

evil of sin, the emptiness of the world, the nearness of eternity, and the preciousness of Christ. Its great concern is to be kept from all sin—in thought, in word, in spirit as well as in outward conduct, and to live in harmony with its spiritual relations and high destiny. It is stirred to more earnest and devout thought, turns to God as the fountain of light, and with humbleness of mind says, "What I know not, teach thou me." Not that it would pry into the deep things that are purposely hidden, and indulge in cold and profitless speculation, but know more of those things that will serve to purify the heart, aid the work of self-mortification, give richness to its experience, and more powerful attractiveness to the glories of Heaven. By such knowledge the heart is made better, the life more useful, the gospel more precious, and the walk with God more elevated and habitual. Amid the desolations of death and the loneliness of woe, is thy bereaved spirit moved to a more intense hatred of sin, love of holiness, thirst to be useful? Dost thou feel that all but spiritual realities, are as fleeting shadows, "clouds without water," unsubstantial and unsatisfying, and that all that has substance and value and weight is confined to the spiritual and eternal? So thought Paul when he said "For we know that our light affliction which is but for a moment, worketh for us as a far more exceeding and eternal weight of glory." This it does when it bows the spirit in humbleness and contrition before God, enshrouds it with his glory, gives to it a greater delight in doing his will, makes its dependence upon the blood and righteousness of Jesus more simple and entire, raises it above and beyond the littleness and the dust of earth, to the suburbs of heaven, its pearly gates and golden streets, and royal society, and dignified employments, and eternal communion. Keep these blessed realities in view, welcome their action and power to the mind.

"Then with these prospects full in sight,
We'll wait God's signal for the flight,
While here his service we'll pursue,
And find a Heaven in all we do."

St. John, Jan. 7, 1850.

J. D. C.

Clerical Statistics.

We have recently been turning over the pages of *Belcher's Almanack*, and have had our attention directed to the various denominations of professing Christians throughout this Province, with their comparative strength, in so far as the Clergymen, numerically considered, are concerned. We give the numbers entire, including Bishops, Professors, and Missionaries. Of Protestants, there are, Ministers:—

EPISCOPALIANS,	53
PRESBYTERIANS,	
Established Church of Scotland,	5
Free Church of Scotland,	18
Presbyterian Church of N. S.	30
—	53
WESLEYANS,	25
BAPTISTS,	
Associated Baptists,	52
Free Christian Baptists,	10
Free Will Baptists,	9
Free and Sovereign Grace Baptists,	1
African Baptists,	1
—	73
CONGREGATIONALISTS,	5
LUTHERAN,	1
UNIVERSALIST,	1
AFRICAN EPISCOPAL METHODIST,	1
—	212

Thus generically regarded, of all Protestant bodies, the Baptists are the most numerous, 73; the Episcopalians and Presbyterians are equal, each having 53; Wesleyans are next, 25; and the Independents next, 5;—making in all 212 Protestant Ministers. Of Roman Catholics, Bishops, Priests, &c., there are 37.—*Pres. Witness.*

NEW WORK ON BAPTISM.

We learn from the papers that a reply to Baptist Noel's work on "Christian Baptism," is about to be published, entitled "Scripture Baptism," by the Rev. Henry J. Gamble, co-partner with Dr. Collyer, at Hanover Chapel, Peckham. We shall be somewhat curious to see a book of this kind from the pen of a gentleman who was once a zealous Baptist, a student for the ministry at a Baptist College, and for several years pastor of a Baptist church. Mr. Gamble's father was many years a deacon in Dr. Cox's church at Hackney, where he himself was baptized.—*Zion's Advocate.*

Baptist Noel in the Pulpit.

A writer in the Glasgow Examiner, in giving an account of a sermon which Mr. Noel lately preached in that city, draws the following picture of him as he appeared in the pulpit:

"He is tall and slender. His features are small but marked—his brow high and ample—his complexion pale, and the general cast of his countenance is the most pleasant and noble we have seen. He is seemingly about forty years of age, and retains a plentiful supply of hair. Though the scion of a noble house, he is plain in his dress. The perfumer and goldsmith's services seem not to be called into requisition. He appears in the pulpit alike free of the canonicals of the ecclesiastic and the decorations of the dandy. "No ring with diamonds on his lily hand," no chain, no gown, no bands adorn him, not even gloves does he flourish. He is as free of the airs of the gay as he is of their adornments. On entering the pulpit, instead of gazing round on the auditory, he seems to be communing with his own heart, and unconscious of all around him. As he sat in the pulpit, humility, docility, thoughtfulness and gravity characterized every feature. He never moved a muscle, and certainly betrayed none of that restlessness, which some, for want of any other reason, consider the manifestation of genius. When he rose to give out his text there was no flourishing of handkerchief, no staring around on the congregation, no pause artificial, but a simple announcement of the chapter and verses which contained his text. Instead of notes he held in his hand a New Testament, and read from it the illustrative passages. His action was less animated than usual, as poor health forbade effort, but his gestures were varied and natural, and his voice sweet and full. As a speaker he is unquestionably the most pleasant we have heard. His neat pronunciation and his perfect intonation make his speech drop as the dew.—He literally discourses music which charms the most rebellious ear."

THE LATE REV. J. H. EVANS.—The following is an extract from Mr. Winslow's funeral sermon on the death of Rev. J. H. Evans:—It had been asserted by some, that at one period of Mr. Evans' life he had a desire once more to enter into the Establishment. I can bear my testimony against the truth of this, by quoting his emphatic words:—"If I had a couch of suffering and pain offered me as the price of my adherence to Nonconformity, I would rather have that couch of suffering than abandon those principles of dissent which I have cordially embraced.—*London Patriot.*"

SIGNS OF THE TIMES.—The "Old School Baptist" paper, bearing this title, which is published at Middletown, Orange county, enters upon its eighteenth volume enlarged, and with new type. Some of the type is certainly of the "new school" order, and may awaken suspicions that the editor is under the influence of general affinities in that line. The number just received makes record that "Elder Roger Williams E. Brown" has renounced his membership and ministry in the "so called" Baptist denomination, and sought a more genial communion among the "Old School" brethren.—*N. Y. Recorder.*

THE MISSION CHURCHES.—The average number of members in the Mission Churches of the American Board is 293—and the additions by profession, for the past year, average 22 to each church. The Holy Spirit has blessed the cause of missions in an eminent degree.

THE LATE BISHOP OF NORWICH.—A black marble slab, with a border of St. Ann's marble, has been placed over the grave of the late Bishop of Norwich, with this inscription:—"In the faith of Christ here resteth from his labors Edward Stanley, 33 years rector of Alderley. Buried amidst the mourning of the diocese which he had animated, the city which he had served, the poor whom he had visited, the schools which he had fostered, the family which he had loved, and of all Christian people, with whom, howsoever divided, he had joined in whatsoever things were true, and honest, and just, and pure, and lovely, and of good report. Born January 1, 1779, installed August 13, 1837, died September 6, 1849, aged 70, interred Sept. 21, 1849."

THE IRVINGITES.—A somewhat interesting case was adjudicated upon a few days ago.—A maiden lady left an annuity of £100 per annum, for the benefit of the poor ministers

of the churches founded upon the "Apostolical doctrines" of the late Edward Irving.—The validity of the bequest being disputed, it was referred to a Master in Chancery to report whether or not there were churches coming within the presumed object of the testator. The Master reported that the Irvingites have seven churches in London, and in all thirty-five in England, having 4,000 communicants. The validity of the bequest, as a charitable endowment, was sustained.—*Eng. Paper.*

Voluntaryism in Ireland.

Rev. Alexander King has been delivering a course of five lectures in Belfast, on Voluntaryism in America. The lectures are reported in the *Derry Journal*. He alleges the case in the 2d chapter of I Samuel as the model of the compulsory system, and argued that the same consequences would always follow from the same plan.

"When the people have to endure the insolence and oppression of those who demand 'flesh for the priest,' and threaten to 'take it by force,' the natural result is, that men abhor the offering of the Lord. Coercion employed in behalf of religious teachers always injures the cause of religion, places unfit persons in the sacred office, and begets in the minds of the people the elements of infidelity. The comparative failure of the Reformation, admitted and deplored by eminent men in all the Protestant churches, was traced to the secularizing and corrupting influences of those political alliances which the reformers entered into with the German princes, and the apostate and semi-infidel condition of the Protestant state churches of continental Europe, was referred to as a melancholy proof of the evil consequences of worldly power ruling and supporting the Christian church. The affecting testimony of the Hon. and Rev. B. Noel concerning the utter failure of the Established Church of England to provide a pious ministry, and to instruct the population, was presented in connection with the recent statements of Sir J. Sinclair on the absolute inefficiency of the Established Church of Scotland. The condition of the endowed Presbyterian Church of Ireland was shown, on the testimony of her own ministers, and of the defenders in the press, to be one of 'ignoble conditions,' and 'imminent peril,' one in which 'the government has a ready machinery,' by 'lightening the services' of which it can coerce her ministers to act contrary to their consciences, producing 'subserviency,' 'disreputable sycophancy,' and 'a condition of almost helpless dependence on the state.' The official and unquestioned statistics of the financial affairs show that government bounty is drying up the fountains of her liberality, and inducing her members to give less for the support of her ministers, than is given by the poorest Voluntary churches in the land.—*Independent.*

RELIGIOUS INTEREST IN NEWBURYPORT.—We learn from private sources that the religious interest in Newburyport, to which we have referred, still continues. Report says that several hundred persons are at the present time specially interested in religious matters, and that a hundred or more are reckoned among the recent converts, of whom a number are aged persons, and some thirty are young men.—*Boston Traveller.*

BAPTISTS IN MAINE.—295 churches, 19,957 members, 203 ministers,—baptisms during the last year, 231. Receipts of the Convention for missions in the State, \$2,652 19.

MASSACHUSETTS.

The message of Gov. Briggs presents a survey of the condition of the commonwealth which is worthy of attention. The receipts of the treasury were \$540,658; the expenditures \$601,604; the deficiency owing to the repeal of the auction tax and the annulling of the alien passenger tax. The expense of State paupers is above \$90,000. The debt of the State is \$1,085,000; the property \$1,722,258 besides \$1,500,000 worth of lands in Maine. The School Fund is \$903,000. The railroad corporations for whose debt the State is responsible promptly pay their interest. There is a large increase of convicts in the State prison, chiefly of foreigners. More room is required, and further legislation in regard to punishment. The provision for the Deaf and Dumb, the Blind, the Insane, and the Reform School are all successful; the two last need enlarged accommodations. The late Theodore Lyman gave \$22,500 to found the Reform School, and by his will bequeathed \$50,000

more, and it is recommended to give his name to the institution. No death has taken place among the 310 boys, and the physician's bill is but \$28. The following graphic picture cannot be matched in this or any age:

"Massachusetts has an area of 7,250 square miles, and within its limits there are now in operation more than eleven hundred miles of railroads, with a capital of fifty millions. We have a population of about one million, who are engaged in every branch of business and of industry,—at home and abroad, upon the land and upon the sea,—which holds out the prospect of a remunerating profit. The annual value of their products exceeds one hundred millions of dollars. Her credit is unimpaired, and on 'change, at home and abroad, her bonds are sought. The value of the school-houses in the State, in 1848, was \$2,700,000. More than two millions of that sum was raised and expended within the twelve preceding years. In 1849, there were, in our three hundred and fourteen towns, 3,749 public schools, in which were employed 9,163 teachers, 3,426 of whom were males and 5,737 were females. The amount of money raised for the support of the public schools was \$830,000. Add to this the amount paid for tuition in the academies and private schools and the whole sum expended for education during the year, excluding the three colleges, was \$1,168,334. A thousand convenient and tasteful houses of public worship, erected by different denominations of Christians, beautify every city, town and village of the Commonwealth, and bear testimony that our people have not forgotten the God of their fathers.—Our public charitable institutions for the benefit of the deaf, dumb, and blind, the sick, insane, and the destitute, and for instructing and reforming juvenile offenders, are the jewels of the State. In our public schools, the children of the rich and the poor sit upon the same seat, and struggle for the prize of scholarship upon equal terms. Here honest industry, prudence and economy are honourable; idleness and dissipation a reproach. It may well be doubted whether labour is better fed, better paid, better educated, and more respected, in any community on earth than in Massachusetts. By our constitution and laws, all citizens are placed upon a common level, and are entitled to the same civil and political rights, and all men are or may become citizens."—*Independent.*

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.—The following is the sum total of receipts for the propagation of the Roman Catholic faith during the year 1848, with the names of the different countries which have taken part in this meritorious work:—

	Francis. C.
FRANCE—Lyons,	142,072 75
Cologne,	75,831 83
Cambrai,	72,324 53
Nantes,	87,230 50
Paris,	65,958 55
Rennes,	53,803 60
Le Mans,	50,167 00
Toulouse,	47,485 20
Strasbourg,	41,693 30
Other parts of France,	1,151,919 34

Total,	1,773,485 60
Sardinian States,	205,734 93
Belgium,	165,679 71
Prussia,	164,063 58
Great Britain,	113,043 75
Holland,	85,539 64
North America,	49,798 53
Tuscany,	47,848 29
Germany,	46,831 01
Switzerland,	36,588 47
Two Sicilies,	33,162 50
Portugal,	29,334 87
Lombardo-Venetian Kingdom,	28,428 21
Modena,	15,618 18
South America,	14,908 75
Malta,	12,326 47
Parma,	9,749 30
Spain,	7,467 97
Asia Minor,	4,436 23
Burmah,	657 85
Greece,	325 55
Other countries of Northern Europe,	672 75
Grand total,	2,845,691 59
Or about £142,284	

MORE COSTLY SHAWLS.—One hundred and eighty shawls were recently sold in Boston for \$18,685 60—being an average of \$28 20 for each shawl. The most costly one brought \$870, another \$475, a third \$260, a fourth \$350, a fifth \$320, three at \$300, &c.