

phers for her fidelity to duty. He told the story of her burning the playing cards, and appealing to Philip Embury to preach the Gospel, which was the beginning of Methodism in the New World. She was afterwards the means of introducing Methodism into Canada also.

THE LOUISVILLE INTERNATIONAL CONVENTION.

In the afternoon, after a short introductory service, the Rev. Dr. Withrow was called upon to speak about the great International Sunday-school Convention at Louisville, Ky. He went briefly over the International Conventions hitherto held, and remarked upon features of each. At the first, in Indianapolis, the international lesson system was launched, under which now seventeen millions of teachers and scholars were Sunday by Sunday studying the same passages of Scripture; at the next, at Baltimore, the South and North met for the first time after the war; at Atlanta, Ga., the open-hearted Southern hospitality and enthusiasm made the occasion remarkable; at Toronto the larger representation of Canada made the occasion more truly international, and with that meeting the success of the Conventions reached high-water mark. At Louisville they were received with great hospitality. The Convention gave no uncertain sound on the temperance question. It passed in review the Sunday-school work of the world. The great question of the age, "How shall we improve the teaching?" was engaging the best thought of the leaders of the work, and a great impetus toward its ultimate solution was given by this Convention at Louisville. Canadians were made to feel at home there, and the kindly references to the Queen and to the Dominion, and the hearty applause with which those references were received, showed that there was nothing but the best feeling for Britain among the best people of the United States. He spoke of the delightful exhibition of Christian unity at these Conventions, and believed that the hand of a little child was leading the Churches into kind and cordial co-operation in bringing the children to the arms of Jesus.

BIBLE-CLASS TALK.

After some reports had been given from countries, generally of an encouraging nature, Rev. Dr. Meredith, of Boston, gave what he called a "talk" on Bible-class work. He began by declaring that a teachers' meeting was the hardest thing in the world to keep up. He gave an instance in his own church. Out of fifty officers and teachers in his Springfield Sunday-school, he began with a meeting of fifteen; but it went down to four, and was given up. It worried him all his holidays, and when he came back he inserted an advertisement announcing a Bible class. He gave the notice in his church morning and evening. When the night came he had twenty-five. That meeting grew until a thousand people attended. When he went to Boston he began a similar meeting, and now they had just finished

the fifth year in Tremont Temple, a place holding 2,800, and not 300 vacant seats in it. Before the beginning of the year they would not have one vacant seat.

THE BIBLE AND THE TEACHERS.

Rev. Dr. Meredith discoursed upon the subject, "The Bible, the teacher's text-book." He said it was a good thing that even within the last fifteen years there was a decided improvement, in there being less teaching about the Bible and more of the Bible. He insisted on the necessity of teachers feeling that this was a Divine word, if we would teach it as a Divine revelation. He called attention to the antiquity of the Bible. Of the millions of books that had been written, how few lived! But this book was begun in the Arabian desert ages before Homer sang, and finished fifteen hundred years later in a city of Asia Minor. In that time mighty empires had risen and gone down in oblivion, revolutions had swept round the world again and again, and still this book stood. In every one of the successive ages in which it had lived it was subjected to every kind of obloquy. Philosophers had swept the heavens, geologists had burrowed in the world, philosophers had sought as far as they might by their own power into the infinite to find means to overcome and overwhelm it, and yet it stood. The unbelievers of all ages, including men of genius, had assailed it, down to the present day, when the task was taken up by the brilliant infidel, who divided his time between that work and that of defending Star Route thieves. And yet it stood firm. But all this was on the threshold. On opening it they found it was pre-eminently a book of religion, and in it everything else was subordinated to the religious idea. In it was history. It was incidental, and not the point by which the Bible was to be judged. But the record of the Bible stood, and even when challenged was proven right in the end. There was no biography of the Bible. It took up men where they appeared in connection with the development of the scheme of salvation, but beyond that nothing. Renan and others had written lives of Jesus. The Bible gave no such biography. Except for one incident, it left men in the dark concerning thirty years of a life that had lasted only thirty-three; yet its biographers were marvellous in their clearness. A clearer idea was given of Stephen in three verses than Trevelyan gave of Macaulay in three volumes. The Bible was not a book of science, but where it touched science it was correct. It stated that the stars were innumerable. There was not a man on earth at that time who could tell the writer of that fact that it was so. It had the account of how the moisture arose from the sea and was precipitated on the earth again. Raising his hand, he said, "I will stake my reputation that nothing in the Bible is out of harmony with the latest ascertained facts of science." He cautioned them to make a distinction between the Bible and human interpretations of it. In this connection he dealt with the contention raised years ago, that Genesis was contradicted by geology. But