

it rather from love of Mammon than from love of God. But this general truth is exemplified in a manner peculiarly painful among the adherents of the Recordites sect. We can scarcely look down a column of the Record without stumbling on the manifesto of some religious speculator, who is bent on turning godliness into gain. Conspicuous among the offenders are the clerical adventurers, some of whose advertisements we have already quoted. Next to these, governesses and tutors furnish the largest mercenary class. As a specimen of the former we may take the lady whose wishes are recorded as follows: '*Wanted, by a middle-aged lady, an active and useful situation in a serious family, where her services would be considered Equivalent to Remuneration. A sanctified taste for literature would be valued, but opportunities for promoting the interests of the Kingdom of God would be much preferred.*' This lady must surely be related to the author of the following: '*To GODLY PARENTS. A lady of PRACTICAL PIETY, opposed to Tractarianism, wishes to meet a Godly family desiring to bring up their children in the way they should go. . . . She has finished her pupils without the aid of masters, and is thirty-five years of age.*' These ladies are rivalled by the young gentleman who thus expresses his ambitious aspirations: '*To CHRISTIAN NOBLEMEN. A young man desires to enter a decidedly pious family as resident tutor. His whole aim will be to train his young charge in heart and life to the Lord. He teaches the classics.*' Schoolmistresses are equally eager to attract the patronage of the party. In the older editions of the late Mrs. Sherwood's religious tales, one was frequently interrupted at the crisis of the narrative by a fly-leaf interpolated between the pages, which contained a glowing description of an 'establishment for the education of young ladies,' kept by the authoress; re-mentioning one of the Italian Improvisatori, who send round their hat before the catastrophe of their story. More recently, another lady of the same profession has adopted a more original mode of making known her merits, by publishing a treatise upon '*Christian Marriages,*' wherein she describes her mode of instructing her young charge in the art of love.\* Bookmakers also of every description make their profit out of the simplicity of the religious public, and adopt every advertising device to enhance the value of their wares. One of the most offensive we have seen, is the following puff of a tract called '*The Sinner's Friend.*' The writer, after telling us that 'eleven hundred thousand copies' of his book have been already sold, goes on as follows: '*The personal kindness of the deservedly revered Archbishop to the author far exceeds the power of the most glowing language to express, but may well be understood by those who have tasted its sweetness and encouragement.*'† Another characteristic notice is that which announces the merits of '*The Layman's Prayer-book.*'

† Record, Oct. 11, 1852.

\* 'Only in the Lord, or Christian Marriage,' is the title of this book. We omit the author's name for the reason before given. (Record, Oct. 14, 1852.)

† Record, Nov. 25, 1852.

† Record, Dec. 6, 1852. We have omitted a part of this advertisement, which could not be quoted without profaneness. We do not mean to impeach the sincerity of the author of this tract, and hope that the puff may have been inserted by the publisher without his sanction.

† Record, Oct. 19, 1852.

'It is altered,' says the author, 'so slightly from that you now use, as to be perfectly adapted for use in churches by the congregation, while the minister is reading from the present one; yet it is altered sufficiently to aoid unscriptural and unprotestant doctrines. Will you buy my little book, brother? Will you take it with you to church?' Besides these literary advertisers, we find that ladies' maids, female companions, confidential clerks, coachman, and butlers, may be had in any number, of the prescribed opinions. And in a recent number of the Record we discovered a demand (no doubt soon followed by a supply) for '*A good plain cook, of evangelical sentiments.*'‡

It would, however, be most unjust (as we have before admitted) to take these advertisers in the Record as a fair sample of the Recordites. That party contains as large a proportion of sincere members as any other. And although we think the harm it does collectively, exceeds the good effected by its adherents individually, yet we must not deny that it has accomplished some useful tasks, which could not have so well been achieved by any other party. Every one now acknowledges the success of its emissaries in Ireland: and so much could scarcely have been effected against the ultramontaniam of Cullen and M'Hale, except by intolerance and dogmatism as peremptory as their own. Nor is it only in Ireland that we may see moral triumphs achieved by the Puritanic divinity. There are probably some minds so constituted, as to be incapable of receiving the truths of Christianity except under the Calvinistic form. And these seem to be principally found in a class where Christianity is much needed, the middle rank of society in trading and manufacturing communities.—Many a worker in the gold-digging of Lancashire, and Yorkshire, who might otherwise have remained a selfish worshipper of Mammon all his days, has been roused by Puritanic preachers to the consciousness of a spiritual destiny. Such converts may do often soon devoting the hours of their well-earned Sunday, not to a calculation of the profits of the coming week, nor to idle relaxation from the toils of the past, but to the labours of the Sunday-School, or the District Visitor, in lanes reeking with the stench of sewers, and collars pestilent with fever. Men like these, let their opinions be as narrow as they may, are the salt of this world, and the earnest of a better.

But the merits of individuals must not blind us to the mischief wrought by their party. This mischief consists not in their success but in their failure. The injury is done not to those whom they convert, but to those whom they repel. If, indeed, they could succeed in proselytising the people, they would do far more good than harm; because, though some of the opinions verge upon Antinomianism, they seldom practically lead to immortality; and religion, once admitted into the heart, will expel all demons thence. But, unhappily, though the Puritan theology is attractive to a few, it is repulsive to the multitude. By most minds it is rejected at once, with an instinctive repugnance. And yet this theology is, by the lower ranks of society in our great towns, very generally identified with Christianity itself, which has been too often presented to them in no other shape, either in the Meeting-house or in the Church,§ To

§ It must be remembered that, in the great towns, a large majority of the Churches, and all the Dissenting Chapels, are supported on the voluntary principle. . . . They

this circumstance may be attributed much of the infidelity now so general among the best instructed portion of the labouring classes. It is a melancholy fact that the men who make our steam-engines and railway-carriages, our presses and our telegraphs, the furniture of our houses and the clothing of our persons, have now in a fearful proportion renounced all Christianity.—They regard the Scripture as a forgery, and religion as priestcraft, and are living without God in the world. This state of things, sapping as it does the very snows of our national life, cannot be wholly laid to the charge of any one party. All are in some measure accountable for it, so far as all have fallen short of that perfect standard of Christian goodness, the sight of which is the only effectual instrument of conversion.—But we do not hesitate to say that the party most directly guilty of driving half-educated men into Atheism, is that which has pushed Evangelical opinions into Puritan extravagance.\*

are therefore dependent upon the religious portion of the shopkeepers who take the pews.—But the shopkeepers as a class, if religious at all, are Puritanically inclined. This accounts for the fact mentioned in the text.

\* The two other chief causes of this infidelity are, first, the hateful distinction made by our party system between rich and poor; and, secondly, the practice of dragging Sunday scholars to church at an age when they cannot possibly understand a word of the Service. What ought to be done with Sunday scholars during Service-time is another question, and could only be properly answered by the restoration of the order of Deacons.

OUR COUNTRY.—The following paragraphs show that we are not exactly "so slow" as our fast neighbors are in the habit of depicting us, and that some things can be done as well as others in this Canada:—

"Steamboats commenced running between Toronto, Kingston and Hamilton on the 10th inst.

"It is said that 1,000 new buildings will be erected in Toronto during 1854. Mechanics of all kinds are wanted.

"Real estate speculations are going on in all parts of the Provinces.

"The Grand Trunk Railway is progressing at various points. It is estimated there are 10,000 laborers at work upon it.

"The towns of Cobourg and Port Hope are about to extend their harbor facilities. The railways now being constructed by these two towns into the interior, are going ahead very rapidly.

"The Grand Trunk Telegraph Line has now 1,500 miles of wire in working order, with eighty-five offices.

THE NEW BREAD-MAKING OPERATION.—There was on Wednesday a second trial of the new French bread-making operation, performed in the bakehouse of the Marylebone Workhouse, the results of which were even more satisfactory than the last, 50 per cent. over the quantity rendered by the ordinary operation being the result. On this occasion M. Marin, Morin, and Jourdet caused the fermentative materials also to be weighed previous to their addition to the mass of dough. The net weight of these materials was 11 lb., and the flour operated upon was half a sack. From this no less than 68 loaves, each made up at 4 lbs. 7 oz., were produced, the ordinary number of equal weight being 45. Subsequently to the last experiment, conducted in the Marylebone Workhouse, the board of guardians had desired Dr. Sayer to make a chemical analysis of the bread then resulting, and the testimony of this gentleman was most satisfactory, not the slightest trace of any foreign body was discoverable beyond such as are always present in ordinary bread, and the flavor of the result was unexceptionable. A more severe analysis, however, will be speedily performed. The additional cost of the fermentative material added is less than 2s. for every sack of flour.