

nity of the two cities to supply, at its own cost, within six months, the following articles to the Imperial army: 48,000 cloaks, 76,000 pairs of trousers, 95,000 pairs of shoes, 60,000 shirts, 69,003 pairs of drawers, 36,000 cravats, 16,000 yards of gray cloth, 30,000 yards of white cloth, 1,500 quintals of leather for shoes, and 1,000 horses completely equipped. These articles to be delivered at intervals of 15 days, and any delay to be punished with a fine of 500 florins. It is stated that when the Russians and Austrians entered Pesth 25,000 of the inhabitants left the city.

THE DEVELOPMENTS OF PROVIDENCE.

In reference to the *Observance of the Sabbath*. The Sixth Annual Report of the American and Foreign Sabbath Union, contains a repository of interesting facts, a few of which we subjoin.

These facts are not stated to prove that the Sabbath is a holy day, or that, as such, men ought to keep it; nor are they stated to lead any to say, "These men were sinners above all men, because they suffered such things;" but the divine authority and perpetual obligations of the Sabbath having in previous numbers, been proved by appropriate and conclusive evidence, these facts are stated because they form a part of the history of Providence with regard to the Sabbath, and one which is adapted to convey important instruction to mankind. Like thousands of other facts, which might be mentioned, they serve to illustrate and enforce the following truth, viz: When men, in opposition to the known will of God, openly trample down a great institution of his appointment, the observance of which is essential to the promotion of his glory and the welfare of men on a state of probation, he will in his providence so often thwart their plans and disappoint their expectations, that for them to pursue such a course is not wise. It is not good policy for this world. It does not produce a good influence on a man's own mind while he pursues it; and it does not work well on his children. It is not the best way to obtain property, and receive from it the greatest benefit, and it does not end well.

THE DEACON AND HIS VESSEL.

A deacon in — was engaged in the coasting trade. His vessel, in the spring, was ready for sea. For a number of days the wind was contrary, and he could not get out of the harbour. On the Sabbath, the wind was fair. Other vessels, that were ready, put to sea. He remained, because it was the Sabbath, and he attended church as usual. On several succeeding days, wind and weather were unfavourable; and still he remained in port. At length the weather changed; he left the harbour; and no man from that place, in the course of the season, made a greater number of voyages, or more profitable ones than he. He did not appear to be a loser by remembering the Sabbath day and keeping it holy.

THE NEW-YORK CAPTAIN.

Captain — was in a southern port, with his vessel. He had engaged a number of passengers for New-York, and was ready to sail; but the wind was contrary, and he was detained a number of days. On the Sabbath the wind was fair. The other vessels bound to New-York put to sea. His passengers became very uneasy, and urged him to sail. He refused, because it was the Sabbath. On Monday he sailed. Some of his passengers were grumbling all the way, on account of their detention a whole day, through the superstition, as they called it, of the captain. But when they reached New-York, not a vessel that sailed on the Sabbath had arrived. They had encountered a violent gale, been driven off far into the Gulf Stream, and did not arrive till a considerable time afterwards. The complainants were ashamed, and expressed their regret to the captain that they had abused him; while he had new evidence of the wisdom, as well as the duty, of not violating the command of God.

"A USELESS, SOLITARY THING."

A number of years ago, a dam was to be erected across a large river. The work was difficult, and it proceeded slowly. The owners were fearful that the river would rise and the difficulty be increased before the dam would be completed. They therefore continued their work, for a number of weeks, on the Sabbath, greatly to the annoyance of those who wished to keep the day holy. The dam was finished. A large mill, with numerous saws was erected, and nearly prepared for operation. But the rain came in great abundance, and continued several days. The ri-

ver rose rapidly to a great height; but the dam withstood its pressure till the Sabbath. Then the river cut a channel around the dam, carrying away houses, gardens, mills, and the walls on which they stood, with an immense amount of property, forming a chasm nearly one hundred feet deep, through which flowed the river, and leaving the dam on the other side, in the language of an eye-witness, "a useless, solitary thing."

NOTHING LOST.

The Rev. Mr. E. was going down the Ohio River in a steamboat. On Saturday night he arrived at M., and although strongly tempted to go on, as others did, he concluded to stop, and went on shore. On Sabbath he preached. His labours were greatly blessed. Numbers were awakened, who afterwards became hopefully pious; and he will be remembered with gratitude by that people to the end of life.

Let all good men, when they travel, as well as at home, keep the Sabbath day holy; and as they have opportunity, do good, and they will become eminently benefactors of mankind.

Another boat arrived in season, carried him safely to the place of destination, and in time to accomplish the object of his journey, as well as if he had not stopped on the Sabbath.

Nothing was lost to himself, while to others his stopping was the occasion of infinite gain.

THE SEA.

How rich the harvest of the deep!
Its sheaves are souls of priceless cost;
These would the Saviour have you reap,
And gather quickly, ere they're lost.

The Sailor on Temperance.

At a temperance meeting held in an interior town in New-Hampshire, an old sailor made a most affecting address, from which the following is an extract:—

I have come twelve miles to attend this meeting, yet I do not value my time—I feel rewarded by what I see around me. My friends, I have seen more of the world than most of you. I have trod the streets of proud old London; and the winds of distant India have fanned these furrowed cheeks of mine. My keel has been upon every sea, and my name upon many a tongue.

Heaven blessed me with one of the best of wives; and my children, oh, why should I speak of them? My home was once a paradise. But I bowed like a brute to the killing cup. My oldest son tore himself from his degraded father, and never returned. My young heart's idol—my beloved and suffering wife, has gone broken-hearted to her grave. And my lovely daughter—whose image I seem to see in the beautiful around me, once my pride and my hope—pined away in sorrow and mourning because her father was a drunkard, and now sleeps by her mother's side. But I still live to tell the history of my shame, and the ruin of my family. I still live, and stand here before you to offer up my heart's fervent gratitude to my heavenly Father, that I have been snatched from the brink of the drunkard's grave. I live to be a sober man. And while I live, I shall struggle to restore my wandering brethren again to the bosom of society. This form of mine is wasting and bending under the weight of years. But, my young friends, you are just blooming into life; the places of your fathers and your mothers will soon be vacant: see that you come up to fill them with pure hearts and anointed lips! Bind the blessed pledge firmly to your hearts, and be it the Shibboleth of life's warfare.

The Sailor on Religion.

The Agent of the New-York and Marine Bible Society, Mr. L. P. Hubbard, gives the following sketch of an address made by a sailor at a Bethel meeting in this city:—

A tall, manly sailor rose; his countenance seemed radiant with hope, and the tones of his voice, when he began to speak, told how anxious he was for the salvation of his seafaring friends.

"Shipmates," said he, "I trust that through the Bible and the blessed Spirit, I have been brought to the knowledge of the truth as it is in Christ Jesus. I love the Saviour; old things have passed away, and all things have become new. I have a hope which is an anchor to the soul, both sure and steadfast; and though unaccustomed to speaking in public, I am constrained, as I see before me some that I fear are without this hope, to bear my humble testimony to the power and value of religion, especially in time of danger. During my last voyage, I was the only person on board that

had the fear of God before his eyes. I was the subject of ridicule, for praying for my shipmates and reading my Bible; but another scene was at hand. The clouds thickened around us, the lightning flashed, the waves roared, the thunder broke upon our ears, and such was the violence of the tempest, that we expected every moment to go to the bottom. I was calm; my soul was rejoicing in my Saviour, but I shall never forget the frightful visages of my poor shipmates, as they clung around me exclaiming, "Oh, that we had heard your admonitions, and obeyed the Word of God; but now we fear it is too late: we are without hope—pray for us! pray for us!"

This address, of which a very imperfect sketch is here given, made a deep impression on the audience. It was followed by two others, from seamen recently converted, when several of the impenitent requested an interest in the prayers of God's people. Prayer and singing closed the exercises. I felt that it was good to be there.

Christian reader, do you want your spiritual strength renewed? Then go to the Bethel meeting. Sinner, do you wish to see Christianity in its primitive simplicity? then go to the Bethel meeting, and you will see it acted out by the pious sailor.

SELF-IMPOSED BURDENS.

BY THE REV. JAMES HAMILTON OF LONDON.

There is something very appalling in the thought, that Britain expends every year fifty millions of money on intoxicating drink. We often complain of our high taxation, and we often grow nervous at the thought of our enormous national debt. But here is a tax for which we cannot blame our rulers—a tax self-imposed and self-levied—a tax for which we can only blame ourselves—a tax which would pay the interest of our national debt twice over—a tax as large as the entire revenue of these United Kingdoms. We thought it a great sum to pay in order to give the slave his freedom; we thought the twenty millions given to the West India proprietors a mighty sacrifice; and certainly it was the noblest tribute any nation ever paid to the cause of philanthropy;—but large as it looks, half a year of national abstinence would have paid it all. We rather grudge the eight millions which Ireland got last winter, seeing it has failed to set our neighbours on their feet; but it was eight millions given to save a famishing people; and large as the grant to Ireland sounds, two months of national abstinence would have paid the whole. But tremendous as are the fifty millions which, as a people, we yearly engulf in strong drink, the thought which afflicts and appals us is, that this terrible impost is mainly a tax on the working man. The lamentation is, that many an industrious man will spend in liquor as much money as, had he saved it, would this year have furnished a room, and next year would have bought a beautiful library—as much money as would secure a splendid education for every child, or in the course of a few years would have made him a landlord instead of a tenant. Why, my friends, it would set our blood a-boiling if we heard that the Turkish Sultan taxed his subjects in the style that our British workmen tax themselves. It would bring the days of Wat Tyler back again, nay, it would create another Hampden, and conjure up a second Cromwell, did the Exchequer try to raise the impost which our publicans levy, and our labourers and artisans cheerfully pay. But is it not a fearful infatuation? Is it not our national madness to spend so much wealth in shattering our nerves, and exploding our characters, and ruining our souls? Many workmen, I rejoice to know, have been reclaimed by total abstinence, and many have been preserved by timely religion. In whatever way a man is saved from that horrible vice, which is at once the destruction of the body and the damnation of the soul, "therein do I rejoice, and will rejoice." Only you cannot be a Christian without being also a sober man, and the more of God's grace you can get, the easier you will find it to vanquish this most terrible of the working man's temptations.

Sagacity of a Greyhound and Pointer.

A gentleman in the County of Sterling kept a greyhound and a pointer, and being fond of coursing, the pointer was accustomed to find the hares, and the greyhound to catch them. When the season was over, it was found that the dogs were in the habit of going out by themselves, and killing the hares for their own amusement. To prevent this a large iron collar was fastened to the pointer's neck by a

leather collar, and hung down so as to prevent the dog from running or jumping over dikes, &c. The animals however continued to stroll out to the fields together, and one day the gentleman suspecting all was not right, resolved to watch them, and, to his surprise, found that the moment they were unobserved, the greyhound took up the iron ring in his mouth, and carrying it, they set off to the hills and began to search for hares as usual. They were followed, and it was observed, that whenever the pointer scented the hare the ring was dropped, and the greyhound stood ready to pounce upon poor puss the moment the other drove her from her form, but that he uniformly returned to assist his companion when he had accomplished his object.

A Lost Art.

The most remarkable Chinese porcelain is the Kiasing, or azure pressed; the secret of its manufacture has been lost, but the specimens which are preserved are of inestimable value. The art was that of tracing figures on the china, which are invisible until the vessel is filled with liquid. The porcelain is of the very thinnest description—almost as thin as an egg-shell. It is said that the application in tracing these figures is by internal, and not by external painting, as in ordinary manufacture; and that after such tracing was made, a covering or coating was laid over it of the same paste of which the vessel had been formed, and thus the painting lay between two coatings of china-ware. When the internal coating became sufficiently dry they oiled it over, and shortly after, placed it in a mould and scraped the interior of the vessel as thin as possible without penetrating to the painting and then baked it in the oven. It is evident that, if such be the mode adopted, it would require the nicest dexterity and patient care for which the Chinese are remarkable; but although they constantly endeavour to recover the exact method, the materials have been hitherto unavailing.

Useful Hints.

CHILDREN NEED WARMTH.

Dr. Edwards ascertained the temperature of young puppies and kittens lying near their mother to be one or two degrees inferior to that of their parent; but when he removed them they rapidly cooled down, until within a degree of the level of the atmosphere. Seeing this to be the case, we are not surprised that many infants die from cold, and that the mortality of infants of the first month is nearly doubled during the winter season. According to M. Lombard, of Geneva, one sixth of these deaths result from inflammation of the lungs! The mortality of infants during the first year of their life amounts, in Paris, to nearly nineteen per cent.; in the whole of France, to twenty-one and a half per cent.; in Philadelphia, to twenty-two per cent.; in Berlin, to twenty-five per cent.; and in St. Petersburg, to thirty-one per cent.

EFFICACY OF THE PLEDGE.

There is in this city, an Irishman, a well-known dealer in lemons, oranges, &c., who, some ten years since, received his eleventh sentence to the House of Correction for drunkenness. After the expiration of his last term he was induced to take the pledge, knowing which, a benevolent merchant assisted him to make a purchase of fruit for retail, and now this same person, who for years, was a miserable frequenter of rum shops, is a respectable citizen, in the possession of several thousand dollars.—*Traveller.*

SEEDS.

Length of time in which seeds may be safely trusted to germinate, if properly kept: Parsnip and rhubarb, two years; beans and peas, two or three; carrot, nasturtium, mustard, parsley, lettuce, three or four; pepper, salsify, radish, endive, egg-plant, cabbage, spinach, tomato, turnip, four or five; asparagus, onion, celery, okra, broccoli, cauliflower, five or six; beet, cucumber, gourd, melon, squash, pumpkin, corn and other grains, six to ten years or longer. It is impossible to say how long seeds may be made to preserve their vitality with proper care; but it is certain any sort may be spoiled in one year, by damp or heat. The great secret in keeping, is to have them well matured, and kept cool and dry.

POVERTY AN AID TO SUCCESS.

An English judge being asked what contributed most to success at the bar, replied, "Some succeed by great talent, some by a miracle, but the majority by commencing without a shilling."