

supplied by the sub-committee to the book-hawker for sale.

"4. That directions be given to the book-hawker not to sell any book in a parish if disapproved of by the clergyman of the parish."

"We employ one hawker whose time is devoted exclusively to going from house to house with his pack, and offering for sale Bibles, prayer-books, church-services books, both of a religious and secular character, and prints. His wages are one guinea a week. He finds his own board and lodging, but we pay his travelling expenses. No percentage is allowed on his sales, as it has been found practically that such a plan is an inducement to him to neglect the poorer districts and lone cottages, and confine his attention principally to selling books of a more expensive kind. A general supervision over the selection of books is exercised by the sub-committee. The hawker keeps a diary, in which his day's work is entered. As he is not under his master's eye some such check is necessary.

"The hawker carries with him a licence. The price of this is four pounds. It is made out from August to August, and is not issued for a less time than a year. A hawker, therefore, commencing in July, would pay four pounds for a licence which would only last him a month. The licence is made out in my own name, and the hawker considered to be my servant. This is done to obviate the necessity of purchasing a fresh licence in case of a change of hawker.

"During the first ten months our hawker sold books and prints to the amount of very nearly £150. The profit on this, and on about twenty pounds' worth sold by myself, amounted to upwards of £40. Our expenses during the same time being about £78, it follows that the agency was carried on by drawing upon subscribers and donations to the amount of about £38. There were, however, many expenses incidental to the commencement of the undertaking, and I should say that with a rigid economy the necessary expenses would amount to about £70 or £75 yearly. I should not venture to commence the scheme with a less sum than this in hand.

"It is found that about two visits yearly to the same place are sufficient, and our experience has shown us that the labours of the most zealous clergyman do not make the hawker's visits useless. For it is not only Bibles and prayer-books that he sells, but he brings to the cottager's own door a variety of books from many publishers. No clergyman, however desirous he might be to supply his parishioners with suitable books, could offer them so large a choice as the hawker is able to do. One of the most important duties of the secretary is to be constantly adding new books to his stock. For this purpose it is absolutely essential that he should have *carte-blanche*. The purchasers from the hawker are most critical, and complaints are sure to be heard if the list of books is stereotyped."

THE BIBLE.

How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system, than all other books put together? Whence comes it that this book has achieved such marvellous changes in the opinions of mankind, has banished idol-worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and

caused its other triumph by causing benevolent institutions (open and expansive), to spring up as with the wand of enchantment? What sort of a book is this, that even the wind and waves of human passions obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed; many codes of jurisprudence have arisen, and run their course and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolation—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?—*Dr. M' Cullough.*

From Mr Williams.

CHANGES IN CHINA.

Instead of the half dozen whom Dr. Morrison assembled in his study that he might discourse to them of the things of the kingdom of heaven, there are now daily religious services at Hongkong and all the open cities, and a score or more in all, upon the Sabbath, where thousands hear something of Jesus Christ. The aids in learning the language have been enlarged, until something is possessed in every dialect to guide and assist the learner; and the books for teaching geographical, astronomical, physiological, and historical truth, as well as religious, have increased many fold. Churches have been erected where nothing but heathenish temples once attracted worshippers. Converts are not so numerous as we wish; but the signs of interest daily increase. In the region around Amoy these are so striking, indeed, that we now look for great triumphs of redeeming love. A million of Testaments are in progress of printing and circulation; and other parts of the Scriptures will likewise be multiplied. Finally, the whole mass of Chinese mind is stirred up by a body of insurgents, of whom one prominent characteristic is their rejection of idolatrous worship for the worship of the true God. Whether their purpose of overthrowing the Manchu sway, and substituting therefor a native dynasty, be successful or not, their tenets and books have attracted the serious regard of all that is learned and influential in the empire, and will prepare the way for a purer statement of the doctrines of the cross, and identify change with Christianity.

CHRISTIAN DEVOTION.—When the Huguenots first settled at New Rochelle, twenty miles from New York, the only place of worship they could attend was in that city. After working hard all the week till Saturday night, they spent the night in trudging on foot to the city, where they attended worship twice on the sabbath, and then walked home to be ready for work in the morning; and yet in spite of these hardships, they wrote to France expressing gratitude for the great privileges they enjoyed.

CATHOLICISM.—According to the Catholic Directory for 1855, there are in the United States 7 archbishops, 33 bishops, 1,704 priests, and 1,814 churches, with an estimated Catholic population of 1,838,500. There was an increase during 1854 of two bishops, 129 priests, and 112 churches.