

II. That the following gentlemen constitute the new Board of Officers, viz :

PRESIDENT—Jno. Barclay, Esq.

VICE-PRESIDENTS—Rev. John Histon and Geo. Brownridge, Esq.

RECORDING SECRETARY—Rev. Mr. Brownell.

CORRESPONDING SECRETARY—R. W. Coates, Esq.

EXECUTIVE COMMITTEE—John Waldie, Esq.; A. Campbell, Esq.; Geo. Kennedy, Esq.; Dr. Lusk.

The report was adopted, *nem. dis.*

A hymn having been sung, the Chairman called upon the Rev. W. Millard, General Secretary, who responded by reading the following paper :—

PRESENT POSITION OF S. S. WORK.

And first of all I enquire what did the Programme Committee intend? Did they want me to state what position, or *place*, or *situation*, in relation to other matters, does the S. S. work hold at present? Or, what is the present state and character of S. S. Work? Then the term "present" implies that it either is not, or may not be, what it has been in the past.

We will begin here then—S. S. work is not now what it has been in the past: certainly not what it was in Raikes' day—all honor to that benevolent man, who grieved at the sight and sound of the neglected street arabs of Gloucester, devised the S. School that they might be taught to read, not to desecrate the Sabbath day, and offend Sabbath observers and church goers by their noise and ribaldry, and that they might be trained to morality and church attendance. These were blessings worth working for. But that is not the present position of S. S. work—true, morality—the proper observance of the Lord's day—and attendance on the public means of grace, are all embodied in the present position of S. S. work, but these are not all the S. S. aims at.

Thank God for what He put into Raikes' heart to plan and effect—and thank God that the position, state and character of S. S. Work is not now what it was then, nor is it what it was 20 years ago in Canada.

Certainly, for a very long period since Raikes' day, S. S. work was in a great measure not the decided work of the church proper. S. Schools were in a measure conducted and taught by christians, but the church organizations did not adopt and provide for them—and their work was unnoticed and certainly unprovided for by the churches either with money or teachers—of course there were honorable exceptions. I might continue por-

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