

mg. "Some people," said she "say there is no God." Out of the mouths of babes and sucklings, under the most imperfect systems God has often perfect praise, but what shall we think of any system that shall lead a little child from the simplicity of her heart, to offer such a confession as that? What a thought—that even the knowledge of such a fact should have taken possession of that child's memory!—I began to tell her something about God the Father, the Son, and the Holy Ghost,—ideas of which I found she had no conception. These and other experiences had led me to believe that that form of sound words given in the Prayer book, which teaches us what to believe and how to pray, is such a form of sound words as touching which the Apostle may have said. Hold fast the form. (Cheers.) We in mature life know how powerful is the teaching we received in our childhood, and we can understand the force of the psalmist's words.—Teach it to your children, and let them teach it theirs, that generations yet unborn may know this. (Cheers.) With regard to the objection sometimes raised, that children are not to be got into heaven by mere head teaching, I have found that the catechism is not so regarded by the children in any Sunday school where it is well and intelligently taught. On the contrary, I have observed that children are very fond of being questioned. A more animated work than public catechising can hardly be conceived. I have often heard expressions of delight from strangers who have been present on such occasions, and have known cases in which conviction has been brought about by hearing the truths thus brought home. In justice to ourselves we ought to see to it that every child coming to our schools is taught the creed, the Lord's prayer, the ten commandments, and the expositions of the same, which are contained in that beautiful formula of our church. There is another kind of instruction which I think ought to come into greater use. I do not speak of Sunday schools in this Dominion, but of those coming under my experience in my own country. I have found that the most successful Sunday schools employ to a large extent the power of sacred music—dispensing the singing of little hymns among the duties of the school. The practice is not only attractive; it is very beneficial to the children. "Speaking to yourselves in psalms and hymns and spiritual songs"—that is the injunction of Holy Scripture. "Let the words of Christ dwell in you richly," says scripture. And how are these words of Christ to dwell in us richly unless we copy the example of the early Christian church? They had no prayer books, but they committed to heart the psalms of David, and we are told by one of the old fathers that the Christians of that day, many of them not able to read, could recite the psalms of David, and that you could hear them singing psalms as they proceeded with their ordinary work—the ploughman, the sailor, the maiden at her distaff. "Is any merry let him sing psalms." Now how is this to be unless we teach our children the psalms of David by heart? What an important part of instruction to make the children learned in the letter of the Scriptures, more particularly those which are designed more especially for the heart. "The Lord is my Shepherd, I shall not want." Is there a parent who would not rather his child had this possession than the richest legacy. To know the Scriptures and thus be prepared to meet the temptations of the world—what can be taught the children better than this? Psalms and Hymns. How very plain is the language of Scripture! Just such melodies as we now call hymns, which are after all but spiritual songs—such delightful hymns as are dear to all Christians. Bishop Heber's, Charles Wesley's and others; "Jesus Saviour of my soul." "Come then font of every blessing." "Awake my soul, and with the sun," &c. Oh, what Christian has not his heart full of these things; and what is more desirable than to teach these beautiful songs, (which, by their rhyme catch hold of the memory,) to our children? These rhymes, what a hold they have upon the heart of a child. Then let us teach our children psalms and hymns and spiritual songs. On subjects like this I feel my heart dilate and my feelings grow warm; but I have said enough—(Cries of "Go on.") I have said enough, at least to convince you that my heart is in the work.—There is one subject, however, upon

which I feel that I ought to say something—that of Sunday School libraries. I do not know what your experience has been, but I am grieved to say that some inspection of libraries in my own diocese has led me to conclusions of a painful character. Books have often found their way there of a very unedifying character—books bought, perhaps, on the railway. I think we ought to look at the shelves in our libraries. Again, some of the most fascinating books in our book-stores, embellished with engravings, have been produced, it seems to me, if not for the very purpose of corrupting the mind of youth, yet nevertheless for the purpose of inflicting upon them a most grievous wrong, by teaching them a gospel with Jesus Christ crucified left out. It is astonishing how many books are published in which there is no trace of the Christian religion—books from which a child would derive the idea that a specious morality is required—books in which he would never learn that in Christ alone there is life, and that without him there is death. (Hear, hear.) May I call attention to a book which I hold in my hand, which I refer to, simply as one of a class. No doubt the tendency of modern education is to secularize, and it is painful to feel that children must be brought up in schools very much as if there were no Christian religion ignored, but our school histories are written very much as they would have been had Julian the Apostate triumphed. And I am sometimes afraid that his spirit has triumphed. We find men of science and of progress reducing the instruction in our schools very much to what might have been given in the schools of the Chinese or Brahmins; it is therefore all the more important that when we do give children anything to read which is not found in the secular schools, we should give them something that will counteract this secularizing tendency. And indeed it is sad to reflect upon the infidel spirit of a great deal of our standard literature—that Hume, Gibbon, and Voltaire should be mentioned as chief names in history, and that educated men are expected to learn much from polluted streams. If these children of the age are nothing else—have they no other source for the glory of his kingdom, how plain it is that children of Christ's kingdom should see that histories are written for the glory of Christ. It should certainly be one object of our elementary histories to pre-occupy the minds of childhood with such true principles,—with a recognition of God in history,—that if in future years they should be subject to the teachings of the infidel school, they should be immediately able to apply the antidote to the fallacies and errors brought under their notice. We have therefore a right to demand of those great Christian societies which undertake to supply the wants of children, that they should give them something of the true kind. I hold in my hand a little volume, printed by a society for which I feel a great veneration—a society started 150 years ago with direct reference to the teaching of the gospel—a society from which has proceeded much that has moulded the intelligence of America. Here is a history of Rome put out by the society for promoting Christian knowledge, published under the direction of a committee of general literature and education. Well, we want just such books by the society for promoting Christian knowledge, and here should be precisely such a book as we want. But I am sorry I cannot say more than this in its favor. I have read it through. It is illustrated by fascinating wood cuts, but you may read it from beginning to end almost, without a suspicion that the Roman empire was designed by Almighty God to do anything towards bringing on the kingdom of Christ. It is to me perfectly astounding how any Christian man could have written such a history. There is no allusion to the fact that in the court of Nebuchadnezzar, Daniel told that ancient potentate that there was such a power to rise, and that it was to do what it did do—subdue, and break into pieces, in order that the kingdom of peace should be brought in. It tells the story of Augustus and Tiberias, but there is no allusion to the fact that in the reign of the former, a decree went forth which had so important a relation to the early facts of our Saviour's history, nor to the fact that while Tiberias was revelling in splendor and luxury, within sight of the Bay of Naples, and degrading himself below the level of the beasts, the Son of God was dying on the

cross. I go on to read the fact of Nero's fiddling while Rome was burning, but there is no allusion to the contemporaneous fact that Paul stood and preached the gospel on the Palladium, and that it was under his persecutions Paul said "I am now ready to be offered, and the time of my departure is at hand." I see a beautiful print of the Coliseum but there is not an allusion to the fact that the seed of the church was sown there, that here Christians were thrown to the lions; that here were fought the battles of the faith, not only by strong men, but by tender women and children, before thousands of heathens, and made also a spectacle to angels and to men: when they were offered life if they would but blaspheme Jesus, but said "No, we are Christians, we love Christ, we adore Christ, let the lions come in." There is not an allusion to this. Then I come to the story of Julian the Apostate, but there is not an allusion to his celebrated cry "O Galilean thou hast conquered; no allusion to the kingdom of Christ as that which bringeth to nought the kingdoms of the world so that whosoever attempteth to overthrow it shall himself be overthrown. I might go on to show how utterly destitute this little book is of anything that would teach the young student a knowledge of Christ and of His gospel. (Hear, hear.) Now, in order to make these remarks practical, I will go on to say that I was delighted when I learned from my friend Dr. Beaven, that a correspondence with this venerable and esteemed society has been commenced, and that with their usual liberality they have determined to do what they can to meet the wants of the Colonial Church in Canada. Is it then too much to hope that something may go forth from this very Convention to those who control the press of this society, to the effect that while we thank the society for all that has been done in past times, this also we wish even their perfection? Would it be too much to say, Whenever you give us general books to put in our libraries, we beseech you to see that they have upon them the image and superscription of King Jesus? (Loud cheers) With these remarks I must sit down, simply assuring you of the satisfaction with which I have heard your warm responses to my suggestions. During your deliberations some things I have advanced may be found to be crude, and some things may be regarded by superior judgment as not to be commended, but what I have said has been thrown out with the deepest desire to contribute what I may to the deliberations of this most important body. Oh, while we are thinking of little children, may the spirit of our blessed Saviour remind us how much we can learn from childhood. May we remember his own expression, "Except ye receive the Kingdom of God as a little child, ye shall not enter therein." May we remember how he took a little child and enthroned him amid the Apostles, and bade them consider his innocence. What a sublime truth is there brought to us. May we by faith, as it were, see that little child enthroned in this Convention, and may the spirit of that little child and of the Master crown the deliberations of the assembly with the blessing he has promised to all who are pervaded by the spirit of unity and love. (Loud cheers.)

INDIAN MISSIONS.

At the meeting in behalf of the Indians at Dr. Montgomery's church New York during the sessions of the Board of Missions, Mr. Wm. Welsh read an account of the organization of a Church Convocation among the Yankton Indians. There were some fifteen Indian delegates, many of whom proposed resolutions of their own. The following are samples of them:

On motion of Charles Acakim:

Resolved, that our troubles and sufferings as a people have taught us dependence upon God, who alone is merciful to those that are evil.

Resolved, That we desire the enforcement of law, especially such as governs and protects the marriage relation, which is now for light and trifling reasons allowed to be broken.

On motion of Joseph Wabashaw:

Resolved, That as our Saviour has called His ministers to be fishers of men, it is wrong for the net to be drawn in, or for them to leave their calling until it has enclosed the whole number of fishes.

Resolved, That it is the duty of

the clergy and mission, and of all the Christian Indians, to give all their strength and time until the net can be drawn around and enclose the whole Dakota people.

On the motion of the Rev. Philip Johnson:

Resolved, That the Indian custom of regarding the daughter as belonging to the mother, even after marriage, is destructive of the authority of the husband, and the cause of so much trouble as to almost render Christian marriage impossible among the Indians.

Resolved, That the Christian teaching that the husband is head of the wife should be enforced; and that for the prevention of trouble, young married people should be encouraged as far as possible to live in their own homes and not in the families of their parents.

On motion of Thomas Kicosmani:

Resolved, That so long as the Indians preserve the tribal relation, and live in villages, and hold property in common, it is impossible to civilize them, or to firmly establish Christianity among them.

Resolved, That in our opinion the lands of all tribes should be surveyed, divided, and given to the Indians in severalty.

On motion of the Rev. Paul Mazakute:

Resolved, That as polygamy is forbidden by the law of Christ, and therefore when any Indian having more than one wife is an applicant for baptism in the Christian Church, he must first choose the one whom he takes for his wife and be joined to her in holy matrimony.

And at the same time it is the sense of this Convocation that he should, as far as he is able, continue to support the woman put away, and her children, if she have any, so long as she shall live, unless she shall become the wife of some other man.

These resolutions show that they have an idea of some of the essentials to civilization.

The Secretary of the BRITISH EVANGELICAL ALLIANCE, on his recent visit to the United States, brought with him the following proposed scheme for a week of prayer to be held at the commencement of the approaching new year:—

Sunday, Jan. 1.—Sermons Subject: inspiration of Holy Scripture; its sufficiency and sole authority for religious faith and practice.

Monday, Jan. 2.—Prayer: Grateful review of the past, calling for renewed confidence and for increased devotedness; humiliation for the worldliness of the church, and for national sins provoking Divine judgments.

Tuesday, Jan. 3.—Prayer: For nations; for kings and all others in authority; for soldiers and sailors; for all who have suffered in recent wars; for the blessings of peace, and that God would graciously bring good out of recent calamities.

Wednesday, Jan. 4.—Prayer: For the children of Christian parents; for a blessing on home influence and on all teachers; for early dedication to God and for more labourers in Christ's service.

Thursday, Jan. 5.—Prayer: For the baptism of the Holy Spirit on all who profess and call themselves Christians; for the increase of charity, and of affectionate communion and co-operation among all in every land who love the Lord Jesus Christ in sincerity.

Friday, Jan. 6.—Prayer: For the circulation of the Word of God; for the increase of faithful ambassadors for Christ; for an end of religious persecution; and for the removal of all hindrances to the spread of the gospel.

Saturday, Jan. 7.—Prayer: For Christian missions; for the conversion of the Jews; for the better observance of the Lord's Day; for a blessing on Christian literature; and for "the glorious appearing of our Lord Jesus Christ."

Sunday, Jan. 8.—Sermons—Subject: Faith, Hope, and Love—essential witness for the truth.

INSTALLATION.—The Rev. Canon Bond will be installed to his new office of Archdeacon, on Sunday afternoon next, 27th inst., at Christ Church Cathedral—his Lordship the Bishop of the Diocese and Metropolitan officiating.

SYNOD HALL.—The annual public meeting of the St. George's Young Men's Christian Association will take place to-morrow evening (Thursday, 24th inst.,) in the Synod Hall, University street. The chair will be taken by his Lordship the Bishop at eight o'clock.