

issued by the London Religious Tract Society. Truthful and christian in their teaching, they can also be read with profit on the Lord's day.

While many of the schools take the "Juvenile Presbyterian," it is to be regretted that many prefer the "Children's Paper." Several other periodicals are circulated to a partial extent.

The Missionary spirit is systematically fostered and developed by many of the Schools, and in some, monthly or quarterly addresses form, it is believed, a profitable variety in the exercises. An encouraging number of schools support orphans in India, and otherwise evince the spirit of love to souls. It is manifestly of va t moment to awaken and evoke such a spirit in the days of childhood and youth among those whom the Sabbath School enables us to influence.

Considerable attention is paid to sacred music in nearly all the schools. In addition to the Psalms and Paraphrases, the Hymn Book of the Montreal Sabbath School Teachers' Association, Bateman's Hymns, and the "Sabbath School Bell" are used.

In the Sabbath Schools of St. Andrew's Church, Clifton, and St. Andrew's, and St. Matthew's Churches, Montreal, there are infant classes. Instruction is given orally and by means of picture cards. Singing is also found to contribute largely to the success and pleasure of such classes.

Most of the Schools use a printed "Scheme of Lessons." That of the Edinburgh Sabbath School Union is reprinted in Montreal, and used by our schools there. The "Scheme" of St. Andrew's Church, Kingston, and one or two more are mentioned in the replies.

Prizes are given in many of the schools, for regularity of attendance, good behaviour, and preparation of lessons. Some schools decline to countenance them as unsuitable for Sabbath schools and injurious. A few present a gift to each scholar at the beginning of the year. This last method appears to the Committee the safest and the most praiseworthy. The members of the Sabbath School should be dealt with, as far as possible, as if one family—where no jealous rivalry should be aroused, and where by gaining the hearts of the young, the intellect may be stimulated to healthful vigour. The grand aim of this Institution is to disciple the young for Christ, and to teach them, as far as may be, "all things," pertaining to Christian life. The passive graces and the love of our neighbour ought here to be devoutly sought and cherished, as well as the storing of the memory with Bible and salutary truth. However commendable may be the incitement of prizes in the week day school, the case is different in the school of the Lord's day.

In a few instances, the replies are affirmative as to existence of vital Christianity in some of the pupils. In general, they speak hopefully though cautiously. Some are silent on the subject. One return disappointed of the enquiry.

The majority of the schools are increasing in number, and the proportion of female teachers is greater than formerly. They are now slightly more numerous than the male teachers.

Frequently in connection with the school, the teachers meet for prayer, conference, preparation of the lessons for the following Sabbath, or for business. Circumstances sometimes render teachers' meetings impracticable.

The replies show that frequently the minister of the congregation is the Superintendent of the Sabbath School. This is a gratifying feature, for no pastoral labour is more likely to be rewarded with success than that which is expended upon the young of the flock.

Probably little more than half of the Sabbath Schools of the Church have been heard from by the Committee. Consequently nothing beyond an approximation to the actual number of teachers and taught, can be

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