

than all the Church to collect scholars. With respect to poor and uncared for children, he thought those parents who cared for their children at the present day were the exceptions; but he certainly did not charge that on the Sunday Schools, there were other influences which made parents remiss, and he feared that without Sunday Schools, the children of the Church would often be as much neglected as the children of the poorest parents.

Rev. Mr. BULLARD (Boston) had labored for twenty-six years in this cause, and had heard nothing more frequently presented as a cause of regret than that parents threw off their responsibility on Sabbath Schools. But the schools ought not to bear the blame. In the early history of the United States, it was common for all persons religious or not religious, to attend to the instruction of their children, and in 1642 there was a law passed, that all persons should catechize their children and apprentices on Sundays, in the doctrines and grounds of religious belief—not of any particular belief. This was the law passed by the General Court of Massachusetts; but he doubted if the Court would entertain a proposition for such a law at present. Indeed as time advanced, it was found that all parties neglected the instruction of their children, and then the Sabbath School cause had to provide for the deficiency. These schools were in his opinion, great blessings even to godly parents; but in truth, few parents even among those who attended churches were professors of religion, and all the rest had children dependent wholly on the schools. As to neglected children, he would bring them into the schools to sit side by side with the rest. In the Broome street school, Boston, the question had come up two years before, shall we get up another separate school, or bring these children into our own school. The last plan was determined on, and a school of three hundred children was collected, half of them taken out of the streets. In the Infant school there were one hundred children, of whom all but fourteen were from the streets. The pastor's daughters went into the streets and brought them in. They then gave up the school to some men, and went out and collected another school. They had one school for adults with ten Swedes in it, eight of whom were converted, and thus learned the language of Zion before they learned that of the United States. He knew of one instance in which two classes, one of boys and the other of girls, were appointed to look for and bring children into the schools. In Manchester they appointed similar classes of young men and women. The men got fourteen and the women thirty four or thirty five; for the young women could always do more than the young men, and he knew one place where the calculation was that a lady was worth 13½ gentlemen. At any rate, the superintendent, a lawyer now in practice at Boston, soon reported a school of 530. The same thing might be done in Canada. It was a work in which pastors and teachers might take part, and both plans might be employed. One course was to propose to very little children to give them a book a piece, if they would bring in a scholar. In that case a little girl, perhaps, would go to her mother saying the teacher says, he will give me a

book if I can get a scholar. How could the mother help going? The schools in the States had many scholars besides the children. In one church out of 530 members, 512 were in the school. The members of the better families were wanted to make teachers; but others were wanted to come and learn, and perhaps these last would eventually make the best teachers. In the meantime the little girl and little boy sat by the side of the adult scholar. At one of the towns in New Hampshire, it was determined to give one bible to whoever would bring in the most scholars; but there were two little girls, and one young man, each of whom had done so much that a bible had to be given to each of them. He saw this young man sitting in a pew with the little girls, and he took him for the teacher, till the Pastor came forward and said, here is a bible to be given to the little girl who has got twenty scholars; the other is for the other little girl who has got fourteen; and there was one for that young man who had brought in twelve young men, and though in thus acting he had been in opposition to his own set, he was not ashamed to come and sit with the little girls and to receive a bible as a present for what he had done.

The time for adjourning having arrived the final decision was deferred till the next sitting. The Convention, after singing and prayer, adjourned to meet at the City Hall at 7, p. m.

THIRD SESSION.

PUBLIC MEETING AT THE CITY HALL.

The President of the Convention took the Chair at 7 o'clock.

After devotional exercises, the President called for and introduced the Speakers in succession.

Mr. THOMPSON (Rochester) said he had never made a set speech in his life, and would not begin in his old age. He had been a Sabbath School teacher forty years, and had seen that God had poured forth his spirit upon these schools like rain upon the mown grass. In Rochester they kept a record of what occurred in the Sunday Schools, and without such a record, a school was not what it ought to be, and when teachers or scholars were united with the church the fact was entered. In the year ending January 1st, sixty-five scholars had been united to the church, making in all 655, to say nothing of those who had gone all over the land and made profession in other places. Yet very little had been done for God, though he had blessed that little. But if men would but try to work for God, God would bless them. Try!—that was the word every teacher and scholar ought to have written on his heart. It was the word of Rukes—"I will try." Montgomery had said of this work.

"Once by the River's side
 "A little fount it rose,
 "Now like the Severn's rushing tide
 "Round the wide world it flows,
 "One Heaven directed mind
 "Revealed the simple plan;
 "Now, in the glorious task combined
 "Ten thousand are one man."