

Sunday School scholar! At a recent Sabbath School Convention in the United States, the Rev. Dr. Tyng (so justly honored as a great Sabbath School worker) gave some touching and striking illustrations, which came under his own observation, of the blessed power on the household of faithful, earnest teaching. I will quote one little incident he mentions: Two little boys wrote to their father from a boarding school, that they were attending a Sunday School, and that God was pleased through its instrumentality to bring them to Himself. "God, (he says) was pleased to make it the instrument of life to that father's soul." But yesterday he said to me, "My dear friend, can I be received into the Church?" "Can you?" (I said): "If thou believest with all thine heart thou mayest." He lifted up his hands and his eyes and said: "I believe in the Lord Jesus Christ without qualification; I surrender my soul entirely to him; I hope to find mercy in that great day, before the mercy seat of Jesus Christ my Saviour." * * * This is the work of little Sunday School children. I was there to tie up the clusters on the vine they had planted, to gather the fruit from the orchard they had been permitted to set out. "One soweth and another reapeth." And the sweet little Sunday School boy, in writing home, little knew what he was doing, as he signed himself "Your dear child, and the loving child of the dear Saviour!"

POWER OF EARNEST, FAITHFUL SUNDAY SCHOOL WORKERS.

And then, if the indirect teaching of the Sunday School may be made by earnest, faithful men such a blessing to those not under its influence, how much more potent may that influence become when exercised directly upon the scholar by teachers such as I have described? Dr. Tyng, in speaking of men of position and influence in the community, which he had as teachers in his Sunday School, and which he says, truly, should always be the Aarons, and Hurs, and Miriams of the congregation, thus mentions some of them. He says: "I remember one such man in Philadelphia—John Farr. I used to call him a man of pure gold. He took my bible-class at St Paul's.

Every youth that came under his direction seemed to gain the blessing of God under that direction. He raised up an army of young men who are still coming to me, though 40 years have gone by since I began to work with Farr; they are coming to me year after year—men in middle life—rectors of churches, to speak of that man, and to give thanks to God for the direction which he gave their lives." Another striking instance he mentions of a young girl, whom storms of snow or rain never deterred from her noble work. One after another of her scholars, he says, would come to him, and when he would ask the question: "what has led you to seek a Saviour's love? they would mention this sweet and charming name, until, he says, I traced 25, at least, of my young people who were converted through her prayers and labors, and among them that beloved son of mine, at whose bed-side I sat for sixteen long hours, wondering why God had taken him and left me behind! This was the character of that girl. Nothing kept her back!"

And here we might ask: If the influence of Sunday School instruction can become, by means of devoted teachers, so diffusive in families generally (which have some respect for religion), how much more important and essential does it become when exerted upon irreligious parents and ungodly households, which never come within the range and power of the pulpit? What a wide field—what an inspiring motive for Christian usefulness does this feature of Sunday School work open to the zealous, faithful teacher? In instructing a child in the precious truths of the Gospel, how silently and effectively can a teacher preach a solemn lesson to the parent! In his visits to an absent scholar too, how precious an opportunity he has for reaching the parent's heart through that child, and of dropping a word of counsel, of warning or encouragement into his ear, which with God's blessing will never be lost. In this aspect of the question, what a potent means of home evangelization does the Church possess through the agency of the Sunday School!

ACCUMULATIVE INFLUENCE OF SUNDAY SCHOOLS ON NATIONAL LIFE.

And if the results of Sunday School instruction are, as I have indicated them—first upon the child, then upon the parent, and lastly upon the household, what must be the effect of its aggregate results upon families, neighbourhoods, communities, masses of the people, and upon the whole national life? I leave the practical, Christian statesman to sum up his estimate of the value of that powerful lever for good which God has thus put into the hands of his Church, through the instrumentality of our Sunday Schools. What a motive for increased exertion—for increasing activity and unswerving faith in God's own emphatic declaration that His "word"—(whether taught in faith by the eloquent preacher, or by the humble Sunday School teacher)—shall not return unto Him void,

but it shall accomplish that whereto He (the great teacher) hath sent it"?

SUNDAY SCHOOLS THE GREAT AUXILIARY BULWARK OF THE SANCTITY OF THE SABBATH DAY.

Another striking result of the success of Sabbath School instruction is, that it is one of the great bulwarks of the Sabbath, and is the most powerful auxiliary to the pulpit (beyond all human law) in preserving the sanctity of that holy day. How many hundreds of thousands of the millions of children now happily in the Sabbath Schools would (without its restraining and elevating influences) be led into the open violation of that sacred day? How strikingly appropriate to youth is the solemn word of warning with which the fourth commandment is enforced? "Remember"—that is, recall to mind, never forget—"to keep holy the Sabbath day;" and how glowing are the words of commendation to those who "call the Sabbath a delight, holy of the Lord, honourable," that they "shall ride upon the high places of the earth," and be fed "with the heritage of Jacob, thy father, for the mouth of the Lord (what a blessed assurance and certainty!) hath spoken it!"

Few can realize how much we owe, under God, to Sunday School instruction and influence for impressing indelibly on the youthful mind the idea of the sanctity of the Sabbath day. Their reverence for that holy day is a customary part of its teaching, and is an abiding influence upon the scholar, it so moulds his thoughts and fixes his habits, that even the secularities of after life never wholly efface from their memory the associations of reverence for the Sabbath, and the sacred duties of that day.

SUNDAY SCHOOL TEACHING A GUARANTEE FOR OUR CIVIL AND RELIGIOUS FREEDOM.

In summing up the past successes of the Sunday School, we should never forget that the early religious instructions there given, (and followed up in after years from the pulpit,) afford us the strongest guarantee for the maintenance of civil and religious freedom. It is not necessary to enlarge upon this point, as it would open up a wide field for discussion; but we know that where Sunday Schools prevail, and the pulpit does its duty, there, civil liberty and religious freedom abound.

PROMOTION OF SPIRITUALITY OF LIFE AMONG SUNDAY SCHOOL SCHOLARS.

As to the past success of Sunday Schools in promoting spirituality of life, and of being a means for inducing scholars to attach themselves to the Church of Christ, I need scarcely add anything. At the great Church Congress held last year in Liverpool, a clergyman stated that "in answer to an inquiry which he had addressed to a great number of clergy four years before, as to what proportion of the working classes had been brought to the Lord's table through the agency of the Sunday School; the answers showed an average of 78 per cent." He further adds: "it is not my statement, but that of the Commissioners of Education and the Inspectors of Schools, that the strength of the Church in a parish is generally to be estimated by the extent of the Sunday School. They almost invariably assert that it is the Sunday School which fixes the creed, and lays broad and deep the religious character." The late Archbishop Sumner, when Bishop of Chester, declared that Sunday Schools "formed the spiritual salt of Manchester." At the same Church Congress, a gentleman speaking of the mission districts in that city said: "I met the clergyman of one of these districts the other day, and he said to me, I have 700 Sunday School Scholars, and you could not keep them from coming to Church except with the horse whip!" The venerable rector of St. George's Church, New York (whom I have already quoted), in speaking of a movement in his Sunday School in Philadelphia (which resulted in the conversion of 16 youths), says: "These 16 youths, were the forerunners of 147 of the members of the Sunday School whom I admitted to the Lord's table in that one year!" Again he says: "I can count up now over 50 faithful young men, that I have been permitted to bring through Sunday Schools, that are settled as earnest ministers of Jesus Christ." Further on he says: "when I look at the influence of the Sunday School. Blessed facts come up to me. I have looked after the character of a whole class of girls of the first circumstances in the city of New York. They were in the hands of one teacher, ten of them. Every one of these ten girls had been brought to a knowledge of a Saviour's love, and is this day an effective and useful Christian in the Church of God."

NUMBER OF CHILDREN WHICH HAVE GONE FROM SUNDAY SCHOOLS TO HEAVEN.

The last point on which we desire to base our evidence of the