

idea clearly in view, and hope to be able to supply ministers and teachers with the required literature from our own Publications' Committee, which is working in full harmony with the S. S. Committee. The whole question of Teachers' Training was entrusted to a sub-committee to fully consider, and report, if possible, a plan for submission to the next Assembly. For the coming winter, the colleges are to be asked to arrange courses of lectures in convenient centres to meet the need, as far as may be practicable. In the meantime, all ministers are asked to give attention to the training of their teachers, by Bible classes, or such other methods as may be found most suitable in their circumstances.

Presbyterial visitation of Sabbath schools was fully discussed, and a simple suggestive plan was adopted, with suitable blanks and directions to guide those appointed by Presbyteries to do this work. The necessary papers will be sent to all Presbyteries as soon as ready, and it is hoped that they will be able to accomplish a good deal in this way, in deepening interest in, and increasing the efficiency of S. S. work.

The Home Department received considerable attention, and now all the necessary literature and supplies can be obtained from our Publishing Committee. Much is expected from the development of this department of work.

The policy of the Committee is to discourage the closing of any of our Sabbath schools for any part of the year. It is felt that much loss is suffered from the closing of schools in the country in winter, and in some of the cities in summer. But where it is found absolutely necessary to close any schools, either in winter or summer, the Committee are anxious that some provision may be made for the continuous study of the lessons, either by the Home Department or by teaching the lesson from the desk, as is done in some cases when the city schools are very small because of the absence of so many people from city congregations during summer months.

Regarding the appointment of Synod and S. S. missionaries or superintendents, the Committee is of our mind. Whether all the Synods may take action at once is a question, but there is no doubt that the importance of such a step will soon be so manifest that a Sabbath school missionary in every Synod will be an accomplished fact. The experience of other Churches in this matter is all in favor of such appointment. There will be abundance of work of the most practical kind, and the means for their support will be ready at hand when the Synods are ready with the men. The whole question will be before Presbyteries and Synods during the year, and it is hoped that they may be so strongly in favor of such appointment that the next Assembly will be warranted in authorizing them, and in making full provision for their work and support.

## SABBATH SCHOOLS.

### Experiences of a Synod Convener.

Dear Record,

The following instances from my experience in visiting the Sabbath schools in one of our central Synods during the past summer will show the necessity there is for more earnest and careful attention to Sabbath School work. The instances quoted are from a very limited area, and if it is at all representative of the state of matters in the Dominion, the loss to our Church must be very great.

1. An augmented church, with one afternoon service, was found, two or three weeks after its minister had removed to another charge, to have no school; apparently all had depended on the minister.

2 and 3. Two other schools were found closed, under similar circumstances.

4 and 5. A regular village charge, with an out-station, was a vacancy for six months; when the new minister came, there were no schools.

6. An augmented church, afternoon service; no school, no teachers to be had; the minister's other engagements prevented his undertaking the work.

7. An outlying country school, closed for want of teachers.

8. A small country school, called "union," two-thirds Presbyterians, but no Presbyterian teachers; papers and helps not Presbyterian, not even non-denominational.

9. A large country school, called "union," one-half Presbyterians, but no Presbyterian teachers; hymn book, help, papers, not Presbyterian, not even non-denominational.

10. A village school, called "union," but not held in Presbyterian church, which is vacant in the morning, its service being in the evening. The school is held in the morning in the other church; helps, papers hymn books and minister all of that other church. Half the scholars, and two out of six teachers Presbyterian.

11.—A school, called "union," in a district school house, all scholars and teachers Presbyterian, but the organist of another denomination; hence called "union," and papers and helps not Presbyterian.

12 and 13. Two schools, in district school houses, both closed for lack of teachers, yet two young ministers to-day were boys in one of those schools.

14. A village church, two services and no school.

15 and 16. In these the ministers and their wives the sole teachers. Is this a usual condition of things?

How can our Presbyterian Church expect to grow?

Is our available material trained for Sabbath school service?

Are our Sessions following the instructions of our church, in overseeing the religious instruction of our young people?