

Mr. McKAY (Montreal) said that in the school with which he was connected, the teachers met every Sabbath morning at 10 o'clock, for one hour, for prayer and the study of the lesson. To this meeting the elder scholars were often invited; few, however, availed themselves of the privilege. He approved of what Mr. Gemmill had said, and thought the plan hinted at a good one, as it had a tendency to fit those who attended for profitably engaging in the work of teaching, and was one—among many—of the means blessed in preparing the young for taking classes in the Sabbath School. All the qualifications alluded to were essential; but *gifts* were required as well as *graces*, and the liberal education of the young was not only desirable, but should on no account be neglected.

A DELEGATE thought that Bible classes should not be formed merely for the teachers. There should be such classes for all the scholars likewise. Then each one would show what ability he had, and the best qualified teachers would be picked out from the whole.

THE RESOLUTION moved by the Rev. Mr. JEFFERS, having been seconded by Mr. AYLESWORTH, (Odessa,) was read by the Secretary and carried.

THE CONVENTION then took up the next question:—

ARE SABBATH SCHOOLS AT THE PRESENT DAY ACCOMPLISHING THE PURPOSE FOR WHICH THEY WERE ESTABLISHED? VIZ: THE RELIGIOUS ENLIGHTENMENT OF UNCARED FOR CHILDREN. HAS THIS NOT BEEN IN A GREAT MEASURE DEPARTED FROM BY GIVING MORE HEED TO THE CHILDREN OF THE CHURCH THAN TO THOSE WHO ARE WITHOUT MEANS OF RELIGIOUS INSTRUCTION, AND WOULD NOT THEIR USEFULNESS BE INCREASED BY A RETURN TO THE ORIGINAL OBJECT?

Rev. Mr. JEFFERS (Montreal) said that, when Robert Raikes first collected his Sunday scholars and put them under a female teacher, he did so with the intention of instructing the poor and destitute only, and he understood that the question now under discussion was whether that idea had not been greatly lost sight of, and whether Sabbath Schools were not now devoted to other purposes than collecting the ignorant and destitute? Certainly this was not kept so much in view as it was by Raikes, and he thought it was a subject of gratitude that the Sunday School operations had been extended over more ground. The Bible Society had been formed in the first instance to give the Bible to the people of Wales; but it could not be said that it was losing sight of the original object because Bibles had been sent elsewhere. God had made use of Robert Raikes' idea and had caused the Sunday School to become the nursery of the Church, enabling the Church to carry out the mind of Christ in the educating of her children. The uncares for should be helped. But placing the original idea too prominently in the foreground would, in his opinion, do harm instead of good, and he was not very friendly to that spirit in some Christian organizations which kept constantly in mind that they were intended for the poor and ignorant. Such words as ragged schools and poor schools showed, perhaps, a bad spirit in those Christians who thus named them.

Sunday Schools ought rather to be considered as a part of Church organization and the work of the Gospel.

Mr. S. B. SCOTT (Montreal,) read the following paper:—

That Sunday Schools to a very great extent at the present day, are not fully accomplishing the object for which they were designed, and in consequence, are not accomplishing the good they might do is believed from the following:

Sunday Schools were originally designed for those who were destitute of religious instruction.

Sunday Schools now are principally devoted to those who have, independent of the Sunday School, every desirable opportunity for the acquirement of religious knowledge.

Sunday Schools now are made up mostly of the children of the church, who, if they are not, ought to be faithfully and prayerfully instructed at home.

In view of these facts we may inquire, what is the effect of present Sunday School operations upon members of churches and their children.

Before the days of Sunday Schools, a large proportion of christian parents strictly and regularly attended to the spiritual training of their households, deeming this as much a part of the work God had designed for them to do, as it was to provide for necessary daily food.

Is this the case now?—

So far from it, that evidences are to be found in almost every house, that this duty which had been strictly performed by religious families, from the days of the Prophets to those of Robt. Raikes, has been either partially or entirely laid aside, as being no longer useful.

It is to be feared that but few christian parents now feel the importance of this duty as they would were there no Sunday Schools, and though doubtless there are some who as they should do, look upon Sunday School instruction only as a help to their own, at the same time it cannot be doubted, that a *very large portion*, and many believe by *far the largest portion* of the members of the church, entirely neglect the religious training of their children. And why?—Because they have come to the conclusion, that this is the legitimate work of the Sunday School, though by what command or example in the Bible, this transfer of so important a duty is made, it is not easy to discover. The effect too upon the children of this class of Christians, is most surely very much to their disadvantage. Not that anything is chargeable to the unfaithfulness of the Sunday School Teacher, for if there are faithful devoted spiritual minded *Christians* any where, they are to be found in the Sunday School; but really how much time does the Sunday School teacher have, however faithful he may be, to devote to his class during the whole week?—On an average not more than 30 minutes. And what too is the portion of Sunday School Scholars, who as attentively listen, even during this small portion of time, to the instructions of a person comparatively a stranger as they would to the earnest words, gushing from the full heart of the father or mother. We are also forced to conclude, that by the present system of Sunday School operations, vast numbers of christian parents, for *want* of the mental and