

The following table will exhibit the state and progress of youthful instruction among us from 1855 to 1859:—

	Scholars.	Books in Library.	Bible Class.
1855	7316	11970	
1856	8259	17521	
1857	7979	15187	1848
1858	9237	19932	1413
1859	8806		2572

These figures indicate a gradual increase in the number attending Sabbath Schools and Bible Classes. In 1857, there is an apparent diminution, evidently caused by those belonging to Bible Classes being comprised under a separate column. If added to those attending Sabbath Schools, the true number will be 7979 to 1,848, (the number attending Bible Classes,) equal to 10,827, as against 8,259 in 1856. In 1858 there is a decrease of more than 400 attending Bible Classes, but this is counterbalanced by an increase of more than 1,200 in those attending Sabbath Schools.

In regard to 1859, the returns are as yet necessarily imperfect, but they show an attendance at Sabbath Schools of 8,806, and at Bible Classes of 2,572, very nearly double that of last year; and when the returns have been completed, the increase must be proportionably greater.

Your Committee, believing that the young are the hope of our Canadian Church, derived confidence in its prosperity, and progress, from the figures just submitted, as they conclusively shew, that in connection with our gratifying prospects generally, the instruction of the young is sedulously attended to, and the numbers of this class under religious training, keep pace with the growth of our Zion.

But, in addition to these pleasing facts, there are upwards of 1,000 Sabbath School Teachers employed in the various schools,—a noble and devoted band, from among whom is supplied the larger proportion of our elders and ministers. In short, the teaching of the young lies at the foundation of our ecclesiastical and spiritual prosperity, and that minister who devotes most care and attention to the lambs of the flock, will ultimately possess the most prosperous, attached, and flourishing congregation.

Another subject, that has engaged the attention of your Committee, is the publication of a periodical specially devoted to the religious interests of the young. While very desirous of carrying out so important a work, they have been deterred from entering upon it, chiefly by the expense, and the improbability of securing an adequate number of subscribers, in the present depressed state of the country. They found that the cost of publishing a monthly paper, equal in size to four pages of the *Record*, would amount to, at least, \$300, independent of any incidental expenses; and that, if we wished to compete successfully with the several excellent periodicals at present circulated among our youth, it would not sell at a higher rate than fifteen cents a copy per annum. This would require, at the outset, a paying list of 2,000 subscribers for the bare expenses of publishing. Your Committee, therefore, decline, meanwhile, engaging in such an undertaking, without the express injunction of Synod, and the adoption of some feasible plan for meeting the necessary expenses. One scheme which they would suggest is, for the Sabbath Schools and Bible Classes to subscribe the sum requisite, and receive in return, without charge, a number of copies of the proposed periodical, based upon the amount of subscription sent in. This is, however, a matter which your Committee would commit to the wisdom of the Synod. In the meantime, through the kindness of the Rev. W. Reid, a small portion of the *Record* has been reserved for communications to the young, and various articles have

been thus inserted in that periodical, in addition to a New Year's Address, published by the Convener of this Committee. Various excellent papers, such as the *Visitor* of the (O. S.) Presbyterian Church of the United States, and the *Children's Paper*, published by Nelson & Sons, are extensively circulated among our youth. But as none of these are wholly satisfactory, your Committee suggest the propriety, (if no paper be published by our church,) of corresponding with the Colonial Committees of the Free Church, and Presbyterian Church of Ireland, with the view of procuring, at a reduced rate, as large a number as may be required, of the admirable periodicals published by those churches respectively, for the young entrusted to their charge.

Your committee have had also under consideration, the propriety of issuing a fourth series of lessons, but it was deemed better to delay the matter till the mind of the Synod was obtained, more especially as a difference of opinion exists on the subject. Some object to proceeding with the matter at all, as so many superior systems are already in existence; others approve of a bare system, without notes, and connected with the Shorter Catechism, similar to that published by the Rev. Mr. Topp; and others again are in favour of a plan like that carried out for three years by the Rev. W. Gregg. In the meanwhile, your Convener has been engaged in a system which may be called a modification of plans, Nos. 2 and 3 and it is now for the Synod to decide whether or not this proposal should be carried out.

In conclusion, your Committee would suggest,

1st. That the plan adopted successfully by other bodies of Presbyterians of sending deputations of ministers, for the purpose of specially bringing the gospel before the young, be carried out during the ensuing year. Your Committee believe that this scheme might be easily combined with the annual Missionary Meetings held by the various Presbyteries.

2nd. That the attention of heads of families be particularly directed to the necessity and importance of the religious training of the young entrusted to their charge, and that a pastoral letter, enforcing and explaining this duty, be issued under sanction of the Synod, by a Committee appointed for that purpose.

3rd. That for the more efficient working of your Committee, a corresponding member be appointed from each Presbytery, whose duty it shall be to see that any instructions given by the Synod be faithfully carried out.

4th. That your Committee be instructed to issue a series of queries to the different congregations, with the view of procuring more definite information respecting the state of the young of our Church.

Poetry.

"I SEE BEAUTIFUL OBJECTS."

The *Christain Times* says the following beautiful lines were written by a valued correspondent, and were suggested by a scene at the death-bed of her father. He was observed all at once to raise his hands and clasp them together, while an expression of delight past over his features. "What do you see father?" she asked. "Oh, I see beautiful objects," was the reply.

Farmer! the pearly gates unfold,
The sapphire walls, the streets of gold,
Are bursting on thy sight;
The angel bands come singing down,
And one has got thy starry crown,
And one thy robe of white.

Poising above on silvery wing,
They're waiting thy freed soul to bring
To its new home above;
There, folded to thy Saviour's breast,
How sweet, how full will be thy rest
Beneath his eye of love.

I would not hold thee longer here,
Though well I know that many a tear
For thy dear sake will flow.
The morning dawns upon thy sight,
How long, how dark has been the night!
Father! dear Father go!

A good cause, a good calling, and a good conscience, will impart good courage.

God's visits, if gratefully received, shall be graciously repented.

Those who have power may do a great deal to protect an honest man, and promote a good cause.

Many that have not themselves courage to keep their integrity, have conscience enough to love and esteem these that do.

It is good to appear for God when we are called to it, though there be few or none to second us.—Let us do our duty, and then trust God with our safety.

It is bad to commit sin, but still worse to plead for it.

God's favor must be sought with great reverence, a due sense of our distance, and a religious fear of his wrath.

So tender is God to His people that He suffers Himself, not only to be prevailed with by their importunities, but even to be prescribed to by their doubts and dissatisfactions.

Faith in God's promises must quicken our endeavors.

We often find God bringing great things to pass by a few hands, but only on one occasion (the case of Gideon) did He purposely make them fewer.

God employs likely instruments in His service, not because He cannot do without them, but that He may show that they are indebted to Him for employing them.

"Mine own hand hath saved me" are words that must never come out of the mouth of such as shall be saved.

When sin stares us in the face, we have no courage to confront death.

Fearful, faint-hearted people are not fit to be employed for God.

Divine consolations are given to believers, not only strongly, but seasonably.

Wherever we are, we may speak to God, and worship Him, and find a way open heavenward.

God must have the praise of what is encouraging in our faith.

God's providence ought to be acknowledged, even in those events, which though, minute, and seemingly accidental, prove ser viceable to us.

Men, the instruments, and God, the principal agent, must both be considered in their places, but men, although the best and greatest, always in subserviency and subordination to God.

A cheerful resignation to God, is the way to obtain a cheerful satisfaction and confidence in God.

One good remedy against sin is to stand in awe.

A thinking man is in a fair way to be a wise and good man.