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Report
OF
THE PROCEEDINGS
OF
The First Annual Convention
OF THE
SABBATH SCHOOL UNION
IN THE
COUNTY OF HALTON.
Held in Georgetown February 8th & 9th 1859.

REPORTED BY I. B. CAVE, MILTON,
AND
PRINTED BY ORDER OF THE CONVENTION.

GEORGETOWN,
PRINTED AT CAMPBELL'S CHEAP PRINTING OFFICE.
1859.

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OF OFFICERS FOR THE ENSUING YEAR

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SABBATH SCHOOL UNION

IN THE

COUNTY OF HALTON.

Held in Georgetown February 8th & 9th 1859.

John Simpson, Assessor	do	do	do
John Easton, do	do	do	do
John Brown, do	do	do	do
John White, do	do	do	do
John Green, do	do	do	do
John Black, do	do	do	do
John Grey, do	do	do	do
John Gold, do	do	do	do
John Silver, do	do	do	do
John Copper, do	do	do	do
John Iron, do	do	do	do
John Lead, do	do	do	do
John Tin, do	do	do	do
John Zinc, do	do	do	do
John Nickel, do	do	do	do
John Cobalt, do	do	do	do
John Vanadium, do	do	do	do
John Chromium, do	do	do	do
John Manganese, do	do	do	do
John Magnesium, do	do	do	do
John Barium, do	do	do	do
John Strontium, do	do	do	do
John Calcium, do	do	do	do
John Sodium, do	do	do	do
John Potassium, do	do	do	do
John Ammonium, do	do	do	do
John Magnesium, do	do	do	do
John Zinc, do	do	do	do
John Iron, do	do	do	do
John Nickel, do	do	do	do
John Cobalt, do	do	do	do
John Vanadium, do	do	do	do
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John Manganese, do	do	do	do
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John Strontium, do	do	do	do
John Calcium, do	do	do	do
John Sodium, do	do	do	do
John Potassium, do	do	do	do
John Ammonium, do	do	do	do

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THE PROCEEDINGS
OFFICERS FOR THE ENSUING YEAR :

A. Wilmott, Esq., *President.*
 H. Wright, Esq., *Vice-President.*
 Rev. J. Unsworth, } *Secretaries.*
 J. Barclay, Esq. }

COMMITTEE :

W. Young, Esq., *Oakville* ; G. Brown, Esq., *Milton* ;
 P. W. Dayfoot, Esq., *Georgetown* ; D. McLeod, Esq.,
Nelson ; W. Player, Esq., *Nassagaweya.*

NAMES OF DELEGATES AND RESIDENCES :

John Simpson, Nassagaweya,
 Thos. Easton, Jr. do
 Mr. Player, do
 Mr. Barbary, do
 G. Brown, Milton,
 A. Wilmott, do
 T. Wilmott, do
 S. Kennedy, Esquesing,
 C. Hardy, Trafalgar,
 Mr. Savage, do
 S. Bowber, do
 Mr. Preston, Fariton,
 Mr. Neilson, do
 W. Young, Oakville,
 J. McDonald, do
 C. Williams, Glen-Williams,
 M. Foster. do
 P. B. Simmerman, Nelson,
 D. McLeod, do
 Mr. Buchan, do

G. Martin, Esquesing,
 J. Snyder, do
 Mr. Moore, Acton,
 E. Snyder, do
 P. Lacey, Brampton,
 P. W. Dayfoot, Georgetown,
 F. Barclay, do
 J. Barber, do
 H. Wright, do

NAME OF MINISTERS :

Rev. J. Unsworth, Georgetown,
 " J. Draper, do
 " M. McVicar, do
 " W. M. Mackay, do
 " R. L. Tucker, Stewarttown,
 " T. Cook, Acton.
 " J. Howell, Guelph,
 " Mr. Millard, Brampton,
 " Mr. Thurston, Oakville,
 " R. Boyle, Brampton.

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REPORT

OF THE

Galton Sabbath School Union Convention.

The meeting was called to order by the Rev. J. Unsworth, when it was moved, seconded, and carried, That P. W. Dayfoot Esq., be the President of the Union.

After taking the Chair, he called upon the Rev. J. Unsworth, to open the meeting by singing and prayer.

After which the President rose and said:

CHRISTIAN FRIENDS:—I need not assure you that I feel an honour and a privilege to be in any way connected with this our noble enterprise, but more particularly to be President of the Galton Sabbath School Union Convention, when we meet in Harmony and Christian Love, to discuss such themes as have for their object the well-being of the rising generation, both as regards their Temporal and Eternal welfare. And it affords me much pleasure to see now assembled, representatives of the different branches of the Christian Church. I am satisfied that if the knowledge of the Lord ever became universal, and if Christians ever become of one heart and one mind, the Sabbath School Union Enterprise will be one of the greatest means used by the Almighty to bring about this most desirable state of things.

We welcome you my Christian friends, to this our First Annual Meeting of the Union held in this county; our great object is to become acquainted with each other, and the condition of the Sabbath Schools, and see how far it meets the wants of this county. Any of us who ever attended a Sabbath School knows the Heavenly safeguard Sabbath School instruction has thrown around us, and the religious feelings and emotions that it has awakened in our hearts, time can never efface; and though we do not always see those happy results, that we would wish connected with our labours, yet it has been often found that impressions have been made in the mind of many a wild and reckless Sabbath School Scholar, that has finally brought him to the feet of Jesus. Thousands are now on their journey to their Heavenly home, that first learned to lip the name of Jesus in a Sabbath School. And if this is the Institution and these the results that we have met this day to promote, is it not well worthy of our influence, of our prayers, and of our earnest efforts. It is pleasing to know that we are not alone in this noble work, it is occupying a prominent position in the actions and deliberations of all Christendom, and those most distinguished for their learning and their piety are co-operating with us. If there should be any scruples in the minds of any as to the practical working of Sabbath School instruction, and the duty of every christian to engage in this noble enterprise, I would give them the advice of the Rev. Mr. Milburn, Methodist preacher in Brooklyn, "to give it a protracted, earnest, repeated, hearty, christian co-operation, and I am sure they will be satisfied with the result. The Rev. Mr. Church of England Minister of New York said "when I am surrounded with 500 Sabbath School Children, I feel that I am in just such a chariot and

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surrounded with just such company that I wish at last to go to Heaven in." I trust we shall be punctual in all our meetings while we are together, and that a charitable christian feeling may characterize all our deliberations, and that we may go from this convention truly feeling that it has been good for us to be here. and that we carry to the different parts of the country, new vigor and new life into all our Sabbath Schools; and all be abundantly instrumental in carrying forward this Heavenly enterprise, and never feel that we have cause to relax our efforts until every child in the country is brought under religious instruction.

The Chairman then appointed a Business Committee who retired, after which one hour was spent in devotional exercises.

The Business Committee then reported the order of business which was adopted.

The Chairman then called upon the Secretary, the Rev. J. Unsworth, to read the Annual Report, who rising said:

DEAR FATHERS AND BRETHREN—With devout gratitude to Almighty God, the Committee of the Halton Sabbath School Union, meet the Delegates and Friends of this County, to give an account of their Stewardship, by presenting the First Annual Report of the doings, state, and progress of the Sabbath School Union of this County, for the year ending February 8th 1859.

Your Committee feel thankful to Almighty God, for inclining the friends of Sabbath Schools in the County of Halton, to follow in the steps of their brethren in the County of Peel, incited as they and we were to the good work, by the Provincial Sabbath School Convention held in Kingston, on April 11th 1857, which Convention aroused us to more earnest action in the great work, which we believe is to none second in importance and adaptation to make us feel our obligations and privileges, inciting us to diligence, faithfulness, and efficiency in training the youth for Christ and Heaven.

Your Committee feel confident from the success which has attended similar Unions in Great Britain, the United States, and our beloved Canada, with the blessed effects which have attended the working of this during its short existence, that the little one shall increase, until every Township and County of Canada will have a Sabbath School Union in their midst.

Your Committee have met with many, both Teachers and Friends, who have expressed their strong sympathy with and approbation of this Union, because they have felt its benefits already. It has enlarged their ideas of the nature and design of Sabbath School instruction; of the duties and qualifications of an effective teacher, and of the importance of system being observed in all their school exercises and operations.

There are however, a few who seem indifferent, we would not say opposed to uniting with us heartily in our work. But we think in a short time the Lord will open their eyes, enlarge their sympathies, and fire their zeal for him; so that we shall yet meet on the broad platform of union, for the religious education and conversion of the youth of our land to God.

Your Committee wish it to be distinctly understood, it is not the object of this Union to dictate legislate, or interfere with the working of any School, whether Denominational or Union; but to talk in love and honesty about what should be the end of Sabbath School instruction! How instruction should be communicated to the young, to be the most effective and fruitful for the end sought; who should teach and what should be their qualifications, and what are their duties with all other matters that may tend to qualify and encourage teachers and friends in the working of Sabbath Schools, that the young may be led direct to Christ, and made intelligent members of society.

It will be remembered by many present that during the discussion of questions 9 and 12 of the circular of the Convention of last year, the following resolution was submitted and adopted by the Convention, which will be found on page 23rd of the report, viz: That it appears desirable that some practical result should follow from the meeting of this Convention. That general and local organizations for the carrying out and encouraging Sabbath School efforts are becoming increasingly important. That some such organization for this County is necessary. That the following persons constitute a Committee to make arrangements for the formation of a Sunday School Union, for the County of Halton, viz: G. Brown, D. M'Leod, Rev. J. Unsworth, J. Harrison, P. W. Dayfoot, R. L. White, and J. B. Willmott.

Your Committee met and after considerable conversation, the following Constitution and By-Laws were drawn up to be presented to this Meeting for their consideration.

CONSTITUTION.

- 1st. That this Association be called the HALTON SUNDAY SCHOOL UNION.
- 2nd. That it be composed of Sunday Schools, in connection only with Evangelical Churches.
- 3rd. That its object be to promote the interest and efficiency of existing schools and organize new ones where required.
- 4th. That it discuss freely all subjects affecting the interest and efficient working of the said schools.
- 5th. That short essays be read if required, on points of practical importance.
- 6th. That Teachers relate their experience of the practical working of their schools, with the privilege of suggesting anything for their general improvement.
- 7th. That this Union provide blank Class and Register books with a view of establishing a uniform system of Registry in the schools.
- 8th. That a friendly correspondence be kept up with all other similar Associations.
- 9th. That an annual meeting be held in the place appointed by the last meeting, on the last Tuesday and Wednesday of February of each year.
- 10th. That there shall be a President, Vice-President, Secretary, and Treasurer, with a Committee of five; said officers to be appointed at each annual meeting; and that the President and Secretary of the Committee be President and Secretary of the next annual meeting.

REGULATIONS.

- 1st. That the Treasurer shall receive all subscriptions and donations; satisfy all demands on an order signed by the Chairman, and lay all accounts annually before the Union.
- 2nd. That the Secretary call all meetings of the Committee; arrange the business and take minutes of the proceedings; conduct all correspondence, and draw up an annual report.
- 3rd. That the Committee meet half yearly at the time and place they agree upon and at any other time circumstances may require them; three to form a quorum.
- 4th. That all Ministers be members of the Union.
- 5th. That each school send two delegates to the Annual Meeting, and each local organization in the County send two Delegates besides.
- 6th. That each school furnish in the month of January, a written report of its condition, with the statistics to the close of the previous year.
- 7th. That no subject be introduced for discussion but through the Business Committee.
- 8th. That all Sectarian differences be carefully avoided.
- 9th. That the Convention last for two days; the meeting commencing on the first day at 10 A.M., with prayer for one hour.
- 10th. That a public meeting shall be held each evening of the Convention, after which a collection shall be taken up to defray the expenses of the Union.
- 11th. That a subscription be taken up in the Convention for printing Reports, &c.
- 12th. That all meetings be open to the public.

Your Committee considered it desirable to have local organizations to carry out more effectively the object of the County Union, and drew up therefore a Constitution and By Laws for their consideration. Also they recommended the County should be divided into five districts, Trafalgar two, one called the Milton Union, the other the Oakville Union, each within the limits of their respective Division Courts; Nelson another, including the whole township; Nassagaweya another, Esquesing another, each including the whole township.

The Secretary was then directed to write to the following persons to attend to the formation of Local Unions in their respective districts, W. Young, Oakville; George Brown, Milton; D. McLeod, Nelson; J. Young, Nassagaweya; P. W. Dayfoot, Georgetown.

The recommendation of your Committee has been partially carried out; Esquesing formed one; see report. The rest met but nothing definite was done by way of organizing, but they are intending to do it as soon as possible.

The field in which we are laboring presents great moral waste; much good has been done and

much is being done; but there is loud call for more earnest, persevering, systematic efforts, being put forth, that the hundreds of our youths may be brought under Sabbath School instruction. Out of the 6,284 children from 5 years to 16, in our County, there are over 2,000 who do not attend any Sabbath School.

There are 53 School Sections in the County, and about 40 Sabbath Schools, as far as we can ascertain, 29 of which have reported—See Statistical Report at the end of the volume.

We feel encouraged to hold our way, looking to The Great Head for succour; knowing that our labor shall not be in vain in the Lord.

The Township Reports were then called for.

Mr. Hugh M'Kay, the Secretary of the Esquering Local Union, rising read:

FIRST ANNUAL REPORT OF THE ESQUERING BRANCH SUNDAY SCHOOL UNION,
FEBRUARY 8TH, 1859.

In compliance with a resolution passed at Milton, in February 1858, by the Committee of the Sunday School Union of Halton. "That in their opinion it would be desirable to have local organizations, to carry out more efficiently the objects of the Union," we met in Convention at Georgetown, on the 20th October following, and formed the Esquering Branch Convention of the County of Halton, to be conducted by a President, Vice-President, Secretary and Treasurer, with a Committee consisting of all Ministers of the Gospel, and Superintendants of Sabbath Schools within the Township.

In order the more effectually to call public attention to the movement, we employed a suitable person to canvass the bounds, and issue a circular with special invitation to every Minister and School Superintendant to attend and take part with us in the proceedings. This had a good effect and brought together a goodly number. Each Delegate gave us a verbal report of the general state and working of the different S. Schools they represented, which on the whole was encouraging, and cheering to every lover of the progress of Christ's kingdom. The exercises of the Convention were indeed pleasant and edifying: liberal minded Christian Charity was very prominent in the delightful Union of sentiment and harmony of feeling throughout. We find sixteen S. Schools, comprised in this Union, eleven of which have reported their state through the printed circulars sent to them, seven hundred and forty-six children are contained in these schools, having an average of attendance of five hundred and twenty five children, seventy teachers, with an average of sixty-two. One hundred and forty-two scholars over the age of sixteen years, and forty-five under six years; eight schools report prosperous, and the people in their vicinity are alive to the importance of S. Schools, three are not so blessed as yet. Four of the schools close in the winter season; three of the schools report deficient supply of books—one of teachers—twenty of the scholars are church members,—one school only has a teachers meeting—one conversion reported. The libraries of the several schools comprise 2453 volumes, several of the schools give prizes, and 5 report 7386 verses, of Scripture recited by the scholars during the past year.

From the statement it will be seen, that if we allow 300 children for the five schools not reported, the whole Sabbath School attending children in our Union, will only amount to a trifle over one thousand, and what shall we say of the other thousand contained in our Township. It is a startling fact, that in our Union there are about one thousand children who enter not a Sabbath School.

The knowledge of this fact we regard as an omen for good, a step in advance brought about under God by our Convention, the more light we can get on these subjects of what is really gained and hold it up, the more clearly can we discern the dark places. Let us not then mourn over so little being done, but rather rejoice that so much is done. Let us not mourn over the darkness we behold, but rather rejoice at the light that shows it to us. Our next duty is plain, the deep consideration and earnest energetic and immediate action of Conventions in following up their discoveries, in taking up arms against the power of darkness, and rescuing if possible those vagrant children from our gigantic Provincial sin of Sabbath desecration. "Train up a child in the way he should go, and when he is old he will not depart from it," it is wisdom's voice, and if one wish to see our Country blessed by wise old men who love truth, and call the Sabbath a delight, the holy of the Lord honorable, we must get them when children into the Sabbath School. Not until the youth of Canada are trained in these blessed institutions

to regard truth, and the Sabbath as holy to the Lord. Shall we see the Sabbath desecration in high places abolished, and with shame holding its head over all the land. The future of Conventions and S. Schools is fraught with deep interest and responsibility as the handmaid of the Church, sowing the seed of the word in the young mind, and under God's blessing and authority preparing the rising generation to become a rich field for Christ's laborers, out of which Churches may be easily filled with consistent Christians, members thus literally verifying "The reaper overtaking the sower, and both rejoicing together." May God help forward and hasten the blessed time.

All of which is respectfully submitted,
H. M'KAY, Secretary of Township.

GEO. BROWN, Esq., Secretary of the Milton Local Union, rising stated,

They had held one in Palermo, which was very interesting, but they had no report to present. They were however determined to more practical co-operation in the future. They had intended holding a Public Meeting in the evening, but had not done so. One difficulty was the want of a suitable place for it.

Mr. PLAYER, Secretary of the Nassagaweya Local Union, rising said :

They had not any report. They had held a Public Meeting, and endeavored to get the people awake on this subject, in which all denominations of Christians seemed interested, and manifested a desire to work with us. He believed these Unions would have a beneficial effect, and he hoped to be able to present a satisfactory report at the next Annual Meeting.

Mr. YOUNG, Secretary of the Oakville Local Union,

Had called a meeting in order to have an expression on the subject of Local Sabbath School Unions. He found the farmers were unwilling to turn out. The meeting consisted of some five or six individuals, and they did not see it worthy of their time and trouble to go into the merits of the case. They held a meeting in the evening when they received encouraging addresses from one or two Ministers, a very good feeling was manifested and it was their intention if spared to go heartily into the matter. He had a strong desire to see Local Unions formed. There were many good schools in their section, and he believed they would derive great benefit from such agencies.

The Chairman then called upon the Secretary to Read the Constitution &c., as drawn up by the Executive Committee, for the consideration of the Union. After being read it was

Moved by Mr. M'Leod, and seconded by Mr. Wilmott, That the Constitution be adopted, but some difference of opinion existing in reference to certain clauses,

The Chairman moved the adoption of each clause separately.

After which it was read in its amended form and unanimously adopted.

The President then called on the Rev. R. B. Cook, to close with prayer, and the Convention adjourned until 2 o'clock p.m.

AFTERNOON SESSION.

The Union again assembled at 2 o'clock, and spent half an hour in devotional exercises.

The Chairman then read the first question on the printed circular for consideration, but Mr. Howell not having arrived, it was postponed.

Question 2 was then taken up, viz :—" How can we gather into the Sabbath Schools the thousands of children who do not attend."

Rev. Mr. COOK, rising said—

I do not wish to see time go to waste. If I make a commencement perhaps some one may follow. We have in this question work laid out for us all. How can we gather these thousands of children into our Sabbath Schools? a variety of means might be adopted, and I think there is one which might prove very effectual. We see many of those children on the Sabbath, as they pass to and fro in the streets, and we need to make ourselves familiar with them. We should tell them of the precious lessons taught in the Sabbath Schools, of the benefits resulting from attendance thereon, and the interesting books to be had from the library. In short we should use every argument we can to induce them to frequent our Schools, and when once in we have them.

Mr. UNSWORTH, rising said—Mr. Chairman, with your permission I will read an extract from the Annual Convention of the Sunday Schools of New York State, as it shows how this work has been done there.

"To map out the entire City and County, and assign a fair and convenient proportion of the dwellings and families to every Church of Christ, to ask the Church and Pastor to assume the responsibility of the Section, so assigned, and divide the same into as equal portions as possible, so as to give a suitable part of the work to each and every man and woman in their communion, not absolutely prevented by ill health, or the care of infants. Each visitor is to be held personally responsible to his Church, to the Community and to God, for the regular and faithful visitation of the one, five or ten families, committed to his or her spiritual oversight. He is expected to win their confidence sooner or later, lead the children to the Sunday School, and the parents themselves to the House of God, unless already there. Give a Bible or Tract with a word of kind fraternal counsel, when ever needed, and in every way a loving heart can desire; act the part of a sympathizing friend and brother. Caution is given, not to assume an inquisitorial, patronising air; not to attempt to take a child from one Sunday School away to another, or a family from one Church to another, and thus avoid any interference with, and to secure at the same time the practical co-operation of Church and people of every name and denomination. After the plan was matured, accepted and proposed to the Churches in the City, the great question remained. "Is it feasible?" Will it work? The pastor of one of our Churches, on the 19th of September, 1856, responded to our plan, and appealed to his people to carry it out at once. They accepted the service, and immediately laid out into sections the territory around them, and the work commenced. In a few weeks the results were astonishing to all, The Sunday School Teachers and Scholars were doubled and even trebled, and the congregation was largely increased, and the whole aspect of things was changed in rapid succession, other Churches of various denominations were asked to take their sections also; which they unhesitatingly did, with similar results, and for months the work went on, none refusing, because, "the people had a mind to work." Whole divisions of our City, comprising several wards, were made the field of this work, and the Schools doubled their pupils; Churches have been filled up, and in many instances precious revivals of religion have followed. The plan comprises the following points, viz :—1. it systematizes the aggressive work of the Church, 2. It gives each Church its proper proportion. 3. It gives each Church a Missionary field of labor at its own door. 4. it proposes to go to the people, not wait for the people to come to us. 5. It gives every member an appropriate field of personal Missionary labor. 6. It covers the entire ground, leaves none neglected. 7. It is the grand training field for the christian soldier,"

Mr. President, I think some such system among us, would answer the end proposed in the question.

Mr. GEO. BROWN rising said,

I think I can see clearly from the minutes of the report read to us this morning, that there are thousands of children even in the County of Halton who do not receive the benefit of Sabbath School instruction, and it appears that they are of that class who most require it. The

question then is, how shall we gather them in? I think this question has been answered admirably in what has been read. The fact is we confine our teaching too much within the walls of the School. Sabbath School teachers ought to look outside the School, and when they meet with one who does not attend any School they should say, how can I influence that child to attend the Sabbath School. If all of us who are engaged in this work were to lend our whole energies to it, and (keeping the matter constantly before our minds,) make it a point of duty to speak to those children, we might induce many of them to attend. I would suggest that a resolution be passed, that the ideas contained in the written report be printed in a small circular and placed in every teacher's hands, as it would be a fitting standard by which he should work. Suppose we were to select some day or month or week to devote to this work and let there be a simultaneous effort made for this purpose, would it not accomplish a great amount of good in this respect.

Mr. PLAYER rising said,

I have seen this system carried out. I was appointed once to go out into the streets and gather the children into the Sabbath School, yet after all there is something more needed than merely this system of visitation. It is well enough to get the parents interested in sending their children to the school, but we want to do more than this, we want to keep them in the school when they are there. In order to do this we must make the lessons interesting, and we must ourselves be like the children among children. I well remember when a little boy that I attended a class where the lessons were dry and uninteresting, and I was induced by some children to leave it and go to one which was quite the reverse, and I need only add, that although my old teacher offered me six pence or a shilling to come back, he could not induce me to do so, for I felt too much interested in the lesson for his money to get me back. It was a little boy who invited me, and I invited others, and thus the old class was very much thinned. Now all this was effected by making use of very interesting lessons, and in order to do this a teacher must keep his eyes open to all the subjects by which he is surrounded, and if he would be a successful teacher he must give himself to labor and study.

Mr. M'LEOD rising said,

When we consider the spiritual wants of the human race, and the means by which those wants are to be supplied, I think one of the most prominent instruments is to be found in connection with our Sabbath Schools. Yet much depends on the efforts of the Christian Ministry. It is to the Christian Minister we must look to build up the cause of Christ. He should direct his attention to the cause of Christ, and especially inculcate on his hearers the importance of Sabbath School instruction. Where there is no school he should by all means establish one. Where a school is badly supplied with books, and especially where children are prevented attending school for the want of clothes, it is the duty of the minister to use his influence and see that those children were supplied with suitable clothing to go comfortably to the Sabbath School.

Mr. M'VICAR rising said,

If we are about to remove a pile of boards we commence at the top of the pile and remove one after another, until we get down to the bottom. Thus we adapt the means to the end. There is such a thing as means not adapted to an end, and parties not adapted to a certain work. The scheme may be good, but the result may be bad. I make this remark in reference to employing children to do the work of collecting children into the Sabbath School. Suppose the Ministers in this place were to visit every child in Georgetown. Would they accomplish the desired end? I think not; and for this reason they would not be able to get down to the capabilities of these children. True they might influence them somewhat, but unless they could get hold of the heart of the child, it would be of little use to get hold of his hands. Were you to ask me to go and visit these lads, I tell you I am not the man. Instead of going myself I would talk to certain children and interest them in the matter, and then send them to talk to these children. I can tell you that a child will do more with a child than any man can do in this matter. I ask who is it that induces these children to do so much harm. Is it not caused by one child leading another

to the commission of crime? I could not do one half the damage among men which one child can do towards another. The devil knows how to use this weapon. He knows full well the result of cause and effect, and therefore he leads a child away by the use of a child. If the devil adapts means to an end for effecting evil, let us adapt the same instrument for effecting good.

The Rev. J. UNSWORTH rising said,

I believe with our brother who has just sat down, that children are a very efficient instrumentality for this work, but then children are not the only persons with whom we have to deal. We have not only to deal with the child, but we have to deal with the parents who have authority over the child, and through them we have to get to the child as well as through the child to the parents. It seems to me that if we were to deal with the parents faithfully we might more effectually secure the child. Still it seems if these two plans were united we should secure the desired end. I was once employed in this work of systematic visitation. I had a certain locality assigned me, we were required to visit every house, and in a short time, from one of the most miserable localities, situated in the very centre of filth and depravity, we succeeded in gathering two hundred children into the Sabbath School. We acted upon the parents to accomplish this, but, if we had coupled with it the plan of Mr. M-Vicar, we might have done better. There are schools in which it would be next to impossible to enlist many children to visit, therefore the work would necessarily fall upon the members of the Church and teachers.

Rev. Mr. TUCKER rising said,

The few ideas which have been thrown out in reference to the thousands of children outside our Sabbath Schools are truly excellent, and I think the two plans suggested should be blended together. A few years ago I was connected with a small Sabbath School, and acted on the plan of setting the children to work to gather scholars into the school. Sabbath after Sabbath I was accustomed to ask who were willing to bring one child by the hand on the coming Sabbath. In a very short time the school of ten rose to fifty, as the result of their persevering efforts. I think they succeeded better than any of us would have done. Still we should not only employ children for this work but every Sabbath School Teacher should feel his individual responsibility in this matter. I have read in the Sunday School Advocate, of a certain young lady who visited a Sabbath School, and requested the charge of a Class. She was told by the superintendant she might have one, provided she could gather one; accordingly she directed her attention to a neglected portion of the town, and from a miserable locality where a number of Roman Catholics resided, she succeeded in collecting a class of degraded children, and by her persevering efforts they were raised to a position of virtue and respectability. I believe therefore that we ought to blend these two plans together.

The Rev. J. HOWELL rising said,

Mr. Chairman, the remarks which have already been made in reference to this one great object have been of a very practical character, still there are two or three other thoughts to be looked at. In some schools little rewards are given to each child who brings in a new scholar, provided they remain in the school one month. Another plan has been this. The organizing in the Church a Christian instruction and Tract distributing Society, the members of which feel it their duty to distribute tracts and inquire after the children. If they find any children not in the habit of attending a Sabbath School, they urge them to do so, and when they get the consent of parents they take down the names of children and acquaint the superintendant with them. We want an organization like this; we want the Church to be looking after their neighbors; not only the sheep but the lambs of the flock which live in the back townships. One man can do no good in this work, we want an entire agency. We want an agent who can go round and talk with the teachers and parents. When a stranger goes with a stranger's words and a stranger's arguments, it will tell when other means have failed to tell. I will not occupy the time of others; from what you have heard of me, you know that I like to be a practical man.

Moved by Rev. J. UNSWORTH, seconded by Rev. J.

HOWELL.

Resolved, That in the opinion of this meeting, the most effectual plan to bring into schools the thousands of children who do not attend them, may be largely realized by Teachers, Members of Churches and Ministers, unitedly by engaging in systematic visitation from house to house, and exercising a constant watchful oversight over them.

Rev. Mr. HOWELL having arrived—Question 1 was then taken up viz:—"The History, Progress and importance of Sabbath School Unions."

The Rev. J. HOWELL rising said,

Mr Chairman, I should have been glad to have been with you this morning, but a happy couple who wanted to be made more happy detained me until the departure of the train, which prevented my being with you. The first notice we find of the commencement of Sabbath Schools was published the tenth of July 1781, in connection with the founder, Robert Raikes of Gloucester. I remember seeing the first public notice of that school, which appeared in the Gloucestershire Journal for Nov. 1783. The idea of Sabbath Schools became widely diffused through this notice, and those efforts were not long in being matured in Gloucester. In 1710 six young men impressed with the value of Sabbath Schools banded together, and resolved in the strength of the Almighty, that they would do what they could to further the object. In 1785 William Fox once a merchant in Loudon, opened a correspondence with Robert Raikes, and with the co-operation of several individuals, the Sabbath School Society of Great Britain was formed. This was done on the 7th September 1765. This Society still exists, and I have obtained aid from it in Buckinghamshire in the old Country. In 1786 five Schools had been established in London. At that time Sabbath School Teachers received one and sixpence each for their services on the Sabbath day in their schools, and from 1786 to 1800, we find that £4,000 had been paid to these hired teachers. It has been calculated that if all the teachers in England and the United States was paid at the same rate at the present day it would amount to some millions of pounds.

On July 13th, 1809 a meeting or committee was held in Surrey Chapel England, with a view to establishing a system of gratuitous teaching without interfering with each others denominational preferences. Many books and plans since then have been published by this Society. They also supplied copies of the New Testament at reduced prices. They also published the Youths' Magazine. In 1853 they published 4000 copies of the Teachers' Magazine, and the Childs' Magazine amounted to over 10,000 copies. In 1810 turne books were compiled for the use of the Sabbath Schools, and the Lancasterian system of simultaneous lessons was introduced. In 1813 District Union Schools were formed, and since this four Auxiliary Unions were established. These for the most part contributed to the funds of the Parent Society. In 1827 one Joseph Wilson was chosen as a Sunday School Missionary, and effected a large amount of good. In 1829 Bible and Catechumen classes were introduced, and a fund of £2,257 was raised for the noble purpose of building Sabbath Schools throughout the Country. I received £20 from this source to aid in building a Sabbath School in Buckinghamshire. In 1833 Libraries and Reading Rooms were established, and lectures on various subjects connected with Bible's knowledge was given to the teachers. We think Young Mens' Christian Associations should be formed in this Township. In 1853 the Society issued 17000 circulars, designed to promote the interest of Sabbath Schools, and to counteract the desecration of the Sabbath. In 1854 the American Sabbath School Union was established, but on account of the general diffusion of instruction by the day school system, its labors have been chiefly confined to affording religious instruction, and providing suitable books for the use of the schools. They have also established a system of Sunday School Mission and District labor. I have given you a brief outline of some of the principal points connected with the Sabbath School. I shall leave the question of its progress and importance to some other gentlemen present.

Rev. Mr. THURSTON rising said,

It is necessary for me to retire from this Convention, as I have an engagement in Chinguacousey I am very glad therefore that this question is open, as I feel very much biased in its favor. I think sir, we can see the importance of it by thus glancing at the circumstances with which we are surrounded at present. There must be something wrong or else we should not be so far behind those great revivals which are going on in the United States. There are thousands in the present day who are struggling to gain a foothold, and the means employed by some are very questionable. I think we should do all in our power to promote union, for the more we do so, the more we shall do away with denominational spirit which exists so much in Canada. It is said that our youth is the strong hold of Canada, and if we should succeed, we must seize on the youth. Every locality should form a union, but we need to be on our guard, otherwise in the course of time some one denomination will succeed in establishing itself at the expense of others, and by a little manoeuvring and putting in officers from among the members of their own Church, the whole affair will be turned upside down, and what was intended at first as a Union of all classes, will come out at last strictly denominational. I think there is great importance to be attached to these Sabbath School Unions, as they appear to be conducted, for they are calculated to do away with that unfriendly spirit. We ought to make a united effort to carry a preached Gospel to those who have it not. I was very sorry to be absent from you at last Convention, but I received no notice of the Convention until it had passed by. It is said let him that heareth say come. So on this occasion as I had heard of the meeting, I thought I would come. I will try and be with you some part of to-morrow as I feel very strongly to advocate Sabbath School Union.

The Rev. J. UNSWORTH rising said,---

He was very sorry that Mr. Thurston had not received a notice; he had sent one to Mr. Thurston, and if he did not receive it, it was not through the negligence of the Secretary.

Rev. Mr. HOWELL rising said,---

As regards the importance of Sabbath School Unions, it is very gratifying to see so many friends present, but I am sorry that they do not feel encouraged enough to speak. I fancy if I were a teacher in any one of your schools, I should like a word of encouragement from other teachers, so that we might compare notes together. It is quite refreshing to notice the spirit with which some teachers talk about the work. One in particular had a very troublesome class, and felt very much discouraged, but the success which God has granted him since then has been a source of great encouragement, and should be a lesson to us all. It is by this mutual interchange of thought that we strengthen each others hands. I well remember when I could not meet the buoyancy of spirit in these lads without becoming angry, but my wish is to lead them and not become angry. In our Union Meetings we can talk to each other by the way about all these varied experiments which have been suggested to day. Sometimes a delegate will come to these meetings from other parts, and give us many encouraging statements in his own way. In country districts these visitations are very important to those schools. When a stranger comes to those schools they are resolved to take fresh courage. Now this is just how this Union works. I once met with a teacher I did not think to be first rate, but by and by found his class bathed in tears. When I came to look into it I soon found he had been in his closet at work with God. Now when we can hear of such cases as these, we feel constrained to go and do likewise, hence the importance of our Sabbath School Unions. We have a great work to perform; we have to bring all the young of Canada to Christ. Let us therefore strengthen each others hands and help each other on.

Rev. J. UNSWORTH moved the following resolution,
seconded by D. M'Leod.

Resolved,—That in the opinion of this meeting, it is interesting to contemplate the history and progress of Sunday School Unions, as presenting the dawn of that day, when all christians shall dwell together in the unity of the spirit and the bond of peace, while their importance is manifested in the encouragement, instruction and stimulus they give to the teacher and friends of Sabbath Schools.

Question 3 was next opened for discussion, viz :
What are the duties of the Church towards Sabbath School Unions?

Rev. Mr. M'VICAR rising said,

That he thought question 2 and 3 ought legitimately to be connected together, since the Church and parents were inseparable, the former being made up of the latter. Moreover he said, I think that it is the duty of parents to visit the schools and know what is taught. When a child goes home from school let his parents commence making inquiry about what is taught, and I will venture to say that if that child could remember but one fact when he goes back again to his class he will remember five. We should not invite parents so much to come as spectators, but to come as listeners to the class in which their child is. If he would discharge his duty he will listen to what is said, and then go home and talk to the child about the lesson. I give you this as the result of my experience as a teacher as a matter of fact, and if we expect the conversion of our children we have to act thus. We want to gather our children around the family table and not read a long story, but talk to them particularly about the question taken up in the Sabbath School. Let the parents attend the School every Sabbath, and the teacher would be so far stimulated to study that he would gain as much knowledge in one week as it would otherwise take him a whole month to acquire.

Mr. FREEMAN rising said,

My opinion on this matter is about the same that it was thirty years ago. When we formed the first Sabbath School in Esqueving, I felt it my duty to do all I could to promote its prosperity. I cannot say that I professed to be a Christian at that time, although I was a member of the Church. From that time however I attended the Sabbath School, and as my children grew up I took them with me. I think it is the duty of Christian parents not only to attend the Sabbath School, but when the Committee think they ought to teach a class, that it is their duty to do so. As my children grew up they continued to attend the Sabbath School, and I trust they were brought under the influence of the grace of God, most of them are now teachers in the Sabbath School, and members of the Church.

Mr. M'LEOD rising said

I think it is the duty of Christian parents to assist the Sabbath School by their prayers and contributions. They should pray for the conversion of their children. Children soon know when an influence is exerted in their behalf. They should contribute liberally towards the purchase of reward-books and class-books. From my earliest years I always took delight in the Sabbath School, and now advanced in years, I can say that I love it still. I think it is the duty of both ministers and members to promote the interest of the Sabbath School.

Rev. Mr. HOWELL rising said,

I think these two questions have been very properly coupled by Mr. M'Vicar. "The duties of the Church" and "The duties of Parents." The Church is composed largely of parents, and who can feel so deep an interest in children as parents. I would look first at what is said with regard to the Church. We must look out for Gospel men and Gospel means. Some of our Churches are satisfied to have only one Sunday School, where they might have three. Even our Methodist friends might enlarge their sphere of labor in this respect, but the fact is some leave almost every thing for the Christian Minister to do. It is the duty of the minister to feed the sheep, but it is the duty of the Church to see that not the sheep but the lambs of the flock are properly cared for. This is what we do in Guelph, every individual who holds office, is appointed by the Church, and at the sacrament service a charge is given to them to labor for the Church. If the Church send them to teach they can look to the Church to give them the necessary means, and they feel themselves thus more directly identified with the Church. One great fault which exists to a large extent is this. The members of the Church do not come out as they should to the Sabbath School Prayer Meetings. Now I maintain that it is the duty of Christian parents, especially to encourage the teacher by their presence at those meetings. When my Chapel is full I can preach ten times better than I can when it is half empty. We are all subject to the same influence,

and if parents desire to uphold the hands of the teachers of those Sabbath Schools, and ask God's blessing on their efforts, they will labor as if they expected it. I wish it were here as it is in Wales; it may be, there are some Welshmen here who could tell you that fathers and mothers all come together to school and sit on the same form. If this plan were adopted here, and the Sabbath School were found to include the adult population, we should soon find that a Sabbath School teacher would feel ashamed to come to school unprepared, and an united effort would soon be made on the part of the teachers which would soon result in the children becoming more interested in the Sabbath Schools and in the work of God, and many of them would go forth prepared to convey its sacred truths to others, while the Holy Leaven would spread far and wide. I am aware that many teachers feel a great repugnance against speaking before strangers, most of this is the result of neglect in their early training, and the more they endeavor to cultivate the habit, the easier it will become. We all know the influence a stranger exerts on a Sabbath School Teacher while addressing his class. He feels that he is put on his metal, and must do things right, and if he makes a blunder he will endeavor to come up to the mark next Sabbath. There is another point I would notice; provisions should be made for infant classes. A Church ought never to be built without a good basement story. The children should be provided with seats having backs. It is no wonder that children become restless when their backs are aching all the time. If we would have a good school we must endeavor to promote the comfort of our scholars. As a delegate from Guelph I wish you God speed, and hope some of you will attend our Convention, to be held in Guelph.

Rev. J. UNSWORTH rising said,

As far as my own mind is concerned, there is a material difference of opinion in regard to that little word "Church." Endless discussions have arisen about it. You may go to one class of men and say, what does it mean, and they will tell you it means the Church of England, Ireland and Wales. Others would say it means the Wesleyan Church, or the Church of Georgetown, the Congregationalist or the Baptist Church. Now I would define the meaning of the word as intended in this question: The society of believers in the locality where the school exists. We consider that the individual members of this Christian Society have various duties to perform, and one of them is to visit the Sabbath School of the Society. It is their duty to pray in their closets and the public meetings, or general gatherings of the Church. It should be their object to remember the teachers in their prayers, and attend the Sabbath School Prayer Meetings, whether composed of children or of parents exclusively. It is their duty to support the Sabbath School in their own locality, no matter with what denomination it may be connected, and to see that it is supplied with sufficient funds for its efficient working.

Mr. GEO. BROWN rising said,

I think it matters very little whether we use the word Society or Church. It is the duty of the Church. It is the duty of every Church to see that they have a Sabbath School. It is well to see their views carried out by private individuals, but in my opinion it is the duty of the Church as a whole to go to work and see that every locality is supplied with a Sabbath School. It is the duty of Superintendants and Teachers to keep at their work in the name of the Lord. It is also the duty of christian parents to lead the young to Christ, as well in their families

as in the Sabbath School, and when the Church feels its responsibility for the success and ultimate object of the school, these two will be blended together.

The Rev. R. COOK rising said,

There is a slight difference of opinion in regard to who are the parties composing the Church, but be that as it may, it is the duty of the Church as a body to forward the cause of Sabbath Schools. Every right-minded Evangelical body should see it their duty to do so. It was the duty of parents in the domestic circle to instil into the minds of their children the importance of the Sabbath School. The Church of Christ was a body composed of believers in Christ, and who knew the worth of immortal souls. It was their duty to see that our children were trained in the nurture and admonition of the Lord.

Mr. H. WRIGHT rising said,

It is often very difficult for a Sunday School teacher to express his thoughts in intelligent language. This is often the result of a neglect of duty and for want of duly considering our own responsibility, and considering what portion of the work every individual has to discharge. We are furnished with an illustration of this, by considering the world as a stage, where those who take the highest part, and represent the most noble characters are not entitled to the largest amount of praise, but those who act their own part best. There has been a great deal of discussion to day about our efforts. Now I repudiate the idea about our works being meritorious, but if not meritorious they are not forgotten, for not even a cup of cold water given in the name of a disciple shall lose its reward. I would just remark in reference to the explanation of the word "Church" given by the Rev. J. Unsworth, that I was glad it came from a minister. The fact is there is too much denominationalism about us. It is one of the natural infirmities to which we are all liable, but I think the charge does not generally begin with the Laity. When these wide differences exist, which causes such a lamentable separation among Christian brethren, it is generally the ministers who are the parties that foster and uphold them. As the proof of all this we can be loving and neighbourly through the week, but on the Sabbath we go in different directions merely on account of a few trifling differences of opinion, or from the idea of certain points upon which many have no opinion at all. Now we all know that ministers are the leading minds; the majority go as they are led and these leading minds being kept almost exclusively to themselves, and seldom or ever being brought into contact and union with others of a different train of thought, it is no wonder that the peculiar views of each are so strenuously upheld. If they were brought together more like the laity, and especially in such gatherings as these, we should see a more general and mutual co-operation on their part, not only in carrying out the object of our Sabbath School Unions, but in every work in which the present and future welfare of the rising generation is concerned.

It was then moved by Rev. J. UNSWORTH, and seconded by H. Wright.

Resolved, That in the opinion of this meeting; it is the duty of the Church in every locality to hold up by prayer, pecuniary support, exercising a watchful care

over, and supplying them with suitable matter for instruction, and laboring earnestly every way to promote the interest of the Sabbath School in their midst.

The Union then adjourned after prayer, to meet at half-past seven o'clock.

TUESDAY EVENING, PUBLIC MEETING.

The Chair being taken by Mr. DAYFOOT, who having made some appropriate remarks, called on the Rev. J. Unsworth to read the report.

The Rev. J. UNSWORTH rising said,

I am sorry that we are disappointed in not seeing many persons whom we expected would have been with us on the platform this evening. I fear on the part of some that there is a little coldness towards this Union. They are afraid there is something in it which will not exactly harmonize with their peculiar views of denominational zeal. I trust such persons before long will see and feel differently on this subject. You know with me, sir, that ignorance begets prejudice, and prejudice begets stiff necked bigotry, and when old Mr. Bigotry gets firm hold of a man's heart he is a very difficult subject to deal with; you cannot lead him any other way than what old Mr. Bigotry says is the right way. All we can do with him as far as I know, is work away and present the truth to him as clear as possible, and especially try to make him acquainted with this blessed principle of union which comes from God. We will throw around him the bond of love, and endeavor to remove his prejudice. The object of this Sabbath School Union is to inquire into the general wants of the County, without treading on each others toes, or interfering with each others private views. We have no desire to institute an questorial so as to affect the peace or interest of any school but simply to unveil to our view the actual wants of the County, as regards Sabbath Schools and Sabbath School instruction, and as brethren point out the best means of supplying those wants. We seek to do this not by physical force, but by the power of the spirit of truth, and especially by ascertaining what is pure and divine, that we may influence and mould the character of the Sabbath Schools in this County, after the best of models, for effectiveness in Christ's work. How many young children are found in our neighbourhoods who remain outside our Sabbath Schools in darkness and Spiritual ignorance. With these facts then before our eyes, shall we not then form an allegiance with Christ, and stretch out our hands and put forth efforts to rescue these fallen ones, and bring them to the House of God, that they may "remember their Creator in the days of their youth," that by doing so we may regenerate our County, and cause it to rise in Morality, Spirituality, and everything that is noble, pure and good. We do not want sir, to injure any school; if what we do or say does not please, they need not take a word of it. They are perfectly independent; they can back out, or turn round, or just do as they please. All that we come here for is to encourage and instruct each other in this work, and when we do come together there is unity among us; if not uniformity.

The Rev. Gentleman then read the report.

[See Report at the end.]

In commenting upon the report he said,—We Haltonians think ourselves exalted to Heaven; One gentleman was heard to remark a short time since that he could not fix his eye on any place in Esquesing where a Sabbath School was needed, but it appears from the Report that not one half of our children are under Sabbath School instruction, and boast as we may there is still a great amount of indifference and moral night of practical Heathenism and spiritual death in our very midst. We have no need to cross the ocean and go to India, or to explore the interior of Japan or China to find specimens of practical heathenism, for wherever we cast our eyes through our own County we are reminded of the fact, that there are children there without God and without religious instructions, and that there are parents who care not for their immortal souls, nor feel an interest in their eternal welfare; and unless we put forth an effort for their rescue they will grow up dark and depraved, and like a moral pestilence they will rapidly spread in our midst and poison the morals of the rising mass. Let every man therefore unite and labor on at God's command, and offer all the praise to him.

The Rev. R. B. Cook rising said,

Mr. Chairman I rejoice to see you all this evening with a twofold joy. I will only refer to one or two facts in regard to the duties of parents in connection with Sabbath Schools and Sabbath School instruction, and to the united efforts put forth in this Sabbath School Union. It is the duty of parents to see that divine truth is instilled into the minds of the rising generation, that by the grace of God they may rise to usefulness, and go forth as burning and shining lights. I am reminded of a Christian mother who was accustomed to take her child to the Sabbath School as soon as it could travel to the house of God. She became impressed with divine truth at a very early age and became hopefully converted to God. That child afterward became a teacher in the Sabbath School, and was the means of leading many souls to Christ. She once noticed a certain house where the child did not attend the Sabbath School, and determined to know the cause. She found the parents were immoral and profane. She endeavored to persuade the father to send this child to school but he only ridiculed the idea. However by dint of perseverance she gained his consent, but found the mother declined sending her for want of clothes. In a few days she supplied the child with clothes, and then took her to the school and taught her there. She spoke to her of a Savior's dying love, that He died for sinners such as her, and to save her immortal soul which would otherwise be lost. After this she conducted the child home to her parents, and after being seated as comfortably as a drunkard's home would afford, the father began to inquire what the child had learned at school, when she replied —I learned something that I never heard you speak of father; I learned that Jesus died for sinners. On another occasion the child said "father, teacher told me to day that we all have immortal souls, and that we must all be lost if we are not forgiven," and then she added, "father are your sins forgiven?" The father could bear no more and falling down on his knees he implored forgiveness of Him who heareth prayer, and shortly after he was found in the Sabbath School a meek and humble follower of Jesus, as well as a consistent and active member of society.

Rev. Mr. M'VICAR rising said,

I believe in expecting something from a speaker; that man would be a poor mechanic who should spend half his life time in making wagons, and then have to acknowledge that he did not know how to make one. Let speakers give us what they will from the platform, we are compelled to listen to it. I am glad therefore to find I have been placed here this evening only as an expedient to give you an expedient speech; I shall feel more at liberty. I am asked "how are we to gather into the Sabbath Schools the thousands of Children who do not attend?" and in reply I say, first, that I pity any man who engages in a business and does not attempt to reduce it to a rule, and religion is not something which we can have at our fingers ends. It is a systematic subject which requires studying, and which we must engage in with all our heart. To gather these scholars into our schools, we should divide every locality into sections, not into this denomination or that, but all the followers of Christ should engage in this work, and then let every believer engage to visit five or six families and have them under his charge, the same as a class of lads under their care and for whose souls they feel responsible. I am anxious that

we all should be united in this object, but I can say with an individual who has preceded me that our denominational views will ever be effaced by any contact with others of a different turn of mind. I may hold very strongly my own peculiar views, but these will have nothing to do with my going to Heaven. I have met with those who wish that denominationalism was not in existence, but I believe that denominationalism will never go out of existence until we attain to absolute perfection. Suppose a case in natural philosophy, here is one man who has got hold of one view on a certain subject, and another man has got hold of another; when will they get hold of the right one, probably not until they are both absolutely perfect? I believe that when we have entered the portals of glory and range these blissful plains there will be fields of knowledge presented to us, even those over which we may differ. While there are denominations we must work as denominations, but sectarianism and denominationalism are very different things. I may think proper to give a certain name to a particular subject, and another may think proper to call it so and so. Now I say this, that after all we may possibly both of us be wrong, yet wherever the truth is it will be discovered. We were taught a lesson enough to-day in reference to gathering children into the Sabbath Schools and promoting the general interest of the Union. The difficulty lies in getting some one to commence the work. If we are to have this system carried out we must commence with the ministers. In order to produce effect there must be fitness in the cause, and who is fit for this. Is it that man who is every day handling the plow, or is it that man who is fitted by the hand of Almighty God? Now I say this, I defy the greatest infidel that ever lived, to furnish a single instance in which there has not been an adaptness in every cause to the effect produced. Ministers are not only required to proclaim the Gospel of peace in their pulpits, but to carry out this very system of visitation. I would make a suggestion; suppose the ministers of Georgetown were to divide this Township into sections, and be determined to know nothing among men but Jesus Christ, and Him crucified, and without regard to Methodism, Presbyterianism, Congregationalism, or English Churchism were to go to work in earnest, in endeavoring to bring souls to Christ, might we not look for great things. It seems a sad thing in my mind that ministers should labor in vain, or spend their strength for nought, and for a minister to say practically that Mr. A. or B. may go down to Hell because he belongs to another place; that it is no business of mine, I am to be found in my own pulpit. There is such a thing as extending our operations so as to neutralize the whole. If therefore we would succeed let us circumscribe our labors and cultivate the field. One soul is as good as another, and the soul in Nelson and just next door to the minister, is as valuable as one in Erin where he goes to preach to him. We take the lead in other things, and should feel insulted if any one was to tell us we did not understand our business. Some say the laymen should commence the work. I say let the ministers of Georgetown get the work going, and I am satisfied that the laymen in Georgetown and in every part of this County will co-operate with them. Only let the souls of individuals be our object instead of Denominational preferences, and I am perfectly satisfied of the result.

Rev. Mr. HOWELL rising said,---

Although I had not the privilege of being with you at your morning meeting, I am now present with you at the first Annual Meeting of your County Union. I have been very much gratified with the character of the exercises of the report which has been presented to us. It speaks well for the County of Halton. If we can interpret the signs of the times, and if we can understand the language of prophecy it appears evident that the day is not far distant when the Church of Christ will be called to take a stand, either on the one side as the friends of truth, or on the other side among those who only prove to be its enemies. How important then it is for the servants of Christ to make a general and united effort to inculcate the truth as it is in Jesus, in the minds of the young. We all know how difficult it is to bring the mind under the influence of truth, when the mind has been influenced by long existing prejudices. In some localities the case is worse than in others, but among the young it is different, and unless they have become too wayward, as there is danger of their becoming in the northern portions of the Continent; we have altogether a different class to deal with. Our Sabbath School Union is just the means adapted to strengthen each others hands and to bring out one distinctive Society or organization for suggesting and carrying out the best plans

adapted to accomplish the desired end. I have to congratulate you for the success you have obtained, but at the same time I regret to find that one half of the children in this County, between the age specified are without religious instruction. This idea is a painful one, and I trust that you will ponder over it; that you will pray about it, and that you will labor hard in your different localities to have a different report to present, when we next assemble in the coming year. Our common School system is all very well in its place, and adapted to fitting men for their duty in this world, but after all it is mere head knowledge. How important then is Sabbath School instruction for fitting immortal souls for Eternity. To those parents who are present we would say, our aim is to promote what you wish with regard to your child. There is no happiness apart from solid religious principles, and you must have religious truths as the basis of instruction, to realize comfort in this world, and their hearts must be brought under the influence of divine truth, if you would seek to please God and promote the happiness of your child for time and Eternity. We want to speak plain to you parents of Georgetown; it is said we should have a place for every thing, and every thing in its place. We think it ought to be added here, that there should be a time for every thing and every thing done in its time. Remember that habits formed in children will follow them through life. No wonder that it is hard work to get children to school in time, when parents lay later in bed on the Sabbath morning than any morning in the week, and thus rob God of His time and themselves of much comfort and happiness. You would never find yourselves loo-ers by rising early on the Sabbath morning. If you have any regard for the future welfare of your children never put off 'till Sunday, what might be done on a Saturday, and see that your children come to school prepared with their lessons. When you can do so, go to the school with your child and see what an improvement he makes while there. Your child will receive great attention from the teacher when you are present. I visited a Sabbath School in Paris the other day, and I observed that several classes had got through their lessons very soon, and the teachers were sitting down as if they had done their work, while there were other classes who seemed to drink in every word that the teacher had to say, now had the parents of these children in the other classes been present, they would most likely have also been engaged. Parents should always speak well of teachers before their children; if a child finds fault with a teacher always make him stop that moment; an adult child can never get good from a minister if he thinks little of him, neither can a child from a Sabbath School teacher. We have no desire to take this work out of your hands, God has given these children to you and he will hold you responsible for their religious instruction. If parents and teachers are found working together in this province as they should be, what will not young Canada become by and by. Our greatness depends on the vitality of our religion and those solid principles which are instilled into the minds of the young. If you are not christians yourselves you cannot accomplish this. I hope therefore that those of you who are not will endeavour to become so, that you may be qualified to teach your children both by precept and example. It is hard work for a Sabbath School teacher when he has a child under his charge but one day in the week, who is under the influence of ungodly parents the whole of the remaining six, where what he attempts to do in the Sabbath School is undone by those parents at home.

The Rev. R. BOYLE rising said,

I feel greatly interested in this Sabbath School Union, for if it were not for the Sabbath School instruction which I received when a child in a Protestant Sunday School, I might have been doing homage to Pope Nevis the IX. I owe every thing to Christianity; my first elements of knowledge were learned in a Protestant Sabbath School. It is known to some of you that my parents belonged to the Church of Rome; while quite a boy, a young woman took an interest in my welfare, and at an early period I was sent to a Protestant institution; while away from the influence of my parents that young woman instructed me in the Sabbath School, and while there I received impressions which were never obliterated until God in the dispensation of his providence brought me to a knowledge of the truth as it is in Jesus. I feel that I have a right to stand shoulder to shoulder beside those who are putting forth an effort to train the youthful mind, and do what I can to help them to bear the burden and heat of the day. Mr. President,

thank the gentleman on your left hand for the hint he threw out, that every man should understand his business, and when a minister stands before an audience he is expected to say something. I believe Mr. President that every Christian Minister should say something, not only to interest men but to instruct and inform them. It is possible to interest for a short time, and when my excellent friend threw out that hint, I thought it just looked like life before you. Beautiful in the extreme were the pictures he drew of the child that was taught in the Sabbath School. With your permission I will try for a short time to point this intelligent audience their indebtedness to God for his sacred word; to do this let me touch on a few points of its history, to shew when it first appeared, and to look at it in all its activity as it now lives and spreads in connection with the wants of earth's teeming population. It is the Bible and not the doctrines of it that we teach; now I do not know that we shall differ in Heaven; I cannot say that. I once happened to study anatomy and physiology, and I know men differ, and minds differ sometimes. I had also a little smattering of phrenology, and I know that minds differ, and will differ here, and we sometimes differ to agree and agree to differ, but whether when we appear perfect in Heaven, and infinitely so, that we shall still differ it is not for me to say. Be this as it may, there is one point on which we call all to agree in sending the word of eternal truth to the four corners of the earth, and we believe that God Almighty has so constituted the human mind as to render it capable of having a corroborated and conscious knowledge of God's forgiving smile, and that these great and important truths are found in the Bible and no where else. The bible is a wonderful book, its rule of life is one; the object at which it aims is one, and if I had full command of our English phraseology I would say in presenting it in some thing like a correct dress that its doctrines are one. The first five books of the Bible were written by Moses about fifteen hundred years prior to the Christian Era, and it stands out before us as the oldest product of the human mind. It is six hundred years older than the writings of Homer and Hesiod. A period of six years was employed in writing the the books of the New Testament. When the Bible first appeared it was in what we still call the Hebrew language, as known and understood by some of you, but critics are of opinion that the Hebrew in which the Old Bible was written was not the original or prominent language spoken by man, but simply a branch of an ancient language, and more generally known in Syria and Mesopotamia. We have the original Greek for the New Testament, but this was not spoken by our Saviour or his disciples. The language in which it was spoken was Syriac Chaldee, with a mixture of ancient Hebrew, but it was written in Greek, because that language was better understood throughout the Roman Empire. When it first appeared it was known only to very few. We mean now the Bible in its original form, yet if we could not recognize it in our own vernacular of what benefit would it be to any man. We all admire Mr. President, the science of architecture, and we attach great importance to a beautifully finished building; but where shall we find specimens of a beautifully finished building branching forth in Young Canada, until we have it developing itself every where? Not among the masters and mechanics of Canada. If I see a fine specimen of architecture here, I sometimes think this is not the work of the artists of this Country, but if I go across the sea to the Old Country, I see there buildings which have been raised two or three, or even four hundred years ago, and stand out as noble specimens of what man can do. But I see not a door or a window in one to which I now allude. With no window and no door, it will do very well to look at, but it is not suited to the domestic interests of man in connection with his family and friends, but let us introduce some windows and let the darkness out and put some doors to it, and let the light come in, and then it is not only beautiful to behold but beautiful and beneficial. The Bible is beautiful in any tongue, but if it were not for the translators who so to speak, introduced the windows and opened the doors, of what use would it be to most of us. But as God in the dispensation of his providence inspired holy men to write the Bible in the language in which it was first written, so in the dispensation of the same providence, he found men to come up to the work of translating that book, and gave us eyes to see and hearts to understand. Now Mr. President, the first copy of the Bible that appeared was from the fingers of Ezra, a short time after the Babyionish captivity. Cardinal Newgo was the first to divide the Bible into chapters. When it first appeared there was no books, or chapters, or verses, or points

of punctuation; so that a book was one continued volume. In 1249 a pious Jew of Amsterdam divided the Bible into chapters and verses. In 1661-7 Robert Stevens divided the New Testament into verses. The first copy of the Bible (English,) appeared in 1290, and so opposed were the rulers of your father land and mine to any more spreading the words of eternal truth among the nations of the earth, that the person who first translated the Bible into English had to conceal his name, and to this day his name has never been known, although no doubt his sainted spirit is now blooming in glory. After this we come to Wickliffe, who in 1429 sold a single copy of his translation for a sum amounting \$200 of our money. You are aware Mr. President, of this fact that Wickliffe's translation gave great offence to the ruling authorities of England, and Wickliffe himself was persecuted because of it, and every copy that could be found was gathered and reduced to ashes. After this another noble hearted man, William Tyndale in 1523 translated the New Testament, and the ruling authorities of England were so opposed to him that they took hold of him; first mangled him, then took the arteries and sinews, and the fibres, and the flesh, and the muscles, and the bones, and the blood, of William Tyndale and reduced them to ashes! We do not know the extent of gratitude we owe to these men, for what they have done, and suffered to make our circumstances easy.

In 1535 through the influence of Cranmer, Coverdale's translation appeared and the Royal authority set its signature to the request of that good man, that the Bible should be allowed in England, and a copy of the Bible was chained in the choir, that all men, and especially poor men, might go and read it. Now sir, if time permitted, we might go through the several reigns from Henry VIII, until we came to James I, who in 1604 selected fifty-four learned men for the express purpose of translating, correcting, and revising all four editions of the Sacred Text, but in consequence of some errors, the character of which I do not know, seven of these persons declined, and only forty seven engaged in it. Those forty seven were divided into six companies, and to each of these companies was given a certain portion of the word of God to revise and translate. When any one had done his part he handed it over to the rest for examination, and in his turn did the same for them; so that it underwent the strict scrutiny of the whole forty seven learned men. When this was done six of the most learned and devoted men looked over the Bible and compared it with the original text, and declared it in every particular, almost equal to the original. If the Spirit of God was known to be with the men who first wrote the Bible, it was equally so with the men who translated it, and enabled them to train up the errors of our language to the dignity of the original, and almost in every particular made the translation equal to the best specimen of English composition that could be found almost anywhere. The language was unequal to the work that those men forced it to accomplish; but how did they force it? It was the Lord who worked with them.

In 1611 the Bible as we now have it was first struck off, and from that time to this that version has been in common use. It was anciently kept in manuscript, and previous to the year 1440 when the art of Printing was first discovered, it was written on a parchment composed of the skins of animals, each end of which resembled a roller upon which it was rolled, until each piece met or pressed against the other, and at the same time kept the translation from external violence.

But in 1441 when the Art of Printing was understood it seems to me that the Angel Gabriel left the portals of glory and while winging his way to our planet, he laid hold of the tree of life and shook it, and the leaves of the tree began to fall for the healing of the nations. At first there were but few copies of the word of God to be had, and very few could read the Bible if they had it; but since then, Mr. President, God Almighty has been with us in this respect. We look around us

and we behold its light shining and spreading every where. In every direction the Arts and Sciences are being developed. Let us then as lovers of our race stand shoulder to shoulder in defence of our noble institutions, which are calculated to mould the face of society. We might justly call the Art of Printing 'man's noblest work!' Look at the hold it has on the mind of man at the present day! Look at the efficiency with which it scatters the word of God to every part of the Globe.

About the year 1804, or a short time before this, an enlightened man, not an Irishman, but a Welshman, believed it to be right to supply his destitute neighbours with a copy of the Bible. He saw it answered well, so he went and bought some more, and that answered better still. By and by he conceived the noble idea of supplying all Wales with the Bible. Still the work grew in his hands and he extended his thoughts to England, that land of liberty, of power and of generosity. In the order of God's Providence it has been my lot to visit England a few months since, most likely for the last time, and I can say that it is the land of Godliness after all. By and by he conceived the gigantic idea of putting a copy of the sacred text into the hands of every man, woman and child on this beautiful planet of ours. This was the origin of the British and Foreign Bible Society, which now translates the Holy Scriptures, that first appeared in the Hebrew and Greek tongues only, into one hundred and ninety different languages and dialects to meet the wants of earth's varied sons. While I talk to you the Press, of the British and Foreign Bible Society is pouring out copies of that blessed book at the rate of three and a half copies per minute. We have cause to bless God for the age of Science in which we live. In all ages men have been responsible, but in the nineteenth century how much more so. The time is on its rapid wing when through the joint efforts of those who love the Bible, and those who labour in the Sabbath School, and through the joint efforts of the Church of Christ in all departments of knowledge, and in all our institutions the mountain of the Lord's House shall be established on the top of the mountains, and all nations shall flow unto it. Now, Mr. President, I am not what may be properly styled a Calvinist in the strict sense of the term, but I do not know any man that believes more firmly in the decrees of God than I do. I believe that the views of government are pressed between the fingers of Jehovah, and I believe that He sits beside the machine of Providence, that He threads the smallest cord there and puts every fibre in motion, so as to work all things after the counsel of his own will. If you do not lay hold of the work others will. If you do not receive the applaudit,-- 'Well done good and faithful servant,' others will. When Wellington and Napoleon met on the fields of Waterloo, and the memorable but fearful battle saw its finish, I believe that God Almighty intended that Britain should gain the day.-- I believe Mr. President, that there have been, and for aught I know there may still be lingering in society many noble heroes who stood up at Waterloo, and we are willing to render them honor as faithful soldiers, but if those heroes had cast their muskets away and sat down in apathy and supineness, the battle of Waterloo would still have been fought and Wellington would have gained the day. So also if we do not come up to the help of the Lord against the mighty, in the dispensation of God's Providence other men will be found to do it. Oh sir, I love the Sabbath School, and although through the dispensation of God's Providence I have been pressed into the Pulpit and required to labour there, yet if I might follow the

bent of my own inclination, I would sit down with the little infant class. I revere the feelings and the impressions that the poet felt when he said :

"Delightful task to rear the tender thought,
To teach the young idea how to shoot,"

It is a noble work to work for God, it is excellent employment to be employed for Him, and as my dear brother said, those persons who undertake to labour for God have need to be qualified for the work. Can an ignorant man teach Philosophy? Can an ignorant man solve a Mathematical Problem? What does he know of the rules of logic? How then can an unconverted man or woman teach the science of Christianity to a child. I cannot tell for the life of me how any man can teach a science of which he has no knowledge himself. It is a shame for that Church who would leave the work of salvation to those who have never experienced the grace of God. I would like now to present to this meeting a few reasons why we engage in the Sunday School. By and by the noble band of men who came up here to-night to present the claims of the Sabbath School will be dead; by and by the green hillock will be all that remains of us. When we pass away is the platform to remain silent? When we are dead and gone is Christianity to be extinguished? By no means. We look at the smiling faces and the features of intellectuality, and we say by no means. We trust our children through the aid of Sabbath Schools shall be prepared to buffet the ills of life.--- Soon we ourselves shall pass away and be like the Almanac of 1858, but these children shall rise up to adorn our pulpits and fight the battles of the Lord. What may we not aim at when our Sabbath School Teachers are all converted to God. Rome fell prostrate before her Goth's and Vandal's, and Nero's, but they could not make fires hot enough to burn her christianity. Philosophy could not undermine her deep foundations, but forth she went and although surrounded by ten bloody and fiery persecuters she survived them all, and when met by a more subtle foe in the shape of a Voltaire, or Hume, or Bollingbroke, she came forth fair as the Moon and clear as the Sun, and after she had done her work and secured the goal, she pressed on to the Throne of God, and then descended to girdle the earth like a robe of light. Whether in the pulpit or in the Sunday School she shall still go on to do her work until the Angel Gabriel shall stand with one foot on the earth and another on the sea, and swear by him that liveth for ever and ever, that time shall be no more.

The Doxology was then sung, and the Benediction pronounced.

WEDNESDAY MORNING.

The President, Mr. P. W. Dayfoot being unwell, was compelled to leave the Chair ; in consequence of which Mr. H. Wright was elected to fill his place, and the Rev. R. B. Cook took Mr. Wright's place in the Committee.

After a few remarks on Question 4, the following Resolution, accompanied by a Preamble, was proposed by the Reverend Mr. Howell :

Resolved, That this meeting considers that parents are under the highest obligations to the Sabbath School as providing a most important means, auxiliary to their own bounden efforts for promoting the instruction of their children in those principles that shall fit them under God's blessing for the duties of the present life and above all for the world to come. Therefore, it is the duty of Parents to use their influence and Parental authority to urge their children to a regular and timely attendance at school, and by every possible means to sustain and promote the best interests of the cause.

The Resolution was adopted.

Question 5 was then taken up, viz :—“The early conversion of children : Is it an end to be sought and expected ?”

The Rev. R. B. Cook rising said,

Mr. Chairman the question before us is one that can scarcely be doubted for a moment, every child has an immortal soul, and every child as it grows up must be prepared for either future happiness or misery. As soon as a child is capable of early impressions, and as soon as he is old enough to know that there is a God, and that without holiness, no man can see him, we may seek and expect his conversion. I have known some who have savingly been brought to the knowledge of the truth at the early age of five years.

Rev. J. UNSWORTH rising said,

This is an important question ; in my opinion it is out of our power to feel its full force and importance.

I believe a child may be converted exceedingly early; we all admit the doctrine of human depravity, we are prone to sin from our birth, and need renewing by the spirit of God and by the blood of Christ, before we can enter Heaven. The question may arise, what is Conversion? I give it this simple definition; It is a change wrought in the heart by the Spirit of God. It is believing what God has told me to believe; It is a change from the power of sin and the work of the devil to that of Christ. If I tell my child that I will do so and so, or that I will bring him this or that, my child believes what I say and expects the realization of what I promised; now this is faith, and I maintain that a very young child can understand it. I would talk for an hour on the why and the wherefore of this question, but I want to hear the delegates give us their views.

The Rev. J. HOWELL rising said,

I wish to say a word or two about this question, there is a little volume published in relation to Sunday School children, that illustrates this subject. I have witnessed a case in my own family, my eldest child when a little girl, and before she was three years old, was delighted to have instruction from her beloved mother, and often asked her to come and pray with her, and talk to her about Jesus. God took her away before she was four years old, but she was fully ripened for eternal glory. I feel satisfied therefore that we may look for early conversion.

Mr. BLAKEY rising said,

Three years ago I had the happiness of seeing a child who was converted to God. I believe we never shall see this subject in its true light, until we fully realize the value of immortal souls. When a child is converted early, see the amount of good it may accomplish in after life; habits formed in youth are hard to throw aside in old age. It seems to me that our greatest object should be to labor for the conversion of our children, and expect to receive answers to our prayers.

Rev. Mr. HOWELL rising said,

We should visit our children when they are sick; If we wish for the conversion of the Scholars in our Sabbath Schools, we must try to feel our own nothingness more than we do. If we do not see the conversion of our scholars it is too often the case that we have not, because we ask not, or because we ask amiss.

Mr. BARBARY rising said,

I will just state my own views on this subject; I have taught in a Sabbath School for thirty years, and have often seen tears of penitance trickling down the cheeks of very young children when I have spoken to them of the love of Jesus, and what he did and suffered for little children such as they were. I have no doubt but we shall see these results if we faithfully engage in the work.

Mr. YOUNG of Oakville, rising said,

I think we all agree on this point, that the children may be brought very early to the knowledge of the truth, most of us have had demonstration of the fact. I have known a little boy about five years of age, the son of a tavern keeper, but who had a very pious mother; from the early training of his mother he became hopefully converted to God. It was strongly impressed on his mind that he was about to die, and summoning his parents to his bed side, he took leave of them with a composure that is seldom seen in adults at such a time. He cautioned his father against the business in which he was engaged, telling him it had led him astray and would lead others astray, and then urged him to seek the salvation of his soul. If we would see the conversion of children, we must look for it and believe for it; it rarely happens that a person who has passed the meridian of life without being converted is ever converted at all.

Rev. Mr. HOWELL, often thought of a remark his father had frequently made.

"That during his whole experience as a minister, he seldom met with any conversions after persons had passed the age of twenty-five years."

Moved by the Rev. Mr. Mackey, seconded by Joseph Barber, Esq.

Resolved that in consideration of the following reasons in relation to children, 1. That they possess immortal souls. 2. That they are of the victims death. 3. That humanely speaking, means used in youth are more effectual in producing the desired effect. 4. That because by the conversion of children, the interest of Christ's kingdom on earth will be advanced. 5. Because God's dealings are unchangeable; ever being a covenant keeping God, and from Scripture grounds it is the opinion of this Convention that the early conversion of children is an end to be sought and expected.

Question 6 was then discussed viz:—"Are Teachers Meetings and Monthly Concerts important?"

The Rev. J. UNSWORTH rising said,

Sabbath School Teachers should meet together for prayer and study of the Scriptures, but so far as business is concerned, that matter will in my opinion have to rest with denominations as some do not allow teachers to transact business. When teachers meet together in a social capacity, they get to know each other, and a family like spirit is created. While working together and praying together, there is a blending of thought among them, and a oneness of soul is produced. It has been said a man cannot make a wagon without study, neither can a man or woman become efficient teachers without much study and self denying labor. We must prepare mental food for infant minds, in a pulpy state adapted to those minds. Where this is not done we often forget the lesson, forget those who we are talking to, and forget the character of the questions we intend to ask; no wonder that we find it one of the most difficult tasks to teach a child when we attempt to cram it with subjects that would exercise adult minds. How can we employ language clear and comprehensive when we have not a clear and comprehensive idea of the subject in our minds. We can always be the most simple when our subject is best understood. When we think clear we can talk plain; if this talent is needed in a minister of the Gospel it is much more needed in a Sabbath School teacher. Hence the advantage of teachers meetings and a natural interchange of the knowledge which each other possess. No man pretends to know every thing in the world, and another who has read far less than we, may be well posted on subjects of which I may be perfectly ignorant. Do not depend too much upon a minister or leader at your meetings. A minister cannot do every thing or go every where. If a minister could just split himself into three or four pieces, and preserve his identity in each, he might attend to three meetings but he happens to be only one, and can claim no affinity with spiritual bodies. If you cannot get Ministers to work with you, work without them, and the rest will keep out of the way by and by. A teacher who has had two hours study in the week is able to go to his class, and keep that class steadily looking at him all the time allotted to teaching. Farmers will go a long way to make a dollar. Why not then go a short distance to a teachers meeting. How often do we feel encouraged and find our sympathies awakened in our teachers prayer meetings by such expressions as these. "Lord thou knowest all about my class and the difficulties I have to contend with;" or "Lord bless my brother teacher!" But a word here about prayer in your teachers meetings. Keep the object and interest of Sabbath Schools before your mind, and do not spend these quarters of an hour in praying for almost every thing else but the subject in hand.

The Rev. J. HOWELL rising said,

Circumstances will alter cases; our friends in rural districts may find it difficult to have weekly meetings, but those who live in villages will find them exceedingly useful. The London Sabbath School Union established these meetings, and the various District Unions formed the

same. Each teacher was expected to take part of a subject, one might take the Geographical, another the Historical and another some other feature, and then they came prepared with notes &c. Thus the whole body of teachers by a mutual interchange of knowledge came together on the Sabbath, well prepared in the lessons. In Guelph we have a very large school, and we close the school at half-past three, and then spend half an hour in prayer. It is very important to have the blessing of God to rest on our work.

Question 7 was then discussed—"The exercises of Schools and what they should be."

The Rev. J. HOWELL rising said,

I have often thought that there is some room for reformation in our schools; I will suggest two or three particulars; I should like to hear from the superintendants of other schools, the way in which they conduct their schools, but I will set them an example by referring to our own programme. We commence with singing and prayer, and then the different classes recite the lessons learned during the week, then follow the scripture lessons announced on the previous Sabbath. We give one Scripture lesson to the whole classes. The Scripture class confine themselves to one subject. We use Scripture questions and Judson's Explanatory Notes. We take for two Sabbath lessons on the Old, and on the two succeeding Sabbaths, lessons on the New Testament. At the close of the session the lesson is announced for next Sabbath. With regard to the Library we have found that changing the books very much interfered with the lesson. To obviate this, having prepared a Library of three hundred volumes, we had a catalogue printed and sold to the scholars for three coppers each. Each class has a slate and each child wishing for a Library book has the number of it put on the slate. The Librarian comes round and taking the slate places the book last numbered on the slate, and so on to the first, which he hands to the scholars as the numbers stand opposite their names. Thus time is saved and all confusion avoided.

Mr. YOUNG had seen great improvement in his school as the result of the stimulus they received at the last Convention. They had built a separate room, and had an infant class removed from the school and taught by a teacher well qualified to sing and talk to them. They had made several other improvements with very good results.

The Rev. J. HOWELL, was very anxious to see the Church awake to its duty in preparing suitable places for infant classes, and also for elder scholars; a Church ought never to be built without these appendages.

Question 9 was then discussed viz:

"Are Records of the School desirable, and what should they embrace?"

Rev. Mr. HOWELL rising said,

He thought every well conducted School would supply itself with requisites for noting the attendance of scholars &c. It was necessary to have the address of each scholar, and to take notice of the cause of absence. These Registers and Class Books could be had at the office of the Sabbath School Union, Montreal, at a very small charge.

WEDNESDAY.

An Experience Meeting was held for a short time, when encouraging testimony in reference to the delightful task of Sabbath School Instruction was received from brothers Young, M'Leod, Snider, Simpson, and several others whose names we had not the pleasure of learning.

 WEDNESDAY AFTERNOON,

THREE O'CLOCK P.M.

The Session having adjourned to the Wesleyan Church and the Sabbath Scholars having assembled, they were addressed by the Rev. J. Howell, W. P. Lacy, Rev. J. Thurston, and Rev. J. Unsworth.

 WEDNESDAY EVENING,

EIGHT O'CLOCK P.M.

The Convention having been opened with prayer by the Rev Mr. Millard, the President introduced the first speaker.

Rev. Mr. DRAPER, rising said,

It was not my expectation to be called upon this evening; being with this people from time to time, and laboring among them, I fully expected that you would have been addressed by some stranger who was better able to interest you than I am; I shall only have to act as an expedient; I will give you a few thoughts which have occurred to me in reference to the work in which we are engaged. I would enquire what has our work been? I find there are many young persons here this evening, and I would ask them first of all, what has been your work. You have heard excellent things here to day from the gentlemen who have addressed you, told in familiar style that was well adapted to your youthful minds, and I cannot tell how much I was pleased to hear the prompt answers which many of you gave to the questions put to you in reference to your present and future welfare, and in regard to your eternal destiny. Now I wish to make myself as one of you, while I ask you what has been your work in reference to those questions, and especially in reference to giving your hearts to God. Well perhaps some of you will say I have not done much yet, but I mean to do something by and by. Now let me ask you again what has been your work? Has it been to swear, and lie, and steal, or has it been to break the Sabbath and disobey your parents, and when urged to attend the Sabbath School, have you wantonly despised the School and despised God's Holy Day. This has been the work of a great many, but what has been your work in this case. Now I would say to the youngest child here that all this kind of work is what is called sin, and all who do this work are sinners in the sight of God, and whether you think so or not, you may be sure your sin will find you out. I ask again what has been your work? Has it been the work of the devil and the service of sin; or has it been the work of God and the service of religion. Has it been the case with you that while receiving moral instruction you have learned the exceeding sinfulness of sin, and have you then determined by the grace of God that you would turn and forsake it. Those of you who determine that it shall be your work to forsake sin and live to God, hold up your right hand. There is a large attendance in this place here to night; let me then make a single remark to some of these young men, and ask what shall be your work? Shall it be to turn away from evil in the days of your youth. If this is your work, oh how excellent and delightful a task it will be. But I ask again what has been your work, and what has been the influence which has been exerted by you in the moral sphere

which you occupy. Has your influence been thrown in the scale of virtue, or has it been thrown into the scale of vice. Have your feet been turned to the paths of virtue and usefulness, or have they been turned away from happiness. If I were to ask you whether you were treading in those paths which lead to eternal death; could you say that you were fully satisfied in your own mind that it was not so, or could you only say that you hoped this was not the case. While I attempt to urge the young men of this County, and especially of Georgetown, to turn to the paths of virtue and happiness, my own mind feels distracted at the idea that in regard to many this will not be the case, and that after all they may go down to eternal destruction. I would ask these young ladies what is their work? Is it the using of their influence to spread their Redeemer's Kingdom; or is it the seeking present ease and pleasure, while so much of the happiness of society depends on them? Is that influence exerted on the side of virtue or on the side of vice. Are they engaged in leading souls to Christ in the Sabbath School, or are they careless or indifferent about its claims on their attention. How much good might not these young ladies accomplish, if they were to go about from place to place as visitors, for the purpose of bringing children into the Sabbath School. If any of them are engaged in the work, they are engaged in one of the most delightful tasks that can occupy the human mind. Let me ask us Sabbath School Teachers what is our work? It is the work of training children to love the best of fathers; it is the work of directing these youthful steps into the paths of the Prince of Peace. "Go on then and prove faithful unto death, and you shall receive a crown of life." Let me ask now in regard to our work, what shall it be? Perhaps it will be far more than we could expect. If we are the means of leading only one soul to God. If we are the humble instruments in the hands of God, of causing only one soul to escape from the paths of vice, and getting safely landed in Heaven, oh how great a work we shall have accomplished; let us then still go on in this glorious work of unfurling the blood stained banner of the cross, and training these infant minds for eternal glory, that at least some of these thousands of children who are not yet brought under the influence of Sabbath School instruction, may soon be brought into the fold. On how delightful is the thought that some of these little ones who have ascended from the Sabbath School to the realms of glory, may be found by us as we enter the portals of bliss, and stationed there to welcome our arrival. See that Sabbath School Teacher as he lies on his death bed, and still holding the hands of some of his weeping scholars, and while bidding them a long farewell his spirit ascends to God who gave it, and while the influence of his example is operating on the souls of those who are left behind, he is casting his crown at the feet of Him who hath loved him, and washed him from his sins in His own blood.

Mr. W. P. LACY, rising said,

I feel exceedingly pleased to meet with you this evening; it has fallen to my lot to make a few remarks in reference to Sabbath School Instruction, but I feel assured that many of you will be disappointed as I was not aware before to day of having to do so; however permit me to say that I love the Sabbath School; I am expected to say something in reference to the work in which we as Sabbath School Teachers are engaged, so without going from Dan to Beersheba and jumping over hedges and ditches, I will endeavor to do so. But after all is said and done there is no work in which we can engage that is more important than training the young in the ways of truth and piety. I attach so great importance to this work, that I would not even exempt the Bible Society, nor that great and noble enterprise of British and Foreign Missions. Permit me Sir to say, that although the Sabbath School work may not appear to some of such great importance as these, still it may be all the more efficient on account of its practical silence, and Eternity alone shall disclose to our minds the amount of good it may have accomplished. It is only about eighty years since any notice was taken of Sabbath Schools, and the name of Robert Raikes was first brought before the public, in connection with that noble undertaking, but what a change has now taken place since then. You and I can have no idea of the position of our father-land at the time that these schools were first established, nor can we form any just knowledge of the real state of public opinion in reference to the importance of training the rising generation, and the recent influence which the Sabbath School has since exerted on the Tract Society, and the Temperance Society, and

other noble institutions ; and we trust it shall go on from conquering to conquer, until it shall overcome all the combined opposition which men and devils shall bring to bear against it. Let us look for a moment at the eight million of Sabbath School Scholars in England and America alone, and those seven hundred thousand silent preachers of the Gospel in the shape of Sabbath School Teachers. When I look Sir, at the influence which these young minds must bring to bear on Society, and on those who shall rise up to fill our places, our minds feel overwhelmed with the vastness of the work in which we are engaged. If this noble enterprise continues to progress in the same ratio at which it has already progressed, what may we not expect as the result of all our combined efforts when the year nineteen hundred shall be ushered in. If Sir, it can be proved, and I believe it can, that nineteen twentieths of all the ministers of the Gospel and missionaries to foreign lands have been brought out from our Sabbath Schools, what may not we expect when these eight million Scholars become matured. In addition to this who can tell the secret restraining influence which our Sabbath Schools are exerting upon ungodly parents? Who can tell how many drunken fathers and mothers have been saved from a drunkard's grave, through the influence which has been brought to bear upon them from the Sabbath School. Again what will be the influence that those Sabbath School Unions will have upon Sabbath School Teachers of all denominations. Who can tell the life and vigour which this Union will throw around those Sabbath School Teachers, whom this movement brings together, determined to work shoulder to shoulder, and heart to heart, in this noble and benevolent enterprise. Let me say to the Church as a body, that if you neglect your Sunday School, you will have a far greater difficulty in bringing your congregations to the knowledge of the truth as it is in Jesus, and far greater difficulty in carrying out your schemes for enlarging the world. I think Sir, it is not too much for me to say that Britain owes her present position in the scale of nations to the secret operation of our Sabbath Schools. One word more to my fellow teachers, all the plans and suggestions which have been laid before us to day needs putting into practice, and especially in all our efforts, let us have this one great end in view, namely the salvation of these immortal souls, and permit me to add, that whenever this is not the direct object of any Sabbath School, the word **JHABOD** might justly be written on that place. Let me not presume to fix limits to the power of Jehovah, or to tell how long it will require the grace of God to operate on these infant minds. Sir, I have known a little child of four or five years of age deeply interested with the story of the love of Jesus, and while I have talked to him of the love of God in the gift of his Son, I have seen the tear trickle down his little cheek, and I have felt sure that the grace of God was operating on that heart. My heart was gladdened a few hours ago while I heard the Sabbath School Teachers tell me in the Experience Meeting this afternoon of the numbers of children who had become the subjects of divine grace, at a very early age.

It seemed to me that the power of The Most High overshadowed us, while we thought of these triumphs of the cross, and heard of these little ones being brought to the feet of Jesus. Oh what would a Sabbath School Teacher give if he could feel assured that when he passes from time into eternity, that he should meet on the other side of the flood all those little ones whom he had led to give their hearts to Jesus. One word more in reference to our elder scholars ; when lads get to the age of seventeen or eighteen years, they feel themselves too much of men to be taught in Sabbath Schools. Now this is the most slippery time of youth and they require taking by the hand and leading with kindness and forbearance. In conclusion let me add, my dear friends and fellow teachers, I wish you all God speed, and when our work is done, although we may not see each other again in the flesh, we may see each other on the banks of deliverance and cast our crowns before Him who hath washed us and cleansed us in his own blood ; to whom be glory and power and dominion for ever and ever ! Amen.

The Rev. Mr. MILLARD rising said,

Sometimes there is too much talking ; we live in a wonderful age, but we are

not told anything about the wonderful features of the age. We have not been told yet Mr. President, of the immense congregations of people who hang on the lips of the preacher, of those immense mass meetings where thousands of Methodists, Baptists, Congregationalists and Dissenters of all denominations, with even Episcopalians congregate together in Westminster Abbey, or St. Paul's Cathedral, to listen to some popular speaker. Formerly you might have seen a few old men and women who depended monthly on alms, hobbling upon their crutches from very age, as they bent their steps to the great Cathedral, in order to assist in carrying on a service of which they formed the most prominent item. There is a remarkable feature in this singular style of preaching; there are some preachers who do not take their texts out of the Bible, and there are some who preach without any text. Now I shall not attempt to preach to night without taking a text and one with which you are all familiar; it is one too that some of my friends are quite conversant with, "snuff the candles." I have thought of a text of that kind; now I do not want to make people laugh, but I think that these men who are employed in snuffing the candles, are a noble line of preachers, and you may see them standing up to preach, by snuffing candle after candle, and yet the wick seems to burn so fast that the poor man has hard work to keep up with them, and even the President; that person above all others who should be honored, is obliged to snuff his own candles. Now Sir, I am just reminded that Finney once said, that he could not get up a revival in his own Church, because the people would not go to the expense of buying lamps. To be sure the people had to pay for it. Well I am not going to lay down rules for any body, but I hope Mr. President, that next time we come here we shall have some beautiful lamps. So then I shall take this for my text, "Snuff the candles;" well this is what we have come here to do; our Lord says "we are the lights of the world." Well if we are the lights we need snuffing. Yes my friends, if we are like candles we need snuffing, and well is it for that man who has got God's grace in the shape of a pair of snuffers. I maintain that there is nobody like him as he goes on his work snuffing candle after candle, in order to lighten them up. Some of these little boys may not know how they make marbles so round and put on such a bright polish. Well they put them into a bag and shake them up and that knocks off the little corners. What is that long word Sir? oh yes, excrescences, it rubs off the excrescences. Now this is just what we have come here to do, to polish each other up, and to snuff the candles. I think a Methodist might snuff a Baptist's candle very well, vice versa. Let me ask these religious parents if they do not intend to stir each other up in regard to this Sabbath School Union. For my own part, Sir, I can say that I had great pleasure in coming here to day, although I thought yesterday I would not come, and in fact that I could not come; for when our excellent brother Unsworth sent me a notice of this meeting, my eldest son was lying on the brink of the grave; yet my heart yearned after you, and I thought I would have been glad if possible to be at the Anniversary Meeting of this Union. Peel and Halton Sir are twins in this respect, although the one was born just a little before the other, and it is so well for brothers to assist each other. I was going to say that my brother's Sunday School Union commenced about the same time as my own; however I went to my brother Lacey, and tried to get him to come up here, I am sorry however that so few have come out. How often Sir we have found that our very presence has helped to cheer each other on in

any good work, and at times we have been encouraged by the face of a friend, and almost electrified by the sound of some voices. But it is mostly when away from home that we have such power. At Brampton we had this question before us. "What is the best means of inducing a more general interest in Sabbath Schools." Now did they mean a more general interest among teachers, or among christians. One said the "Church," well it will do well to talk about that to night, Well what shall we do to exert our influence in the Church. Now I do not want you to think I am going to be too Methodistical in my views, nor yet going to trumpet up a rebellion. We all know how much a boy can do behind a penny whistle in this respect. Now in examing a cause we must adopt some thing like a method, and I am going to examine the cause of so little interest being felt by some in the welfare of the Sabbath School; and I am going to bring you all before your selves and take your own verdict on this question. We think there is need to stir up the Laity in this respect, and prepare themselves to act and not to talk. But then you may say that I talk and only talk to you all. Well but to come to the point as much as possible, to the very point. What is the first cry of every new born christia born of God, born of the spirit and born again? I will tell you what it is. Now do not forget it, it is this, "Lord what wilt thou have me to do." Not what wilt thou have me to say, or to think, or to feel, but "what wilt thou have me to do." It was so with Saul of Tarsus, he was always a practical man, whether as a persecutor or an apostle. Now we come here to extend the interest of Christ's Kingdom, and we want you to co-operate in this great and glorious work, in this pleasant and delightful work of Sabbath School instruction and we want you to ask yourselves the question in this respect, Lord what wilt thou have me to do? We have heard it said that the Church is not quite awake on this subject, some say it is not a quarter awake. Well Sir I am not in possession of a gasomiter or any other omiter for telling the precise amount of awakening that is felt in the Church upon this subject, but this much I know Sir that some are even fast asleep and others are snoring. Some will do any thing in the present day to make money, but we do not want your money now so much as to get this subject properly fixed on your mind. Some will have no objection Sir, to put their hand to the bottom of their purse and pay others to do the work for them, but they have no idea of doing any thing themselves. Now I believe that when our Lord told his disciples to go out into all the world and preach the Gospel, he did not mean merely the apostles themselves, but I believe Sir, that he had laid out work for us all. I think he spoke to me and to you, and that he spoke to the Church, or whenever the preacher was heard, and whenever that Church is properly awakened up, its first cry will be "Lord what wilt thou have me to do." Well there is something todo in this village. There are many even here who do not go to any Sabbath School, and your duty is to try and get them there. It may be that some families are so rude that you are afraid to visit them, you must not mind their rudeness, only persevere and you will succeed sooner or later. There are more children even in this County than we are aware of, who never attended any Sabbath School. It is much the same here as in New York, when it was found that there were upwards of Sixty Thousand who go to no Sunday School at all. There is work then for all of you to do. You must go and talk to these children and try to get them into your schools. Let me now come a little closer on another point. I have often thought that

I wish there had been nothing said about funds. I understand you have made some arrangement in this respect, although I was not present at the discussion, but I want to know how you are going to raise funds. It is a very unpleasant thing in these times to talk about money. When we get it we like to keep it, but we do not like to talk about it. We cannot teach a child by getting a stick and writing on the sand as they do in India; we must have books, and if we would get them honestly they must be paid for. We cannot expect a school to do without books. It would be all very well for an Esquire to collect together some forty or fifty children for the purpose of being taught; but if he did not provide any books, would not the first inquiry be where are the books? No sir we cannot do without money, especially where religion is concerned; and other persons besides the worthy gentleman alluded to, would have to give place to better men, as Cromwell told the Parliament. We want to get plenty of money, but we don't tell you what that plenty will be, yet we do not want to get any more; we want you then my friends, when you put the inquiry "what wilt thou have me to do?" to do something with your money, some will perhaps say you do not tell us how much you collected last; well they collected five dollars and twenty-two cents. Now that gentleman there could have given you the whole of it; there are plenty here who could do it. What a valiant speech that would be for a man of few words to put five dollars into the plate. Now Sir, I really mean what I say; it is little better than sheer hypocracies for men to talk about loving God, and to say "Thy kingdom come and thy will be done, on earth as it is in Heaven," and I do not know what else besides, and then feel in their purse for the smallest bit of money they can find. Now I do not mean to make the snuffers squeak, but I do say, pull out the money and give us such a collection as will meet the wants of this society. I will conclude by saying I wish every success to the Halton Sabbath School Union.

The Rev. J. UNSWORTH rising said,

MR. PRESIDENT, I almost feel tired of coming before this audience so often; whenever there is a gathering in Georgetown, it always seems to fall to my lot to be there. It is necessary however on this occasion for me as Secretary of this Convention to make a slight apology for the position in which we are placed, in regard to our supply for the platform. It has not been from want of effort on our part; we have done all we could to induce Ministers in the County to attend this Convention, but why we have not been blessed with their company is not for me now to repeat. In consequence of their being so few present, many of us have been called upon to take a more active part than we otherwise should, yet not because we are unwilling to work, for we can say that we love Sabbath Schools, and our desire is to promote the cause of union among them. I would say that I feel happy in meeting those who have honored us with their presence, and like our brother from Brampton, I can say that this Convention has been one of exceeding great interest to me. Although the Clergy have not been here, still a great number of those who are called the Laity have been present and their discourses have tended much to our mutual edification. We feel encouraged to think that a good work has already been effected by this Union, and that many will leave it with a settled determination for the future to spend and be spent in this noble work. Our main object as teachers is to lead these young minds to God, and bring them into direct contact with the Cross, that by its gracious influence and the renewing power of the Holy Spirit, they may be moulded after the image of Christ, so that they may honor Him as their redeemer and their God. We aim Sir, at the conversion of the rising youth. One of the subjects of discussion in the present Convention was:—Whether the conversion of children was an end to be sought and expected? I say yes it is, every thing around us seems to say that it is an end which ought to be sought. It is the settled conviction of my mind that a child in early life can be converted to God. I may be said to be a standing evidence of the truth of this doctrine. When I was but a child I was enabled to look by the eye of faith to the cross, and to obtain that change of heart and life which is called conversion. There are many other considerations which would lead me to these conclusions, it is an end to be sought; it prevents a very great amount of evil which would have been committed by those who are the subjects of early conversion. So long as the soul remains unconverted the carnal propensities will be so strengthened by every evil influence thrown around

it, that the child trained under its influence shall lose his child like character, and grow in depravity until he has settled down as an hardened sinner, whose language and conduct become a poison in society, spreading pestilence wherever he goes, and presenting one unbroken phase of hardened impenitence. But let that young mind be brought under the influence of divine grace, and all these evils will be prevented. My own experience goes to corroborate this fact, although I tell it with shame; it was not until I had reached the age of eleven or twelve years, that I became a changed youth. But what was I doing before then; it was justly said at that time I was a wicked fellow; My disposition was such that I was always ready to take hold of anything that presented itself, whether it was to benefit or to injure. My heart had become so hard that I was beginning to indulge in sins which I could not name, and if the grace of Christ had not taken hold of my heart, through the influence of Sabbath School instruction, there is no telling to what length of sin I might have gone, but early conversion plucked me as a brand from the burning, and saved me from that class of vices which would have become strengthened and ripened with growing years. I say therefore that early conversion is an end to be sought as a preventative of great wickedness. I remember to my sorrow that while I remained unconverted, I not only committed sins myself, but I stimulated others to acts of evil and induced them to use profane language, and break the Sabbath and commit many other crimes. Look at the cup of bitterness which is often placed in the hands, and the disgrace which is brought upon families through the example and influence of hardened sinners. Truly may it be said that one sinner destroyeth much good. When a man lives to the age of forty, fifty or sixty, and then becomes converted to God, what is his chance of labor compared with those who are converted in early years. Gough once said, "The greatest sorrow and plague of heart that he felt, arose from the bitter reflection of his past wicked conduct." It would be ever staring him in the face, and spoiling his joy, and it was frequently only after a severe and deep struggle that he could rid himself of its influence. Yes sir, the mind will throw itself back on the past and torment us in our future years; but let children be converted in early life, and all these dark sorrows will be avoided. I would simply say that many other considerations might be offered in justification of these views, but I desire to bring my remarks to a close, yet I would say this much, that if you wish your child to spend a life of usefulness strive to get him early converted to God; by so doing he may live to honor God and to people Heaven, and in bringing about that glorious era, and the coming of our Lord Jesus Christ, where we shall reign with him in power for ever and ever. Let us as Parents, Ministers and Teachers in the Sabbath School, strive to get these children early converted to God; let no one think that they are too young to love Christ. If they can only understand the common things of this life they can understand when we talk to them of the love of Jesus. I believe the time is coming when the County of Halton shall feel this bond of union which is binding ministers and people together, to be stronger and stronger, like a three fold cord which is not easily broken.

The Doxology was sung and the Benediction pronounced.

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COUNTY OF HALTON SABBATH SCHOOL UNION.

SUMMARY OF REPORTS OF THE SCHOOLS.

- 29 Schools Reported.
- 1907 Children Taught.
- 1381 Average Attendance.
- 246 Teachers.
- 205 Average Attendance of do.
- 274 Over Sixteen Years of Age.
- 141 Under Six Years of Age.
- 125 of an Increase.
- 22 Decrease.
- 190 Teachers, Members of the Church.
- 126 Scholars " "
- 24 Conversions.

Forty Seven Dollars and Twenty Eight Cents, for Missions, Books, &c., &c.

UNION.

DOLS.

oks, &c., &c.

STATISTICAL RETURNS.

NAME OF SCHOOL.	Is it Union or Denominational?	No Teachers		Average attend. Teach.		No Scholars.		Ave. age of Schol.		Over 16 yrs. of age.		Under 6 yrs. of age.		Compared with past year's school prosp. ratio?	Increase.	Decrease.	Is the school closed during any portion of the year.	Is your school suffering from any particular cause.	Members of the Church.	Members of the Church.	Do the children attend the preaching of the Gospel?	Have you regular Teachers' meetings?	For what purpose is it held?	Average Attendance.	Prail's realized in Conversions, Contributions for Missions, &c	Do you keep a Register of all your doings in the School?
		Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.													
Georgetown,	Union,	18	11	7	16	10	6	170	100	70	141	8	20	Yes.....	52	...	No, ..	None known,	13	.....	Yes,.....	No,	.....	None,	Yes
Bannock Burn,.....	Presbyterian, ...	4	2	2	4	2	2	32	17	15	20	5	1	Yes.....	...	...	No, ..	Do.	3	.....	Yes,.....	No,	.....	.....	No,
Cove Chapel,.....	N. C. Methodist	4	4	...	4	4	...	40	18	22	35	1	2	No diff'ence	...	...	Winter	Do.	4	.....	Yes,.....	No,	.....	None,	No,
Oakville,.....	Wesl. Methodist	11	6	5	6	3	3	41	19	22	36	6	4	Prosperous..	1	...	No, ..	No	3	.....	Yes,.....	No,	.....	.....	Yes
Palermo,	Epis. Methodist,	10	5	5	8	4	4	65	30	35	50	6	4	Prosperous..	10	...	Winter	Want of interest on the part of the people.	9	4	Yes,.....	No,	.....	.....	Yes
Oakville	F. Presbyterian,	16	9	7	16	9	7	121	56	65	96	10	11	Prosperous..	10	...	No, ..	No.....	15	.....	Yes,.....	Yes Prayer.....	16	.....	Of attendance and Visitors.
Oakville	Epis. Methodist,	6	5	1	6	5	1	46	24	22	28	4	5	Lately opn'd	...	...	No, ..	For Female teachers and pecuniary means.	6	.....	Yes,.....	Yes Prayer.....	14	.....	Yes
Nassagaweya No. 7,.....	Presbyterian, ...	6	3	3	4	2	2	40	15	25	30	12	6	As usual.....	...	...	Winter	No Library. . .	4	7	No,.....	No,	.....	.....	Yes
Middle Road	Wesl. Methodist	9	4	5	9	4	5	75	30	45	75	30	6	Prosperous..	10	...	Winter	No,.....	9	25	Yes,.....	Yes	6	No,	Yes
Bethesda,.....	Union	20	10	10	16	8	8	100	50	56	70	...	...	Prosperous..	...	...	Winter	No,.....	13	.....	Yes,.....	No,	.....	.....	Yes
Mountain,.....	Union	8	2	6	7	2	5	70	20	50	40	20	3	Prosperous..	No, ..	Want of co-operation of Parents.	8	12	Yes,.....	Not regular.	For Business..	8	14 Conversions
Oakville	Wesl. Methodist	14	7	7	12	6	6	71	34	37	60	10	20	Int'st great'r	...	...	No, ..	Do.	10	6	In part... Yes	Study Lessons	9	None,	Yes
Glen-Williams,.....	Union	7	4	3	7	4	3	69	35	34	50	12	6	Prosperous..	6	...	No, ..	No,.....	6	6	Yes, . .	No,	.....	.....	Yes
Esquesing S. Sec. 16,.....	Union	12	7	5	8	4	4	83	52	31	40	16	2	Prosperous..	...	...	No, ..	No,.....	6	6	Yes, . .	No,	.....	None.	Yes
Ebenezer, Nassagaweya...	N. C. Methodist,	9	5	4	7	4	3	60	25	35	40	As usual.....	Partially so.	No,.....	7	Yes,	Improvement in attention.	No,
Providence, Nassagaweya,	N. C. Methodist,	6	4	2	4	3	1	37	19	18	32	8	4	No.....	4	...	Winter	Want S. House	4	3	Yes, . .	No,	.....	No,	No,
Nassagaweya,.....	Presbyterian, ...	6	5	1	6	5	1	59	28	31	46	13	...	...	...	Winter	No,.....	5	2	Yes, . .	.....	.....	No,	Not all, ...	
Church Town,.....	Union	6	4	2	5	3	2	84	40	44	37	26	7	Prosperous..	...	...	No, ..	No,.....	5	7	Yes, . .	No,	.....	40cts Missions	Yes
Acton,.....	Wesl. Methodist	9	4	5	7	3	4	65	30	35	50	10	8	No.....	...	...	No, ..	Want of an addition to our Library.	9	6	Yes, . .	No,	.....	None,	Yes
Port Nelson	Union	8	4	4	8	4	4	66	34	32	50	8	10	Prosperous..	...	...	Winter	For want of experienced Officers.	7	.....	Yes, . .	No,	.....	.....	Yes
Norval,	Wesl. Methodist	4	4	...	3	3	...	33	12	21	22	3	3	No.....	4	...	Bad Roads in Winter.	A lack of zeal,	4	3	In part... No,	.....	.....	1 Conversion,	No,
Salem,	Union	4	2	2	3	1	2	42	20	22	20	15	4	No.....	14	...	Winter	Want of Union	4	8	Yes, . .	No,	.....	None,	Yes
Davidson's,	Union	5	2	3	4	2	2	60	26	34	50	21	3	Prosperous..	8	...	Winter	No,.....	4	9	Yes, . .	No,	.....	2 conversions, 12 dol missions, 24 dol. prizes.	Yes
Farlton,	Union	9	5	4	9	5	4	80	43	37	60	12	10	Prosperous..	20	...	No, ..	No,.....	8	7	Yes, . .	Yes For Business..	6	5 Conversions.	Yes	
Bowes',	Wesl. Methodist	9	4	5	7	3	4	42	20	22	30	13	...	As usual.....	...	...	No, ..	No,.....	9	10	Yes, . .	Yes B's'ness & pr'y'r	6	3 Conversions, \$1.88 for Missions.	Yes
Milton,.....	Union	17	7	10	12	6	6	168	91	77	110	...	...	Prosperous..	...	...	alternate Sabaths Winter	No,.....	10	.....	Generally Yes	Study Lessons	6	None,	Yes
Dundas Street,	Presbyterian, ...	2	1	1	2	1	1	25	11	14	20	...	...	As usual,...	...	...	Winter	No,.....	1	.....	Generally No,	.....	.....	.....	No,
Acton,.....	Presbyterian, ...	4	4	...	4	4	...	25	12	13	25	No, ..	No,.....	3	Yes,
Erin Branch of Acton,....	Presbyterian, ...	1	1	...	1	1	...	32	14	18	20	5	2	Prosperous..	8	...	Winter	1	5	Generally