

57. Who will help you? The Holy Ghost will help me.

58. Do you love the Bible? Yes, I love it best of all books, for it is his Holy book?

59. Do you love the Sabbath? Yes;

60. Do you love God's people? Yes.

61. Will you help to send the Bible to the heathen? Yes indeed, I would be willing and cheerful to send it to them, and send money to buy many Bibles to them, in order to be taught about God and Christ and the way of salvation.

62. Are you ashamed to own Christ before men? No, I am bold to own Christ before them.

63. What do you mean by being *saved by grace*? Salvation by the free mercy of God to sinners through Jesus Christ.

We do not deem comment necessary.—When we first heard these answers given in the presence of the Lord's people, we thought that we never witnessed or heard any thing more solemn and impressive. We have the same impression still. We believe the Spirit of God has clearly owned the labours of our faithful and laborious instructors in that School, and thousands in view of such facts will feel it a privilege to give their contribution to maintain what is at once a *School* and a *Home*, in which they are taught wisdom and led to the formation of habits of acquiring knowledge and general usefulness.

It is matter of thankfulness, and must be a source of the greatest gratification to Mr. Hutton, that while the Institution under his care has been thus blessed as a place and means of religious influence, that influence is seen to be Catholic and not sectarian.—That four pupils should within so many weeks seek and join three different denominations of Christians, affords the clearest evidence of the absence of all attempt or desire on the part of the teachers to exert an undue influence in favour of any.

We think the facts simply stated in this article warrant us in presenting the School and Home for the Deaf mutes, to the prayers and liberality of our Christian people as a Home Missionary Institute.

LETTER FROM THE REV. D. MORRISON. TO THE CHILDREN.

My Dear Young Friends,—

I now take my pen to fulfil an engage-

ment—an engagement not made with you but with some of the children of Edinburgh, as you shall see immediately.

About three weeks ago I was invited to attend a meeting of children in the West Port, Edinburgh. And here let me say a word regarding the origin of the congregation in connection with which the meeting was held.

This is one of the first congregations organized under what is known here as the "Territorial Scheme" introduced and vigorously prosecuted by Dr. Chalmers. This locality was formerly one of the worst and most ungodly in the large city of Edinburgh. The people were crowded together in small, close rooms, in houses built on narrow streets, and filthy lanes and closes. They drank whisky, got drunk, quarrelled, fought like tigers, swore, committed theft, and in one word were up to all kinds of mischief. They would not go to church; for they thought they were better off in the enjoyment of their sins. Dr. Chalmers proposed that a missionary should be got to labour among them, which was accordingly done. The missionary went among them, speaking to them about their sins and the Saviour, alone or in groups, in the street, in the market, in their houses, where also he read the Bible with them, and prayed with and for them. He likewise held meetings among them, where he could get a few of them together for that purpose. At first very few could be prevailed upon to come out to meetings. They would travel miles to get strong drink, and to see amusing sights, but cared not to go to hear the Word of God. The missionary, however, persevered, laboring and praying. The Lord blessed his labours, and now he could get small groups of them to meet in private rooms. Gradually the numbers attending these meetings increased, so that no private room among them could be found large enough to contain the audience. There were churches enough around them to which they might go; but they would not both because they were yet too careless about their souls, and could not dress well enough, as they thought. Thus they would rather remain at home, breaking the Sabbath and destroying their souls, than go to the churches.