

I am amazed at any indifference, still more at opposition on the part of professed ministers of Christ. I cannot conceive that such men can know a Saviour's redeeming love to themselves, or believe that he died to call the little ones of the earth to himself. Indifference in a pastor to the religious education of children is, to my mind, hostility to the whole extension of the Gospel among men. I pray your brethren to go on faithfully to the end. More and more shall all see the power and triumphs of the Lord Jesus, if we continue with him through all his temptations. "If we suffer with him, we shall also reign with him. If we deny him, he also will deny us."

The Gracious Lord, even Jesus, be with you in all your work, and prosper and bless you in his heavenly ways, with the unsearchable riches of his grace.

I am faithfully your friend and brother in that dear Lord,

STEPHEN H. TYNG.

A communication to the same effect from James H. Kellogg, Esq., of Troy, N. Y., was also read.

Rev. Mr. McLENNAN, of Whitby, then briefly addressed the assembly. He remarked, that the cause of the Sabbath-School is the cause alike of God and of man. The cause of man, in that it addresses itself to the highest interests that concern man; and the cause of God, in that it promotes His glory. The truth that "the child is the father to the man," justifies the interest that is taken in the young. The Sabbath-School is of Divine appointment. Under the Old Testament economy, not only were God's people required to worship Jehovah, and commemorate His mercies, but they were also required to teach their children what those services meant. Although the Sabbath School is of recent origin, yet the training of the children religiously—the great end of Sabbath-Schools—was attended to by the Church in all ages. The Sabbath-School should always be regarded as an adjunct to, not a substitute for, the instruction and training of the children in the family. He used the words instruct and train, for the difference between them was exceedingly great. Knowledge must not only be communicated, but that knowledge shown in its practical bearing. The faithful Israelite took his child up to the house of God to see the solempnities of the sanctuary, and at the proper time he became a participant in them. The important question in connection with Sabbath-Schools is, "Who should teach?" He held that Christian men and women should do this work. What reason have we to believe that God, who jealously guarded His ark from unholy touch, would honor and bless unsanctified means for the promotion of His own glory. Those who have known the way of life, who can tell what Jesus has done for their souls, these are the ones to bring others to Christ. Why? Because it is not mere knowledge that is wanted; it is precept, it is example. What would an unconverted teacher answer the child that should say to him, "Thou that sayest a man should not steal, dost thou steal?" Or if he should say to him, "Why are you not a Christian; why are you not an open professor of that faith that you teach me?" That teacher has absolutely no answer to give. A great instructor in elocution said, the first, second, and third qualifications in an orator were, action, action, action! So, if he were asked what were the first, second, and third qualifications in a Sabbath-School teacher, he would answer, piety, piety, piety! The Bible is the means of instruction. Lessons drawn from its pages, embodied in its language, illustrated by its incidents, based upon its facts—these are the prime means by which the young may be brought to the knowledge and love of the Saviour. Why? Because, emphatically, "these are they that testify of Christ." Our religion is interwoven with the family institution, and it is at our peril if we overlook or forget the religious instruction of the young in the family. Christ was subject unto his parents, even at an age when many youth of our day think it proper to shake off parental authority.