

happy; but think of me, and let the thought make you press forward. I never knew happiness, till I found Christ as a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible.” He afterwards spoke of the regret of parting with his friends. “Nothing,” said he, “convince me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth; my affections so much in heaven, that I can leave you all without a regret; yet I do not love you less, but God more.”

### NONE BUT JESUS.

My faith looks up to thee,  
Thou Lamb of Calvary,  
Saviour divine;  
Now hear me while I pray,  
Take all my guilt away,  
O let me from this day  
Be wholly Thine.

May thy rich grace impart  
Strength to my fainting heart,  
My zeal inspire;  
As thou hast died for me,  
O may my love to Thee  
Pure, warm, and changelless be,  
A living fire!

When life's dark maze I tread,  
And griefs around me spread,  
Be thou my guide;  
Bid darkness turn to day,  
Wipe sorrow's tears away  
Nor let me ever stray  
From Thee aside.

When ends life's transient dream,  
When death's cold, sullen stream  
Shall o'er me roll;  
Blest Saviour, then in love  
Fear and distrust remove,  
O bear me safe above,  
A ransomed soul.

### TEACHER'S CORNER.

#### How are Existing Evils to be Corrected?

In the last number of the *Record*, a “Sabbath School Teacher,” writing from Oakville, complains that while the attendance at our schools is generally good, the success is very limited; and he very properly gives as one reason, the fact that persons are in many cases employed as teachers, who, themselves, know not the truth. This is, confessedly, an evil—a great evil; and one, the injurious consequences of which cannot be overstated. How is this evil to be remedied? Your Oakville correspondent gives you his opinion; and as I know your periodical is intended to diffuse information on the means of improving our Sabbath School system, perhaps it may not be considered obtrusive, if one who has had a little experience in conducting these institutions, should venture a remark on the same subject.

I quite agree with your correspondent as to what sort of person a superintendent should be; but I do not think that *he* should have all the responsibility of receiving or appointing teachers. He may have a share in this duty, but, in my humble opinion, it should in no case be wholly devolved upon him. And, let me say, when on this subject, that in too many of our schools by far too much is left to the superintendent; he has all the work, and of course when any thing goes wrong, he has all the blame. I may, possibly, at some future time give you my views on the duties of a superintendent,—meanwhile, how is this evil to be remedied? Who are to have the responsibility of appointing teachers?

It is known to all your readers that there are two classes of Sabbath Schools in our Province, the one class are *congregational*, the other are on the *union principle*.

It is my opinion that, in each of these classes of schools there ought to be a committee upon whom it should devolve, (among other things,) to attend to the receiving of new teachers. In *congregational* schools this committee should be composed of the minister and other office-bearers in the congregation, together with the superintendent and existing teachers. In schools on the