

friends the subject on which I have to utter a few thoughts is—'The moral influence of the Sabbath School'—*I. E.* its power for doing good. Every society—nay every individual exerts an influence for good. It helps to secure the observance of the Sabbath. Before its institution our youth were engaged in foolish and degrading pursuits on the Sabbath. One of the secrets of Britain's greatness is her observance of the Sabbath. It secures the reading of the Scriptures and encourages a careful study thereof. The good teacher must be able to explain words, deduce lessons, examine doctrines, gather references, compare passages, collect proofs and also show that the whole subject is in accordance with other portions of God's word. It causes careful study on the part of Pastors, inasmuch as extensive enquiries of Bible Classes and Teachers' meetings have to be met and answer satisfactorily. It has a wonderful effect upon the mental and spiritual natures of the scholars themselves. Verses, hymns and precious truths are memorized, commented on and treasured up. Millions of scholars receiving, and thousands of teachers giving instruction are earnestly working in Christ's cause. We can have no conception of the results. The S. S. is one of the essential instruments of the Church. Let the Ministry and the Press be esteemed and honored, but neither can meet the requirements of teaching all nations. The S. S. alone can reach and stir up the masses. The teachings of the Pastor are too abstract for the young whose confidence can only be gained and whose mind can only be reached by the simple, earnest truths taught in the S. S. It is an agency so much the more powerful that all, young and old, male and female can work—and thus is engendered an activity that is necessary to the purity and well-being of the Church. Every scholar becomes a missionary. Thoughts are implanted which form the most effectual antidote to infidelity and superstition. Infidelity is the offspring of a defective religious training in youth. Those can never be infidels who have been taught that "God so loved the world as to send his only begotten and well beloved Son that whosoever believeth on him might not perish but have everlasting life," and "Love thy neighbor as thyself." The S. S. seeks to cultivate universal love; is the forerunner of the millenium, and softens down the natural asperities of individuals as well as of nations. The love, the faith, the teachings of the S. S. have led multitudes to Jesus. There are in heaven now, singing praises to Jesus, myriads who have come to Christ from Sabbath Schools. May God grant that by this convention we may have our hearts stirred up to work more diligently in this agency, which does not take the place of Pulpit and Press, but occupies a sphere of its own in the salvation of the world."

The Rev. Mr. Fawcett, supplemented the foregoing by enumerating what the S. S. did not teach, namely:—smoking, snuffing, drinking, boxing, wrestling, &c.

COLLECTION TAKEN UP.—CHOIR: "A HOME IN HEAVEN."

The Rev. N. Burns, then briefly addressed the meeting on "Defects in S. S. management." "In all our S. S. labors we should hold

in view the great effect may be secured. It is not always that should be done. The second defect is that the scholars are not orderly and are not of good of all. The third defect is that the scholars are not always endeavoring to respect.

CH

The following questions were brought forward:

1st. How should we

Ans. I pity

2nd. Ought

S. S.'s?

Ans. A man

3rd. Is the

Ans. No.

4th. Is it

Ans. No.

5th. What

Ans. Not

but lively spirit

dismiss.

6th. What

Ans. Vari

7th. How

children, but

Ans. This

there is more

8th. If it

jections can

Ans. The

ferent—The

9th. How

Ans. The

10th. Wh

Ans. Get

11th. Ho

Ans. Get

12th. Am

guage?

Ans. Not