

in the shadow of eternity. Little was said, but a mighty efficacy attended it. The word of God was quick and powerful. Hearts softened, melted, and, "like kindred drops commingled into one." The tear glistened in many an eye. A stifled sob now and then broke on the stillness. "What must I do to be saved," was the anxious, pervading inquiry. God was there, and we said, "Surely the Lord is in this place, and we knew it not."

We knew not it may be at the time, how to account for such a visitation. But afterwards, not unlikely, the explanation transpired. Some humble member of the school, had in her solitary devotion, been stirred up to unwonted fervor of supplication in behalf of the school, and possibly, she had imparted of her own fervor to a little circle of associates. Day by day, their ardent requests would go up—"Lord bless the Sunday school! convert my own dear pupils!" The savor of the closet and the praying circle, communicated itself to the exercises of the class.

## The Christian Observer.

TORONTO, DECEMBER, 1851.

### Regular Baptist Missionary Society.

From the tone of feeling evinced at our Hamilton meeting, and from the earnest pleadings with God to which we then listened alike in the Convention, and the social and domestic circles, we were fully prepared to hear that our denomination would come up unitedly and heartily to the work of sustaining and spreading the gospel in destitute parts of the Province. In this judgment we have been confirmed by the reported success which has crowned the efforts of brethren Wilkinson, Hewson, and McDougall, who have just held a series of Missionary Meetings within the limits of the Eastern Association. The hearts of these brethren were made glad by the cordial welcome which they everywhere received, and by the expressions of sympathy in the work of the Society which they every where heard. And why should it be otherwise? Have not all an equal interest in supplying feeble churches with the Word of Life, and in raising churches where they do not now exist? When we remember that we are not our own but bought with a price, and think of that price, paid for our redemption, it would seem enough to consume the last remnant of selfishness in our hearts, and draw from the very depths of each of our souls the enquiry, "Lord, what wilt thou have me to do." Our new settlements have hitherto been left, perhaps not uncared for, but what practically amounts to the same thing, unsupplied with the Word and ordinances of Christ's house. Much has been done, and generously done, to sustain churches in prominent places, while the most anxious entreaties for aid, from feeble churches and destitute regions

have met with no other response than an expression of our commiseration, and a sigh over our fancied inability to render them assistance. The spell appears now to be broken. The churches have been taught by experience the helplessness of an unorganized condition; and many can now see that by putting forth a united and steady effort, we possess strength enough so to employ the instrumentalities which heaven has appointed for the salvation of man, as to make many a solitary heart and place glad.

The brethren who have held missionary meetings in the Eastern Association have received the following sums in cash, and on pledge payable March 1, 1852:—

	Cash.	Pledges.
Beamsville - - - -	\$7.25	72.88
Lawrenceville - - - -	4.75	16.75
Drummondville - - - -	20.3	35.78
St. Catharines - - - -	12.5	41.80
Font. Hill - - - -	6.40	19.90
Hamilton - - - -	16.22	38.72
Dundas - - - -	5.25	33.50
Walpole - - - -	2.37½	20.87
Rainham - - - -	6.25	29.00
Total - -	\$80.55½	309.20

It will be seen by the above that should all the churches in the Province act, in proportion to their ability, as these churches have done, the Board will soon be in possession of several thousand dollars, with which to sustain missionaries amongst the destitute. If there is a heart in any of us that does not bound with joy at the prospect of accomplishing even so much for Canada, such an one we think ought to examine the ground of his hope before God.

We sincerely hope that brethren in the other Associations will, as soon as possible, imitate the example that has been set us in the eastern. We shall endeavour to assist in the Haldimand.

The Corresponding Secretary of the R. B. Missionary Society has, agreeably to instructions, addressed a circular on the subject of employing a professor of theology, to all the churches. Will brethren attend to the matter without delay.

#### Opening of a New Chapel.

We had the privilege of being present at the opening of a new Baptist chapel in Cheltenham, on the first Lord's Day of last month. The weather was exceedingly stormy, and the roads heavy. Notwithstanding these disadvantages the new house was well filled with an attentive and highly respectable audience, who listened with marked seriousness to the truth. The Cheltenham church embraces in its membership many Highland Scotch, who are privileged with hearing the gospel in their own tongue wherein they were born, on the afternoon of every Sabbath, from their respected pastor, Brother H. Reid. The fact that they have erected so neat and commodious a house of worship, reflects great credit upon this church, and we doubt not but that their well-directed zeal, will meet the Master's approval. May the Lord cause the little one to become a thousand.

On the eve of going to press, we have received the *New York Recorder*, and perceive that the editor has given us a passing notice. We shall have a word to say to him in our next; and we believe that we can say it in the spirit of Christ. With his correspondent, so long as we retain a vestige of self-respect, we can have no controversy. Of the extract given in our last, from the Circular of the Grand River Association, the *Michigan Christian Herald* says, after exhibiting its fallacy, it contains the virus of *Puseyism*!

#### The Influence of Sabbath Schools on Society and on the Churches.

It is the duty of Christians to seek, by all the appliances of heaven, to bring men to salvation, that God may be glorified; and the most effectual methods which they can adopt in securing the commanded end, must be adopted, or guilt is incurred. It is for this reason that we sustain the Bible Society,—that being the best way known to us, at present, of giving the Word of God to the destitute and the perishing. We sustain the Missionary Society,—that being the most efficient instrumentality known to us of giving a preached gospel to every creature. On the same principle we sustain the Sabbath School,—that being the best method known to us of bringing truth to bear upon the young mind. And this is especially true of the thousands of children now gathered into Sabbath Schools, who have not the benefits of religious instruction at home. The practical benefits of the Sabbath School are now known to the world. Its efficacy as an instrument of great moral and religious utility, is evidenced in every circle where its influence has been felt; and the man who cannot discover in the Sabbath School, an opportunity of blessing, on an extensive scale, his nation and his race, must have been dead to the aggressive movements of the churches of Christ for many years.

The benefits of the Sabbath School are of a wide-spreading character. Its influence is not limited or circumscribed by human existence upon the earth; but is boundless as man's immortality,—it lingers with him on the shores of time,—it accompanies him into eternity, and is felt by him before the throne of God. It has a beginning, and that, apparently, an insignificant one; but as we seek to grasp its end, we are lost! The soul may summon the mightiest effort of the imagination, and gaze down the vista of interminable ages, until it pauses oppressed amid awful infinity, and still it has seen but the beginning of this influence—it has no end. A spring has been unsealed, whose waters must flow on, and on forever;—a tide has been called into existence, whose surge can never break upon an opposite shore! What an instrument is this for man to wield! How important his task! How big with incomprehensible results, its fulfilment, or its neglect!

But let us take a more specific view of the benefits of the Sabbath School, that we may more clearly perceive our obligations connected with it. And consider first, its temporal benefits. This is indeed the lowest view that we can take of the subject. Still it is a necessary view; for the Christian duty of doing good, refers to time as well