

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 spin souls to Christ."

Rutherford could assure his flock that they were the objects of his tears, cares, fears, and labours; that he laboured among them early and late. "And my witness," said he, "is above, that your hearts will be won to heaven, and that the salvation of you all is salvation to me." Fleming, in his "Fulfillment of Scripture," mentions one John Welch, "often in the coldest winter nights rising for prayer, found weeping on the ground, and weeping 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.'"

Provincial Wesleyan THURSDAY, JULY 13, 1854.

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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. Donney offered tracts, on an excursion to a village five miles East of Canton, refused them. Some of the numbers who received them were from distant villages. March 19, Mr. Yronson's Sabbath service was attended by 500 persons, though only 70 can be seated at the same time. A few listened very earnestly.

else than the reading of the Scriptures and prayer. "He is a miracle of grace." The little church in Ithoba 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, retreating and giving assent to it. Ten students of the Ithoba seminary are spending their vacation as co-pupils, 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 Ithoba, 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 which 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 Punalohu for the children of the missionaries. "Such a meeting," says the principal, February 26, "as we had last evening, I have never witnessed before. At most all our leaders 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 every 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 boy) 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 services 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 Waioi on Kauai, says its pastor, Mr. Johnson, "has not prospered quite so well this year as it did the previous." Yet forty persons have been added to it, and twenty-five remained (April 6) pronounced 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, \$211 22 for the support of the pastor and his assistant, and \$65 by the Waioi Missionary Society.

MARQUESAS ISLANDS.—Letters received at Honolulu from the missionaries on Fatihava, dated the first of February, report them as quietly pursuing their work. They meet with some discouragements, the inhabitants of the valleys are often at wars; very little government exists at present; after mass on the Sabbath, spend the day in teaching the people amusements; they have not found Matutui all they hoped; but they seem in good spirits, and do not imagine 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 & 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.

Rome.

The following letter dated Rome, April 27th, from a much esteemed presbyter of the Church of England, to a layman of the same name, 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 many interesting places and objects which have made Rome famous through the ages. 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 empire can look upon these wrecks of their departed greatness without emotions of the most sacred 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; all as fully 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, with 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 perform him with incense; and I felt afraid, at merely looking on, lest I should be accused of sharing in this awful man-worship. The magnificent architecture, the costly dresses, the music, the multitude of people, the powerful effect of all this upon the senses, did not for an instant blind my reason, nor stultify 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 from the paganism, and 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. Better follows, wherever we go, by 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, I should like to see a portion of our race, whom God intended to perpetuate his image upon this earth, should be treated by legal courtesy, in a spirit 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 unalterable to the test of pure religion. In Saragossa, 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 Saragossa coincides with the opinion that we have no less than three female convents upon the island of New York, each of which demand an inquiry 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 delinquency."

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, Stoddard, King's County, New Brunswick, on Friday, July 14th, at 10 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 desirable persons are invited to remain 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. 5th. Further information required can be obtained on application to any of the Wesleyan Ministers in the Province. A. STEWART, Secy. M. Stream, C. K., 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 to Tonga was thrilling. Everywhere 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, that he would be able to provide for himself. He said that he would be obliged to me if I would do him the honor 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 went on board five and a half tons of yams, fifteen cent of pork, upwards of two thousand coconuts, and about six hundred fowls. It certainly was a kindly provision. On our arrival at Feejee, he evinced the same kind 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 basins of tallow, and two large tinned loaves. Whatever others may be disposed to say, I think that King George has no disposition to stop the supplies."

On his arrival in Sydney he attended the missionary meeting. It appears that some years ago he gave to the neighbouring continent of 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. Kalone, 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 as a 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 deeply wronged by 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 love [religion] has enforced me thus to act. If it had not been for Jehovah's love 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 excretions 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 laudable language, the loudest declamations, the most undisciplined 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 disclosure that a portion of our race, whom God intended to perpetuate his image upon this earth, should be treated by legal courtesy, in a spirit 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 unalterable to the test of pure religion. In Saragossa, 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 Saragossa coincides with the opinion that we have no less than three female convents upon the island of New York, each of which demand an inquiry 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 delinquency."

A Sabbath at Patmos.

In a letter to a contemporary, 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 rocky point of the island of Nicaria. After breakfast, Patmos was clear and full in view on the larboard bow—a bleak and rugged island, with 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 summit of a hill, 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 passengers 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 knew how impressively he would read it. The captain led the responses. If ever I was 'in the Spirit on the Lord's-day,' it was on that memorable occasion. Although I had intended to speak from another passage, it just seemed so appropriate as Revelation 1: 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 were founded 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 thanksgiving for that glorious revelation which Jesus then made to his servant John.—Christian News, Glasgow.

Another Winking Madonna.

A Malta paper gives some extraordinary details of the new miracle witnessed 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, the congregation assembled by the priest, five of them making their first communion, after the holy confession required to the chapel of St. Antonio di Padova, to return thanks. On the right side of the statue of the saint was suspended a painting on canvass, 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, they saw the same. So lively, we are told, were their "internal communications," 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 altar; candles were lighted, prayers were vociferated, and the Virgin re-created the prodigy and moved her eyes; although, it is strangely said, "not all present had the consolation to observe the 'movement.'" The figure, it appears, had 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 (16th May). The most frequent movement of the eyes (says the ecclesiastical) 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, and placed before them the question, 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 every age; but it is not said that one of those 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 Tola;

the pious secular confraternities, and the religious bodies of the reformed Dominicans, Capuchin, and Doctrinarian orders of Civita Vecchia; and an immense concourse of the people crowded during the day and night to witness the holy picture to the prodigy. In this manner, adds the reporter, the mother of our Lord was made holy, and shows herself visibly to the people by means of this holy picture; and the prodigy of the eye, which has been witnessed, we conclude it will be the wonder of ages as to what the mother of our Lord will continue to do.—Church and State, London.

Female Union School.

A meeting for organizing the Female Union School, at the corner of Allen and Falkland St., North End, was held at a school house according to notice, Wednesday morning, July 6th, 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; founding also upon the advancement of the enterprise, the success in obtaining a school house, the propriety of procuring a teacher, which necessarily delays the organization of the school itself. Subsequently, the Revs. Joseph P. Thompson, Richard Preston, Samuel M. Parker, and R. M. Morris, together with some of the Committee, addressed the meeting on the importance of education, and the present limited advantages; by complying with the limits made, which were considered unreasonable; as it deprived the children of these branches of education, which were highly desirable, and upon which the cultivation 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 Trustees of the Union School for their ardent labors in the organization of the school, and the interest manifested by them for the most anxious cultivation 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.

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 by the usual pomp of Popery, under the presidency of Dr. Cullen as Papal Legate.—Dr. Newman made the following "Inaugural Profession of Faith":—"Ego, Henricus Newman, fides credo, et professor sum, et singula quae continentur in symbolo fidei, quo sancta Romana ecclesia utitur, fidei, &c."—then proceeded to proclaim his firm faith in the great truth which the Catholic Church teaches, and in the faith and belief each Article of the Nicene Creed; also receiving as the truth and embracing as such all the Apostolic and ecclesiastical traditions before his majesty, and receiving the king's approval of their conduct."

General Intelligence.

AUSTRIA AND PRUSSIA.—The position of Austria is becoming more clearly defined. She has two ships crossing on the coast, and her fleet, the "Venus" assisted by the "Aurora," and a Convention has been concluded at Constantine 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 Gallizia, and the land-quotas of the division have been transported to Moldavia, a place within twelve miles of Tarabopol, 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 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 the frontier the Russians will talk liberally, and the Austrians will not assume the offensive at all against Austria, a movement will take place further to the north. The King of Prussia has been reviewing his troops at Konigsberg. He left on the 16th for Greibannien, and other places eastward. His Majesty has been received in all parts with great enthusiasm. Nothing has been positively decided yet as to the mobilisation of part of the Prussian army. The Princes of Prussia have resumed all his military functions.

Russian Despatch in Moldavia.

A letter from Jassy, of the 11th inst., states that the general commanding in Moldavia, who had declared that all the horses of the province were to be laid under requisition for the service of the Russian army. Every landowner was under an obligation of stating, in three days, the number of horses which he possessed, and to place them at the orders of the military authority. He was also to make known the quantity of horse cart belonging to his farm, or to himself, and to hold them at the disposal of the Russian commissariat. These supplies are to be paid for by means of the paper money recently created for the service of the Danubian provinces. Every Moldavian inhabitant not submitting to these requisitions is to be considered by a military court to a year's imprisonment, and to confiscation of his property for the benefit of the Russian army. Such are the rigorous measures which precede the arrival of Prince Paskievitch in Moldavia.

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AUSTRIA AND PRUSSIA.—The position of Austria is becoming more clearly defined. She has two ships crossing on the coast, and her fleet, the "Venus" assisted by the "Aurora," and a Convention has been concluded at Constantine 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 Gallizia, and the land-quotas of the division have been transported to Moldavia, a place within twelve miles of Tarabopol, 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 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 the frontier the Russians will talk liberally, and the Austrians will not assume the offensive at all against Austria, a movement will take place further to the north. The King of Prussia has been reviewing his troops at Konigsberg. He left on the 16th for Greibannien, and other places eastward. His Majesty has been received in all parts with great enthusiasm. Nothing has been positively decided yet as to the mobilisation of part of the Prussian army. The Princes of Prussia have resumed all his military functions.

Russian Despatch in Moldavia.

A letter from Jassy, of the 11th inst., states that the general commanding in Moldavia, who had declared that all the horses of the province were to be laid under requisition for the service of the Russian army. Every landowner was under an obligation of stating, in three days, the number of horses which he possessed, and to place them at the orders of the military authority. He was also to make known the quantity of horse cart belonging to his farm, or to himself, and to hold them at the disposal of the Russian commissariat. These supplies are to be paid for by means of the paper money recently created for the service of the Danubian provinces. Every Moldavian inhabitant not submitting to these requisitions is to be considered by a military court to a year's imprisonment, and to confiscation of his property for the benefit of the Russian army. Such are the rigorous measures which precede the arrival of Prince Paskievitch in Moldavia.

Paddle your own Canoe.

By Mrs. Sarah T. Bolton.
Voyager upon life's sea,
To yourself be true,

And where'er you may be,
Fidelity your canoe,
Never, though the winds may rave,

Father nor look back;
But upon the daring wave,
Leave a shining track,

Nobly dare the wildest storm,
Steer the hardest gale,
Brave the heaviest swell of arm,

You will never fail;
When the world is dull and dark,
Keep an aim in view,

And toward the beacon mark
Paddle your own canoe.
Every wave that bears you on,

To that silent shore;
From its sunny source has gone
To return no more;

Then let not your hour's delay
Cheer you of your day;
But while it is called today,

Paddle your own canoe.
If you have denied your wealth,

Loyal state and power,
Honest face and hardy health,

Are a better dower;
But if these will not suffice,
To gain a golden prize,

And win the glittering prize,
Tackle your own canoe.
Would you wear the wreath of fame,

From the hand of heaven,
Would you win the deathless name,

With the good and great;
Would you bless your fellow men,—

Heart and soul imbue
With the holy task; and then
Paddle your own canoe.

Nothing great is lightly won,
Nothing, woe is not;
Every good deed nobly done,

Will reap the cost;
Leave to Heaven in humble trust,

All you will to do;
But if you succeed, you must
Paddle your own canoe.

Miscellaneous.
History of Steam.
About 280 years B. C., Hero, of Alexandria,

The Mocking Bird.

Several quarters of our city are now vocal with the music of these fine songsters.

Many of them continue to pour forth a torrent of melody day and night, almost without intermission.

The powers of imitation of these birds have not certainly been overrated.

When in the humour, they will imitate all sorts of sounds, even the crowing of a cock.

But it is as composers, not as imitators, that the mocking bird most commands our admiration.

There appears to be no end to their powers of combination.

There is a variety and strange contrast in their song that would be sought for in vain in any of the sounds presented for their imitation.

Sometimes they will begin low down on the scale, working up the gamut, stopping here and there to trill or to sing ascending and descending notes.

At one moment they will touch a note, repeat it several times with a greater or less degree of emphasis, and then they will flit sharp the same note after the same manner.

It would require the pen of a good music composer to trace out in a faithful description all the phases of their song.

We have often followed out forty or fifty different arrangements. Within this limit, (that of our memory) we could not find two that were exactly the same.

We are persuaded that there is scarcely any limit to their combinations.

Their doubts, surpasses in the gushing gurgles of his note—the thrush, the nightingale, and perhaps other birds, in liquid melody.

But in the variety and combination of notes, in compass and flexibility, and in marvellous facility of execution, the mocking bird bears away the palm.

Nature furnishes in the feathered tribe voices of all description that "wable their wood-notes will," and by way of an excusable simile, they may be resembled in their peculiar characters to those of certain "prima donnas."

The mocking bird, like the matchless Catalina, unites all styles within a compass that comprehends every note from the purest clearness down to the deepest croak.

The bird is aptly named, and its voice is wisely adjusted to its task.

With sweetness alone, it would be unable to render its great variety of intonations.—Savannah Republican.

Disinfection.
Disinfection is important these days;—therefore are the following directions useful:

The Mocking Bird.

is at last asked, and our astonished countryman has the satisfaction of learning that "American Clergymen are no longer tolerated in Hungary!"

SABRATH OBSERVANCE IN FRANCE.—At first sight, such a title as this may appear to involve a paradox.

The other day we met in the pages of a London contemporary with a paragraph, copied apparently from Galignani's Messenger.

Those who have seen the Continent in France especially—readers that is, in France especially—have been much shocked at the systematic desecration of the Sabbath.

All the shops and all the places of amusement, are open on Sunday, which is a day of merrymaking and indulgence and not of prayer.

Now, a movement has commenced in France, which bids fair to progress.

The paragraph we refer to reports a meeting to have taken place in that city, presided over by a banker, and attended by the chief tradesmen of the chief business streets.

It appears that considerable numbers of these tradesmen already close their shops on Sunday, and that more adheerents daily come in.

The originator of the movement is Mr. Cochran, an English gentleman, already known in the Metropolis through his efforts in the cause of philanthropy.

We do not pretend to hope that this Sabbath observance is yet a religious movement, but it is certainly a step in the right direction.

TURKISH COAL MINES.—Between the Bosphorus and Heraclea are boundless fields of coal, which crops out on the side of the hills so that no mining would be required to get the coal; and beside this great facility in its production, the hills are of such an easy slope that a tram-road would convey the coal to the coast with the greatest ease.

No nation but the Turks would delay to make use of such a source of enormous wealth as this coal would naturally supply, when it can be had with such remarkable ease so near to the great maritime city of Constantinople.

It seems to be a peculiarly humane nature that those who are too stupid to undertake any useful work are frequently jealous of the interference of others who are more able and willing than themselves, as the old labile of the dog in the manger exemplifies.

I understand that more than one English company have been desirous of purchasing the Turkish Government; but they are jealous of a foreigner's undertaking that which they are incapable of carrying out themselves.

So English steamers bring English coals to the coast, and I don't know what by the time it arrives within a few miles of a spot which is well furnished with the most useful, if not the most ornamental, of minerals as Newcastle-upon-Tyne itself.

[Since this was written, the coal-field of Argle has been opened up, and the coal is now being shipped to the coast, and the coals are sent to Constantinople.—Corson's Year at Azroom.]

MORE INFERNAL MACHINES.—The report of the proceedings of the French Academy of Science contains an account of a new and destructive weapon which has been invented in France.

It consists of a long hollow tube, the end of which is furnished with a small quantity of explosive matter, and is attached to a small carriage, which is propelled by a small engine.

The inventor of this machine is a Frenchman, and he claims to have discovered it in the year 1840.

Automaton Paper Feeding Machine.

Dr. Little, of this city, obtained this week one of the two patents applied for by him for feeding paper to printing presses by self-acting mechanism.

The Doctor has devoted several years endeavouring to bring to perfection this great invention.

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TOILET PREPARATIONS.

ISAAC BABBITT'S SUPERIOR TOILET SOAPS.

CYBERIAN SOAP FOR THE FACE, PARANASAL SOAP, ISOLATED SOAP, PARANASAL SOAP FOR MEDICAL USES, AND SHAVING SOAP.

These soaps are prepared from the finest materials, and are of a superior quality.

They are of a superior quality, and are of a superior quality.

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THE RENOWNED REMEDY.

HOLLOWAY'S OINTMENT.

A MOST ASTONISHING CURE OF SCROFULOUS ULCERS—A CASE, REFERRED BY THE MAYOR OF LONDON.

Copy of a Letter from J. Noble, Esq., Mayor of London, London, 1853.

To the Hon. Mr. Secretary of State, London, 1853.

Dear Sir, I have the honor to acknowledge the receipt of your letter of the 10th inst.

in relation to the case of the scrofulous ulcer, and in reply to inform you that the same has been cured.

The following are a few from the many testimonials received.

Received, John Pierpont says of the Shaving Soap, which he has used for several years.

Received, Dr. A. A. Hayes, State of New York, says of the Cyberian Soap, which he has used for several years.

Received, Dr. J. C. Foster, says of the Cyberian Soap, which he has used for several years.

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