

of shame and guilt, and lead him to seek, at the Throne of Grace and Mercy, pardon for his offences and consolation in his sufferings.

The lessons of youth will become the comforts of age, and the truths of religion give repose and confidence after the perils of a stormy life. The glow of divine love re-kindled in his breast will lighten the burden of declining years; and catching, as he nears the dark portals of death, a glimpse of that bright promised land beyond the grave, he will depart thither, leaving behind his testimony to the truth and the power of revealed religion.

We have many notable examples of the revived influence of an early training in the truths of Christianity. Men who rose to the loftiest summits of fame; men of strong passions and consuming ambitions, who, in the sharp conflicts of life seemed to forget all but themselves and their earthly prospects, have, in the evening of their days, refreshed their weary spirits by seeking that balm of consolation which religion alone affords. And have not all—even sneering infidels—confessed that it adorned their character more than the greatest achievement of their lives?

Early instruction in religion—not the religion that teaches hate—but the religion of love, emanating from the God of love, is a matter of the first importance. It is the first duty of parents to their children; and parents who neglect it, incur a fearful responsibility. Sabbath schools are great aids to parents in the performance of this duty. Attendance at the Sabbath school forms a good habit in the child. The principle of communion and fellowship in religion is practically inculcated, and the child soon learns that next to the love and fear of God is the love of all God's creatures.

It is the grand object of true religion to harmonize mankind—to teach them they are members of one great

family, bound to each other by the strongest and holiest ties; and that, as their origin is one, so their destiny is one—if they but live by the light which Heaven has revealed. The truest organization of Society is that based on Christianity, and in the Sabbath school and the House of Worship, the principles of this organization can be best illustrated and taught.

We might dwell upon the softening and refining influence of Sabbath schools on the character of teachers as well as taught. Our aim, however, is only to encourage an institution whose benefits to our country cannot be too highly estimated. As we regard intelligence and religion as the securities of our freedom, we esteem and venerate the agencies for their diffusion. So long as we have schools in which every youth in the land obtains an education of the intellectual powers, and Sabbath schools in which the Holy lessons of Christian love are inculcated, we have no fears for our civil liberty and national prosperity.

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#### ABSENTEE VISITING.

The Rev. J. F. Serjeant, in his excellent little work on "Sunday-School Teaching," has given the following touching anecdote of a Scottish visiter, which forcibly illustrates the evil of negligence, as well as the benefit of perseverance in this duty, sometimes laborious, but always followed with God's blessing, when performed in a prayerful and kindly spirit:—

"On making my usual application and statement at another house, I was invited in by a poor and thinly-clad, though still decent-looking woman.—At her request I took a seat, while she sat down opposite me on a stool, and busied herself in the domestic employment of scraping potatoes. There was a pause for a minute or two. I repeated my application. She seemed