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GENERAL STATISTICS OF METHODISM.

The following statement, the most comprehensive which we have lately seen, is daily approximating to accuracy, we believe, the actual condition of the denomination in the Irish Evangelical Association.

We find in the Irish Evangelical Association, what late American statements of kind so far as they relate to British Methodism, but also, erring respecting our own Methodism. With such corrections as we can give, the following tabular statement is probably correct:

1773. Parent Wesleyan Methodist Ch. of number of Church Members	
1. England, Wales, and Scotland, at the Conference of 1859,	292,795
2. Increase in ditto this year,	15,409
3. In Ireland, 1859,	19,781
4. Increase this year,	8,060
5. Foreign Missions in 1859,	68,406
6. French Conference,	1,438
7. Australian Conference,	25,138
8. Canada Conference,	45,295
9. Eastern British American Conference,	14,816
10. Members on trial in 1859,	42,205
Total under the care of the Parent Conference,	526,441
Total number of Ministers,	2,455
Total number of Churches,	628,896
including about 15,000 Lay Preachers, and about 10,000 Leaders.	
III. AMERICAN METHODISM.	
1. Episcopal Church, (North),	971,498
2. Episcopal Church, (South),	700,000
3. Episcopal Church, Canada,	15,575
4. American Wesleyan Methodists,	26,000
5. Methodist Protestant Church,	90,000
6. Unitarian Methodist Church,	20,000
7. Unitarian Methodist Episcopal Zion Church,	6,203
8. Primitive Methodists,	40,000
Total number of Meth. Church Members in America, (all branches),	1,808,204
Total number of Ministers in America,	13,209
Total number of Churches in America,	1,824,418
British Methodism, as above,	769,980
Total number of Ministers in America and British Methodism,	2,591,398

time he was married, and lived six years in this conjugal relation, when his wife died. It was after this afflictive dispensation of Divine Providence, that his attention was turned to America. In August, 1830, just forty years ago, he landed in Philadelphia. Here he consulted with his countryman, Rev. Samuel Wiley, D.D., long known as the Provost of the University of Pennsylvania, who urged him, as the Independents of this country were mostly confined to New England, to join the Presbyterian Church, in connection with which he could be more useful. Having tarried in Philadelphia a short time, he went to Northumberland, Pa., and placed himself under the care of Northumberland Presbytery, of which, in due time, he became a member, and he remained in that connection for a period of nearly forty years, he was a minister of the Presbyterian Church. He continued within the bounds of this Presbytery about four years, preaching mostly in desolate places.

In 1824 he received a unanimous call from the Presbytery of the Valley, to be pastor of Tuscarora, in Tuscarora Valley, to become his pastor. These churches had become vacant by the death of the Rev. Mr. McVane. On taking charge of them he connected himself with the Presbytery of Huntingdon, in connection with which he remained until the day of his death. For almost twenty-five years, he continued the faithful pastor of these churches, breaking to them the bread of life. Many were added to his churches as seals to his ministry, and many of whom, we now trust, shine as stars in his crown, of rejoicing. In 1849, he, nearly eighty years of age, and suffering under the infirmities of age, tendered his resignation of the church of Upper Tuscarora, having been released from the charge of the Shade Gap church a few years before. From this time till death he seldom, if ever, preached, yet he manifested a deep interest in the welfare of Zion, and in the proceedings of the various judicatories of our Church.

But what changes has time wrought! Of the thirty-six ministers now composing the Presbytery of Huntingdon, but three remain in it who were members when Mr. Gray became connected with it, thirty-three years ago. These are Rev. James S. Woods, D.D., of Bellefonte, Rev. James S. Woods, D.D., of Lewisport, and Rev. Samuel Hill, of Shaver's Creek. Our fathers! where are they?

For some years Mr. Gray had been afflicted with the partial loss of his hearing. For six years he had been unable to read, and for the last eighteen months could scarcely discern day from night. Yet he was always cheerful, happy, and contented—amiable in his disposition, and interesting in conversation. Considering his age, he manifested a deep interest in the welfare of Zion, and in the proceedings of the various judicatories of our Church.

His last illness was but of few days' continuance. His sufferings at times were great, and his pains very acute, yet not a murmur escaped his lips. He manifested cheerfulness to the will of God, and, under all circumstances, could say, "The will of the Lord be done."

"Sweet to be passive in his hands,
And know no will but his."

He died in the full assurance of faith. He seemed not to have a single doubt, but would say during his illness, "I leave my soul to God, and I leave my children to the Lord." He was confident of his personal interest in the Redemption purchased by Christ. That Gospel which he had so long preached to others was to him very precious, and a great source of comfort and consolation in the decline of life. He had no fear of death, and he felt that death would be his infinite gain.

His funeral services, conducted by the Rev. G. Van Arsdale, the present pastor of his former church, were appropriate and solemn. The church was filled to its utmost capacity, and his former parishioners, friends and neighbors, who had met to pay this last tribute of respect to an aged and venerated servant of God. As they looked upon his lifeless remains they were "sorrowed more of all because they should see his face no more."

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with more spirit than understanding, and they had not cultivated voices and made discord. So when the choir met, to practice, they chose constantly new music, and at the time of worship, when the people arose for praise, they found that they could by no means join in or follow the many twists and turns in which, as well the singers as the players on instruments led off triumphantly, leaving the quiet people in the background, to listen and applaud. Ever Solomon himself, although a skilled musician, was found in the despised majority.

Then Solomon called for the leader of the choir, and said to him: "What is this that I hear? and what is this conspiracy, that the people shall no longer praise the Lord?"

And the leader answered, Nay, but the people may praise, yet they must not spoil our music: It is shocking to a cultivated ear. They make discords, O my lord, the king. Therefore have we taken this part of worship to ourselves.

That answered king Solomon in his wisdom: Ye take too much upon you, even ye, chief of the singers of Israel.

And now this is my decree: When ye meet together, let your stringed instruments and your loud-sounding cymbals sound, while ye lift up the voice and sing all the new music which the chief muses to you, as ye desire, and the people may come to hear and to applaud. But when ye come to the sanctuary of God, for to worship, let your music be that which the people do understand, and that they may all join with one voice and one heart to praise the Lord.

And because ye desire to be eminent, ye singers bow yourselves and said: "To hear is to obey"—nevertheless, in their hearts they did not applaud the wisdom of Solomon.

But the people were content.

EUROPEAN CORRESPONDENCE.

PARIS.—The Italian Minister has just received a letter from the King of Sardinia, in which the following is not quite a literal, but as far as the sense is concerned, an exact reproduction of the original Italian.

Sire—Your Majesty knows the high esteem, and the devotion which I feel toward your Majesty, and the respect which I feel for the Italian Nation, at the present moment, I cannot obey your Majesty's injunctions, much as I would desire to do so, but I have been obliged to refuse the people of Naples. I have tried, in vain, with all the influence which I possess, to induce the King of Sardinia to allow me to remain in Italy, but I have been obliged to refuse the people of Naples. I have tried, in vain, with all the influence which I possess, to induce the King of Sardinia to allow me to remain in Italy, but I have been obliged to refuse the people of Naples.

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Garibaldi wrote from Melegnano a letter to King Victor Emmanuel, of which the following is not quite a literal, but as far as the sense is concerned, an exact reproduction of the original Italian.

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Death of an Aged Minister.

REV. GEORGE GRAY departed this life Sabbath evening, August 20th, at his residence near the City of Huntingdon County, Pennsylvania. It is supposed he was about eighty-eight years of age at the time of his death, and was one of the oldest members of the Presbytery of Huntingdon. Mr. Gray was born of pious parents, at the County Antrim, Ireland, and he spent his early years in his native land when he was very young, consequently he never could ascertain precisely the date of his birth. He was placed under the care of pious relatives, by whom he was brought up in the nurture and admonition of the Lord. At the early age of ten he began to seek the Lord. He first attracted to a sense of his sin and danger by reading the book of Revelation, particularly that phrase, "There shall be no longer," made a deep and lasting impression on his mind, and led him to inquire, "Where shall I then appear?" At this time "Boston's Four Fold" was placed in his hands, and it was of which was greatly blessed to him, soon experienced peace in believing in Christ, and publicly professed Christ's religion, in County Down.

About this time his attention was turned toward the important and responsible work of the Gospel ministry. To this he felt that God in his providence called him, and to it he now devoted his life and talents—his energies of soul and body—henceforth he was the Lord's, and he made a consecration of himself and that he had, he said, "To be if I reach not the Gospel." Himself being a Christian minister for more than fifty years, he declared he had never regretted his choice.

Mr. Gray prosecuted his Academic studies in Ireland, with his Collegiate and Theological course in the University of Scotland, where he spent more than three years, and took a thorough course of science and theological training, and was well qualified for the great work to which he had devoted his life. He was licensed to preach the Gospel, and ordained by the Synod of Glasgow, in connection with which body of Christians he labored successfully for a number of years—how long is not now ascertained. During this

FACTS AND FIGURES.

Mr. Ellis, in his "Half Century of the Unitarian Controversy" quotes from a speech of Dr. Scudder, on May Platform, a few years ago in which he presents a platform of heathen, a mile and a half, and three or four miles long, driving on to the pit of hell, and calls on the Christian world to save them! He laughs at the idea of the eternal perdition of the heathen being an earnest, rational belief among the Orthodox. He says, "I have seen a certain man's real belief in his condition, and for the last eighteen months could scarcely discern day from night. Yet he was always cheerful, happy, and contented—amiable in his disposition, and interesting in conversation. Considering his age, he manifested a deep interest in the welfare of Zion, and in the proceedings of the various judicatories of our Church."

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man masses. He takes occasion to make a little capital out of the ill-fated for his own cause, and also finds in it an opportunity to attack England and the friends of liberty. "Alas! it is very sad and deplorable that in our time, more sympathy and help are accorded to the persecutors of wisdom and sedition." (Garibaldi to Victor Emmanuel.) "than to the Christian people who groan beneath the yoke of the Turks and other barbarous nations; people for whose emancipation, in other days, Europe undertook such formidable wars; (the Crusades) so that in a Parliament of certain nations (England) various orators have gone on for days to praise and applaud a man, who in disdain of all law and justice, is trying every where to overthrow religion and public society. It is in this perverse manner persons think and act when they reject and condemn the Catholic religion, which is the only one that leads to the truth, the only one which teaches it, the only one that can heal the wounds of disordered society, and sustain it when it is weary and about to fall." All this is very small comfort to the Maronite Patriarch and his followers; but the only comfort which the Pope and his purblind and weak-headed Cardinals find in the Pope's money, sympathy and help, is that of the Catholic religion, which is the only one that leads to the truth, the only one which teaches it, the only one that can heal the wounds of disordered society, and sustain it when it is weary and about to fall.

from the chemicals, far beyond the reach of the factories of the Glasgow, which it fails to do when the atmosphere is light. Attempts have been made to have the establishment removed from the city, as being a nuisance, but money, having great influence in courts here, as well as in the United States, it holds its former position. The Glasgow University buildings, on High Street (every town of any size in this country has a High Street in it) are of a very dusky and ancient appearance. It was no doubt, far from its style of architecture, and in a fashion of the city; but now it is richer. The members of the Faculty are men of eminent character, profound learning, and great experience.

Glasgow is something like New-York: its respectability of places changes very much. Saltmarket (Street) and Bridgegate (Street), on which were once the residences and business houses of the "upper ten," are now the abodes of the lowest, the rendezvous of thieves, beggars, drunkards, ragged whips, hucksters of rotten fruit, spoiled fish, and "hot penny" trinkets. If you will walk through the streets of Glasgow (Saturday about 9 o'clock at night), you will see some sights rarely afforded, I am happy to say, in our own cities. Saturday night is worse than their week work, and they are prepared a little money, with which they might get as much cheap spirits as will make them heavily drunk; then you need not be surprised to see some of the sometimes called "gay sex," emphatically gesticulating (Cavers and Heenan like) with closed eyes, or the "retention of each other's eyes" of a phallosome part of the "Baconian" order, to assist him in conveying, on a hand-barrow, to the "look up" some untidy creature, whose power of locomotion has been indefinitely postponed.

The Scotch say, "The man inhabit the city of the heathen, they are not guilty." In the children, please, are accused of a great deal of which they are not guilty.

"If you will add to the Glasgow from this description a small portion of the Glasgow in the city about two hundred churches, most of them of the same age, and a great number of church-going people, I ever saw in any city." Some of the streets about fifteen minutes before eleven o'clock on Sabbath morning, and almost crowded with people going to church. One thing which is worthy of notice in the Churches here is the great number of young men, many of whom are of the same age as the children of the heathen, who are seen in the streets, and who are seen in the streets, and who are seen in the streets.

the centre, which was making its way slowly over and through all the obstacles which the superior force of the enemy was giving way, and thus exposing the whole line to be turned on that side. Taking the only reserve remaining, a battalion composed of French, Italian and Piedmontese (the so-called English Battalion), under the command of Lieutenant Colonel Danne and several other English officers, he went to the front to meet the advance of the Austrians. His presence and the exertions of the officers of the battalion succeeded in stopping these young men, but pushed forward toward the guns which the enemy was sweeping the road. One advance was made, but the Austrians, who were as English soldiers, but the Austrians, who were the first across the wall which one of the guns was posted, and the next moment the gun was carried off by the Austrians.

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