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THE MISSIONARY
AND
SABBATH SCHOOL RECORD.

Vol. VI.]

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The Birth-place and Residence of Merle D'Aubigné.

Robert Haldane, Merle D'Aubigné, &c.

Before the beginning of the present century, in a certain part of the county of Stirling, two men met and sat in solemn conversation together till beyond midnight. The one was a minister of the gospel, and the other an opulent gentleman of much energy, whose mind was anxiously inquiring about the way of salvation. The conversation was blessed by God, as the means of bringing peace to the mind of that earnest inquirer. The gentleman referred to became a genuine convert to the religion of the cross, and having turned many to righteousness, is now one of those who "shine as the stars, for ever and ever." His name was Robert Haldane—an honoured name; and the minister who guided him in that solemn crisis of his life, when he became a follower of Christ, still survives. He is the venerable Mr. Innes of Edinburgh.

No man can tell how many glories hang on the conversion of a single sinner. One of Robert Haldane's converts has become the most popular historian of modern times. He has written the history of the Reformation, and has taught Bible truth in a most striking form, by weaving into the fabric of his history the vital doctrine of justification by faith. The first book in ecclesiastical history we would recommend to our young readers, is that of D'Aubigné. Two hundred thousand copies of it are at this moment in circulation in the English language; and while it is doing much to teach men the truth, it is doing more than any other human production to open men's eyes to the real character of Popery. Other eminent men, who are at this day labouring successfully in the cause of Christ, can trace their conversion to the instrumentality of Robert Haldane. We here quote the words of the late Dr Hough, in his

notices of the state of religion in Geneva and Belgium:—

“From one who well knew him” (viz. Mr Haldane), “who was personally and intimately acquainted with him in Geneva, who was then a young pastor, and profited greatly by his intercourse with Mr. Haldane, I was informed of the providential circumstances by which he was so happily brought into intercourse with these young men. Mr Haldane, soon after his arrival in Geneva, became acquainted with one of the best of the pastors at that time in the church; and the sentiments of that minister being very vague, little, therefore, to the taste of Mr Haldane, some discussion took place betwixt them. The minister not understanding English, and Mr Haldane, at that time not speaking French with much facility, a student was brought, either at the first or at some subsequent meeting, to assist as an interpreter betwixt his two seniors. The young man was at once struck with the sound sense of the English stranger, and particularly with what justly appeared to him his remarkable acquaintance with the Word of God, and the readiness and judgment of his apt quotations from it. He communicated his impressions to two of his fellow-students, and requested them to accompany him on a visit to Mr Haldane, which they readily agreed to; and they were not less struck than their companion with the intelligence of Mr Haldane. These three talked of the interview to the rest, brought first one, and then another along with them, until the whole of the students in the Theological Institution, I believe, almost daily, either together or separately, or both, waited on Mr Haldane in the hotel in which he lodged, and eagerly received his instructions.

“During the six months of his residence in Geneva, these exercises were continued; and with such divine teaching were they graciously accompanied, that of the eighteen students who attended them, sixteen were savingly converted, and gave evidence, by their future life and labours, of the genuineness

of the change. It cannot be wrong in me to mention, because it is not concealed by the illustrious person himself, and has, indeed, been noticed, I believe, by the press, that one of these converted youths was Merle D'Aubigné.

“Who can imagine the results of the visit of this one man to Geneva; who can estimate the amount of good, direct and indirect, of which, through the grace of God, it has been productive! Had Robert Haldane lived but to accomplish this one visit, he had not truly lived in vain. It is one of the many animating examples with which the history of religion abounds, of the blessedness of doing good, of the amount of good of which one individual may become the instrument, and of this shortest, safest, and most effectual method of attempting the work of spiritual beneficence, the employment of God's own word, with judgment, assiduity, humility, and prayer.”

THE LAMB AND THE CHILD.

A little child wandered from its mother's cottage on the prairie, in search of flowers. Pleased with the pursuit, and absorbed in new pleasures, it was nearly night before she thought of returning; and then she attempted in vain to retrace her steps, and was lost in the pathless meadows. She sat down and wept. She looked in all directions, in hope of seeing some one to lead her homeward, but no one appeared. She strained her eyes, now dim with tears, to catch sight of the smoke curling from the cot she had left, but in vain. She was alone in the wilderness; and hours had passed since she had left her home. A few hours more and the dark night would be around her and stars would look down upon her, and her locks would be wet with the dew. She knelt on the ground and prayed. Her parents in the cottage were beyond the reach of her voice, but her heavenly Father, she knew, was always near, and could hear her feeblest cry. Mary had been taught to say, “Our Father;” and in this time

of sorrow, when friends are far away, and there was none to help, she called upon Him, who has said to little children, "Come unto me." Mary had closed her eyes in prayer, and when she opened them she espied a lamb. It was seeking the tenderest herbs among the tall grass, and had strayed away from its mother and the flock, so that Mary saw at a glance she had a companion in her solitude, and her heart was gladdened, as if she heard the voice and saw the face of a friend.

The lamb was happy also. It played at her side, and took the little tufts of grass from her hand, as readily as if she had been its friend from infancy. And then the lamb leaped away, and Mary's heart went out after it, and she followed her heart. Now the little thing sports by her side, and then rushes forward as if about to forsake her altogether; and so she followed it, without any anxiety as to whither it would lead her. She was lost—she had no friend to help her in her distress—the lamb had found her in loneliness, and she loved it, and loved to follow it, and would go wherever it should go. So she went on; and the sun—a summer sun—was setting, and her shadow stretched away before her as if she were tall as a tree. She was thinking of home, and wondering if she should ever reach it, when the lamb, of a sudden, sprang away over a gentle knoll, and as she reached it, her sportive playmate had found the flock from which it had strayed, and they were both within sight of home. The lamb had led Mary home!

You see the bearing of this on your own case. You have wandered from your Father's house in pursuit of the follies and sinful pleasures of life; and oh, that like this child, you may feel your lost and wretched condition! Night—the dark and doleful night of death, is coming on, and dangers are thickening around you—dangers from which there is only one can deliver you. You know that you have a Father in heaven—a forgotten, neglected, and despised Father, but a Father still; one who is moved with compassion towards

you, and waits to be gracious unto you. And oh, if you will but lift your supplications to Him, then, like this lost child, with the eye of faith, just now blinded with tears of grief because you have wandered, you will catch a sight of the lamb—even of the Lamb of God, which taketh away the sin of the world, and which can take away your sin. And, like her's, your heart will go after the Lamb, and you will "follow Him whithersoever he goeth" till at last he will lead you through the dark valley, and from thence to your Father's house, where are "fountains of living waters," and where God shall wipe away all tears from your eyes!—*From Pearce's Voice in Rama hushed.*"

COMING TO CHRIST.

"Him that cometh unto me, I will in no wise cast out."—*John vi. 37.*

Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to Thee,
O Lamb of God, I come!

Just as I am, and waiting not,
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am—though tossed about
With many a conflict—many a doubt,
"Fightings within and fears without!"
O Lamb of God, I come!

Just as I am—poor, wretched, blind,
Sight, riches healing of the mind,
Yea, all I need in thee to find,
O Lamb of God, I come!

Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve:
Because thy promise I believe,
O Lamb of God, I come!

Just as I am—thy love I own,
Has broken every barrier down:
Now, to be thine, yea, Thine alone,
O Lamb of God, I come!

COME TO CHRIST.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: Beloved, now are we the sons of God."—*1 John iii. 1, 2.*

The wanderer no more will roam,
The lost one to the fold hath come,
The prodigal is welcomed home,
O Lamb of God, in Thee!

Though clad in rags, by sin defiled,
The Father hath embraced his child,
And I am pardoned, reconciled,
O Lamb of God, in Thee!

It is the Father's joy to bless,
His love provides for me a dress,
A robe of spotless righteousness,
O Lamb of God, in Thee!

Now shall my famished soul be fed,
A feast of love for me is spread,
I feed upon the children's bread,
O Lamb of God, in Thee!

Yea, in the fulness of His grace,
He puts me in the children's place,
Where I may gaze upon his face,
O Lamb of God, in Thee!

I cannot half His love express,
Yet Lord! with joy my lips confess,
This blessed portion I possess,
O Lamb of God, in Thee!

It is Thy precious name I bear,
It is Thy spotless robe I wear,
Therefore, the Father's love I share,
O Lamb of God, in Thee!

And when I in thy likeness shine,
The glory and the praise be Thine,
That everlasting joy is mine,
O Lamb of God, in Thee!

THE PALSY OF THE HEART.

This is even a more dangerous and affecting malady than the "Leprosy of Sin," (mentioned in page 19 of the *Record*.) It is a dreadful thing to be a sinner—a rebel against the living God, and an heir of his wrath—but it is more dreadful still to be a sinner, and yet not care for it. How awful must be the hardness of that creature's heart who cares not for his Creator—heedless whether he smiles or frowns! What would you think of that boy or girl, who, having offended and grieved a kind and loving father, and been cast out in displeasure from his presence, should be equally happy without him, and careless either of his anger or his love? O what a base, ungrateful, hard-hearted boy! how can he live without his father? or rest till he is brought

back to his presence, and clasp his knees, and feels his kiss again? But, children, never was there a Father like God—so good, so holy, so tender. And we have rebelled against him—lifting up our wicked hands against him, and grieving and provoking him by our sins. And now he is angry with us, his countenance frowns, and he hath cast us out from his presence in displeasure. But yet he does not hate us; oh no, he yearns over us with tender compassion, and longs for our return. He stretches out his blessed arms and cries, "Turn ye, turn ye, why will ye die." Yea, so great is his compassion, that when we were condemned to die, and no power could deliver us from that righteous doom, he interposed in behalf of his lost children, and gave up his own beloved Son to die in our room, that we might be pardoned and brought back to his presence and his love again. And what then have we done? How have we repaid that Father's love? Have we trembled at his just displeasure and terrible threatenings? Have we wept over our sins that wounded him? Have we grieved over our banishment, and wearied to be brought back again? Have our hearts broken at the tidings of his amazing love; and have we hastened to return and cast ourselves into his arms, crying, "My Father, thou art the guide of my youth!" And when Jesus, the beloved One, our elder brother, came from the Father's bosom to invite us back, and held out to us his pierced hand to lead us back to our lost God and Father, how did we receive him? My dear children, how has it been with you? Alas! have you not been proud, careless, unconcerned? Have you not met him with cold contempt, indifferent alike to his holy anger and his tender love? "I called and ye refused. I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would have none of my reproof." Are not these words true, and is not this what you have often, often done? I know, indeed,

you are not so indifferent and hard-hearted as some others. Those who have grown old in sin, in the abuse of grace, and the neglect of the great salvation, are more obdurate and insensible than you. Those grown up men and women, for instance, that stand at the corners of the streets, or idly lounge by the wayside on the Sabbath-day, while the harvest time of salvation is passing away, or you old grey-headed man that sits Sabbath by Sabbath unmoved in his pew, and though tottering on the brink of the grave, is filled with this world's cares, and thoughtless of eternity,—you are not yet so hard-hearted as they. Their hearts have become like a stone within them. They have ceased to feel. Nothing moves, nothing affects them. They can live contented under the wrath of God, and sleep sweetly and securely on the brink of eternal woe! Alas! what a dreadful state for a soul to be in! It is of this the Lord speaks when he says—"This people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." *This is the palsy of the heart.*—Now, my children, this palsy will come on you too. It is begun already. It will grow upon you day by day, until you come to Jesus. Many who, when like you, were soft and tender-hearted, and even wept and prayed for pardoning mercy, are now cold and dead like the unconscious stones. And now sometimes they would fain pray, but cannot. When sudden terror comes upon them, or death knocks at the door, they flee to their knees, and haste to call upon God, but they cannot pray. Their cold, icy hearts will not break or melt. They would give the whole world now for one tear of true repentance, but they cannot get it.

Let me tell of one such case which I read of lately. A young lady, who was beautiful, gay, and fond of amuse-

ment, during a short period was concerned about her soul, but these impressions were resisted, they wore away, and she followed her thoughtless course of worldly pleasure. On one occasion a minister of the gospel met her, when she seemed as blooming and sportive as though earth had no sorrows and life no end. A few days after, a message was brought to him that she was thought to be dying, and wished him to go and pray with her. On entering the door of her apartment, she instantly cried out, "Oh, Mr. A., do come and pray for my poor soul; I am dying, and I am going to hell; oh! do pray for me." He went directly to the bed-side and said "You appear to be very ill." "Oh," said she, "I am dying, and I am unprepared to die; I am going to hell! oh! pray for my poor soul." He knelt down at the mercy-seat at her request. During the season of prayer she made little interruption either by groan, sigh, or struggle, but as soon as the prayer was ended, she cried out again, "Oh, I am dying unprepared, do pray for me again—I am going to hell! Oh! I am going to hell! Do pray for me again." Turning to her mother who sat at the other side of the bed in constant attendance on her daughter, "Oh, mother," said she, "I am dying; do pray for your dying child; I never heard you pray in my life—do pray for my poor soul." It was an awful moment. The chamber was filled with sobs and tears. Death had fixed his relentless grasp on the trembling victim. She is dying, and she is unprepared to die. The minister had prayed, but no relief was found. Her mother had been entreated to pray, but overflowing tears from a soul full of distress and terrors, were all the assistance she could afford to a despairing child. The attendants were weeping, but none of them could help the dying girl.

The man of God preached to her the gospel, the saving mercy of him who even at the eleventh hour will in no wise cast out. "Close," said he,

"will you now accept of the Lord Jesus as your only Saviour from sin and from hell, and submit your soul into his hands for salvation." With a faltering voice she answered, "No, I cannot." "Why, Cloe—why are you not willing, and why *can* you not now with dying breath accept of Christ for salvation?" With feeble and tremulous voice, but with clear consciousness, she replied, "IT IS TOO LATE."

These were her last and dying words. She shuddered, groaned, gasped and ceased to breathe, and her immortal spirit took its flight.

What a dreadful disease is this, my children—this palsy of the heart! Ah! take warning now, and before this fell distemper reach its height, carry your poor palsied heart to Jesus, and pray, "Take away the stony heart out of my flesh, and give me a heart of flesh."

THE BIBLE IN INDIA.

The Rev. H. Gundert, an Indian missionary, writes:—

"A school girl, lately married, who had mocked at the first appearance of contrition in her playmates, came afterwards, filled with terror, and begged with tears to be received into the church. She had found the verse, 'whoso despiseth the word shall be destroyed;' and the impression of it would not leave her during a whole sleepless night. Many, indeed, are the fruits of God's word which we have been privileged to witness, and we pray that they may be kept matured and multiplied to the praise of Him who speaketh to us from heaven.

"This month a Mahe man was baptized, who, the first of his caste, had received a New Testament, on a visit to Cannanore about four years ago. He read in it from time to time, and liked it rather, but at the same time happened to join a company of regular drinkers. The book he showed to another man of his caste, who, by God's providence, was brought into acquaintance with us, believed, was baptized, and has

under many trials, been made the means of salvation to about twenty of his relatives. At last, the drinker began to fear that he might be left without salvation; he was enabled to leave off drinking for some months, strength to bear the cross was granted to him, and he is now a humble believer, rejoicing in the promises, though wife and children have left him the very day of his baptism."

I WILL GIVE NOTHING.

A MINISTER, soliciting aid to a religious object, waited upon an individual distinguished for his wealth and benevolence. Approving the case, he presented to the minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate his example: "My dear boys," said he, "you have heard the case, now what will you give?" One said "I will give all that my pockets will furnish;" another observed, "I will give half that I have in my purse;" the third sternly remarked, "I will give *nothing*." Some years after, the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed the generous father was dead; the youth who had cheerfully given all his store was living in affluence; the son who had divided his pocket-money, was in comfortable circumstances; but the third—who had indignantly refused to assist, and haughtily declared he would give "*nothing*,"—was so reduced as to be supported by the two brothers! "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and—it tendeth to poverty." The above anecdote is a striking illustration of these words of Solomon. Men of property should contribute largely; they should recollect that they are responsible to God for the use they make of their fortune—and he will hereafter call for the account.—*Penny Magazine*.



THE UNFORGIVING LITTLE GIRL.

"I WILL never forgive her, if I live to be a hundred years old!"

"Do not say so Jane: you do not mean what you say."

"Yes, I do mean what I say; and I will not forgive her, should I live to be a hundred years old!"

Next door to Jane's house lived Mary Jones. These little girls were about the same age, and went to the same school. They soon became great friends, and were almost always together. Mary had a very sad fault—she was not sincere. She would profess great love for persons whom she cared little about; and she would praise them when they were present, and then speak against them in their absence. Jane often thought Mary spoke too freely of others; but, then, she never supposed that she could do so with respect to herself.

One morning Jane's brother overheard Mary speaking against his sister. It is true, Jane was not so tidy in her dress as a careful little girl ought to be; but, then, as Mary was her friend, she might have spoken to her kindly and in private, and ought not to have spoken ill of her behind her back. No sooner did Jane learn what had been said of her, than she hastened to the house of Mary, and began to reproach her for her unkindness. Mary felt at first ready to deny the charge; but, seeing it would be of no use, she put on a

bold look, and pertly said, "My tongue is my own; can I not say what I please?"

Jane now saw that Mary was not a sincere friend, and became angry; and when she returned home, she was heard to say, "I will never forgive her, if I live a hundred years."

Jane's aunt, who heard this hasty speech, kindly reproved her for it. She told her how sinful it was to be angry, and showed her that it was a wicked thing to use such words as she had just spoken.

When Jane went to her room at night, she first sat down, (as she had been taught,) to read a chapter in the Bible before she kneeled down to prayer. But she did not feel happy. She began to repeat the Lord's prayer; and when she came to the words, "Forgive us our trespasses, as we forgive those who trespass against us," she paused; for it appeared plain to her that we can only hope that God will forgive us as we forgive those who injure us. With her present angry feelings, she felt she was in effect asking God not to forgive her sins—a dreadful prayer indeed! She then called to mind the Saviour's words, "For if ye forgive not men their trespasses, neither will your Father which is in heaven forgive your trespasses." She arose from her knees, and sat down, and tried if she could find some excuse for Mary's conduct, that she might forgive her; but she could find none. What should she do? She ought to forgive her, but how could she? She then thought of her own sins! and then of the words, "Even as God for Christ's sake hath forgiven you." As she considered the love of God in pardoning all our great and numerous sins, and the love of Jesus in dying on the cross for his enemies, she began to understand her duty. She thought of the treatment which Jesus received, and how he forgave it all. And she felt how much she needed to have her sins forgiven. At length, overcome by her feelings, she was able to kneel down again,

and from her heart forgive Mary the wrong she had done her, and to pray for her.

The Boy that Smokes.

What shall we say of the boy that smokes? Shall we pronounce judgment upon him? Shall we say that he is acquiring an evil habit? that he is becoming a slave to a master who, by-and-by, will be very cruel to him; that he is on the high road to rowdiness; that he is beginning to be profligate with his money, &c. O that this were the worst! What say the druggists, who know the stimulative effects of tobacco? One and all, that it often proves the first step to drunkenness. "No young man," says Dr. Alcott, "who uses tobacco, in any shape whatever, is, or can be safe. He is apt to be thirsty, and water never satisfies. Tobacco-smoking feeds the love of strong drinks in two ways—first, by creating a morbid thirst; and, second, impairing the appetite for food, and indirectly encouraging him who uses it to seek for that strength which food should give him, in the use of extra stimulus. Let the friends of temperance—temperance men above all the rest—beware of tobacco in every form." Take care, then, temperance boys, how you get that filthy thing, a cigar, in your mouths. Abhor and detest it, for it is poison and death.

The Old Bechuana Woman.

THE POWER OF THE GOSPEL.

When Mr. Moffat was labouring in South Africa among the Bechuanas, he was opposed by many of them, who not only refused to listen to the gospel, but even tried to injure him by every means in their power. One old woman was exceedingly enraged against him—hating the very sight of the chapel, and taught many to blaspheme. The young women all paid great respect to her on account of her age. They thought she knew every thing, and although she was loaded with grease

and filth, they were much guided by whatever she said.

One day, however, a child having been lost, this old woman was very diligent seeking it. She tried every place where she thought it likely to be, and there remained only the chapel, which she had never entered. She went, therefore, to look for the child in the chapel, and on going in, she was obliged to wait a few minutes. She had not heard many sentences, when she ran out again. She had heard something from Mr. Moffat which struck her conscience, and she could not rest. Next Sabbath she came back again, and listened eagerly to what Mr. Moffat was preaching. When the people saw her, they were frightened, knowing how wicked she was; but she listened quietly, and made no disturbance. In a few days she came to Mr. Moffat. She seemed almost distracted. She cried, "My sins, my sins!" The tears streamed down her cheeks, and she could take no comfort. Night after night she would call Mr. Moffat out of bed to tell her what was to become of her soul. One day meeting him in the street, she grasped his hands, and said, as if her heart would break, "To live I cannot—I cannot die." Mr. Moffat directed her to the Lamb of God who taketh away the sins of the world; but she interrupted him by saying, "You say the blood of Christ clearseth from all sins; do you know the number of mine? Look to yonder grassy plain, and count the blades of grass or the drops of dew; these are nothing to the amount of my transgressions." After a few weeks, she was enabled to believe in her Saviour, and then how great the change! She was found sitting at his feet, cleansed and clothed, and in her right mind. She knew not how to speak humbly enough of herself, or how to be diligent enough in getting instruction. When subscriptions were making for the Missionary Society, she one day brought in her hand a pumpkin. Mrs. Moffat knowing how poor she was, told her that she

might keep it, and she would give a trifle for her in her name. She answered, "Who is so great a debtor to the Saviour as I am? It is too small? I will go and borrow another."

TEACHER'S CORNER.

Annual Report of the Union.

In the present number of the "*Record*" we continue our extracts from the last Annual Report of the Union, even to the exclusion of extracts of another character, which we usually select for the benefit of Teachers, under the impression that they will find much cause for encouragement in seeing what is actually being done in our own province, in the important field which they themselves cultivate :

With regard to the course or plan of instruction pursued in the schools, while we are quite aware that there is room for improvement in the mode of tuition in several, we entertain no doubt that each successive year witnesses a commendable progress herein on the part of conscientious teachers, who fail not to avail themselves of the suggestions brought under their notice, from time to time, in the pages of the *Record*, in the Appendix to each Annual Report of this Union, and from other sources. From a careful perusal of the details under this head, we are satisfied that many schools, especially in the cities and larger towns, are under a highly efficient system of superintendence and class instruction.

In reply to the query, "How many children and youth may there be in your vicinity who do not attend any Sabbath School?" about one-half of the answers represent a total of upwards of 1200. And we are given to understand that in very many localities where there are desirable openings and urgent calls for the establishment of schools, the good work cannot be commenced for want of superintendents and teachers willing to undertake the responsibility. Herein truly "is the harvest great, but the labourers few;" and there is an urgent call for earnest prayer to the Lord of the harvest that He would be pleased speedily to send willing and competent labourers into this harvest.

CONCLUSION.

In closing this Report, your Committee, taking into account that a favourable testimony has been uniformly borne to the beneficial influence which has been produced by Sabbath Schools wherever they have been established, are deeply impressed with the conviction that the members and friends of the Canada Sunday School Union have abundant reason to "thank God and take courage," and to redouble their efforts in the promotion

of a cause, whose success, viewed even in the light of patriotism and philanthropy, and apart from its highest and intrinsic blessings, is calculated, far beyond any other agency, to diminish the inmates of our gaols, penitentiaries, and poor-houses, and in the same degree to relieve the community from the taxation necessary for their maintenance. The beneficial influence of the schools is acknowledged, especially in reference to the observance of the Sabbath. In such results, all Christian men will rejoice, as they look on the state of Sabbath observance in any community as the thermometer of its religion, and are persuaded that the Divine Law no more connives at a little Sabbath-breaking than at a little stealing or perjury, and that, wherever the holy observance of the Lord's Day has been discarded in whole or in part, it has universally proved the loss of vital Christianity. Your Committee feel that they cannot better discharge their deep responsibility to the Supreme Being, and to society, than by contributing to the utmost of their ability to imbue the minds and hearts of the rising generation with the truths of the Bible. In fine, your Committee would reiterate the sentiment couched in the verses of the Christian poet, when he says—

"That we are bound to cast the minds of youth
Betimes, into the mould of Heavenly Truth;
That taught of God, they may indeed be wise,
Nor, ignorantly wandering, miss the skies."

From the returns sent to the committee we select the following items, as examples of the success of the Sabbath School cause, from different parts of the province:—

INFLUENCE OF THE SABBATH SCHOOL ON THE COMMUNITY.

Were we to compare the state of things before the school was in operation, with the present state of things, we would be fully warranted in saying that its influence has been decidedly favourable. There appears a greater regard, in general, to the Sabbath and its sacred exercises.

Some of our youth, who have now become men and women, express their thankfulness for the instructions they received when attending this Sabbath School, in their earlier days.

The influence of the school on the youth of the community is good. They have few opportunities of hearing a preached Word, and were it not for the Sabbath School, would probably spend the Sabbath in idleness.

It has a good effect generally in the neighbourhood, and the parents express much gratitude for the instruction their children receive. Since the formation of the school in 1840, 249 children have been brought under instruction; some instances of death have occurred, in which much encouragement was given to continued activity and energy.

Most beneficial. The books are read eagerly in all the families; and many careless

Once are induced, not only to read, but to attend to the means of grace. The library has kept many from evil books on the Lord's day. The Sabbath School is a favoured means of good.

We hope it will prove beneficial, as the parents and elder branches of their families attend in good numbers.

Very good. Our youth are more wise and much more upright and steady in their general behaviour than those around them.

FRUIT OF THE SABBATH SCHOOL.

But although we may never have the satisfaction to know that our school has been directly instrumental in the conversion of any, yet we would not be discouraged, for we firmly believe that some good, at least, has been accomplished; for example, a gentleman of this city, travelling a few years ago in the Far West, stopped on the Sabbath, and in the church that he attended he was recognized by some persons who came and spoke to him, calling him by his name. He was very much surprised that any one so far from home should be acquainted with him; but what was his surprise, when they told him that some twenty years ago, when children, they used to attend the Sabbath School, at the Cross, when he was superintendent, and when he heard their names, he immediately recognized them as some of the scholars he used to teach—they were now members of the church of Christ in that place. May we not hope that the light of eternity will reveal some precious fruits, from the small beginnings and feeble efforts made here. "Cast thy bread upon the waters, and thou shalt find it after many days."—**JOHN HARDING.**

One scholar died in April last, giving the most satisfactory evidence that she believed in Jesus, and trusted to his atonement only for salvation. She was six years of age. When asked by the writer, on the day before that on which she died, if she thought the Lord would receive her for her goodness, she emphatically said "No." For what then did she expect to be received? "For what Christ has done." The history of that little child presents striking evidence of the remarkable power of Divine truth in conversion, and of the wonderful Grace of God, working in one so young, to will and to do of his good pleasure. The influence of the library on the School cannot be ascertained but by such cases as that of the little child above alluded to. Its influence, unquestionably, in part, produced that which, to the writer, whose daughter the little one was, is an abiding consolatory assurance that his child is with the Lord—not because she was of tender years, and probably of that number of whom the Saviour says, "of such is the kingdom of heaven," but because she died believing and trusting in "the Atonement."

Martintown.—This school was organized in June, 1846, and was opened with a good

many scholars, but no fruit was manifest until the summer of 1847, at which time, Mr. James Drummond made his first appearance amongst us, when it pleased the Lord to open the hearts of some of the young to receive the truth spoken by him, among whom was a very interesting little boy of the age of eleven years, called Jamie McGregor. He was always noticed as being what we term, a very ripe child of his age, who, when he became a subject of Divine grace, showed forth his character more fully, "his enemies themselves being judges," for those who pointed the finger of scorn at him in the week-day school, visited him while on his deathbed, and would wish that their latter end was like his. A few weeks after his conversion it pleased the Lord to lay His chastening hand upon him, and it was soon seen that he would not recover. Notwithstanding his sufferings were very great for ten or twelve days, his mind seemed quite stayed upon Him whom his soul loved. When asked if he knew why gold was put into the furnace, (even in the midst of a raging fever,) he replied, "to purge away the dross." He seemed quite aware of his approaching departure, and, while at his request the family were singing the twenty-third psalm, he expired, repeating the same. During a few weeks preceding his dissolution, he took part in the prayer-meetings held on Sabbath and week-days. It was the special remark of many that his advancement in Divine things was of no ordinary kind, so that the removal of one so dear to us, was no small blank in our Sabbath School. Still the Lord has not left himself without a witness, for there are five of the Sabbath School scholars who take a part in our prayer-meetings.—**J. J. KELLIE.**

Township of Daihousie.—Parents and youths are anxious to obtain our books, they send the children clean and regular. We have 5 Roman Catholic children, we have also a married man as a scholar. The total amount of verses committed since the commencement of our School is 42,871. We wish to express our gratitude to the Committee for the many favours we have received. We are under obligations to do all in our power for the cause of Missions, &c., but allow me to inform you that we are willing but not able to do much; yet I must acknowledge that, if we had more religion, we would exert ourselves more in the cause of Him who has done so much for us.

Queen Street, Toronto.—The Library is at present in good condition. Many of the children seem to take an interest in the books; and, from the answers which some of them give in the examination, we may infer that a proper use is made of them, as many of the questions can be answered only by an acquaintance with the contents of such works as are in the Library. We are at present making use of Arnot's Second Series of Scripture Lessons. The pupils repeat the verses which are marked to be committed, and are minutely examined on the passage marked to

be read. Besides this, the more advanced classes repeat and are examined upon a question in the Assembly's Shorter Catechism, and the younger ones are exercised in the Mother's Catechism. At the close of the exercises in the classes, the whole School is either examined or addressed by the Superintendent or some one else. There is also a Senior (male) Bible Class, taught by the Pastor of the Congregation. There are about sixty in attendance, many of whom are adults. There are likewise senior and junior female Bible Classes, conducted by the Pastor's lady, the one attended by about fifty, the other by about sixty females. These classes are in very encouraging circumstances, and have already proved a very great blessing to those who have been privileged to attend them, and to the congregation generally.—JAMES NISBET.

Philipsburg Village.—We very much feel the need of the services of an Agent in this section, to encourage the hearts of the teachers, as well as of the scholars, in their labour of love, and also to revive schools that have gone down, through the indifference and apathy of professing Christians; and there are many places where schools might be established, and kept up to great advantage, were proper encouragement given. It is true, that Christians, in many places, do not feel the need of, and scarcely know the benefit they and their children would derive from, the establishment of a Sabbath School in their location.—W. HICKOK.

W.iamsburg Front, Eastern District.—There are several places where Sabbath Schools might be established. In the township several hundreds of children do not attend any Sabbath School; but the difficulty is, that it is almost impossible to find persons competent or willing to engage in the work.—JOHN WATSON.

Bathurst District.—The Annual Report always recalls to the mind of the writer, how much he has not done, that he might have done, and ought to have done in the "Sabbath School cause." These recollections are accompanied, too, always with suggestions which, if acted upon, would, he is of opinion, be attended with beneficial results. Especially has your question, "Do you know of any places where Sabbath Schools might be established?" suggested to him, as often as it has recurred, the "Sabbath School cause,"—the cause of Christ rather,—would be most efficiently promoted, if the friends of Sabbath Schools, or rather the friends of early religious training, (laying aside their sectarianism and jealousies, and fears that the tenets of denominations not their own will spread,) would form into District Unions, and by such a means establish an agency that would visit every neighbourhood, deliver addresses on the importance of Sabbath Schools in neighbourhoods in which there are such schools, and in neighbourhoods where there are no such schools, deliver addresses suited to the capa-

cities of the young, and calculated to call their attention to the importance of acquiring religious knowledge, and to encourage them in the pursuit of it. Such an agency needs not necessarily be a paid one. The Lord's Day is free to every one to engage without hire in such a work; and, if every man who might engage in it, would engage in it, there is no reason to doubt that the result would do good.

Preaching to adults has almost exclusively occupied the attention of ministers. The young are as legitimate objects, and fitter in many respects. At all events, the writer is persuaded that they would be more hopeful, inasmuch as more is to be hoped for, when habits are formed in early life, than when they are to be reformed in what is called "after life."

The Sunday School has always been in the estimation of the subscriber a most important agency in the conversion of the world. The death of his child during the year, or rather the intimate acquaintance with saving truth which that little one manifested in her conversation and replies on her death-bed, and some time before her last illness, has tended greatly to strengthen his persuasion, that missions to the young would gather a larger harvest to Christ than we have been yet willing to believe. The idea may not be a new one. It is not new to the subscriber. It is one, however, not very generally, if at all, acted upon in the sense in which it impresses him.

Where persons cannot be found in a neighbourhood to take charge of a school, some one should visit that neighbourhood every Lord's Day, and deliver an address to the children of it, just as ministers now address congregations of adults. This, persevered in, would gather schools, and prepare persons for taking charge of them, by the preaching of ministers to adults so congregated.

Another suggestion which your Annual Report recalls is, that teachers' concerts for prayer would be of much greater benefit, if not merely the teachers of *one school* in a neighbourhood would meet for prayer, but the teachers of all the schools in a neighbourhood would meet, on the same evening, and in one place. A greater interest in the cause would, by such a means, be created and kept up—for such intercourse and communion would necessarily, in various ways which will suggest themselves, tend to provoke to the good work which I have at some length already above referred to. Meanwhile the friends of Sabbath Schools act *not in concert*. They are like an army which consists of straggling parties—some without a leader,—some *misled*, and some doing nothing. Union of some kind is wanted.—M. M'D.

We may add, that since the report was printed, we have received two additional reports from the London District, the one signed

by James Allan and the other by Finlay Munro, making a total of Schools reported 101; of Scholars 5215; and of Teachers 880.

The True Gentleman.

The true gentleman is God's servant, the world's master, and his own man. Virtue is his business, Study his recreation, Contentedness his rest, and Happiness his reward. God is his Father, the Church is his mother, the Saints his brethren, all that need him his friends. Devotion is his chaplain, Chastity his chamberlain, Sobriety is his butler, Temperance his cook, Hospitality his housekeeper, Providence his steward, Charity his treasurer, Piety his mistress of the house, and Discretion his porter, to let him in and out, as most fit. Thus is the whole family made up of virtue, and he is the true master of the house.

He is necessitated to take the world in his way to heaven, but he walks through it as fast as he can; and all his business by the way is to make himself and others happy. Take him in two words, he is a MAN and a CHRISTIAN!

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