

bers and adherents of the congregation, together with their children, and all others who may be enrolled from time to time ;

2. And is now understood to be the Church at work, by the congregation assembled on the Lord's Day to study, teach, and learn the word of God, for the purpose of leading souls to Christ, and of building up believers in the grace and knowledge of their Lord and Saviour Jesus Christ, and to help each other to know more of the great salvation so freely offered in the Gospel.

3. The minister of every congregation, or pastor in charge of every Mission station, shall at once organize a Sabbath school or schools in each congregation or station, such schools to be kept open every Sabbath during the year.

4. In organizing a new school, the minister in charge shall choose and appoint, with the concurrence of the session, a suitable person to superintend the same; and the person so chosen and appointed shall, with the concurrence of the minister in charge, choose and appoint the necessary officers and teachers, and proceed to organize the school on the basis of the following constitution; and on these appointments being ratified by the session, a brief document, in appropriate terms, addressed to the officer or teacher, shall be signed by the moderator and clerk of session, and be delivered to the party named:—

CONSTITUTION.

I. Name.—The school shall be known as the Sabbath school, and shall be under the oversight of the session of the congregation of the Presbyterian Church in Canada.

II. Text Books and Instruction.—The Holy Scriptures and the recognized Standards of the Presbyterian Church shall be used, and the instruction given in the school shall be in accord with the doctrines of the word of God; portions of Scripture and the Shorter Catechism shall be systematically memorized, to such an extent as may be decided upon by the officers and teachers; exercises of praise (Bible reading) and prayer to be reverently engaged in on opening and closing each session; and in the meantime the Westminster Sabbath School Helps, published by the Presbyterian Board of Publication, Philadelphia, are recommended.

III. Sabbath School Committee.—(1) The Sabbath School Committee, consisting of the minister, half the session, three deacons, the officers and teachers of the school, and at least one and not more than three other persons nominated by the minister, and elected by the annual meeting of the congregation. (2) Where the school is large, any teachers' meeting at which fifteen members are present, if preferred, may select and appoint from among themselves a certain number to represent them on the Sabbath School Committee—not less than five nor more than nine for this purpose—and this Committee shall be charged with all matters relating to the proper maintenance of an efficient Sabbath school.

IV. Executive Officers.—The executive officers of the school are the pastor, superintendent, secretary-treasurer, librarian, and as many assistants as may be found necessary for the due discharge of the duties pertaining to their respective offices.

V. Appointments.—In existing schools the teachers convened for the purpose shall nominate the officers, and the superintendent nominate teachers from time to time, such nominations to be immediately sent to the session for approval.

VI. Meetings.—The Sabbath School Committee shall meet for general business on the first Thursday of each quarter, and may adjourn from time to time to complete the same. Order of business: (1) Open with praise and prayer. (2) Call roll. (3) Read minutes of previous meeting. (4) Communications and unfinished business. (5) Reports from committees and officers, minutes of teachers' meetings, and nominations. (6) Miscellaneous and new business. (7) Close with prayer. Special meetings may be called at any time by the secretary, on the request of the minister or superintendent of the school, due notice to be given from the pulpit, or to each member of the Committee, and the special business to be transacted shall be stated when the notice is given. No other business shall be introduced at such special meetings.

VII. Teachers' Meetings.—A weekly meeting of the officers and teachers shall be held for the study of the lesson and transaction of ordinary executive business of the school, at which the minister, if present, shall

preside, and in his absence the superintendent or such person as he may appoint, or be chosen by those present at these meetings; new teachers may be proposed for nomination, discipline, class formation, and school matters be discussed, and recommendations to the Sabbath School Committee be made; a minute of these meetings shall be kept, in which the attendance and recommendations shall be noted, to be submitted at each quarterly meeting of the Sabbath School Committee.

VIII. Anniversaries.—A public anniversary meeting of the school shall be held immediately after the close of each year, when the reports of the school, as adopted by the Sabbath School Committee, shall be read, Sabbath school contributions to missions and schemes of the Church be voted, and such exercises and addresses offered as in the judgment of the Committee may be deemed proper and profitable.

GENERAL.

1. The minister and superintendent shall be *ex-officio* members of all committees appointed.

2. No person shall be permitted to retain a position as officer or teacher in the Sabbath school whose character or religious views, in the judgment of the session, shall be deemed a sufficient ground of unfitness for service in our Sabbath schools, and the session may withdraw from such persons the document given them on their appointment.

3. A Sabbath school service is recommended for once each quarter, at the usual hour of public service, in order to reach the young in the congregation.

4. The superintendent of the school shall cause the annual statistics to be made up, and present the same to the session, to be forwarded to the Presbytery in the month of January.

5. Should any difficulty arise in connection with the school, which the executive officers cannot satisfactorily adjust, reference shall first be had to the teachers' meeting, secondly to the Sabbath School Committee, and lastly to the session.

THE PRESBYTERY—SABBATH SCHOOL WORK.

1. Each Presbytery shall hold an Annual Conference on Sabbath school work in the month of February each year, at which schedule reports from each school shall be called for, and inquiry be made into the condition of each school.

2. The Conference to be composed of members of Presbytery, all superintendents of schools, and a delegate from each school, and one additional delegate for every fifty scholars on the Sabbath school roll, the exercises of which to consist of discussions on Sabbath school matters, essays, normal classes, public addresses, etc., as may be arranged for by the Sabbath School Committee of the Presbytery.

3. The Presbytery shall at this meeting appoint one minister and one elder to represent it in the Synod's Committee on Sabbath Schools.

THE SYNOD—SABBATH SCHOOL WORK.

1. There shall be a Sabbath school for each Synod, composed of a minister and elder from each Presbytery, as provided for by the preceding section, and as many others as the Synod may appoint.

2. It shall be the duty of this committee to collect and tabulate the statistics of the Presbyteries, and prepare therefrom an annual report to be forwarded to the General Assembly, and make such recommendations to the Synod as the necessities of the work may require.

3. The Synod shall devote at least one sederunt to the consideration of Sabbath school matters, to be prepared and laid before it by the Sabbath School Committee;

4. And at this meeting shall appoint four ministers and four elders to represent it on the Sabbath School Board of the General Assembly.

GENERAL ASSEMBLY—SABBATH SCHOOL WORK.

1. The General Assembly shall appoint a Sabbath School Board, consisting of twelve persons, who, with those appointed by the several Synods, shall be known as the General Sabbath School Board of the Presbyterian Church in Canada, which shall meet at such times and places as may be expedient.

2. The Assembly shall appoint the convener, secretary and treasurer of this Board.

DUTIES OF THE BOARD, ETC.

1. The Board shall superintend the selection, examination, and recommendation of suitable books for our Sabbath school libraries, and publish and circulate catalogues of approved books.

2. Any book proposed to be introduced to any of our Sabbath school libraries, which has not been approved by the Board, must be recommended by the minister of the congregation to which the school belongs.

3. As soon as deemed expedient, the Board shall publish suitable Sabbath school papers and helps for the Dominion.

4. It may make grants of books to destitute localities when its financial condition will permit, such grants to be made on application of the superintendent of the school, signed by the minister in charge, to the Board through its secretary.

5. The Board shall prepare and cause to be forwarded, through the secretaries of the Sabbath School Committee of the respective Synods, all necessary schedules for the collection of statistics.

6. And to enable the general Board to carry to success the object of its appointment, by placing the necessary funds at its command, an annual collection shall be taken up in each school, to be forwarded to the treasurer of the Board.

7. A report of the work and operations of the Board, with detailed statement of receipts and expenditures, duly audited, shall be submitted to each General Assembly, and through the secretaries of the respective Committees, copies of such report shall be supplied to each contributing school.

EXTRACTS FROM THE REPORT ON THE STATE OF RELIGION—SYNOD OF TORONTO AND KINGSTON.

HINDRANCES AND HOW TO DEAL WITH THEM.

The question in regard to hindrances encountered in the work elicits the usual catalogue of varied forms of carnality, worldliness and error; the last, however, only rarely giving a hint here and there of Mormonism, Scepticism, Plymouthism, etc. Amongst the fleshly lusts, intemperance has not now its former prominence, partly, we think, because less rampant, and partly because the subject has been made a special one to be dealt with by another committee. For the first time recently, we find mention of one which might well receive larger notice in our quest for hindrances to spiritual life and growth—viz., *tobacco*. It is mentioned only by one Presbytery (Owen Sound), though we suspect there are few sanctuaries in the land whose courts are unpolluted by the smoke of this "strange fire," metaphorically if not literally.

The tide of *worldliness* still seems to surge up to our very gates, if not, indeed, to be sending its waves farther in than ever, and drawing back to its yawning vortex multitudes not only of giddy youth, but stalwart men. We seem just now to be passing through a veritable simoom of worldliness, of which speculative money hunger and greed of hasty gain are prominent elements. Many of our men are so engrossed with business and toil through the day that they are too tired for the prayer meeting in the evening, or even household or closet devotion, and often so absorbed through the week that they have lost heart or taste for the Sabbath service when it comes round. Then follows naturally and easily "the belief," mentioned by one Presbytery, "that prospers as well without religion as with it." Again we are told of youthful thirst for *worldly pleasures*, with their chilling and dissipating effects, "leaving no taste for any sober enjoyment." Pleasure driving, boating, and visiting on the Lord's day are also mentioned. Of "promiscuous dancing" one report says: "This 'fascinating folly' is especially dangerous from the connection in which it is usually found, the companionship to which it generally leads, and the natural antagonism ever felt to exist between it and the spirit of Christ."

How these hindrances shall be met and removed is the question now raised, and the reports contain various statements and suggestions. "To counteract these evils," says one report (Kingston), "several of the congregations have successfully established literary and musical societies and reading rooms." And such expedients for furnishing counter attractions of a similar but purer nature, and freed from many of the dangerous surroundings seem now to be a favourite experiment, but one which we cannot but think must prove delusive and disappointing in the long run. The New Testament plan of "the expulsive power of a new affection" seems to offer a "more excellent way"—a more radical cure; and our aim should be rather to develop in the Church her own unrivalled, unapproachable charms, and make the home of her