

or to find many companions in his flight. But the event proved he was a man to make friends and inspire confidence wherever he came, and however untoward the circumstances under which he appeared. The incident, which introduced him to the family of the priest of Midian and found him a home in his exile, the prompt and manly courtesy with which he helped his daughters against the churlish shepherds, marks any thing but a disposition to mope in caves and muse among rocks or stand idly staring in thought sublime on the tops of lonely mountains. Having the offer of a comfortable home, we do not find that it cost him any trouble to decide on accepting it and leaving solitude with all its charms to the wild beasts, whose proper portion it is. Having found a home, like any able-bodied, active-minded, sensible man, he began to make himself useful in it, and took charge of the flocks belonging to the establishment. There also he married a wife. All this looks by no means like the conduct of a man, who would prefer the company of his own thoughts to the converse of his kind. He seems to have thought the ordinary duties of life, which God has appointed for man, not unworthy of his care, and the happiness to be found in a family circle, a good not to be despised. Could he have forgotten the affliction of his brethren groaning under the burdens of their hard task-masters in Egypt, his narrative leaves no room to suppose that he was otherwise than contented with his own condition. Yet Mr. Gillfillan tells us he was always the loneliest of men, lonely in his flight from Egypt, lonely while herding his flocks in the wilderness, and, we must suppose, lonely when he came home to his wife in the evening, for Zipporah, he says, "was no congenial companion," and that, wherever he was, he did, "gloomily embrace and hold still communion with rocks and caves" and all sorts of things solitary and grand. We doubt if Mr. Gillfillan understands or has read aright the character of Moses; yet, as we have said so, we think that common men have no great difficulty in forming a just conception of his character, though it be as of one placed high above them; but then perhaps Mr. Gillfillan is not a common man, and sees thing in a different light from Moses and the rest of the world.

MISCELLANEOUS.

The following is an official abstract of the Religious population of Upper Canada, as taken by the Assessors in 1850:

Church of England.....	182,623
Presbyterians.....	181,016
Methodists.....	147,758
Church of Rome.....	130,159
Baptists.....	31,195
Lutherans.....	10,292
Quakers.....	6,279
Independents.....	5,824
Unitarians and Universalists.....	3,538
Jews.....	262
Other Creeds.....	19,607

No Fixed Religion.....	43,251
Unaccounted for.....	58,043
	799,847

Of the Presbyterians, 97,224 belong to the Free Church and Seceders, and 63,792 to the Church of Scotland.

**THE THOUSAND ISLES.**—A Reformed Dutch Missionary Church, situated on one of the islands of this group in the St. Lawrence, has just been dedicated. A sermon was preached on the occasion by Dr. Bethune, of Brooklyn.—*Toronto Globe.*

**PARISH OF KILMUIR EASTER.**—The Marquis of Stafford has granted a presentation in favour of the Rev. Wm. Mcpherson, St. Andrews-Lhanbryd to the church and parish of Kilmuir Easter, in the Presbytery of Tain. The parish has been vacant for some time by the translation of the Rev. Mr. Macbride to the parish of Little Dunkeld in Perthshire.

**PARISH OF COCKPEN.**—The Presbytery of Dalkeith met at Cockpen on Friday week, and inducted the Rev. J. S. Muir, as minister of that church and parish. Mr. Muir was introduced to his parishioners on Sabbath last by Mr. Veitch, of St. Cuthbert's.

**COLONIAL BISHOPS.**—Arrangements have been completed for the immediate establishment of a mission in Borneo for the whole of the eastern Archipelago. Arrangements are also in progress for erecting new bishoprics in Western Australia, Sierra Leone, and the Island of Mauritius.

**CONVERSIONS TO PROTESTANTISM.**—The report of the "Irish Church Missions" speaks of converts from Popery to Protestantism, in the diocese of Tuam, as going on *by thousands*. The Bishop of Tuam (Dr. Plunket) is by no means a hot enthusiast, yet he writes word to say that there are *ten thousand* persons in his diocese who have been converted from Popery to Protestantism, and that he only wants £8,000 to build the requisite churches to enable him to fix these converts permanently in the bosom of the United Protestant Church.

**CONVERSION OF THE DUKE OF NORFOLK.**—There seems to be but little doubt that the Duke of Norfolk has left the communion of the Church of Rome, the hereditary faith of the noble house of Howard, and become a member of the Church of England. Of course we shall be assured by our Roman Catholic contemporaries that the loss of the Premier Duke and Marshall of the kingdom is to them a matter of no importance, and that the extraordinary merits of the son amply compensate them for the defection of the sire. At this particular moment, however, such an event is full of much significance, and may possibly be ominous of consequences more inimical to the spread of the Roman Catholic faith than any which have been dreamt of in the philosophy of our Wise-men and Cullens.—*Times.*

**THE BAPTISTS.**—The increase in numbers of this religious body during the past year in Great Britain has been very considerable. In the *Baptist Manual*, recently published, it is recorded that "The clear increase on 981 churches, which reported their state, is no less than 12,155 members,—the largest number ever known to have been announced." It may be here remarked that this return includes only a part of the Baptist churches in this kingdom; the entire number being 1,976.

The Moravians have Two hundred and eighty-two Missionaries, male and female, in their field; and number more members in their Mission-Churches than in their Churches at Home.

**COST OF THE BIBLE IN CHINA.**—Owing to the extremely low cost of materials and labour in China, a Bible in the Chinese language, it is said, can be sold for about six cents.

**EXAMPLE TO THE WEALTHY WHO VALUE THEIR BIBLES.**—Dr. Thomson, of Coldstream, has to acknowledge an anonymous letter, with the Torquay post-mark, enclosing thirty postage stamps, with the following note:—"Will Dr. Thomson permit a poor woman, who rejoices in having a cheap Bible, to present him with a few postage stamps."

[For the information of such of our readers as may not be aware of the practice we may mention that, since the enactment of a uniform postage of one penny for a letter weighing under half an ounce, by pre-payment of which trifling amount the letter is conveyed to any part of Great Britain and Ireland without any further charge whatever, it is seldom indeed that a letter is posted *unpaid*. On this account few persons fail to have a supply of *postage-labels*, which the Post Office authorities have issued throughout the land for sale. They are nearly an inch square, and so manufactured that, being wetted by the tongue, and clapped to a corner of the letter, they remain firm and show that it has been *pre-paid*. In this manner *postage-labels* have become a most convenient medium of transmitting small sums of money to distant parts of the country. Mr. Thomson, who, we believe, has sustained a large pecuniary loss by his successful efforts in reducing the cost of copies of the Bible, *thus* received about half a dollar as a mark of the grateful sense entertained towards him by this appreciatress of God's Word.—ED. PRESB.]

**RELIGION AT TAHITI.**—The storm raised by French papists has passed over the native Christians at Tahiti, and the church is unharmed; numerous additions have been made to it; Queen Pomare continues steadfast as a Protestant and consistent as a Christian; not a single Islander has been seduced from the True Faith.

**IMPRISONMENT OF COURT GUICCIARDINI.**—In Tuscany, the State in Italy which, till lately, we considered the most liberal and advanced, whose government used always to be quoted for its mildness and beneficence—in Florence, the city of Dante, of Machiavelli, of Galileo, of Michael Angelo, of Alfieri, the city which the wise liberality of Cosmo and Lorenzo surrounded with a halo of intellectual glory which can never fade—the descendant of the great Italian historian has been imprisoned and exiled for having ventured to read a chapter of the Gospel in a private house to five friends. Three things astonish us—that the Pope should have dared so far; that the Grand Duke should have sunk so low; and that neither should have been ashamed to publish his dishonour.—*London Economist.*

**JENNY LIND—A NOBLE SENTIMENT.**—A friend has handed us a private letter, received from a correspondent in Boston, in which we find an anecdote in the history of the fair songstress that shows her to belong to the "higher law" school of moralists. The correspondent writes:—"Every day I hear something new of Jenny Lind which increases my admiration of her. A Swedish captain, a pious man, who went with me to her concert last evening, told me that, when she was last at Stockholm, she was requested to sing on the Sabbath at the King's palace on the occasion of some great, but not religious, festival. She refused, and the King called personally upon her, in itself a high honour, and, as her Sovereign, commanded her attendance. Her reply was worthy of herself:—"There is a higher King, Sir, to whom I owe my first allegiance;" and she per-