The Provincial Wesleyan.

summate fraud; it is either a reality, or an imposition. Christ was what he professed to be or he was an impostor. There is no other alternative. His spotless life, in his earnest enforcement of the truth, his sufferings in its defence, forbid us to suppose that he was following an illusion of a heated brain.

"Every act of his pure and holy life shows that he was the author of truth, the advocate of truth, the earnest defender of truth, and the uncomplaining sufferer for truth. Now, considering the purity of his doctrines, the simplicity of his life, and the sublimity of his death, is it possible that he would have died for an illusion? In all his preachings the Saviour made no popular appeals. His discourses were all directed to the individual. Christ and his apostles sought to impress upon every man the conviction that he must stand or fall alone—he must live for himself and die for himself, and give up his account to the omniscient God, as though he were the only dependent creature in the Universe. The Gospel leaves the individual sinner alone with himself and his God. To his own master he stands or falls. He has nothing to hope from the aid and sympathy of associates. The deluded advocates of new doctrines do not so preach. Christ and his Apostles, had they been deceivers, would not have so preached.

"If clergymen in our day would return to the simplicity of the Gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the Gospel, saying, 'You are *mortal*: your probation is brief; your work must be done speedily. You are *immortal* too. You are hastening to the bar of God; the Judge standeth before the door.' When I am thus admonished, I have no disposition to muse or to sleep. These topics," said Mr. Webster, "have often occupied my thoughts; and if I had time, I would write upon them myself."

The above remarks are but a meagre and imperfect abstract from memory, of one of the most eloquent sermons to which I ever listened.—*Congregational Journal.*

Reading the Bible in the Pulpit.

Some 35 years ago, a stranger in the city of New York attended Dr. Mason's church, having heard of his remarkable elocutionary powers, and desiring to judge for himself, he took his seat near the door. The introductory prayer and reading of the hymn led him to suppose that the doctor had a substitute that day. "When he read the Bible," adds the narrator, "I discovered the man. I never heard it read so, before or since. Such solemnity, such enunciation, such a realizing apprehension of the meaning of the truth, that I was satisfied it was Dr. Mason. Nothing in the sermon impressed me so much as his simple reading of the Bible."

Can it be so affirmed of ministers in our day? Is the reading of the Bible as much a matter of preparation beforehand as it ought to be? Ought it not to be? Is there any excuse for the apparent listlessness with which this important part of the worship of the sanctuary is often performed, when new life and becoming energy characterize the delivery of human compositions?—*Presbyterian.*

[FOR THE PROVINCIAL WESLEYAN]

The Course Pursued by Antipedo-Baptist Controversialists.

[CONTINUED.]

We might have added more on the subject of their dishonesty in controversy, but we forbear, and proceed to shew that the course they pursue looks *suspicious.*

If an advocate for any course of conduct, or set of principles, is constantly harping upon them, and boasting of their excellence; we at once suspect that he has something to gain by the propagation of those principles or something to lose by their overthrow, unless it can be shown that benevolence governs him; but whenever this principle governs, the controversy will be carried on lovingly and candidly, and not rancorously and slanderously; and the advocate will never be the assailant of those who differ. But our Antipedo-Baptist controversialists always begin the war. If they question this, let them produce an instance to the contrary. If we should hear any boasting of the character and conduct of their family or party, and almost incessantly finding fault with others; we should at once suspect that something was wrong among them, or that the boasters had little brains, and secured no credit to the party. But how incessantly is it written and proclaimed from the "Baptist Press" and Pulpit, "every church is wrong but ours." "You must join us or you cannot be happy." Such is the sum and substance of all this controversy.

Whenever we see persons more tenacious of, and more zealous to propagate peculiarities of creed, than the soul-saving truths of the Gospel; we cannot but suspect that their zeal is neither scriptural, nor according to knowledge.

This is the case when people take more offence on hearing their sentiments impugned than when seeing or hearing of sin practised; when they take more pains to proselyte than to convert a sinner; and when they give more abundantly and more cheerfully for a party object, than for the spread of the Gospel.

We have known people witness dancing, swearing and drunkenness, without the least indication of displeasure, or the slightest reproof; who have left a meeting with a contemptuous toss, on hearing the defence of Pedo-Baptist sentiments; and others who never go to hear Pedo-Baptists, and yet never have family prayer, and who gather and cut wood on Sabbath again and again for meetings. But recently an eminent ministerial advocate of "the new version of the Bible," in fact the agent, saw the above breach of the Sabbath, without reproof, and then proceeded to preach a sermon in which the following statement occurred—"*When the Eunuch was baptized, we read, he went on his way rejoicing*, but, *when you sprinkle a Baby he goes away crying!*"—(I may remark here that I have seen persons come out of the water after immersion, half clothed, dripping wet, and depart with teeth chattering, without a sign of joy; while generally a baptized child goes back to its parent quietly and joyfully; and its joy every whit as much the result of *Baptism*, as was the Eunuch's; for surely, no sane person can attribute true christian joy to Baptism whatever the mode, but to faith in Christ and hope of Heaven.

In looking over the report of the Baptist Bible Society, and minutes of the Baptist Associations, for one or two years when Rev. Mr. Burpe was their only Foreign Missionary, I find, that while 26 ministers in the N. S. and N. B. gave £205 to the Society for the new version; there was not £200 raised by all their Churches in the two Provinces for foreign missionary purposes!

What inference must be drawn from those striking facts?

Lastly, when it is shewn in judicial courts that witnesses brought forward have pecuniary loss or gain likely to result from the issue of the cause, such evidences are either not allowed at all, or they are not relied on by either court or jury.

But Anti-Pedo-Baptist Ministers have everything to gain or lose by the issue of this controversy, or they must abandon their sentiments, which men of strong opinions will only do as a last alternative. If Pedo-Baptist sentiments prevail, their Churches must gradually dissolve, and leave them without flock or pay; while, if Anti-Pedo-Baptist sentiments increase, their honours and emoluments must be proportionally increased. Who does not see the truth of this? Whoever does not, they do. Hence, no wonder that there is incessant pamphleteering, tampering with the word of God, and the use of every possible weapon to disseminate, and rivet in the minds of all who are accessible, their peculiar ideas on the subject of Baptism.

On the other hand, suppose Methodist sentiments prevail, what more of respect or gain accrues to them; while we maintain our itinerant system, and equality of salary among the Ministers? Or, suppose our opponents' sentiments prevail, seeing our Church does not result from, or stand upon, peculiar sentiments on either the subjects or the mode of Baptism, but from the awakening and conversion of sinners; we have nothing to fear, except the displeasure of our blessed Master, on account of our reluctance to defend what we believe to be an ordinance of God.

Let me not be understood to intend, by the above, to show that Anti-Pedo-Baptists are altogether or knowingly governed by sinister motives. Far from it. Many of them, no doubt, imagine they do God service, and advance the truth by their attacks on our sentiments on the mode and subjects of Baptism—but I will say that there is reason to fear that, unconsciously to themselves, wrong motives impel them in their divisive course; while they are animated by an unchristian zeal.

I will also state that I am sorry to know that what I have written will give pain to some sincere Christians who differ from me in doctrine; let such not blame me, but the occasion given for these articles. XX.

(To be Continued.)

Provincial Wesleyan

THURSDAY, NOVEMBER 4, 1852.

Editorial Notes.

As we specially design our paper to be promotive of the mental, religious, and secular improvement of the families of our readers, we direct attention to the excellent Lecture of Dr. RYERSON, part of which appears to-day on our first page, treating, as it does, on a subject that has been too much neglected, but one, on the proper understanding of which, so much of our country's weal depends. If the perusal of it, should lead to thoughtfulness and action on the part of teachers of youth, our object in its republication will be gained. Our recommendation of it, will not, we are sure, be construed into the expression of a desire to turn our youth into mere *politicians.* We wish them to become intelligent on all the subjects connected with the moral and other substantial interests of a country's prosperity. We need not say, that the subject of "Political Economy," as defined in the Lecture, is totally distinct from *politics*, as generally understood, and especially from *party-politics*, with which we on no account desire to meddle, and therefore our friends need be under no apprehension of our compromising our character. We feel, at least, that we have as great an interest in maintaining our strictly neutral position, as any other person, be he whom he may, can possibly have. Before announcing our intention to re-publish the above mentioned Lecture, *we read the article carefully*, and judged it to be one calculated to promote the educational interests of the young men of the land, and have no doubt our readers will coincide with us fully in this opinion. Read it, study it, and practice the principles therein enunciated, and you will become wiser, and more intelligently useful members of the community.

The article on the Duke of WELLINGTON, on our first page, will be read with interest. It contains the best representation of the Duke's character, in a brief space, that we have seen. The renowned subject, has passed the bourne, and laid his well-earned honours down; but, as is meet, his memory will be long and vividly cherished by England's sons throughout the world. He was eminently fitted for the times in which he was called to take so conspicuous a part in the momentous interests of the world, and having lived and acted in an important period of our nation's history, he has descended full of years into the quietude of the grave. We are reminded by his departure from the activities and enjoyments of life, of the impotency of earthly honours to arrest the advance of death, and how small a share they have in preparing the soul for the solemn scenes of eternity.

We are at a loss to understand the references in the note recently received from a respected Correspondent. It is not always possible to insert in any current week, a communication which reaches us only perhaps the day before our paper has to be made up. "Copy" has to be supplied, and when matter is set up, circumstances will not always allow us to displace it by articles which come afterwards to hand, though, where these are of especial importance, we invariably endeavour so to do. We may here say generally, that articles desired to be insertee in any given number, should, if possible, reach us not later than the Monday evening previous, *earlier* would be better. Every week's experience proves to us the necessity of an Editor possessing in a large degree the grace of *patience.*

We are happy to notice that the owner of the *Circassia*, James Wright, Esq., of Lynn, has generously given a free passage to the Rev. Isaac Harding, Wesleyan Missionary, and his family to Australia. This ship is commanded by Captain Creak, a man of decidedly christian character, and arrangements are made for holding religious services on the voyage. By this timely liberality on the part of the owner, the amount of passage money is saved to the Missionfunds, which under other circumstances, would be practically the same as if that amount were actually paid into the treasury. May others, who have it in their power, "go and do likewise."

On Monday forenoon last, Salem Chapel, Argyle Street, owned by the Independents, was discovered to be on fire, originating, it is said, from a defect in the heating apperatus. At one time, it was thought the building would be entirely consumed, but by the strenuous and persevering exertions of the city firemen, and the military, the flames were eventually subdued.—The chapel, however, has sustained considerable damage.

A Concert, under the patronage of Lady Le Marchant, is to take place to-morrow evening in Temperance Hall, for the benefit of Miss Bolman, who has unfortunately lost her sight, but is laudably anxious to secure such an edution in the United States, as will qualify her to maintain herself respectably and comfortably. The proceeds are designed for the above purpose.

☞ The *Wesleyan Book Room* is opened every week-day for business. Don't forget it.

French Methodist Conference.

Our readers are aware, from intimations previously given, that the work in France under the pastoral care of the British Conference, has been re-modelled, and established as a separate ecclesiastical organization, in friendly relation to the parent body. The *Watchman* of October 6th, contains an account of the formation, and a part of the proceedings of the French Methodist Conference in Nismes, a city in the South of France. We select the following particulars, which will be read with interest by Wesleyans in this part of the world.

On Monday morning, the 6th of September, at eleven o'clock, in a large room connected with the Wesleyan Normal Seminary, at Nismes, the Conference began its sittings, under the Presidency of Pastor CHARLES COOK, Doctor in Divinity.

The first matter brought before the brethren, at the close of the opening devotional services, was the examination of the terms and conditions of their independence, as settled at the late Sheffield Conference. After a careful and lengthened examination, the several articles having been taken up *seriatim* and discussed, the whole plan was cordially accepted by a unanimous vote of the Conference. The only important subject of remark in way of objection, was in reference to the financial regulations, and, for some special reasons, the British Conference and Missionary Committee were requested to increase the grant proposed to be made, in lieu of all future claims on the part of the brethren of the French Conference.

On all the questions of doctrine and discipline the Conference resolved to stand by the old landmarks of Methodism. "The doctrines are dear to us," says the writer in the *Watchman*, "and we believe (it was declared) our economy to be, in its fundamental principles, admirably adapted to the wants of the church in every time and place, and consequently to those of French Methodism. The modifications which may, from time to time, be introduced into the French Connexion, will have reference solely to matters of detail, and to the application of the principles, but never to any alteration, or even any modification of the *principles themselves.* On this subject there were not two opinions in the Conference.

The maintenance, in their integrity, of the scriptural character, as well as the duties and prerogatives of the Christian Ministry, as understood among Wesleyans, was resolved upon; while, at the same time, the Conference would cordially encourage and solicit the hearty co-operation of the private and the official members of the Church, in all matters of finance and administration.

These preliminary proceedings having been disposed of, Pastor de JERSEY was appointed Secretary, and Pastors GALLIENNE and PULSFORD, Sub-Secretaries. Several Committees were likewise appointed.

The Conference being thus constituted, and having regulated its proceedings, — prayers and thanksgiving were offered up to God, and his blessing invoked on all future proceedings and decisions.

On the subject of the official designation of the New Connexion, it was resolved:—1st. That in the published Acts, or Minutes of Conference, the following official designation would be adopted: "Acts of the Conference of the Pastors and Ministers of the Methodist section of the Church of Christ in France and Switzerland, united in principle to the Societies first established by the Rev. John Wesley;" and 2ndly, That in all other cases, and ordinary matters, it would be left to the option of Ministers and people, to employ or adopt the designation which best suited the character and requirements of the work, in the different Circuits of the Connexion.

To other parts of the proceedings of the French Conference, we may again refer; meanwhile we bespeak the earnest prayers of our people in behalf of the brethren who are endeavouring to extend a pure Christianity in France and Switzerland.

Hear what a Bishop Saith!

The Bishop of Melbourne has been paying a visit to the "gold diggings," and, having, whilst preaching on one occasion, a "stump for his pulpit," affording rather a precarious footing, he says, "you may imagine that I did not present a very episcopal appearance." At the close of his services he spoke to the people on the importance of providing some building for public worship before the winter sets in, and it was agreed that subscription lists should be opened at once for that purpose. But he says—"I am not very sanguine respecting the result, for I find that there are already two Wesleyan Ministers arrived, one from Sonth Australia and the other from Van Diemen's Land, and that there is also an independent minister from the former colony; and I fear that the miners are of a class, of which almost all who feel an interest about spiritual things are Dissenters, and only the multitude of the careless and ungodly are protessed members of our Church. The two Wesleyan ministers are at present the guests of Mr. P——, at whose house I am now writing, and I have availed myself of the opportunity of talking with them about their system and its practical operation. They certainly have a machinery admirably adapted, speaking after the manner of men, to carry out their objects; and when we contemplate it on the one hand and that of the Church of Rome on the other, the deficiency of the Church of England in this respect cannot but be acknowledged and deeply lamented. My own growing conviction has long been, that unless we can adopt some means for establishing some closer bond of union among our people, and enabling them to recognize and associate with one another, we shall never obtain any hold, as a Church, upon the mass of the population in the colonies. The gentry, and those who are utterly destitute of religion among the trades-people and labouring class, will call themselves Churchmen; but among the mass of the people, the really pious, and such as are at all concerned about their salvation, will, almost to a man, join the Methodists, or some other Dissenting community." So far, and so strongly, speaks the Bishop of Melbourne; he acknowledges some good in the system of Methodism, and certifies it to be "admirably adapted" to carry out the objects it has in view, which are nothing more than the glory of God and the salvation of men.

DEATH OF THE REV. WM. SQUIRE.—It is our painful duty to record this day, the death of the Rev. Wm. Squire, of this city, which took place yesterday, (Sabbath) morning, after a few hours' illness. Mr. Squire has been a member of the British Conference of Wesleyan Methodists for upwards of thirty years, during the greater portion of which he exercised his ministry in Lower Canada, occupying the most laborious and prominent posts in the Wesleyan department of Evangelical labour. Few ministers have been longer known, or more highly esteemed by the Christian churches of this country, than our late revered friend. At his death he held the important offices of Superintendent of the West Circuit in this City, and General Superintendent of the Wesleyan Missions in Eastern Canada. He has left a sorrowing widow, two fatherless children, and a bereaved Church. Our prayer is that this dispensation of Providence, so inscrutable, may be sanctified to all the Churches of Christ in the city.—*Montreal Witness, Oct. 18th.*

Sackville Correspondence.

MY DEAR BROTHER,—With your permission I will again advert to my recent tour to the North. Having terminated our missionary services on the Richibucto Circuit on the morning of the 22nd, accompanied by the brethren Mess. Snowball and Temple, we commenced our Journey to Chatham—the roads we found excellent, and almost one continual level to Miramichi.—We arrived in Chatham the same evening, and felt much pleased to meet Brother Snowball's family, at the Mission House.

On the following day we proceeded to Newcastle, about four miles from Chatham on the opposite side of the Miramichi river. This little town has, with all the Northern Districts, felt the effects of commercial depression, and its inhabitants, like the children of Israel during years of difficulty, have become almost "*discouraged*" because of the *times.* But better days, I question not, await them. Had the settlement of that section of the country been based upon the developement of its numerous resources instead of the *mere* transportation of its noble forests, in such case I am confident that the towns and counties of the North, would have fully competed in *all respects* with those of the Southern and Western parts of our Province. It is much to be feared that the hue and cry made up and down this part of the country about *bad times* has had a most discouraging influence upon the religious prosperity of the people, as well as upon minor enterprises. But we have predicted better things, and I think our friends are beginning to do so too. According to previous arrangement, we held our Missionary meeting in the evening, at Newcastle, and although the congregation was not large, we had a noble meeting,—the collection and subscription exceeding that of last year by more than two hundred per cent. I have long ago found out that it is by no means the numerical strength of the congregation that insures us the best financial success.

Our Newcastle friends have done well,—may they indeed be blessed with greater spiritual and temporal prosperity.

On Friday we journeyed further up the river to the "Crocker's Settlement." This is one of the beautiful settlements found on the banks of this noble river, and its ample agricultural resources are now being developed, to the increasing compensation and wealth of its proprietors. In our neat and commodious chapel, located, *not in solitude* but in the midst of many warm friends, we held our next Missionary meeting. Brother Prince having joined us on the preceding evening, we presented quite a formidable, and as far as names go, significant array,—a "*Snowball*," a "*Prince*," and a "*Temple*." The meeting was well attended, and our beloved people, as usual, came up to the help of the Lord. Several friends and Subscribers to the cause were from home, but here also we shall continue in *advance.* Our meeting in this place was attended by several of our people from "English settlement," a most interesting section of Miramichi Circuit. How widely are the members of the Methodist family scattered, even in this Province, but when we meet, we find in all, an anxious desire to promote and extend our Redeemer's kingdom. We will not, we cannot, forget our venerable founder's motto, "the world is my parish." We spent the night under the hospitable roof of our kind friend Mr. D. Crocker, whose name has been so justly famed for his praiseworthy supervision over many of our northern roads.

SATURDAY, 25th—We returned to Chatham preparatory to the services of the approaching Sabbath.

On the morning of the Holy Day I preached to a deeply attentive congregation, in our truly neat and commodious chapel. In the afternoon, I again visited and preached in "Newcastle," and in the evening returned and preached once more in Chatham. My soul was much comforted in ministering the word of life to a very large congregation. O that this delightful sanctuary may continue to prove the birth-place of many immortal souls!

On Monday evening we held our Missionary Meeting in Chatham. The Chair was kindly taken by our excellent friend James Pierce, Esq., who in his introductory remarks directed the attention of the audience to the extensive operations and success of the Parent Society. The assembly was large and appeared much interested in the proceedings of the evening. Indeed it was evident that the Missionary spirit was pervading the meeting. All was delightful—and the several speakers evidently felt much at home. The worthy Superintendent, in the course of the meeting, called upon a young man to address the meeting, who had, some little time ago, thrown off the shackles of popery, and embraced the *truth* as it is in Jesus.

Our young friend stood forth, and with much modesty stated several interesting circumstances connected with his conversion to God. It appears that but little human instrumentality had been employed in leading this young man from mystic Babylon to the *true cross* of Jesus Christ. He had been working in a new church, savouring much of "Pusyism," when on one occasion he was accosted by a person, who (perhaps felt something like Protestant indignation in seeing the mummeries of popery introduced into a PROFESSEDLY PROTESTANT PLACE OF WORSHIP,) enquired if he was making a *confessional.* This enquiry he at once regarded as insulting to his own mother church, and resented it in what he considered then the spirit of a true son of the church—by petulantly asserting that it would be more fully in accordance with *right* if it was a confessional. On this subject an argument was commenced in which the son of the church *waxed warm*, but with all his wrath and zeal he felt that he had been worsted. This, to use his own expression "*wounded his pride*," and in order to be the better prepared for future conflicts, he determined to read a Douay Bible he had previously purchased for mere speculation. He perused the word, but the more he read, the more he found his own bible the opponent of his own creed. Perplexed and confounded he knew not what to do, and at times resolved to read no more, but such resolution only increased his misery. He ultimately began to call upon God, and Jehovah heard his voice and regarded his supplication. And he was through boundless grace enabled to assert—"Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." He has met with much opposition, but already he has been made a blessing to several of his own friends. His case has deeply interested us, and if he continues faithful to his God, he may do much good.

Our venerable and respected Bro. Sprott, who has for many years stood forth in the name of the Lord, gave us a speech at the latter part of the meeting, replete with *interest, zeal, and pious feeling*, he presented to the congregation in the most convincing manner, the utter worthlessness of all names and religious professions without the influence of the Holy Ghost.

The collections and subscriptions still continue to evince an advance upon the last year.

I congratulate Brother Snowball upon the pleasing prospect now before him in Chatham, and trust soon to hear of the re-opening of the gallery, and of the flight of his excellent singers to the commodious seats above stairs.

Yours very affectionately,

JAMES G. HENNIGAR.

Sackville, N. B., October, 1852.

New York Correspondence.

EMIGRATION TO THE GOLD MINES OF AUSTRALIA FROM ENGLAND. AND ITS EFFECTS ON THE U. S. STEAMERS IN NEW YORK.—DEPUTATION FROM CANADA. THE CROTON AQUEDUCT, &c.

The late arrivals from England bring accounts of the increasing emigration to Australia. It is so great, indeed, as to have checked, within the last six months, sensibly, the emigration to the United States, from England, Ireland and Scotland. The facilities offered by the British Government for emigration to Australia, doubtless, have turned thousands to those golden regions, who would, otherwise, have reached this country. With us, too, a spirit is awakening in favour of that region. No less than eleven vessels, with nearly 2,000 passengers, have already been despatched there, and six more are advertised to sail within the next six or eight weeks. Anything over one hundred days is considered a long passage from this port. Three vessels, also for Australia, have left Boston.

Our metropolis continues to be crowded with strangers; among them is a deputation from Canada, Messrs. Attwater and White, the former is Chairman of the Montreal Water Works, and the latter Chief Engineer of the Fire Department in the same city. They visit New York to inspect the Croton Aqueduct, with a view to construct some similar work in Montreal, under the auspices of the Colonial Government. In your visits to our city, you have probably inspected this great work. The late Dr. Olin, after his travels in Europe, and all he had seen abroad, pronounced this to be the work of the age.

The building of this Aqueduct was commenced in July, 1835, and the water was admitted into the receiving reservoirs, July 4, 1842. Its whole length is thirty-two miles, divided into one hundred and one sections, and generally half a mile long. At section 86, it crosses the Harlem River, at which point, the herculean task was accomplished, of building a bridge for this purpose. Here the bridge consists of seven arches over the land, fifty span, with eight over the stream, eighty feet span, nearly equal in dimensions to any bridge in the world. Its estimated cost is one million of dollars, and its elevation is so high as not to impede the navigation of the river.

The water is first collected at the CROTON DAM, two hundred and fifty feet long, sixty-five high, and fifty-five wide at its top, and made of hydraulic stone masonry. This beautiful sheet of water, thus formed, is named the CROTON LAKE, and covering four hundred acres of land, will hold in its capacious area, 600,000,000 of gallons. It is six miles long, and will allow a discharge of 35,000,000 every day. In the dryest seasons, it has been full, still other dams will increase the quantity, if ever needed.

The UPPER RECEIVING RESERVOIR, at Yorkville, some five miles from the City Hall, is an immense structure, covering a surface of thirty-two acres, resembling an inland lake.—When full, it will hold 758,000,000 of gallons. Two miles nearer the city, is the lower or DISTRIBUTING RESERVOIR, thirty-three feet deep, and will contain 50,000,000 gallons.—You may form an idea of the capacity of these reservoirs, from the fact, that should the water ever become low at the Croton Dam, still there would be a supply to the city, for two weeks, from these vast made ponds alone.

More than one hundred miles of pipe, a distance equal to that from New York to Philadelphia, have been laid, to supply the city with this pure water. From these subterranean streams, an ample supply is derived, for private use, the steamers, the splendid public fountains, and other purposes. Over 8,000,000 of dollars have been expended upon this gigantic undertaking, and for centuries to come, it will stand, a noble and enduring monument of the art, science and enterprise of the present generation. No city of half a million population ever before accomplished such a plan—not undertaken to mark a battle-field, nor a defence for war, like the vast walls of China, Rome or modern Paris. On the contrary, the Croton Aqueduct regards the health, temperance and happiness of myriads of our generation, and of ages to come. What a public blessing is this great work. Yours, &c.

New York, Oct. 18, 1852.

[We shall be happy to hear from our friend often.]

Cincinnati Correspondence.

DEAR SIR,—Whether "taking Time by the forelock" be a respectable way of treating the old gentleman or not, we of the 19th century are certainly very familiar with him, for where once we were satisfied to devote *hours* for accomplishing certain journeys, we now grumble at being detained a few extra minutes. It was only a day or two since, that joining a party, I took my seat in the cars for Dayton, and sinking back against the comfortable cushions, luxuriated (by contrast) in the memory of those long days of jolting and headaches which usually attended my journeys there, before the tireless steed, "with its ribs of steel and its lungs of fire," had taken the place of flesh and blood. I was quite contented, as I say, at first, but ere long catching the usual spirit of railroad travellers, I counted the minutes watch in hand, assuming a most comical look of despair when it was found that we should be fifteen minutes behind time. That fifteen minutes was an age on the railroad, which in a stage-coach would have been simply an insignificant quarter of an hour. On, on we went—snorting and puffing by open fields and quiet towns—barn-like depots and lonely farm houses, till with an unearthly scream, which awoke the echoes of that quiet town, we suddenly stood still, fifty miles away from home and supper. Dayton is a beautiful town of some 14,000 inhabitants, and one of the most healthy in the State. Though handsomely built up, and giving such evidence of enterprize, it retains somewhat of the unprogressive spirit inherited from its Dutch founders, who may have been emigrants from sleepy Hollow, for aught we know to the contrary. The principal characteristics of the town are quiet and cleanliness, and it carries on its face a most painfully proper expression. The streets are immensely wide, and laid out at right angles, which give glimpses of long vistas, and might well entitle it to being called "a city of magnificent distances," though privately and *humanly* speaking, we would prefer less of grandeur and shorter crossings. In one thing they certainly excel—their public buildings would do honour to any city. The Court House is a pure specimen of Grecian Doric style, and built of a dazzling stone, called Dayton marble, which is procured in the vicinity. For although situated on a flat in the Miami Valley, there are stone quarries found near there, which supply as fine, if not better, stone than is found elsewhere in the State; and which is used for building purposes in this city. Though a kind of granite, it has the effect of white stone, and on a moonlight night it would require but a small stretch of the imagination to change that Court House to a temple of Diana, so perfect is its proportion and so entirely in keeping is its situation and surroundings. Their new hotel also is a creditable specimen of enterprize, and a haven of rest to the weary traveller. The private dwellings all give evidence to the stranger of the immense wealth of the place, while to the initiated, they recall memories of hearty welcomes and hospitable entertainments—kind smiling faces and loving hearts. Situated in the heart of the Maimi Valley, and with every facility for manufacturing, the prosperity of Dayton is easily accounted for, and it well deserves its reputation as one of the most beautiful and important towns in the State.

A few hurried greetings and a gay re-union marked the flight of a day, and we were whirling homewards with as eager haste as we ran away. So sudden was the transition, and so brilliant the episode, that we can hardly yet persuade ourselves it was more than a dream. But life is after all but a succession of startling disclosures. We revel one day in the sunshine of prosperity and happiness, and the next are chilled by adverse storms and bitter disappointments. At one time the hours fly with nimble pace, and music and song measure their flight; at another they drag their weary length along, till we almost feel tempted to call Time an executioner who lingers at his work. Oh! those moments of sorrow, when we wonder at the sunshine smiling so calmly,—when the voices of friends sound like a knell, and all pleasant and familiar things seem but as shrouded skeletons! Who shall measure their intensity, or fly from their influence? But even as the shadows make the beauty of a picture, so do afflictions brighten and beautify life, and make it indeed a blessing. We stood one night in an assembly, where mirth and festivity ruled the scene, amid whose splendour moved the high-born, gifted, and beautiful of the land,—*the next*, by the couch where rested the lifeless form of one we had known and loved while living. Sweetly and calmly she had passed away, and around that silent form was a hushed repose that rebuked any passionate expression of grief, and made even death seem beautiful.

"In the cold moist earth we laid her, when the forest cast its leaf,
And we wept that one so lovely should have a life so brief;
Yet not unmeet it was that one, like that young friend of ours,
So gentle and so beautiful, should perish with the flowers."

The setting sun was throwing its slant rays over the quiet church-yard and resting like a glory on each grass-covered mound, as the sweet and solemn liturgy for the dead stole softly on the air, and I almost thought "I heard a voice from Heaven saying unto me, Write, from henceforth blessed are the dead who die in the Lord, for even so saith the Spirit; for they rest from their labours." It was indeed a fitting time, when budding leaves and fragrant flowers were gently fading from the earth, that one as fragile and fair as they, should wrap the same mantle of protection round her, ere the chilling frosts of winter should come to blight their loveliness. At such moments as those how utterly insignificant seem all the pleasures and cares of earth, and how true and enduring the joys of Heaven. On the graves of the beloved we kneel with holy awe, and pray that we may die the death of the righteous, and that our last end may be like his.

Yours truly,

MOLLY BAWN.

Cincinnati, October 18th, 1852.

Religious Items.

The *Watchman and Reflector* gives the following items respecting the Baptists in the United Kingdom:—In the United Kingdom there are are 1,895 churches, and 1,391 of these churches embrace 140,600 members.—Three-fourths of them are in England, and one-fourth in Wales. Ireland has only 31 churches, 14 of them having 521 members. The Baptists have but few churches in Scotland.—The 1,391 churches from which returns were received, report a clear increase of 4,875 members; a great falling off from that of the preceding year—12,000. The number of village stations reported is 1,464, and of children in Sunday Schools, 161,110.

The anniversary of the Bible Union, or the convention of Baptists friendly to a revision of the Bible, was held lately in New York. There were many and long speeches made. Did our friends ever think, asks the *Western Christian Advocate*, how much mischief they were doing for themselves, and how much good for other denominations? If it be so necessary to have a new translation, is not presumptive evidence thus furnished that the Baptist Church is greatly in need of support from some source extraneous to the Bible itself. Or, rather, does it not prove that a Baptist Bible is indispensable in the support of Baptist views? If so, *sic transit gloria*, &c.

Dr. Clarke of the *Pittsburg Christian Advocate*, in a recent article on the Reformation, says: "But Irish Romanism is not only perishing in its native soil, but transplanted to American soil, it seems to succeed no better. In sixteen years—that is from 1828 to 1844—according to their own showing, the Catholic Church lost, from her Irish emigration in this country, about two millions! Though Romanists affect to charge ignorance upon the abettors of Protestantism, i. is quite clear that Popery cannot long exist where free inquiry is tolerated."

The Rev. W. Jay, the well known Independent Minister, was, at the latest dates, seriously indisposed, and apprehensions were entertained that he could not long survive. He has reached the patriarchal age of 83, having been born in the same year as the Duke of Wellington. Mr. Jay, it is said, has for a long time entertained the idea that he should not long survive the illustrious Duke.

The London *Times*, speaking of the Irish Roman Catholic Priests, says:—"We know the tree by its fruits, and it were idle to extend, by artificial culture, so noxious a vegetation. The Roman Catholic priesthood are ruining and desolating Ireland fast enough, without handing over to them the property of the Establishment, to assist them in their odious and unholy work."

The editor of the *St. Louis Presbyterian* has announced that one column a week will be allowed the *Shepherd of the Valley*, a Roman Catholic paper, on condition that that paper will allow the *Presbyterian* one column a week also. The agreement has been ratified, and the relative claims of Protestantism and Catholicism will be fully discussed in those papers.

A controversy is going on in some of the Calvinist Baptist papers, in the U. S., says the *Western Advocate*, on the question whether it is proper to call other denominations, such as Presbyterians, Methodists, and Episcopalians, "branches of the Christian Church?" This savours more of exclusivism than liberal Christian feeling. Could even Popery beat it?

It has been determined on, with the sanction of the Bishop, to restore and enlarge the old parish church at Brighton, by way of memorial to the late Duke of Wellington, who, when a boy, attended it as one of the pupils of the then Vicar, the grandfather of the present Vicar.—Upwards of £2,000 has already been contributed towards this object.

The Right Rev. Patrick, D. D., Bishop of St. Andrew's, Dunkeld, and Dumblane, died on the 3rd of October, at the Episcopal residence at Peterhead, in the 90th year of his age. He was the oldest bishop of the Episcopal Church in Scotland, having been consecrated in 1808.

The fifth session of the German Evangelical Congress was opened at Bremen on Sept. 15th. About 600 members attended. Speeches in favour of Protestantism were delivered, and a discussion took place on the advisability of Protestants adopting oral confession.

The increase in the Methodist Church, South, since the Division in 1844, has been about 90,000, or about 12,000 a year. The total membership in the Church, north and south, is now 1,260,000.

The corner stone of a new Methodist Church was laid at Port Richmond, Staten Island, N.Y., October 6th.

Literary and Scientific.

A NEW STYPTIC.—We know nothing of the virtue of the following, which we cut from the Albany Register:

"A physician of Rome has recently succeeded in discovering a liquid possessing so extraordinary a power of coagulating blood, that if to a large basin containing this fluid one drop of the styptic be added, complete solidification ensues, so that the basin may be inverted without causing any blood to be lost. The following is its preparation: Take eight ounces of gum benzoin, one pound of alum, and ten pints of water.—Boil all together for the space of eight hours, in an earthenware glazed vessel, frequently stirring the mass, and adding water sufficient to make up the original quantity of that lost by the ebullition, taking care, however, to add the water so gradually that boiling may not be suspended. The liquid portion of the compound is now to be strained off, and preserved in well corked bottles."

ANCIENT ART.—The curious in antique specimens of art will be interested by looking at a bronze medallion head of St Philip the Apostle, fixed on antique marble, which may be seen at the store of Messrs. Bolles & Roberts. It formerly belonged to the Church of St Paul at Rome, and in the year 1150 was given by Pope Eugenius III. to the Collonna family, in whose princely collection it remained until the late revolution. It then became the property of Mr. Cass, the American Charge at Rome, and by him it was presented to the Rev. Mr. Coxe of this city, while in Rome in 1851. It was the opinion of Mr. Cass, founded upon the best evidence he could obtain, that it was at least fifteen hundred years old.—*Hartford Cour.*

Her Majesty has been graciously pleased to confer a pension of £100 a year on the widow of the late Mr. Pugin, the Architect. Her Majesty has also granted to Caroline Southey, the widow of the late poet Laureate, a yearly pension of £200, "in consideration," as in the warrant is set forth, "of her late husband's eminent literary merits."—A pension of £75 a year has likewise been conferred on Miss Louisa Stuart Costello, "in consideration of her merits as an authoress, and her inability, from the state of her health to continue her exertions for a livelihood."

Among the latest novelties introduced at the Royal Polytechnic Institution, London, was a medical lecture by Mr. Backland, entitled "Musical Varieties." The lecturer announced his subject by giving a history of vocal music, introducing in his progress several appropriate airs, in which he was most ably assisted by Miss Blanche Young, Royal Academy of Music. At the conclusion, Mr. Backland introduced a new song; composed by Macfaren, on the Death of the Duke of Wellington, which was received with great gratification by the audience.

In the night of the 20th September, M. Charconnac, a pupil of the Observatory of Marseilles, discovered a new planet in the constellation of Pisces. At midnight its right ascension was 2 deg. 48 min, and its northern declination 1 deg. 42 min. On the 21st. at 10 hours 40 min. its right ascension was 2 deg. 36 min., and its declination 1 deg. 46 min. It appears like a star of the ninth magnitude. The director of the Observatory has proposed to call it *Massilia*, and to designate it by the symbol (20), characteristic of the rank of his discovery.

The Editor of the Scientific American has received a piece of Paper from W. Boyd, Esq., of Hagerstown, Md., which is made of the refuse leather scrappings from currier's shops. For wrapping paper it is excellent, quite equal in strength to the strong dark brown paper so common in England, which is made from old tarred ropes, and is much cleaner.

We see it stated that Mr. Charles Mowry, of Auburn, has invented an arrangement, by which the elasticity of compressed air can be used to propel railroad engines any distance required. The air is compressed by water power, or otherwise and carried in a tube or pipe the whole length of the road.

At the Newport (Monmouthshire,) Eisteddvod, the first prize was lately awarded to Mr. William Morris, printer, Stamp office, Swansea, for the best English Essay, or "the press, as a means of national enlightenment." There were seven competitors.

An English gentleman of fortune, of the name of Lassell, has lately arrived in Malta, with a telescope of considerable magnitude, for the purpose of making astronomical observations. The telescope measures twenty feet in length and two in diameter.

Galignani's Messenger states, that M. de Gasparis, Astronomer Royal, Naples, has just discovered another new planet of great magnitude.

Dr. Anderson, chemist to the Highland Society, has been appointed by the Crown to the Chemical Chair in the Glasgow University.

Theological Notes.

The "Mercy-seat" was the lid or cover of the ark of the covenant. It was made of gold, and two cherubs of gold were placed at each end, stretching their wings toward each other. They formed a kind of throne, upon which God was supposed to be present in a peculiar manner, to hear and answer prayer, and to make known his holy will. The term is applied to Christ