

more arduous kind than it is possible to the inhabitants of any other world than this to render Him; and, if thus we may be trained, through devotion and conformity to the Celestial Chief in this warfare, to the final attainment of what He has promised in so many illustrious forms to him that overcometh, we shall soon leave the region where so much is in rebellion against God. But we shall go where all that pass from our world must present themselves as from battle, or be denied to mingle in the eternal joys and triumphs of the conquerors."

Go then, my young friends, and work now. Go, and work with alacrity and with your might—glad, notwithstanding all that there is around you to sadden and depress, that you have such a Master to serve, and such work to do. You are young; but be not guilty of the folly of saying, "It is too soon to meet the requirements of my Heavenly calling." It may soon be too late. Work while it is day; the night cometh—cometh fast, perhaps suddenly—the night when no man can work, and when, if the day has been lost, no tongue can speak, no heart conceive—eternity only can disclose—that loss.

CHURCH IN SCOTLAND.

CHURCH OF SCOTLAND SABBATH SCHOOLS.

We extract from the *Glasgow Constitutional* the ensuing article, as well as the account of the important meeting of the friends of the Sabbath Schools of the Church of Scotland in Glasgow.

That there is a downward progress in vice—so distinctly marked that each step may be counted—is a truth admitted in all theories, and proved by all experience; and it is a truth which equally holds with reference (if the distinction be allowable) to mental as well as to moral depravity. The youthful prodigal did not all at once reach the lowest depth of wretchedness. His downward course was progressive. It began with discontent with his earthly lot—discontent induced impatience of paternal control—and this impatience led him to that far country, where, unheeded and unbridled, he ran his race of licentiousness, till, under the concurrent woes of want, slavery, and moral prostration, he was fain to feed on "the husks of which the swine did eat." Just so of the mentally depraved. Corrupt the young mind with secular, apart from religious instruction, and this—gainsay it who may—is just subjecting it to the teaching or "counsel of the ungodly." That first step is the fatal one. With a distaste for what is holy, he will covet the company of the profane, or "stand in the way of sinners;" and the transition is easy to the final step, which lands him in "the seat of the scornful," himself a teacher of infidelity. How different where religion is the basis of education. How surely will faith lead to virtue, and virtue to knowledge—that knowledge which, first directed to the Maker of the Universe, will enhance and purify the pupil's growing acquaintance with all that is commonly known as classical, or scientific, or secular education.

We have been led to these reflections by the perusal of the able and interesting addresses delivered on Thursday evening at the third annual meeting of the Sabbath School Association in connection with the Church of Scotland. We are not content with merely congratulating the Church of Scotland upon this demonstration, although every member of that Church will hail it with much gratification and thanksgiving. Moral and religious education is not a denominational thing; and we call upon every friend of the destitute and neglected children of our native land—and especially those of our larger communities—to bestow upon the proceedings of this Association their careful and close attention. Here is an Association commencing upon a limited scale with the single object of establishing and encouraging a friendly intercourse and co-opera-

tion among those who labour in connection with the Established Church in teaching poor children of our city in Sabbath schools. As it grows in number it grows in usefulness—for a good work contains in itself the principle of extending, or expansion. Soon we find the Sabbath teaching extending to kindred objects—secular week-day tuition becomes included—juvenile missions are founded—church attendance is secured—the cause of Sabbath observance is earnestly supported—a teacher's mission to carry Gospel Truth to dark places is established; and, exactly in the same degree as the Society expands in usefulness, so does it grow in numerical strength, for it could report to its friends at its third anniversary, on Thursday evening, that it numbered 444 teachers, giving instruction to 5,014 pupils, having during last year increased by no less than 80 teachers. But let us do justice to our friends of other denominations, for a prominent feature in Sabbath schools is the catholicity which pervades all the teachers. The Church of Scotland claims no higher merit than that of forming a component part of the "Sabbath School Union of Glasgow," comprising, as mentioned from the chair on Thursday evening, a membership of 2,400 teachers, and not fewer than 34,000 scholars! Ah, ye legislators upon education, ye who would make frail men perfect by means of scientific or classical knowledge, giving the Bible a secondary place—by way of apology for giving it no place at all—come here and yourselves take a lesson in the humble Sabbath schools of Glasgow.

One word, before we conclude, in the ear of our friends of the Established Church particularly of that class—not a large one—who are not behind their neighbours in enthusiasm, but who give it a wrong direction, contenting themselves with a sort of chivalric feeling, which expends itself in eulogising "the Church of our Fathers," and depends on the Church as an abstraction, apart from its members, for advancing works of usefulness. This is a mistake. The Church of Scotland deserves every laudation as regards its constitution; and, as justly stated by the Chairman, you will never judge of her upon her principles, or try her according to her standards, without being satisfied that in these respects she is all sound. But it was also stated, and should never be forgotten, that, to have a church in earnest, the members which compose that church must be earnest themselves in faith, in zeal, in works of righteousness. Let all, therefore, ministers, elders, teachers, and people, rally round the Church in an earnest working spirit, till, by God's blessing, she "stands forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The Third Annual Meeting and Soirée, of the Glasgow Sabbath School Association in connection with the Church of Scotland, was held on Thursday evening, the 23d of February last, in the City Hall. The Meeting was very numerously attended. Adam Paterson, Esq., President of the Association, occupied the chair.

The Rev. Dr. Paton opened the Meeting by prayer. After the service of tea and coffee, a thanksgiving hymn from the 33d Paraphrase was sung, the precentor of St. Andrew's leading.

The Chairman then rose and said—Ladies and Gentlemen, my Christian friends, I have to congratulate the Sabbath School Teachers' Association in connection with the Church of Scotland upon the vast assemblage that has been gathered here together in honour of their third anniversary. I think we may hail this as a token for good. There is no one more forward to admit than the Sabbath school teacher that a religious home is the best Sabbath school, and that pious parents are the best Sabbath teachers. But, alas! are all homes religious? are all parents pious? It is a sad and a mournful thing that we have only to look around us in the world to find the practical verification of that Scripture truth, that parents may often forget or forsake their own children. And sad and mournful as this may be,

why should we not hail that other Scripture truth—than which there is none more beautiful or more touching—"If my father and mother forsake me, then the Lord will take me up." I do venture to affirm, that, if we regard the agency that is at work and fulfilling this word in the world around us, towards the poverty-stricken and forsaken children of our land, we must claim a place, and no mean place, and that agency just for the humble Sabbath school. (Cheers.) I need scarcely add that, holding these views of Sabbath schools, it must be with feelings of real refreshment, and I hope feelings of humble gratitude, that we find all evangelical churches pushing forward to claim a share in this great work. (Cheers.) Can there, I would ask, be a more goodly sight than the Sabbath School Union of Glasgow—comprising in its membership which is gathered from all evangelical denominations, not fewer than 2,400 Sabbath school teachers and not fewer than 34,000 scholars? (Cheers.) Can there be a greater cause for gratitude than to find that our own Church of Scotland is also coming forward and participating in this alliance? (Cheers.) The time was—and, indeed, it is not long bygone—when our Church endured a season of weakness, and when the part she took in Sabbath schools was not extended as it now is. The part she holds now in Sabbath school agency, you will learn from the Report, but I think, at the risk of repeating what I said before, if we look at this vast assemblage gathered together here this evening, on the meeting of our Sabbath School Teachers' Association, we may at least reckon that the Church is in earnest about this matter. (Cheers.) The change in the position of our Church with reference to Sabbath school teaching appears to me to suggest both instructive lessons and also interesting reflections; and I doubt not that to many of these our friends, who are to address you this evening, will direct your attention. To one only of these considerations would I advert before I sit down—and it is this—that, wherever the members of the Church of Scotland are found faithful to their Church, and faithful to Him who is that Church's Head, no want of vitality will ever be found chargeable against the constitution of our Church itself. (Loud cheers.) Let us, then, who are members of the Church, show ourselves earnest in faith, and in the peaceable fruits of righteousness, and, if we do so, we will find it inevitable that our Church will show herself a church in earnest—(cheers)—for, with respect to her constitution, I will venture fearlessly to state that our Church, judged upon her principles, and tried according to her standards, is as pure as durable—as indestructible as any portion of the Church of Christ upon earth—(cheers)—and the reason why, I consider to be merely this, that, like that Church of which she forms a part, her foundation is the Rock of ages—her Saviour Lord is her Head—and her standards are in conformity with the Word of God. (Loud cheers.) I have now the pleasure of calling on Mr. Campbell, our Secretary, to read the Annual Report and the Treasurer's Statement. (Cheers.)

Mr. J. A. Campbell, Secretary, then read the Report, of which the following is an abstract:—It defined the object of the association, and stated that there was already evidence that the object was being realised. Of the Sabbath Schools in Glasgow, belonging to the Church of Scotland, were the following:—Schools, 72; male teachers, 243; female teachers, 201; in all, 444. Average number of male scholars, 2433; of female scholars, 2581; in all, number of male scholars, 2433; of female scholars, 2581; in all, 5014. These numbers, compared with statistics of the similar period of the previous year, presented an increase of 4 schools, 80 teachers and 499 scholars. It was stated that three of the schools were connected with recently opened *Quoad Sacra* Churches. The Report proceeded to detail the measures pursued in carrying on the Sabbath school work. It made especial mention of teachers' meetings for prayer and preparation, and urged their institution wherever they have not