

will come up at this Convention much that is worth going a good piece to hear. He will go back and tell us of the old methods now gone, gone forever. Peace to their ashes; they served their purpose well in their day, but better ones were introduced, and he can also tell us the result of them. I am also happy to be here to-night to welcome this audience, because it is not an ordinary but a representative body, every lady or gentleman in which has been selected to come here on account of possessing some really sterling quality and particular ability in connection with Sunday-school work; and as you are all representatives I think it is reasonable to suppose that you were chosen because you know something about the work; and as a working man myself—and if I am not that I am nothing, for I am not ornamental, and if I am not of some little use in this world I don't know what I should exist for—I can answer you, “What is the chief end of man?” though—for I never forget it—as a worker in the cause I shall be glad to hear what you have to say, and, my dear brethren, it is your duty and privilege as representatives to tell us a little of what you know. What do you know of this work, and, in the next place, what can you do? These are two very important questions—and I might add to that: How do you do it? Tell us the results of your methods of teaching; maybe you have a good method worth hearing about, and by hearing of the results of it others may adopt it and profit more abundantly in their work. Tell us what you know. I don't think it would be worth coming here if some delegates with extended experiences were not here to say what they have done, and what they can do, and how it is done. There is a character that is absolutely necessary to ensure the success of a convention, and that is a good questioner. They say people who have long noses are good at asking questions; all humanity is said to be, because man is a reasoning animal, and necessarily somewhat of a philosopher. He was turned up this way, and all the human family are like a note of interrogation. It is not a bad feature of the human family. The note of interrogation means: How?—when?—what?—why? That is what we want here; we want a good questioner at meetings of this kind. I have seen meetings spoiled for want of it. People sit and hear eloquent addresses, filled with interesting and valuable information and suggestions, and delivered with all the graceful flow of language that polished rhetoric can bestow upon them; they go away delighted with them, but without one question being put, though there were points where a well-put question would have added immensely to the value of the address. You know there is a way of imparting instruction by asking questions. There was one great questioner in the world who gave his name to a system of instruction which consisted in asking questions. The old fellow was wont to go about the market place and there instruct his followers by asking questions. I love the name of old Socrates. He used to fix his points by asking such questions as, “Is not a person who uses a thing different from the thing he uses?” “Oh, yes.” “Do