

the Netherlands, Switzerland, Turkey, Italy, Greece, Syria, Hindostan, India, Burnah, China, Old Mexico, Australia, the Sandwich Islands, and even under the shadow of St. Peter's in Rome.

"Rev. W. H. WITHROW gave a brief outline of the speakers at the Convention. He referred to the character of the gathering as peculiarly an international one, where social and religious differences were all forgotten. Almost every evangelical denomination and every class of persons had a representative. It seemed peculiarly appropriate that in that beautiful city where more than one marble monument marked the spot where the ancestors of those present met in battle, their children should meet to vie in loving emulation in devising the best means of instructing their children in the Gospel of peace. It was specially gratifying to Canadians to receive a hearty reception. In the opening address of Dr. Grammer, any kindly allusion to our Queen was emphasized by the hearty applause of the Americans. A telegram came from the Sunday School Convention, in session in Exeter Hall, London, with kindly greetings and best wishes, and a very kind reply was sent, after which the national air of Great Britain was sung to the national words of America—"God Save our Native Land." The speaker then sketched the style of the addresses of P. G. Gillett, Rev. Dr. Grammer, Rev. Dr. Hall, of New York; R. F. Jacobs, Rev. Dr. Vincent, and Rev. Duncan McGregor—a co-worker with Moody and Sankey—Rev. Messrs. Peltz, De Witt, and Ralph Wells, drawing instructive lessons therefrom.

"Rev. A. H. MUNRO referred to the topics suggested by the Convention. His remarks had special reference to an address by Rev. Dr. Vincent, on the way to increase the teaching power of the Sunday School. The points of the doctor's paper may be briefly stated as follows:—The true Sunday School teacher is a teacher of Christian truth, the whole Bible being the source. He should have Christian faith, experience, character, and reputation—he needs spiritual as well as intellectual discernment. He should be full of the truth he has to teach, so as to win the confidence of his scholars and retain their attention;

he should have at least ten times the knowledge the class has. He needs to thoroughly understand the best methods of teaching. He should teach first the fundamental truths of the Bible and then the books of the Church. A proper training should be had for teachers by means of what Dr. Vincent called a Normal Class, the objections to which he had completely answered. The speaker then went on to give his impressions of the Convention—the importance of the work—the catholicity of the gathering, and considered the question of a normal class most important. The study of the Bible simultaneously by the whole Church, and co-operation with the school must receive attention. It might be necessary also to originate, within a short time, institutes, where parents will have brought before them such truths and such theories as will best enable them to co-operate in their home training with the teachers in the Sabbath School. He concluded by observing that the Holy Spirit must guide in the future.

"Rev. SEPTIMUS JONES, M.A., spoke briefly on some mistakes in the recent Convention. One of the greatest was the gathering of so many in the large meetings instead of having small rooms set apart for different subjects and speakers. The difficulty of hearing in the large hall was an argument in favour of such an arrangement. The practice some speakers have of "boring" the audiences received a well-deserved but humorous rebuke. All matters of business should be left to special committees. Persons should not be allowed to introduce all sorts of resolutions. A committee should be appointed to see that persons who had 'hobbies' to ride had them regularly entered, provided they were decided by the committee to be proper horses to ride. A business committee should be appointed to "sit on" all persons who were in the habit of continually rising to explain. The speaker concluded by commenting on what appeared to him a want of reverence in speaking of sacred things among our brethren across the lines.

"After votes of thanks to the delegates for their addresses, the meeting separated."—*The Liberator*.