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think I would rather beg my bread all the labouring days of the week, for an opportunity of publishing the Gospel on the Sabbath, than, without such a privilege, to enjoy the richest possessions on earth. O labour, labour, said he to his sons, "*to win souls to Christ.*"

Rutherford "could assure his flock that they were the objects of his tears, cares, fears, and daily prayers; that he laboured among them early and late." "And my witness," said he, "is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me." Flemming, in his "Fulfilment of Scripture," mentions one John Welch, "often in the coldest winter nights rising for prayer, found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife, when she pressed him for an explanation of his distress, '*I have the souls of three thousand to answer for*, while I know not how it is with many of them.'" Brainerd could say of himself, on more than one occasion, "I cared not where or how I lived, or what hardships I went through, *so that I could but gain souls to Christ.* While I was asleep, I dreamed of these things; and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."—*Scottish Guardian.*

Provincial Wesleyan

THURSDAY, JULY 13, 1854.

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Correspondents are respectfully requested to condense their communications—and write the names of *persons* and *places* very legibly.

The *Provincial Wesleyan* is the largest, and, for its size, the cheapest of the Religious papers of the Lower Provinces. Subscribers will confer a favour by recommending it to their neighbours.

American Board of Missions.

From the *Journal of Missions* for July, we take the following summary of missionary intelligence, being the latest received by the board:—

CANTON.—Only 4 persons out of 200, to whom Mr. Bonney offered tracts, on an excursion to a village five miles East of Canton, refused them. Some of the number who received them were from distant villages. March 19, Mr. Vrooman's Sabbath service was attended by 300 persons, though only 70 can be seated at the same time. A few listened very earnestly.

NESTORIANS.—The feeling in the seminaries, mentioned in the last Journal, has deepened into a revival. Mr. Stoddard wrote February 16, that for some weeks the male seminary had been pervaded by a deep solemnity, and the anxious inquiry had been repeatedly heard, What shall I do to be saved? At a meeting to which only those were invited who were without hope, but who were determined to give themselves wholly to the subject of securing their salvation, nineteen were present. The meeting was of unusual solemnity. All were in tears, and many could not repress their sobs as they were reminded of their critical position. There was also much solemnity in the female seminary. At Geog Taps, the second Sabbath of February, Mr. Cochran preached to a very attentive congregation of three hundred persons. The awakening was at that time confined to about twenty-five persons, but was of a most interesting and hopeful character. Somewhat more than a month later, (March 20) Mr. Cochran reported that the religious interest still continued, and in some places, probably, with increased power. In the *seminaries it* gained considerable depth and intensity previous to their vacations.

ARABKIR.—While Mr Dunmore was in Arabkir, the last Autumn, he made an excursion, in company with Garabet, the first and leading Protestant of the city, to Mashkir, a village five hours distant, where a most interesting and promising work has long been in progress. Thirteen males and seventeen females, most of whom now listened for the first time to a sermon, attended the Sabbath services. At Chimish Gezek, a large town in the wild mountains, six hours East of Mashkir, where savage Koords hold sway, and kill and plunder without fear of God or man, one decided Protestant was found.

DIARBEKIR.—As no suitable house could be obtained for public worship, Messrs. Dunmore and Walker decided to throw a roof over their entire court. In three days from striking the first blow it was finished, and furnishes a comfortable and commodious place of worship. We see new faces, Mr. Dunmore writes, December 20, every Sabbath, at our services; the good work is moving onward silently and the leaven of truth is permeating the great mass of mind throughout this region. The Sabbath congregation continued to number from 100 to 140, the schools flourished, and a goodly number were grateful that men were sent to them to teach them the way of life.

AINTAB.—Mr. Schneider was much encouraged by a visit of four weeks, which he made at Oorfa, in March and April. The little company of Protestants hailed his arrival with great joy. The first Sabbath an audience of about twenty-five listened with the most eager attention, as Christ and his salvation were presented, and several were in tears. The next Sabbath there were thirty-five present, including seven from abroad. Toward the close of the service, a Turkish soldier came in, took his seat and listened attentively. He remained some time after the services had closed, and gave a brief history of himself, and manifested much knowledge of the Christian system, and no little interest in it. A request made by the Protestants to the Governor, to be organized into a community, was received very courteously; but when the Armenians saw that the project was carried into effect, they did what they could in the way of persecution, which caused some diminution of the audience, though all held firm to their principles but one man. Before Mr. S. left, on the 10th of April, the audience had increased again to about its former number, and appearances were very encouraging. Mr. Nutting had taken Mr. S's place. Three men give evidence of a change of heart.

CONSTANTINOPLE.—Two Armenians and four Greeks were received into the Pera Church, April 9, and a Greek infant was baptised; the occasion was one of unusual interest. "I have facts in my possession which it would not be prudent to communicate, but which convincingly show that the Spirit of God and the truth of God are already working in advance of all these slow moving agencies, and this too, in quarters where it would be least expected. At a meeting for fasting and prayer, held in the Pera chapel, April 12, the greater part of the English and American families of the city were present, and the chapel was filled to overflowing. Both the English chaplain and Scotch missionaries participated in the services." These union meetings, says Dr. B., are truly refreshing to our spirits and betoken much good to Constantinople.

A case of conversion of great interest has occurred in this city. It is the father of pastor Mugurdich, a man quite aged, and who has been a violent opposer of the evangelical cause, but who now, on his death bed, wishes for nothing else than the reading of the Scriptures and prayer. "He is a miracle of grace." The little church in Rodosto gives signs of spiritual prosperity and enlargement. The congregation is steadily increasing, and even the women of the place, who have hitherto been stoutly opposed to the truth, are, some of them, relenting and giving assent to it. Ten students of the Bebek seminary are spending their vacation as colporteurs, in various towns at the North, South and East of the sea of Marmora. The khans of the city are also not neglected by them. One of the Greek students is about to commence a school in Eemirdesh, his native village, where also he will in other ways help on the cause of truth. Great good is expected from his labours. "It is a singular and interesting moral phenomenon," Mr. Hamlin writes, May 5, "that the great storm of war gathering over all our heavens affects so little the spiritual interest of our work."

SYRIA.—Bishop Elias was greatly encouraged in his last tour of twenty days. He found wide openings and willing hearers everywhere. "The brightest feature in our future promise," says Mr. Thomson, "is in respect to native evangelists." He has strong hopes that he shall yet receive half a dozen, at least, for the field connected with Sidon.

HAWAIIAN ISLANDS.—A revival is in progress, in the school at Punahou for the children of the missionaries. "Such a meeting," says the principal, February 28, "as we had last evening, I have never witnessed here. Almost all our boarders are feeling more or less; a number of them seem near the kingdom of heaven" March 1, he writes, "O what a privilege I enjoy, to see such a day as this in our school! God is with us in very deed." And again, March 6, 'The past week has been one of very great interest in the school. Of our twenty-five boarders, all but four or five are indulging hope; and these have considerable feeling. George and Sanford (his own little boys) think they love the Saviour." April 18, he writes, "The religious interest at Honolulu seems to be increasing. Mr. ———, who came here from California to take charge of the theatre, has indulged hope within a week. He says he has served the devil in his temple long enough. He has commenced family worship." A number of others were serious.

The second church in Honolulu lost four hundred members, one-third of the whole number, by the small-pox, some of whom were among the most active, devoted and benevolent in the church; but when the subject of the support of their pastor was laid before the survivors at the commencement of this year, after deliberating upon the subject a week or two, many of them doubled their subscription of last year, so that there is a fair prospect of as much being raised as was then; and this in addition to their monthly contributions for the support of their brethren in Micronesia and at the Marquesas. The church at Waioli on Kauai, says its pastor, Mr. Johnson, 'has not prospered quite as well this year as it did the previous.' Yet forty persons have been added to it, and twenty-five remained (April 6) propounded for the next communion. The contributions of the church and society to benevolent objects for 1853, were $481 01, of which $104 79 were given at the monthly concert, $311 22 for the support of the pastor and his assistant, and $65 by the Waioli Missionary Society.

MARQUESAS ISLANDS.—Letters received at Honolulu from the missionaries on Fatuhiva, dated the first of February, report them as quietly pursuing their work. They meet with some discouragements; the inhabitants of the different valleys are often at war; very little government exists; the papists, after mass on the Sabbath, spend the day in teaching the people amusements; they have not found Matunui all they hoped; but they seem in good spirits, and do not intimate that they are disheartened. They have built them a comfortable house, and enclosed a small piece of ground which they are cultivating. The attendance on worship and schools is, as yet, irregular.

The French Branch of the Evangelical Alliance.

THE SABBATH SCHOOLS OF LAUSANNE.

Switzerland, June 16, 1854.

The quiet town of Lausanne has recently witnessed a most interesting scene; the presence of several eminent servants of the Lord Jesus, congregated from different parts to excite each other to renewed efforts in the cause of their common Master. The occasion of their visit to Lausanne, was the general meeting of the French Branch of the Evangelical Alliance. At that meeting the Rev. Dr. Blackwood represented the British Alliance, and there were delegates from Paris, Lyons, Nimes, and Ganges, Geneva and Neuchâtel. On Tuesday, June 6th, a prayer meeting, which was numerously attended, opened the services in connection with the Alliance; it was held at the chapel of the Free Church.

The ensuing day, at eight o'clock in the forenoon, the delegates of the different branches of the Alliance met together, when various topics were considered at length, and principally that of the basis of the French branch. It will be in the recollection of your readers that last year the Paris branch, acquiescing in the general wish expressed by the French and Swiss divisions of the Alliance, modified the second article of its rules, with the view of admitting as members many of the continental Christians whose conscientious scruples prevented them from approving of the whole of the English basis. To that formula, as drawn out by the Paris branch, serious objections were raised by the committee of Geneva: they complained chiefly of the omission of the vital doctrine of justification by faith,—the doctrine which, as Luther observed, is: "Articulus stantis vel cadentis ecclesiæ." This important subject having been maturely considered by the central branch of Lausanne, communications were interchanged between the different committees, and a more satisfactory declaration of the doctrinal basis of the French branch of the Alliance was drawn out, and has been approved of by all the French and Swiss delegates assembled at Lausanne. Before it was put to the vote, Dr. Blackwood,—whose deeply interesting communications on the general subject of the Alliance, and his observations on the point at issue were listened to with marked attention,—having expressed his desire that, if the French branch adopted the proposed doctrinal basis, it should be considered as a provisional measure, until an œcumenical meeting of the Alliance should finally settle the question, the delegates unanimously consented to that proposition. It was also decided, that any member of the French branch was left perfectly free to sign the original English basis, and that a register should be kept for that purpose by each French and Swiss Committee. It was also well understood by the Lausanne meeting that, notwithstanding the modification of the doctrinal basis which it has adopted, the French branch still remains firmly attached to the œcumenical alliance formed in England.

That the reader may fully understand the difference between the first modification of the doctrinal basis, and that which has been adopted by the general meeting at Lausanne, I will place them in juxta position, using for italics the matter which has been added by the latter.

First modification of the doctrinal basis in April, 1853.	The form adopted at the Lausanne Meeting in June, 1854.
"Art. II. The French Branch of the Alliance admits as members thereof all Christians who manifest their desire to confess with it, in conformity with the inspired Word of God, their common faith in the Saviour, (Dieu Sauveur) in the Father, the Son, and the Holy Ghost, one God, blessed for evermore; and who desire to live in brotherly love, and to glorify by their works God who hath redeemed them."	"Art. II. The French Branch of the Alliance admits as members thereof, all Christians who, wishing to live in brotherly love, manifest their intention to confess with it, in conformity with the inspired Word of God, their common faith in the Saviour, (Dieu Sauveur,) in the Father, *who hath loved them, and who justifies them by grace, through faith in His Son*, in the Son, *who hath redeemed them by his expiatory sacrifice*, and in the Holy Ghost, *the Author of their regeneration and sanctification*, one God, blessed for evermore; *to whose glory they wish to consecrate their lives.*"

At the above meeting it was proposed, and unanimously adopted, that Lyons be the Central Committee of the French branch for the ensuing year.

The following day, June 7th, at 4 o'clock in the afternoon, a public meeting of the friends of the Alliance was held in the large Hall of the Casino, the Rev. H. Olivier, President of the Lausanne Committee, in the chair. The meeting was crowded and well composed, and the prayers and speeches were in perfect keeping with its object.

The second meeting took place the ensuing day, at nine o'clock in the forenoon, in the same place. Mr. Gauthrey, Principal of the Protestant Normal School of Courbevoie, directed the proceedings. On this and the previous day were heard Dr. Blackwood, from England, Dr. Cook, of the French Methodist Connexion, the Rev. G. Fisch, of the Evangelical Church of Lyons, the Rev. Dr. Meley, of the Swiss National Church, A. Naville, Esq., President of the Committee of the Alliance at Geneva, the Rev. E. Cook, of the Drome, and others. During this meeting, an incident occurred which produced an electrifying effect upon the audience. Under the melting influence of brotherly love which pervaded all hearts, causing all frigid feelings to stand in abeyance, a person from the body of the Hall was seen advancing towards the platform, and to whisper a few words in the ear of the chairman. He then broke out in prayer, confessing to God with deep humility, the sin of divisions and strife in the Church of Christ. He continued to dwell on the same subject in a speech deep with emotion, telling the audience how, in the place of his residence—a small town on the borders of the Lake—which contains only a handful of the professed disciples of Jesus Christ, they were at enmity with each other. He was still expatiating on the delightful theme of brotherly love, when, from another part of the platform, a Pastor of the same place was seen advancing towards him, and, as a token that old things had passed away between them, they affectionately embraced each other in the name of their common Saviour.

The meetings of the Alliance have been good, and deeply interesting, and their effects will not pass away with the feelings they excited at the moment. The cause is gaining ground everywhere. At Lausanne, the blessed fruits of brotherly love are apparent, even in our Sabbath-school operations; a tangible proof of which was given the other day by the reunion of all the Sunday-school children of the town partaking of a *goûter*. The rendezvous was the fine estate of Beaulieu, a few minute's walk from Lausanne. Here, in a newly mowed field, were seated on the grass, in a circular form, 600 children, attended by their Teachers; and in the centre, Ministers and other influential friends; and, beyond the privileged enclosure, many of the parents of the children, and others. Hymns were sung, prayer was offered to God, and suitable advice given to the children by Dr. Cook and others, and particularly by his son Emile, whose youth, and former connection with the Wesleyan Sabbath-school at Lausanne, tended to increase the effect of his telling speech upon the audience.—Altogether, the scene was most impressive; the assembly in itself, and the lovely spot selected for the *fête*. On the left, the ancient cathedral of Lausanne caught the eye—reminding you of the celebrated Farrell, whose reforming labours were begun near it—before you stood, in all their grandeur, the snowy summits of the Alpine range.

Whilst the religious public of Lausanne has undoubtedly been much benefited by the various services which have been held there recently, our own section of the Church has been refreshed and edified by the pulpit labours of the respected President of the French Methodist Conference, and by those of his son. Would that such seasons were less scarce!—*Corr. of the Watchman.*

Rome.

The following letter, dated Rome, April 27th, from a much esteemed presbyter of the Church of England, to a layman of the same, residing at Newport, Rhode Island, is copied from the columns of the New York *Churchman*:—

MY DEAR SIR:—Perhaps a few lines written from this city may be acceptable, though you will have to pay a portion of the postage.

I have now been here two weeks, visiting the many interesting places and objects which have made Rome famous throughout the world. Some of the ruins are 18 and 19 centuries old, and one of them has an age of 2200 years. No one who has read the history of the Roman nation can look upon these wrecks of their departed greatness without emotions of the most earnest and affecting kind. My first visit to the Coliseum was by moonlight, and I can never forget how grand and how melancholy it appeared; as if it were the huge sepulchre of a dead empire. I have been out to see the remains of the country-seat of the emperor Hadrian, 16 miles from Rome. They cover a space of about ten miles in circuit, including the gardens. The palace, the theatre, the library, the baths, the barracks for the guards, the temples for the gods, can all be identified; though in ruins, their size and solidity are wonderful. I never before understood the wealth and power of those Roman emperors. Time has had hard work to overthrow their buildings; but the builders, where are they? Who can find an atom of their dust?

I have also seen something of modern Rome, the city of the popes and priests, the centre and throne of that corrupt Church which has extended itself into almost every land, and still holds millions of souls under its iron sway. I have been into the gigantic St. Peter's, and seen high mass performed under its dome, and the pope borne in on men's shoulders, with the jewelled crown on his head, and regiments of troops to escort and honor him. I saw the cardinals, in their splendid robes, bow down before him, and kiss his feet, and perfume him with incense; and I felt afraid, at merely looking on, lest I should be accounted guilty of sharing in this awful man-worship. The magnificent architecture, the costly dresses, the music, the multitude of people, the dazzling effect of all this upon the senses, did not for an instant blind my reason, nor stupify my conscience. As a ceremony, or a pageant, I confess it was imposing; but as an act of worship to the true God, or as the religion of the Lord Jesus Christ, it seemed to me a cheat and falsehood. It was far more like paganism, than the glorious Gospel. And I should suppose a visit to Rome would be the most effectual antidote to any inclination towards Romanism, provided the spectator of this imposture were gifted with common sense and a sane mind.

The lower orders of the people here are extremely degraded and wretched; they are kept in ignorance, and have no political rights. The pope and the priests govern everything, and they have nearly succeeded in destroying this beautiful country. Desolation meets the eye at every turn. Beggars follow us, wherever we go. The streets of Rome are dirty, and badly lighted. In all matters of comfort and convenience, in modes of travelling, and above all, in the enjoyment of education and liberty, and the free use of the printing press, Rome is 500 years behind any place of the same size in America. Thanks to God, my own dear country is not in this miserable condition. If I am permitted to return thither, it will be with a better appreciation of its blessings, than when I left. May God preserve it from the curse of priestly despotism.

Wesleyan Camp Meeting.

The Public are hereby informed, that a Camp Meeting, under the direction of the Wesleyan Ministers, will be held near Smith's Creek, Studholm, King's County, New Brunswick, on *Friday*, July 14th, at 11 o'clock, A. M.

While all are invited to be present who desire Spiritual good, the following remarks are submitted for their guidance:

1st. Those who attend the Meeting will be required to submit to the Rules and Regulations found posted at the entrance to the grounds.

2nd. That such persons as intend remaining on the Camp Ground, can either bring provisions with them, or secure board and lodging at a low rate in the Boarding Tents.

3rd. Pasturage for horses can be obtained at a moderate charge, on application being made to the Subscriber, on the grounds.

4th. That as ample tent accommodations may be obtained it is desirable that all who attend the Meeting should remain till its close.

Any further information required can be obtained on application to any of the Wesleyan Ministers in the Province.

4 ins. J. PRINCE.

Mill Stream, K. C., June 14th, 1854.

The King of Tonga Island.

Among the many interesting speeches made at the anniversary of the Wesleyan Missionary Society at Exeter Hall, London, was one by the Rev. Robert Young, who had recently returned from a visit to the Wesleyan Missions in Australia, Van Dieman's Land, New-Zealand, Tonga, Feejee and Ceylon. The account he gave of his visit was thrilling. Everywhere, he said, he had beheld scenes of moral beauty, and every where he had heard songs of joy and holy triumph. Of his visit to Tonga he thus spoke:—

"Their King George is a most remarkable man, and I suppose I shall be expected to give some account of him. On my arrival at Tonga, I immediately paid my respects to him, and hearing that he had a desire to visit Australia, I at once offered him passage in the John Wesley.—He accepted the offer, but said he must provision the ship. I refused, stating that I was quite sure, from the high estimate which the missionary committee had formed of his character, they would be delighted to know that I had the means of offering him that accommodation. He said that was all very well, and looking at me very archly, and smiling at the same time, he said, 'You are in a strange land, and you must be kind enough to obey the will of its king.' I of course submitted, and he provisioned the John Wesley. He sent on board five and a half tons of yams, fifteen cwt. of pork, upwards of two thousand cocoa-nuts, and about six-hundred fowls. It certainly was a kingly provision. On our arrival at Feejee, he evinced the same kind of disposition, for on the day following our landing he sent me my dinner to the mission-house, and it was well cooked. And what do you think that dinner consisted of? Six large puddings, four capacious baskets of tallow, and two large baked hogs. Whatever others may be disposed to do, it is evident that King George has no disposition to stop the supplies.

"He is also a most decided and exemplary Christian. I had the privilege of being with him for nearly two months, and during that period I never heard a foolish word drop from his lips, nor did I see anything in his spirit or deportment inconsistent with the most entire devotedness as a disciple of the Lord Jesus Christ. He is a local preacher, and I heard him preach in Feejee a most interesting, powerful, and effective sermon.

"On his arrival in Sydney he attended the missionary meeting. It appears that some years ago he gave to Mr. Rabone, a missionary in the Friendly Islands, an idol god which he and his family had been accustomed to worship—that the idol god had been preserved by Mr. Rabone, who being at the mission in Sydney, showed this to the king, and requested him to take it with him to the meeting. King George did so, and on the platform he held the idol up and said, "This is the thing which I and my family were accustomed to worship." Then holding up first one hand and then the other, each of which was minus two joints of the little finger, he said, "My father cut off these fingers and offered them in sacrifice to this very thing." The thrill that went through the congregation on his making this statement was indeed most wonderful. But the king had been amply revenged upon his idol gods. On his embracing Christianity he had them all collected, and to the indescribable alarm of his people he hanged the whole fraternity of them in his kitchen, and left them dangling in evidence of their inability to save themselves or those who had put their trust in them.

"King George is a most enlightened and humane warrior. About two years ago the heathen part of the population, instigated by some of the emissaries of Rome, refused submission to his authority, and after the exercise of even a longer forbearance than that which England has shown to Russia, he was at last obliged to take up arms in defence of the laws and liberties of his country. But he went forth to war as a disciple of the Prince of Peace, not to destroy men's lives, but if possible to save them, and by a course of conduct unknown to military tactics, he succeeded in destroying his enemies without slaying any one of them, and in transforming the most inveterate foes into the most admiring and ardent friends. One of the rebel ringleaders came to me and with tears in his eyes said, 'O, sir, the king has slain all our hearts.'

'I visited the tree under which the king sat to receive his rebel subjects—they approached with fear and trembling, knowing that they had forfeited their lives to the law of their country—they expected to die. But as they came, King George magnanimously said, 'Live.' In a transport of joy and wonder, they began to thank the king for his clemency. But he said to them 'Thank Jehovah, whose *lotu* [religion] has enforced me thus to act. If it had not been for Jehovah's *lotu* every man among you would have perished.' They now desire to attend family worship with the king, and he had it performed in his camp, and for the first time did they bow the knee at the foot of the great Jehovah. King George returned from the conflict not with his garments rolled in blood, or with his head covered with the execrations of widows and orphans, but richly laden with the blessings of those that were ready to perish. His extraordinary conduct has made a powerful impression in that part of the world, and it seems to have utterly confounded both Paganism and Popery."

The Nunneries.

"The Papists in England are determined to throw every obstacle in the way of the parliamentary investigation into the manners, morals, and discipline of the nunneries. The loudest language, the loudest declarations, the most undisguised threats, and avowed determinations to commit perjury have marked every Romanist meeting, at which the subject has been broached. No words can express the virulence of feeling exhibited by the unfortunate creatures of the priesthood, naturally alarmed at the awful disclosures that will undoubtedly follow the committee's investigation. That nunneries, the prison house of a portion of our race, whom God intended to perpetuate his image upon this earth, should be tolerated by legal courtesy, is a matter of surprise to an enlightened utilitarian. Their suppression is demanded by humanity and to serve as a check upon religious fanaticism. The opposition of the Papists to the proposed investigation is certain evidence that the morality and decency of a convent will not stand a scrutinizing inquiry—this clamorous denunciation of the outrage, as they are pleased to style it, demonstrates the existence of some grossness unable to stand the test of pure religion. In Sardinia, the convents have been suddenly suppressed by a royal decree; taken unawares the Holy convent of female Capuchins presented a curious moral spectacle, three nuns were discovered not one year of age, and three others of mature age were found to be in a peculiarly interesting condition. The conclusion arrived at by the people of Sardinia coincides with the opinion, that we have no less than three female convents upon the Island of New York, each of which demand an inquisition by proper authorities. We are loth to take the initial step ourselves, therefore we await, anxiously, the report of the British commissioners, who will doubtless employ energy, determination and ingenuity in exposing the truth of the matter. Upon the termination of their labours we may apply the test to the establishments in our vicinity, for we firmly believe that our own are not free from the imputation of vice and debauchery."

A Sabbath at Patmos.

In a letter to a contempory, dated from Alexandria, June 1, Dr. Halley describes a Sabbath spent on the coast of Patmos on the 28th of May, by himself and Dr. Raffles:—'I inquired of the officer on deck, "when shall we see Patmos?" "As soon as we pass that headland," said he, pointing to the extremity of the Island of Nicaria. After breakfast, Patmos was clear and full in view on the larboard bow—a bleak and rugged island, with a precipitous coast, and several peaks rising to a considerable height. We had previously arranged with the captain to have morning service at half-past ten o'clock, at which time we were just opposite the north end of the island. Had we known the exact course we could not have fixed the time more appropriately. During the service, we were passing the ten miles of its rocky side. The town, strangely built around the monastery of St. John, which crowns the summit of a lofty hill, was distinctly in view. Not a ripple was on the sea, nor a sail on the water. We worshipped God, "on the Lord's-day," with nothing earthly but Patmos in sight. The ship's crew came in their Sunday clothes, with their Bibles in their hands, and sat attentively under the awning. Two Greek passenges joined in our devotions. Even the Turks, of whom about twenty were on board—pilgrims to Mecca—looked with apparent interest upon the island and upon our congregation. Dr. Raffles read the Morning Service of the Church of England, and his friends know how impressively he would read it. The captain led the responses. If ever I was "in the Spirit on the Lords day," it was on that memorable occasion. Although I had intended to speak from another passage, no text seemed so appropriate as Revelation i. 9: "I John, who am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and the testimony of Jesus Christ." After directing the attention of the audience to the exile of the apostle to the rocky island on my right hand, I preached the Gospel by explaining "the testimony of Jesus Christ," and exhorted the sailors, if ever they again passed the isle of Patmos, to associate with it 'the testimony' which was that day delivered unto them. Although, they were told, the town on the hill before them might perish, like the old popular cities which once flourished in the neighbouring continent of Asia, yet the rock would remain, it might be, a witness against them on a future day. But, even when it shall melt away with fervent heat, the Word of the Lord will endure for ever. The remainder of that Lord's-day, until Patmos faded like a shadow in the distance, was spent in thinking of that glorious revelation which Jesus then made to his servant John.'—*Christian News, Glasgow.*

American Bible Society.

At the regular meeting of the Board of Managers, held in New York, June 1st, letters were read from the following persons: From Rev. L. S. Jacoby, missionary at Bremen, stating that he meets with very encouraging openings for the circulation of the Scriptures in Honover and Lithuania; from Rev. G. F. Joy, in regard to an agent for Central America; from a Spanish gentleman, asking a grant of Bibles for Cuba; from Rev. J. Caldwell, of Saharanpur, speaking of the blessed effects of the Bible in the East, wherever it is circulated; from Rev. Mr. Schauffler, of Constantinople, in regard to the translation of the Scriptures into the Ashkenazee language, and stating that the Book of Psalms in German-Hebrew is completed; from Rev. Mr. Goodell, of the same place, relating the progress of the Armeno-Turkish Bible, and his mode of procedure in the revision, from Rev. Mr. Brown, secretary of the British and Foreign Bible Society, in relation to a pocket edition of the Armeno-Turkish Bible; from Rev. E. W. Style, in regard to the Chinese version, and another from Rev. Senaca Cummings, of Fuh-Chau, in regard to publishing portions of Scripture in Fuh-Chau colloquial; from Rev. Dr O'Meara, on the preparation of the New Testament in Ojibwa; and from Rev. Hyman A. Wilder, of South Africa, in regard to the Scriptures in Zulu, and asking further grants. Grants of Bibles and Testaments were made to the Methodist Sunday School Union, Missionary Society for Germany, and Tract Society; to the American Seaman's Friend Society, for St. Thomas and for Aspinwill; Portuguese Bibles and Testaments for Para. Appropriations were made to publish the Scriptures in South Africa and China; and a Bible, in raised letters, (8 vols.) were granted to a blind clergyman.—*Canada Christian Advocate.*

The Amazons of Africa.

BY A. A. FOOTE, U. S. N.

"In Dahomey, a considerable portion of the national troops consist of armed and disciplined females. They are known as being royal women, strictly and watchfully kept from any communication with men, and seem to have been trained through discipline and the force of cooperation, to the accomplishment of enterprises from which the tumultuous warriors of a native army would shrink. A late English author (Duncan) says, 'I have seen them, all well armed, and generally fine, strong, healthy women, and doubtless capable of enduring great fatigue. They seem to use the long Danish musket with as much ease as one of our grenadiers does his firelock, but not, of course, with the same quickness, as they are not trained to any particular exercise; but, on receiving the word, make an attack like a pack of hounds, with great swiftness. Of course, they would be useless against disciplined troops, if at all approaching to the same numbers. Still their appearance is more military than the generality of the men, and if undertaking a campaign, I should prefer the female to the male soldiers of this country.

"The same author thus describes a field review of these Amazons, which he witnessed: 'I was conducted to a large space of broken ground where fourteen days had been occupied in erecting three immense prickly piles of green bush. These three clumps of piles, of a sort of strong brier or thorn, armed with the most dangerous prickles, were placed in line, occupying about four hundred yards, having only a narrow passage between them, sufficient merely to distinguish each clump appointed to each regiment. These piles were about seventy feet wide and eight feet high. Upon examining them, I could not persuade myself that any human being, without boots or shoes, would, under any circumstances, attempt to pass over so dangerous a collection of the most efficiently armed plants I had ever seen.

"'The Amazons wear a blue-stripped cotton surtout, manufactured by the natives, and a pair of trousers falling just below the knee. The cartridge box is girded around the loins.

"'The drums and trumpets soon announced the approach of three or four thousand Amazons. The Apadomey soldiers (female) made their appearance at about two hundred yards from, or in front of, the first pile, where they halted with shouldered arms. In a few seconds the word for attack was given, and a rush was made towards the pile with a speed beyond conception, and in less than one minute the whole body had passed over this immense pile, and had taken the supposed town. Each of the other piles was passed with the same rapidity, at intervals, of twenty minutes. When a person is killed in battle, the skin is taken from the head, and kept as a trophy of valor. I counted seven hundred scalps pass in this manner. The captains of each corps (female) in passing, again presented themselves before his majesty, and received the king's approval of their conduct.'"

Dr. Newman's Profession of Faith.

The ex-leader of the Oxford Tractarians has just been installed Rector of the "Catholic University" of Ireland. The proceedings were attended with the usual pomps of Popery, under the presidency of Dr. Cullen as Papal Legate.—Dr. Newman made the following "Inaugural profession of Faith,"—"Ego, Henricus Newman, firma fide credo, et prefiteor omnia et singula quæ continentur in symbolo fidei, quo sancta Romana ecclesia utitur, viz., &c."—then proceeded to proclaim his firm faith in the great truth which the Catholic Church teaches, omitting no [illegible] faith and belief each Article of the Nicene Creed: also receiving as the truth and embracing as such all the Apostolic and Ecclesiastical traditions, observances, and institutions; receiving the sacred Scriptures according to the sense and interpretation thereof, always held and taught by the holy Catholic Church; proclaiming his faith in the seven Sacraments of the new law as instituted by our Lord Jesus Christ and his belief in all things appertaining to their administration; declaring his firm faith in the doctrines of the Church, of the real presence of the body and blood, soul and divinity of Jesus Christ—in the Sacrament of the Eucharist offered up in the holy mass—an offering true, proper, and propitiatory for the living and the dead; also declaring his faith in the communion of saints—that the saints reigning with Christ are to be venerated, and their intercession invoked, and that due honor be paid to their relics; also that the images of Christ, and of the mother of God, and of the saints are to be preserved and honored, &c.

Another Winking Madonna.

A Malta paper gives some extraordinary details of the new miracle vouchsafed in support of Rome. The scene is the Church of the Minor Conventualists at Civita Vecchia; and an ecclesiastical who writes the account of what he calls the "fact." According to this personage's disposition, we are told that on the 25th of April, 1854, at about four in the afternoon, several children assembled by the priest, five of them making their first communion, after the holy confession repaired to the chapel of St. Antonio di Padova, to return thanks. On the right side of the statute of the saint was suspended a painting on canvas, three palms in height, representing the Virgin with the eyes uplifted to heaven and the hands joined in prayer. While the eyes of two of the children were fixed upon the figure they exclaimed; "The Madonna is looking at us and moving her eyes." The other three ran up, and, wonderful to state, believed the *same*; but it is not said that they saw the *same*. So lively, we are told, were their "internal commotions," that one of them prostrated himself on the ground, two ran crying and trembling to inform the priest—the others their parents. A woman who was praying in the chapel hastened to the spot, and she saw the prodigy. Immediately the chapel was filled with people; the picture was removed from the wall and placed on the alter; candles were lighted, prayers were vociferated, and the Virgin repeated the prodigy and moved her eyes; although, it is savingly said, "not all present had the consolation to observe the movement." The figure, it appears, has continued to move her eyes, sometimes towards one, sometimes towards another, and sometimes towards many together, and still continues to do so up to the present day (18th of May). The most frequent movement of the eyes (says the ecclesiastic) is to look up and look down; but very often she moves them horizontally or directs them towards the bystanders. The Cardinal Bishop Lambruschini (now dead) ordered that a canonical process should be commenced; and in consequence, on the 26th of April, the ecclesiastical authorities assembled some persons skilled in painting and in the anatomy of the eye, and in the presence of many respectable persons of the city, proceeded to a formal inspection of the holy picture. The prodigy is certified by an immense number of persons of every class and of every age; but it is not said that one of these persons witnessed the prodigy. The most reverend chapter of the cathedral, with the suffragan bishop at its head, went in procession to *worship* the holy picture, and was followed by the chapter of the neighbouring Tolfa; the pious secular confraternities and the religious bodies of the reverend Dominicans, Capuchin, and Doctrinary fathers of Civita Vecchia; and an immense concourse of devotees crowd during the day and even late at night to the holy place to implore for grace. "In this manner (adds the reporter) the mother of our Lord exercises her mercy, and shows herself visibly propitious by means of this holy picture to the people of God." We have done little more than condense the account in the Malta papers and we conclude it with the wondering query as to what the mother of sin will venture on next?—*Church and State Gazette.*

Female Union School.

A meeting for organizing the Female Union School, at the corner of Albro and Falkland Sts., North End, was held at the school house according to notice, Wednesday morning, July 5th, 1854, Mr. Samuel Parker in the chair; Mr. Thos. Johnston, secretary.

The meeting was opened with singing, and a few remarks by the Rev. Richard Preston; prayer by Rev. Joseph Thompson.

The object of the meeting was then stated by the Chairman; touching also upon the advancement of the enterprise, the success in obtaining a school-house, the receipts and disbursement, and the disappointment in not procuring a teacher, which necessarily delays the organization of the school fully.

Subsequently, the Revd's. Joseph P. Thompson, Rich'd Preston, Samuel M. Giles, Rob't R. Morris, together with some of the Committee, addressed the meeting on the importance of education, and the present limited advantages; by complying with demands made, which were considered unreasonable; as it deprived the children of those branches of education which were highly essential, and upon which the elevation of us as a people depend.

The meeting manifested by an expression of sentiment the disapprobation to such restriction,—and determined to have no teacher in the school who is not competent to teach; or would refuse to teach all the branches of a common school education—such as Arithmetic, Geography, Grammar, &c., or any higher branches if required.

The names of the pupils were then recorded, numbering fifty; after which the following resolutions were passed:

Resolved, That the proceedings of this meeting be published in some of the public journals.

Resolved, That a vote of thanks be tendered to the Ladies for the interest manifested in favor of our enterprise, by their presence.

Resolved, That a vote of thanks be tendered to the Rev. Gentlemen, for their attendance in behalf of the enterprise.

Resolved, That a vote of thanks be tendered to the public, for the interest and regard manifested by the expression of their liberality, assisting the Trustees of the Union School in their laudable undertakings.

Resolved, That a vote of thanks be tendered to the Trustees of the Union School for their ardent labors in the organization of the school, and the interest manifested by them for the moral aggrandisement of our children; and we hope that prosperity may attend their efforts as a blessing and reward for their labors.

The meeting was then closed with singing, and benediction by the Rev. Joseph P. Thompson.

SAMUEL PARKER, Chairman.
THOS. JOHNSTON, Secretary.

General Intelligence.

AUSTRIA AND PRUSSIA.—The position of Austria is becoming more clearly defined. She has two ships cruising on the coast, and her ships in the Piræus assisted the English to land. A convention has been concluded at Constantinople between Austria and the Porte relative to the Danubian Principalities. Its principal conditions are said to be, that if Russia voluntarily retires, the Austrian troops will enter the Principalties, and form a defence between Russia and Turkey. If Russia refuses to retire, Austria will take such measures as may appear necessary to insure her doing so. At a Cabinet council held on Tuesday in Vienna, it was resolved, that if an evasive answer came from Russia, an ultimatum, to be accepted or rejected in eight days should be sent.

In allusion to the new treaty between Austria and the Porte, the Times says:—Although the forms of diplomatic intercourse are not yet suspended. The Austrian forces have already advanced to the extreme north-eastern frontier of Gallacia, and the head-quarters of this division have been transported to Mikulinez, a place within twelve miles of Tarnopol, and about twenty miles from the Russian boundary. The passes of the Carpathians, through which lie the only roads from Transylvania to Moldavia, are already watched and occupied on each side by detachments of the respective armies. The two Imperial armies are now so near to each other, and are said to be animated with such intense hostility, that the slightest contact may give rise to an explosion. It is probable, however, that on this part of