The Provincial Wesleyan.

touch of the dying feared to disturb her. But row as the day-king was departing to his western home, she woke to find the last waves of the chill waters of time breaking upon her barque, and the solemn temples of the eternal city in full sight. "*I know that my Redeemer liveth,*" breathed forth the fluttering spirit, and while they gazed the shackles burst, the "tent at sunset on the ground a darkened ruin lay." "So fleeted away her brief existence," and they who yet lingered on earth bowed in silence.

How mournful is a burial at sea! It was clear bright mid-day and saddened groups stood around the bier. There lay the pale mother—and by her side the little fair one whose sojourn on earth had been so brief with the blue eyes half open and the dimpled hands clasped. Reverently stood that stricken band and listened to those ever beautiful and touching words "we commit her body to the deep in sure and certain hope of the Resurrection to eternal life." Then the last mournful plunge and the cherished treasures were on that long dreary march to the grave to rest amid the buried treasures of the deep. Five hours 'ere they shall reach the tomb! Sleep! sleep! fair daughter of grief, but when the broad lonely sea shall unveil her depths, thou shalt rejoin the glorious assemblage in thy Father's house where are many mansions.

"Such o'er memory sweep,
Sadly when naught brings back that burial of the deep."

Jan. 18, 1853. BESSIE BERANGER.

[FOR THE PROVINCIAL WESLEYAN.]

Reveries in Solitude.

No. IV.

Dark, gloomy and distressing as is the present state of the European Continent, it is impossible to deny that there is a greater degree of general comfort, and of more promptly afforded protection to life and property, than were in former ages enjoyed in those lands; excepting, perhaps, Spain, basest of modern Kingdoms. The most unmitigated despotisms find it to be their interest to protect their subjects in those pursuits which enrich the state, and, where the inalienable rights of man can be forgotten, give contentment to the people. Were it systematically otherwise, the strongest despotisms would perish amid universal execration. It seems altogether probable that the rapidly advancing civilization of the day will confer still greater material benefits on every land.

But what are the indications that give promise of a glorious future of personal dignity and personal liberty to the toiling masses of Europe?—The straining vision can scarcely detect, on the verge of the distant horizon, one rain cloud of hope, while on all sides, near at hand, and far away, there are signs of the lowering tempest.—However, one favourable fact should not be overlooked: it is that although the Ark of freedom was submerged in the reflux of the devastating flood of 1848, yet was there less violence among the maddened multitudes—less faction among the boiling spirits who were thrown to the surface, during that mighty upheaval, and less thirst of blood than disgraced previous great outbursts of popular force. Hungary, despite the treachery of her chief soldier, and the overwhelming odds arrayed against her, fought a most gallant campaigny; and Rome brought back the memory of other days by her brave defence under Garibaldi. The people of Europe have learned much since the Reign of Terror.

Who can refuse to hope that so many defeats, so much suffering, will be followed by success at last? Who but finds it difficult to believe that the Heaven-awakened yearnings of the souls of men will be doomed to be forever blighted beneath the curse of an eternal tyranny? But whose is the eye that can descry the signs of approaching liberty for Continental Europe? For the present, the streams are rolling back upon their fountains; but there is a point beyond which no coercive force can possibly drive them; they will flow, gather momentum, rise, burst their embankments, and again sweep abroad in terrific desolation. Will the bread then cast upon the waters be seen after many days? Will not democratic violence produce factious anarchy turbulent chaos, so that terrified men will again seek refuge in the rule of military dictators:—Nature abhors chaos; and the elements of order will arrange their accretions around a neucleus of despotism, if well guaranteed freedom be denied them, as their more natural centre and base.

But should the people, taught moderation by long and painful experience, and trained to the working of free institutions by many efforts, and by many failures, lay broad and deep the foundations of the Temple of Freedom, with wise reference to the clime whose storms may beat upon it, and the antecedents of the people who are destined to tread its Courts, will it be possible for the stately edifice to withstand the desperate assaults of the myriads of soldiery that will besiege it on every side? What hope of the peaceful developement of constitutional government where more than two millions of armed men are ready to obey to the death, the commands of those who hate and dread such government? Such armed hordes will be embodied so long as the various nations shall continue to dread the encroachments of each other. Not a nation from the Vistula to the pillar of Hercules dares to disarm, or trust its neighbour. Ambition and covetousness, envy and jealousy, are still mighty for evil in mortal breasts. Where are the visible restraints that shall neutralize those fell passions among the warlike populations of Europe? As yet they are no where to be found.

Should the peace requiring, peace producing pursuits of trade and commerce be immeasurably enlarged and multiplied, and the communications between different nations be increased in a proportionate degree, so that nations shall be too dependant upon each other to be able to afford to play the desperate game of war, then might "Othello's occupation be gone," then might the tree of liberty strike deep its roots in genial soils, and beneath peaceful skies, but who expects to witness this consummation?

Were an approximation to this condition made by western and southern Europe, what hope could there be of its continuance, while that colossal northern power remains unbroken? There you behold a brave, hardy, semi-savage people, inured to war, possessing in the highest degree the elements of an invincible soldiery, disciplined with the greatest care, with every thing to gain and nothing to lose, save life, and that they hold very cheaply; fond to enthusiasm of their Imperial master; and surrounded in every quarter by decaying Empires, inviting by their weakness, the ruthless grasp of the rapacious spoiler. Dare Europe to disarm while the mighty north is poised like a spear in the hand of an ambitious Autocrat waiting the hour for the deadly thrust?

Were it possible for the art of war to become by the application of scientific discoveries, so sure so fatal that men by common consent would abandon a practice thus divested of all its romance and melo-dramatic glory and, in which numbers would avail but little, then indeed, might the plough triumph over the sword.

Hopeless of this result, the devotee of freedom will turn his footsteps toward the distant west, now ruddy with the rays of golden light, but ere he glides over the yielding waves to the new seats of power and liberty which providence is building up in the uttermost parts of the earth, he will muse on the shores of that wondrous Isle whose meteor flag has braved, for a thousand years the battle and the breeze. There he beholds neither tyranny in the Ruler, nor turbulence in the people; but a grave, thoughtful, brave, free, prosperous nation, as full of vigour and hope as though just entering that arena upon which, through lengthened ages, it hath won the most brilliant prizes of human glory.

No hand of doom traces mystical characters of terror upon the plaister of its princely halls.—Old wounds are healing, hostile races are disappearing, illustrious in the past, by the greatest examples; illustrious in its present by its glorious heritage of all that can enable a nation, and illustrious in the future of a boundless horizon of well founded hope. The broad foundations of British freedom and prosperity are still widening; the pyramid of British grandeur rests upon its base; and if God shall spare the human race so long, forty centuries may look down from its summit on a people still great and free.

O sacred land! dear to every patriot, Saxon heart—repository of the dust of my fathers for thirteen hundred years—"my own, my native land," may the tongue that would curse thee, "cleave to the roof of its mouth," and the hand that would lift itself up against thee, be withered into impotency.

Charlottetown. ERASMUS.

(FOR THE PROVINCIAL WESLEYAN.)

Obituary Notice.

MRS. MARY YOUNG, OAK BAY.

When an individual is called to die, who in early life has made a profession of religion, and united with the Church of Christ, and by a steady progress, and constant perseverance in the way to heaven, has run the race set before him with alacrity and sweet delight, the Church sustains a severe loss, and the members are led to mingle their tears of sorrow with the relatives of the departed. The example of such a consistent christian, teaches the young to remember their Creator in the days of their youth; it teaches the middle aged to cleave to God amid all the fatiguing duties, perplexing anxieties, distressing afflictions, and painful bereavements of life; and it teaches the aged to pursue their way with unremitting and increasing diligence.

Such has been the example of our dear departed sister, Mrs. Mary YOUNG, of Oak Bay, who for 46 years has been a consistent member of the Methodist Church.

She was born in the parish of Saint Andrews, and came to Saint Stephens when but a child to reside with her sister, Mrs. Crocker. At the age of 18, she was deeply convinced of sin, under the preaching of the Rev'd. Duncan McCOLL, of blessed memory, and soon after, was brought into the enjoyment of gospel liberty by the exercise of a lively faith in the atonement of Christ.

She did not at that time unite herself with the Church, and consequently lost many of the consolations and comforts of religion, by refusing to make a public profession of his holy name. She was called to endure a severe trial, in the loss of her husband, Mr. Stephen Richardson, who was master of a vessel, and during a severe storm was lost at sea. By this painful affliction she was left a widow, with three small children.—This distressing bereavement was sanctified to the good of her soul, and induced her to cleave nearer to Christ, and become more decided for God and heaven. Her language was, "thy people shall be my people, and their God my God."

From the time she became a member of the Church, it was her constant practice to keep a conscience void of offence toward God and man; and seek a perfect conformity to the mind and will of God.

In the year 1818, she was united in marriage with Mr. Jacob Young, of St. Davids; with whom she lived in much harmony and peace for several years. By the mysterious Providence of God, she was again left a lonely widow; but, under this deeply painful affliction; her mind was sustained by the cheering promise, "Thy Maker is thy husband, the Lord of Hosts is his name."

Her views of the doctrines of the Gospel were correct, and her religious experience was clear and scriptural; she rejoiced in the abiding witness of the Spirit. She had great regard for the services of God. The day of the Lord was to her a delight, and to sit under the droppings of His sanctuary the joy of her heart. She manifested, at all times, a readiness to support the cause of God, by giving of her substance to the extent of her ability. For the few last years of her life a great portion of her time was spent with the sick, and by the bed of the dying. In this way she was extensively useful. It was while thus engaged that she was overtaken by that sickness which was the means of her death. She was however, perfectly resigned to her heavenly Father's will, and manifested great patience under her severe sufferings.

To a friend she said, as he entered her room, "Jesus is precious, He has been with me in many trials; and, blessed be His name, *He is with me still, I have an abiding sense of His presence. Glory to God!* I have a good hope, through grace, that I shall soon be permitted to join again with those, in whose society I have taken sweet counsel. Above all I shall be with *the Lord forever, Yes, forever!* Blessed be His holy name, even now, He smooths my pillow and gives me rest." In this happy state she continued until death put a period to her sufferings, and her soul was borne by angels to the paradise of God.

Her remains were committed to the silent grave by the Rev. Mr. COONEY, from Mill Town, (the Minister for the Circuit being absent, attending Missionary Meetings,) who delivered an appropriate discourse, to a sorrowing family, and to a solemn and sympathizing congregation, from Rev. xiv. 13. I. S.

Saint Stephen's, January 9, 1853.

Provincial Wesleyan

THURSDAY, JANUARY 27, 1853.

We have yielded a portion of space usually devoted to editorial remark, to make room for the communications of our respected Correspondents, and to enable us also to give a synopsis of the Legislative proceedings, and of general news. Our anxiety is to keep up the interest of the various departments of the Paper.—One or two communications stand over for future insertion. It is gratifying to receive the valuable aid of Correspondents, to each and all of whom, we tender thanks. It will be equally gratifying to receive a continuance of their favours. There are others whose pens we should be pleased to see employed for our columns. Senior brethren would confer a favour on and meet the expectations of their juniors, as well as of our readers generally, by contributing freely to our pages. A cordial invitation is given to all interested in the usefulness of this Journal to communicate freely on any subject consonant with its avowed object.

☞ We had been given to understand that the Editor of the Fredericton *Head Quarters* was a *gentleman*. Under this impression the paragraph in our issue of Dec. 30th was penned. He volunteered an attack on the editor of this paper personally, distinguishing between him and his correspondents. Knowing as far as we were concerned said charge was unfounded, we preferred a reasonable and respectfully expressed request that he would cite any language used by us to justify his allegation. He has replied by low abuse and insulting sneers. The only "evidence" he has cited condemnatory of us, is found in the following extract from one of our Editorial Notes:—

"As long as the *Visitor* pursues the course towards Pedo-Baptists which has hitherto characterized that periodical, our more honourable and Christian-minded Baptist friends will see such conduct exposed in a way not very agreeable to their feelings."

Very damaging "evidence" truly!

With evident intent to do us injustice, he represents that paragraph as an "editorial introduction" to a "communication" from which he makes an extract. Every body knows what an editorial *introduction* to a communication is. It is sufficient to show the palpable disingenuousness of the gentlemanly editor, to observe, that the editorial paragraph, written in reference to remarks of the *Christian Messenger*, appeared in our issue of Nov. 18th, and the "communication," which we had not at that time seen, but to which the paragraph quoted above, is represented as an "editorial *introduction*," did not appear until Dec. 2nd! *Self-respect* forbids our having any "words of controversy" with a gentleman whose christianity is so far "in advance" of that old-fashioned christianity which requires us to "speak the *truth* in love."

Information Sought.

We shall be obliged at receiving courteous replies to the following questions:—

What is "sectarianism" when applied to religion?

In what sense were the primitive christians called a "*sect*?"

Is sectarianism a term necessarily co-relative with bigotry?

Is the division of Christian people into different denominations a greater evil than good?

Are not *latitudinarians* a sect?

Is not latitudinarianism equally as injurious as the most rigid form of sectarianism, if not more so?

Have latitudinarians ever manifested zeal and liberality sufficient to extend the blessings of the gospel to the destitute and perishing?

Is it not easy to cry down vital religion under the epithet of sectarianism?

Are not the individuals in a majority of instances, who talk and write the most vehemently against sectarianism, themselves sectarians, that is, do they not belong to a religious sect?

If not, what are they?

If latitudinarianism should prevail, what guarantee is there, that the distinguishing doctrines of Christianity shall be preserved?

Is it a sign infallible of bigotry to expose religious error and maintain christian truth?

Is Christian truth of that nature that it cannot be discovered?

Is not *private judgment* in religious matters an inherent, inalienable privilege of every human being?

Seeing that diversity of opinion is likely to continue, is it not the duty of individuals to unite in Church fellowship with those whose opinions harmonize with their own?

Is not the perfect law of love paramount to all minor considerations?

If so, do not they who place minor considerations in the chiefest place, violate the order established by Christ, and justly render themselves liable to the charge of bigotry?

Aylesford Circuit.

MR. EDITOR,—I promised you some time ago that I would send you a brief account of the Missionary Meetings held in this Circuit in October last. This promise I have not been able to fulfil until now, on account of numerous other engagements. In a Circuit like this, nearly all of a minister's time is occupied with preaching, travelling and visiting. If our people in some of the large Circuits would contribute more largely to the support of the Ministry, (and this they could do without any inconvenience to themselves or families), the services of an additional Minister for each of those Circuits could be secured; and the interests of religion in them, would thereby, be greatly promoted. Our prospects here, at the present, are assuming a somewhat encouraging aspect. From what we see and hear we are led to believe that the night is passed and that the day is dawning—that the "Sun of Righteousness" will "arise with healing in his wings," and that the barren wilderness will become a fruitful field. In the lower part of the Circuit seven or eight persons have professed to find peace with God: some who had unhappily wandered from Christ's fold are returning to it again, a number profess to be sincerely seeking salvation, and many of the old members of the Church, who had long been crying, "My leanness, my leanness, woe unto me!" are now praising God that he hath filled the hungry with good things."

We are earnestly praying that the good work of the Lord may spread, through the length and breadth of this beautiful and highly favoured valley. And truly there is much need for it. To see so little devoted piety in such a vast population, blessed with so much light and so many privileges, is truly affecting. I have been deeply pained to see vast numbers of young people manifesting little regard for religion.—Permit me to say to any youth who may read this letter, to neglect religion while young, is the greatest folly of which you can be guilty. My sincere prayer is, that you may be induced, "from this time," to cry unto God, "My father, thou art the guide of my youth."

But, Mr. Editor, I had almost forgotten the missionary meetings. But having occupied considerable space with other matters, I must be brief. The number of meetings held in the Circuit were four. They were well attended—a good feeling prevailed at them all; and the collections and subscriptions in every instance, I believe, were in advance of last year: and, in one instance, nearly double. This was at Nictaux Falls, where God is now reviving his work. A better missionary meeting than that I never had the pleasure of attending.

The claims of the heathen upon the Christian Church, were placed before the above mentioned meetings, in a most able and interesting manner, by the Rev. Messrs. PICKLES, SUTCLIFFE and SMALLWOOD, to whom we return our sincere thanks, for their able advocacy of one of the best of causes. I will now close this letter by stating, for your encouragament, that *The Provincial Wesleyan* continues to gain popularity in this quarter. It is read with interest and profit by many. Wishing you continued success,

I am, yours, &c.,
C. LOCKHART.

Aylesford, January 16*th*, 1853.

St. Stephens' Circuit.

DEAR BROTHER,—You are aware that this Circuit extends over a large field, including Oak Bay and upper Saint David's, which at one time constituted a distinct Circuit. It is now like too many of the farms in this section of the country, too large for profitable cultivation. It is impossible for one Minister to discharge the multiplied and important duties devolving upon him, with satisfaction to himself or much profit to the people.

In all parts of the Circuit our congregations are good and attentive to "the glorious gospel of the blessed God." We have had service every day in our church at Saint Stephens', since the commencement of the present year. Our people have been much quickened, and we are looking for the outpouring of the Holy Spirit.

In Mill Town, Calais, the Lord has been reviving His work. Upwards of forty have been brought into the enjoyment of gospel liberty, and added to the M. E. Church.

Jesus the word bestow,
The true immortal seed
Thy gospel then shall greatly grow,
And all our land o'erspread.

And let all the people say Amen.

Yours affectionately,
INGHAM SUTCLIFFE.

St. Stephens, N. B., Jan. 10, 1853.

Fredericton Correspondence.

MR. EDITOR.—You have already published a notice of the opening of our new Church, and many of your readers — especially those who have in former years been connected with this City, who have sympathized with us "in the days wherein we have been afflicted," will now share the joy of our re-establishment in our new house of prayer. It is not many years since the Methodist congregation in this City, worshipped in a small building, which was principally the gift of one man, whose name is still cherished with affection, although for nearly forty years he has enjoyed his heavenly rest. That building, originally more than capacious enough for the very limited number who worshipped in it, was found in time to be too small to accommodate the increasing congregation, and, in 1839, the late Rev. Mr. BUSBY, who that year took charge in the Fredericton and Sheffield Circuit, with his colleague, the Rev. Mr. McNUTT, began a subscription for the erection of a larger house. An eligible site in a central part of the city was secured, and by the liberality of the Methodists of that day, assisted by the generous offerings of the members of other Churches, a building, then considered to be very large, was erected, and was solemnly dedicated to God in January, 1832. The morning and afternoon services were conducted by the Rev. Mr. McNutt, and the evening by the Rev. Mr. Busby. The congregations were unusually large, and in the evening especially quite crowded the house.

In a few years still more accommodation was required, and in the summer of 1839 the Church was enlarged at a very considerable expense, and was formally re-opened for Divine worship on the first Sabbath in 1840. The day of that re-opening will never be forgotten by the writer or by many who shared in its sacred exercises. The Church was filled with people, and the ministers who on that day held forth the word of life, spoke with unusual power. The morning service was conducted by the Rev. Mr. Busby; the afternoon by the Rev. Mr. STRONG; and the evening by the Rev. Mr. SMALLWOOD. The services were closed by the renewal of the covenant and the communion. Nearly 300 persons that Sabbath evening, after solemnly dedicating themselves to God, surrounded his table, and received the symbols of his dying love. God was eminently present:—powerfully present—every heart felt his pervading influence, and many were ready to shout aloud for joy. Thus was it with Methodism here in those days, and then and in following years, the word of the Lord ran and was glorified.

Changes afterwards came. Other ministers laboured among us, and laboured faithfully, but for some years previous to the fire of 1850, there was no progressive enlargement of the number of Church members, but rather the contrary. On the 11th of November of that year our "holy house" was burned with fire, and our pleasant things were laid waste; our congregation was scattered, and all the interests of the Church prostrated. Some there were, who regarded this great calamity as a blow to Methodism, from which it would never recover, but others had faith in God; knowing well that all things work together for good to religious bodies as well as to individuals, while they bowed to the rod which had smitten them, they looked up to the great head of the Church, believing that this painful dispensation would be overruled for the advancement of his own cause.

By a series of kind providences, the Congregation was at once, and continuously, furnished with a place for the celebration of Sabbath worship, and it is matter of real thankfulness, that notwithstanding more than two years intervened between the destruction of the old house and the occupation of the new one, not a single Sabbath passed without the celebration of two public religious services. The Presbyterians and Baptists, at first offered the use of their respective churches, and this truly christian hospitalty would doubtless have been extended to the time when our own was ready for occupation, had it been necessary; but during the last twelve months, the congregation has had the use of the new Temperance Hall, a spacious room, where the Sabbath and two week evening services have been regularly attended to. Since the occupation of this Hall the Sabbath congregations have gradually enlarged.

The efforts for the erection of our church proceeded on principles which will always command success—*union, perseverance,* and *faith.* Most of the old congregation remained in connection with the services, and although many of them had lost heavily by the same destructive fire which burned the church, the application to subscribe for its re-erection was generally met with a ready response. It was the wish of our people that we should have a church larger than the one we had lost—more comfortable and elegant—a church which could show practically that the Fredericton Methodists, although cast down, were not destroyed, and one which should exhibit at the same time their love for the "courts of the Lord's House.

Amongst the first means which were adopted for the accomplishment of this object, was a subscription list, this was begun by the Hon. Judge WILMOT, and was soon liberally signed. That list afterwards fell into the hands of Joseph GAYNOR, Esq., who most faithfully and successfully circulated it;—a proverbially liberal giver himself, his appeals carried with them a weight which made them generally successful. On these two gentlemen has thus far devolved the principal share of the financial business of the Church; all the Trustees, however, are involved in the liabilities of its erection. That they have had a work of no small difficulty may well be believed.

In addition to the subscription list a bazaar was projected. Judge Wilmot took charge of the preliminary arrangements, and conducted them to an issue of success never anticipated. With the one design of obtaining the co-operation of all, he excluded none, and thus secured a thorough effort on a more extensive scale than was ever believed to be possible. To his proper but just appreciation of the feelings of all parties, may be attributed the union, and most effective co-operation of some, who in the distracted state of the congregation might have felt themselves excluded from active participation in its affairs, and a better feeling, one more kindly and fraternal, was re-established, which is one great element in the generally improved aspect of all our intesests.—For, if the destruction of our place of worship broke down our prospects, and made our church a desolation, under careful and affectionate management, with the guiding hand of Providence, it has united the energies of our people, and developed them to an extent never witnessed, or ever expected before. Two bazaars resulted from these arrangements, the united proceeds of which, after paying all incidental expenses, amounted to nearly *eight hundred pounds!*

For the past few months, we have been favoured with the pastoral ministrations, of the Revd. Mr. CHURCHILL, whose labours have been as unceasing in advancing all our interests, as they are valued and appreciated, not only by our own large congregation, but by every denomination in this City. The advantages of his experience in Chapel building as well as his practical business talents in carrying forward the different departments of the work, have been cheerfully yielded, and have been of material service; while in addition to them, he has been diligent in his pastoral duties amongst his flock, as well as regular and effective in his pulpit ministrations. Under all these favourable circumstances, and hoping for and expecting better days, we looked forward with no ordinary feelings of pleasure to the opening of our new Church and its solemn Dedication Services.

As the particulars of those Services have already been published in your paper, I need not specifically state them. Our old friend and former pastor the Revd. Mr. KNIGHT, for whom both here and everywhere where he has laboured, I believe there is but one feeling of respect and affection preached in the morning, and our present pastor Mr. Churchill in the evening. The Congregation crowded the spacious Church, and the collection, reached the sum of £36 12s. 6d.; an amount, which when it is remembered that it was contributed mostly by persons, who have given and are giving largely towards the building, may be considered large.

On Monday the 27th. the sale of pews took place. In the body of the Church there are 112 pews; and these with 10 front Gallery pews were offered for sale, the Trustees having reserved the rest of the side Gallaries for free sittings, the end Gallery being exclusively occupied by the Organ and the Choir. Most of the pews sold immediately and produced about £865; the terms of sale were strictly complied with by the purchasers, and I believe that all the pews offered for sale both in the Gallery and body of the Church, except *four* are disposed of. The purchasers are generally regular members of the Congregation, although a few new families have availed themselves of the opportunity of placing themselves under the care of our Ministry. Altogether, the Congregation which is now established in our new Church, is larger, than the Congregation which assembled in the old Church for several years, prior to its destruction, and there is a most pleasing prospect of a still further increase.

Thus has our work been brought to its present completion. We enter the courts of the Lord's house with thankfulness, because "through waves, and clouds, and storms, he has gently led our way." A calamity, disastrous and overwhelming, so far from breaking down our interest, has consolidated and enlarged it; financial difficulties have been met and overcome; and they will be again met and again overcome; the Church—the beautiful house is consecrated forever, to its sacred purposes;—may it not be hoped, that "He, whose name is the Branch," will *here* build the temple of the Lord, and now in this time of rejoicing and thankfulness, pour out upon his inheritance the Spirit of love, and the Spirit of power,—and raise up for himself a chosen seed, who shall glorify his grace on earth, and then to pillars in his everlasting temple, to go out no more forever. A. B.

Fredericton, N. B., January 12, 1853.

Cincinnati Correspondence.

Another year its winged flight has sped,
Its spirit life now numbered with the dead;
Gone, with its merry jest and antique lore,
Where wit and poet can charm never more,
Gone, with its learning and its loves and tears
To join the dim procession of thy years.

Yes, another cycle has marked its flight on the great wheel of time since we last chatted together, dear reader. Is it too late for me to wish you joy with the stranger who has taken the place of our friend that is gone? Too late to indulge a few reflections naturally suggested by the return of this era? I trust not, for if we think of it, we will remember that each day is the close and beginning of a year to us, and it can never be too late to reflect upon its past or hope for its future. Has the old year brought sorrow or misfortune to your home? Then may the present be to you the fullness of joy, and past trials be remembered—but as the chastenings of a loving Father who doth not willingly afflict. Has it brought you prosperity and gladness? May it be recalled with gratitude, and give you new strength manfully to bear your part in the battle of life, and to endure with calmness the reverses which are the inevitable lot of all. We know the *public* history of the past year. It has been marked by a host of new inventions and wonderful marches in Science and Art. It has seen the prostration of republican liberties and the setting up of new dynasties. It has heard the requiem chanted for the great and good whose like we may not see again. In our own land the two great supporters of a nations liberty and glory have passed away, and across the sea from the mother country comes a wail of sorrow to echo back our own,—for they too weep over the mighty dead. But while the world has thus been so wonderfully stirred by the strange and startling events which have—marked this era.—who has thought of the manifold *individual* experiences which in every spot through all the wide green earth, has made the happiness or misery of many a human heart. For how many has this year decided the fate of the present life, perhaps of eternity! How many will remember it as the turning point of their destiny, which for them, alas! was shrouded in gloom and sadness!

Ah! many a sigh and many a tear,
Came at thy bidding thou stern old year!

But we will not moralize longer; in each of our hearts is a little private monitor who jots down these eras for us—keeps us well posted in all our delinquences, and reminds us of all our blessings. The New Year was ushered in with us not with smiles, but fortunately without actual tears. The skies were just gloomy enough to make umbrellas a necessary appendage to calling costume, but no storm came to prevent the happy exchange of New Year greetings.

Within doors all was bright and gay, and the lours were given up to cheerfulness and festivity. We follow the good old knickerbocker custom of receiving visits on this day,—so that gentlemen can have at least one opportunity during the year, of testifying their remembrance of their friends, and giving them their cordial good wishes. When properly observed, this is a very pleasant and beautiful custom, but unfortunately in New York it has been much abused by strangers, taking advantage of the hospitality of the day, to intrude themselves where they would be received at no other time. Here, however, civilization has not progressed quite so far, and the visits are mostly confined to friends, while in the evening pleasant reunions make the beginning of the year long remembered with delight.

Our warm weather still continues. The recent rains swelled the Ohio to a noble size, but did not cause it to overflow so as to do much damage as was feared. On this the ninth day of January, the sun is shining so warm and bright as to make fires oppressive, and open windows comfortable. Our bird cages are hanging out in the fresh air, and the little songsters are almost wild with delight in greeting (as they think) the coming of Spring. We have as yet had no snow to stay on the ground, which in fact has scarcely been frozen, and the early spring buds are peeping out from under the dead leaves to see what in the world can be the matter that they are awakened so soon. But I fear we shall lose our fruit by this treacherous sunshine, and pay dearly for it by cold and storms in the Spring.

Meagher has been among us and lectured on the subject of Australia. He evinced much good taste in confining himself to an account of the country—not alluding to his private history, and in this formed a striking contrast to the great Hungarian refugee who was most eloquent on his own sufferings as connected with his "down trodden" nation. But we should not scan too closely the faults or weaknesses of our fellow-men. Ever thine, dear reader, in fellowship and love. MOLLY BAWN.

Cincinnati, January 9, 1853.

Provincial Club in Boston.

The *International Journal* of the 15th contains a Prospectus of a contemplated formation of a Provincial Club in Boston. As we highly approve of the object as stated in the Prospectus, we give such extracts below as bear more particularly on Provincialists. We shall be happy to forward our paper to the Club-Room when advised of its having gone into operation:—

"In connexion with the Club, it is proposed to take a suitable room, in as central a location as can be procured for the rent it may be deemed expedient to pay, and to employ a person to be in constant attendance, to take charge of the room and have it always open for the convenience of the members; to have the room suitably furnished; to keep a general collection of the best Colonial papers, and the Boston and such other American papers as may be selected, together with the reprints of the British Magazines, and other periodical works as the funds of the Club might justify their purchase.

"Mr. Stiles, the Editor of the *International Journal*, has kindly volunteered to furnish to the Club, free of expense, his own Journal and several Colonial papers of interest. It is also believed that many of the Colonial editors will contribute their Journals to the Club.

It is proposed to keep two books of record one of which should contain the names of all the members of the Club, the town and Province from which they came, and their place of residence in Boston or the vicinity; while in the other, all non-resident Colonists, visiting the city should make a similar entry of their names, the town and Province to which they belong, and their address while in Boston. The two books would thus furnish to the resident or transient Colonist, a correct and accessible list of all his fellow countrymen here, and a convenient guide to any of them, both transient and resident, whom he might wish to find.

"It is proposed to give free access to the room to all men from the Provinces visiting Boston, and to such other non-resident persons as a member may introduce.

"It is hoped that an attempt to establish a *Provincial Club* in New York will soon be made; and on the establishment of such a club there, or elsewhere in the United States it is proposed to admit the members to the privileges of honorary membership here.

"It is not contemplated for the present, to connect with the Club, the creation of a fund for charitable purposes. It is however believed, that the objects which would induce the formation of such a fund, will be to a great extent supplied by the opportunity which, by means of the Club, would be put within reach of any Colonist needing assistance, of making known his situation to his resident fellow countrymen.

"The above suggestions for the formation of a Provincial Club, are offered as a mere outline of the idea, to the consideration of the men from the Provinces; and they are requested, if desirous of taking part in the development of the plan to send their names to either of the undersigned; or to the office of the *International Journal*, Commonwealth Building, No. 4 State street; and as soon as a sufficient number of names for the purpose is obtained, a general meeting will be called and steps taken for the formation of the Club on such modification of the scheme proposed as may meet the views of its members."

Religious Items.

THE MADIAI.—Our readers, says the New York *Christian Advocate*, are familiar with the account of the *Madiai family* now imprisoned in Tuscany for the crime of reading the Scriptures, and with the efforts that have been made in England and Prussia for their release. On Friday evening last an immense assemblage met in Metropolitan Hall, in this city, for the purpose of expressing the sympathy of the Christian community with these victims of Popish intolerance, and to consider what measures could be taken for their relief. The mayor, Jacob A. Westervelt, Esq., presided. Dr. Baird, (Congregationalist) gave a narrative of the case; and eloquent and effective addresses were delivered by Dr. Kennaday, (Methodist,) Dr. Murray, (O. S. Presbyterian,) Dr. Hague, (Baptist,) Dr. Bethune, (Reformed Dutch,) and Dr. Cox, (N. S. Presbyterian;) after which a series of resolutions was adopted, expressing deep sympathy with the Madiai family, and other victims of intolerance in Florence and Leghorn; requesting the mediation of the President of the United States, that these people may be allowed to quit their prison, and emigrate to this country at our expense: affirming the conviction of the meeting that the safety and prosperity of States depends mainly on civil and religious liberty; and declaring that inasmuch as the Bible is acknowledged by all Christians as the revelation of God's will to man, to whom man is alone responsible, no man has a right to forbid the reading thereof to all who desire to hear it. The *Commercial Advertiser* states that one gentleman who was present at the meeting sent next day a donation of *ten thousand dollars* to the American Bible Society, to aid in circulating the book so universally favourable to civil and religious liberty, and so dreaded by all tyrants.

At the monthly meeting of the New York Bible Society it was stated that in April last the agent had furnished an Italian Bible to Agostini Francis, mate of the Sicilian brig Anna. A few weeks since, while visiting another brig from Palermo, the agent learned that Francis, on his return to that city, had been arrested for *the crime of having that Bible in his possession*, and had been sentenced to ten months' imprisonment and a fine of $60.

WORTHY OF IMITATION.—The New York *Christian Advocate* states, that, connected with the *Mercer-street Presbyterian Church* in that city, is an association of young men for the purpose of promoting the spread of religion in this city. They have refitted a Presbyterian Church in Sixth-street, where a promising congregation has been gathered, and a Church will soon be organized. They sustain two missionaries who who preach statedly at two different places in the eastern part of the city, with two Sabbath-schools, embracing about four hundred scholars. There have been hopeful conversions under the labours of these brethren and the light of the gospel has been shed upon hundreds who were groping their way in darkness.

The *Methodist Church* in Moreau-street, New Orleans, was *burned* on Saturday, December 18th. The building, which was a neat and commodious one, was nearly new, having been dedicated only three years. It was insured for $10,000, which will cover about two-thirds of the loss. The fire is supposed to have been the work of an incendiary.

Domestic Receipts.

CURE FOR THE CROUP.—Dr. Forbes, of Boston, relates, in a late number of the Medical Journal, a case in which a severe attack of croup was cured by the application of sponges wrung out of hot water to the throat, together with water treatment, which he describes as follows:—

"Soon after making the first application of sponges to the throat, I wrapped the child in a woolen blanket, wrung out in warm water, as a substitute for a warm bath, and gave twenty drops of the wine of antimony in a little sweetened water, which she swallowed with difficulty. I persevered in the application of the hot, moist sponges for an hour, when the child was so much relieved that I ventured to leave it.

"These applications were continued through the night, and in the morning the child was well."

It will never do to trifle with this terrible disease. The quicker the remedies are applied the better. Instead of antimony, we would recommend small quantities of alum water given every ten or fifteen minutes until the child vomits.

CURING MEAT, &c.—Meat intended for salting in winter should hang a few days to make it tender; but in summer it may be salted as soon as killed. It should then be wiped dry, and the kernels and pipes should be taken out, and the holes should be filled up with salt.—The art of salting meat is to rub the salt in thoroughly and evenly; first rubbing in half the salt, and in a day or two the remainder. Bay salt gives meat a sweeter flavour than any other salt. Sugar is likewise an excellent article for curing meat, producing mellowness and richness. By some sugar is used to rub meat previous to salting. Saltpêtre dries up the meat too fast so that it is now seldom used but for giving a red colour, in the proportion of an ounce and the same quantity of sugar to every pound of The meat should be kept covered with the brine, and turned and rubbed daily. In frosty weather it is recommended to warm the salt, in order to ensure its penetrating and mixing with the juices of the meat.

BLEACHING IVORY.—Valuable works in ivory that have become sullied or greatly discoloured by time, may be restored to their original and pristine whiteness, by exposing them for a time to the sun's rays. This protection should, by no means, be neglected, as deprived of it, its action of the calorific rays induces a tendency in the ivory to crack, which gives it even a more displeasing appearance than before. Ivory may be effectually bleached by heating it moderately over a fire of charcoal, into which there is thrown occasionally, a small quantity of flour of sulphur.

DISINFECTING AGENT.—Rooms in which, from any cause, there arises an unpleasant odor, may be freed of the obnoxious effluvia, by placing a few kernels of coffee in a hot shovel, and allowing the aroma, or smoke, to be freely disseminated. It will dispel effectually, the most powerful odor arising from putrid animal or vegetable matter. It has been used and with excellent success, in localities infected by cholera.—*Olive Branch.*

MOTHS IN FURNITURE.—Thoroughly saturate the stuffing of sofas, chairs, &c., by pouring on and in camphene. This may be done without any danger of injury to carpets or clothing, as they are preserved by sprinkling with the same article. I have tried this method of ridding a sofa stuffed with villainous hair, from thousands of worms and moths. They are instantly destroyed without the least affecting the hair seating or varnish of the wood.—*Philadelphia North American.*

CURE FOR CHAPPED HANDS.—Most of our juveniles during the winter season, are troubled with chapped hands; for the benefit of the mothers who are obliged to listen to their endless complaints, we publish the following recipe for chapped hands:

"Take three drachms of gum camphor, three do. white beeswax, three do. spermaceti, and two ounces olive oil—put them together in a cup upon the stove, where they will melt slowly and form a white ointment in a few minutes. If the hands be affected; anoint them on going to bed, and put on a pair of gloves. A day or two will suffice to heal them."

WESTPHALIA PLAN OF SMOKING HAMS.—A room in a garret; fire in the cellar; smoke gathered in a tunnel and led to the smoke rooms by a small pipe; by the time it gets there, all the heaviest part of the pyrolignneous acid has condensed, and the smoke has become cool. Nothing touches the hams but a pure, cool smoke, which is allowed to pass off by a number of small apertures, about as fast as it is supplied.

TO PURIFY HONEY.—Expose the honey to frost for three weeks, in a place where neither sun nor snow can reach it, and in a vessel of wood or other substance, which is not a good conductor of heat. The honey is not congealed, but becomes clear.

A WARMING PAN full of coals or a shovel of coals, held over varnished furniture, will take out white spots. The place should be rubbed with flannel while warm.

☞ Perhaps it is not generally known as it should be, that salt put in the mouth, will instantly relieve the convulsive movements in fits, either of children or animals.

MAGNESIA highly calcined, or what is still better, in a gelatinous state, is an antidote to arsenic, as it rapidly absorbs that poison when administered within a proper period.

Legislative.

OPENING OF THE SESSION.

LEGISLATIVE COUNCIL CHAMBER,
20th JANUARY, 1853.

At 2 o'clock, P. M., His Excellency, Colonel Sir JOHN GASPARD LEMARCHANT, was pleased to open the Session with a Speech to both Houses, as follows: