

in Jesus Christ and is far from asserting that there is no salvation but in the Romish Church. On this particular subject he distinctly stated that the only means of salvation was faith in the atoning death of the Redeemer. As to the work of Colportage, he declared himself highly in favour of it, and that he offered up his prayers in behalf of the Bible Society, being convinced that its object was to promote the glory of God, and the eternal welfare of poor sinners. We separated, but not without cause for rejoicing in the opportunity which had been afforded us to converse together on the one thing needful; and cordially shaking me by the hand, he said, 'should it not be our lot to meet again on earth, we have the satisfaction to know that we shall meet again in heaven, where no nominal distinction will exist, but where all true Christians will be united in the enjoyment of the same felicity.' "

SEASONABLE REFLECTIONS.

THIS season of the year is peculiarly calculated to awaken in the reflecting mind salutary thoughts of man's mortality. "The fading, many-coloured woods"—the falling leaves—the nipping winds—the whitened fields—the general decay of Nature—all proclaim to man, that when the summer of life is gone, he too must be gathered to his fathers until the morn of the resurrection.

Where are now the flowers that so lately bloomed in all their sweet variety of colour, and sent forth their fragrance on the passing zephyr? Where are the winged insects that sported in the evening sun—the rossignol, that unpretending songster, that cheered us with its soft notes; or the bobolink, with his loud song in the meadow; or the swallow, that chattered on yon old chimney-top?—All are gone; and cold, cheerless winter approaches, fit emblem of death, as it robs man of the sunshine of life—of the song of gladness—the bloom of health—and, in its lank arms, holds him stiff and motionless in its cold embrace.

Oh! thou man of sinful pleasures, canst thou behold the wintry change that awaits thee, and be happy? Thou man of wealth, "whose only care is to increase thy store," what thinkest thou of the fall of life, when the gold and the silver shall fall from thy clammy hand, to be perchance picked up by some profligate successor? What thinkest thou of the grave, poor mortal, that were wont to call death an endless sleep, and laughed in thy Maker's face? Ah! too late thou hast discovered that it is a fearful thing to die. And thou, O hypocrite, who, in thy attempt to cheat thy fellow-men, hast cheated but thyself, art thou prepared to give thy body to the worms, and appear before thy judge? But now thou tremblest, and art forced to confess that it were better thou hadst been an honest man. "So teach us to number our days, that we may apply our hearts unto wisdom."

HINTS TO SUNDAY SCHOOL TEACHERS.

1st. In order that you may lead your class to Heaven, you must know the way yourself, and be walking therein.

2d. To make children understand you, and that what you say may interest them, you must talk like a child.

3d. Your deportment ought to be calm and sober, not trifling and light. It is remarkable how quickly children imitate their teachers in this respect.

4th. Avoid being dull or prosy, or indulging in a sleepy, careless humour; if you begin to yawn, your class will soon yawn too.

5th. Cultivate a bland, affectionate manner; let it be seen that you love your scholars, and be not ashamed to shake hands with each of them when you meet them in the school room every Sabbath.

6th. Be punctual in your attendance at the school; many an interesting class has been broken up by the uncertain attendance of teachers; and endeavour to be at your post five minutes before the time of opening the school, rather than one minute too late.

7th. Endeavour to make your class the most orderly and best conducted in the school; to this end you must have your eye constantly on all your class, and take cognizance of the smallest faults.

8th. Get the children of your class to promise that through the week they will pray for you, and enquire every Sabbath of each if they have done so. You must also promise to pray for them, and you are piously and carefully to perform such promise.

9th. Let those of your class who are present see that you manifest a deep concern on account of the absence of any who may have remained at home, and if possible engage those present to bring the absent ones to school with them the next Sabbath.

10th. Permit not one part of your class to remain idle while you are hearing the lessons of another part. Let all have the same lesson to commit to memory, and let each of those who have learned it recite a portion in their turn. If there be some who have not learned the lesson, let one of their number hear the rest read, while you are engaged in hearing the others recite their lessons.

11th. In alphabet, spelling, and reading classes, it is best that each child name a letter, spell a word, or read a line or paragraph in turn; thus you will keep all employed at the same time. In order to this, every child must have the same kind of book, and your children must be equally advanced in learning.

12th. Study the character of each member of your class, and endeavour to accommodate your instructions to their different capacities. Continue not too long at the same lesson, as few children are capable of protracted application to one subject.

These hints are suggested with an affectionate desire that they may be profitable to those for whom they are intended, by

A. SUPERINTENDENT.

WE hail with pleasure the appearance in Montreal of a neat and valuable little juvenile periodical, which is published under the auspices of the Canada Sunday School Union, and entitled "The Children's Missionary and Sunday School Record." It is admirably calculated "to excite and keep alive a true Missionary spirit" in the minds of youth. The number before us is intended as a specimen of the work—which is to appear monthly, at the exceedingly low price of one shilling per annum. We most earnestly recommend it to Sunday School Teachers, and through them to every child attending our different Sunday Schools: conceiving it to be of great importance that a missionary spirit be cultivated in the minds of all our children—for upon them is placed the hope of the church.

RELIGIOUS INTELLIGENCE.

SACRAMENTAL OCCASION IN THE HIGHLANDS.

THE Scottish Guardian describes an interesting occasion of this kind, enjoyed a few weeks since. It was the communion at Ardehatten, a parish situated on the banks of Loch Elvie, described by tourists as one of the most beautiful lochs in Scotland. The Rev. Mr. Fraser, the minister, has joined the Free Church, with all his people. The parish church, a handsome new edifice, was closed on this communion Sabbath of the Free Church, its deserted courts presenting a melancholy contrast to the animating scene in which the Seceders participated. The Guardian says:

"It was generally computed that not fewer than three thousand people were congregated on this spot, many of them from a great distance, some of them having crossed mountain, and moor, and loch, for thirty miles round. It was the first communion of the Free Church in the district. None but those who have mingled amongst these warm-hearted and high-minded people can estimate the depth of affection and the generous enthusiasm with which they have flown to the support of the Free Protestant Church of Scotland. This, of itself, is attracting hundreds from the mountains and the glens to the Highland communions; and never were seasons of greater solemnity experienced in a land which has long been characterized by the piety of its people. But this occasion was rendered still more interesting by the presence of that eminent servant of God, the Rev. Dr. McDonald, of Urquhart, familiarly known throughout the Highlands as 'the apostle of the north.'

"The tent was pitched, and the table spread upon a plot of smooth green sward skirting the loch, and sloping upwards from the water's edge, till it terminated in a knoll, rising to the level of the ancient sea-beach, which is seen running with remarkable precision in parallel lines on the banks of Loch Elvie, as in all the manifold lochs which intersect this part of the Highlands. It was on this knoll, formed by a passive rock, and glittering with wild flowers—the stone-cup, the blue-bell, Milton's 'euphrasy,' the thyme, the tormentilla—that the great proportion of the multitude were seated, full in view of the tent, which was placed with its back to the water. Contemplated from this beautiful spot, with the solemn associations of the day and the occasion crowding upon the mind, the surrounding scenery assumed the aspect of one august temple. We have often heard of the attention which Highlands give to preaching in Gaelic, but never before had an opportunity of witnessing it. Dr. McDonald was the first minister who preached from the tent, the action-sermon to the Gaelic-speaking population being assigned to him; and while his sonorous voice rose high and clear as the sound of a trumpet, all heard, and all hung upon his words with an eagerness which we never saw equalled under the most eloquent discourse to a Lowland congregation. Wherever there was a prominence on the knoll, which projected a group of heads in strong relief from the mass, there they sat, like a study of heads in statuary, all looking earnestly at the preacher, and all rooted immovably to the spot. The universal attention was infectious, and Sassenach ears, albeit unused to the music of a mountain tongue, listened too with pleasure, till they began to attach intelligible ideas to these unwounded sounds. The table was stretched in one long line in front of the tent, where Dr. McDonald was seated, the benches running parallel on either side. The preacher closed his animated address, and as the elders moved noiselessly along, carrying the consecrated memorial of redeeming love, the eye, in glancing along the rows of devout communicants, might have fallen upon the figure of some venerable man in a shepherd's plaid, swaying himself backwards and forwards, unconscious of aught but his own thoughts—and whose stooping posture and thin white locks testified of the winters he had weathered amongst the surrounding heights. There were many such fine specimens of the cottage patriarchs, pious and grave men, seated at the table of communion; and decent matrons in homely but comfortable attire, wearing no bonnets, but with caps as white as the driven snow. All seemed profoundly affected. Many shed tears. Surely that was a day of refreshing from the presence of the Lord, and a day long to be remembered in the district."