

several directions, make a part of the mountain; the first is Broomha, the second Mohashor, the third Vistoo; and here with the Deity is their imaginary heaven. Such absurd and ludicrous ideas of this important science are now giving place to the true system as developed in connection with Christian Institutions.

The papal government has been opposed to the introduction of the sciences and many of the modern arts. This will be seen clearly the moment you enter a country, where the arts and sciences are cultivated and encouraged. You will find, with very few exceptions, you are among a bible reading people. What makes the difference between the native inhabitants of Scotland and the native inhabitants of Ireland? They have both descended from the same ancestry, speak the same language.—(The Gaelic and the Irish are dialects of the same language.) Why is one country sunk in ignorance, superstition, and misery, while the other appears an intelligent, consistent, happy people.—*False religion has a tendency to keep the people in darkness.*

That the arts and sciences are calculated to facilitate the progress of true religion requires no proof. What would the christian church or her missionaries do without the printing press, the steam ship, and other modern discoveries? How were we to have so many millions of Bibles circulated without the press? How would we send our Missionaries round the world if we had not our improved state of navigation.

To impress you with the advantage that the arts and sciences give to christianity. In the great commercial metropolis of the neighbouring nation, fronting the Park, and looking out on the City Hall, stands a building of simple architecture, eighty by seventy feet, five stories in height, owned and occupied by the American Tract Society. On the first floor are four stores, the largest of which is occupied as the general place of business of the Society, with offices for the Treasurer and Messengers in the rear. On the second floor, several benevolent societies are accommodated in the twelve apartments into which it is divided.—(See a little work called Home Evangelization, page 66, published by the American Tract Society.)—The third floor furnishes convenient rooms for the Secretaries and their Assistants,—for the meeting of committees, and a spacious apartment for a general depository, in which boxes are packed for the country, and the world. The fourth and part of the fifth stories are devoted to the bindery, where more than one hundred females, and forty men, pursue their busy task, folding, stitching, covering, and finishing more than 2,000 books and 25,000 smaller publications each day.—Ascending to the fifth floor, you witness a strange scene. The mere exhibitions of mechanical genius are wonderful; ponderous presses seem to have become instinct with intelligence and christian zeal. They seize the moistened sheet with their iron fingers, draw it over the waiting type, stamp it with immortal truth, and, place it on a wooden hand, which lays it upon the table, while it seems to say,—“There, I have given the truth more wings that it may fly abroad and fill the earth.” The press on which the Messenger is printed, is compelled to roll around some fifteen or eighteen times a minute, for eighteen days, to supply the more than 140,000 families who welcome its coming. Nine of these oracular machines pursue their endless task, without weariness or suffering; preaching more of Flavel’s sermons in a week than he preached in a lifetime—dreaming Bunyan’s dream over a thousand times a day reiterating Baxter’s “Call” until it would seem that the very atmosphere was vocal with,—Turn ye, turn ye; for why will ye die?

But let us hurry through the remaining apartments. There, in a snug corner of the printing office, is the engraver’s room, where the beautiful illustrations which add so much to the attractiveness of the Society’s publications, are prepared. Just in a convenient place, a steam hoist-way does the drudgery of many men, and carries its burdens of paper or books from loft to loft. Descending the stairway of the rear wing, you pass the drying room, the stamping room, the cover making and gilding room, the hydraulic-press room, the engine room, the wetting-down room, and the basement for storing papers, to the coal-cellar, the boiling room whence steam passes through wrought iron pipes into in all fifty-three apartments, furnishing a genial heat, and the vault for stereotype plates running the whole length of the edifice under the street.

It is probably one of the most complete

printing offices in the world; and when enlarged to meet the growing wants of the Society, it will be among the most extensive.

Stand and contemplate the arts and sciences converted into the service of Christ and the advancement of his kingdom in the world, and you will then with me acknowledge that the progress and advance of the arts and sciences is a sign or indication that the time to favour Zion is come, the time which he hath set.”

### Correspondence.

[FOR THE CHRISTIAN VISITOR.]

#### SABBATH SCHOOLS. No. XIX.

##### Advantages of Sabbath Schools.

When Raikes, soon after witnessing the earliest results of his sublime idea of the Sabbath School, wrote to a friend an account of his undertaking, he styled it “an attempt at civilization,” and described the ragged and vicious children whom he had gathered into his schools as “a set of little heathen.” He did not mean, as some have fancied, to intimate by these terms that his designs in regard to these degraded minds were confined to the object of raising them to the condition of civilized life; for we know that his principal efforts were directed to their religious instruction. A modest estimate of his great work, and a strong apprehension of the debasement, approaching to barbarism, in which the objects of his philanthropy were fixed, sufficiently account for and justify the expressions just cited.

But while it is certain that his enlightened and benevolent mind desired, and earnestly sought to secure, the salvation of the wretched beings for whom his compassion was so strongly moved, it is equally certain that he at first conceived a very humble opinion of the plan devised for the accomplishment of his purpose. He was the last to perceive the moral grandeur of his conception, the sublimity of his thought. Under the influence of that humility which is so often noticed as a distinguishing attribute of moral greatness, and which it wears as a graceful robe, he wrote and spoke of his immortal enterprise in terms of unaffected depreciation. He did not dream, when its idea first flashed upon his soul like inspiration, nor when its dawning splendour first shone out in operative power, that it would soon attract the admiration of mankind and kindle into glory over the world. If his labours should be the means of rescuing a few scores of pauper children from infamy and wretchedness; if the seeds of civilization should be made to germinate in so unpromising a soil; and if by the grace of God the fruit of a more precious seed should there spring and flourish,—those labours would be recompensed and blessed to a degree which he scarcely dared hope for. And this recompense he could not expect to receive till after years of toil—if even then. Nor was it surprising that he bounded his anticipations by such near limits, that he confined his hopes to so narrow a sphere. Before witnessing the wide and rapid expansion of the mighty principle which he had called to his aid, unconscious of its power, none but a prophet could have foreseen its operation and foretold its triumphs. We do not wonder, therefore, at being told of the astonishment with which the great Philanthropist beheld the power which he had invoked giving speedy tokens of a strength that promised soon to move the whole mass of society, and working upward through the heaving strata above till its gigantic display drew the attention of princes, and aroused to new exertions the universal spirit of benevolence.

Robert Raikes lived long enough after the commencement of his glorious work to see it engaging the warmest zeal and most active energies of the Christian Church, and drawing towards itself the intelligence and favour of almost all classes of the world. He saw his own personal labours followed with success such as his most enthusiastic wishes had not aspired to. Filled with increasing sentiments of gratitude and joy, with adoring love that became more pure as it became more fervent, his spirit passed away from earth to the presence of that glorious Being whose supreme benevolence was reflected in his own character and was the inspiring source of his labours of love. Had he been permitted to linger till now in the scene of his generous toil, to look back from the present point of time to the signal moment that gave birth to the crowning achievement of his existence, what would be

the emotions of his soul? What the effect upon his spirit of that vision of social progress and refinement, of mental cultivation and moral improvement, of homes redeemed from the dominion of ignorance, discord and impiety, of unnumbered souls enlightened and purified by early spiritual training;—what would be the effect of such a vision opening in all its unbounded and varied loveliness to his gaze while sweeping over the years through which the history of Sabbath Schools has extended? If the first unrolling of this history caused his heart to heave with such strong emotions of gladness and holy triumph, how mighty would be the swell of sublime feeling aroused by the unmeasured development of yet greater events! It is a retrospect studded with countless bright and unfading monuments; too vast to be compassed at a glance, yet exhibiting to the most cursory survey facts and records that should stir the coldest heart with enthusiasm. The exciting character of a subject that has occupied my thoughts till it has infused into my feelings a degree of its own spirit, must be an apology for hovering so long on the wing before settling on the precise task set before me. In the performance of this task I can promise nothing more than to attempt a classification of the chief advantages of Sabbath Schools, and to offer very brief descriptions and illustrations. Volumes of highly interesting details might easily be filled, but of these details I must necessarily be sparing.

I. Beginning with the least important of the benefits conferred by the Sabbath School, we may direct our attention to the improvement it has produced in manners.

By manners we mean chiefly external deportment or behaviour which includes the lower principles of morality. To form a just conception of the influence which has been exerted by Sabbath School instruction on manners, one should either have witnessed or be able vividly to imagine, such a spectacle as Mr. Raikes has sketched, and which was frequently exhibited to his view in the streets of Gloucester, his native city,—such a spectacle as may now be daily seen in almost every city and town. In the first of these essays the sketch referred to was given. After beholding or imagining such a scene, occurring on the Sabbath, composed of groups of children of all ages in all their “lopped and windowed wretchedness,” coming forth from squalid huts into the discovering sunshine, bearing on their visages the stamp of ignorance, vice and gross depravity, rude, filthy and profane to a fearful degree in their language and actions; with passions untamed and brutal, minds untought and degraded, manners the most disgusting and low:—after beholding such a scene, one should then, and at no distant period subsequently, visit the schools into which these same groups have been gathered and where they have been thoroughly taught and governed, or the homes where they live, or should look upon them again at their play. The contrast would afford the best possible illustration of the humanizing influence of the Sabbath School. We do not say that the reform in manners here indicated is a universal result. There are doubtless too many instances in which all efforts have proved unavailing.—But we speak of the tendency of Sabbath School instruction to soften, refine, and improve deportment. We speak on the authority of numberless facts, observed by thousands of witnesses. Indeed these facts are too well known to need more than this reference to them. Now, if no higher good were effected by the means under consideration, its advantages would be conspicuous. It is much to remove from human character the grossness of its outward manifestation; to soften the harsh and offensive behaviour of mistaught and corrupted youth; to throw over the homes of the poor that air of melioration which arises from domestic kindness and courtesies; to so change the character of a family that brothers and sisters who lived in perpetual strife shall in their intercourse practice kindness and forbearance towards each other. And this change has been repeatedly brought to pass by the Sabbath School.

S. ELDER.  
Frederickton, October 10th, 1849.

The following notice of the Examination at Loch Lomond alluded to in our last, came too late for insertion in that paper.

Mr. Editor,—I attended yesterday in company with Mr. E. H. Duval an examination at Loch Lomond, and I have no doubt many will be pleased to hear of what is going on among the coloured population of that place.

It is perhaps known that through the exer-

tions of Mr. Duval and some other friends a flourishing school has been collected and sustained in the place under the care of Mr. Gouldrup, which was found to be in a very efficient state. I witnessed the Examination of the School in the forenoon, which reflected the greatest credit on the Teacher, and must gratify all who assisted in its support.—At the close of the examination, each of the three first classes had a nice book presented to each scholar, and the other classes were presented with smaller books and pictures. Nothing could exceed the happiness of the little children on receiving their books.

By the kindness of some friends in England, Mr. Duval was furnished with funds to appropriate for the good of the community generally, and after due consultation it was decided that the best way to apply the money, would be to give it in Prizes to those who had raised the best crops of Turnips, Carrots, Cabbages, Peas and Beans. There were four Prizes for each article. Robert Jardine, Esquire, was the umpire to decide who were entitled to the Prizes. This gentlemen, to whom the country is deeply indebted for his unwearied exertions to encourage Agriculture, and develop the capacities of the country for farming purposes, assumed the trouble and attended to the duty. Probably Loch Lomond never saw so happy a day before, the little children with their books, and the old people with their prizes. There is truly something blessed in benevolence both to the giver and to the receiver. It is the law of our divine Creator that while we water others, we are watered ourselves; it is the language of our Lord Jesus, “It is more blessed to give than to receive.” The selfish worldly man is never the happiest man. Many of the coloured people at the Lake are promising to have a crop the next year that will be sure to take the Prize.

We improved the occasion in conformity with the wish of the people to organize a Temperance Society, which was duly formed and its officers appointed. This very interesting meeting was closed after an exhaustive early-rising, industry, living at home, temperance, and peace among themselves.

The people were assembled again in the afternoon, which was occupied in appropriate religious services, making it to us as well as to them, a truly agreeable day.

SAMUEL ROBINSON.

Saint John, Oct. 5th, 1849.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—I promised to give you a short detail of some of the interesting features of our Sabbath School. It is just one year in operation, and is now assuming a very prosperous appearance. Our number at first was small, but by the unceasing perseverance of the Teachers our number has increased to 100 scholars. A few weeks ago we had our Examination, which was truly praiseworthy to the Teachers. The School was examined in the Baptist Chapel, by the Superintendent before a crowded audience, who gave the utmost attention, and expressed their entire satisfaction as to the manner in which the School was conducted. Our choir favoured us on that occasion with a beautiful selection of music which added very much to the interest of our Meeting. The Rev. Mr. Harris, Pastor of the Baptist Church in Jacksonville, Mr. R. A. Hay, Superintendent of the Methodist Sunday School, Mr. James McLauchlan, delivered very appropriate and interesting addresses. Dr. Jas. Wood, and Rev. Mr. Allison were expected to attend but professional duties prevented. After the examination, the School came out into a magnificent bower that was erected in front of the Chapel, where the children seated themselves at tables to partake of the rich and beautiful repast which was provided by the teachers, parents and friends. This stage of our examination was truly a scene of pleasure and delight, while the little ones feasted upon the dainties thus provided. The larger body of spectators stood perfectly delighted while the richest cakes with their frosted tops were passed round in great abundance for the entertainment of the multitude.

At the close of the feast several resolutions were passed, and addresses delivered by pupils in the School, expressing their entire satisfaction with the repast provided, and passing the highest order of eulogy upon those who were engaged in the getting up of the whole affair.

We have a library in our School, which adds very much to the interest of such an institution. The Youth’s Penny Gazette is a very interesting and excellent paper for a Sabbath

[Continued on page 310.]