

Three Rivers, with Sabbath Scholars amounting to 553 on their Rolls, formerly reported. In the "Acts and Proceedings of the Synod" for 1857, the following Churches are marked in the statistical tables as having Sabbath Schools, with scholars to the amount of 737, viz. :—Beechridge, Camden, Goderich, Huntingdon, King, Lachine, Lancaster, Richmond, Seymour, St. Louis de Gonzague, Vaughan, Williams, and Williamsburgh. In the "Presbyterian" of February last, the Sabbath Schools of St. Andrew's Church, Hamilton, are shewn to have 20 teachers, and 199 scholars, together with a Bible Class of 20. Besides those enumerated* Dundas and Mount Forest are known to have Sabbath Schools. If we allow 100 scholars for these 2, we may estimate the number of unreported scholars as 1521, which with the 3718 reported this year, would give us 5239 Sabbath Scholars from about 60 pastoral charges. In addition to all these, a considerable portion of the children of our Church attend Union Sabbath Schools, of whom the Committee have not heard specifically. There may also be some Sabbath Schools in operation in connection with the Church, that have altogether failed to make themselves known.

The Committee venture again to iterate the sentiments that it is in the highest degree desirable that each Pastor should take a special interest in the working of Sabbath Schools, and if possible be a Sabbath School Superintendent himself. He will, in all probability find, that here lies one of the most important and one of the most encouraging departments of his pastorate and ministry. At least *eighteen* of the replies state that the Minister is the Superintendent of the Sabbath School belonging to his charge. This, it will be observed, is nearly one-half of all the reported Schools. The fact not only proves the growing interest taken in this delightful part of ministerial work, but also argues well for the future of our Church. When the ministry are earnest here, they are almost certain of success, at least to some extent; and it may be hoped will have the honour of bringing many of the young of the fold to the Shepherd and Bishop of their souls, who will Himself feed them with "the living bread."

Under wise and Christian influences, the Sabbath School is capable of much variety of good. Prayer meeting amongs the Teachers, the Young Men's Christian Association, Mutual Improvement Classes, are among the different branches that may be said to belong to this parent Institution. Missionary Societies of a juvenile character, as well as festive celebrations and benevolent efforts, all cluster around the same great centre. While in some instances, the Sabbath School is the pioneer of the regular gospel ministry, and the fully organized Christian congregation, it is always affected by the state of true religion in its neighbourhood. "The returns show," says the last Report of the Parent Church, "that the Sabbath Schools of the Church have received a great impulse from the unusual religious interest manifested in the course of the past year; and one great advantage of our Sabbath Schools is, that they present a vast organization throughout our land, admirably calculated to fix and render permanent in their efforts the impressions of such special seasons of refreshing from the presence of the Lord. The religious interest in our larger towns especially, was sustained by the prayer meetings and preparatory classes connected with the Sabbath School work. The result of this quickened feeling on the part of the teachers, was a more earnest dealing with the children in their class, and a more extended and regular visiting of the children at their homes.

* Since the Report was prepared returns have been received from Dundas and Flamboro' Sabbath Schools, shewing that they have 96 Sabbath Scholars and 11 Teachers. They take 25 copies of the "Juvenile Presbyterian."

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