

In reply to the interrogation which the Committee ventured to propose, "Have you witnessed any evidence of spiritual life and growth in grace among your Scholars?"—the "Digest" will shew that in a few instances the answer is positively affirmative; in a large number good hope is expressed. Bearing in mind that the end and essence of the Christian Sabbath School is to teach and to train the young for Christ, such replies must be deemed very encouraging.

Nearly all the reported Schools, it is pleasing to observe, have libraries. Many of these are obtained from the Religious Tract Society of London,—an association whose publications are ever promotive of true christianity and of true civil liberty. The Committee are not aware of any more unexceptionable source whence to obtain books. All the works given out in our Sabbath Schools ought to be of the class fitted for Sabbath reading. To foster the sanctification of the Sabbath should be one grand aim in the purchase and selection of Sabbath School Libraries. Those that have been specified in the various Reports forwarded, appear generally to be of this character.

While the "Child's" and "Children's" papers are extensively circulated among our Sabbath Scholars, it is gratifying to learn that our own "Juvenile Presbyterian" is taken in twenty-five of our schools to the amount of 1066 copies. When we remember that the circulation of that periodical is nearly three times that number, it is evident that there must be many schools among us of whose doings we have not heard. Of those from whom we have heard, one takes 125 copies, another 81; two takes 75 copies each; other two 70 each: the remainder vary down to 20, the minimum number.

As might have been expected, considerable variety obtains as to the methods and exercises of the Sabbath School. While the *desideratum* of singing sacred songs appears wanting in a few, the schools generally are commenced and concluded with praise and prayer. The Holy Scriptures, the Shorter Catechism, the metrical version of the Psalms of David, and the paraphrases, are recited and explained, while more elementary instruction is communicated to the younger portion of the scholars. The practice of proving from the Word of God some doctrine or duty, is increasingly obtaining. With the subject lucidly proposed to the school, and a leading scripture proof supplied with which to start, such an exercise must be beneficial in a high degree; and it not only benefits the scholars present in the school, but also, in many cases, the parents and the domestic circle of the pupils.

Much attention has been paid to the best methods of conducting Sabbath Schools by the "Montreal Sabbath School Teachers' Association." They have issued a "Scheme of Sabbath Lessons" and a beautiful hymn-book for the use of schools. Besides being used in the four Sabbath Schools connected with the Association in Montreal, it has been adopted by other three of the schools reporting. It is gratifying to find that, in the place and connected with the church where the first Sabbath School in Canada was originated in the year 1804, so much vigour and efficiency are manifested on behalf of Sabbath Schools.

The "Scheme" issued by the Committee is used in the Sabbath Schools at Wolfe Island, as also by two other of the Sabbath Schools mentioned in the "Digest," while two more express themselves as "about adopting it." Difficulty may have been felt in adapting such a "Scheme" to younger classes. It is to be remarked, however, that almost any of the lessons indicated in the "Scheme" admit of curtailing, and so of adaptation. The only other plan appears to be to have a distinct "Scheme" for beginners. The present one is simply an experiment suggested by the Synod, and the success or failure of it may be said to be yet undetermined. Certainly an intelligent Sabbath School teacher may at least derive from it suggestions.