[FOR THE PROVINCIAL WESLEYAN.]

The Battle of Life.

The earth was clad in its robe of modest green, the time of the singing of birds had come, the summer flowers had made their appearance in the land, and the cheerful sun from his high position in the steep of the azure heavens, smiled on all below; when a fond mother welcomed her first-born to earth. She watched his lovely features, and rejoiced in the prospect of training a gift of God, a cherub boy, for a home in the skies. The babe slept. No sighs of sorrow interrupted his breathings. No risings of passion heaved his gentle breast: all was calm and peaceful. Surveying his quiet, tranquil form, we had almost forgotten that he was born to trouble, and was in an enemy's country, that one so frail, child-like and serene, would have to contend with foes, either temporal or spiritual.

Years passed away. Many short-lived beauties, the cherished ones of their loving parents' hearts, had gained the spirit-land; and many soldiers of Jesus Christ, had "fought the good fight," and finished the battle of life, ere we saw him again who had been an infant of days.

He was no longer a child—no longer in the home of his youth. The fair features had become ruddy, and the frail limbs robust; he had attained to the stature of a man, and was no more beneath paternal care—he had entered upon the "battle of life." His look was firm and decided. He boldly surveyed the field that was to be the scene of his conquest; intent upon victory and glory. He had taken upon him "the whole armour of God." The sword of the Spirit was drawn in his hand. The breastplate of righteousness, the shield of faith, and the helmet of salvation, were the equipments of his person. He had already begun the contest; "legions of dire malicious foes" assailed him. He wrestled mightily.

Another lapse of time was added to the years beyond the flood, ere we saw him again. But O, the victory that had been achieved! Flesh and blood, principalities and powers, rulers of the darkness of this world, and spiritual wickedness in high places, lay vanquished at his feet! Thus far he had prevailed. Another foe subdued, and the battle would be finished, and the victory won! He now thirsted for glory. Fired with desires for an entire ascendency, he rapidly advanced toward the last enemy, death. And although the grim king stood forth in gigantic stature, clad in the habiliments of the dark unknown, and armed with the sharp arrows of fear, and dismay; yet he who had conquered in the strength of grace thus far, had confidence in his never failing weapons, and was persuaded that he would be enabled to lay the monster low.—He called upon the Lord God of battles, the Captain of the hosts of Israel, the Conqueror of death,—and prevailed! But we saw the victor no more. He passed beyond the sphere of mortal vision, and stood on the mount of God. His course being finished, he received a crown of life. "Well done, good and faithful servant," rang through the vault of heaven, as he sat down by his Saviour's side, to sing the song of life forever.

SAMUEL O. FULTON.

Nappan, Nov. 7, 1853.

Ladies' Department.

"She is Thine."

She is thine—the word is spoken;
Hand to hand, and heart to heart!
Though all other ties are broken,
Time these bonds shall never part.

Thou hast taken her in gladness,
From the altar's holy shrine;
O, remember in her sadness,
She is thine, and only thine!

In so fair a temple never
Aught of ill can hope to come;
Good will strive, and striving ever,
Make so pure a shrine its home.

Each the other's love possessing,
Say what care should cloud the brow:
She will be to thee a blessing,
And a shield to her be thou.

The Child's Garden.

Beneath the budding lilacs
A little maiden sighed—
The first flower in her garden
That very morn had died.

A primrose tuft, transplated,
And watered every day,
One yellow bud had opened,
And then it pined away.

I thought, as that child's sorrow
Rose wailing on the air,
My heart gave forth an echo,
Long bound in silence there.

For though time brings us roses,
And golden fruits beside,
We've all some desert garden
Where Life's first primrose died!

[FOR THE PROVINCIAL WESLEYAN.]

Ocean Memories.

How the heart swells with unutterable emotion as we gaze upon the mirror of Almighty power—vast and unfathomable!—How the spirit yearns to dwell in the presence of Him who created worlds, and who alone can still the tempest in its might or stay the rushing waters! The deep, deep sea! For me its murmers have a mournful music. They tell of treasures far beneath its coral depths—home treasures missing now, the loved and wept for. Stately barks, with snowy sails set, and gilded with the bright sunbeams, have glided over the ocean in its hours of quiet beauty—barks freighted with happy, hoping hearts. But the clouds oft-times obscure the sunlight, and amid night and storm the gallant bark is lost to view. A wail goes up to heaven, hearts sink and die away, and eyes that look so gladly on the day are closed forever. The morning breaks, but the tide of living souls of yesterday have been swept away. Homes have been left lonely, and bitter, bitter tears are wept for those whose graves are in the ocean.

Memories such as these thrilled my heart, even when, as a child, I stood upon the vessel's deck, and watched the land I loved grow dim in the distance. And far out to sea, in the quiet evening, when the stars looked calmly down upon us, seeming to send a blessing from above, ay, even then the tears would often come; for to me the vast expanse of water was but a grave. To *me*, who could only think of the bright head far beneath, and the sweet voice hushed forever in its depths—to me there was but mournful melody in the dashing of the snowy spray against our ocean-home. I knew that the glorified spirit was far beyond the stars; but could I forget that the mother I so loved, the idolized at home, was laid to rest beneath the chilling wave? And as I watched and mused, onward and onward they rolled far away, as if in mockery of my sadness.

And yet there are pleasant memories blended with that summer voyage. A joyous group were wont to meet upon that vessel's deck on those bright moonlight nights. There was one whose voice I loved to hear, on whom my gaze loved to linger—a fair young bride; a creature who seemed formed for joy; an only child—so loved at home, so fondly watched and cared for. I had marked her in the parting hour, and tears were in my own eyes when I saw the mother clasp her to her heart! It *might have been* the last time; for her step was very feeble, and her form bending towards the tomb. Annie's head was bowed, and her bright face was the picture of despair. It seemed to me that her heart must surely break in that anguished farewell. But, as days passed on, the smiles came again, and soon her musical laugh won a response from the gravest there. Poor child! I often think of her, leaving thus the home of her childhood to dwell among strangers so far away. She seemed so trusting and so happy, with her joyous plans for the future; and yet it was wispered that there for whom she had left all was unworthy the treasure he had won.

Those ocean memories! how they come clustering around my heart, recalling the kindly faces that were near me then, the jest, the laughter, and the song! A little while we held communion there, and then we severed; for our homes were far apart, and our feet have wandered many ways since then. I sometimes hear a name that seems familiar, and then I know that some who joyed to be upon the earth have passed from it, and that the shadow of the grave is between us and them. But I also know that there will come an hour of meeting, when the graves shall be opened and the sea shall yield its dead.

ORIA.

[FOR THE PROVINCIAL WESLEYAN.]

"Life."

What is life? 'Tis but a small bubble compared with the great and boundless ocean of eternity. First comes Youth with its various enjoyments and sorrows—its griefs and its moments of happiness. But in a few short years we shall not be able to say that we are in the golden days of childhood. Youth will have fled away and we shall find ourselves young men or women. How short the time will seem since we were but four years old—since we sat on our mother's knee, sharing with her the pleasures of home.

Next we shall find ourselves Men, perhaps married and having in turn curly-headed children about us, joyous as once we were. But soon, to remind us of the shoriness of this life, we shall find that Old Age has taken hold of us, and that grey hairs mark the many, many years that we have passed over our heads. Perhaps our beloved parents have been laid in the tomb, where their bodies shall sleep under the cold sod, until they shall be awakened by the last trumpet, and shall be raised up spiritual bodies, to stand in the presence of God. "It is sown a natural body, it is raised a spiritual body." And we, too, will soon have to follow those who have gone before But after death there is another—a better—life in a celestial city.

Youth is our best time, and therefore those of us who are still enjoying this season of lifetime, should not let a moment pass without trying to improve our minds and hearts. Life is so short that every moment is precious.—Though life is indeed short, it is long enough to answer all the purposes for which God has designed it. Let us then live well and be useful in this world, that eventually when existence here terminates, we may enjoy a far better and happier life in Heaven.

R. A. M.

Provincial Wesleyan

THURSDAY, DECEMBER 8, 1853.

Thoughts on the Present State of the World.

(Continued.)

The progress of popular opinions on the subject of civil government will sooner or later extend to AUSTRIA, which seems at present to maintain its hold on despotic power with all the stubborn tenacity of a death-grasp, as if impressed with the conviction that its time is short. The Austrian Emperor is surrounded with practical difficulties of no ordinary character, which menace him at every point. He scarcely dare offend the Russian Autocrat, from whom he received such material aid in suppressing the Hungarian revolt, and whose further assistance he might soon require for a similar purpose. Yet he has reason to dread the consequences to himself and to his own Empire, were so powerful, so ambitious, and so politically unscrupulous a sovereign as Nicholas to overthrow Turkey and place himself in immediate contiguity to the dominions of Austria. In the part Nicholas recently took to maintain the integrity of the Austrian empire, he was doubtless carrying out a deep laid policy to acquire an influence in Europe, which, when he should judge the fitting time had come to embroil Turkey in war and pounce on Constantinople, he might turn to advantage, either by securing cooperation or by inducing neutrality, thereby rendering the Ottoman empire, at a future, but not far distant juncture, a more easy prey.—Persons at a distance saw through the designs of Russia, and failed not, in warning tones, to predict the result. One can scarcely imagine the Emperor of Austria so stupid as not at the time to have had more than suspicions of these designs, but, with him, future portentous consequences were not allowed to outweigh present State interests; and he accepted the aid of Russia in a crisis of civil insurrection, and thereby gave this Northern Ruler an opportunity of exhibiting the skill and prowess of his armies on Austrian soil, and to leave an impress which might prove *blazemarks* to direct their march at a future day.

The time is near at hand, peradventure, when Austria may be entangled in the net of her own weaving, and may reap according as she has recklessly sown. If Nicholas is resolved, at all hazards, to extend his sway in Eastern Europe, the state of affairs at the opening of the Spring will imperatively require the Austrian Emperor unequivocally to define his position. In a game so great, and on the turning of which such momentous consequences to himself and other European Sovereigns depend, strict neutrality will not become him, neither will it be allowed No intelligent person can for a moment doubt on which side his interests lie, but it may be questioned much whether he has the nerve, the courage, in opposition to favours received in a season of great emergency, to unite with England and France against the ambitious Autocrat of the North, to restrain him within due bounds, and to maintain Turkey an independent Sovereignty, to act as a bulwark against further Russian encroachments. A few months will decide this question, so highly important and interesting to every lover of civil and religious freedom.

Should Austria participate actively against Russia, deep offence will be given to the latter, and at a future day she may be left to deal with another Hungarian revolt as best she can. If she unite with Russia against Turkey and her Allies, the despotic throne of Austria will receive a shock from which it will never recover. The first blow struck for Russia will be a signal for the insurrectionary uprising of her own maddened subjects in Italy and Hungary, who are chafing to soreness under rea or imaginary wrongs, and abide impatiently the time to avenge themselves on the power of their oppressor.—Under such circumstances, and during the "coming struggle," if Russia persist in her schemes of extension, *Austria will be revolutionized*—the reign of absolutism will yield to some modification of democracy, and, unlike France, there will be found within her territory no talismanic name enshrined in the hearts of the nation, in virtue of which any one man can perform a *coup d'état* and establish himself on the throne of despotic power, and so bring back the nation to the present *régime*. In the lapse of time, and when the passions exasperated to madness by long endured grievances, have had leisure to cool, the probability is, that those who now comprise the nation of Austria Proper, will change a democratic government for a limited Monarchy, modelled after that of England, as being most suitable to the national mind, in which, however, the opinions of the people will have ample scope for expression.

As for Austrian rule in Italy,—that, we opine, will have passed away for ever. In that beauteous region of the earth, a new *regime* will spring up, in perfect consonance with the geniality of its clime, under the benign influence of which, when the civil and ecclesiastical body-and-soul-crushing power of Popery is destroyed, men shall live in freedom, illustrating by christian virtues the power of the Gospel of Christ to save, by which they have been made spiritually *free*.

Freedom of conscience in religious matters will be consentaneous with the overthrow of despotism in Austria; and by the rapid spread of Christian truth and the judgments of God, combined, the fatal doom of Popery, at present exalted on the "seven hills" of Rome, will be hastened. In the meantime, a future,—dark and bloody,—awaits Austria for the aid she has rendered Anti-Christ. In the insurrections to which we have adverted, the avengements of heaven will be meted out to her, in due and proportionate measure; her cup will be full; but not one drop more will it contain than her grinding oppression of the souls of her subjects, and her maintenance of the great persecutor of the saints of God, will demand.

PRUSSIA, professedly Protestant, will suffer less by far than Austria, though not altogether free from countenancing in certain matters the oppressive spirit of Rome. There is reason to believe, that Prussia when the moment for decision shall have arrived, will not act in opposition to England and France on the Eastern question. She has nothing to hope for, but much to fear from, the downfall of Turkey as an independent kingdom, and its incorporation into the Russian Empire. The encouragement given to schools and to the diffusion of knowledge among all classes; the fostering care of Sabbath Schools, and the establishment of Bible Societies, and the consequent circulation of the Word of God, distinguish Prussia from other European kingdoms, in which Romanism is either dominant or is permitted to influence official acts of government, and lead us to desire her future prosperity. It not recreant to her duty towards civil and religious liberty, Prussia has in store much of promise respecting her national stability, and the well-being of her subjects; but let her succumb to the dictation of either Russia or Rome, and her glory will be tarnished, her wine become mingled with wormwood, and the power of her present ruler greatly jeopardized.

We think it not improbable, that, in some way known perhaps only to the Supreme Potentate, Prussia may yet have to suffer for her participation in the unrighteous partition of Poland. The three kingdoms, of which Prussia is one, and Austria and Russia the others, which arranged for and accepted of the spoliation of Poland, however they may have sought to justify their acts, were and are guilty of a grievous wrong, for which Providential retribution may yet await them. POLAND deserves an independency, and it may be in the purpose of God, to bring about this event from the present marshalling of hostile forces; and the governments of England and France maybe hereafter, as their plenipotentaries were immediately before the escape of Napoleon from Elba, in favour of the restoration of Poland as an independent State; and may take measures for the realization of an object on which the heart of every patriotic Pole has been set since 1795, a year fatal to the independent existence of his country.

On the ground of Russia's defeat, we believe a wiser act of diplomacy could not be performed by the European Powers, and that too by the concurrence of Austria and Prussia though they have partaken of the unrighteous spoils, than to insist on, as an indispensable condition of peace, the immediate restoration of Poland as an independent Sovereignty of Europe, and to bind down, as far as Treaties can do so, the Russian Government to respect the sovereign rights both of Poland and Turkey. Any thing short of such a step will only leave ground for future trouble from the already overgrown power of Russia.—Events, however, will take their course, under the control of an ever wakeful Providence, which, we are fully persuaded, will overrule the free actions of nations for the accomplishment of its own gracious purposes towards our sinning race.

We need not speak at large of SWEDEN, of BELGIUM, of HANOVER, and of SWITZERLAND, as lesser Powers of Europe, for the principles which move and mould the greater powers, will, as a natural consequence move and mould them. The whirlpool of events will draw them within its vortex, either for destruction, or to be thrown out again to exist under the happier auspices of general improvement.

In the supremacy of christian truth and the inviolable faithfulness of God, we have unshaken confidence. In our view, the truth of God stands pledged on the sacred page to the universal spread of the true faith of the Gospel. We admit nothing as well founded which tends to compromit this part of divine revelation. We may possibly err in our interpretation of the promises of God, and differ from wise and good men, who think the purposes of God are otherwise to be effected. We are content to let time, the great revealer of mysteries, stamp the impress of truth on either opinion. We can but express our own, not other men's, convictions.

Christianity, then, in its purity is to overspread the European Continent, whatever changes time may bring upon their present forms of civil government. "The mystery of iniquity," which had begun to work in the time of St. Paul, and has been visibly exemplified in "the man of sin, the son of perdition," has had its unobstructed sway in the heart of Europe for centuries, from which, as a centre, its destructive and paralyzing influences have proceeded, corrupting and marring other nations in proportion as the deadly virus has been voluntarily received. "That Wicked" has been revealed, with all the predicted marks of apostacy on his forehead—"whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—On this theatre of poisonous error, where popery has so long dominated, the Truth of God will appear in all its native majesty and power; and there where sin has reigned unto death, the grace of God shall reign through righteousness unto eternal life, by Jesus Christ our Lord.—The eyes of those who inhabit those regions of our Lord's earth, will yet be anointed with "eyesalve," that they may see; and seeing, they will wonder at their folly and their sin, for so long paying implicit obedience to an anti-christian power; and taking "counsel" of Christ, as made known in his Word, they will joyfully transfer their allegiance from him who has proudly, wickedly, and sacrilegiously usurped the prerogatives of THE MOST HIGH, 2 Thess. ii. 4., to Christ as the King divinely set upon the holy hill of Zion; and, free from superstitious fears, render unto him a loving and an enlightened obedience. The means, in all their *minutiæ*, by which this blessed change will be effected, we do not presume to trace; but we venture on no forbidden ground, when we say, that the potency of divine truth will be the chief; and among the subordinate may be ranked,—the collision of hostile armies, breaking down existent opposing barriers to the free ingress and subsequent extension of that truth; the overthrow of despotic governments which render State-aid to support corrupt systems of religion; and the substitution of other forms of government, which will leave the Gospel of the Son of God free to make its own way among the populace, and demonstrate its native power, accompanied by the promised agency of the Eternal Spirit, to bless spiritually, and elevate civilly, the condition of mankind.—Towards the realization of the objects just referred to, we may, without an undue stretch of imagination, justifiably consider the present gathering of armies, and the commencement of hostilities, on the Danube, as precursors, or as more intimately connected agents.

We had supposed in our last, that we should be able to complete this series of Articles in the present number, but find we could not do so without encroaching more than is desirable on our editorial columns, and therefore crave the patience of our readers a little longer.

Bible Society Meeting at Antigonish.

A meeting was held in the Presbyterian Church at Antigonish, on Monday, the 21st ult., for the purpose of reorganizing a Branch Bible Society in that place, and for gathering up contributions to the "Jubilee fund." The Rev. Mr. Trotter was called to the chair—and proceedings commenced with prayer by the Rev. Mr. Honeyman.

The venerable Chairman addressed the meeting at some length, explaining the reasons, and detailing the circumstances which led to the extinction of the former Branch Society after it had been in successful operation for many years. The Rev. gentleman then said that he highly approved of the objects of the British and Foreign Bible Society, as he had always done, and regarded it as having high and peculiar claims on the attention and support of all denominations of Christians. Other Societies had their respective claims, and were important for the objects contemplated,—and some of them had reached as high, and even exceeded this Society in the amount of their receipts—as the Church of England Missionary Society, the London Missionary Society, the Wesleyan Missionary Society, and others,—but the funds of this Society are expended in providing and circulating the Word of God, without note or comment, in almost every known language, and in almost every country as far as that can be done, and at the lowest possible cost to those who can purchase, and free to the destitute and the indigent of every clime. A small and insignificant sum will therefore convey a Bible or a Testament to an individual or a family, and can hardly fail to do some good,—it may be great and lasting good to many—so that we may be sure of doing something really beneficial to our fellow men, perhaps more so than if given for any other object. The distribution of the Sacred Scriptures is also essential to the success of Missionary effort. A large sum is required to fit out and sustain one Missionary in a heathen land, and many years must elapse before any marked results can be expected. But a Bible may be transmitted to a remote and distant region for a comparatively trifling sum, and may, by the blessing of God be productive of immediate and incalculable good. The Rev. gentleman then concluded with a warm and energetic appeal to all present, inviting them to unite heartily in carrying out the objects of the Meeting.

Some very appropriate Resolutions were then unanimously adopted, expressive of the most cordial approval of the objects of the British and Foreign Bible Society and kindred Institutions—and for the re-organization of a Branch Society, to be called the Antigonish Branch Bible Society, which was immediately effected. Addresses were also delivered, in moving and seconding the resolutions, by Mr. Isaac Smith, the Travelling Agent, the Rev. David Honeyman, and the Hon. W. A. Henry, with apparently good effect. It was indeed a pleasure to witness the unanimity and interest which pervaded the Meeting from beginning to end. Before the Society was formed, it was intimated from the Chair that the payment of five shillings per annum should be the condition of membership, and almost every person present came forward promptly, and gave in their names as Members of the Society.

The Hon. Wm. Henry, on rising to second one of the Resolutions, stated to the Meeting that he had been requested by Hugh McDonald, Esq., of South River, to say—when the operations of the former Society (of which he was President) ceased, he forwarded his contribution to Pictou, and had continued to do so to the present time; and though he had given something to the Jubilee fund already, if the Society should be re-formed, which he hoped would be the case, though he could not attend the meeting, he desired to have his name put down for a donation of five pounds—on behalf of the special fund for sending a Million of Copies of the New Testament to China.

Rules were adopted, and the following Office-bearers and members of Committee appointed to consider the business of the Society:—

Rev. Thos. Trotter, *President*; Rev. A. W. Milledge, Rev. J. Whidden, and Honble. W. A. Henry, *Vice Presidents*; Hugh McDonald, Esq., *Treasurer*; Rev. David Honeyman, *Secretary*; Dr. McDonald, Alexr. Thomson, Robert Trotter, John Cameron, Alexr. McInnis, Charles Whidden, and James Burnside, *Committee*.

Collectors were also appointed to gather up contributions without delay, twelve pounds being already promised, and it was thought that twenty pounds would be realized before the end of next month. A Resolution was passed—that whatever amount could be collected within that time, should be remitted forthwith to Halifax in aid of the Jubilee Fund of the British and Foreign Bible Society, to be appropriated to the special object of Testaments for China.

The meeting was not so large as it would have been, had the day not been wet—and many who are friendly to the object reside at some distance. There is good ground to hope, however, that the operations of the Society will be efficient and permanent.

The business was concluded with prayer, and the audience retired, apparently pleased with the results of this meeting.—*Com. to the Presbyterian Witness, by Mr. Isaac Smith.*

What you leave at your death let it be without controversy, else the lawyers will be your heirs.

TO THE EDITOR OF THE PROVINCIAL WESLEYAN.

DEAR BROTHER;—I trust the brief but significant memento respecting the *Superannuated and Ministers' Widows' Fund*, given in your last issue, will not fail to elicit the desired response. Your pecuniary engagements as Treasurer of that fund claim, and I am persuaded will receive, the practical consideration of the brethren. The benevolent appreciation of the object by our Halifax friends enables me to meet your request by inclosing *Nine Pounds*. This includes a donation of £2 from a friend.

Permit me, while the pen is in my hand, to express an earnest hope that your appeal on another subject—the desirableness of large accessions to the subscription list of the *Provincial Wesleyan*—may be so effective that you may be cheered under the pressure of your editorial labours and anxieties, by the realization, in this respect, of your most sanguine anticipations.—Sure I am that every intelligent reader of your valuable journal must have marked the progressive energy of your purpose to render it worthy of the widest possible circulation. As a vehicle of general intelligence, and a repository of original and judiciously selected matter, of permanent religious interest, it is entitled to a place in every Wesleyan family; while the catholicity of the spirit by which it is characterized is well adapted to conciliate the regards of enlightened evangelical Christians, of all denominations.

Yours faithfully,

MATTHEW RICHEY.

Calcutta and North-India Mission.

The aspect of this Mission-field during the past year has become increasingly interesting. There is enough to indicate that the fall of Hinduism is approaching. Its foundations have been undermined by influences and efforts of various kinds. Recently when the foundations of an inhabited house in London were interfered with, the building still held together for a time; but there were various premonitory symptoms of its downfall—cracks and fissures perceptibly increasing, little particles of earth strangely falling out without any apparent cause, showing a gradual weakening and separation of the parts—until at length, suddenly, and with a fearful crash, the whole building was levelled with the ground. So shall it be with Hinduism. There is enough to show that it is losing its hold on the native mind; that a large portion of that superstitious influence on which it rested has been removed; and that men's eyes are beginning to perceive its absurdity and evil. Collaterally with with this, Christianity is rising into importance, and commanding more of interest and attention. The results which have been attained, and the congregations which have been raised up in various quarters are assuming more and more of a settled aspect; and it is no small cause of rejoicing that, in the valley of the Ganges are to be found, in connection with our own Society alone, not fewer than twenty or thirty congregations, numbering 6000 or 7000 native christians. The older settlements are beginning to send forth offshoots. New Stations are being formed, and new places of importance occupied. The desire among the educated Hindus in Calcutta and its vicinity to possess the Bengali Scriptures, and their increased circulation in consequence, are proofs of a growing spirit of inquiry, and of a solicitude to search for truth. Evangelist Missionaries, intinerating throughout the country districts, and giving a broad-cast publication of the gospel to the people of the land, have met with remarkable encouragement. Willing hearers are found in places where, a few years back, the Missionaries would have been met with contempt or even rudeness, and entreaties have been urged upon him to remain and give more permanent instruction; while that work of individual conversion, which, however feeble at times, has never wholly intermitted, is progressing now from the lower to the higher classes of native society, and educated natives come forward to testify their belief in Jesus as the alone Saviour.—*Church Missionary Record for October.*

Growth of Canada

The census reports, made up to the commencement of the present year, have just been published, The *Toronto Leader* gives the synopsis of its contents.

The census tables furnish some valuable information on the comparative increase of the different nationalities in Lower Canada. The comparison embraces the period between the census of 1844 and 1851. The greatest increase has taken place in Canadians of British origin; being 46.63 per cent. against 27.69 in the French Canadians. The next highest on the list, English and Welsh, 5.59; Scotch 8.81; 17.12, and United States, 4.59. The means of carrying on the comparison does not exist. In addition to the origins named there is a sprinkling of Nova Scotians, New Brunswickers, Newfoundlanders, Germans and Dutch, French and others of which the enumerators obtained no particulars.

In Upper Canada there is even a greater variety of nationalities. But in this respect neither Canada nor the United States is singular. Emigration brings its varieties of nationalities; but after all they are not greater than to be found in many countries in Europe. There is, however, this difference between Canada and Europe, that in the latter the distinct people often settle down by themselves in clans, whereas here every thing, especially in Upper Canada, tends to assimilation. The Russian population comprises Scythians, Huns, Massagates, Slavians, Cimbrians, Getes and Sarmatians.—These different peoples have united at different times, under the same government; but amalgamation, under such circumstances, is much more difficult than where the process of fusion is carried on with the emigration. That people which we now designate by the general term French, comprises Goths, Danes or Normans, Burgundians from Northern Germany, Franks Allemans, and some Romans, mixed with the ancient Celtæ.

In Rome and Italy are to be found people from the North; but it is doubtful if there be any ancient Romans. But such is the mixture of peoples that the Pope is sometimes a descendant of a Lombard, sometimes of a Goth, a Teuton or a Cimbrian. The sources of the Spanish race are Arabs, Carthagenians, Jews, Syrians, Visigoths and Vandals. The time will doubtless come when the entire population of Canada, Upper and Lower, will be a more homogeneous people than any of those European countries are to-day. The French race in Lower Canada will struggle against the extinction to which all races in this situation are inevitably doomed; but the struggle will be a bootless one. The example of Louisiana, a French colony, purchased from Napoleon, in 1802, shows how rapid may be absorption of a race under certain circumstances.

Half a century ago, Louisiana was a French colony with a French population.—That people has now lost many of the distinct characteristics of its nationality; and in half a century more will be completely merged in the general mass of the population. In Lower Canada the progress is slower, but the result must eventually be the same. When Lower Canada ceased to be a French colony, it lost at once and forever that French emigration which had founded the colony. The remnant of a French colony, deprived of all accessions from extraneous sources and independant only on the natural means of increase, cannot hold its own against a rival race, who to the natural means of increase add the advantage of constant accretions from immigrations.

The comparative increase of the religious denominations is given. In the period from 1842 to 1851 the Church of England in Upper Canada increased 73.13 per cent; and the Church of Scotland decreased 38.32, the Church of Rome increased 114.61, the Presbyterians of all kinds the enormous amount of 572.38, the Wesleyan Methodists 45, the Episcopal Methodists 82, other Methodists not specified 600, the Baptists 131, the Lutherans 123.51, the congregationalists 53, and the Menonists and Tunkers 73.68. Such has been the respective increase of the various denominations in Upper Canada, during a period of nine years. In Lower Canada, the period of comparison is from 1844 to 1851. The Roman Catholics increased 30.42, the Church of England 4.31, the Church of Scotland 85, the Wesleyan Methodists 58, other Methodists not particularized, 816, Presbyterians 465.55. Among the minor denominations the comparison is not carried out.

During the last ten years covered by the census the population of Upper Canada increased 10½ per cent. At this rate it more than doubles every ten years, This far outstrips the United States, which from 1140 to 1850 increased only 66.66 per cent., and is over ten times as great as that of England and Scotland. England doubled in the first half of this century, Scotland did not quite double. At the commencement of the century the population of Scotland was 1,608,420, and in 1851 it was only 8,888,742. It was to be expected that the progress in population of Upper Canada would outstrip that of old densily populated countries like England and Scotland, but that for a period of ten years, the increase would stand for Canada 104½ and for the United States but 66.66 is what few would be prepared for. If Upper Canada had 950,000 inhabitants at the commencement of 1851, she will at the rate of increase made in the previous ten years, have a population of over 2,050,000, in 1861 and at the conclusion of the next ten years, that is 1871, the population would be 4,225,000.

POPULATION OF CHIEF CITIES, &c.

PROVINCES	YEAR.	POP.	SQ. MILES.
Upper Canada,	1852	958 280	147 832
Lower Canada,	1851	890,261	201,989
New Brunswick,	1851	193,000	27,700
Nova Scotia,	1851	276,117	18,746
Prince Edward Island,	1848	69,787	2,134
Newfoundland,	1851	101 600	57,000
Hudson's Bay Territory,	1851	120 000	2,500 000
Labrador,	1851	5,000	170 000
		2,662,005	3,125,401
	1844	1846	1852
Toronto, U. C.	13,420	21 000	30,775
Hamilton, "	6,569	6,832	14,112
Kingston, "	6,840	9,500	11,585
Quebec, L. C.	34,500	37,000	42,052
Montreal, "	44,063	50,000	57,715
Fredericton, N. B.	5,700	4,000	4,458
St. John, "	19,600	20,000	22,745
Halifax, N. S.	22,000	23,500	20,000
Charlottetown, P. E. I.	3,954	4,500	4,717
St. John's, N. F.	12,000	19 000	21,000

... Sir Culling Eardley in an address delivered at the meeting of the Protestant Alliance, after mentioning the case of the christian baptism at Malta of a whole family of Turks who had renounced Mahommedanism, says, "one of the individuals, in answer to a question, whether there was any reason to suppose that there were other Turks dissatisfied with Mahommedanism, and favourable to Christianity, replied that there were in one city alone eight or ten for whom he had himself procured the New Testament which they read. They were persons of considerable property and influence, one of whom was some time ago appointed chief judge of a city which he named; they did not know of each others opinions, and were kept from declaring their sentiments through fear. The moment a Turk changed his religion he was liable to capital punishment. He (Sir Culling) was anxious for this to be understood, because the time was come when Christians of this country (Eng.) would be able to exercise a most beneficial influence upon Turkey."

... In referring to the North of Italy, Piedmont—Sir Culling Eardley said, he could speak favourably of the progress of the Gospel there. In Turin, in 1847, at the commencement of the Constitutional system, there was no Church and congregation of Italians; there were now between 400 and 500 communicants in the Turin Italian Church. At Genoa, a year ago, there were no Italians professing to be friends of the Gospel; there were now three or four times as many as the Church, holding about 200, could contain. The Piedmont people could not publicly attack error, but there was full liberty to evangelize—perhaps, a good deal more than the friends had lately in Ireland. In the South of Italy, a most gratifying movement was going on among the Neapolitan Churches, and it was highly probable that on the approaching convulsion of Italy they would send forth persons well qualified to promote the cause of the Gospel.

ARTIFICIAL PEARLS.—An oyster or rather water muscle, in which the artificial pearls are formed by the Chinese, has recently been sent to this country. These pearls are only obtained near Ning-po, and until lately very little was known of the manner in which they were formed. The Hermes steamer, however, on a late visit to that place, was able to obtain several live ones, in which, on being opened, several pearls, as many as 18 or 20, were found in the course of formation. The one sent only contains simple pearls adhering to the shell. It appears they are formed by introducing some pieces of wood or baked earth into the animal while alive, which, irritating it, causes it to cover the extraneous substance with a pearly deposit. Little figures made of metal are frequently introduced, and, when covered with the deposit, are valued by the Chinese as charms. These figures generally represent Budha in the sitting posture, in which that image is most frequently pourtrayed. Several, specimens have, it is said, been preserved alive in spirits, and others slightly opened, so as to show the pearls. The society has reason to believe that it will shortly receive a more detailed statement, accompanied with specimens, in reference to this interesting fact.—*Journal of the Society of Arts.*

THE FIRESIDE.—The fireside is a seminary of infinite importance. It is important because it is universal, and because the education it bestows, being woven in with the woof of childhood, gives form and colour to the texture of life. There are few who can receive the honours of college, but all are graduates of the earth. The learning of the university may fade from recollection, its classic lore may moulder in the halls of memory; but the simple lessons of home, enamelled upon the heart of childhood, defy the rust of years, and outlive the more mature but less vivid pictures of after days.

So deep, so lasting, indeed, are the impressions of early life, that you often see a man in the imbecility of age holding fresh in his recollection the events of childhood, while all the wide space between that and the present hour is a blasted and forgotten waste. You have, perchance, seen an old and half-obliterated portrait, and, in the attempt to have it cleaned and restored, you may have seen it fade away, while a brighter and more perfect picture, painted beneath, is revealed to view. This portrait, first drawn upon the canvass, is no inapt illustration of youth; and though it may be concealed by some after design, still the original traits will shine through the outward picture, giving it tone while fresh, and surviving it in decay. Such is the fireside—the great institution furnished by Providence for the education of men.

THE PLOUGH SUPERSEDED.—The English papers speak of a new machine called the "Rotary Digger," which threatens to supersede the plough as an instrument of culture. Even with six or eight horses it is said to be infinitely cheaper and more effective than the plough. The machine is the invention of Mr. Samuelson, of the Britannia Works, Banbury, and is very simple in its construction, according to a wood-cut representation which we have seen. It consists of a simple frame, running on a couple of wheels, resembling an ordinary field roller. The weight and traction combined, as the apparatus is traversed over the land, cause a series of digging forks, or prongs, to dig into the earth; and thus, with five or six horses, according to the state of the soil under operation, two men are enabled to work down to something like eight or ten inches over a width of three feet, thoroughly pulverizing the soil, to the extent of five or six inches a dig.

TEMPERANCE JUBILEE.—The friends of temperance in this city had a glorious jubilee last evening at the Temperance Temple, N. Gay street. Addresses were delivered by S. Morris Cochrane, J. McKim Duncan, and other eloquent friends of the cause, to an audience which crowded the saloon to its utmost capacity, and among whom were a large number of ladies. The Blues' Band was in attendance and enlivened the company at intervals with their sweet flowing strains. A number of songs and glees were also sung by an excellent vocal association. Altogether, it was a fitting celebration, and a noble outpouring of those who have so recently achieved a gallant triumph in the cause of humanity, and that too in the face of a combination of opposing influences which would have defeated almost any party or any cause save that which they had emblazoned upon their banner.—*Balt. Clipper.*

SOMETHING NEW.—Israel Higgins, of Salem, N. J., has invented a new elbow for stove-pipes. It is made of cast iron, and is cast in two parts, upon which are small flanges that are united firmly together by means of small bolts. The object is to make an elbow both cheaper and more durable than the common one.

A TUNNEL THROUGH THE ALPS.—The French engineers are busily employed in perfecting the bold project of excavating a tunnel under the Alps, to connect the Piedmontese railway with those of France. It is proposed to pass through the mountains from Susa and Bardoneche to Modena, in Savoy, by a line ten miles shorter than over Mount Cenis. It is to be eight miles in length and a mile below the highest point of the pass. The estimated cost is a million and a half pounds sterling. An excavating machine, somewhat similar to the Hoosac borer, has been contrived by Chevalier Maus, the chief engineer, for the accomplishment of the undertaking. The tunnel is to be ventilated by a tube lying on the ground, carried on as the work advances, and provided with fans to maintain a proper current of air. The Chevalier hopes to succeed in accomplishing his herculean labors in five years.

This is an undertaking which throws the Hoosac tunnel business entirely into the shade. Boring the Alps! It is an event the possibility of which our ancestors never dreamed. Napoleon built the famous Simplon road over these mountain barriers;—Chevalier Maus would construct a passage through them. The work of Napoleon was for the purpose of carrying war and conquest into the heart of Italy; that of Chevalier Maus will unite the two countries by the interests of social and commercial intercourse, and will aid in sending forth peace on earth and good-will among men. By the completion of the tunnel the hitherto almost impassable barrier which separates Piedmont from her neighbours will be removed; and lovers of the picturesque will doubtless still prefer to encounter the keen air, the rough roads, and sublime scenery of a passage over the mountain to the more rapid transit of the railroad car.

THE ENGLISH LANGUAGE.—The words of the English language are a compound of several foreign languages. The English language may be looked on as a compilation, both in words and expressions, of various dialects. Their origin is from the Saxon language. Our laws were derived from the Norman, our military terms from the French, our scientific names from the Greek, and our stock of nouns from the Latin, through the medium of the French. Almost all the verbs in the English language are taken from the German, and nearly every noun or adjective is taken from other dialects. The English language is composed of 15,734 words of which 6,732 are from Latin, 4,312 from the French, 1,665 from the Saxon, 1,168 from the Greek, 691 from the Dutch, 211 from the Italian, 106 from the German (not including verbs), 90 from the Welsh, 75 from the Danish, 56 from the Spanish, 50 from the Iceland, 34 from the Swedish, 31 from the Gothic, 16 from the Hebrew, 15 from the Teutonic, and the remainder from the Arabic, Syriac, Turkisin, Portugese, Irish, Scotch, and other languages.—*Ex.*

SHORT THINGS.—"Short hymns, short prayers and long enjoyments," said a brother, on a late Wednesday evening prayer meeting, to his brethren and sisters assembled, and we thought the words full of marrow and truth. Dull, minor-keyed