

selves. What sort of work am I making for a dying pillow? Will these doings give me confidence before the Saviour at his coming? When in these circumstances memory shall act with energy on the past, will its recollections be honey or gall? How will it go with me? Now just stop there, and wring from your heart and conscience a truthful answer.

But some impatient reader is ready to ask, "What is the writer about?" Has he not given out his subject—"The cause of Paul's greatness as a Christian." What have all these queer questions to do with this? Just what the probing of the wound has to do with its healing. What the application of caustic has to do with the removal of bad flesh. What does God's word say. "Cease to do evil, learn to do well." The former must be attended to first; evil must be put away from the heart, from the tongue, from the hands and the feet, and the house and the shop, and the trade, and the Church of God. It must.—Do you ask, "Is it not a little one?" It may be according to man's arithmetic, but what is it in the sight of God's law? Remember, that is the scale in which actions are weighed. Yes, and thought too. That is the balance that is to determine whether you go to heaven or hell. Yes, you must have the one and escape the other, either by Works or Faith. If by works you must prove that you have come from a more holy father than Adam, and that all your thoughts, words and actions are just what the ten commandments require them to be. Are they so? Are you as sinless as Gabriel? If not, the man who would tell you, you can get to heaven by works, would put a mill-stone about your neck to drag you to perdition. So does he who tells you you can get there by being christened, by being confirmed, by looking at the lighted candles, and kneeling before an altar, and witnessing the hummy and gesticulations of a priest. You could as easily be saved by being put into the devil's snot-bag as in this way. The only way then is by Faith. This is the secret of Paul's greatness. More about this in our next. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works."

J. D. C.

#### Religious and Educational Condition of the Canadas.

The "Pilot," a Montreal paper of the 2nd inst., contains a very interesting article upon Canadian Statistics, showing the present condition of the provinces of Upper and Lower Canada, in respect to Religion, Education, Literature, Art, Agriculture and Commerce. According to the writer, the population of all Canada, at the commencement of the present century, was estimated at 400,000, of which number 70,000 only, were reported as residents in the upper part of the Province. The present population is about 1,500,000, which may be regarded as nearly equally divided between Lower and Upper Canada.

After making this statement he proposes to take a general view of existing arrangements and institutions, in order to ascertain how far provision has been made for the wants of the people as intellectual and social beings. We give, in substance, that portion of the article which relates to Religion and Education.

#### I. RELIGION.

There are more Ministers than Churches, especially in Upper Canada, where the School House is often used for worship on Sundays; and there are more stations than ministers.

The number of Clergymen of all Denominations, is stated to be 1492. They are thus distributed:—

Clergymen.	L. Canada.	U. Canada.
Roman Catholic,	464	79
Church of England,	84	140
Wesleyan Methodists,	20	177
Baptist,	13	109
Methodist Episcopal,	—	98
Church of Scotland,	17	52
Free Church,	6	59
Congregationalist	12	35
United Presbyterian,	5	40
New Connexion Methodist,	6	39
Primitive Methodist,	—	19
Bible Christian,	—	15
American Presbyterian,	1	—
Unitarian,	1	—
Jewish Synagogue,	1	—
Total,	680	862
		630
		1492

To this statement the following remarks are appended:—

1. That the proportion of clergymen to the population in Lower Canada, is as one to 1199.—in Upper Canada, as one to 870.

2. That in addition to those above enumerated, there are many occasional or local preachers, particularly among the Wesleyan Methodists.

3. That 124 stations are reported as "vacant," or destitute of regular ministers, viz: Free Church, 53—Church of Scotland, 39—Congregationalist, 10—United Presbyterian Synod, 9—Baptist, 7—Wesleyan Methodist, 6.

4. That the Province is divided by the Roman Catholics into five dioceses, viz:—

Quebec (Archbishop)	215 Clergymen.
Montreal,	249 "
Bytown,	17 "
Kingston (with a Coadjutor)	26 "
Toronto,	36 "

5. That the Province is also divided by the Church of England into three dioceses, viz:—

Quebec,	36 Clergymen.
Montreal,	48 "
Toronto,	148 "

6. That the Province is farther divided by the Wesleyan Methodists into eleven Districts; by the New Connexion and Episcopal Methodists into six each; and by the various Presbyterian Churches into Presbyteries, as follows, viz: Church of Scotland, six—Free Church, eight—United Presbyterian Synod, five.

7. That in connection with many of the Congregations there are Sunday Schools.—The number of those Institutions is about six hundred.

#### II. EDUCATION.

In the department of Elementary Schools, great progress has been made. In Upper Canada there are 2371 Schools, with 3299 Teachers, and 133,465 Scholars. In Lower Canada there are 1794 Schools, and 67,932 Scholars. Upper Canada has also a Normal School, the advantages of which have been already enjoyed by upwards of 600 Teachers—and a Council of Public Instruction.

In addition to the Elementary Schools, in Lower Canada, there are the Schools of the "Christian Brothers," containing 3696 pupils, and Nuns' Schools, with 2000 pupils.

For the support of Elementary schools the Legislature has voted £50,000 per annum for these nine years past, in addition to the salaries and incidental expenses of the Education Department, which are charged on the Consolidated Fund.

There are also the Upper Canada Grammar Schools, twenty-five in number, supported by a Special Fund, arising out of the land set apart for this purpose in the reign of George III. The present annual income is about £4,509, and it is increasing.

Analogous to these institutions, in the Lower Province, are the "High Schools" of Montreal and Quebec, certain "Academies" in the Eastern Townships, and the Roman Catholic "Seminaries" or "Colleges." The "Seminary" at Quebec contains 22 Professors, and 385 Students;—in the "College" at Montreal there are 18 Professors and 250 Students.—The other Colleges, nine in number, are situated in different parts of the Province, and are numerously attended by the sons of the gentlemen of the country, and by those who design to enter the learned professions. They contain about 1400 Students. Most of these Institutions, with several others not named, and four Schools for Indians, receive aid from the Legislature.

There are also six institutions, affording advantages for a University Education, two of which are Roman Catholic.

Theological instruction is imparted to Candidates for the Christian Ministry at the following places:—Cobourg, (U. C.) and Lennoxville, (L. C.) to Church of England Students—at Knox College, Toronto, to Free Church Students—and at the Congregational Theological Institute, and the Divinity Hall of the United Presbyterian Synod, in the same city, to the Students of those Denominations. Roman Catholic Candidates for the priesthood we believe, study at such of the existing Colleges as may be indicated to them by the proper authorities.

We have occupied so much space with the foregoing facts, that we forbear making any remarks on what has been presented, but would simply add that it must be gratifying to us all to learn that so great progress has been made by our neighbors of the Canadian Provinces, in respect to religion and education, the two things most essential to national and individual prosperity. We may also without vanity, take to ourselves some credit for having, by our ex-

ample, contributed somewhat towards bringing about the present state of things.

#### The House of God.

##### —VICE COSTS MORE THAN VIRTUE.

It costs more to support a drunkard than a sober man; more to sustain the licentious than the chaste; more to secure and convict a criminal than it would have cost to have prevented him from becoming a criminal by placing him under religious influence. Sabbath breaking is an expensive vice. One Sabbath spent in idleness and dissipation, in neglecting the sanctuary, costs more than five days spent in the discharge of their appropriate duties.—Which is best, to spend the Sabbath in idleness and dissipation, and resume business Monday morning with an empty purse and languid spirits, and a heart aching under the remorse of conscience; or to lay aside business affairs at a proper hour on Saturday evening, close the ledger and lock the desk, and shut the world up in the counting-room, and relax the energies of the week in the social endearments of the family.

"The only bliss that has survived the fall"—

rise early Sabbath morn, and begin the day with its appropriate duties, and then to the Sabbath School, to swim in the smiles and glad faces of earth's brightest similitudes of heaven—*little children*—and then to mingle with the people of God who keep holy time, and send up the voice of supplication and the shout of praise to the Most High; and then melted, softened, awed, refined, better fitted for social and civil duties, return to the enjoyments of home; and Monday, with health repaired, spirits refreshed, and the bright sunshine of the soul, a good conscience, which is a "continual feast," begin the labours of the week? "*I speak as unto wise men; judge ye.*" [Rev. Dr. Nott of New Orleans.

THE BIBLE IN THE FORECASTLE.—A sailor who had been an inmate of the Sailor's Home in New York, thus writes the Superintendent:

"It was while lying in a small dirty fore-castle sick, and no one to render me any assistance, and unable to help myself, unless it was to crawl on deck for a drink of water, that I began to think of my situation. I looked over my past life, and saw nothing but depravity and sin; I then thought of a friend that I had long neglected. It was the Bible. I obtained it and commenced reading it the first night I got it, but could find nothing to satisfy me. Every spare moment I could obtain I passed with my friend, I found that the power which had ruled me so long must be overcome. I have repeatedly promised myself that I would drink no more, and to others I have made the same promise: but this time my promise was to God, and I dare not break it.

You will be surprised and disbelieve it;—perhaps you will say, what caused this sudden change that prayer and persuasion could not effect? I can tell you, it was my friend the Bible. When it was my watch below, I am alone, and none to disturb me, I spend the most of my time in reading the Bible. The more I read, the more interesting I find it; I also find the better I understand it, the power of my former master is weaker. When he calls for obedience, I apply to my friend for assistance, and never in vain.

Our friendship increases every day, and I have every reason to think it will be lasting. It has appeared strange to me that in reading the Bible before, I never understood it as I do now: and I thank God that he has spared me to see the awful situation I was in, and not cut me off in my sins.

J. C.

Sailor's Magazine.

THE RAZOR-STROP MAN.—Many of our city readers will remember Smith, the razor-strop man, who attracted crowds at the corner of Spruce and Nassau-streets, and at other places to witness his odd way of crying and disposing of his wares. He is a native of England, and at one time, we believe, was addicted to the intemperate use of spiritous liquors; but having taken the Temperance pledge, he became a sober man, and occasionally a Temperance lecturer. The Lutheran Observer says:—

"Every afternoon he opens his budget in North-street, in front of the post office, where he is sure to find an audience and purchasers. The principal articles of sale are razors, strops, shaving soap, &c. Last evening we stopped a minute to see what was going on. We found him stropping a razor, and in a few moments he tested the edge by cutting a hair with it.

"Now, gentlemen," said he, "you see what a smooth, keen edge this razor has; you must admit that it is a *capital thing*, or so little *stropping* would not give it such an edge; or if you doubt this, then you must admit that the *strop* is first rate. You can buy either, or both, or half a dozen of each at the low price of, &c.

"But Smith sometimes packs his razors, &c. up and delivers a temperance speech; here is one of them:

"Some folks say that it is right to drink alcohol, because it is a good creature of God. Well, grant that it is so; so is castor oil, and so is vinegar a good creature of God; but is that a sufficient reason for a person to drink it three, four, or a dozen times a day? A dog is a good creature of God; but suppose a dog gets mad, and bites a man or a woman, would you let him alone because, as you say, he was a good creature? Would you be satisfied with cutting off his ear, or his tail; or would you knock him on the head, and pitch him headlong into the street? Now, alcohol is more than a mad dog, for a bite from a mad dog only destroys life, while a bite from alchy destroys reason, reputation, life, and every thing else, besides dragging down the family of the bitten man to poverty and want.

"But alchy doesn't bite a mouthful, at first. When he first snapped at me, he only tickled me a little; I liked it first rate, and was anxious to get another, and still another bite. The old rascal of a tyrant kept nibbling away at my heels, as though he didn't mean to harm me; while I, like a poor fool, kept coaxing him on, until at last he gave me a snap in earnest, and took the elbows right out of my coat! Next, he took the crown out of my hat, the shoes off my feet, the money out of my pocket, and the sense out of my head, until at last I went raving mad through the streets, perfectly a victim to *alchiphobia*. But I signed the pledge and got cured; and if there is any man who has been bitten as I was, let him take this tetotal medicine, and I'll warrant him a speedy cure.

"But allowing alcohol is a good creature of God, are there not other good creatures, too, such as beef, pork, puddings, pies, clothes, dollars, and fifty others of the same sort? Now, shall a man cling to the one good creature, and leave the ninety and nine untouched? Shall a man drink whiskey because it is a good creature of God's, and go without good food, a good home, a good hat, a good wallet, a good handsome wife, and good well-dressed children? *No, sir-ree!* As for me, give me good beef and pudding, good pork and sausage, good friends, a good bed, good clothes, a good wife, and good children, (or bad, rather than miss, and I'll try to make 'em good,) and old king alchy may go to Texas, for all I care.

"Some say that wine is a 'good creature,' because our Saviour once turned water into wine. Very good! but then he didn't turn rum, gin, whiskey, logwood, coculus indigus, and cochroaches into wine, like some people do. *He turned water into wine.* Now, if any wine-bibbling apologist will take a gallon or a barrel of pure water, and by praying over it, or in any other way, will turn it into good wine without mixing any other stuff with it, I'm the boy as will go in for a swig of it! Such wine must be good, and I go in for that kind, and nothing else. But as for your nasty, filthy, drunken stuff, which is sold in your grog shops, it's a base counterfeit, and it's a blasphemous libel on our blessed Saviour to liken it to the pure beverage he made.

"Now, you, such as prefer one good creature of God's to all the rest, go and drink rum or whiskey until you get picked as bare as a sheep's back, after it has crawled through a briar patch; but you as prefer the ninety and nine good creatures, go right straight and sign the pledge. Thousands have been saved by putting their names to that precious document, and still is there room for a 'few more of the same sort.'"

THE CLERGY OF MEXICO.—A Pamphlet published in Mexico states, that the income of the clergy of that country, amounts to \$20,000,000 per annum. They are also in possession of lairied property representing an enormous capital. The revenues of the General Government itself are stated not to exceed \$5,000,000.

THE CLERGYMAN AND THE SCEPTIC.—"If we are to live after death, why don't we have some certain knowledge of it?" said a sceptic to a clergyman.

"Why didn't you have some knowledge of this world before you came into it?" was the caustic reply.