

wandered from his subject he incurred the risk of being ruffed down. If he spoke too long, he was admonished by a tap of the bell. On one occasion Dr. Hall playfully apologized for a somewhat dry speech by assuring us that the dear brother who had just sat down was a much better worker than speaker. His own address, on "The Word of God the appointed Instrument of Religious Education," was one of the best that was delivered. Dr. Wm. M. Taylor, Dr. Vincent, Dr. Lowry, and the Rev. A. F. Schaufler, of New-York, all spoke effectively. So did Rev. F. W. Crafts, of Chicago, and John Wanamaker, of Philadelphia. The paper read by Miss Merrill, of New-York, on "The Education of teachers for their work," was distinguished alike for ability and graceful delivery. Miss H. N. Morris, also of New-York, fairly brought the house down by her graphic illustrations of "Methods of teaching," and the *sang froid* manner in which she elicited answers to her questions from the learned divines who sat meekly at her feet for half an hour. Prominent among the English speakers were Mr. Sindall and Mr. Groser, of the S. S. Union, Mr. Kelly of the Wesleyan S. S. Union, Mr. B. T. Gough, of Bristol, one of the most successful Bible-class teachers in England, with other earnest and able advocates of the Sunday-school, thoroughly alive to the importance of extending its influence and increasing its efficiency. A most interesting class of speakers were those who told in broken accents, but with deep emotion and pathos, the difficulties and the triumphs of the Sunday-school in France, Germany, Austria, Italy, Switzerland, Holland, Denmark, Sweden, Belgium, and other parts of the Continent of Europe. Canada was well represented. Vice-Chancellor Blake of Toronto, was a host in himself. Rev. Mr. Millard, the secretary of the Sabbath school Association of Canada, presented an admirable summary of "The past history and present prospects of Sunday-schools throughout the Dominion." Mr. McKillican, of Montreal, described the work carried on by the S. S. Union, of which he is the agent in the Province of Quebec. Dr. Burns, of Halifax, was ubiquitous and eloquent, in the pulpit and on the platform, not in London alone, but in many of the provincial towns, where large meetings were held in connection with the Centenary. The Hon. Alexander Vidal, of Sarnia—a veteran in Sabbath school work—added his quota of information. Besides these there were present, Rev. Wm. Armstrong, of Ottawa, Rev. J. B. Mullan, of Ferguson, Rev. D. W. Morison, of Ormstown, Messrs. A. G. Northrup, of Belleville, and brother A. B. Robinson, of the "Canada Presbyterian." It struck me as somewhat strange that the Scottish Sabbath-schools

were not represented in this International Celebration, nor, so far as I learned, was any special notice of it taken in Scotland.

A numerously attended meeting was held one evening in Exeter Hall, at which Vice-Chancellor Blake presided. The chief speakers were the Americans aforesaid, Dr. Hall and Dr. Taylor, Pastor Paul Cook, of Paris, Dr. Prochnow, from Germany, and the Rev. W. G. Lewis—a good specimen of the English clergyman, who acknowledged in the happiest terms the pleasure and profit that had attended the meetings, their indebtedness to "the foreigners" who had devoted so much time and labour to this visit, and who charged "the colonists" to tell that "the old heart at home still beats true to the exiled sons and brothers, and desires nothing better than that they may outdo us by their Sunday-school instrumentalities, and may surpass us, if it be possible, in devotedness and fidelity to the service of Christ." It was announced in the course of the evening that, by the liberality of five English gentlemen, Exeter Hall had been purchased at a cost of £25,000 for the use of the Young Men's Christian Association of London, and that £10,000 in addition would be expended in fitting it up in a suitable manner. It is sometimes said that only Englishmen know how to cheer. Certainly the applause which greeted the speakers on this occasion was remarkable. I never heard anything like it.

The united communion service in Mr. Spurgeon's Tabernacle, on the Friday evening, was attended by upwards of 3000 persons. Previous to administering the elements, Mr. Spurgeon delivered an impressive address; about fifty delegates assisted in the distribution of the bread and wine; before closing, at Mr. Spurgeon's suggestion, the whole of the vast congregation joined hands, in an unbroken chain extending from the floor to the platform, and from the platform to the galleries above, while Cowper's hymn—

"Ere since by faith I saw the stream  
His flowing wounds supplied."

was sung with deep emotion. Before and after the service a large number of the delegates were introduced to the great preacher, and he had a few kind words for each. At the name of Canada his face, it seemed to me, lighted up with a pleasant smile. Had he ever been there? "No." We should be glad to see him. "He would like to go," but, he said, he was now an old man and worn out. Well, he looked like a man who had seen long service, but in whom there is a great deal of work yet. There is a glow of geniality and an expression of genuineness in his countenance. He is no make-believe—a homely, pleasant, frank Englishman, with a good eye in his head, a clear ringing