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## Religious Miscellany.

### All Things are Yours.

BY A. L. WAINO.

Though some good things of lower worth  
My heart is called on to resign,  
Of all the gifts in heaven and earth,  
The best, the very best is mine:  
The love of God in Christ made known,  
The love that is enough alone,  
My Father's love is all my own.

My soul's Restorer, let me learn,  
In that deep love to live and rest;  
Let me the precious truth discern  
Of which I am indeed possess'd;  
My treasure let me feel and see,  
And let my moments, as they flow,  
Unfold my endless life in Thee.

Let me not dwell so much within  
My wounded heart with anxious heed,  
Where all my searches meet with sin,  
And nothing satisfies my need;  
It shuts me from the sound and light  
Of that pure world of life and light  
Which has no breath, nor length, nor height.

Let me Thy power, Thy beauty see;  
So shall my vain aspiring cease,  
And my free heart shall follow Thee  
Through paths of everlasting peace.  
My strength Thy gift, my life Thy care,  
I shall forget to seek elsewhere  
Thy joy to which my soul is heir.

I was not called to walk alone,  
To clothe myself with love and light;  
And for Thy glory, not my own,  
My soul is precious in Thy sight.  
My heart can never be  
An heir, a heritage to me;  
But Thou canst make it fit for Thee.

What it is not to preach Christ.  
While eminent importance is attached to the preaching of the Gospel, so that it is written, that "faith cometh by hearing," there is one distinguishing feature of the preaching of the Gospel, on the continual and prominent exhibition of which they rested all their hope of advancing the cause of their Master. Various was the topics on which they spoke, and skillful as they were to accommodate their instructions to the different circumstances and characters of their hearers, there was one great object in which all hearers were taught to behold the glory of God, and occasionally his person or office, as the consolation of a sinful world; the whole business, strength, and glory of a Christian minister. They made it their invariable principle, to know nothing, to glory in nothing, among men, but "Jesus Christ and Him crucified;" so that "wherever he is, in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

To set forth the glorious person and office of God, as the consolation of a sinful world; the whole business, strength, and glory of a Christian minister. They made it their invariable principle, to know nothing, to glory in nothing, among men, but "Jesus Christ and Him crucified;" so that "wherever he is, in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

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obscure, unlettered disciple, whose draughts of truth have been taken undistorted from the wells of salvation, will be sensible of some painful deficiency; and the anxious inquirer, thirsting for the Gospel, will listen and wait in vain to be taught what he must do to be saved. Let us remember the wide difference between being able to preach forcibly on the importance of religion on the one hand, and on the other, to show clearly in what all spiritual, saving religion consists. It is one thing to prove that there is no salvation but in Christ, and quite another to direct a soul panting for mercy how he is to "win Christ and be found in Him." On such a text as, "One thing is needful," almost any intelligent and serious mind might preach without mistake or manifest deficiency. It requires much more preparation than mere intelligence and seriousness to preach well, with truth, and clearness, and fulness, upon such a text as, "If any man be in Christ, he is a new creature, &c."

Again: A minister may preach with plainness and firmness the obligations of man, the commandments of the law, the precepts of the Gospel, the entire condemnation of the sinner, and the necessity of universal repentance; he may exhibit a deep seriousness in his ministry, an earnest solicitude for the fruits of righteousness in his ministry, an earnest solicitude for the fruits of righteousness; never hesitating at the strongest representations of the wrath of God, and the sinner's peril, nor ever sparing the most urgent appeals to conscience, and exhortations to obedience; and yet he may come far short of the most important work of his ministry, and fall almost wholly of the conversion and sanctification of his people. While thus dwelling faithfully on the side of the law, perhaps with occasional glimpses of the Gospel; while thus confined so much to duty and danger, though, perhaps, with occasional views of grace and glory, he may not understand that one great lesson which a minister should make his habitual study; how to exhibit the union and mutual relations of the law and the gospel: how to preach the Gospel under the solemn sanction of the law; the law under the gracious encouragement of the Gospel; the one to convince of sin, the other to take away its condemnation; the former to furnish the rule, the latter the grace, of holy obedience. The preacher may be very clear upon the sinner's ruin, but very dark and indefinite upon the nature and means of his recovery. He may succeed in convicting one of the insufficiency of his own righteousness to make him acceptable to God, but fail grievously in showing the all-sufficiency of the righteousness by faith. So fully does he teach the holy will of God, as reaching to the thoughts and the intents of the heart, that the hearer is brought to feel his entire inability, through inherent corruption, to do it. But as this step of preparation for all the gracious disclosures of the Gospel, his light goes out. The preacher fails importantly to direct him to the grace of God in Christ as that which "worketh in us to will and to do of his good pleasure." "One thing is needful," that grand argument of the Gospel, which, after the failure of all others, has gained, in all ages and places, such wonderful victories over the hearts of the ungodly. "A simple holding forth of 'Christ crucified,' in his amazing love and abounding grace, his tenderness to pity, his freedom to receive, his power to save to the uttermost, the fulness of his merits to remove the condemnation, and of his Spirit to sanctify the heart of the chief of sinners."

Again: A minister, in addition to the features already described, may make a great use, in almost every discourse, of the name of the Redeemer; and, occasionally, his person or office may be presented with some appropriate prominence, and taught with unexceptionable distinctness, and yet it may be only in the text, according to plain rhetoric propriety, demands this treatment, that Christ is thus set forth; and the minister may not very frequently select such texts as would thus constrain him. Passing from one subject to another, their succession may bring him in course to something involving, of necessity, a concentrated attention to the Saviour, in some of the great bearings of his work; and then he may be sufficiently explicit and correct; while the spiritually minded hearer, attending upon the whole train of his preaching, will look in vain for such a graceful bending of every discourse towards "the Author and Finisher of our faith;" such a skillful interweaving of all other legitimate topics with those cardinal truths that centre in the Cross, as will show at once, however remote, the subject from the centre of the Gospel system, that it obeys the attraction, and shines in the light of Christ. There is no habitual passing to and fro between the ruin of man by sin, and his remedy by the Saviour; between the covenant written on stone, and worked in flesh, and the covenant of grace, written on the heart, and working in life; so that, whatever the preacher teaches, shall have left on it the sign of the Cross, and the whole tenor of his work shall proclaim, that for him to preach is Christ—*M. H. B.*

The Fatal Doctrine.  
David B— had been an earnest advocate of the doctrine of universal salvation, writing much upon it, and laboring to convince all those with whom he associated. A sudden bereavement called him to his father's house. While there he was seized with typhoid fever, and in a little time was past the reach of medical skill. As he lay upon what he knew must be his dying bed, he had an opportunity of testing the value of his own belief, which had not been the "faith of his fathers."

His aged parent was standing by his bedside one day, when he turned to him with sudden energy, exclaiming:  
"Father, I find eternal punishment, which I have so often disputed, an awful reality now."  
On another time he said, "When I am dead, write to my brothers, and say that the doctrine they have tried to propagate is an awful delusion. It forsook me on my dying bed."

In fearful mental agony, the weary days and the long night watches wore away. Sometimes he shrieked for mercy, and again would pray his maker to annihilate him. Now he begged those around his pillow to pray for him, and then exclaimed it was of no use, "I must be lost to all eternity." He begged that the restoration of the fatal doctrine of Universalism might be made as public as his defence of it had been.

"O that I could speak one word to those excluded Universalists!"  
He died without hope, and his renunciation of his belief was made in the presence of many witnesses.

A prominent Universalist in —, Mass., was very ill, and a minister called to converse with him. "Tell him," he said to his servant, "that when I want to see him, I will send for him."

The minister went away, and not long after he was sent for by the man who knew himself to be dying. He went at once to his bedside, and as he took his hand, the dying man, with look of utter despair in his wild, restless eye, exclaimed: "It is too late, sir. Do pray for me, but I don't expect God will hear. The die is cast, and my damnation is sealed."

He was pointed to Christ, but he found no rest in him, and died a few hours after in awful despair. A lost soul! Who can fathom the meaning of that fearful word—*Sunday School Times.*

A Little Son's Message.  
The father was summoned from business and the pursuit of wealth to hear the last words of his darling son, whom the mother with living faith was yielding up to God.

"You are going to heaven, my dear boy," said the minister, soothing the very brown hair. "You are now in the dark valley, but Christ is with you. 'I am with you always, even unto the end.'" "I know it, I have felt it," answered the child. "I am with you always," said the other. "What other, my darling?" asked the godly mother, half fearing to get no answer from those parched lips. Jamie's breath grew shorter, but at last he said, "Be ye also ready," turning his one brilliant eye full upon his father. "You think we are the old and the young, should be prepared to die any day," said the pastor, well divining his meaning. Jamie smiled, and suddenly clasping his hands, he said brokenly, "Oh God, my father never be able to forget 'Be ye also ready.'" "My darling Jamie," cried his father, throwing his arms around him, "you must not die!" "Be ye also ready," again came from the cold lips pressed against his cheek. "It was the last part of that little life. It was a message left by the departing spirit as it winged its way to heaven. The good minister, the tender mother, the sister, and the bereaved father bowed together over all that was left of Jamie."

"Be ye also ready." The father read it in his dead boy's face. He looked into the grave to see "Be ye also ready." It seemed every clod that filled the chasm; the wind answered it; and it seemed written in characters of fire on the glowing heavens. "Oh God, my father never forget 'Be ye also ready,'" prayed dying Jamie; and He who called the son, the little one, to the new Jerusalem, answered his little prayer, and wrote the father's name among the children of the flock. Little children, "Be ye also ready."

Silence.  
In silence mighty things are wrought;  
Silently builded, thought on thought,  
Truth's temple greets the sky;  
And like a citadel with towers,  
The soul, with her subversive powers,  
Is strengthened silently.

Soundless as chariots on the snow,  
The saplings on the forest grow;  
To trees of mighty girth;  
Each mighty star in silence burns,  
And every day in silence turns.

The silent fath, with mighty hand,  
Fetters the river and the land  
With universal chain;  
And smitten by the silent sun,  
The lands are loosed, the rivers run.

Religious Intelligence.  
A Leader's Experience Meeting.  
OPENING ADDRESS OF BISHOP JONES.

The fourth of the series of meetings of the class-leaders of the Methodist Episcopal Church of New York and Brooklyn was held in the Forsyth Street Church on Sunday afternoon, Feb. 23rd. Bishop Jones conducted the meeting, and after the opening devotional exercises, said:—We have met this afternoon, brethren, to enjoy a season of social worship, we may be a little specially by turning our thoughts, and perhaps our conversation, more directly to the institution of the Church with which I suppose we are all connected, and many of us officially and very responsibly connected. So far as I have any suggestion to make, I desire my brethren—the leaders—would speak of the benefits which they themselves have personally derived from the class-meeting, naming any fact or incident that may have occurred in the history of their classes, and of their connection with them. And let us try to stir each other up in this work of faith and labor of love, to increase our convictions of responsibility, and to deepen our interest in this pastoral work, that we may hereafter be more successful, thanking God for the past, and taking encouragement for the future. We do not, however, desire to limit you in your exercises, or to prescribe for you, but as the spirit leads, and as your devotional feelings may prompt, so speak and sing and pray that we may have a season of joyous and profitable devotion before God.

To me class-meetings have been a precious means of grace. I have always tried since I have been a leader not to perform my official duties simply because they were duty, but to have a zest in them. I always love to preach, but I never had greater delight in any official service I have had in my life than in the class-meetings. I have been in many a meeting class where I had the pleasure of frequently doing so. It was always a pleasure to me to lead my sisters and brethren in the class, to talk with them of Jesus, and unite with them in prayer and singing, and in all the social services appropriate to such a home. I have spoken with my brethren in Christ in almost every town and village throughout this grand land of ours. I have been in a multitude of conference class-meetings, and I think I have heard some persons state that they were conversed in class-meeting than in any other means of grace. They have been awakened under the quickening word by the Spirit of God; they have gone to the pastor and conversed with him, he has advised them to go to class, or if they have not gone to him, they knew some class-leader who had their confidence, and he has invited them to the class. When they have come and heard others relate their religious experience, it has shown to them the way to Christ, and following in that way, they were enabled to behold the Lamb of God that taketh away the sin of the world.

Not long since, I was in Trenton, New Jersey, and a very venerable member of our Church was speaking of the preaching of Sumnerfield in that city, upon one occasion, in the middle of his discourse, in the most earnest part of his sermon, called the privilege of special means of grace—the class-meeting—had been the agency by which God had employed for upholding him in the way of life while he was a young convert, and was almost the means of bringing him into the Christian ministry. Similar testimonies I have been wont to hear of our class-leaders. Great meetings have been to our Church a blessing and an inestimable blessing. I trust they will be of increasing interest to them, and that they will become more and more appreciated and be more and more profitable to the Church, and more saving in their influence upon sinners.

For this reason we have met together this afternoon that we may encourage each other, and that we may unite our sympathies with each other. The fellowship of labor is almost as sweet as the fellowship of love. In fact, we are engaged in the same calling, especially a religious one, have a strong interest in each other. We will unite in prayer that we may have such a baptism of the Spirit this afternoon as will enable us with greater joy and greater success to fulfill our office in the future. The young leaders need not wait for the older, or the older for the younger; and if you have but a word to say, let us hear it. I trust that you will embrace the opportunity now offered you.

ADDRESS BY LEADERS.  
A leader said that class-meetings had been of great advantage to him, and that as soon as he commenced to attend, his mind began to at once expand, and the more faithfully he attended the class, the more God's spirit shone into his mind. The light continued to increase until he saw the wickedness of his heart and inward corruption. He had been vain to lose their first love by neglecting the class-meeting. He had believed in progressive sanctification. When God converted him, he lived up to the light he had, but he soon found that there was to be a great work done for him within.

A brother said—"This church is my home, though I am not connected with it. I never pass hours without calling to mind former years. Over thirty years ago, in a fevered condition, I was upon the ground which this occupies, God's Spirit found way to my heart. It was in a class-meeting that I first publicly made known the state of my heart, and I thank God to-day for this institution. It has been the instrument in the hands of the Lord of my holding the position I occupy to-day. I say nothing of my leadership, and yet I have been blessed by it. He went back to some time at his father's house, and as he was riding along between two hills, he said to himself: "I will have a shout just to suit myself, and there will be nobody here to be disturbed." He did not know whether any body heard it or not; but as his soul was filled, and the tears began to run down, he thought he would have another shout to thank God. The Lord blessed him wonderfully at that time, and it seemed to him that there was "something behind that pushed out the shout." [Those who know brother Samuel Hallett believe that his shout was honest, hearty, and came naturally from his heart.] In the year 1827, he took charge of a class in Old Duane-street Church, and he had occupied the office ever since. The class-meeting had kept him in the way to heaven, and next to the preaching of the Word, it had been the best means of grace to him. Had it not been for class-meetings he might have back-slidden—he might have been damned! Give up class-meetings? Never, never, never! It was the dried-up and shriveled man that belonged to the Methodist Church who did not like class-meetings. If he should be called to leave the church to a church that had not this means of grace, he would leave it as soon as he could. He loved the Church as he loved his mother when she was living, and he had one of the best mothers that ever lived. Glory be to God for a praying mother—for a good Church, for good bishops—for good everything!

A ministerial brother said that thirty-seven years ago, God's Spirit came to him in his heart, and made clean work of it, for he knew that he was born again, and he had such a dread of sin begotten in him as to remain up to this time. Old brother Donaldson, his class-leader, used to say to every one of his members, "Let your life be like an even-span thread"—a remark which had much to do with the formation of his religious character. He had set his heart on Jesus Christ; he gave up all for him—wife, children, property and influence. He was one of those who believed that these days were better than the former, and his faith comprehended the succession of a faithful ministry, the continued abiding presence of the Holy Spirit, and awakening, converting, and sanctifying power. His faith comprehended nothing short of the entire conquest of the world to Christ. It belonged to Jesus, who brought it with his blood.

DR. MELLY'S ADDRESS.  
Rev. Dr. Melly said he supposed the last brother who spoke could say that the ministers who gave utterance to thoughts depreciating the value of the class-meetings were very few. The remarks of the brethren had called to mind his leader whose name was Jewel—and a jewel he had been for many years in the Redeemer's crown. If any class of persons might do without the class-meeting, it might be the pastors, who were called to engage in religious services so much every day; but so far as he was concerned, he would say that the means of grace furnished help that he could not find elsewhere. The sentiment was attributed to Martin Luther, that no religious revival could last over fifty years. The idea probably was, said the speaker,

that it would not retain its vitality and power over fifty years. Methodism was a fact and proof to the contrary, for its century was passed more than twenty years. He thought Methodist supplies also conditions that aided greatly in perpetuating the revival, which was pastoral oversight and Christian fellowship. He gave all praise to the ministry and to people for their daily Christian life; but the conditions he had named were supplied by the class-meeting, through the agency of the leaders and the members of the class, and through this instrumentality a measure of oversight and fellowship was furnished which no other Church enjoyed. A band of Christians thus united would never backslide. The great element of the power of the union prayer meetings consisted in this fellowship.

A brother related the circumstances of his conversion. He had been connected with a Congregational church in Vermont, but enjoyed the vitality of religion. He was selected in the belief of final perseverance; but when he heard the preaching of the Methodists, he was satisfied, from examining his heart, and comparing his life with the Word of God, that he had backslidden. He sought earnestly and perseveringly for the favor of God, and the desire of his heart was granted. God set his soul at liberty, and he had the witness given him that all was right, and his peace was made to flow like a river. He afterward became a leader, and as he was slow of speech, he used to get his knowledge how to lead a class on his knees. Class-meetings had been the means in the hand of God, in keeping him from backsliding; they had been the means of his recovery, and he had been fitted up, strengthened and established to battle with his spiritual enemies; they had been the watering-places of God, the green pastures of heaven.

The congregation joined in singing, and were dismissed with the benediction.—*N. Y. Methodist.*

General Miscellany.  
The Australian Exploring Expedition.  
From the London Times.

Further particulars have reached us of the Australian exploring expedition, in the shape of a statement made by King, the survivor, before a Commission of Inquiry at Melbourne. A line drawn from Melbourne to the Gulf of Carpentaria will almost pass over two spots which will ever be associated with the disasters of Burke and Willa's expedition. The one is called "Murindie," upon the river Darling; the other is Cooper's Creek, in the north eastern corner of the South Australian territory. Roughly speaking, the former is nearly on the 29th, the latter on the 28th, parallel of south latitude. When the expedition, numbering 16 persons, with camels, horses, and 23 tons of stores, including twelve months provisions, left Melbourne on the 20th August, 1860, it was arranged that the Darling should be their first depot and basis of operations. Favoured by an unusually wet season, causing an abundance of grass and water, an advanced party of eight pushed on from this point to Cooper's Creek. An experienced bushman, named Wright, and two natives, accompanied them as far as a place called Toronto, and there quitted them with instructions from Burke to effect that the should follow them shortly, and take the command of the depot to be formed at Cooper's Creek. From the 11th of November till the 16th of December, the time was occupied in making surveying excursions from this centre, to find a practicable line of route towards the north. At last having chosen King and Gray to accompany him, Burke set forth for the observance of precautionary measures. But it is not only that the soldier in camp is liable to indulge in drink, but there are good grounds for believing that much of the beer sold by the keepers of neighboring beer-houses is adulterated, and this sometimes in a very injurious manner, more particularly with copper, or sulphate of iron and cocculus indicus. The latter article, possessing the remarkable property of producing high mental excitement approaching to frenzy, as well as giddiness and intoxication, is added to beer, the natural strength of which is reduced by dilution. The soldier having usually but a small sum of money to spend daily in drink, seeks for that beer which produces the most sensibly intoxicating effects, and which is also, in many cases, the most impure. Thus, too frequently there are two cases in operation tending to overturn the soldier's reason and increase his passions—namely, the alcohol in sound beer taken in immoderate quantities, and the deleterious ingredients in adulterated beer, particularly cocculus indicus. This subject we are persuaded is well worth the immediate attention of the authorities at Aldershot. Two things should be done: first, it should be ascertained whether the facilities for over-indulgence in intoxicating liquors are not too great; and secondly, whether the beer and spirits sold to the soldiers are not frequently adulterated, and this sometimes in a way to intensify the passions and pervert the reasoning faculties of those by whom it is consumed.—*London.*

Why Jewesses are Beautiful.  
Chateaubriand gives a fanciful but an agreeable reason for the fact that Jewish women are so much handsomer than the men of their nation. He says Jewesses have escaped the curse which lighted upon their fathers, husbands, and sons. Next a Jewess was to be seen among the crowd of priests and rabble who insulted the Son of God, scourged him, crowned him with thorns, and subjected him to infamy and the agony of the cross. The woman of Judah believed in the Saviour, and assisted and soothed him under affliction. A woman of Bethany poured on his head precious ointment which she kept in a vase of alabaster. The sinner associated with him with perfume oil, and wiped them with her hair. Christ, on his part, extended mercy to the Jewesses. He raised from the dead the son of the widow of Nain, and Martha's brother, Lazarus. He cured Simon's mother-in-law, and the woman who touched the hem of his garment. To a Samaritan woman he was so kind as to give her living water. The daughters of Jerusalem weep over him; the holy women accompanied to Calvary, brought him "balm and spices; and, weeping, sought him in the sepulchre."—*Woman, why*

he died they had scarce strength to commit his body to the ground; and worn to shadows, they staggered into the deserted camp at Cooper's Creek, on the 21st of April.

Seldom have human fortitude and endurance been put to a severer test than the disappointment which these availed them. Burke and Willa have left memorials of their feelings in their own handwriting; and, bitterly as they reproach those who seem to have betrayed them, we almost wonder that, ignorant as they were of the defence which Burke has since set up, and with nothing but his meagre memorandum before them, their indignation was not more burning, and that they did not despair more profoundly. The gradual way in which the truth dawned upon them is well described in King's affecting tale. Some flour, oatmeal, rice, dry meat, and sugar, had been buried in the ground; but the famished wanderers, "thought they might have left more, as they had little months provisions for themselves, without stinting." Still these brave men, after a few days' rest, braced themselves up for a last struggle; but, as though some cruel destiny had marked them for its own, they now committed a double mistake, which cost two of them their lives. In the first place, they covered up the coals or "plant," without making any fresh mark to show that they had visited the spot; in the second, they decided on a homeward route different to that by which they had come, and their comrades were returning, in the hope of encountering them and reaching the nearest settlement of the Adelaide territory. The details of this hopeless attempt are more fully given in King's first narrative, and in the remarkable diary which Willa, in the prospect of death, was able to keep up in an almost cheerful tone. How they made their way to the castle station near Mount Hopeless, and returned broken down to Cooper's Creek—how they rained about for two months, living chiefly on the seeds of the nardoo plant, and sometimes begging a few fish of the blacks,—how at last their strength became unequal even to pound their daily food,—how Willa at last insisted on being left, and Burke and King were left to themselves on the kindness of the natives—how the two former died, the one alone in his hut, the other tended by King in his last moments,—how the survivor was kept alive for three months by the blacks, till he was recovered by Howitt,—how, in the meantime, Burke had met Wright advancing, and had turned back with him to the quarters at Cooper's Creek, which they found as they thought deserted,—how four of Wright's and Burke's party were sacrificed before they could regain the Darling,—is already known to many who have duly appreciated the moral heroism and calculated the commercial results of this grand enterprise.

A Suggestion.  
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Why Jewesses are Beautiful.  
Chateaubriand gives a fanciful but an agreeable reason for the fact that Jewish women are so much handsomer than the men of their nation. He says Jewesses have escaped the curse which lighted upon their fathers, husbands, and sons. Next a Jewess was to be seen among the crowd of priests and rabble who insulted the Son of God, scourged him, crowned him with thorns, and subjected him to infamy and the agony of the cross. The woman of Judah believed in the Saviour, and assisted and soothed him under affliction. A woman of Bethany poured on his head precious ointment which she kept in a vase of alabaster. The sinner associated with him with perfume oil, and wiped them with her hair. Christ, on his part, extended mercy to the Jewesses. He raised from the dead the son of the widow of Nain, and Martha's brother, Lazarus. He cured Simon's mother-in-law, and the woman who touched the hem of his garment. To a Samaritan woman he was so kind as to give her living water. The daughters of Jerusalem weep over him; the holy women accompanied to Calvary, brought him "balm and spices; and, weeping, sought him in the sepulchre."—*Woman, why*

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weeped than " His first appearance after the resurrection was to Mary Magdalene. He said to her: "Mary!" At the sound of his voice Mary Magdalene's eyes were opened, and she answered: "Master!" The reflection of some beautiful ray must have rested on the brow of the Jesus.

Obituary Notices.

JAMES KINSMAN died at Centerville, in the Cornwallis East Circuit, on the 30th of Dec., 1862, aged 81. Mr. Kinsman was an old and highly respected member of the Methodist Society. He was always glad to see and entertain the ministers, when they came to that part of the Circuit. He died with a blessed hope of eternal life—through the merits of his Redeemer.

A sermon was preached on the occasion of his death—from "Prepare to meet thy God." Died, at Canby, Cornwallis, on the 18th of Feb., 1862, aged 26—JOHN WHELAN. He was brought to God in a revival two years ago. I baptized him and his beloved mother—in the brook near the Mission. He was a devoted and fervent member of the Methodist Society. He was devotedly supported—his confidence was strong in the Lord—the fear of death was entirely removed—and he died in the full triumph of faith.

On the Sunday after, his death was improved by a sermon from Phil. ix. 21—"For me to live is Christ, and to die is gain."

Happy soul, thy days are ended, All thy mortal labors done; To the morning of thy rest, O, by thy soul's redemption.

Provincial Wesleyan.

WEDNESDAY, MARCH 26, 1862.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Memorial, and other notices addressed to us on any of the papers within the bounds of the Conference, shall pass through the hands of the Superintendent of the Eastern Circuit. Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of our correspondents.

The Claims of our Sabbath Schools.

The columns of this journal have recently contained several interesting accounts of Sabbath Schools, and their condition. It affords us always a pleasant opportunity to detail some of the progress of these institutions, and we feel persuaded that our numerous readers are glad to peruse them.

One of our correspondents, in connection with his narrative, lately threw out a friendly challenge for the expression of opinion regarding the system of bestowing rewards upon the best behaved children, or those who display most proficiency in the acquisition of Scriptural knowledge. The subject is doubtless worthy of some attention, but we cannot pretend to argue it closely, or to pronounce upon its merits pre-emptorily. As different opinions have been entertained respecting the propriety of awarding prizes in Educational establishments of any kind, so different customs have been created in reference to it, and these again have been based upon different views of the propriety of bestowing rewards. The subject is doubtless worthy of some attention, but we cannot pretend to argue it closely, or to pronounce upon its merits pre-emptorily.

Letter from England.

ENGLAND, March 7, 1862. The most stirring episode in the history of Continental politics during the past fortnight has been the speech of Prince Napoleon on the Roman question, and the debate in the Corps Legislatif on the proposed pension to General Montauban, for his services in the late Chinese war. The cousin of the Emperor has most seriously embarrassed his august relative by the making of a startling announcement of the Imperial policy, which the Ministers of State have been compelled to contradict. The Prince, professing but to re-echo the sentiments of the Emperor, has loudly pleaded for the evacuation of Rome, by the troops of General Goyon; while the Minister for Foreign Affairs, professing to be in the Emperor's confidence, has as loudly protested against it. The astuteness of the present occupant of the Imperial throne almost drives one to the supposition that he has plotted the whole affair, in order to feel the pulse of the nation on this question. Louis Napoleon would evidently like to consolidate the freedom of Italy, an object which cannot be realized consistently with a Papal sovereignty. But he dare not precipitate the question by the withdrawal of the French protectors, and so throws the onus of any complication which might arise upon himself. The miserable argument of the Foreign Minister, that if the troops were withdrawn the life of the Pope would be imperilled, shows that the Emperor has no real ground for occupying the city of Rome. Surely the troops of the Kingdom of Italy could protect the Pope, as well as the troops of France.

At the time when Sabbath Schools were organized, for many years ago, the warmest friends and supporters of the system considered it but as a remedial measure, having its proper sphere of operation among the neglected children of the poor and the profane. It was intended to supply the lack of parental vigilance and training, to teach the ignorant to read the word of God, and to impress the truths of Christianity upon minds that otherwise would be left totally without God in the world. Hence many pious and learned men who gladly undertook the task of uplifting this fabric, nevertheless regarded it as but a temporary expedient, "not deriving its origin from the constitution of the Christian system, but from fearful neglect of Christian duty," and they therefore looked forward to the day as not very remote when "Sabbath Schools should be pointed to as a record of history, and should no longer be a characteristic feature of the times."

Whether for better or for worse, the views of the Church on this subject have been greatly modified during the past few years. Without altogether abandoning its first principle, it has added other things, some extent, have thrown that into the shade. The Sabbath School has become an integral part of every ecclesiastical organization. It is found in the most secluded country districts, as well as in populous towns, and is intended to benefit the households of the professedly religious quite as much as the offspring of the profane. In our own day the number is exceedingly small who think that even the introduction of the Millennium will render these sacred seminaries superfluous.

It enforces new and peculiar duties upon the Church collectively; but it does not separate what God has joined together—the mutual claims and duties of parents and children. There is some ground for the apprehension that the unfaithfulness of professedly Christian parents forms an increasing necessity for the labors of the Sabbath School teacher, while, when this is the case, that very unfaithfulness is one of the most serious drawbacks to the success. Valuable as the instructions and associations of the Sabbath School may be, they were never intended to supersede the advantages of religious training at home, and they can never transfer from the soul of the parent those obligations which the Author of our being has imposed upon him. This is one point which it behoves the ministers and influential members of the Church to inculcate earnestly and affectionately upon all who name the name of Christ.

On account of the intimate relation which subsists between the Church and the Sabbath School, it is the duty and interest of the one to see that the exercises of the other are conducted on Scriptural principles, and with purely Scriptural designs. But it is no less necessary upon the members of the Church to make suitable provision for the accomplishment of these objects. There are many who, while they expatiate upon the necessity of converted, intelligent, and diligent teachers, yet themselves shun the responsibility of taking a class, and take no little interest in the school as a whole, it may be years. How much of talent that might, with equal advantage to the possessor as to others, be employed every week in the instruction of youth, is now buried in some corner, while minister, superintendent of school, teachers, and children, are embarrassed in their Sabbath exercises for want of it? A congenial sphere for the exercise of the highest powers of intellect, under the best cultivation, is found among the children of all ages who wait upon instruction from Sabbath to Sabbath, but especially among the upgrowth of both sexes. It is of the greatest consequence to retain these in Christ and his cause. Yet at that period, between childhood and maturity, it is perhaps most difficult to do so. By means of well conducted Bible and Catechism Classes this end, however, may generally be accomplished; while, for want of such aid the earlier training may be counteracted, and the souls at stake may be forever lost.

In order to work efficiently, the teachers of our Sabbath Schools should be furnished with suitable appliances. It is not fair that these devoted laborers should have to furnish the libraries, maps, cards, hymns, and music, which they find to be so useful in enlightening the attention and improving the minds of their scholars. Neither is it honorable that the defraying of such expenses should be made to depend exclusively upon the processions, exhibitions, or any other temporary means. In anything "charity," in spontaneous offerings, should "begin at home," it is surely in a matter of this kind, they who contribute heartily to such objects, benefit their families and help themselves. The present is the best time to initiate a reform of this character. Numerous schools which have been closed during the winter months will soon be resumed, and it will be quite as easy, and much better, to take time by the forelock, and be well equipped for the good season ere it comes, than to be endeavoring to meet each little want as it may arise, or to make an extra effort to wipe off a debt, after the advantages which it has procured have all passed away.

Our enterprising people will scarcely need to be reminded that at the Book Room in Halifax they may always find, or obtain, a supply of Sabbath School requisites,—as interesting as they are useful, and free from the taint of foreign trade. The able and the theological teaching of other denominations—British in their temper, and Methodist in their views and spirit.

Dr. Bunting's Biography.

DEAR SIR,—Mr. Gough always means what he says, and I shall not attempt to disbelieve him. I owe it to my father's memory, to the Methodist cause, and especially to such kind friends as Mr. Gough, to complete my undertaking at any sacrifice, except that of professional duty, as soon as possible, and to the satisfaction of all concerned. I have done and am doing all I can to meet it. Whenever I am able for one month to devote my usual leisure to my second volume, it will be in the press. It occurs to me, whilst, once for all, I am forced to talk about the matter, that a few copies of the first volume remain on hand, which may be had, &c.

Parliamentary.

HOUSE OF ASSEMBLY. TUESDAY, MARCH 18. Several Bills were read a second time. A resolution of the House of Assembly was passed, that the House should be called upon to regulate the railway labor in Pictou. A Bill to amend the Customs' laws was introduced. Hon. Mr. Johnston introduced a Bill to enable trustees under the Will of Elizabeth Morton to sue to defray expenses of defending the title thereto. Mr. Harrington presented a petition, asking aid for a wharf. Referred to the Government. Mr. Johnston presented a petition from the Merchants of Halifax, praying his peculiar circumstances may be taken into consideration. It appears the petitioners relied on half-pay overpaid to the crew of the railway debt claimers. Hon. Mr. Johnston moved that the petition be referred to the Committee on the subject of the railway debt claimers. The petitioners had to relinquish the claim, as the House had no power to grant it. The petitioners had to relinquish the claim, as the House had no power to grant it.

Major General Alexander, who was deputed by the Evangelical Alliance to visit Spain, and to endeavor to obtain the liberation of the Spaniards who were imprisoned for reading the Bible, has just returned from his mission. The General was most courteously received by the Duke of Tetuan, who promised to submit the papers presented to him to his colleagues in office. At the same time, while profiting of the tolerance of the Spanish Government, he declines to hold out any favorable hope as to the result of the General's mission. The recent progress which the Spanish government has made in the only ground on which any hope can be entertained of the speedy release of the unfortunate prisoners. Encouraging accounts are given of the progress of Christianity in China. In Amoy there are now six hundred Christians, and there are considerable churches at Ningpo, Shanghai, and other places. A new society of Christians has already been formed at Shanghai. A most interesting letter from the Rev. Josiah Cox, a missionary of our own society, who has recently visited the stronghold of the rebel dynasty in the north, gives a lamentable account of the ravages of the insurgents. The Shik-King, who was once a native Christian Teacher, received his former religion very early. A letter from Hong-Kong states that many of the Church Missionary stations in the province of Chah-Kiang have been captured by the rebels.

Very cheering intelligence comes from Madagascar. Letters from the veteran missionary, William Ellis, state that the number of native Christians has not been exaggerated, but actually exceeds the largest calculations. Those who were imprisoned for their Christianity are set free. They are eagerly looking on all sides for missionaries, Teachers, and Bibles. Missionaries from the London Society will embark for Madagascar at the end of March.

The season of the Carnival at Rome and Naples has been chosen for some political demonstrations in both cities. General Lamarmora has been compelled to leave his army in the order of Rome. At Naples the general militia is terrified by the occasional bursting of bombs, thrown among the crowd by the hand of some malignant. Great military preparations are being made in Prussia, leading to the belief that King William fancies himself on the eve of war. Perhaps the unsettled state of the German question may afford some reason. Thirteen Russian Judges have rebelled against the authority of the Emperor, and refused to carry out the law for the emancipation of the serfs. They have been arrested and are awaiting their trial at St. Petersburg. The insurrection in Greece is not yet put down. Athens is quiet, but Naples is in the hands of the rebels, who have released the convicts, and employed them to build earthworks. A general assault of the fortress by the Royal troops is "expected," but it is to be hoped that it will prove more of a general than the many expected movements of General Mac-Chellan on the Potomac. The Mexican question is still as mysterious as ever. The intelligence from Vera Cruz varies, according to the channels through which it comes. In some letters we read that the people hope for the establishment of a monarchy, by the intervention of the allies, while from other sources we learn that the proposal for a monarchy has been very recently rejected. The allies are preparing to advance into the interior.

River John Circuit.

DEAR MR. EDITOR,—Believing that any information respecting the cause of my numerous readers, I venture to drop a few lines with regard to this Circuit. Although no praying steeds, whose beauty and swiftness challenged the County, bore to the scene of operation the Missionary deputation, as in the case of my more highly favored brethren on the Moncton Circuit,—although neither the silver tongue of an Apollo, nor the midnight lightning of a Prometheus, were employed in advocating the cause of God, or expounding the doctrine of the Church's duty, nevertheless, in the absence of the Deputation, our Missionary Meeting at River John was rather an interesting one. Our highly esteemed friend, Henry Narraway, Esq., from Pictou, occupied the chair, and gave us a good speech, which came not in word only but in deed and in truth. The Meeting was addressed by the resident minister, and also by Mr. M. Burns and Mr. O. Langill. On the whole, our Missionary receipts will be quite in advance of last year. We would that our Churches were more fully baptized with a Missionary spirit, and more sensibly alive to their duty to God and the claims of a perishing world. A few special services held at Glisore, on this Circuit, we trust will be productive of lasting good. We expect to spend a few days in similar services on another part of the Circuit, and we are glad to see that the Great Head of the Church will visit us from on high, and abundantly utter his heritage in this place. Yours, W. TWEDDY.

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Our Children's Corner.

The little window, and as he saw the tongue of flame rising from the pile of chips and shavings underneath, sped away into the silent darkness.

The Night-Watch.

One evening, after having finished reading The Independent, I went on the house-top to see the sky and its stars.

Agriculture.

To Keep Potatoes, Bury Them.

A correspondent of the Scottish Farmer relates the following case respecting the preservation of potatoes. He says:

CHANGING POULTRY.

The universal practice of fattening poultry by cramming is very common in France, and is described as follows:

FROM MAPLE MOLASSES.

A correspondent of Field Notes gives the following: "Maple molasses well made, and put up in cans right from the kettle, and hermetically sealed, as you would can seal fruit, will keep as fresh as when first bottled from the sap, and this is decidedly the best plan for keeping, as when made in cans, if exposed to the air, it will lose some of the peculiarly delightful flavor for which it is so prized, and is often injured by insects.

How Letters Miscarry.

Ten or twelve thousand letters are posted annually without an address, or any writing whatever on the covers; this is sheer forgetfulness, beyond the power of the Post-Office to cure; and it is found that the ratio of such examples of forgetfulness, to the total number of letters posted, is singularly uniform.

Wives and sisters of our Volunteers.

You can not put into the Kapsacks of your five-banded heroes, or more valuable or more necessary gift than a supply of this.

To Assist, To Assist.

Do not let your hands be idle, and do not let your hearts be heavy. Let us have a "hand-banded Phylis," looking young and merry, and looking at lambs, like Lady Walter Scott, with a chief eye to their speedy appearance in practice.

Watch the death of Your Children.

[S] their sleep disturbed! Do you observe a morbid and ill-reverent; variable appetite, a fetid breath, grinding of the teeth, and itching of the nose? Then be sure your children are troubled with worms.

Billious Affections, Liver Complaints, Dyspepsia, &c.

A Mild, Prompt, and Effective Remedy. "HERE is for every disease in which purgative medicines are not more or less required; and which are more generally used—No person can feel well who has a morbidly bilious and jaundiced complexion, or who is troubled with any of the following ailments: Headache, Stomachic, Nausea, and indigestion, &c.

Housekeeping.

SCUDDY USEFUL RECEIPTS.—A hot shovel held over varnished furniture, will take out white spots.

Hotels & Inns.

HOLLOWAY'S OINTMENT.

LONG marches, sore and stiff joints, blistered and inflamed feet, all these the Soldier must endure. Mothers, remember this, when your sons are grasping their muskets to march, think what relief a single pot or tin of this Ointment will give to you.

Sabre Cuts and Gunshot Wounds.

It stands unequalled, removing and preventing every vestige of inflammation and gently drawing the edges together, it quickly and completely heals most frightful wounds.

Soldiers Attention.

See to your own health, do not trust the Army supplies although most valuable. These Pills and Ointment have been thoroughly tested, they are the only remedies used in the European Camps and Barracks.

AYER'S SANSAPARILLA.

A NEW Combination of Remedies, affording relief that has never before been obtained. By its use, the system, and especially the circulation of the blood, is purified, and the impurities which accumulate in the circulation and burst out in pimples and ulcers, or are deposited in the Liver, Kidneys, and other internal organs, producing serious and dangerous disease.

AYER'S CATHARTIC PILLS.

Are made to cleanse the blood and cure the skin diseases, such as Eruptions, Scald Head, Ring Worm, &c. They are the best for the cure of all the diseases of the bowels, and the complaints of one dispepsia.

AYER'S CHERRY PECTORAL.

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Evening Parties.

Those who are looking for really GOOD AND CHEAP COFFEE.

Will find that which is Roasted and Ground in H. WETHERBY & CO'S NEW AND IMPROVED APPARATUS, BY STEAM POWER.

HORSES, HORSES, HORSES.

Carlton's Condition Powders, FOR HORSES, AND ALSO FOR COWS, SHEEP & ALL STOCK.

Fattening Stock.

Farmer will find it a saving to them of many dollars by using these Powders. When fattening Stock, by mixing a little of these Powders with the food, you will find that it will make one bushel of Feed do more good than two bushels given without the Powders.

Carlton's Condition Powders.

Will be found a perfect tonic and restorer after attacks of acute diseases, such as Influenza, Stomachic, Inflammation of the Lungs, Neural Gout, &c.

For Coughs and Colds.

SHARP'S BALM OF HOARHOUSED AND ANISED. It is the best, the safest, and cheapest remedy ever offered to the public.

COUGH MEDICINES.

AYER'S Cherry Pectoral, Lozenges, Brown's Bronchial Trochies, Bengalia Candy, or Dr. J. C. Ayer's Cherry Pectoral, Brown's Cherry Pectoral, Cod Liver Oil and Phosphate of Lime, Edinburgh Cough Lozenges, Gardner's (Mrs) Balsam, Hunter's Pulmonary Balsam, Horehound Candy, Jayne's Expecterant, Keating's Cough Lozenges, Liqueur, very superior, No refined small tacks, Naylor's Pectoral Drops, Sharpe's Balsam of Hoarhoused and Anised, Vegetable Pulmonary Balsam, Winter's Balsam of Wild Cherry.

Important Information.

For those afflicted with Rheumatism in any of its forms, Rheumatoid, Salt Rheum, Influenza, Diphtheria, Quinsy, Asthma, severe cough, colds and common sore throat, Felons, Blisters, Burns, Scalds, and all the diseases of the skin, inflammation in any part of the system.

Redding's Russia Salve.

No matter what you should be, at home, abroad, or on the sea, if you have in your trunk or pocket you should have a box of Redding's Russia Salve.

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Easy to apply—read in operation—nothing to be desired. It is suitable for the Infant's skin as for the hardened cuticle of old age, and it cures the disease of both. Ladies will find it removes Freckles, Sun Blisters, tan and chaps, Cuts, Burns, Scalds, Fish wounds, Ringworms, Folds, Ulcers, sore Eyes, Ears, and Nipples, Piles, Fissures, and all the diseases of the skin, and is a real blessing to mothers and a great saving to fathers of families. Price 25 cents per box. REDDING & CO. Boston, Agents, New York, Philadelphia, and all the principal cities.

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Important Information.

For those afflicted with Rheumatism in any of its forms, Rheumatoid, Salt Rheum, Influenza, Diphtheria, Quinsy, Asthma, severe cough, colds and common sore throat, Felons, Blisters, Burns, Scalds, and all the diseases of the skin, inflammation in any part of the system.

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