a consciousness that we have passed from death unto life, that we are Christ's and Christ is ours! Glory to God in the highest that we can have such communion here, that God has opened up a way for us to have peace like a river, and joy unspeakable, and full of glory. If we are steadfast and unmoveable, if we are prompt in the discharge of duty, if we only act out what we feel of God's loving kindness, we shall hold that sweet communion to-day in this meeting. You will recollect that last week a lady came to the meeting to request prayers for a sister's husband, who was seeking Christ. I saw her last night, and she said that on the evening of the day the request was made, your prayers were answered; the man came to Christ, and she, who had been for some time previous in the dark, received a great blessing in her own soul. Oh, how blessed is this spot! how I like to look into the faces of those who meet here, especially because our souls have been filled with joy and peace, and we have enjoyed the smiles of God. You, whose heads are as white as mine have had these blessed visitations; many ruined, lost sinners have been picked up on the brink of hell, by Jesus Christ, who picked us up and set us at liberty, not only in this meeting, but throughout the land. Churches in this city and in Brooklyn are visited by the Holy Ghost."

GREAT REVIVAL IN STATEN ISLAND.

A brother from Staten Island said:—"I have a request to present to my brethren here to-day, having been absent from you three months. I want to tell you a little about what God has been doing for us in answer to your prayers. Since I last assembled with you we have had something like seventy-eight conversions in our Sabbath-school and church; we have held meetings for fourteen weeks, and, as I tell my brethren, we are sailing in deep water; God is moving upon the hearts of the people. We have conversions almost every night; most of our Sabbath-school teachers, a great many of the children, and even whole families, are converted to God Two young men have promised me to go to the altar for the first time, this evening, and brethren and sisters, I want you to pray that God would pour out his Spirit upon them in such a manner that they will be savingly converted. I believe there are greater blessings still in store for us, and we have made up our minds to continue to labor till every sinner is converted to God in Mariners' Harbor.

A MINISTER'S DAUGHTER SEEKING JESUS.

A brother said that he attended a very interesting meeting the previous evening, when the only unconverted person present was the young daughter of a minister of Christ, who was now greatly afflicted. She manifested her desire for religion by rising up. He requested the prayers of the brethren for this afflicted servant of God and his penitent daughter.

ANOTHER ANSWER TO PRAYER.

A brother said:—"On last Saturday I presented for the prayers of the people here, a man who had been recently let out of the Penitentiary, he having been sent there for beating his wife while on a drunken frolic. I report to-day that the grace of God hath re-united those two hearts that rum had severed, and that I saw the man and his wife in church last night, happy in Jesus."

Prayers were asked for the inebriate husband of a Christian wife.

A DEEPER WORK OF GRACE.

A sister desired the prayers of the meeting that she might have a deeper work of grace in her heart.

Another devoted lady who was present, followed, stating that this passage of Scripture was forcibly brought to her mind while her sister was speaking, "'If ye will not believe steadfastly, surely ye shall not be established.' Jesus says, 'I will receive you, from all your idols I will cleanse you, a new heart I will give you, a new spirit I will put within you.' Why, I just as much believe in God's promises to-day as that I see the brethren and sisters before me. God cannot lie; he is faithful to all his promises; may we be faithful in believing what God says."

A sister said:—"The Lord has cleansed me from all my idols, because I desired to give them up." She asked the brethren to pray for a brother who was in the habit of attending the meeting, but who had absented himself for a few weeks from the house of prayer. His store had been robbed, and she feared he was grieving too much about it. She was anxious to have all her classmates wholly sanctified, and when she arrived in this country from England, she sought for a holy class-leader, that she might, under his teachings, grow up to be a sanctified woman.—*N. Y Meth.*

A Mother's Prayers.

In the Fulton Street Prayer Meeting, a few weeks since, a young man rose and said—

"Two and a half years ago, I left this city for a residence in St. Louis, one of the most wicked cities, probably, in this Union. I have a praying mother, whom I left here in New York. All my life long I had neglected religion, in spite of my mother's prayers. When I got to St. Louis, some friends found out that I had a praying mother, and for her sake they took a deep interest in my spiritual welfare. I was led by them to the house of God and the prayer meeting. Two years ago, I became, as I hope, a Christian. I am here to-day for the first time in my life. I feel that it is due to my dear praying mother, that I stand here, a witness to tell what the Lord has done for my soul, and to acknowledge my obligations to God for giving me a praying mother. I want to encourage all mothers to pray for their unconverted sons."

A gentleman arose and said:—"I know this young man's praying mother. She has prayed much for this her son. One night she prayed through all the still hours till morning, and then became assured that her prayers were answered, proving that,

"When God inclines a heart to pray,
He hath an ear to hear."

That night, this her son was converted."

General Miscellany.

Death of the Duchess of Kent.

The death of the Duchess of Kent took place on Saturday. Her Royal Highness had been unwell during the week, cancer, from which she has suffered for several years, having made a fatal progress. On Tuesday, in consequence of the unfavourable accounts from Frogmore, the Queen and Prince Consort made a visit to Frogmore, and the Princess Alice visited her Illustrious grandmother on Thursday. The illness did not, however, assume, until about one o'clock on Friday, such a character as to cause alarm of an immediate termination. Sir James Clark, her Majesty's physician, called at Frogmore-house on that day, and was informed by the Duchess's medical attendant, that a sudden and most unfavourable change taken place. Sir James at once returned to London and communicated the intelligence to the Prince Consort. A special train was immediately ordered to convey the Queen, the Prince Consort, and Princess Alice to Windsor, whence they proceeded to Frogmore-house, and remained during the whole night in attendance on the Duchess, whose weakness gradually increased until half-past nine o'clk. on Saturday morning, when her Royal Highness breathed her last, peaceably and without pain, her couch being surrounded by the Queen, the Prince Consort, and Princess Alice; and her Royal Highness's ladies. The Queen and Prince with the Princess Alice, overwhelmed with grief, remained at Frogmore during the day, where the Prince of Wales and Princess Helena joined their sorrowing parents.

The following bulletin announcing the death of her Royal Highness the Duchess of Kent was issued on Saturday:—

FROGMORE, March 16.

"Her Royal Highness the Duchess of Kent's health had been declining for some time, but without giving any cause of immediate anxiety till yesterday, when the Duchess had a violent rigor. From this time the symptoms assumed a very dangerous character, and, although she passed a quiet night the prostration of her strength continued to increase rapidly, and her Royal Highness died at half-past nine o'clock this morning."

Telegrams to announce the melancholy event were at once despatched to the Crown Princess of Prussia, the Duke and Duchess of Cambridge, the King of the Belgians, the King of Prussia, the King of Portugal, the King of Hanover, the Duke of Coburg, Princess Holenlohe and other relatives of the deceased Duchess, and also to Viscount Palmerston and her Majesty's Ministers.

An extraordinary *Gazette* was issued on Saturday, containing an official announcement of the decease of the Royal Duchess. Information of Her Royal Highness's decease was forwarded to the Lord Mayor. Shortly afterwards his Lordship issued a proclamation, which was affixed to the walls of the Mansion-house, and the great bell of St. Paul's was tolled.

FUNERAL OF THE LATE DUCHESS.—Monday next, between one and two o'clock, is the day fixed for the interment of the remains of her late Royal Highness the Duchess of Kent. Till then the body will remain at Frogmore. On the day fixed for the interment the remains will be removed from Frogmore to Windsor at four o'clock in the morning, and with the strictest privacy. As the distance from Frogmore to Windsor is little over a mile, the body will, by this arrangement, be laid in Wolsey Chapel, adjoining the Chapel Royal, before daylight. Here it will remain until the hour fixed for the funeral ceremony, when the procession will be formed and the coffin carried into the Chapel Royal, where the service for the dead will be read and sung. The body will then be temporarily deposited in the Royal vault, which already contains the remains of so many of our nation's rulers. Within a comparatively recent period her late Royal Highness ordered the erection of a mausoleum at Frogmore, which will be completed within a month or six weeks from the present date. When ready, in compliance with the wishes of the illustrious deceased, the body will be privately removed from the vault of the Chapel Royal, and finally deposited at Frogmore. The remains, as usual, will be enclosed in four coffins—two of plain solid mahogany, one of lead, and an outer case of mahogany and crimson velvet. The two inner coffins were sealed down on Monday. . . . The funeral will be conducted with the strictest privacy, and no tickets of admission to the chapel will be issued. It is understood that the Court mourning for her late Royal Highness will be for six weeks.

A Positive Witness.

It is of Warren, the author of "Ten Thousand a Year," that this sharp practice in the examination of a man accused of swearing falsely in a will case is related. It shows great dramatic power, unconsciously exhibited in his business.

The prisoner being arraigned, and the formalities gone through with, the prosecutor, placing his thumb over the seal, held up the will, and demanded of the prisoner if he had seen the testator sign that instrument, to which he promptly answered he had.

"And did you sign it at his request as subscribing witness?" "I did." "Was it sealed with *red* or *black* wax?" "With red wax." "Did you see him seal it with red wax?" "I did." "Where was the testator when he signed this will?" "In his bed." "Pray, how long a piece of wax did he use?" "About three or four inches long." "Who gave the testator this piece of wax?" "I did." "Where did you get it?" "From the drawer of his desk." "How did he light that piece of wax?" "With a candle." "Where did that piece of candle come from?" "I got it out of a cupboard in his room." "How long was that piece of candle?" "Perhaps four or five inches long." "Who lit that piece of candle?" "I lit it." "What with?" "With a match." "Where did you get that match?" "On the mantle-shelf in the room." Here Warren paused, and fixing his large deep blue eyes upon the prisoner, he held the will up above his head, his thumb still resting upon the seal, and said, in a solemn measured tone: "Now, sir, upon your solemn oath, you saw the testator sign that will; he signed it in his bed; at his request you signed it, as a subscribing witness; you saw him seal it; it was with red wax he sealed it; a piece of one, two, three, or four inches long; he lit that wax with a piece of candle, which you procured for him from a cupboard; you lit the candle by a match which you found on the mantle-shelf?" "I did." "Once more, sir, upon your oath, *you did?*" "I did!" "My lord, *it's a wafer.*" —*Blackwood.*

The Effects of Protestantism.

Tell me where the Protestant religion and the Bible are, and where they are not, and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye will inform you where the Bible is, and where it is not. Go to Italy—decay, degradation, suffering, meet you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air; you feel cramped by some invisible power; the people dare not speak aloud; they walk slowly; an armed soldiery is about their dwellings; the armed police take from the stranger his Bible before he enters the territory. Ask for the Bible in the book-stores; it is not there, or in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican, and inquire for a Bible, and you will be pointed to some case where it reposes among prohibited books, side by side with the works of Diderot, Rosseau, and Voltaire. But pass over the Alps into Switzerland, and down the Rhine in Holland, and over the channel to England and Scotland, and what an amazing contrast meets the eye! Men look with an air of independence; there are industry, neatness, instruction for children. Why this difference? There is no brighter sky—there is no fairer scenes of nature—but they have the Bible; and happy are the people who are in such a case, for it is righteousness that exalteth a nation.—*W. Adams, D.D.*

An English Lavender Field.

We take from Mr. Piesse's latest volume, the following fragrant description of a sight that may be seen at midsummer-time in the bonny Herfordshire meadows:—

There is one sight in old England that I love beyond measure, and that is a lavender field; it pleases from its intrinsic beauty. The lovely color of its flowers all the silk-dyers are trying to "match," but can't exactly hit on the shade. Then its fragrance!—ha! how inimitable, as the sprays wave with the breeze! It pleases a patriotic Englishman, simply because it cannot be matched "in all the world," and he is proud of it accordingly. In this little island, no less than about 270 acres of its precious land is devoted to lavender farming. Each acre yields say 6,200 pounds of flowers. Every hundred pounds of flowers give up by distillation, about one pound