

to another part of the city; but still she continued to attend the meeting. Many of the people visited were Roman Catholics, and with very few exceptions, received us kindly, and we have reason to believe read our tracts.

"From Oakville, the Rev. James Nibbet, lately ordained minister of the Free Presbyterian Congregations of Oakville and Trafalgar Mills, has lately written to the effect, that—

"Two preliminary meetings had been held with the view of constituting a branch of the Upper Canada Tract Society; and that several of the friends connected with the different religious denominations in the village had entered cordially into the measure. The chief design, in the meantime, is to distribute religious tracts in the village and its vicinity, of course, expecting that the operations of the society will increase when its existence becomes known in the country around."

"We earnestly commend such movements to the imitation of our friends in all parts of the land, and we are satisfied that Missions and Sabbath Schools, and Tract Associations cannot but grow with each other's growth, and strengthen with one another's strength. 'Blessed are they who sow beside all waters.' It is scarcely necessary to say, that due attention was paid to Mr Nibbet's letter, and a supply of Tracts and Reports forwarded to his care.

"The Committee have since learned that a very promising commencement of operations has been made, and that some of the adjoining districts, are preparing to organize similar associations.

"From Niagara, the Rev. Joseph Harris, of the Free Church congregation, sent the directors a pleasing communication to the effect, that—

"Although nothing had been done for the advancement of Christ's kingdom, in the way of Tract distribution, while the sad circumstances of many seemed loudly to call for it, the field appeared particularly inviting; and a few Christian female friends were ready to embark in such an agency."

"A supply of 250 Tracts was accordingly sent. The late afflictive event of removal by death, of this faithful servant of Christ, has, in the meantime, laid an arrest on this and other hopeful efforts. May the event be sanctified to his family and flock; and may a successor, like-minded, enter into his labours.

"Similar grants have been made to Uxbridge, C. W., and to Mitchell, and Fallarton, in the Huron Tract.

"The Rev. Wm. King, Superintendent of the Colored Settlement, at Raleigh, C. W. at his entrance on his interesting charge in November last, applied for 300 selected Tracts, for distribution among the settlers; and the Committee had great pleasure in complying with his request. This settlement belongs to the Elgin Association, a joint stock company lately formed on Christian principles, for elevating the character and status of the colored population in the Province, amounting, it is estimated, to not less than 20,000. The best wishes of every philanthropist must go along with this very interesting experiment in behalf of a much-injured class of our fellow creatures and fellow subjects.

"From the Montreal Tract Society's Report, we extract the following notices:—

"Amount of publications issued during the year, 78,235; value of gratuitous issues, £53 19s 8d.; Bibles and Testaments, with Psalm and Paraphrases, 2341; amount of sales at the Depository, £308 7s. 6d."

"The following statement regarding the 'Montreal Association for the distribution of Religious Tracts,' deserves insertion:—

"This Association continues its arduous labours amidst many discouragements. This branch of Christian enterprise is highly important as a means of usefulness in extending the knowledge of God, and promoting the salvation of precious souls. It is deeply to be deplored that many more than are now engaged in this self-denying la-

bour, do not come forward and enrol themselves as distributors."

"In Montreal, it is proper to state, that the Canada Sunday School Society co-operate most efficiently with Tract Societies, in furnishing labours to schools; and Tracts and Books for distribution among the scholars. These efforts it has been enabled to carry forward with most encouraging efficiency, by means of the liberality of three of the great religious institutions of the city—'The Religious Tract and Book Society of London,' and the 'Sunday School Unions' of London and New York.

"If every minister of the Gospel, or every Christian man or woman, would take upon him or herself to collect a few dollars in every congregation or in every neighbourhood in the Province, and expend the same in the purchase or disposal of these publications, the issue of the Society might be trebled in three months: how much good might thereby be accomplished! what benefactors, what true patriots would not such individuals be to their race! Is it too much to expect this to be done? If a movement is to be made on behalf of science, or for agriculture, or for political purposes,—how many are ready to engage in them, and to make sacrifices of time and money to accomplish their objects? Such efforts we do not find fault with—they are generally commendable; but shall those who are the blood-bought followers of the Lamb, allow the 'men of this generation' to out-strip them in zeal, while the aim of one class only concerns the perishable things of time; that of the other, while it does not overlook the best interests of men here, has reference to eternity—to the soul that never dies—to its happiness for ever, in comparison with which every thing sinks into utter insignificance."

SUPPORT OF THE MINISTRY.

The Synod of the United Presbyterian Church in Scotland, remitted to a Committee the subject of Ministerial support. That Committee gave in a report in May last, which was adopted.

The object of the Committee was to present a workable plan, by which the resources of the Church might be more generally and systematically brought out in support of ordinances and especially of the Gospel ministry.

This is a subject in which our Church is deeply interested, for the consideration of which, we know some Presbyteries have appointed Committees.—It is evident that some better system than has yet obtained amongst us, must be adopted, before our Church can occupy her proper position in this land.

Believing that valuable hints may be taken from this Report, we subjoin a brief abstract of its suggestions:—

1. That (in the opinion of the Synod) the minimum stipend of ministers of the United Presbyterian Church should not, in ordinary circumstances, be less than £150 per annum, exclusive of manse, and sacramental and other expenses, while a scale of stipends, in advance of this sum, should be paid by larger and wealthier congregations, rising in proportion to their number and resources.

2. That to secure the systematic development of the resources of congregations for the support of gospel ordinances, and more especially of the gospel ministry, it is indispensably necessary, (1.) That congregations should have an average annual rate of contribution for the members, bearing a proportion to the amount of their expenditure; (2.) That the members, as a whole, should make up this average rate among them in proportion to their means—the necessary deficiency, in the case of the poor, being supplemented by the larger contributions of the rich; and (3.) That those

having the charge of the financial affairs of congregations should afford an opportunity to each member to say what annual sum he shall contribute for the support of gospel ordinances—at the rate of so much per week in the form of collection, and so much per quarter or half-year—where the practice prevails of letting seats—in the form of seat-rents.

3. That it shall be the duty of Presbyteries, after the passing of these resolutions, immediately to call upon congregations to report, (1.) In respect of finance and management; (2.) The rate according to which they contribute, in average proportion to their numbers, for the support of divine ordinances; and (3.) Whether, previously to the determining of such rate, each member has had the opportunity of stating what sum he was prepared annually to give in the manner referred to, for this object; and, farther, to take order, that reports in regard to these latter points be made at least each year, and that congregations appearing obviously to fail in their duty as it respects the observance of the law of Christ, should be stimulated in their exertions.

4. That a committee of Synod be appointed, whose duty shall be specially to direct its attention to this branch of the church's affairs—to receive statistical returns from presbyteries—to diffuse, by means of the "Record," or a small periodical to be circulated along with it, information as to the support of the gospel ministry, and the best modes of applying the principles of congregational finance—and to report annually on the whole subject to the Synod.

THE POPE'S CHIEF TROUBLE.—An important feature in the struggle now going on in Italy, and especially in Rome, is the bitter and determined hostility of the Pope to the Bible. There is no enemy so much to be dreaded as the Bible. The Pope and the Cardinals, it would seem, cannot feel safe nor sleep sound so long as the Bible is allowed to remain in secret places. The Pope, a short time since, in a circular to the Archbishop and Bishops of Italy, manifested his hatred towards the circulation of the Bible in these terms:

"Be careful to preserve the people not only from the reading of papers, but from reading the Bible, which the enemies of the Church and of human society, availing themselves of the aid of Bible Societies, are not ashamed to circulate; and enjoin upon the faithful to shun with horror the reading of such deadly poison, inspiring them at the same time, with veneration for the Holy See of St. Peter."

In this war against the Bible, the Pope will doubtless find it a hard matter to fight against this celestial weaponry. The little book has proved itself stronger than the Pope and Cardinals, and will ultimately triumph over all opposition, and sit in judgment upon the poor old man who would endeavor to exclude it.—*New York Evangelist*.

A WONDER IN THE EYE OF ROMANISTS.—The *Freeman's Journal*, the Romish paper of New York, regards it a wonder that all Protestant sects among us unite in the use of the same English version of the Scriptures. There is, then, in one thing, a wonderful "unity" amid this diversity of sects. The words of the Journal are: "It is remarkable that Protestants speaking the English language, while differing in the widest manner from each other as to the meaning of the Bible, have yet stuck to the one translation which bears the name of King James. This version is a corrupt perversion of the original, and has no other authority than that of the supreme head of the Anglo-Episcopal denomination—the sovereign of Great Britain." This union of men of such diverse views is in itself a high testimony to the correctness and superior value of this translation.—*Puritan Recorder*.

Self-mortification, or crosses of our own choosing, are often only a refined species of pride and self-will.—T. ADAMS.