

success, and extended usefulness of a Sunday School, depends upon this practice, that, I trust, I may be pardoned for dwelling a moment upon it.

It is not the least advantage arising from this practice, that it is an effectual check to the absence of the children, which otherwise is wont to be so frequent, and so seriously interrupts the good effects which a regular attendance might reasonably be expected to produce. So long as neither children, nor parents have reason to suppose that inquiries, or remonstrances will be made on the subject, the former, even when sent by their parents, may constantly absent themselves, without fear of detection; whilst the latter scruple not, on the slightest plea of convenience, to keep their children at home, which they would much seldomer do, if they knew that a visit from the teacher, and inquiry into the cause of absence, would certainly be the consequence—Again the interest thus manifested by teachers, begets a corresponding interest in scholars, which of itself is highly conducive to the progress of instruction; besides that it generally produces a feeling of personal regard, and attachment on the part of the children\* which gives to the en-

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\* In illustration of this feeling, may be quoted the instance of a young child mentioned by Archdeacon Mountain (in the appendix to his sermon entitled a Retrospect of the Summer and Autumn of 1832) who died of the cholera in Quebec, and "had attended one of the Church of England Sunday Schools in that Parish. When she felt herself dying, she expressed a wish to see the young lady who had acted as her voluntary teacher. This desire being complied with, she said she wished to kiss her before she died: and in the best manner, of which she was capable, expressed her deep thankfulness for having learned from her those truths regarding her salvation, of which she had been very ignorant before."

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