

pel light, where the converts to christianity are not counted by units and tens, but by thousands and tens of thousands—sabbath schools starting up in every direction for the religious training of the young,—men of giant minds adapting themselves to the capacity of little children—explaining to them the value of a Saviour's blood and teaching the infant mind to form itself in prayer, as if they felt the forbodings of the coming storm, and were getting ready for that dreadful day, "For which all other days were made;" and what are we doing? Brethren it is time that we as a people awake. It is not enough that there are a few awake. I am glad to believe that many of our brethren are putting forth a helping hand to some or all of the before named institutions, but that is not enough. We have among us men of God who feel "the burden of the word of the Lord," and there are destitute places that need their help. Will friends and brethren respond to the request of Conference, and furnish the committee with sufficient means to God to perishing sinners with your message of mercy, and your temporal wants shall be supplied. There is also a need of more preachers and more praying for them. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

If there are any who feel called upon to go into the vineyard—don't hide yourselves nor run away from the Lord—nor neglect to do a little because you can't do much. Time is short—O make the best use of it. Souls are precious—O do your best to win them to Jesus; a sinner saved is better than an earthly kingdom gained.

Eternity is long—O get ready to enjoy it in Heaven; for it will never end.

A MEMBER OF CONFERENCE.

CANADA CORRESPONDENCE.

HOUGHTON, C. W., APRIL 15th, 1854.

DEAR BROTHER McLEOD.—As your paper is called the *Religious Intelligencer*, the name gives me reason to suppose that any intelligence relative to the prosperity of Zion will find a welcome place in its columns. As I am now residing in Houghton, C. W., and in connection with a Baptist church here, I purpose to give you a brief account of it. As far as I can learn this Church was organized in 1845, having no special Church Articles, but taking the written word of God for their rule of Faith and practice. Their members did not increase very fast, yet the little band continued steadfast and struggled on in the cause of their Redeemer, keeping up their meetings in school houses and private dwellings; and though few and poor, instead of slackening their hands, they determined to try and erect a House especially for the worship of Jehovah. They were four years in accomplishing this object, but their zeal in the cause did not abate, and on the 11th of November 1853, with great joy and thankfulness to Him who had sustained them thus far, they opened their new Meeting House with prayer for the first time. This was on Friday and it was concluded that the following Sunday, November 13th, the house should be solemnly dedicated to Almighty God. Accordingly our beloved brother Elder Mark W. Hopkins preached a very appropriate discourse from Genesis 28th, and 17th, verse—"And he was afraid and said: How dreadful is this place! this is none other but the House of God, and this is the gate of Heaven." And truly it has been the means of many finding life who were dead in trespasses and sins. By the blessing of God they have been made alive, in and through him who loved them and gave himself for them. Old and young flocked to the standard of King Immanuel—one mother in Israel in her eightieth year could not rest satisfied until she had obeyed the commands of her Lord, and was upon profession of her faith buried with him in baptism. Also two young women from Ireland, brought up in the Romish Religion threw off the yoke and were baptized praising God. Male and female of all ages pressed on for the mark of their high calling in Christ Jesus, and the universal cry seemed to be—"What shall I do to be saved?" Truly God is good and we have had joyous seasons in Houghton during the winter; and a few miles from us the work is still going on. The Church that before the dedication of the meeting house did not number over fifty-three, has increased at the time of my writing to ONE HUNDRED AND SEVENTY!

The Gospel hardened sinners learn, That they are saved by grace; Back sliding penitents return, To seek their Father's face.

All-alm seem anxious for true gold, That pure and heavenly treasure—Exclaim—the half was never told, His love is without measure.

As I would not wish to take up too much room in your excellent periodical, I remain yours in the Gospel fellowship,

JOSEPH J. LETSON.

DISTRICT MISSION.

CARLETON, ST. JOHN, MAY 3rd, 1854.

DEAR BROTHER,—I have just returned from my visit to Campbell, and on the whole I think it was rather a profitable season, although I did not see all that good done I expected when I first went there. Some causes have contributed to this result, one of which is, the leaving of the parties engaged in the fishing business. I trust, however, my labour was not in vain in the Lord. An impression was made which I humbly trust will not soon be forgotten, and indeed I have cause for gratitude to God that two or three have professed to pass from death unto life during my visit to the Island. Sabbath, April 23d, I had the privilege of baptizing two happy converts in the name of the Holy Trinity. I also visited Deer Island, and preached a funeral sermon of a young lady, the daughter of Brother William Cummings, who passed away in the morning of her days to joys on high, leaving a numerous circle of relatives to mourn her loss. On Deer Island I found a people scattered and peeled, standing unconnected with any denomination of christians, and consequently much exposed. They need help and it is my opinion it should be granted to them.—Wednesday, April 26th, I attended the funeral of Mrs. Sarah Ann, the beloved wife of Mr. William Tinker, of Campbell; it was a season of deep solemnity not soon to be forgotten. I felt to sympathize with her dear husband and mourning relatives, and hope this dispensation of Divine Providence may be sanctified to their good. I hope, the Lord willing, to be able to make the people in that section another visit soon.

Yours, as ever,

A. TAYLOR, District Missionary.

BRANCH BIBLE SOCIETY.

STUDHOLM, K. C., May 2nd, 1854.

Mr. McLeod.—Sir: Believing that you take a deep interest in the circulation of the sacred Scriptures, I take the liberty of sending you an account of the formation of a Branch Society for that purpose recently established in the parish of Studholm, K. C. Pursuant to notice previously given by the Rev. John Prince, Wesleyan Minister, a public meeting was convened at the Wesleyan Chapel, Smith Creek, on the 20th of March last. The meeting being duly organized several addresses were delivered and the following per-

sons were chosen officers for the ensuing year. Our old and esteemed friend Samuel A. B. Gosline unanimously elected President, Hon. John H. Ryan and William Coats, Esq., Vice Presidents; Peter Z. Parlee, Treasurer. A managing committee was also chosen and several young ladies kindly consented to be collectors. There is up to the present time over £20 subscribed, and a portion of it paid in.

Yours, &c.,
JAMES W. NOWLAN, Secretary.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance—is so low that scarcely a family in our country need be without it. We will supply, (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "True Baptist Book Concern," be addressed to the Editor, Elder E. McLeod, St. John, N. B.

B. J. UNDERHILL, Pub. and Business
D. W. CLARK, Committee.
Jan. 2, 1854. WM. PETERS.

Religious Intelligencer.

SAINT JOHN, N. B. MAY, 5, 1854.

SABBATH SCHOOLS.

The season of the year has now arrived in which it is usual for churches and neighbourhoods to re-organize their Sabbath schools which have been suspended during the winter; and also for the organization of new schools in places where they have not hitherto existed. We wish to call the especial attention of our readers in the country to the importance of their engaging in the work of Sabbath school instruction. The truth cannot be disguised that a deplorable apathy exist in the minds of many professors of religion in relation to this important branch of religious instruction. And it is a notorious fact, that wherever an indifference to the claims of the Sabbath school is found; there also moral instruction and the early formation of religious character is grossly neglected. And it is also true, that in this day of *vide notions*, some ideas are entertained by parents in relation to the religious training of their children, which are very far from judicious. Not long since we were travelling in a stage with a number of fellow-passengers, among whom was a gentleman, who in the course of a conversation held remarked, that he never had dictated his children in relation to their attendance at public worship; that he had left them perfectly free to exercise their choice and that on arriving at mature years, they might adopt any religious system they chose. On enquiring we ascertained that he was quite disinterested in the subject of religion himself, and hence he left it optional with his children, whether to attend any place of worship or not. Is it any wonder that such families grow up ignorant of God and the Bible, and hence ignorant of the proper principles of every moral and social relation which cement society, and renders us a blessing to each other?—Is it any wonder that such children increase the number of infidels and skeptics who make a mock at religion, and say in their hearts—"there is no God?" We think—most certainly no wonder. Man has a moral nature, and dreadful as were the consequences of the fall, that moral nature was not destroyed—it remains—wrecked and bruised we admit—but not obliterated. The grandeur of the divine image in which he once stood is still exhibited—eclipsed though it be, its moral excellence still shines forth. And what the next generation will be, depends on the moral culture which it receives from this.

It is too notorious to be denied, that in many places through our country, an utter disregard is paid to the proper training of children. It is quite possible—yes, quite probable—and we think quite certain, that there are parents—fathers and mothers—who are members of christian churches—who seldom, if ever, seriously converse with their children on the subject of religion—who provide for their physical wants—but who neglect the one thing needful. We would not say that such children do not sometimes become religious in after years, but we are quite certain such cases are rare, and where they do exist, it is but seldom that they are of any use in the church. Reared without any intellectual knowledge of divine truth—with confirmed habits at variance with the word of God—they seldom can be made vessels of any honor in God's house.

We are satisfied that early religious training cannot be too highly estimated; and we are certain that the noblest lives of many sons and daughters may be traced to early parental neglect. How many of those little cherubs which have been nursed with such care—only to be a blot on humanity afterwards—might have been saved, had the parent taught them the wickedness of Sabbath breaking—how many might have been saved from shame and ruin, had they been early trained in an efficient Sabbath school. Of course Sabbath schools can never supply the neglect of parental culture, they are only coadjutors—not substitutes for home instruction. When parents teach the sin of profanity; and the Sabbath school teacher repeats "thou shalt not take the name of the Lord thy God in vain." When the parents enjoin the child to seek the Lord early, and the teacher exhorts, "Remember thy Creature now in the days of thy youth," then you may expect the children to become men and women of sobriety and religion.

We urge upon churches and communities to organize Sabbath schools at once. Consult together, and agree to begin, and on the Sabbath morning take your children—all that are under your parental care—and go to the place appointed for school. Form them into classes—appoint your teachers—your superintendent—make it your business to pray for them—and whether you are a teacher or not, always accompany your children to school. Are you blessed with a ministry?—never let your children be absent from the place of worship. If you are without a ministry, at the close of your Sabbath school engage in social worship. Let some one among you read God's word, and pray, and all of you

as far as practicable in some way wait on God—make it your business to do so, as much as you do to attend your daily employment—it will increase in interest as you go forward—it will furnish you with matter, to converse with your children on, and afford an additional opportunity to you to impart moral culture.

"HATH SET TO HIS SEAL THAT GOD IS TRUE."

It is said in the Gospel of John, the third chapter and thirty-third verse, "He that receiveth his testimony hath set to his seal that God is true." The meaning of this passage is that God has sent his son—the Christ, and that the person who receives the testimony of Christ in the most solemn manner affirms God to be true. Men and governments set their seals to the documents by which they are willing to be held, and thereby obligate themselves to fulfill, what such papers contain and stipulate. To set ones seal to a given sentiment is to vouch for its truth. "Hath set to his seal," or more strictly, "Hath sealed that God is true" it is said, is the act of every one that receiveth the testimony of Christ. To receive his testimony is to become a genuine christian.

How is it that every genuine christian sets his seal to the sentiment—God is true. "Whom God hath sent speaketh the words of God." He that receiveth the words of Christ receiveth God's words. By acting upon them as realities, as the genuine christian must, he says by his whole life, that God is to be trusted; God is to be depended upon. He joins in the testimony of Scripture, "Let God be true, but every man a liar, as it is written that thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

Through long centuries God by the testimony of patriarchs and prophets, by many wonders and signs, by the coming of John the Baptist had raised the expectation that he would send one to teach the truth, with the testimony on his part "this is my beloved son, hear ye him." Now to treat these words of Christ as true, is to become a genuine christian. He that so does, stakes his interests in this world and the world to come, upon the sentiment God is true. He expects to be raised from the dead, to come to judgment to enter through the mercy of Christ into bliss everlasting.

He is willing that all friends and enemies shall hold him responsible for all the consequences in this, and the world to come, that may arise from the sentiment, God is true. If he himself lives unworthy of this truth he is most thankful to be reminded of the same. He knows the Devil will hold him responsible for that sentiment, for he makes war upon "those who keep the commandments of God and have the testimony of Christ."

The life which any man lives in keeping the words of Christ is the only one that is consonant with the solemn truth that God is, and is true. But such a life is wholly consonant with that truth. Verily, I say unto you, he that heareth my word and believeth him that sent me, hath everlasting life and shall not come unto condemnation but is passed from death unto life.

Those who are not genuine christians set to their seal that God is a liar. "He that believeth not on the son hath made God a liar, because he believeth not the record that God gave of his son, and this is the record that God hath given to us eternal life, and this life is in his son." He that expects to find eternal life without becoming a christian expects God to prove false to this his own record.

There is no excuse to be made that there is not evidence enough, for Christ himself says, that if one will not believe Moses and the prophets, neither would he believe though one should rise from the dead. By this he plainly implies that the evidence even at his time was sufficient for all candid minds. It is only because their deeds are evil, that they refuse to come to the light.

Those who are not christians say by their lives, there is no need of repentance, no need of faith, no need of preparation to die, no need of an intercession, no need of an advocate with the Father. They have set to their seal that God is a liar and set upon that presumption, and give their influence to others to act upon it. They too must meet the responsibility of infusing into communities such pernicious leaven.

The true christian in all his life—seals every thing with which he has to do with—God is true. He arranges all his business with reference to that truth. The man who is not a christian seals every thing which he touches with—God is a liar, this is the stamp he impresses upon every thing. From this point of view to become a christian is simply to desist from treating God as a liar and treat him as true. Does this seem a small thing to you impatient reader! Try it and you shall exclaim—"old things have passed away, behold all things have become new." D. M. G.

REVIVAL INTELLIGENCE.

Our readers will remember that in our last communication by Brother Edwin Garrity appeared, giving an account of the religious interest which had recently been awakened in Lincoln, under the labours of Elder Wm. E. Pennington. We since learn from a reliable source that Brother P. proceeded from that place to the Big Presque Isle where an appointment for him had been previously made. At this place he found Elder C. McMullin who had been labouring there about four weeks in reformation; the arrival of Brother P. gave a new impetus to the work. They together attended a meeting on the American side of the line, after which Brother P. attended a series of meetings in a section of about six miles extent along the American border. Our informant states that he attended a number of these meetings, and he never saw people more anxious for religion. The unconverted were almost unanimous in giving public expressions of their desire to be saved by grace, while professors confessed their wandering and manifested their determination to maintain a christian course. In this place some had been praying for revival—Elder McMullin had baptized nine previous to Elder Pennington's arrival, and up to the 21st ult over twenty more were added. On Saturday the 22nd ult they joined Elder Hart in a Protracted Meeting in Jackson-town which continued until Thursday the 27th. "I

attended this meeting," says an esteemed brother, "three days, and their I saw the greatest public demonstration in favour of religion that I ever beheld in a congregation of the same size." The house where this protracted meeting was held, was erected and handsomely finished during last summer under a marked union and agreement of the inhabitants of the place. Brother Hart has been labouring among the people there a part of the winter, and is there now—well engaged. Brethren McMullin and Pennington have returned to Presque Isle and vicinity where the work will no doubt continue to progress. On last Sabbath baptism was to be administered there, and on next Sabbath Brother P. is to join Elder Hart again at Jacksonstown. A correspondent writing to us in relation to the work at this latter place says: "Here and all through this section of country, there appears to be a general anxiety for religion and nothing seems to be wanting but Gospel labour to see a general spread of reformation."

We sincerely rejoice at this good intelligence. We hope our brethren will keep us advised weekly of the progress of this good work. Nothing is more interesting and cheering to the lovers of Zion, than the prosperity which crowns the labours of her watchmen. Truly our heart says:—O that we could record a general outpouring of the spirit, and tell of the conversion of thousands of immortal souls to God. We need a revival—a general revival. Who that has marked the signs of the times, and has seen the workings of the wicked one, that will not admit this? The love of many has waxed cold, and sinners have become bold in sin. The love of gain, devotion to worldly pleasure, vanity, pride, and even gross offences are becoming common sins; while God's house and institutions of christians are neglected by multitudes. But little zeal and little self-denying marks many professors. But thank God! with a praying working church, and a holy ministry, the tide of iniquity may be rolled back, and the cause of God triumph even in these days of wickedness.

ELECTION FOR MAYOR.

The election for Chief Magistrate of St. John took place on Tuesday last, as formerly announced; and as we anticipated, resulted in favour of Mr. Olive. Alderman Vanhorne who was previously announced as a candidate, withdrew from the contest on Monday; which left Messrs. Olive and Smith the only candidates, and brought out the strength of the respective agencies by which each of these gentlemen were sustained. The result is before the public—Mr. Olive being elected by a majority of THREE HUNDRED AND FORTY votes. We forbear making any particular remarks on the result of the contest, but content ourselves with copying the following paragraph from the *New Brunswick* of yesterday:

The handsome support Mr. Olive received on the Eastern side is a convincing proof of the high estimation in which he is held, and it is satisfactory to know that in him the people have a Chief Magistrate who will neither deceive nor betray them, and that in his hands they may safely place their best and most valued interests.

(INSERTED BY REQUEST.)

At the Public Examination of Mr. Davison's School, on Friday, April 28, 1854, at Habitant, Cornwallis, it was moved by the Rev. Joseph Peart, seconded by Peter Wickwire, Esq., and carried by a unanimous vote, of the meeting,

That, Mr. Davison having most efficiently, punctually, and successfully fulfilled his engagements with us in the discharge of his scholastic duties; and, having become popular in this place as a teacher of the Classics, Mathematics, and other branches of the most useful and elegant Literature; and the fruits of his industry having become manifest in the literary attainments and graceful demeanour of the ladies and gentlemen who have been honoured with his tuition, we deem it our duty, both to himself and the public, most gratefully to acknowledge the same by inserting this Resolution in all the Newspapers which are favourable to the progress of the useful and elegant arts of life.—Communicated.

VARIOUS ITEMS.

The amount of contribution received by the British & Foreign Bible Society for the "CHINESE TESTAMENT FUND" to the 31st March was £30,485 19s. 3d., equal to 1,829,157 3-4 copies.

The Rev. Dr. Archer, at a late meeting of the Bible Society in England in referring to the extraordinary religious movement in China said:—"There is something astonishingly sublime in the spectacle of 100,000 persons who have given up their idolatry, and their polygamy—who have given up their Tobacco and their Opium, and all their sensual vices in which they were born and brought up." And we would add what an example for British and American christians.

MISSIONARIES FOR CHINA.—Two new Missionaries left New York about two weeks since for China.—They have gone out under the direction of the American Board, and are to be associated with Dr. Bridgman at Shanghai.

We learn that Elder Samuel Cox is still labouring in Cornwallis N. S., and that some blessing has attended his ministry there during the winter. The people urge his remaining with them until after the G. Conference.

The cause of Temperance is making rapid progress in California. A Prohibitory Liquor Bill has been introduced into the Legislature of the State, and although it is not probable that the Bill will pass the present House, there is every prospect that the Law will be enacted ere many months.

Melancthon was denounced by some one for changing views on a certain subject. He replied, "Do you think I have been studying assiduously for thirty years without learning anything?"

The Duke of Bedford has warned his Irish tenants, that if they continued to assault, or otherwise persecute Scripture-readers, or Protestants, on account of their religion, he will eject every one from his estate who participates in such doings.

Elder A. Taylor requests us to say, that as he intends visiting Houlton, Me. in a few days, he therefore purposes spending sabbath after next—(14th,) if the Lord will—with the friends in Woodstock.

OBITUARY.

MR. ISAAC CLEVELAND the subject of this brief notice was born in Annapolis, N. S., in the year 1764.—At the age of nine years, he came with his parents to St. John, which was then a dense wilderness, a few huts only being inhabited by human beings, Here Mr. C. continued to reside for several years, during which time the wilderness was cleared away, and the prospect of a future city began to appear. The American Loyalists also arrived in 1783 during his residence in St. John, and New Brunswick, (then a part of the province of Acadia) began to give indications of being the future home of an increasing population. Mr. Cleveland after a few years, removed to the country, and ultimately settled on the farm in Sussex Vale, where he continued to live until his death. The hardships and fatigues attending the settlement of a new country, are only known to those who have experienced them. All of these, however, Mr. C. endured, and by industry and perseverance succeeded in establishing himself on a pleasant farm of considerable value. He was married twice—had eleven children—seven of whom survive him. He expired suddenly on the night of the 8th of April, in the 90th year of his age.

Of the early religious experience of Mr. Cleveland the writer has not much knowledge. He remembers hearing him relate that during the passage from Annapolis to St. John, a violent storm occurred, in which he expected to perish. But at that time he earnestly prayed to God, and promised that if he would spare him to get on land he would serve him. This shows that some early instruction had been imparted to him, and that his young mind had already received religious impressions. To how great an extent this promise was kept we cannot say. Mr. C. often regretted however, his ingratitude to that deliverance. That the importance of religion was never obliterated from his mind is evident, for while he was quite a young man he was baptized at Petecodise by the Rev. Joseph Crandall, who still survives him. His baptism took place at night by torch light; (a practice we believe not uncommon at that time—certainly not uncommon in the Apostles' days.) During the subsequent period of his life, he doubtless had his joys and his sorrows, and in common with others possessed his own peculiarities. The loss of both his wives, each leaving him with a family of helpless children was a source of deep trial. Add to this the loss of children—among them a son in the vigor of manhood, after a short illness, and who at the time seemed to be his only stay. These and other things doubtless led him often to exclaim—"All these things are against me." It was the writer's happiness to converse with him a few months since. And although then verging to ninety, he seemed to possess the mental power of youth. His conversation gave evidence of christian faith, and he appeared like one who only waited to depart. A while previous to his death his health began to decline, but did not we believe confine him to his room. On the evening previous to his death he spoke of his decease, and remarked that he probably should depart before morning, but nevertheless, retired but little worse than usual. Morning came—a sabbath morning—and the spirit of the aged Father had winged its flight to that blest world.

"Where congregations ne'er break up,
And Sabbath's never end."

His funeral was attended by the Rev. James Herritt. Such is the brief history—and such the peaceful end of one who for NINETEEN YEARS was a stranger here.—Alas! how few at most are man's mortal days, and how all-important that we should be prepared for their end. Reader, perhaps "this year thou shalt die!"

General Intelligence.

BRITISH AND FOREIGN.

ARRIVAL OF THE PACIFIC AT NEW YORK.

The Steamship *Pacific* arrived at New York on Monday last, bringing dates four days later than those previously received. The following are the principal items of news, received here by telegraph:

Flour has advanced 12s. Wheat is also 3d. per bushel higher. Corn is lower.

Admiral Napier's whole fleet had gone eastward, to attack the Russian fleet. Navigation was open in the Black Sea, and the Allied fleets had sailed direct, with the intention of attacking Sebastopol. By advice of the 6th April, it is understood that sanguinary skirmishes occurred daily on the Danube. Omar Pasha was said to be waiting the arrival of the allied armies before he would make a general attack. The reports of the Austrians having entered Servia are not confirmed. England and France have entered into a treaty, offensive and defensive. The recall of the Prussian Minister from London, was on personal grounds.

A large Russian force was said to have entered Servia. All the Russian ports were declared blockaded. A portion of the English and French troops had reached Gallipoli. No important actions have occurred on the Danube. There was a report that five Russian ships had been captured by the British fleet in the Baltic.

ATHENS, April 7.—The insurgents have been tremendously beaten near Arta. From Sym, April 8, a dispatch states that the Greeks had been beaten at Amiro, where they lost 300 in killed. Dissensions prevailed among their leaders, who began to accuse each other of treachery. The Russians have been driven from the Circassian coast, the brave mountaineers, who had been supplied with arms and ammunition, having fallen upon the garrisons, and put them to the sword.

FRENCH PREPARATIONS.—The following, "order of the day" has been addressed by Marshal Arnaud, the Commander-in-Chief of the army in the East, to the soldiers of Africa:—

Soldiers!—In a few days you are to leave for the East. You are going to defend allies unjustly attacked, and to take up the defence flung by the Czar at the nations of the West. From the Baltic to the Mediterranean, Europe will applaud your efforts and success. You will combat side by side with the English, the Turks, and the Egyptians. You know what is due to comrades—union and cordiality in the intercourse of the camp: devotedness to the common cause on the field of battle. France and England, rivals in other times, are now friends and allies. The two countries have learned to esteem each other whilst combating. United, they command the seas, and their fleets will feed the army while famine is in the camp of the enemy. The Turks and Egyptians have held out against the enemy since the commencement of the war. Alone and unaided, they have beaten them in several actions. What will they not do when seconded by your battalions.

Soldiers! The eagles of the Empire resume the flight—not to menace Europe, but to defend it. Bear them on once more as your fathers bore them before you; and, like them, let us all, before we quit France, repeat the cry which so often led them to victory—*Vive l'Empereur!*