

diffused, and is still operating on so large a scale, died at Hale-Common, in the parish of Arretton, in the full triumph of faith and hope, May 30th, 1801, in the thirty-first year of her age. On this interesting spot, where "the Dairyman's Daughter" breathed forth her dying prayers, and where "the chariot of Israel and the horsemen thereof" rested for a moment to receive her happy spirit as it was delivered from the burden of the flesh, a very neat little Methodist chapel has, not long ago, been opened. As it is regularly secured to the use of the public, as a Methodist chapel, and as there is a debt on it which it is very desirable to cancel, pious and respectable visitors, who love the name and memory of Elizabeth Wallbridge, and respect the usefulness of that body of Christians to whose instrumentality she was indebted for her saving knowledge of Christ, might find, in a donation to the funds of this little Christian sanctuary, an appropriate and gratifying expression of the laudable feeling which guided them to the spot.

BENJAMIN CARVOSSO.

Newport, Isle of Wight, July, 1837.

STATISTICAL.

PROPORTION OF BRITISH EXPENDITURE FOR RELIGIOUS INSTITUTIONS.—Our population exceeds twenty-four millions. The rental of our landed property is rated at sixty millions a-year; the interest of our funded debt is thirty millions; and to these the untold profits of professional pursuits, merchandise, traffic, and labour, must be added, to show the total income of the inhabitants of this country. Our taxes on luxuries may also, in some measure, illustrate our means of voluntary expenditure, remembering that these taxes are but a limited proportion of the real sum which we pay for luxuries taxed. In 1830, the amount of the customs in the British isles on foreign articles imported, was twenty-one millions; the amount of duties on British and foreign spirits, was upwards of eight millions; the taxes on carriages and horses for riding, raised above £700,000. Contrast, then, the exertions in missions by Protestants of every land, with the manifested resources of this country. Our national rental and funded interest, the more independent part of our national annual income, exclusive of the profits of professions, merchandise, traffic, and labour, averages about seventy-five shillings a-year for each individual of our twenty-four millions of inhabitants. The aggregate sum given to all the religious institutions put together, averages but sixpence a-year for each individual inhabitant of our country. The bare taxes on luxuries, or injurious indulgences, make us blush for our country, by showing us how totally disproportionate is our whole expenditure for missionary objects. The mere customs are thirty-five times as much, the bare duties on British and foreign spirits are thirteen times as much, as all Protestant Christians give to religious Societies. The taxes on our carriages and riding horses exceed the annual income of all religious Societies of Protestant nations.

THE PERIODICAL MORTALITY OF THE HUMAN RACE.—Our limits are insufficient to enable us to give the entire table of mortality as furnished by official authorities; we have not thought it necessary to note the first seven periods separately, as illustrative of the great excess of mortality among infant males compared with females. The average of the quinquennial period (except in the cases annexed) will in general furnish the annual sum of mortality. At the termination of the first 12 years about one third of those born are with the departed, the pro-

portion being against males in the ratio of 855 to 731 females (yearly.) After this term (12 years) to the age of 44, the middle period of life, and by far the most hazardous to women, the comparative mortality shows a different result, being as 46 females to 41 males. At the termination of this period, when procreation ceases, female life is comparatively the most secure, the average mortality from the ages of 45 to 65 being about as 63 males to 60 females. The comparative security of life subsequent to this is slightly in favour of females. The table shows a great excess of mortality among females; but it should be remarked that the excess of female population after this period of life is nearly 12 per cent. over the males (see table of ages.) and the ratio of mortality is hence by so much greater, without indicating any comparative insecurity of life. In collating this table from the official documents before us, we cannot but remark the extraordinary mortality it evinces at the termination of each decade of man's life from the age of 30 years. In every instance from thirty years of age and upwards, the mortality in the year which terminates the decade very greatly exceeds that in the preceding and succeeding years; and, as a matter somewhat curious, we shall show these instances:—

Age.	Mortality.	Age.	Mortality.
29	26,630	59	25,782
30	31,627	60	43,273
31	23,201	61	26,084
39	23,778	69	33,038
40	33,513	76	53,953
41	20,988	71	32,162
49	23,689	79	32,009
50	33,527	80	45,617
51	20,911	81	27,425

This strikes us as something extraordinary; it seems to say that at these periods a man is under the influence of some physical change, when he either surrenders or renews his life lease. The disciples of the profound Cuvier can, perhaps, explain this.—*Browning's Domestic and Financial Condition of Great Britain.*

DOCTRINAL.

BAXTERIANA.

Love is not an appurtenance of my religion, but my religion itself. "God is love; and he that dwelleth in love dwelleth in God, and God in him." Who can speak a higher word in all the world? Love is the end of faith; and faith is but the bellows to kindle love. Love is the fulfilling of the law; the end of the Gospel; the nature and mark of Christ's disciples; the divine nature; the sum of holiness to the Lord; the proper note by which to know what is the man, and what is his state, and how far any of his other acts are acceptable to God. Without love, if we had all knowledge, and belief, all gifts of utterance, and highest profession, we were but as sounding brass, and as a tinkling cymbal. And if all our goods were given to the poor, and our bodies to the fire, it would profit nothing. Love is our foretaste of heaven, and the perfection of it is heaven itself; even the state and work of angels, and of saints in glory. He that is angry with me for calling men to love, is angry for calling them to holiness, to God, and heaven. Holiness which is against love is a contradiction. It is a deceitful name, which Satan puts upon unholiness. All church principles which are against universal love are against God, and holiness, and the church's life. "He that saith he loveth God, and hateth his brother, is a liar." To be holy without love is to see without light, to live without life. He that said, "The wisdom from above is first pure, then peaceable, gentle," &c., did no more dream of separating them, than of dividing the head of a man from his heart to save his life; nor no more