

At an interesting social meeting of the Teachers and friends of Zion Chape Sabbath School, Toronto, a short time ago, several addresses were delivered, the substance of two of which is here given, in the hope that they will be useful to many who are now, or should be, devotedly engaged in this good work.

WHO SHOULD TEACH IN OUR SABBATH SCHOOLS?

Rev. Mr. Roaf said: It is of great importance to note the fact, that Sunday Schools in this country are not for the communication of elementary knowledge, so much as for the inculcation of divine truth, and therefore that they require the labors of christian and intelligent persons. He could never recognize the idea of this work being left chiefly to the young—and would point out that here six out of the seven deacons are regularly engaged in it. The very best minds in this church and congregation have in former days worked in these schools—and he was sure that the best informed, most clear in conception, and most powerful in utterance would find full scope for their energies in explaining and enforcing the things of God. The best are wanted even for the younger children; and then it is most desirable to retain and conduct up into life and usefulness the higher scholars. To neglect the harvest after a year's labour to raise it is folly. The school like the parent needs to recognize and meet the changed tastes and tendencies of youth, That implicit faith, credulity, which for wise purposes is implanted in the infantile mind, passes away as manhood approaches; and independence and self-judgment will work, be they recognized or not. It therefore becomes requisite to appeal to reason, to introduce the questions which are to be met with out-of-doors, and to *convince* as well as to *silence*. If this were not done in the school it would be done by other parties and probably by perverting teachers. Such young persons, too, like to have varied information, and may be interested by biblical literature, such as relates to the manners and customs of scripture times, the Geography and Natural History of the bible, and controversial topics. They wish, too, to be separate from small children, and to be associated with parties of their own age. Then, they have an idea of being *useful*, and should have the prospect and preparation for activity in the cause. All these and other propensities of minds emerging from mere pupilage are to be provided for in a complete Sunday School system. To do this requires the best talents of the church. Our Sunday Schools are the public provision for the lambs of the flock, as the general meetings are for the sheep—and domestic tuition however faithfully performed would no more supersede them than the private exercises of christians renders unnecessary united worship. He always felt that whatever he might do at home, his own children should also go to the school; and he thought the best families might regard the Sunday-school teaching as a *supplement* without at all being a *substitute* for their own religious culture. Here, children heard truth from other voices—here they had stimulus of class sympathy and emulation—here they received public addresses—here they had the use of scripture maps, pictures and other aids to conception—here they had the books of the library—here also they learnt sacred music. It is not then to be anticipated that in the time when "the hearts of the fathers are turned to the children," schools will be dispensed with. He hoped that as these schools had rendered good service to the cause of God so they still will do. He was affected to see the entire revolution of teachers and children in these institutions since he first knew them—in conceiving not only of those who were there