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not satisfactory, results. A first and second prize—one a Bible and the other an hymn book—is offered quarterly, for the most correct answers to questions drawn up by a committee. The examination was divided into three parts, viz.: 1. Preliminary. 2. General. 3. Final. The preliminary consisted of one question only.

A correct answer to this qualified for the general examination. The general scheme is as yet only in its initial stages, and the result is as follows: Twenty-examination consisted of five questions, a correct answer to three of which qualified for competing in the final one. The one scholars qualified for the general examination; three scholars qualified for the final examination, and the prizes were carried off by two girls. If a plan similar to this were adopted in every school in the province it might be possible to formulate some Provincial examination scheme. Examinations to be held annually, to compete in which would require a certain percentage of correct answers in the general examinations in each school. In the carrying out of the work and in the employment of method, our Church gives us great latitude, and I do not think it would clash with any regulation contained in the Discipline of our Church, if this Convention should pass a resolution commending to each individual school the above suggestion, viz.: that of forming a Provincial examination scheme in religious knowledge. And at the next Convention let those schools which are favorable thereto signalize the advent of the twentieth century by inaugurating the same. But,

5. Lastly, more time will be given to the work.—At a union meeting of Methodist Sunday School Teachers held in Nanaimo a year or two ago I ventured to suggest that a morning's session of the Sunday School be held, for the double purpose of giving more time for the carrying out of a more efficient system of instruction, similar to what I have tried to outline in this paper, and also as being in my judgment the most plausible method of discharging a duty which we owe to those whose spiritual interests are entrusted to us, just as imperative, viz.: that of securing the attendance of the children at the public service of God in the sanctuary. And I still maintain that position. Neither is it any new fangled notion, but, on the contrary, is a plan that has been tried. In saying this all I have to do is to appeal to the experience of any who have been connected with our English Sunday Schools,

and can we fully estimate the value in a spiritual sense, that has accrued to English Methodism by thus bringing the children to see the propriety of this, as indicated in the report of the Sunday School Committee recently presented to the Conference at Nanaimo, and adopted by it? I am aware that there are objections urged against this. We are told (1) that a large number of children could not attend in the morning. But have we ever made the experiment? And even if there is any force in this objection, still if we can only get a small minority of them there, the good thereby accomplished would, in my estimation, fully justify our making the experiment. And the very fact of a session being held would offer some inducement at least to those who otherwise would not attend, to be present. But (2) the chief difficulty we are told would be in getting teachers to attend. This is or ought to be regarded as a libel on the consecrated talent in our Church to-day. There never was a time when there was so much intelligence in the Church as there is to-day. I am prepared to stand by that state-



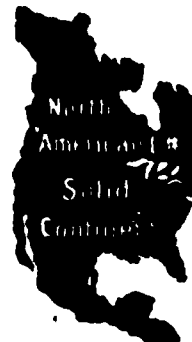
RANZO NORIMOTO SAN "PAUL."

ment. Neither was there a time when there was so many consecrated, earnest Christians as there are to-day. But what sort of Christianity do you suppose a man must have who will urge as a reason for not being able to attend on a Sabbath morning, that his work has been so arduous and protracted during the week. If ever that excuse could have been valid, it surely was, when in the good old times, as in the case of my own father, a man had to toil underground, under far worse conditions than prevail to-day, from 6 o'clock a.m. to 6 p.m., which in winter time prevented him from seeing daylight for six days out of the seven, and yet was invariably found at his post in the Sabbath School at 9 a.m. and again at 2 p.m. The fact is I believe this excuse is made only by those who find attendance at the Sabbath School, even for one session, irksome; not by those, certainly, who find in it a pleasure and a joy. For of such it may be said that:

"At work for God is loved employ,
They lose the duty in the joy."

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am n'lo-duk-sa-de da na want.
Am me sha-ax-ya me dim wil shed-da-ba n'xabin.
Na she-gaud-kin 'la li wa-ins ga wa-lte xim lak ha ga,
am dim giak de wa! ha-le-zoki.
Gi-na'l a-gum a sha gwa am da ska-bu da na win-a-in.
Ada am me lu-gwi gau-il na ha-da-dak-a-me,
ne wa! da 'la dip de wil-a gau-il na ha-da-dak-a-de da-gum.
Ada gi-laum-za da hap-dim a spa-lte gun-spelt-gaud,
yai kshe-da-la-mand-kum a ha-dak-git da haik. A-men.

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