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Toronto Sabbath School Association.

SECOND

Sabbath School Teachers'

INSTITUTE,

HELD IN

KNOX'S PRESBYTERIAN CHURCH,

TORONTO,

December 4th, 5th, 6th, 7th, 8th, 1871.

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REV. J. H. VINCENT, D.D.

NEW YORK,

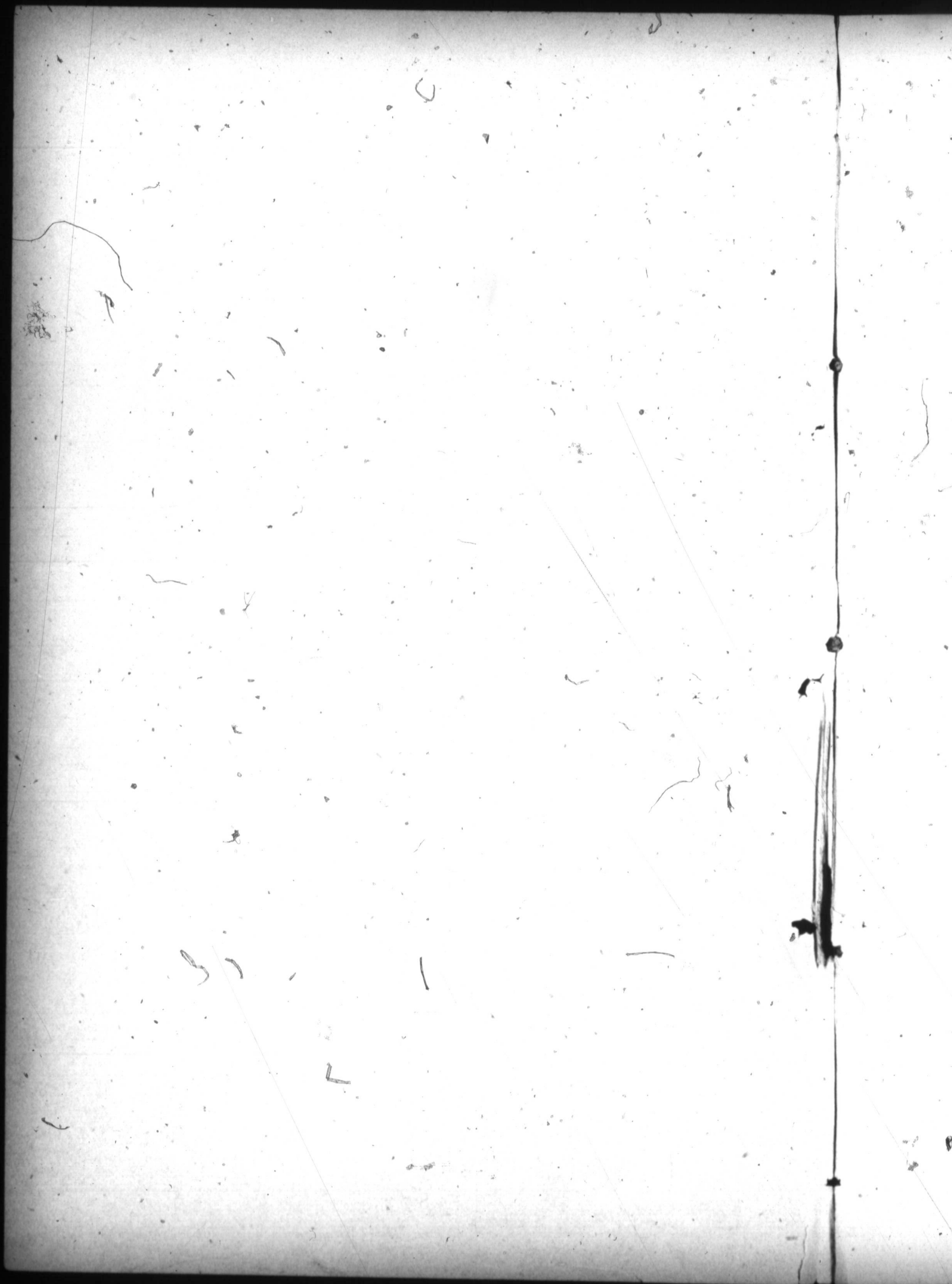
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TORONTO:

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1872.



TORONTO
SABBATH SCHOOL ASSOCIATION

OF ALL
EVANGELICAL DENOMINATIONS.

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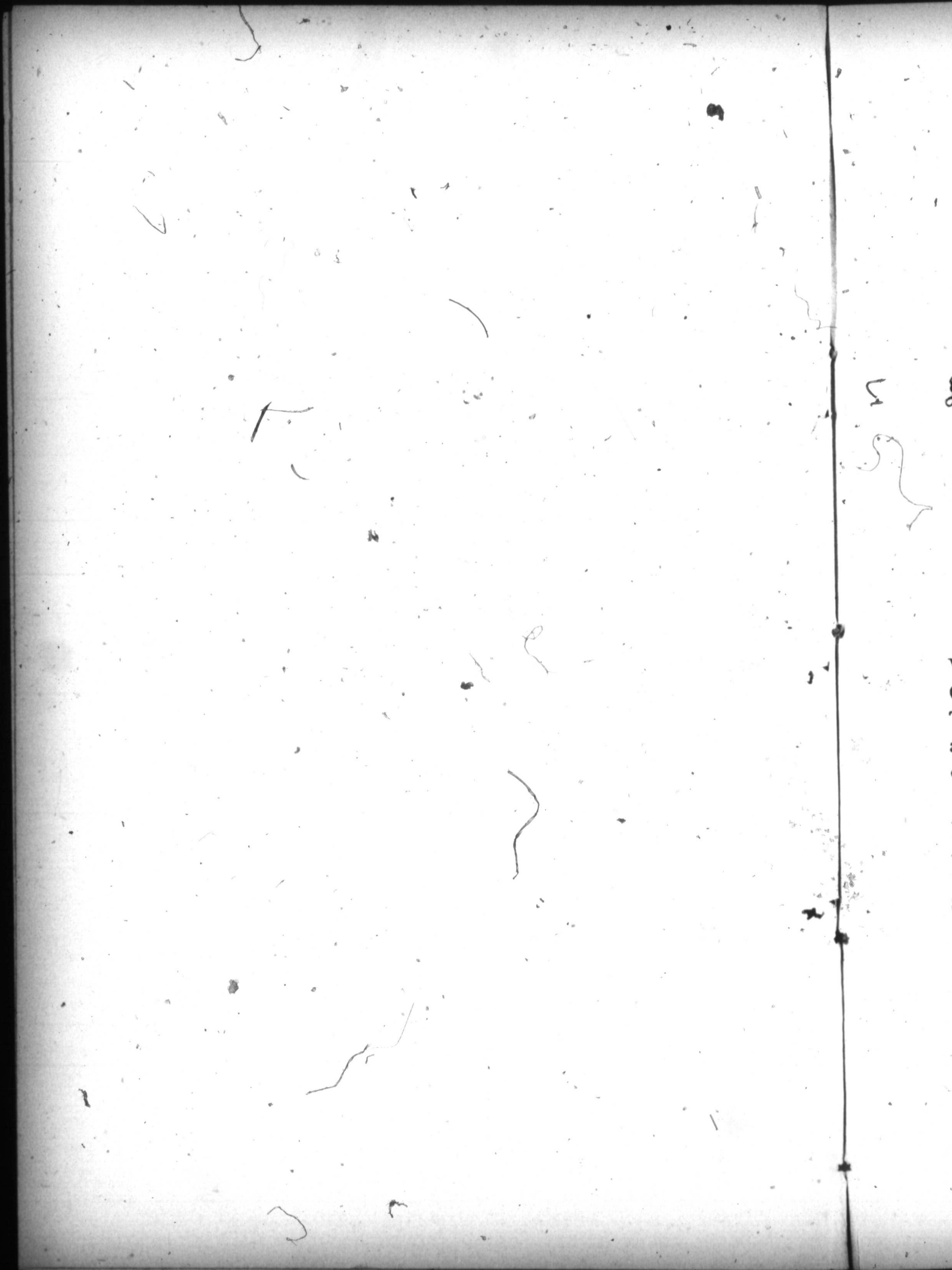
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REPORT OF PROCEEDINGS
OF THE
Second Sunday School Teachers' Institute,
FOR THE CITY OF TORONTO.
HELD IN THE
KNOX'S CHURCH, QUEEN STREET,
December 4th, 5th, 6th, 7th, and 8th, 1871

THE eminent abilities and very marked success of the Rev. Dr. Vincent, of New York, as a Sabbath School worker, induced the Committee to make arrangements to secure his valuable services. That the choice was a happy one was evidenced by the full houses and the more than usual enthusiasm that prevailed throughout the entire season.

An excellent programme and a fine selection of hymns had been prepared by the Committee, and liberally distributed among the audience. A printed blank was handed to the teachers, which they were requested to fill up, giving name, place of residence, Sabbath School with which they were connected, amount of money they were disposed to contribute towards the expenses of the Institution, and also number of reports they wished to have.

Mr. Faircloth presided at the organ, kindly lent for the occasion by Messrs. Mason, Risch, and Newcombe, and Mr. C. W. Coates, assisted by an excellent choir, led the service of song, in which all heartily joined, as both hymns and tunes were such as were, for the most part, familiar to the audience. The programme, in all its details of time, person, and subject, was carried out with remarkable exactness, and unquestionably gave general satisfaction.

The proceedings, although equally interesting, somewhat differed from those of the year preceding; the addresses and discussions of each evening were confined to the same topic; there was an absence this year of specimen classes; special prominence was given to the idea that the great object of the Sabbath School was the instruction of both old and young in Biblical knowledge; that it was not therefore to be regarded as a mere children's Institution; that the Sabbath School work should be the great concern of the Church, as the relations subsisting between the two were of the most intimate character. Many of the suggestions offered by Dr Vincent, and some of the other speakers are well worth the attention of every one concerned in the great work of religious instruction.

We cannot over-estimate the great good that flows from these annual gatherings; apart from the actual information gleaned, they are verily seasons of refreshing from the presence of the Lord, when soul answers to soul, when petty denominational differences become merged in the one holy purpose to devote time, talent and energy, in the department of Sabbath School labor. The objection is sometimes urged against them that there is too much excitement attending them, but such will always appear to be the case to the *indifferent spectator*, who is incapable of understanding that lofty enthusiasm which kindles the earnest worker to a renewed consecration of all his powers to the service of the Master.

FIRST SESSION—MONDAY EVENING.

The meeting was opened according to announcement punctually at 7.45, p.m., the President, Mr. C. A. Morse, in the chair. The large and commodious church was well filled with eager listeners. The service commenced with singing on the 11th page of the collection: "Come let us join our cheerful songs."

After which the Rev. S. Rose read a portion of the Scriptures, followed by prayer, offered up by Alderman Kennedy.

OPENING ADDRESS BY REV. ALEX. TOPP, D.D.

MR. PRESIDENT AND CHRISTIAN FRIENDS :—

It is one of the most interesting marks of the present age that so much attention is paid (especially on this continent both by ourselves and by our friends across the border) to the whole subject of Sabbath School instruction. No one can have his eyes open to all that is going on in the various countries in Europe and America and fail to perceive that the religion of Jesus Christ is becoming a mighty power in all movements and changes and new developements, whether social, intellectual, educational, moral or political; and that, along with this growing influence of Christianity in our legislative halls and in our high places, there is at the same time great energy and activity and devotedness throughout the various churches in Christendom—an anxiety to spread the Gospel more extensively in all heathen, Mohammedan and Popish lands, and to invade the territories of Satan in those parts of Christendom where he most powerfully holds his sway (I mean among the degraded masses of our large cities and rapidly growing towns and villages); I may say also, to bring the truth in every way as it is in Jesus to bear upon the hearts and consciences of men, through the grace of God, and His blessing upon the means employed. As I remarked at the outset, we cannot but be struck in this connection with the great advance which the Sabbath School cause has made, and with the increasing zeal and devotedness that have been shown in regard to the religious welfare and instruction of the young. I remember myself when in the mother country in some places the Sabbath School had no existence at all, and if in other places it had an existence, it was merely the gathering together of a few children in a neighborhood to be without much interest or concern in some back room or out of the way place. The lessons consisted simply of some passages of Scripture, or a few verses in the Psalms, or of a

hymn to be learned by memory and repeated without any attempt to explain them, or to enforce the subject upon the minds and hearts of the young. And then, too, it was thought beneath the province of any one of education, or of intellectual attainments, or of high social position to have anything whatever to do with the work of instructing the young in the principles of Divine truth. This was left pretty much to the care of any one who was disposed to engage in it, irrespective of his capacity either intellectually or religiously to undertake the work. And then I may say that, generally speaking, ministers and office-bearers of the churches kept themselves aloof from the cause, or at any rate gave no warm countenance to the work either personally or by their influence. This was the day of small things ; but, sir, God has not despised it.

The cause of the Sabbath School is founded upon the words of Jesus Christ himself—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven," "I love them that love me, and they that seek me early shall find me." Also the words of our Lord to Peter, not only "feed my sheep," but "feed my lambs." It is based also upon the language of Paul to Timothy, when he said, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith that is in Jesus Christ." Accordingly, like everything else which is good, like every plant which our heavenly Father has planted, this too has not been allowed to be plucked out or decay ; on the contrary, it has now grown up to become a noble tree, under whose ample shade multitudes are now receiving that which may prove to be of incalculable value to themselves, and of untold benefit to millions through the future, both in this life and that which is to come.

We may well say, when we look at the beginning of the cause, and look at it now ;—we may well say what hath God wrought? And surely all the friends of the Sabbath School ought to thank God and take courage ; and aim after greater things in the future. Just according to the old saying, "*Nil desperandum teucrop duce*,"—nothing is to be despaired of under such a leader : so we may well say more confidently still, "Nothing is to be despaired of under Christ as our leader." If we follow him as the great Captain of our salvation, He will carry us through all difficulties and dangers until we obtain victory at length.

Then again look at the change that has taken place in the working of the Sabbath School, and in the interest that is now felt in them. Why, we find that Christian persons of high intellectual attainments, superior gifts, and most refined feelings, occupying high social positions are not deeming it to be unworthy of them, but rather a privilege and an honor, to identify themselves with the Sabbath School cause, and to devote their time and energies to it. A church or congregation would think itself degraded were it not to have a

Sabbath School, and were it not to prosecute this work with heartiness and success. When a congregation wants to build a church, it does not contemplate this, generally speaking, without at the same time providing accommodation for a Sabbath School in connection with itself. Mission schools are now built and supported by churches of all denominations. In our Synods, Assemblies, and Church Courts, a great deal of time is occupied and attention given to the question of the Sabbath School, and much discussion takes place as to the best means of carrying them on and of prosecuting the work with efficiency and success.

Again, the Press, that mighty engine of influence of the present day, is still teeming with treatises for the young, designed to instruct them in religious things, and to awaken their concern for their soul's eternal interest. Sir, all this shows how the Sabbath School is now regarded, and strengthens the opinion that the Sabbath School is an institution of the very greatest importance; that it is worthy of commanding the tribute and homage of God's people, and of all who wish well to the cause of religion, and the spread of the Gospel of Jesus Christ among the general population of our country. It is impossible, I think, for those whose hearts are towards God and the things of God, whose desires are towards Christ and the furtherance of His cause, not to feel an interest in any movement that is designed to awaken and deepen the interest in the Sabbath School cause. There are some people who will object to Sabbath Schools on the ground that they tend to weaken the obligation under which parents lie to seek the spiritual welfare of their own children, and to labour for their spiritual instruction and their godly upbringing. Now, sir, it appears to me that this objection is at once completely met by this simple fact, which I think no one will deny, that those parents who take the largest interest in Sabbath Schools are the very persons that see most earnestly to their children's religious welfare, and that labor to attain the great end that is aimed at by Sabbath Schools. Then surely if Christian societies are called upon to look to the supervision of any, they are certainly bound to look to the welfare of the young among them; and as to those who have no parents or friends to care for them, or if they have parents, only such as are living in defiance of all that is good and holy, living in vice and profligacy—I ask what is to become of them? Are they to be left by the followers of Jesus Christ to grow up in ignorance of His Gospel without any effort to do them good? are they to be allowed to grow up to perpetuate their present state of evil in society? Who are to care for their welfare? who are to elevate them from their present degradation and confer upon them the greatest of all blessings, the knowledge of Jesus Christ and the truth as it is in Him? Who are to do so, but those who have been freely pardoned and saved by Him who came down from heaven to seek and save that which was lost! “Freely ye

have received, freely give." "Go out into the highways and hedges and compel them to come in." "Inasmuch as ye did it unto one of the least of these my children, ye did it unto me." I rejoice, therefore, in every movement that is set on foot for deepening the interest that ought to be felt in Sabbath Schools, and also for calling forth greater energy and greater wisdom on the part of Sabbath School teachers in prosecuting their important work. I cannot but feel warmly, and I am sure that, although brethren in the ministry have the same experience,—I cannot, I say, but feel most warmly for those who so disinterestedly give themselves up to the work of Sabbath School instruction, and who persevere amidst so many discouragements in their work of faith and labor of love; and, therefore, I hold that every movement which tends to encourage and help them in their important work merits our warmest sympathy and our heartiest support. It is, sir, on these grounds, and on others which might be mentioned, did time permit (but I find by the programme that I am limited to 15 minutes, and I don't wish to exceed the time) that this Institution is now presented to the favourable consideration and support of the Christian community in Toronto.

I suppose you will all remember the Institute which was held last year with so much interest and success under the superintendency of the Rev. A. Taylor, of New York, in Bond St. Congregational Church, and I have no doubt whatever from all we have heard, and from all that we know of our rev. friend, that this present Institute will be so conducted under his management, so that Sabbath School teachers will derive much profit as well as encouragement in connection with their important work, and that all whose hearts are right with God will be stimulated to seek more largely the Spirit of Jesus Christ, and thus to put their shoulder to the wheel to help on the progress of His Gospel chariot that is going forth and will go forth conquering and to conquer, until all things are blessed in Him, and all nations of the earth shall call Him blessed.

I do not intend, sir, to occupy the attention of this meeting with any further remarks, indeed I did not know that I was to address the meeting at all until I saw my name down in the programme, which was sent me. I take it as a very great compliment that such confidence was placed in me, as one interested in the Sabbath School, that I would be ready to address this meeting without being previously asked to do so. (Applause.)

Singing—"Soldiers of Christ arise."

At this stage of the proceedings, Mr. C. A. Morse introduced the Rev. Dr. Vincent, who, upon stepping forward, was received with applause.

PLACE AND PURPOSE OF THE SABBATH SCHOOL.

DR. VINCENT:—I have been before the public a great many years, yet I never address a strange audience without feeling a little of anxiety. I am a stranger in a strange land, I am a foreigner to-night, and yet the kind words which Dr. Topp and the Chairman have spoken assure me that I am among those who love the Lord Jesus Christ, and being here, I shall be at home. (Applause).

I desire to-night to say a few practical words about the aim, place and purpose of the Sabbath School. You may not agree with everything I say—I think I shall say what I have to say, anyhow, whether you freely endorse my sentiments or not; and, perhaps afterward, in the further discussion, we shall be able to talk over matters, and come nearer together. It is a good thing to say some extravagant things once in awhile, to make people think. Every traveller in Europe remembers in Geneva a little model of Mont Blanc, and its vicinity, that is to be seen in a pavillion in one of the public parks of that Swiss city. You go into the pavillion, and there on a large table you have a model of that whole section of Switzerland. You can with your finger trace the route up the lake to Chaumoni, and by pointing here and there you see the mountains beyond the Mont Blanc region, and the mountains on the other side of the valleys. This model is like an ingenious toy—it is not large (I wished I could get it to take home to my boy). After awhile you get among grim mountains, shut in on either side with the blue heavens above you. It is a wonderful satisfaction to be able to say, I have seen this whole country before on a small scale. I enjoy this scenery because I know what is beyond this mountain and on the other side of that precipice. I believe that God has meant the *family* to be the model of His universe on a small scale, so that every child may be brought up to know what authority means by having witnessed and felt a wholesome authority from the time he was a little baby. I believe that God meant the family to be the object school of theology, where a boy would learn to know what God's justice means, and what God's gentleness means, as in the combined authority of father and mother he learns to realize these abstractions. I assure you, my friends, it is hard work, by means of the catechism, to teach a child theology who has not the object lesson of catechism at home to illustrate the principle. Hence, I believe more in the family to-night than I do in the Sunday-school, or any other institution on the face of the globe for educating the people. I don't believe it would be a bad thing for us to spend one whole week to talk about *home*, how to make home a greater power than it is to-day. On our side the line, we need a revival of home religion, home training. Our people have become (perhaps it is through the influ-

ence of business and the secularising tendencies of the *age*) too careless in this matter of home training. I had a good home, and I expect, during this institute, if I come to feel at home, to refer to it often. I have not the means to build to my mother a monument of gold that would touch the stars, so wherever I go over this land I say some honest word about what my mother was and did. I remember how when I learned in the Sunday-school, from the pulpit, my first lesson in theology, I said "yes," that is the way it is *at our* house." I remember once my father said to me, "my son you will meet me to-morrow morning, on the barn floor, at six o'clock." (Laughter.) I didn't very often have these commands, but when I did the occasion was to be remembered. I always had a feeling sense of the presence of my father at that time. (Laughter.) He didn't whip me often, never in a passion; he always postponed it altogether too long, for it disturbed my slumbers through the night to know that I had to be on the barn floor so early in the morning. I remember on one occasion, when the punishment was promised, my blessed mother took me by the hand (I never knew her to interfere with the administration of my father before,) and brought me to my father, saying, "won't you forgive the boy this time for my sake?" I remember now how he looked at me, and then at my mother, and looked at her again, and then said to me, "Son, for your mother's sake I will forgive you this time;" then she took me by the hand, and said, my boy, it is in some such way that the Father forgives us for the sake of Jesus." Now I could not be made a heretic on the subject of one mediator between God and man. My mother illustrated it. Now I have told you this as a mere illustration of this principle—that God means the family to be the object school of theology. Parents unite in representing God's character and His administration to the children. Blessed is that home consecrated to such high and holy purposes.

Then I don't think home is everything. There is something after that for the little people. It is said that Saint Anthony of Padua, always thought the babe Jesus stood on the Bible when he preached. It helped him to be simple when he preached and prayed. I believe next to a good home, or good comfortable seat in a pew at the regular hour of public service when the minister preaches, is the best thing for the little children. I am not in sympathy with the theory which prevails on our side, of turning all the church into the Sabbath School. We need a revival that will bring again the pulpit within the reach of the little children. I don't know how it is in your Provinces, but I know we need a little wholesome authority, so that we can say, "John, it is church time, go." Then we want a little attraction in the pulpit services of the sanctuary. "Come ye blessed children, worship the Lord." I know there is opposition to taking little children to church.

I approve the habit of taking very little children to church—just as soon as they are old enough to sit still so as not to disturb other people. They should be trained to go to God's house regularly. Why, it does a child good to sit in the pew and look up (unless they have to look too high), to see the preacher. It is one of the most blessed memories of a child to be able to say, "that is *my* preacher." My little boy once said, that he would rather go to circus than to church: but still he goes to church, and does *not* go to circus, and he has learned that as long as he eats bread at his father's table, he occupies a place at the church. But, say some, children don't understand everything. There are some older people on our side the line, that don't, and perhaps are not able to repeat the text. I think, considering the advantages that our little people have in the matter of education, that I am not so sure but the majority can understand a great deal that is said in the pulpit,—if it is so said that the old people can understand it. Preach so that the majority of adults will understand, and the children will then soon learn. Of course they cannot follow out a logical outline, their minds are not mature enough to pursue a line of thought that the adult mind can grasp. While the true minister has the closely welded links for the cultivated and the talented, he has once in a while a glittering link to arrest the attention of the immature. I say to the ministry, put into the sermon something that will be adapted to the majority of the adults, and there are sure to be drops of truth that will benefit the little people. Over our way, we don't always have a style of preaching in the pulpit adapted to the majority of the people. There was a story I heard the other day, about an old officer of some sort in the English Church. A stranger had exchanged with the rector for the day. Said the rector to the old man on returning from church, "Well, how did you enjoy the sermon this morning by the stranger?" "I warn't well pleased with that sermon, it was 'oer simple for the loikes o' me your reverence. I loike sermons that bejumble the judgment, and confound the sense, and there are not many that can beat your reverence at that." (Laughter.)

Preaching Christ and the blessed Gospel to an earnest congregation, singing, in which young and old may engage, then should the little people be welcomed with pleasure to the house of God. You say well, but this is taking up half the time with talking about house and the pulpit. Because I believe we are in danger now of overvaluing the Sunday School, and of placing it so much above everything else, that we forget some things of greater importance. If you approve of this Institute, let the key-note be first *home*, then pulpit, then Sabbath School. Now then, if we come to see what the school is, if you know what home is, and what pulpit is, you ought to turn into the school the converted men and women, and train these converted men, women and children as disciples of Christ. Every

Christian is a disciple—the whole church is a school. The Sunday School is not a new thing—it was there the last century. Jesus Christ's methods were more like the methods of the Sunday School, than the methods of our common pulpit. The very essence of Christianity is to teach the Bible, search the Scriptures, to promote old fashioned religion by searching the Scriptures in order to spiritual edification. Now then, my division of the subject is this :—

1st. That the Sabbath School is not a substitute for the family nor for the pulpit, except in the mission form of it, and the Mission School is an entirely, a distinct thing from the Church School. In the mission form of it, it must of necessity be substituted, but our mission workers ought to make the houses of the children one of their immediate objects, so that while I am talking to John, James, Thomas, or Solomon here, I may manage somehow to reach the homes of those boys through the week, so that I can strike them twice, here and there. Unless you do work for the homes of these children, you only half do the work to which God has appointed you as a Sunday School teacher. A teacher should see that every member of his class goes to some church, and hear the preacher every Lord's Day.

2nd. The Sabbath School is not a Sunday social. I have known schools in the States that were little more than assemblies of little people in which to have a jolly good time on Sundays. They sing a little—we have some queer songs down there. They have opening prayer, and have what they call "seasons of study." They have a bell which rings (that is the main thing), during which time the librarian traverses the aisles, and the missionary collectors begin picking up pence. The superintendent walks round shaking hands with teachers and scholars—little ones pull each others hair, and perpetrate tricks of one sort or other on each other, and all this is called Sunday School—besides this some life insurance agent rings the school to order, so as to make them a speech. People like it because they have a real good time. (Laughter.) Now against all such schools, I want to enter most earnestly my solemn protest. We don't want them. (Applause.)

3rd. The school is not a library association. I have heard of a school in Wisconsin, where the chairman of the school committee moved that the library be banished from the Sunday School as an intolerable nuisance. I go this far : let the church assume the responsibility, and fill up the library, keep it well supplied, and remove the onus of all this from the School. Why should we have to do with it, let the church have the books, not only as many as we have, but twice as many, let them have a librarian appointed to be in attendance through the week as well as Sundays. Do not let us, as Sunday School workers, have to bear the responsibility and the blame connected with modern Sabbath School literature.

Nor let us make the Sabbath School a singing school. I believe in singing during the school service; but this kind of school concert, I don't believe in. Nor is the Sabbath School for getting up exhibitions—big demonstrations, called concerts sometimes. I believe these concerts may be at times healthful, but I maintain that those cheap, six-cent, calico theatricals that we have in the States do more harm than good. Against all this, zealous Sunday-school workers on our side enter their protest.

Then again, the Sabbath School is not for children only. I never think of it as a children's affair. If I were the pastor of a church, and there was an old greyheaded man there that did not attend school in some capacity, or a child that did not attend the pew at the church regularly, I should send a missionary after both of them. We all need Bible study—we all need Christian training and experience in Christian work. When we quit talking about the Sabbath School as a children's institution, then will we be able to retain our young ladies and full grown men and women in the church and school. I once saw a pastor condescend to address a Sunday-school, and commenced by saying, "My dear little children;" the majority in that school were about sixteen years of age, and the idea of calling them in the States "children," was rather absurd. You must recognize them as young ladies and gentlemen if they have the true elements that go to make up that character. Let us own up and say ladies and gentlemen, or men and women, if you prefer the more homely and wholesome way of putting it. The difficulty has been, with us, we have had the Sunday-school talked about as a children's affair; all our mottoes and banners as children's; so much so, that young ladies and gentlemen drop out. They have not been trained to attend preaching, and we have to ask the question, where are they, and echo answers, where! Where, alas! are the thousands of young people over yonder in the States that have strayed from the church because we treated the schools as children's concerns. The school, as well as the church, is for old and for young.

Then I say again, the school is not for the conversion of anybody. If there be one in the school who has not been brought to Christ, then the first work is to bring that child to Christ. I change the rotation and say, the family first, afterwards the pulpit, and then for the first time the school, takes hold of them and trains them in Christian truth, Christian experience, and Christian labor. But we must of course seek those who are not Christians, and labor most earnestly for their conversion. Here, then, is the work of the Sabbath School, given by St. Paul himself, when he wrote to the Colossians,—I will change the punctuation a little,—“Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another, in psalms and hymns and spiritual songs, singing with

grace in your hearts to the Lord." I was puzzled from a boy to know how they could "teach and admonish one another in psalms and hymns." So changed, it reads thus, "Let the words of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

I had, in 1856, a precious friend go down to the gates of death, and as he lay on his death-bed, he said to his wife, "My dear, I am sure of entering heaven, trusting in the Lord Jesus Christ; but I am sorry that I cannot enter on higher ground." I believe that we ought to seek, as Christians, to have an *abundant* entrance administered unto us; and say, like the dying Cookman, "I am sweeping through the gate washed in the blood of the Lamb." What is a Sunday-school? It is a school for eternity, where, by the study of the Scripture, and by the ministry of the Spirit, we get on high ground in religious matters. It is not merely a Bible-class for intellectual drill,—it is a spiritual school for training its members in religious knowledge, and in religious character. This is the high and holy purpose of the institution, and is a department of the church in which we are all interested, and I earnestly pray that the deliberations of our Institute may, to a great extent, result in your midst as everywhere else, to the establishing of the Sunday-school as identified with the church, for old and young for bible study with the highest possible spiritual discipline. (Applause.)

The Choir sang the hymn :—

"More love to Thee, Oh Christ."

The Rev. W. W. Ross followed in prayer.

Address on the same subject by Rev. D. J. McDONELL :—

I see that the time is already up which was allowed to me. Dr. Vincent led us to suppose at the outset that he was going to say something startling, something that might be considered heretical. Now I don't know whether I differ from the great majority of those here, but it strikes me that most of us will be ready to assent to almost everything that was said by the Rev. Dr. We will all agree in what was said about the Home, about Home training, and Home piety; and I think we need just as much of it on this side the line as on the other. I could not help admiring Dr. Vincent's delicacy of always applying his remarks to that very remote region "on the other side of the line," without insinuating for a moment that his remarks might possibly apply to ourselves on this side. Well, we know whether they do or not. I am not prepared to state that all the descriptions which were given of what Sabbath Schools may be turned into, will be applicable to Canada; but I know that some of

the remarks will. I know that some among ourselves are ready to condemn Sabbath Schools, just because they are so often perverted, to a certain extent, to ends which they were not intended to serve. I have heard the most severe remarks made in regard to that very matter of the Books, and I heartily sympathize with the words that fell from the Rev. Dr. in regard to that subject. Then we ministers came in, in the same delicate way, for a quiet rebuke, and I am satisfied that we deserve it. I am quite sure the children do not very often understand us; if they did, they would be more ready to come to church than they are; and the reason, it appears to me, why they don't understand us is, because the old people don't understand us; and perhaps sometimes we don't understand ourselves. Well, that is a great pity. What we want is not so much elegance as downright simplicity; what we want is avoiding stilts, to talk to the people in a more common place,—homely, familiar strain, just as we would at our own firesides. If we speak of divine truth in this way, and make it a thing which to us is familiar, and what we believe can be made plain to those who listen to us, in the great majority of cases, the children will love to listen and be made to understand it as well. For my part I think we ought always to have a little part of it devoted expressly for the children. Out of a sermon for half an hour, for example, we might spend five or seven minutes in addressing ourselves especially to the young people, to the children, so that they would listen with all their ears, and probably be able to give some account of the children's part of the sermon at all events.

Some important feature of the Sabbath School, I believe, should be to prepare the children for the instructions of the pulpit. I hardly assent to what a good woman in the West once told me as her opinion. She maintained, very stoutly, that all the mothers should bring their babies to church, no matter whether they cried or not; and she took very high ground for this, the very words of our Saviour himself, "Suffer little children to come unto Me; and forbid them not, for of such is the kingdom of heaven." I was careful not to say anything to hurt her feelings. She said it was a real sin in a minister to feel put out by babies crying in the church. (Laughter.) It is difficult to make a dividing line in this matter; but perhaps we cannot do better than to remember the golden rule, "Do unto others as ye would that others should do to you." I do not think that there can be too early a date at which a child can be brought to church, providing, of course, they can be made to conduct themselves so as not to be an annoyance to others. I like to see the families of the congregation gathered together in the church; it is family life preserved in the church. I think even the system of rented pews, about which so much objection has been raised, "a very good thing to preserve this family life in the church

as well as at *home*. Now I think the Sabbath School may serve a very useful purpose if it helps the children by coming down to their level, and so enabling them to understand those dry things from the pulpit; but which are said in all earnestness. Now, that brings me to the *place* and *purpose* of the Sabbath School. I think that the *purpose* of the Sabbath School surely is to train and perfect children in the nurture and admonition of the Lord. I do not believe either that the Sabbath School is intended simply for the conversion of children; for this reason,—I believe that if Christian piety was what it ought to be, then children would be Christians when they come to the Sabbath School; if Christian parents, from the very first days and months of consciousness or dawn of reason on the part of their children, would bring a holy parental influence to bear upon their young and tender hearts and consciences, then we should not need any converting agencies in our Sabbath Schools; we should have Christian families growing up together in the fear of the Lord, the young not knowing the time they were converted at all. If, sir, this Institute has the effect of stirring up Christian parents to a true sense of the obligations under which they lie, then our meetings will not have been in vain. (Applause.)

Mr. H. J. CLARKE rose and said;—

I feel, sir, that the evening is far advanced, and therefore it would not be well for me to say many words; in fact, after hearing Dr. Vincent, I would much rather keep my seat; but I confess that I am very heretical in some things that the Dr. has said; if the Dr. is orthodox, I am heretic. I was very pleased to hear to-night the able and eloquent views on the aim of the Sabbath School, by Dr. Topp; he struck the key note to my feelings, when he referred to what God had wrought in connection with the Sabbath School. There are men here to-night who were living when the General Assembly of the Church of Scotland issued a pastoral warning against Sabbath Schools; telling them that the men engaged in Sabbath Schools were engaged in disseminating radicalism and republicanism, and that their tendency was anarchical and mischievous. Later on, a distinguished prelate in the English Church asked if, in order to prevent the profanation of the Sabbath, Sabbath Schools could not be held on the Saturday afternoons. Now, sir, I rejoice in our meeting in this large and splendid building, in the presence of the chief pastor of the Presbyterian body in this city; it was only lately we met in the school-house of the Cathedral Church, of this city, under the presidency of a minister of that church, and in the presence of the Dean.

With regard to the *place* and *purpose* of the Sabbath School, I would for a moment transpose their positions; for if we once know

what its *purpose* is, we shall then know its true *place*. What is the *purpose* of the Sabbath School? What is the object it contemplates? When we can answer this question, we will then easily be able to define the position the Sabbath School occupies. I very much sympathize and agree with what Dr. Vincent has said as to what it was not to be. Oh! sir, I could not help feeling that if we had such homes as Dr. Vincent has described, if we had such mothers as his, if there was such a holy consecrated influence cast around *our* homes which he had, then our Sabbath Schools would be very different institutions to what they are, and the scholars we teach would be very different scholars to what we find them. It is the Christian home we want, and it is because the home is not what it ought to be; because parents do not set before their children an example of true religious life, and take that interest in the spiritual well-being of their children that they should do, that the Sabbath School falls so far below the proper standard. The Sabbath School cannot take the place of home; it cannot be a substitute for parental instruction; it can only supplement such; it is at the best but a very poor substitute, but it is the only thing which many have who are denied the piety of home and the gracious influence which spring from Christian parents. Then again, is it a substitute for the pulpit? I beg your pardon, if as a layman I take a liberty which laymen do not often get, of saying a word to the pulpit. I would respectfully differ from the two clergymen who have preceded me. I think that if they preach so that the children would understand them then adults would understand them; if you get to the minds and hearts of children, then you get to the minds and hearts of adults.

Again, is the Sabbath School an institution for secular education? I remember the time when in the Sabbath School the copy book and the slate were to be seen. I can remember being in a Sabbath School myself where it was the only opportunity many had of learning the rudiments of education. Let us remember, however, that it is not the case to-day, certainly not in this country; let us remember we have here a system of secular education. We have a more legitimate and more glorious work for our Sabbath Schools to engage in than that. Secular education is right; it is invaluable, but it does not reach the brightest wants of our nature. Secular education fits man for his progress through this life, but it does nothing for him for the life which is to come. The Sabbath School is not for secular education. What then is it for? What is the purpose of the Sabbath School? I have always held that the grand object of the Sabbath School is the conversion of children. The Rev. gentleman, who preceded me, said that the children should not need converting, that they should come from their homes trained in the nurture and admonition of the Lord. But we have to do with things as they are to-day, and with children as we find them—many

alas! coming from irreligious homes, whose parents have no knowledge of the truth, living ungodly lives, and consequently exercising the most baneful influence upon their children. Many are from the homes of church members, but, sir, I very much regret to say that many such are the worst scholars we have in our schools; it is a sad thing to say so, but many of the worst children in our Sabbath Schools are the children of Church members. (A voice:—many of the best, too.) Yes, I quite agree with you; but the fact that I have referred to is nevertheless to be much regretted. We have to seek to bring these children to Christ; so that, after all, I feel that the great object of the Sabbath School is to bring children to the Saviour. I cannot get away from that. We, as teachers, are called upon to instruct them in the truth, to mould and fashion their young minds, as the sculptor fashions the clay, to a lofty type of Christian character, that they may grow up and become more and more like Christ in all things. They are the rough material, so to speak, of spiritual temples, and it is ours to build them up as lively stones in the great spiritual temple of the living God; nothing less than that should be the purpose of the true Sabbath School teacher. Our hope as a country is in the Sabbath School; if there is one truth more firmly graven in the portals of history than another, it is this. No nation can be pre-eminently successful, pre-eminently great whose constitution and laws are not based upon the Word of God. We, sir, are seeking to extend this dominion from the Atlantic to the Pacific; but, friends, let us see to it that it be a nation trained up in the fear of God, a nation that is learning early in youth to serve and love God, and then amid the upheavals and turmoils and agitations of the age, our people will stand firm and unshaken. Sir, when I look on the many workers for Jesus, a feeling of sadness steals over me when I think that the places that know them now shall soon know them no more for ever; but when I stand among the little ones, and hear them singing "I will follow Jesus," I am filled with gladness, for then I can say, "Thank God, my country is safe." (Applause.)

Singing—"Tell me the old, old story."

The Chairman then announced that it was in order for any who felt inclined to discuss, very briefly, the subject treated of by the preceding speakers. No person immediately responding, the Chairman took the liberty of calling upon—

Mr. THOS. NIXON, who expressed himself as disposed to concur with the remarks which had fallen from Mr. Clarke, with respect to the great subject of Sabbath School instruction, viz., conversion of children. It was the earnest desire of his heart, every Sabbath as he entered his school that some of his scholars might be converted

to God. He was happy to say that God was blessing his labor. He believed that unless the conversion of the children was kept before the mind of the teacher, as the great aim of all his endeavors, he would fall far short of the great work which he was expected to perform. He was glad to be able to say, that the aim was sought after very generally in the city; there was no Protestant school in Toronto, he believed, where the teachers were not working earnestly for the conversion of their scholars. Our country, as far as his experience went, did not offer such spectacles as had been described by Dr. Vincent; such as roc. calico theatricals. He had travelled a good deal in the country, and it was his habit whenever away from home on the Lord's day, to visit some Sabbath School in the place where he happened to be, and he had not seen anything of these kind of exhibitions. He had had the pleasure of visiting the school of which the Chairman (Mr. C. A. Morse) was Superintendent, and he was exceedingly pleased with the exercises and the general manner in which the school was conducted. The visit had done him good; he had learned something while there, and he would recommend the plan of visiting different schools occasionally; there was always something to be learned.

Mr. T. DIXON CRAIG said that he believed Dr. Vincent had been very much misunderstood in his remarks as to the great object of the Sabbath School. While he believed, with Messrs. Clarke and Nixon, that it was their duty as teachers to strive for the conversion of the children, yet he held, with the Rev. Dr., that that is not, and should not, be the great object of the Sabbath School. The great object should be, the training of all Christians, young and old, in the knowledge of the Sacred Scriptures. He believed if this was kept in view, there would be no danger of losing sight of that other great part of the work, viz.: the bringing of these to Jesus. As to what Dr. Vincent had said, he had noticed particularly that he laid special emphasis on the remark, that if there were any children in the Sabbath School who were not converted, then by all means they were to labor to bring them to Jesus, and not rest satisfied until their conversion was secured; but this was not the specific object: the great aim of the Sabbath School was the training, not only of children, but of young men and young women, and old men and old women, to know more and more of the word of God. He thought that that was the great necessity of the present,—the study of the Bible.

At this stage of the meeting the collection was taken up.

QUESTION BOX.

ANSWERS BY REV. DR. VINCENT.

Question. Would you think it right for a minister or teacher to take children from the Mission School and make them attend the Church School?

Answer. That depends altogether upon circumstances. I would leave the parents, the minister, and the superintendent to settle that question.

Q. Do you object to the school libraries when the books are distributed before the opening of the school—the books being selected by a joint committee from the church and the school. Don't you think that the same select library is really a benefit to the school, and that the parents are benefitted as well as the scholars?

A. I think that is a very satisfactory putting of the case. For the present, and for some time to come, we shall be compelled to have library books in connection with our Sunday-schools. I have only been talking about theories and ideals that we are trying to aim at as artists in this great work. Seeing that we must have the books, let us have them distributed before or after the Sunday-school.

Q. Don't you think it is the duty of every person who has abilities and time to become a teacher in the Sunday-school, and is it not wrong for them to refuse?

A. Yes. I think that every man and woman who has talent, when the church calls for their services, should submit to a good deal of self-sacrifice and come into the ranks as teachers. We need the culture of the church to aid us as teachers. In many parts of the country we are compelled to depend upon teachers who are immature and undisciplined, because many men and women, who ought to be doing the work, are—(I don't know how you pronounce it in Canadian)—lazy. (Laughter.)

Q. Should rewards be given to children for saying lessons?

A. I prefer the idea of record cards—for merit in reciting golden texts—selected verses, etc. I don't like the idea of *rewards* in connection with Sunday-school work,—it may be mere prejudice,—but these record cards have the effect of reporting at home what is being done at school.

Q. What should be done with very unruly children?

A. It was hinted, at a teachers' meeting that I remember, to expel a boy publicly before the school. I don't endorse that plan;

yet must leave the superintendent to do what he deems best under the circumstances. I would never turn a boy out of my school until the walls of the prison shut him in, and then I would follow him there with the gospel of Jesus Christ. (Applause.)

Q. Is there not more excitement than real good done by meetings such as the present?

A. That was written,—no, it was not written by a Methodist; and, judging by the Presbyterians that I have seen during the last five years, it could not have been written by one of them; and when you get Methodists and Presbyterians together, you may be sure of two things: a good deal of *fire* and a good deal of *perseverance*. (Applause.) I don't believe you can excite people too much by talking about the study of God's Word and the edification of God's Church.

Q. What can be done to interest those church members who do not take an interest in Sunday-school work?

A. By preaching from the pulpit on the subject frequently,—by announcing the Sunday-school from the pulpit regularly every Sabbath day,—by the superintendent and the pastor going together some afternoon to every person whom they want to employ as teachers, and by making an appeal, in the name of God, "We must have your help." To utter the words of the prophet: "Woe unto them that are at ease in Zion." I believe a little earnestness on the part of the pulpit and pastors would bring out a great many of our church members who are simply indifferent on the subject.

The first evening's proceedings of the Institute were closed by singing a verse of the hymn, "Battling for the Lord," and by pronouncing the benediction.

TUESDAY EVENING—SECOND SESSION.

Rev. Dr. Vincent in the chair.

The hymn commencing, "All hail the power of Jesus' name" was then sung, after which the 19th Psalm was read and prayer offered by Rev. A. H. Munro.

Singing—"There is work to do for Jesus."

ADDRESS—SUNDAY SCHOOL OFFICERS.

BY DR. VINCENT.

In the programme I find that the subject of "Sunday-school Officers" is the one to be considered to-night. I congratulate the Institute upon what I may call the *concentration* of all the exercises last evening upon a single subject. If any body supposed that the Sunday-school work was so simple that a definition of the Sunday-school is easily given, he would have been satisfied had he heard the discussion last evening that the definition was not quite so easy a matter as he at first imagined. I will give you the result of the discussion of last night, about which I wish you would think. The Sunday-school is that department of the Church of Jesus Christ which has to do with the thorough training of the old and young of the community in Christian truth, Christian experience, and Christian work. To carry on the work of the Sunday-school there must be officers; I shall speak of some of the duties of these several officers to-night.

First—The *Librarian*. It is not so much the system of library distribution that is important to be considered, as it is the librarian himself. Give me a librarian who has tact, he will make the poorest system in the world a success, and give me, on the other hand, a librarian who lacks tact, and the best system of distributing books would be a failure; so that, after all, the best system of distributing books is in the man. The best plan of distributing books I ever saw was one I met with the week before last in Williamsport, Penn. It consisted of a post-office, with a box for every book, and a glass front, and the pupils walked along in front of the post-office, where they could see the back of the book they wanted, its title and number. When the book was taken out and handed to the pupil, a card was put in the box instead with the pupil's name and the title of the book written on it. For instance, when a boy selects number 690, the post-master takes number 690 out of its place and deposits the boy's card instead, which remains there until the boy returns the book. The plan is a good one in small schools; I am not so sure that it would do in large schools. There is one thing I have to say about the librarian (since we must have the library for the time

being, and we must therefore get along with it the best way we can).
 1. He ought never to touch the floor of the school-room during the study of the lesson with his books. 2. He ought to be in front of the whole school during the devotional exercises, himself participating in them. I do not believe in the rattling of books, with the librarian engaged in every corner of the room, while the school at large is engaged in devotional services. So much for the librarian.

The next is the *Secretary*. He should have adaptation for the work. Secretaries are BORN. He should never interfere with the scholars during the recitation of the lessons, never once, not even to count the scholars. The secretary ought never to walk through the aisles of the school-room during the thirty or thirty-five minutes devoted to the lesson. He can manage to have a quantity of small blanks for reports, and say to the teacher of a class: "Brother Smith, here are a dozen of little blanks for reports to fill out every Sabbath; when you want a further supply let me know." At the close of the school, accordingly, the teacher forwards his blank properly filled out, as requested, to the secretary's table. The idea of the secretary walking about the room during the session of the school, thereby distracting the attention of the classes and the teachers, must be evidently out of place in our theory of the Sabbath School as a place for Bible study. The secretary should be the historian of the school. There is a school in Rochester, in connection with the Presbyterian Brick Church of that place, where they have the history of every pupil and teacher who has been in the school for the past twenty-five years. If a young man joins the school, they make a record of his place of residence, and other particulars about him, in a book which they have for the purpose. He leaves the Sabbath School and goes West; after three years of identification with them he visits two, three or four different places in the course of six or eight years; they keep up a correspondence with him all this time, and know on any given day where he lives. The plan is a good one, as it keeps a good strong hold on the pupils and teachers who have gone out from among them.

Third—The *Treasurer*. I think the financial officer of the church should be treasurer of the Sabbath School. The true way to realise money for the Sabbath School is for the Church at the beginning of the year to say how much money shall be appropriated for the Sabbath School of this Church (applause); whenever they want money let them draw on the treasurer of the Church for the amount. That is the proper way to do business. It is demoralising to have little children trotting around the streets, begging five and ten cents from uncle, aunt, cousins, and the remotest relations. (Laughter.) It promotes general impertinence, and is a thing not to be encouraged; while the other plan has everything to commend it. I like the Church that draws up a list at the beginning of the year. For

instance: the pastor's salary, \$6,000. (Laughter.) Well, that's rather a small amount, but we cannot do everything in a day. (Renewed laughter.) The Sabbath School, \$2,000 for the year; incidental expenses so much; and then always have money on hand; pay the pastor and the Sunday-school in advance. That is what I call a prosperous Church. (Applause.)

Fourth—*The Chorister*. The chorister of the Sabbath School ought to be a *Christian* (Hear, hear); he should be adapted for *leadership*. Some men are born leaders in the department of singing as in everything else. The Sabbath School chorister should be subject to the preference of the superintendent in the selection of the regular hymns that are to be sung. By the regular hymns, I mean the opening and closing hymns. The superintendent is supposed to have an idea to the ruling thought of the day. The subject for the day is so and so; the prayer must be full of it; the lesson must be full of it; the hymn must be full of it, so that the superintendent appears to me to be the proper person to select the leading hymns. The position of the superintendent is very much the same in the Sabbath School as that of the pastor in the church. I believe then, that the Sabbath School chorister ought to be in full sympathy with congregational singing. It is not necessary that I should say anything on this subject here. I have attended two or three of your churches, and have already discovered the fact, that in Toronto there are churches where the singing is done by all the people, and not by a paid quartette choir, who monopolise at the rate of 12 to 15 hundred dollars the praises of the Almighty. I believe the place where we ought to set up good congregational singing is the Sabbath School; and if we were to bring some of the good old music of the church into the Sabbath School, and once in awhile bring into the regular church some of the spritely and really valuable new pieces that the little people have learned to sing in the Sabbath School, it would be of mutual advantage. The chorister of the Sabbath School ought to bring out of his treasury new and old for the whole school, while the pastor should do his best to bring out of his treasury things new and old for his congregation. I pity those churches who are under the dominion of a paid choir. There is another thing I can congratulate you upon here, that is, you do not have organists who exhibit their skill between every two verses. One of the most abominable things (to use a pretty strong word) in connection with our public service is the long interludes on the organ between verses. Let us have the straight thing as some good lady expressed when she heard the variation on "Home Sweet Home;" said she, "Stop that tangling up, and give us the straight thing." Let us have the straight thing in the singing.

Fifth—*The Superintendent*. Now I come to the superintendent, with whom I shall spend a little longer time than with the other officers; because he is of a little more importance. There are three

things that every Sabbath School superintendent needs ; I felt a little afraid last night after the meeting was over, after I had expressed my mind so freely, for fear I should be considered more heretical than I was. (Pitch in brother.) I have decided to pitch in ; I intend to do it ; of course the gentlemen who are to follow me are at liberty to pitch in too.

1. The superintendent needs:—now think what it is, *it is personal character*. We want a man that it will pay to think about through the week ; there are some people whom it will pay to think about, and there are others whom it does not pay to think about ; there are some people whom it would be a loss to think about. We teach by *unconscious influence*. Oh ! it appals me when sometimes I think we are all the while teaching. I think that every time my boy looks into my face, or listens to the instructions of my voice, I am teaching him. It reminds me of what was said of Hercules, wherever he went, when he stood up, when he sat down, when he walked, whatever he did, he *conquered*. We are always exerting an influence even when we are forgetful of ourselves. Now, think of it, how much children think about their superintendent ; they see his name on a sign ; they say, why that is my superintendent ; they hear his name mentioned, and at once it occurs to them that is the name of their superintendent ; or, if they hear a name similar to his, oh, they say, that reminds me of my superintendent ; the more popular he is, the more likely are they to have their attention called to him. I suppose there is scarcely a scholar who does not think as many as fifty times at the least, throughout the week, about his superintendent. Blessed is that church who has a pastor whom it pays to think about, and blessed too is that Sabbath School whose superintendent it pays to think about, who is a man of intellectual superiority, and of a personal character, that commands the respect of everybody. I would rather have my superintendent lack many other things, but I would like him to be a man about whom nothing can justly be said that would reflect upon his personal character.

2. The Sabbath School superintendent having an unimpeachable character, a Christian on both sides,—on God's side and on man's side ;—a man of piety, and a man of honesty, he must also have a *quick eye*. He must be able to see trouble out yonder, and yonder at the same moment ; to detect the slightest irregularity over there, and there, and there. "How in the world did you see that," the teacher says. "Never mind, I saw it." There are some superintendents never see anything : good men, but blind as bats. (Laughter.) There's a poor teacher suffering over there from the insubordination of the class just behind her ; "Oh, says she, "I do wish our superintendent would look over this way, and if he does happen to look this way, he don't see anything. The superintendent ought to see everything in a Sabbath School.

3. A man may have character, a quick eye, and yet be not a good superintendent; but if he has the third qualification, he will be a good superintendent, viz:—*governing tact*: he must be able to touch the spot where the trouble is in the school-room. I know some superintendents who stamp and scold, and suffer: they do not know how to make things better. “There seems to be a great deal of disturbance around here to-day; and then he begins to shout out order! order! order! the bell rings. “There are some strangers here from Montreal, and we want to make a good impression; order, rings again. I don’t know how it is, but the schools seem to be more than usually disorderly to-day: it is always worse when we are going to have visitors. (Laughter.) Now the true superintendent, when he sees any trouble, stops it in a moment. I shall speak of him chiefly as a *governor* to-night.

1. He governs in the interest of the church. He never says to the pastor, “hands off, I will run this machine alone.” He does not run that machine if it be a true machine and worth the running. The Sabbath School, even in its mission form ought to be in the care of some church that is responsible for it. That cannot always be done; but it is the ideal to be aimed. The Church Sabbath School is necessarily under the direction of the church, and the true superintendent says, “pastor and I run this school;” he never impresses his scholars with the idea he is the great Mogul of that institution, *never*; he never talks as though he was indispensable to it, *never*. Every Sabbath he announces the regular services. “Preaching you know at the regular hour: I saw this morning that there were several not present at church, I am very sorry; our pastor is anxious you should all be present when he preaches; do come out, all of you, next Sabbath morning; and I hope you will be at the regular prayer-meeting during the week. The true superintendent announces the public services and the public prayer-meeting of the church every Sabbath.

2. He governs through his assistants. If he wants to call John Smith to order, he calls the attention of John Smith’s teacher to John Smith’s conduct, and not John Smith himself. The relation of the Sabbath School Superintendent to his school is pretty much the same that the Colonel of a regiment bears to the Captains of that regiment. I do not know whether your military arrangements are the same as ours. I hope we will never have a chance to try their relative strength (cheers); but with us we have captains of 100 men, and the 100 captains are under a colonel. Now, the Superintendent is the Colonel, and the teachers are captains. The Superintendent has nothing to do with the privates; he has to do with the teachers.

3. He governs *in kindness always*. He never says “I want you to understand now that I am Boss of this institution; I want you to

behave yourselves. Miss Thompson, make your scholars behave." Poor Miss Thompson! how mortified she feels. The true Superintendent never rebukes the teacher in public, *never*. He is ready to open the school, for instance, and he is greatly troubled with that class No. 21; they are very troublesome; that teacher is a very careless teacher. He feels like making a fuss, and scolding and stamping his foot, and ringing his bell; but he represses himself, and thinks it would not do for him to get into a temper. No. 21 is disorderly; what's to be done? Call out Miss Thompson's name? Hardly. "It seems to me," says he, "that No. 21 is not in perfect order; let us sing the 46th Hymn." Well now, who has time to think about 21 but *Miss Thompson*. She says to herself, what a narrow escape I have had! and she thinks what a perfect gentleman the Superintendent is, and resolves there and then to do all in her power to bring her class to order, and not to give the Superintendent any more occasion to find fault with it. The Superintendent will try in some way to regulate the school without violating in the slightest degree the very highest standard of courtesy.

4. He will govern *in honesty*, why, of course he will! Well, of course he does not always. Now let me describe to you a school I visited one Sabbath. I visited six Sabbath Schools in one afternoon, but have quit visiting Sabbath Schools as much as possible. The one I am about to describe was in a certain city on this continent. I stepped into the room; the Superintendent met me at the door; "I am glad to see you to-day," said he, "our school is not so large as usual, because of another school recently organized which holds their regular session in the morning, while the rest of us hold our session in the afternoon, and then once in every three months they have a quarterly concert in the afternoon at the very time the rest of us are in session. These scholars that are paid for and bought as regular attendants in the morning, of course when the regular quarterly concert comes, they leave us and go there. I went to the second school, and the Superintendent apologised for the thin attendance in the very same way. The same apology was made at the third school; so I thought I would go round to the quarterly concert. I found a large lecture room crowded with people, old and young. I saw the Pastor, Superintendent, and officers of the school on the platform, and on the table piled up a lot of elegant books, some of them worth from \$1 to \$6, and other little presents. A little girl was making her speech when I went in, and made a little curtsey when she left the platform. The Pastor patted her on the shoulder and said that she had done very sweetly, and the poor little darling went down more damaged by the vanity promoted in that way than she would receive profit in six months of study about humility in the school. Then a little boy came up and made his bow and said his piece and received his pat and went, and then

another. And after a while they extended an invitation to certain scholars who had brought other scholars during the term. It was announced that John Smith had brought in six scholars during the past three months. "John Smith may come up," John Smith came up, and a big book worth \$3 was handed to him with these words:—"I am very happy to present to you this elegant volume as a reward for your faithful labors as a missionary in connection with this Sabbath School," inflicting a positive injury on the little fellow. He went away rejoicing, and I can imagine the little fellow saying, "well, that's pretty good, 50 cents a head." These scholars bought at 50 cents a piece belonged to three other schools. The word that I would apply to that is *dishonesty*. I do not care what denomination does it. I would not defend anybody in doing it, but would condemn it with great earnestness. It is demoralizing to the scholars; it injures the school and the church. That is why I have become so heretical on the subject afterwards. Let the Superintendent govern in honesty.

There remain two points more and but five minutes.

He should govern in *calmness*. A fussy Superintendent will never succeed in keeping good order in his school. Those bells! when they ring order! order! (rings) I have heard a Superintendent going through that process six or eight times, and stamping his foot and yelling at the very topmost note of his voice, and rapping his knuckles, and then say, "we'll sing the 26th Hymn!" (Laughter.) On the other hand I have known a Superintendent:—(rings) "Now boys I want you to be quiet; I won't begin until you are all still." Well, the boys think they might as well be still first as last. The true Superintendent rules with a will and in a very quiet way. He is a man who has an immense amount of power in him that is generally kept pent up; you would think him one of the calmest of men, but he is a man of strong purpose, and keeps the school in perfect order. When the Superintendent announces a hymn, or any part of the service, so long as there is any interruption or disturbance in his Sabbath School, he does damage to that school. I like perfect silence as an exercise in the Sabbath School. I know Sabbath Schools that are conducted in that way. The whole school loves it; they have a sort of an instinct that at the stroke of the bell (rings), they are to be perfectly silent while, for example, the Superintendent is giving out the hymn—and then you hear the sweet turning of the leaves; then just before they pray, the Superintendent (rings) reminds them to whom they are about to pray, and how still they must be; then again, before they commence the regular exercises of the school—(rings), and there is a perfect silence. The man who can bring up a Sabbath School to observe this silence has what I call *governing tact*. I depend more upon that than upon any other little thing in the management of a school.

The Sabbath School Superintendent is chiefly as governor a *protector*; a protector of the scholars against the indifference of the teachers; a protector of the school against talking visitors; for, mark you, he never talks himself very much.

We have in Brooklyn a Superintendent who has the most admirable school I ever saw, the leading idea of which is thorough Bible study; he is a man of very fine education, fine taste, but he never makes a speech in his school, scarcely ever; he could make speeches, but he says to himself—"Here I am every Sabbath, fifty-two Sabbaths in the year, and it would not do for me to talk every Sabbath; the scholars would soon get tired of me; my time is fully occupied, and unless I have something of great importance to tell them I had better not talk at all." So when he does get up to address the scholars, they open their eyes, and bend eagerly forward, so delightedly are they to have their Superintendent make a little speech. This is much better than that Superintendent about whom a little fellow said when he got up about the fifteenth time, "(yawning) there he is again," (laughter) it tires the little darlings out. I visited a Sabbath School (I want to tell you about a Sabbath School I visited once) and after stepping into the room, intending to keep my seat by the door, but I came forward to the platform, I looked down over that chaos; and such a chaos. There was but one teacher engaged teaching; the rest were having a series of sociables, and having generally a good time. (Laughter.) One teacher was doing her best to hold the attention of her pupils, and just as she secured it, the librarian came along with the books, and wanted to know if they didn't want to exchange books—and then there was a picking up of books and returning of old books, and the lesson all gone to the winds. That librarian went away; the teacher then sought to secure their attention; but just then a man came along with a book and lead pencil to inquire how many pennies had they got for the Missionary cause, and the little children began to hunt for their cents, and so the attention was taken away from the lesson. The poor teacher tried again to awaken the interest of the scholars in the lesson, when an old man who ought to have been in the Sabbath School as a regular pupil, comes around shaking hands with all the teachers, saying how glad he was to see them, and inquiring how all were at home—the attention all gone again. Just then, if anybody had tapped me on my shoulder and asked me where I was, I could not have answered the question. I felt like a little girl who, when accosted near the steps of an elegant mansion, said with a strange look of utter despair "what I wants to know is where are I." (Laughter.) The Superintendent came up to me and said, "Brother Vincent, I will call the school to order, if you will make a speech." I said no, brother, I don't make speeches in Sabbath Schools. But to recapitulate the Superintendent needs three things,

1, personal character; 2, a quick eye; 3, governing tack; there is one thing, however, which is involved in the rest, i. e., 4, fervent spirituality. In the old temple of On in Egypt, dedicated to the worship of the Sun, it is said that they had a mirror adjusted by a very delicate piece of mechanism, so that all through the day that mirror turned towards the sun and filled the temple with the radiance of the god to whom it was dedicated. We want the Sabbath School Superintendent turned towards the Son of Righteousness, reflecting His glory all the while over the Sabbath School. (Loud Applause.)

The audience engaged in singing the beautiful hymn commencing with "Stand up for Jesus."

The Rev. J. A. R. DICKSON followed on the same subject :

He said : In addition to the officers which have been mentioned by Dr. Vincent I understand the teacher as an officer in the Sabbath School may be called the captain. I would call him also a missionary who goes out into the streets and seeks to gather in the children. Add these two to those already mentioned by Dr. Vincent, and I think we should be perfectly at one. I feel very deeply that the Superintendent should be a man of resources and character. Many of our Superintendents have to take classes—this should not be. I think our teachers ought to come thoroughly prepared with their lesson that the pupils may drink in the Spirit—have the lesson hung with lights all around it as well as having placed the lights within it. I think also that the librarian should make a timely distribution of the books, and that the missionary should be one who is ever on the alert after little strangers—Arabs on the streets and compel them to come in so that the house may be filled. As to the singing, I think the tunes should be cheerful lively airs, that may go into the hearts as a triumphant march—words of truth—such as shall never be forgotten. But then these are the duties that the officers owe to the school. I would say a few words upon the duties that the officers owe to each other. The first duty I think is, that they should treat each other with profound respect. It is no uncommon thing to find teachers finding fault with other teachers, or with their Superintendent—even in the hearing of the scholars, touching the mode of conducting the exercises of the school. And sometimes the Superintendents are unwise enough to find fault with their teachers and captains in the army. There is nothing worse than this in a Sabbath School. When a spirit of carping criticism springs up, then respect, esteem, and love rapidly decline, and alienation, coldness, and schism obtain among the teachers, and the school decays and rapidly goes to nothing. Teachers require to remember the children's verse—

"If wisdoms ways you wisely seek,
 Five things observe with care,
 Of whom you speak,
 To whom you speak,
 And *how* and *when* and *where*."

And also the Apostles injunction "Let all your things be done with charity and love," and again the Apostle says, "Let your love be without dissimulation." Another duty of the officers is that they should bear each other's burdens and so fulfil the law of Christ. We all know that teachers and officers have trials, difficulties, and sorrows peculiar to themselves, but a word of sympathy will lighten the burdens, and a word of encouragement will relieve the sorrow, and a good united act of prayer will remove the difficulty. Teachers should realize their oneness, and officers should realize that they are one body—one corporation. It is frequently the case in the Sabbath School that there are coteries—that some of these teachers belong to a circle that appears to be a little better than others—some pass in or out before or after others. As being one, teachers ought always speak to each other concerning their difficulties, troubles, or sorrows, thereby helping each other to an exemplary faith in Jesus—a larger love for Jesus, and to a greater devotedness to His service by seeking the consolations which will contribute to their good.

Another duty that officers owe to themselves, is that they should emulate each other in exemplary life, following the great Teacher they teach, and the Christianity they profess—considering one another—perfect unto love and good works. They should show to each other as well as to the school that their Christianity is the real thing—that it is a delightful and noble thing, that it is a God like thing, not extraneous to but part of themselves. That it is not a staff which they carry in their hands to be used once a week to climb up the steep hill, or that it is a toy which they play with, but rather that it is their life—being—Christ in them, the hope of glory. Thus *living* the doctrine they teach, they will find it to be stronger than precept.

Another duty which the teachers owe to each other is to excite to the attainment, the end of all instruction, i. e., the conversion of the soul. I saw by the *Globe* that Dr. Vincent believes that the Sabbath School is not for the conversion of sinners. That is the impression that I received, and I believe I read it correctly. Now I hold most firmly that the object of the Sabbath School is the conversion of scholars, and that everything is done towards this end, and that until this is done nothing is secure. It is all very well to tell us, as the Conductor has done to-night, that the Sabbath School is intended to impart instruction in religious truth and in Christian experience and work; but when a man has found Jesus he will very

speedily enter into Christ's work. What we want first of all is that the scholars should be brought to Jesus. There are hundreds of scholars in the schools in this country, as I have no doubt there are in the United States, who have not been brought to Jesus, and therefore the main object before these schools is the salvation of souls. The lesson may be well prepared and may be well taught. The means are at hand but the end is yet to be gained. The salvation of souls is the end of it all—to be secured by the additional means—which is prayer.

One day, a minister sent a note to one of Sunday-school teachers, and this was written in it: "How many in your class are enquiring after the salvation of their souls, and how many have found rest in Jesus during the past two years?" The teacher was intelligent, well read, and studied his lesson thoroughly every week, but he studied to show himself off on the Sabbath day, rather than hold up Christ. As soon as he read this letter from his minister, he was just going out of the door of his house for a walk on the river bank; he re-read it, it entered his heart. He went and sat down again, and wrote an answer, and this was it. "*None*—God forgive me." The young man fell down on his knees in prayer, and confessed the great sin of which he had been guilty during the previous two years. He invoked the Divine assistance, that he might, in future, never more seek to glorify himself. After that, he led himself and his class to the Saviour, by prayer. That young man was one of the most efficient teachers in that school afterwards. This is the end of all Sabbath School instruction, and many teachers, perhaps many superintendents and other officers of the school, think that when they have simply taught that, that is the end. A little girl came home from school one day. Her father, who was a teacher in that school, took her on his knee; he said, not thinking the child was attentive, "I wonder how it is that the seed I have sown in the school does not spring up like the seed I have sown in the ground?" The little girl looked up, saying, "Pa, have you watered it?" Teachers, we need to water the seed sown by prayer. You remember Solomon Pages cry, "Lord give me souls for my hire;" and the great Knox cried, "Lord give me Scotland or I die;" and their desires were granted. There are endless methods by which the teachers can exert such influence over the scholars, as to lead them to Christ. If anything stands in the way of conversion, think over it. And I would say to the teachers and officers of the school, be anxious, having their minds bound to this one grand purpose, and, if necessary, hold meeting after meeting, conference after conference, until the whole school is brought unto Christ.

DR. VINCENT rose to read an extract from the "Globe," and explain a misunderstanding of his remarks on the previous evening, and emphatically stated in connection, that if there was an uncon-

verted scholar in the school, the first work was to bring him to the Saviour. (Applause.)

ALDERMAN KENNEDY begged to differ from the conductor's views in the matter of abolishing the library from the school, especially as many of our churches had not any libraries in connection with them. He thought that as long as such quantities of yellow-colored literature were exposed for sale in our shops, the Sunday-school library should be maintained, and that interesting and profitable books should be placed in the hands of our children, to lead them towards Christ. He thought, however, that they should be sustained with all the vigor and energy at command. The speaker referred to an excellent plan of arrangement of the library (somewhat similar to what Dr. Vincent had spoken of), which was carried out in many schools in Toronto. He was in favor of having the librarian in the school during the devotional exercises—the opening and closing. He deprecated the usual plan of disturbing the school while in session, by going about from class to class, yet he didn't see how this could be avoided, so long as the teachers were not present at the opening of the school. He strongly preferred the church providing the means for working the school, at the beginning of the year, to that of soliciting subscriptions either by little children, or any of those other means of raising money, so often resorted to by Sunday-schools.

The Rev. MR. GUTTERY, who should have taken precedence of the last two speakers, but was unavoidably absent, here entered the church, and at once advanced to the platform, and said:—

I am exceedingly sorry that I was not present when Dr. Vincent's address was delivered. My absence reminds me of a story of a person who asked another who the Methodists were. The reply was, that they were a people who killed their preachers, and after they were dead, they had a long funeral procession following them to the grave, singing:—

“Rejoice for a brother deceased,
His loss is our infinite gain.”

(Laughter.)

I am thoroughly delighted to have an opportunity of speaking to you, but I am not at all sure that I can command words sufficiently forceful to give utterance to the feelings with which I come upon this platform to-night to participate in these meetings, which have a higher than human aim—the issues of which are destined to be felt long after our own time. I think I see in the wonderful interest that is now being felt in the salvation of the young, one of those peculiar manifestations of God among His people on earth that form a crisis in the history of the Church and the people. I dare say most of you have noticed how, at particular periods, when the opposing forces of

evil have been put about to achieve some triumph over the Church, God has moved His people to some new form of activity by which the prophecies of their foes have been entirely overthrown. Take one instance. You remember that modern missions were born just at the close of the last and opening of the present century. It was at the time that France had attempted to establish a national government on the basis of infidelity—at the very time that people of brilliant genius had got the power over the throne—at a time when the social fabric seemed to be heaving beneath the treachery of men. Good men trembled, lest everything that was pure and strong and good should be swallowed up. Do not we remember how they prophesied in the future years how Christianity should be swept from the face of the earth. Then, when His people trembled for the ark, God came down. In the different Christian communities in England there grew up spontaneously, without any communication with each other, a desire to extend the sphere of the Church's activity by sending missionaries to the heathen world. Societies that now cover the face of the globe, whose agencies enter the gates of every empire, whose voice, ringing the world over, is God's answer to the proud vauntings of infidelity at the period to which I refer.

It seems to me, sir, that in these days we have the same enemy, though with weapons far more subtle. You must have observed that during the last 10 or 15 years there has been flooding the continent of both America and England, an infidel literature characterized by subtle insinuations, its scholarly refinement, its professed respect for much that Christianity holds dear. I have felt for the last 10 years that Christ could not be indifferent, that He could not sit upon His throne and be indifferent to the perils that were compassing our young people about. I have wondered if He would not move His people to a further attack upon the forces of evil; and I find in this Sabbath School movement the agency of attack upon the enemies of His Church and His truth. I think we shall fail in the grand object of this Institute if we do not grasp the great movement that has not been born of man, but of God. The great Head of the Church is calling to a greater consecration and a loftier work of faith.

Now as to the relationship of pastor with School, I must say, that I always class myself among Sabbath School laborers. I should feel myself unworthy as a minister if I forgot to labor in the Sabbath School. Let me say that there are some things about which we ought to be careful at this time of divine inspiration. It is no time to err, either in casting away the old or taking up the new; it is no time for excitement; it is no time for men to act from mere impulse without caution and the profoundest thoughtfulness. At this time it seems to me there is special danger, when the sea of soul is heaved into billows of anxious thought lest much of what is human folly should be allowed to be mingled with what is of divine wisdom. If

ever there was a time when Sabbath School officers should be thoughtful in their exposition of the Word and cautious about what they reject and adopt, I believe that is the time that is now passing over us; and I think we should be careful not to try to throw the blame of apparent failure on any of the other agencies employed for the glory of Christ. There is one great power throbbing in Christendom to-night—it is a power of the highest, most potent, most blessed of all the powers of the Church—I mean the power of maternal piety over the blessed children that God has committed to their care. I heard last night in this Church so much said about the lack of home religion that if parents were only faithful, that the Sabbath School teacher would be relieved of this and that necessity. It did appear to me that there was hardly justice done to the fact that there were hundreds of mothers in our Churches that are as prayerful, fervent and faithful as even the mother of Dr. Vincent himself, and that there are hundreds of our children that are baptized with the same holy tears, and presented to God with the same unfaltering faith as that which led him to the foot of the Cross. The most faithful Christian laborers I ever met were Christian mothers. To-night I have before my eye a hundred homes were I think everything that parent could do has been done to bring their children to God. An instance occurred in my own church within the last week. A teacher that I think is now in this church, for weeks and weeks was anxious to lead his children to Christ, and was specially concerned over one of his scholars. He knelt down and prayed for that child. Somebody went home and told his mother that her boy was praying to God to have mercy upon him. What then? His mother went up into her room, and his father went into his study; and while the son knelt in the church they were kneeling and imploring divine mercy on his head—both mother and father pleading for the salvation of that child. To my mind that is a true picture of what ought to be seen in all our churches. When such results flow from such agencies, you have that grand result for which the energies of the world have not been mis-spent. I should like so to feel that this was our great work as a Church. I heard last night that the library was the Church's work, not the Sabbath School work. I cannot understand that distinction between the Church and the Sabbath School. I maintain that they are one common household of the family of God. It is not merely a division of labor—not a division into sections of the one Church. Our Churches' earnest workers are in the Sabbath School. I feel that there is no laborer to whom I am nearer than the man who has the care of our children in teaching them the Word of God.

The pulpit, I notice, comes in for a good deal of banter. I can bear it as well as most people. I don't know any one in the world that can bear to be told their faults better than I can; but I have

thought it would be better for us all to cease to treat with levity the imperfections in any Christian worker. Let all of us go to the feet of the divine master to ask more of His mercy for ourselves, remembering that the Church is what her individual members make her. I rejoice in the Institute that you are holding this week, and pray God that He will abundantly bless it, and that it may under God's blessing wield a wider influence for the glory of our common Lord. (Applause.)

Rev. Mr. DEWART expressed himself in favor of a better selection in teachers. With a little discretion the natural capacities of the more efficient teachers could be detected and placed where they could be utilized the most.

QUESTION DRAWER.

ANSWERS BY REV. A. H. MUNRO.

Question. Last night Mr. Clarke said that if children were properly instructed in the family they would not, in ninety-nine cases out of an hundred, come into the Church without knowing anything about their conversion,—when or where they were converted. Is this in accordance with the teachings of God's truth?

A. I beg to give a most emphatic *no* in answer to that.

Q. Do the Sabbath Schools accomplish what is expected of them? Most of the criminals in the jails have been Sabbath School scholars. Are they profitable, and what apostolic example have we for them?

A. I beg to say, in reply to that, that I deny the fact. It is not true that the majority of criminals in any jails on earth have been Sabbath School scholars; and further, it is not true that they have been even nominal Protestants. I need not say anything more; you know what I mean by that. It is the case, undoubtedly, that a great many children that attend Sabbath Schools are not converted to God. But it is also true that a great many persons who attend the preaching of the Gospel are not converted, or in their after lives seemed to have reaped much benefit from the preaching. Ought we therefore to stop the preaching of the Gospel? Decidedly not. If any one doubts the statement about the Sabbath School scholars and if he will come to my study, I will render all the assistance in my power to get his mind established on a good basis in reference to this Sabbath School question and the religious instruction of the young. There can be no doubt whatever of the many instances in the Word of God where we are enjoined to instruct the young and ignorant.

For instance, in the 31st chapter of Deuteronomy, 12th and 13th verses: "Gather the people together, men, and women, and children, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." And again, "Suffer little children to come unto me." Surely the man that has no sympathy with the Sabbath School is exerting his influence to keep children from Christ. I don't think we need an apostolic example for everything we do, *e.g.*, the building of our houses of worship. Whatever God has told us to do, do it in the most effective way, and keep the grand end in view.

Q. Do you approve of Christmas festivities, or other treats for Sabbath Schools? Are they useful, or are they necessary evils, and are they unprofitable?

A. If the person who sent in this question has any doubt about the usefulness of these festivities, I would recommend them to ask the children. (Laughter.) As to their being necessary evils, I presume they will be if you give them too much rich cake. That must be left to the parents' judgment. About the unprofitableness—my own experience is, that such affairs have invariably left me out of pocket.

Q. When there are so many subjects on which Sabbath School workers of all denominations can agree, is it wise to introduce topics upon which there is a conscientious difference of opinion?

A. I suppose that refers to matters upon which denominations differ. I think we can do without controversy on these subjects. Unmistakably we ought to exert our influence to banish all such subjects from our discussions here.

Q. Ought a lady to have a class of boys in the Sabbath School?

A. I can almost say that I have seen the best teachers of boys' classes, ladies. In many cases they are more efficient than gentlemen.

Q. Is it right for superintendents to listen to teachers while they are speaking to their classes?

A. I don't think the superintendent should interfere, or say anything that might wound the teacher's feelings. I can see no reason, though, why the superintendent should not visit all the classes in the school and sit and listen to the instruction, so as to form a correct idea of their progress, and give useful hints.

Q. What kind of books should be used in school? Should they be confined to Scripture notes, or short familiar tales?

A. From that wording I am not able to decide. I think the books should be of such a character as not to fail to give intellectual benefit as well as moral and spiritual good.

Q. Are you partial to singing in the Sabbath School?

A. I wonder where the person that wrote that can be!

Q. Are pic-nics desirable.

A. Ask the children; they will give you an answer.

Q. Do you think the pastor of the church should take a class in the school?

A. I don't think so; and think it would be unreasonable if any body else can be found to teach it.

Q. Do you think that superintendents ought to smoke cigars?
(Laughter.)

A. I have not made up my mind yet whether cigars or pipe is the best, or rather worst. I never tried either, so am not a competent judge.

Q. Is it not better to have young persons in the Sabbath School in preference to older persons?

A. I don't see why it should be. Older Christians have more experience and knowledge. They should be the better able to adapt their communication to the young. I see no reason why the young should be preferred for that work to the old.

Q. Would you consider it wise to have secular pieces recited at annual festivities?

A. No; most decidedly not. I believe it is wise for us to watch against the introduction of any thing of that kind. We all of us know the probable result of such exercises.

Q. Is it not objectionable to change the teachers of classes every alternate Sabbath?

A. So objectionable that I presume no superintendent would do it if it could possibly be avoided.

Q. What do you think, sir, of a superintendent teaching a class when he might find a teacher?

A. I think he is not the wisest man in the world.

Q. Is every one who has a desire to teach suitable for a teacher?

A. Most decidedly not. Unconverted people may desire to teach—persons who have not the necessary knowledge or character, are not suitable persons.

Q. Should a teacher of a school be a member of the church to which the school belongs?

A. It is very desirable that it should be, if at all convenient.

Q. Should not every child know when his or her conversion takes place?

A. The answer that I would give to that question is this:—"The wind bloweth where it listeth, but you cannot hear the sound thereof," etc.

Q. When we bring in the street Arabs to the school should we not seek their conversion to Christ as our first duty?

A. I think it has been settled that there is a very unanimous

approval of the sentiment that the first duty should be to seek his conversion.

Q. Is there not danger of Christian parents training children for Jesus, while the hearts remain untouched?

A. Of course there is a danger. It is quite possible that the child may be trained into a form of religious life without being taught the necessity of the renewal of the heart, without having forced upon it the duty of seeking the Holy Spirit.

Q. Should teachers bring prominently before their scholars the subject of total abstinence? Should teachers be total abstainers from the use of intoxicating liquors?

A. Teachers certainly would not be the worse for being total abstainers. I would not say by any means that every teacher *must* be a total abstainer. Nor would I approve of following the practice of some people, and induce all their scholars to sign a temperance pledge. I certainly would shrink from such a course, without taking very great care that the child or children knew what it or they were doing; and if it were done, I would see that they were deeply impressed with the solemnity of what was done.

Q. Do you think it is necessary to have a Bible-class in connection with the Sabbath School, for teachers?

A. I think it is absolutely indispensable, considering the general character of Sunday-school teachers. I think no school can be thoroughly efficient unless there is a good Bible-class, for the benefit of the teachers, conducted by the superintendent, or by the pastor.

Q. What helps for the study of the lesson do you recommend?

A. Every help that you can possibly get. (Hear, hear.)

Q. Which is of most importance to a child, attendance at church, or at Sabbath School?

A. I would not hesitate to say, at the Sunday School; because the school is specially adapted to a child, and the services of the church may be, to a great extent, beyond his comprehension.

After singing,

"Blest be the tie that binds," the usual benediction closed the Session.

THIRD SESSION—WEDNESDAY EVENING.

The Session was opened with the customary devotional exercises, DR. VINCENT in the chair.

Singing:— “Work for the night is coming.”

REV. DR. VINCENT rose and said:—

The subject for our consideration this evening is

SUNDAY SCHOOL TEACHERS.

Every minister of the Gospel has two things to do in connection, I mean, with the Word; he has first to preach, which means to persuade men; he has second to teach. There are two ways of teaching, by discussion in the way of lecture, or discourse on a given doctrine, for the purpose of instruction; and then there is another method of teaching, by the catarchical process, by conversation, or the associated study of truth. Now the pastor is expected to do one of these things, not the other, he can discuss doctrine; he can deliver lectures; he can preach sermons, doctrinal sermons, and thus instruct his people. But after he has done this, there is a work which the pastor cannot do, and that is *teaching*, in the ordinary acceptation of the Word, where truth is examined reciprocally with the pupil. This is the special province of the Sabbath School teacher. And let me remind you, Sabbath School teachers, in this connection you are just as much called of God to *your* work, as ministers are called of God to *their* work. You have not a call to preach, this is not your calling; but you have a call from the Lord God to *teach*, and I would not give very much for the teaching of that Sabbath School teacher, who did not feel called of God to his work, so that he could say, “Woe is me, if I *teach* not this Gospel that has been committed unto me.” You have the example of the early church; there were teachers in the beginning, and there are teachers yet; and there never has been a time since the church was established, where there have not been regular teachers in the church, who were not pastors.

Now, then, it is the work of the pastor, as the chief teacher, to raise up a complement of teachers in the church, and to train them for their work, and they are his assistants. Every Sabbath School teacher is a pastor, or a sub-pastor. Now the teachers of which I speak to-night do not have all the culture that we should like teachers in general to have. We cannot make them graduates of theological seminaries in sufficient number to supply all the schools that are to be taught on the Sabbath day; so that we must make this rule:—take the very best material that we can get; lay hold of the highest culture at command, for the work of teaching in the Sabbath School.

Now there is one thing that is indispensable to the Sabbath School teacher (going to the blackboard) he wrote the word *Piety*.

The question is sometimes sent up for the question drawer, at institutes like this. "Do you believe in the employment of unconverted teachers?" I always read that question this way: "Do you believe in the employment of unconverted preachers?" The cases are precisely parallel. I would just as soon employ a man to preach the Gospel to my family who did not make a profession of religion, as I would employ a man to teach the Gospel to my family who did not make a profession of religion. One reason why there are so many of these in the Sabbath School is, because the standard has been so low. Now I know what you will say, some person asks, "What shall we do when we haven't converted teachers?" I say, better to have ten teachers whose hearts are in the work, than to have fifty teachers, forty of whom are indifferent in this work. (Amen.) I thought you would have said amen a little louder than that! Why should not the Sabbath School teacher be a Christian? Look at the work he has to do! He is a Bible teacher, and I claim that no man can unfold the truth of God's Word unless he is led by the Spirit of God. As I said last night, in quoting St. Paul, "The natural man receiveth not the things of the Spirit, neither can he know them, for they are spiritually discerned." He who would expound God's Word to the old and young, must be able to pray. "Open Thou my eyes: that I may see wondrous things out of Thy law." I assure you my friends, that the one thing we need more than anything else, is entire consecration to Christ, that we may be able to teach wisely and faithfully the Word of God.

A Sabbath School teacher is not only to be a Bible teacher, but he is to be Christ's representative. Unless a minister is able in his daily life to illustrate the Gospel he preaches on the Sabbath, his preaching does not go for much. A person may be affected by a sermon, but if he gets to know that the preachers' conduct is counter to the doctrines he teaches, his preaching will do no lasting good. Every Sabbath School teacher sits before his class as a representative of the Saviour himself; how solemn then is the responsibility of those who occupy this important position.

Then, again, a Sabbath School teacher needs *piety*, because he is a builder up of character. I don't believe that any man can grow in grace without growing in knowledge. I have no faith in a piety that warms itself up with the remembrance of some old experience; I believe in a piety that is a living vitalizing power. We are told that, we are not to ascend to heaven to bring Christ down, &c., but what saith the Scriptures? "This Word is nigh thee, even in thy heart." Notice Paul's words to the Ephesians: "And now brethren, I commend you to God (there is where the modern church stops—but Paul goes further) and to the Word of His Grace, which is able

to build you up, and to give you an inheritance among them that are sanctified." The Rev. Dr. here remarked, that the class-meeting, or association for Bible study, in connection with many of our churches, was doing a great service; and, also believed, that a more rigorous and sturdy piety, would characterize our churches, if they had more of the Word of God in the prayer-meeting.

Now, then, if this really be true, that the Sabbath School teacher is a Bible teacher, a representative of Christ, and an artist in character to build up Christians, old and young in faith, how can he do this work unless he himself understands something of Christ by happy experience? It is not indispensable for the Sabbath School teacher to understand Hebrew and Greek; it would be a great advantage for him to be able to study his lesson in the original tongue: it would be a great advantage for him, to avail himself of every assistance, in order to fully understand the subject he undertakes to teach; but it is of the *greatest importance* that he should have Christ's Spirit in his heart; every teacher has not the time that is necessary to devote to the study of the services, or for acquiring a critical acquaintance with Hebrew or Greek, but every man and woman may have the Spirit of Christ shed abroad in their heart. What we need to-day, is fervent zeal and genuine piety, among those who are to teach.

When D'Aubigné was a student of theology at Geneva he had made no profession of religion; he studied in a formal way. One day he came into the class, and in the course of the lesson said to Prof. Alden who was in the class, "Professor, I think I have never seen natural depravity so clearly expounded as I have seen it to-day in the 7th chapter of Romans." "Young man," said the Professor, "have you ever seen it in your own heart?" This remark awakened a train of earnest thought in young D'Aubigné's mind, and when he left the class-room, he pondered over what was said to him, and instead of turning to the 7th chapter of Romans, to examine the subject of natural depravity, he found the 7th chapter of Romans in his own heart. We want Sabbath School teachers who, when they teach the word of truth, know something about it by having felt its power in their own hearts. Oh! when a man stands up in the pulpit to preach the doctrine of justification by faith, and proves it by such and such passages, and lays down his theological platform, and establishes it by a logical series of propositions, and then in closing assures his congregation that these are facts, and he hopes that they will give attention to them; well, such a man preaches to the head! But oh! how different is he who presents this doctrine to the people, who can say I know this to be true, because I have peace with God, having been justified by faith." I tell you this carries with it a far more convincing power to the congregation. This personal living experience of Divine grace is what is needed in the pulpit; and it is no less needed in the Sabbath

School. Oh! may God send His Holy Spirit among us and prepare our hearts for a renewed consecration of all our powers to His service.

"What would you do," you ask, "if you had an unconverted teacher; turn him out?" Oh, no, I would go to that teacher and say, "We have turned over a new leaf in our Sabbath School; now consider how great your responsibility is; don't you want to give your heart to God? come to the teachers' prayer meeting; we want you to join us in this work with all earnestness." Lift up the spiritual standard, and you will soon find unconverted teachers coming up to it.

Now the next thing to consider is, what is teaching? We have described what manner of men teachers ought to be; now, what is their work? It is their work to *teach*, and teaching is not an easy thing; and this might as well be understood at first. I know a school—well let me describe it to you. Let me see, I must have two books (takes two books in his hands), it would require about fourteen to describe the process properly. I have seen a class conducted somewhat after this fashion, "Johnny, please run over to Mr. Thompson and find where the lesson is to-day." Johnny runs over to Mr. Thompson and gets to know where the lesson is, and then comes back and tells his teacher. The teacher accordingly looks up the question book. "You are sure he said it was the 137th page?" "Yes, marm." Well, we must begin. "Tommy, you hold my book, while I find where it is in the Bible." Tommy holds the book, and the teacher turns over the leaves of her Bible to find the place. There are fourteen other Bibles to undergo the same operation, and in this way a very great deal of unnecessary time is consumed. The teacher having found the place in both books, looks closely into her question book. (Dr. Vincent here acted out the whole description with such dramatic effect that the audience could scarcely restrain themselves within the proper bounds.) "What did he do then?" Looking at the question book, and then turning to Johnny—"what did he do then Johnny? it is in the first verse." Johnny reads the first verse. "That's a good boy." Next (reads again) "Where did he go next?"—"where did he go next Tommy?"—read the second verse. "That's very good indeed!" Now Peter, you musn't pull Tommy's hair that way; "Where did he go after that," and so on. I confess this is a little exaggerated, a little caricatured; but I know many a Sabbath School class is conducted in just some such way as that; they allow scholars to read their answers from the book; and you may be sure that boys and girls who during the week attend a model school where *men* and *women* teach, when they come to such a class, draw a contrast in their own minds very unfavorable to the latter. "There's a class of children; the opening exercises of singing and praying are over, and the first

thing that the teacher asks is, "Jane, how many verses have you got for me?" "Only 113 verses to-day." "Well, come and say them, and be quick about it." "How many have you Mary Jane?" "500 marm." "How many have you Annie?" "Only 325 marm." "Well, hurry through with them as fast as you can, because we must begin the lesson." That is rather caricatured, I admit, but it gives you some idea as to how many classes are taught; the idea of Sabbath School teaching which makes it a mere recitation of Scripture verses is most false. (Applause.)

Now, what is teaching? Well, I will not attempt to describe it scientifically, but will deal with it in a practical way.

What must I do to teach?

1. I must get the attention of my class, and then keep it. It is no way to teach to push John up in the corner and give your attention exclusively to him, leaving the rest of the class to take care of themselves; that is not *teaching*. It is of great importance that the teacher first receive the attention of his scholars. How is he to do so? That is a very comprehensive question, and I have not time to go into it fully to-night; but before this Institute closes, I will try and take it up. I will say this, however: if you have heart in your work, and a good strong will, you will have very little difficulty in maintaining proper attention. Dr. Vincent then urged the importance of teachers making the lesson as interesting to the scholars as possible, and recommended the plan which some teachers adopt, of making a map of the lesson. He continued:—Such a teacher comes to his class: "Boys," he says, "I have been studying this lesson, and, see here, I have just made a little map of it." The children all at once become wonderfully interested. "I have found where this place is; do you see? How far do you think this place is from here? That is Jerusalem, you know; that is where the Temple was, and where our Saviour was crucified; it is close (don't you see?) by the sea of Galilee, just here; and that is Nazareth over there;" and the teacher tells them something about that city and its connection with our Lord's history. "Now, how far do you think it is between those two places? It is 65 miles." Why, do you know the boys begin to hunger to know more, and then you have their attention. When you get the attention to begin with, that attention must be *retained*, or it will be of no use; and it can only be retained properly by furnishing *material*. The teacher must communicate *knowledge*. Scholars, to be rightly taught, must carry away with them more than they take into the school; they must have clearer ideas. The teacher must give; but he must also *recall* all that he gives; for you are never certain that a scholar knows what you have taught him, until he tells you it over again. It is one of the easiest things in the world to misunderstand people. The

speaker here very aptly illustrated this by referring, to sending a despatch by telegraph, and the importance sometimes of having the message repeated from the other end of the wire, in order to make it a positive certainty that the message was not misunderstood. The true teacher should always have his despatch repeated *from the other end of the wire*, to make quite sure that the thing he teaches is properly understood. Now, to practically carry out this suggestion just mentioned, let me *recall* what I have said: What is it to teach?

1. Get the attention.
2. Give information.
3. Recall all you give.

The next thing is:—4. Kindle an interest in the subject. Here is all the difference in the world with teachers in that respect. I met a little Miss in Boston some years ago. (She is in heaven now.) I remember visiting her father two years ago, and he told me about her life and death. She entertained me in the parlor at the time I refer to, while I was waiting for a friend. I said, "Allie, you go to Sabbath School, I suppose?" "Oh, yes." "You have a good teacher?" "Oh! I have a splendid teacher." *Splendid* is a mighty big word; but with rather an indefinite meaning. I wondered what this immense word meant in Boston. "Well, Allie," I asked her, "do you prepare your Sabbath School lessons at home during the week?" "Oh, yes; our teacher makes us." "Do you mean your teacher makes you prepare your lessons at home?" "Yes." Said I, "Give my compliments to your teacher; such a teacher is a good teacher." "Oh, Dr. Vincent, I don't mean that she *makes* us prepare our lessons." "What do you mean, Allie?" I asked her. "I mean that she teaches us so, that we *love* to study our lessons." (Applause.) I told her that she might multiply the compliments as much as she liked. Such a teacher as that was a *magnificent* teacher. (Applause.) I like those teachers that are like a certain little girl's Aunt Jane with whom she used to spend her vacation. She had another aunt as well that she occasionally visited. She was asked which aunt she preferred to stay with best? "I like to stay with Aunt Jane," she said. "Why so?" "'Cos Aunt Jane makes lots of ginger-snaps and puts them on the lower shelf." (Laughter.) Sabbath School teachers might learn something from Aunt Jane.

Now, what is the next thing? When we have arrested attention, given truth, recalled truth, awakened interest, what will follow as a matter of necessity? We set the mind of the pupil at work for itself on the subject. He is a true teacher who quickens another mind to independent *thinking*; that is teaching, making another mind THINK. I know some ministers that I could not, for the life of me, tell what they say; others, again, whose sermons have remained with me for months. What a difference? The Sabbath School teacher ought to teach so as to quicken to independent action. Perhaps you have heard of the little fellow whose father appointed him one day to throw a lot of stones out of the

yard into the opposite field, and the little fellow began to work, and he reached down, and he threw over one stone and then another ; but he soon got tired. At last, he saw a lot of other little boys, and he got a big board and stuck it over the fence, and said, "Now, you can't hit that, boys," and away the boys went at it and commenced to pelt at the board, until in a very short time the ground was perfectly clear. That is a good illustration of the way to teach. Get scholars to take a delight in their work, and they will do it well. Well, if we do that, this thing we shall have to do; and as it is so important, I shall write it on the black-board. I am not quite sure whether I can spell this word ; but I will try :

THINK !!!

The Sabbath School teacher who starts out with a warm heart and says, every Sabbath afternoon after he leaves his class, until the following Sabbath, "God helping me, I will *think*." Such a teacher is sure to succeed. But how is it with many teachers? They dare not think unless they have diplomas. They think to themselves, "I am a blacksmith ;" or, "I am a shoemaker ;" or, "I am a mother with a great responsibility on me, and I have no time to think." It is just there where we make our great mistake. What is it to think? Sir Isaac Newton was once asked, what was it to think? "How do I think?" he said, "I take a subject and I carry it before my mind, and I turn it over and over in my mind ; and while I keep turning it over, after awhile it opens up itself, and that is all there is of it." If people were only trained to think from their early childhood, and assiduously cultivated the power of thinking, it would develop a great intellectual power in the church. And I believe this, that when the results of Sabbath School labor are summed up, we shall find that its contribution to the intellectual power of the church will be immense. It is the glory of our work that people who are ground down by the very necessities of life and hard work may lift up their thoughts and illuminate them with the light of God, and walk through this world of labor while enjoying hallowed converse with the heavens. (Applause.) The fact is, the true way to glorify this life is to think about God's truth, and to do that thinking with reference to the benefit of somebody.

Now, I have two more things to say. Let the standard of Sabbath School teaching be high. I am always afraid of those men who are trying to keep the standard down. As some one said, "If you want to accomplish anything, you have got to hitch your waggon to the stars." I believe in high standards

Now, the next thing I have to say, and I must write the word down,—

LOVE!!!

That's what the Sabbath School teacher wants. Now, I am going to answer that question about the *bad boy*. I keep insisting that the *bad boy* should not be turned out of school. It touches my heart this way,—I have a boy; I don't mean that he shall be a bad boy, if I can help it; but I may die to-morrow: his mother may die to-morrow, and the boy of whom we have such bright hopes may be turned out into the wide world and have to pass through the terrible ordeal of temptation, and he may be a bad boy at 16 years of age in somebody's Sabbath School; and oh! if I could look down from the heavens upon that boy and that teacher were to push him out of the school, I would say, if I could, "For God's sake hold on to him: for his dead mother's sake hold on to him; or, for the sake of the mother worse than dead, who does not appreciate the demands made on her." What shall we do with him? scold him? No. Strike him? No. I would get him into a class by himself, or with other boys like him; I would have a teacher for these boys; I would have a room filled up nicely for them, and in every possible way would I endeavor to attract them to the school and do them good.

Take a rough boy in the streets. He is in a Mission School in New York city; he has been turned out of three Sabbath Schools, and he has been turned out of three classes in this School. Now he is in the last class, and the teacher says to himself (a gentleman of refinement and wealth): "I believe I will turn this fellow out of my class; he is demoralizing the rest of the boys, and he is annoying me; I believe I will turn him out, and I think I am justified in so doing." Then some good angel whispers in his ear: "No, not just yet!" "Well," says the teacher to himself, "I will try one plan more. Willie, Willie." "Do you mean me?" "Yes, I mean you. He had always been called *Bill*, and did not know he was meant. Willie, look here, my boy; my family, most of them, will be out of town next Wednesday, and I would like you to come up and take a cup of tea with me at five o'clock in the evening. I live at No. 600, 5th Avenue; mind, at 5 o'clock." "Yes, sir, I'll be there." In less than 5 minutes the boy turns round: "Sam, you ought to be ashamed to behave that way. The fact is that for the time being the teacher has turned that boy into a police officer. "Willie," says the teacher at the close of the school, "you won't forget to be there, will you?" "No, sir, I will be there." That boy goes all the way round to 5th Avenue, and stands in front of those grand marble blocks. "This is a place where a fellow is going to tea! I will be there at 5 o'clock next Wednesday." And he comes home, where one sad heart lives, and lives for his sake and the sake of her dead husband. The boy merely makes that his boarding-house without ever paying his board. As Alexander Smith says: "She picks up her bread at her needle's

point." She has a house that her husband left her; and she says for his sake that she would watch that boy, and she would cling to him to the last. Willie comes home; never says anything; takes his supper, and then sits down by the fire. Directly he sees his mother going to get the scuttle for some coals. He quietly takes it from her and goes himself and fills it with coals. He then sees the water-pail empty, and goes to the hydrant and fetches a pail of water. He does not say anything. She wonders what's the matter. He does not go out this evening at all, the first evening that boy has not been out at night for 3 years. Before 9 o'clock, that boy is in bed. She retires about half-past 9 as usual; and as she lies down she thinks to herself, "Is this a dream? how strange it is; he's in, and it's only just struck 10 o'clock." She fell asleep and dreams, and in her dreams she sees a pair of little white hands coming down out of the darkness and seeming to rest so sweetly on her face. She wakes up and says, "it is all a dream; no, it is not all a dream!" for she again remembers his strange conduct—how early he went to bed; and she now hears him gently slumber, being in the next room. The next day Bill goes round to 5th Avenue, and says, "I'll be there!" At 5 o'clock precisely up comes Bill with a clean paper collar on and his hands washed, for the first time in a long while. I tell you it would have done your soul good to see Bill in his clean rig for the occasion. At last he comes up to the great "No. 600," and rings the bell, and the gentleman comes to the front door himself to welcome him. He takes his old slouched hat and hangs it on the hat-rack. Bill never saw a hat-rack before, and says, "I guess that's a kind o' handy thing to have;" and then the gentleman takes him into the great parlor, and the carpet was so very soft he was afraid he would go through. And then he looked up and wondered at those splendid pictures that were hanging on the wall. And he is amazed at the elegantly bound books in the library over yonder. There he stands looking at one of those magnificent paintings, and the gentleman stands by his side, and he cannot help admiring that beautiful play of light on that mountain, and the little strip of green, like a silver thread running through it. And as that boy looks, who knows but the artist spirit may be burning beneath the rough exterior. Many a child that has been treated with contempt has had genius in him that would have made an Angelo of him had some kind hand taken hold of him. The bell rings and they both go down to tea; and in his way Bill is afraid that he will be doing something awkward, but the gentleman with excessive courtesy perpetrates countless little improprieties, and Bill begins to think "I don't know but what I eat just as decent as he does." (Laughter.) After tea they come up stairs into the parlour, and he shows Bill some of those rare books, and explains what they are about; then he shows him some of his fine engravings, and tells him about the history of that man, and what a boy may

become if he likes, and has a good strong will. "You have a mother I believe, Willie?" "Yes, sir," (she was a woman Bill didn't think about much). "She is a good woman, Willie?" "Ye-s sir, yes sir!" "You are good to your mother, Willie?" "No, sir," answers Bill, hesitatingly, and with every evidence of shame at the confession. He's got him now, and then he talks to that boy about his mother, and his mother's love, and what his mother has suffered for him, and oh! how the tears run down that boy's cheeks; and then he tells him what he may become if he only will. "Now, let us kneel down Willie and pray," and they kneel down and pray, and that man of God pleads for that poor alien and for his mother, and the hot tears fall on the benefactor's hand. But the time comes when he must go home, and he is very much obliged indeed to the gentleman. "Won't you try and turn over a new leaf Willie? and go home to your mother and make a resolution by God's grace to make something of yourself?" "You are the first man that has befriended me in this city; how can I thank you?" Willie says. "Will you try and do what I say, Willie?" And I fancy I see the earnest face of that boy, wet with tears when he says, "Oh! sir, I will try." Bill goes home that night—in the meanwhile his mother wonders what's the matter; "on Monday and Tuesday he was in by 9 o'clock, and I began to hope for something better, he was so kind and good, and I was in hopes that something was going to come of it; but where is he now; it is after 10 o'clock and he has not yet come. Ah! I hear somebody coming; that's his step; he walks steadily, thank God!" She hears him open the door; "hark! he is coming up the stairs; ah! he is feeling for my door in the darkness;" he gropes his way to her bedside; puts his arms around his mother's neck, and says "I have been a bad boy mother, but I will try to be better," and the tears roll down his cheeks. What did all this? I answer *Love* did it; *Love* can do a thousand such things; because love is *omnipotent*. (Long continued applause.)

Singing: I love to tell of Jesus.

On the subject of the evening, "Sunday School Teachers," the Rev. E. H. DEWART spoke as follows:

I feel like asking what I can do in this matter. On coming here I had a few thoughts in my mind on this subject, but the address of Dr. Vincent has made very big holes in my speech, so that I have a very few fragments left to gather up. I feel as a not very eloquent associate of the eloquent John Bright felt on a certain occasion, when two members of Parliament for a certain borough appeared before their constituents. Bright, as usual, made an eloquent speech. The other man was called upon, but was not very eloquent, and the way he got out of it was by saying—that to all that Mr. Bright had said he would say ditto, and so to all that our Conductor has said I will say ditto, ditto.

I think when we get to the teacher, we get to the heart of the Sabbath School question. If the superintendent is the head, the teacher is the heart. Now you know, in any intricate machinery, there are a good many cog wheels and adjustments, that act indirectly on the whole result. But they point to somewhere where the power is brought into contact with the work to be performed. The power operates on the metal, and produces the result. In the Sabbath School I regard the teacher as that point where the practical work is done. If you fail here, you fail altogether. If you fail in teaching the Word, the school is a failure, and the minister cannot remedy it. You can estimate the character and qualifications of a teacher by the greatness of his work. If you have the strong arm to build a beautiful structure, you still want a good architect; and if you are going to train and mould dear immortal souls, made in the image of God, it is not every one that is fit to take hold of the work, so high and so holy is this privilege. After all, I am inclined to think, that this is the great work of the Sabbath School. Say a teacher has a class of seven or eight boys, between ten and twelve years of age, and suppose the whole are converted to God, I don't think that teachers's work is done. There are temptations to meet those boys, against which, they need the truth to warn them. If we regard the work of the Sabbath School as the production of a noble type of manhood and womanhood, and to lift up the standards of heaven amidst the ungodliness and degeneracy of this world, it must have earnest workers, and a devoted zeal to supplement it. Now, I cannot after what has been said, and said so well, go over the track which I had marked out in my mind; still, I may in the ditto fashion endorse what has been said. I believe that piety must be the first essential requisite to success, because no one can guide another in a way of which they themselves are ignorant. There is a type of piety, but we want a *certain type* of it; we want the love type of piety, the kind that was in Christ. The successful Sabbath School teacher should have a large measure of self-denial. There is nothing exhibits such a good result as individual labor in the work of a teacher.

There must be loving sympathy and earnest zeal, and a heart filled with the love of Christ. All the most successful workers in the world have been distinguished by this. Whatever else they may have been deficient in they have had the great heart of Christian love and throbbing with Christly sympathy, prompting them to extend the arms of gentleness and affection in leading others to the Saviour. The great point here is, if we have a large measure of this loving Spirit, this ancient Spirit, this Spirit of the Master, it tends very much to prevent other defects; *i. e.*, if we have a large measure of loving desire to promote the glory of God, it will itself quicken your discernment in finding the way to overcome and vanquish other difficulties. I would rather have an earnest soul, throbbing with all the living of

the Spirit fire, and maintaining a holy life, striving to uphold the love of Christ, than a world of mere machines of any kind.

Now the second thing is the standard of intelligence—Knowledge. I merely say that we want all the knowledge we can get; we can't have too much for this work. No matter how clever you are, how smart you are, nor how voluble you are in covering over your defects, no one can make a good teacher who is ignorant of what he is teaching. You are always mistaken when you think the scholars cannot observe the difficulty of a poor teacher endeavouring to cover his defects by words. They feel a difference between such a teacher and one who is really master of the lesson, and prepared to instruct and interest them. All that is an answer to another question—How shall we retain the older and more advanced scholars in the school. You must interest and instruct them, and awaken a spirit of enquiry in their hearts. All the other things in the world that you can do in the way of specialities will never meet the case. If you really interest them, attract their attention, and arouse a spirit of piety and feed that spirit, you will have no trouble. To have recourse to expedients is sometimes desirable in order to stir up their minds to the study of the Word of God. Don't imagine that when you go over the lesson in a sort of melo-dramatic way, saying good things, you succeed in the purpose. You fail unless you awaken the interest and gain the attention of the scholars you teach; it will be a failure, because there is no successful teaching without arousing, quickening, and stimulating of the minds that are taught.

There is one thing more—aptitude to convey to others what we know ourselves. Some people say this is a natural gift, and that some have it a good deal stronger than others. No doubt, like anything else, it is capable of improvement; but I will tell you that any one that masters the Scripture lesson and gets his own mind and heart full of it in the early part of the week, then as the week grows he can gather illustrations and thus enforce the idea, and he will find that he will be able to arrest the attention and establish an interest in the class. I myself think that the greatest general defect in the ordinary Sabbath School teaching in the class is this,—a want of sufficient directness; nothing like expounding the lesson.

Don't forget that your class consists of immortal souls brought under your influence for a short time. You ought never to allow that lesson to close without having made an impression upon their minds, and by your manner of teaching show that you want to do them good. Many children go to School Sunday after Sunday without getting that impression upon their minds. A scholar should be able to say on returning home, "my teacher is trying to do me good and make me a good boy or a good girl."

This work of the Sabbath School teacher is subject to a great many minor defects which we cannot now notice. The grand feature

is the study of the lesson ; and every teacher should study it thoroughly according to his or her ability. The teacher who has the right conception of the greatness of the work will be the most earnest in every department, the most punctual in his place, and the most conscious of the solemn responsibility ; and if we are asked why we survey the greatness of the work, we say, " who is sufficient for these things ?

Mr. J. A. BOYD followed on the same subject, and in the course of his remarks expressed his regret that he had only heard a portion of Dr. Vincent's address on the subject of Sunday School Teachers ; he had heard with pleasure of that matchless boy " Bill," and of his wonderful exploits in 5th Avenue ; he would only occupy the time of the Institute for a few minutes while he referred to what was considered the teacher's work. When Sabbath Schools were established by Robt. Raikes. They were conducted at first by men absolutely without any education, and it was not till long after—that intelligent persons took hold of the work, the change could be easily recognized by such an Institute as this ; in fact Sabbath Schools had become an essential branch of the Christian church. He was in favor of the principal of supplying teachers to the school from the church to which that school was more nearly connected, and he strongly deprecated the irregular attendance of those teachers that come one Sunday and stay away two, and play at teaching. Such would soon thoroughly disorganize any Sabbath School. This should, he thought, be brought more fully before the minds of Christians. The Roman church knew the immense advantage of securing the hearts of the children, and paying great attention to infant instruction ; this from practical experience they had found their stronghold. The speaker counselled his hearers to imitate that policy, and then there would be bright hopes for the church. The best ability, in his opinion, in the church should be in this work ; the best men and women with all the energies that they could command. A Superintendent could scarcely succeed unless seconded in his efforts by the teachers. The teachers in many schools he had observed were oblivious to much mischievous frivolity during the study of the lesson or the opening and closing devotions. They bowed the head devotedly, and closed the eye, and joined vigorously in the singing, but these were of no avail unless the conduct of the scholars was looked after. The Superintendent would find it impossible to maintain order while teachers allowed, for instance, talking and laughing between the verses of the hymns, or playing tricks on each other. This should be repressed as soon as observed.

Another point worthy of mention was the visiting of scholars when sick ; and go after them when absent, to see them occasionally. The teachers duties should not be considered a mere routine.

No better way could be found, to bind scholar to teacher, and to the school than when he comes on a Sunday and recommends his religion by a devoted life. This called to mind the words of the great German theologian who, when asked about his great success, replied that "he taught not by preaching simply, nor yet by teaching, but by that love which seeks and feels."

He agreed with what the Rev. Mr. Dewart had said about a teacher's unfitness for the position if he neglected zealously to pray for his scholars—prayer and an earnest perusal of the Scriptures was needed to succeed. The teacher may be compared to an archer who shoots at a mark. White is in the centre with red and black rings around. In every well selected lesson there is the central subject, then round that the geography ring, in another the history, in another the manners and customs of the time and peculiarities of expression, the niceties. He who hits the red and black rings does *well*, but he who hits the centre does *better*—that should be the teacher's aim—to keep Christ and Him crucified before the minds of the children. He had heard some people say that there was too much enthusiasm about the Sabbath School. He was glad to see that they could get up an enthusiasm once a year on Sabbath School matters, and set up a model standard of a teacher, and he was only sorry that they so often fell short of the model. He would conclude by quoting what good George Herbert said, "Whoso aims at the sky he shall shoot higher than if he makes a tree his mark."

Singing: "Sow in the morn thy seed."

Preparatory to the taking up of the collection, Dr. Vincent said that he had heard of a butcher in Chicago who said, "I like them Episcopalian folks very well, and them Methodistses he liked very well, but there's never two of 'em meets and separates without taking up a collection. (Laughter.)"

QUESTION DRAWER.

ANSWERS BY REV. A. SUTHERLAND.

Q. Do you approve of concerts given by the infant class for the benefit of the school when they want funds?

A. I think that it is a pity that they should ever be under such a necessity. If such means must be resorted to I don't know but the infant class would do it as well as any other.

Q. Is it right to elect a teacher who takes what he calls a social glass with a friend. May it not lead to serious results?

A. Most unquestionably it may in a great many cases ; I have no doubt it has. A teacher should be able to show that he can exist without recourse to his glass.

Q. Is it right for Superintendents to reprove a teacher before his or her scholars ?

A. I think not, most decidedly it would be injudicious to do so.

Q. What would you do with a negligent teacher ?

A. Go tell him of his fault between thee and him alone, if he will not hear thee, the next step is to take one or two more with you ; the last step,—put another teacher in his place the next Sunday.

Q. How should scholars' prayer meetings be conducted ?

A. That must depend on circumstances. Two rules may be given, let them be short, and let the exercises be varied as much as possible ; I mean not too long prayers or too long singing, and scholars should be encouraged to join in the exercises.

Q. Do you believe in instrumental music in Sabbath Schools ?

A. I think it might be very useful in improving the singing in any school ; it does not in any way injure the singing we have here.

Q. What would you do with a cross, ill-natured superintendent ?

A. Get another as fast as I could.

Q. What is the youngest period of age at which a person should engage in teaching in the school ?

A. Cannot assert any particular period. Some can teach well at 15, some cannot at 50 ; it depends, as a rule, on the capabilities of the teacher, who should always be old enough in years to command the respect and attention of his class.

Q. Is it advisable to give presents to officers or children of the school ?

A. I don't think it is good. In exceptional cases it may be done. When presents are made to officers, it should be done by members of the congregation, not by the scholars.

Q. Do you not think that monthly periodicals will entirely supersede the use of the library eventually ?

A. I think it is very doubtful. Some periodicals are no doubt much better than Sabbath School books, and, *vice versa*, it is difficult to say.

Q. What is the best plan to get rid of a feeling of caste which exists among teachers, more especially in large congregational schools, where some teachers may move in higher society and be more wealthy than their brothers and sisters ; I do not care to be associated with them.

A. Rather a hard question. As far as my experience goes, I find the difficulty is, not with so-called richer teachers, but the poorer

ones; as there is a sort of sensitiveness among teachers. I have not met practically with the difficulty referred to, so can hardly say what is the best method to cure it, unless it be to quote St. James: "If ye have respect to persons, ye do sin."

Q. Is it well to retain the same superintendent for a number of years in one Sabbath School?

A. If he is a good one, I would retain him as long as he can remain there.

Q. Whether is it right for a superintendent to dismiss boys not conducting themselves properly, or keep them in the school trying to reform them. An expression like this is sometimes uttered: "I will have Sabbath School scholars good boys or none at all."?

A. If the boys are all good, there is no need for these strictures. The question has been very ably answered by Dr. Vincent: try to make the bad boys better.

Q. What method would you take to insure the attendance of the minister in charge to the Sabbath School?

A. The first method I would take is, to send or go to him three or four times. He will naturally, if a reasonable man, acquiesce with your desire. Don't treat him as an intruder when he does come; a little personal application in this respect will answer.

Q. Should a teacher be asked, without previous notice, to engage in the opening and closing exercises of the school?

A. I would not ask teachers at random, but would call on them occasionally to take their part in that matter.

Q. Should a teacher go into the streets on Sunday and take children into the school without the knowledge of their parents?

A. Under ordinary circumstances I would hardly do so; but there are a great many children without any parents, or worse than none, whom we should try to reach; and if there is no other way offering, I would go into the streets and invite them into the school. A very good plan obtains in some schools I know, which is this; whenever a stranger to the school is brought in, a circular is given to the child, to be taken home to the parents, informing them that the child has come to the school under these circumstances; the parents then feel themselves responsible, to some extent, for the regularity of their child's attendance.

Q. Should collections be taken up in the school?

A. If they can get them, I see no objection.

Q. How can we best awaken careless parents to take an interest in the Sabbath School?

A. This is asked by a Mission School teacher, that increases the difficulty; perhaps a personal visit to the home of the child now and then, and a little friendly conversation with the parents will have the effect.

Q. Is not the doctrinal of more importance than the historical study of the Bible in our schools?

A. I think the study of the historical frequently forms very excellent opportunities of inculcating the study of the Theological ; grand doctrinal lessons can be taught through the means of these historical.

Q. Is it not necessary that teachers should meet weekly for the study of the lessons ?

A. I think it is exceedingly important ; and if time can be secured, it should be done.

Q. Do you approve of stories as a proper method of interesting children in the Sabbath School ?

A. Well, if the story has any point, or used to illustrate or enforce the lesson, it may be used most effectively ; but to tell stories for the sake of amusement is simply abominable.

Q. By whom shall the superintendent and other officers be appointed ?

A. That will depend on the custom of the denomination with which the school is connected. I think the superintendent should, at least, be appointed by the pastor of the church, because he is emphatically the assistant pastor in an important part of the work of the ministry of the church ; he is, by Divine appointment, overseer of the flock ; and, I also think, that the pastor of the church should be consulted with regard to the appointment of officers ; the superintendent, however, may be elected by the teachers at a regular meeting.

Q. Is it right for a superintendent to lose his temper in a Sabbath School, stamp his foot, and forbid a scholar to enter the school again ?

A. If his temper is so bad as this question indicates, the sooner he loses it the better ; if a superintendent cannot govern himself, he cannot govern a Sabbath School.

Q. Is it right for a superintendent to expel an unruly boy from the school, on his own responsibility, before the case is brought up at the teachers' meeting ?

A. I think not, except under very extreme circumstances.

Q. Should teachers smoke ?

A. That has been answered by DR. VINCENT.

Q. Is the spiritual welfare of the class to be considered before the welfare of an individual ?

A. I think, in securing converted teachers, the conversion of those children not already converted will soon follow, and then you are looking at the interest of the individual and the class together.

Answers by DR. VINCENT.

Q. One who is about to start a Mission in this city, in one of the worst streets, wants to know your opinion as to the best way in

which such a work should be begun, when one has not much time to devote except the Sabbath Day, and is very desirous to do such a work, for it is very much needed?

A. The first thing is, to get some church to take charge of that Mission and do the work wanted in connection with it; all schools now started ought to be under the auspices of some denomination.

Q. In the case of one whose only opportunity of imparting religious instruction to a family of young children is in an hour during which the Sabbath School is held, and he is convinced that he can do it better at home than anywhere else, is it his duty to go to the school or stay at home?

A. If he is convinced that he can do it better there, that is where he ought to do it.

Q. Should not all Sabbath School teachers and scholars speak to each other?

A. If they want to do so, I see no reason why they should not.

Q. How would you prevent children from looking on library books while the superintendent is addressing them?

A. If the superintendent and teachers are alive to their duty, the children will not want to look at the library books.

Q. Is it right for Sabbath School teachers to dress fashionably and expensively?

A. Yes, if they can afford it. I don't think it is anybody's business how other people dress.

Q. Do you not think that there should be in connection with every Sabbath School a Teacher's Prayer Meeting at least once a week?

A. Yes, a short one of 15 minutes or so before or after the meeting. Such will always be attended with great benefit. In Mr. Ralph Wells' school they have a 15 minutes prayer meeting just before the meeting of the school.

Q. Do you think a teacher should give up his class in the school because he has not time to devote to the study of the lesson on account of business when he has great love for the school and the work?

A. One who has the work at heart and true zeal will be sure to find time to meet the occasion, the busiest people have the most time to spare.

Q. Should you advise a teacher to go back to the school when he thinks he has not got the ability to teach the class he has in charge, when four or five of his class remain absent and won't go back unless they get the old teacher?

A. The old teacher ought to go back of course.

Q. Should not parents ask the children to repeat the verses to them that they were going to repeat to the teacher?

A. Parents should see to it that the scholars are all thoroughly prepared in the lesson before going to the school. A child should not be allowed to indulge in Saturday's play until he had repeated his lesson to his father or mother.

Q. What does the conductor think to be the best way of spending the time after lesson and before the close of school: last evening the Dr. thought that the Superintendent ought seldom to address the school?

A. Have a very short time to spend, and spend part of that in a general review preparatory to the closing services. This is part of the day's study, and should be done by the Superintendent—but is not speech making.

Q. If you have a class of three boys, Bill being the worst, would you be in favor of asking Bill to take tea with you and not the other members of the class?

A. I would try to have them all, one at a time, but a little discretion requires to be used in such a case as this.

Q. What are your views with regard to the promotion of scholars: do you think it well that the same scholars and teacher should remain together, or is it better that the children should be promoted from class to class?

A. I very much like the idea of teacher and scholars keeping together as long as the teacher is competent.

Q. Do you think that if all connected with the school were to repeat a different text with the name of Jesus Christ, Saviour, or Lord, would be a good way to inspire the young with a knowledge of God's word?

A. No doubt any golden texts committed to memory are good helps to the teacher and benefit to the scholar.

Answer by the Rev. F. H. MARLING.

Q. How should a scholar's prayer meeting be conducted?

A. I don't think there is any stereotyped way of conducting a scholar's prayer meeting. I have sometimes known them to have been conducted among the scholars themselves without any other persons being present. I believe it is good in early years to encourage those who pray privately to lead others in prayer; the earlier

this work is begun, the more effectual will it be, whether by persons of 13 or 30. I think we must be guided in the conduct of such a prayer meeting by circumstances; in some cases 20 minutes is sufficient time.

At this period a communication was read asking for the prayers of the Institute on behalf of a penitent teacher.

Singing : "Sweet Eden's Shore."

Prayer by the Rev. Mr. Rose, in which he earnestly sought the divine blessing on the teacher referred to.

THURSDAY EVENING—FOURTH SESSION.

The meeting was commenced as usual promptly on time by singing,—

O, Thou to whose all searching sight
The darkness shineth as the light.

The first psalm was read by Mr. C. A. Morse, after which the Rev. Dr. Nelles, of Victoria College, engaged in prayer.

Singing,—“The children all for Jesus.”

DR. VINCENT rose and said :—The Committee has seen fit to change the order of the programme slightly to-night, and at their suggestion I have much pleasure in introducing the Rev. F. H. Marling, who will speak to you on the subject of,—

TEACHER TRAINING.

The Rev. F. H. MARLING rose and said :—I hope it is understood that by my being the first speaker I do not take up Dr. Vincent's time,—what can a man do that comes before the King? I feel it almost a sin to come before the King. However, I shall leave that part of the subject, of which Dr. Vincent is so eminently qualified to speak, entirely to him on this occasion, namely, that part which deals with the *training of teachers*, training classes, normal schools, and what not. In the few words which I have to say, I would rather speak upon what the teacher can do to train himself. I imagine that Dr. Vincent will speak very much about what can be done by others, by pastors, professors, conductors of institutes, &c., to train the teacher. It is a very important aspect of the subject,—what can he do to train himself? Before I speak of that let me call your attention for a few moment's to the fact, that it is the teacher as a man, of what he is himself, of his own personal character that really has more to do with his efficiency and success in teaching a class divine truth, and in leading them to the Saviour, and in building them up in him, than in any amount of learning even in the Scriptures, or the highest skill as a mere imparter of knowledge to others. When any man speaks to you, I think you are conscious of the fact that there are two things,—*first*, there is the thing spoken, then there is the man who speaks, and the man that speaks the thing is the biggest half of the speech always. How, often very plain and simple things, things that you have heard a thousand times before, come home to your hearts with power, simply because they were backed by the mighty personality of the man whom you have looked upon as one full of wisdom and of grace. How often, again, have high and noble thoughts, couched in worthy language, fallen upon your ears, like sounding brass and tinkling symbols, because there

was no MAN behind those words in whom you could confide. Now, I would go as far as any one would, and would like to go as far as it is possible to go in reaching the highest attainable intellectual and literary, scientific and technical preparation for teaching,—but, after all, brethren, when you come before a living class ; when you teach your half dozen boys or girls ; and when you meet them week after week, and come to sum up at the end of the year what you have done with them, and for them, I think you will find that it is more what you are that has been stamped upon these scholars, than anything that you have spoken with your lips. It is often said with regard to school teaching, that the teacher is the system, and it is certainly true that it is not the code of rules that hang on the wall of the school-room, but it is the living man that stands there before the school from day to day that is the system. You may make your rules as perfect as you will, if you have not these rules embodied in the man they will not avail, and you may expunge your rules from the walls altogether ; but if these rules are in the man they will still have influence upon the entire school. Many teachers are discouraged about this. “ O,” they say, “ these masters of the art of teaching, they do teach so exquisitely ; we see that in this work there is room for so much to be done, there is need for so much study, and so much learning, it is so easy to make a thousand mistakes, when you are trying to do the very best you can, that I am afraid I shall never make anything of it.” I have heard that since those meetings have been held among us it is getting to be a harder thing than ever to secure teachers for our Sunday Schools ; in one sense, that is a good result that there should not be such an easy and superficial standard that any one can act as a Sabbath School teacher ; but I would say as an encouragement to those who feel that so far as education is concerned they are very much behind hand. My brother and sister, if there is a new and earnest heart loving the Lord Jesus Christ, and if it is your daily and longing desire, breathed in prayer before the Lord, shining out in every look in your countenance and trembling in every tone of your voice to lead those scholars to Christ, and to build them up in him, then with common sense, and with only average attainments, or less than that, and daily devotion and diligence, you will not fail to become a successful teacher.

In the training of the teacher there are a great many things that will have to be taken into account. I often say with regard to Ministers, and the same is true of Sunday School teachers, that the education of the Minister begins, not when he goes to college, not when he goes to the theological hall, but it begins when he is born ; it begins in his cradle ; it begins on his mother's knee ; and the Sunday School teacher to which that young minister goes, has a most important influence in training him for his future work in the pulpit. The minister under whom, as a youth, the young minister sits,

stamps his likeness also on him, and does much to form his ideal of what a Minister of Christ should be ; and thus causes round about us every day are educating us for our work, and so the training of the Sunday School teachers begins in those homes of early influences, and the atmosphere of the church in which he lives, the style of the pulpit ministrations to which he listens ; every Sabbath day, and the intercourse that he has with his brethren in the Lord : all these things have a mighty power upon him in training him morally and spiritually for his work.

Now, with regard to the point about which I said I would speak, viz : The self-training of the Sunday School teacher. Many persons when they hear about educating themselves are appalled by having that idea presented to them *in general* ;—to educate myself ! They say how can I lay out the whole system of education, take stock, as it were, of my mental powers, prescribe to myself what course I shall pursue. Now, we need not, in training ourselves to be Sunday School teachers take at once into view, the whole field of biblical knowledge, and the whole art of teaching, and so on ; but let the teacher, week after week, get up his lesson for next Sabbath, and the next lesson for the following Sabbath, and so on, lesson by lesson, let him do that with all the earnestness and the zeal in his power, using every available help ; and he will, if he does his duty, train himself in the most effective way. This thing must be brought down to these particulars, then it is not so difficult or so impossible a thing. If I ask you to educate yourself you may be discouraged ; but if I ask you to do all you can this week to prepare that Sunday School lesson for your class, that is within the compass of your own powers and the teacher can do this in many ways. I would say as Dr. Vincent wrote on the black board, *think*. I remember once an old minister who was about seventy years of age. I was talking to him about different books and helps. He said: " I would not give the light of mine eyes for all the commentaries in existence." And the old man was not so vain as you might suppose, for what a man thinks out and makes his own by personal research and study, is more value to him than what he passively reflects from another. The first process in this Sunday School training is to think for ourselves ; but by no means would I have this to supersede reading or the gathering in of all the thoughts you can cull from other men. Then, I would say, consider with yourself, how you would best teach that lesson. It may be taken up in this way or that way, or a hundred different ways almost. Think over all these and select the most appropriate of them, then go and teach them, and mark where you made mistakes, and in what you have failed, and where your preparation had been thrown away, and where it was effective, and where there was hardly any preparation made at all. There is no more instructive exercise in our Sunday School training than this observation

of the errors that we make ourselves in endeavouring to impart instruction to others. As some one said the other day, the greatest of all mistakes is to think that you do not make any mistakes at all.

Now, brethren, I will not intrude upon your time, but will break off here abruptly by saying, how glad I am to see the attendance at this institute, growing as it is doing, from night to night and expressing the earnest hope that we shall all feel more prepared for our work when these meetings are over. (Applause.)

Rev. Prof. INGLES after a few prefatory remarks said: I take it that in order rightly to understand the idea of consecration we must remember that the Church is a living organised body, not merely an assemblage of men and women who come to hear preaching on the Sabbath. It is the Church of the saints of the *living* God, with the risen Saviour as the King and Head, and each member of it is a part of Christ's body, placed here on the earth for great and high and holy ends. Therefore every member of that Church is to do his part in the great work of the Church. This is too often cast upon the minister and more immediate assistants. Too often the minister is looked upon as being hands, and limbs, and tongue and eye and brain and everything. We sometimes complain that the faith of our people is not strong enough; there is one point, however, in which it is strong, and that is in the physical and mental power of their ministers—for they give him every kind of work to do regarding themselves as parts of the living body, whom the minister must feed, and pet and admire. Now, this is not my idea of the relation between pastor and people at all. Sacred as are the duties of the Christian minister, (for I believe that he holds the highest place in the Church,) I still maintain that each member has an important duty to perform, and it behoves him to do it as faithfully and heartily as the minister himself does. Now if you ask what that work is, I say it is of a two-fold character. First, it is a work within the Church to edify and build up the Church in knowledge, in faith, in holiness,—then it is a work outside the Church, in seeking, like the Master, continually to do good, in blessing others, in trying to gather others out of the Kingdom of Satan into the Kingdom of our Lord Jesus Christ, and in order to do the *last* effectually, we must see to it that the *first* is well done. The living body of the Church may be compared to a Steam Engine which must at first be fed with coals, or wood and water before it can move the machinery; nor is it coals and water that are needed. I once remember having to wait at the terminus of one of the branch railways in Scotland, one of the passengers getting very impatient, asked the guard what was delaying the train? Says the guard, "The water's no boiling, Sir!" We need, not simply the wood and water, but also the living spark of the spirits influence to kindle in the hearts of God's people

the love of him that loved us, and so loved us that He gave Himself to die for us. Let us have instruction in God's word, but along with that there must be the quickening power of the Holy Ghost; and then will the Church rise to holy communion; and strengthened and invigorated she will go forth with warm heart and open hand and swift foot to bless and to benefit the world.

I take it that in close connection with this part of the Church's work is the work of the Sabbath School; for, Sir, if I understand the place of the Sabbath School aright; it is not a thing tacked on to the Church. It is not something in which the Church simply takes an interest, that belongs to the Pastor and Superintendent and teachers and children of the Church; but it is something which forms an essential part of the Church organization, and therefore, as such, ought to embrace within itself the sympathies of the whole body of believers as well as claim their hearty co-operation. Mr. Marling has said that the training of teachers should begin at the cradle. I agree with him; but I would say, in the special aspect I am now looking at it, the training begins in the infant class; it ought to begin here, so that every child of the Church, even those outside of the Church, shall be gathered into the Sabbath School, and so brought, as it were, within the organization of the Church. In bringing them in, the idea should be not simply that you are a little boy and that you are to begin in the infant class, and then go up step by step until you get to be a young man, and then you are at liberty to leave the school; but on the contrary, we should train children to think that their connection with the Sabbath School is not temporary, but permanent; that they are never to go out of it while they live in the world. I would take that child, trusting that through the blessing of God upon parental and Sabbath School instructions he may be led to a saving knowledge of the Truth, and would bring him through all the classes of the school into the Bible class, and then let him stay in that Bible class until he is drafted out of it for the work of teaching. I would then have him go back to where he began, only more as a *teacher* instead of a *scholar*, and let the Sabbath School work be a life work with him; unless, of course, it be, that he is so circumstanced that his work will lie in another direction; and even then I should consider him bound as a believer to make the Sabbath School the subject of his prayers to God. And what a power would there be in the Sabbath School. Sir, if instead of the idea of a mere temporary connection, the Sabbath School work was regarded as a *life* work inseparably connected with the Church, and as one justly claiming the active and prayerful concern of every member of the Church. Rest assured, the Christian Church will never take her proper position until she awakes up to this, that we must all be workers, always learners, and always workers. We must ourselves come to the word of the living God and drink of its

living waters ; and then coming forth, our own minds enlightened and hearts sanctified, bring the truths which we have received to bear upon the minds and hearts of others as living doctrines. I like that word "doctrine," but the doctrine must be the living doctrine of God's word, which we ourselves have found to be precious, and these doctrines gather fresh power, as we teach them to others, and so while we try to water others we ourselves are watered.

In reference to Sabbath School teaching, as well as in reference to the whole of our church work, one thing we need is, that the whole church, not simply those who are more immediately engaged in Sabbath School teaching, but the whole church of the living God, its individual members in the aggregate should rise to higher spiritual power, breathe in a clearer atmosphere of Christian liberty, live more fully to the glory of God, a life emptied of self and devoted to God,—a life that has severed itself from the Kingdom of the prince of the power of this world and come into communion with the risen Saviour—a life that has stripped itself from all shame and seeming, and has been adorned and beautified and sanctified, by the grace of the Spirit—a life that has turned from the husks of this world's pleasures and honors, and hunger and thirsts after righteousness, and feeds upon the word of God,—a life that turns away from the deceits and vanities of things that are passing more immediately around, and is rising upwards and pressing forward to seize upon the unseen realities of the Kingdom of Heaven—and yet a life, however ennobled and brightened by divine truth, and divine hope, is nevertheless a life of a man upon the earth, carrying these ennobling truths and hopes down into all humblest duties of life—a life that is not spent simply in contemplation, but a life which, from the mount of contemplation goes down into the valley, where the man may work for Christ—a life that is assimilated, however distantly it may approximate, to Him whose we are, and whom we serve. If our Sabbath School teachers lived such a life as this, then our young people instead of seeking to get away from the instructions of the Bible class, would remain there, and with fresh delight drink in the instructions that they may themselves go forth and labor for Christ. It is often said, it is a solemn thing to *die*, but I think it is a solemn thing to *live* ; it is blessed to die in the Lord, but it is a glorious thing to live for the Lord.

I cannot look around this vast congregation assembled together in connection with this Sabbath School institute without feeling my heart burning with the thought of the influences that may go forth from this meeting over this city of ours, and spread themselves wave upon wave over this vast Dominion to its remotest corners, and brighten it all with the light of the day spring from on High with the Gospel of pardoning peace to perishing men. (Applause.)

Singing—"Feed my Lambs."

The Rev. Dr. VINCENT rose and said: Unto me who am less than the least of the saints, said Paul, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which, from the beginning of the world had been hid in God, who created all things, by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.

Oh! what a sublime office is that of a Christian minister in view of the simple fact that we are working out on the earth God's plans, and in the midst of the principalities and powers exalting God's wisdom. It seems to me as if all God's people might covet the privilege of being prophets of God and this very Sabbath School work in which we are engaged puts its hand on every Christian man and woman and says:—"Ye have received, go teach." He does not make preachers of us all, but He gives us all our share in this great work of making known the wisdom of God through the work of the grace of His Church. I am glad that, to-night, in both speeches the main thing has been emphasised, *Spiritual Power*, in order to the successful conduct of this great work of Bible training; so I cannot talk about teacher training without emphasizing as the first thing the importance of "interior Christian experience." You might polish a Sabbath School teacher to the highest degree of brilliancy; you might make him a profound theologian, the most apt Biblical scholar, the most skilful teacher, and yet if he does not know in his heart of hearts, by personal experience, the grace of God through Jesus Christ, he can be of but little service in this work. You have all heard of Mr. Bramwell, a plain but earnest preacher of the Gospel in England, who met with such large success. One day old Mr. Croodner, who was an eminent German Biblical scholar, came to hear him preach; some of Mr. Bramwell's friends were a little embarrassed when they saw Mr. Croodner come in—and they said to each other "I am afraid Mr. Bramwell will be embarrassed, and that he will criticise the old man." Precious little did Bramwell care of what men might say; inspired with God's spirit he preached in his own earnest way the truth of the Gospel; and as old Croodner was walking down the aisle to go out at the close of the service, one of Bramwell's over sensitive friends stepped up to him and whispered in his ear, "Well, Mr. Croodner, how did you like Mr. Bramwell; don't you think he wandered a good deal." "Yes," said the old man, "he do wander most delightfully from the subject to the heart." That is what we want in Sabbath School teaching, the subject in the heart; then, aim for the heart; never mind just how, but aim for the heart. But after all when you have a good lamp put into a lantern for a dark night, it is a good thing to have the glass well polished and the handle well screwed, so that it won't get too hot, and so that

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the light will be of some use. So, when you have the power, it is a good thing to have the method. God in his great spiritual work does not ignore intellectual law; the saint of God is just as much under intellectual law, as when he was an ordinary citizen, and the man who has Christ's grace in his heart says he will use the same powers that he had before, and he must conform to the same laws. If this be true our Sabbath School teachers with all the fervour they have will be rendered all the more effective BY A KNOWLEDGE OF METHOD. Now the Sabbath School teacher to do his work properly must know something about the Bible; the Bible is a great book. This is a very small edition of it, the print so fine that it would hurt my eyes to read it. It is a small book, yet it is a great book, 1,200 pages of history, poetry, geography, chronology, prophecy, doctrine and ethics, indeed, what is there not in this great book. Now just think of the Sabbath School teacher taking that for his text book, and coming before his class when he knows nothing about the book, excepting some of the precious promises it contains; up to the measure of his knowledge it is likely he can talk intelligently, but the more he knows of the Bible the more effective will be the power he has in him. He should know something of the construction of the Book; how it was produced; something about the contents of the Book; for a Sabbath School teacher, like a minister, needs to know a great deal more about a subject than he purposes to teach on any given occasion. It is not well for a Sabbath School teacher to undertake to teach everything in the lesson, but he ought to know almost everything in the lesson; if he knows fifty things he ought only to teach five things; he will teach five things all the better for knowing the fifty things. Every Sabbath School teacher that wishes to be efficient in his work should know as much as possible about the word of God. Then he must know something about method. You may think it did not make much difference how a man might teach. Look at that School teacher; she has been very skilful in most of her classes, but in that class of mathematics she does not get along well; it is a tedious half hour for them and an exceedingly uncomfortable one for her. "I thought I understood this," she says, "when I was a student." She goes to a public School Institute; the professor in that department gets up and talks at some length how to manage a class. A gentleman rises and offers some objections to the remarks made by the previous speaker and makes two or three other suggestions; a lady teacher then rises and offers some suggestions upon the method of teaching which she herself has tested. All the while our lady friend is busy with her lead pencil and paper, hungering for information, because her class is not a comfortable class to get along with; and while she wrote down what they say she keeps thinking on her own account down in one corner of the room; and now and then she puts down a thought of her own,

which is about as good as anything they have said. That institute provokes independent thought on the part of the teachers themselves. So she comes to her own class and when half-past ten strikes, she tries on her new methods, the method suggested, and the one suggested to her own mind by the suggestion of others, and at the close of the lesson as the class passes out, one of the young ladies is heard to say, "Oh did'nt Miss Mary teach nicely this morning ; it seems to me it was only ten minutes ; and then two or three others exclaimed, "Did'nt Miss Mary teach beautifully!"

Why, what is the matter? She didn't know one fact this Monday more than she did last Monday. She had only received some hints about how to teach. We need classes for training teachers, not only in the subject matter, but in the proper method of teaching. There are two or three reasons why the Sabbath School teacher should attend to this. The first that I shall refer to is this : that we live in this age in the midst of a terrible struggle between doubt and faith, between the forces of infidelity on the one hand, and the forces of Christianity on the other. Now we bring up our young people in our families, and in our church pews, and in our Sabbath Schools, who are brought into contact with a dangerous literature every day they read. Are there any arguments against the historical foundation of our faith?—let us be able to give to our young people a satisfactory reason for the hope that is within them. I do not like to see a Christian young man in a parlor, when some keen young skeptic, well educated and with a glib tongue, is trying to draw our young friend out into an argument by making some assault upon the foundations of his faith ; and then to see our young friend marching out,—I do not like to see it. I like to see him come right up with facts and demonstrations and say, "My friend, you mistake there, and there ; there are three things you have stated as facts which are not facts ; let me show you, &c." "Well, I reckon I won't discuss that subject to-night," the skeptic says, and either tries to change the subject or to make himself scarce. I believe we can raise up a class of vigorous, intelligent, well read Christian young men and women, who will be able to meet these our enemies, and not to blush in their presence. We are doing it to some extent. Let the Sabbath Schools of our churches be the great centres of power, by which we may be able to defend the faith that our fathers have given to us. There is another reason why our Sabbath School teachers should be thoroughly trained for their work, and that is on account of the thorough methods that are employed in the secular schools,—methods with which our young people are familiar. Look at that boy ! he comes from a five days drill in the public school where the teacher holds in his hands a manuscript, or a little text book, but he seems to be entirely independent of the text book. Now let me come into a Sabbath School—into one in

particular in the State of —, I hope there is no such teacher here! but by the bye I forgot, he was a Canadian! (Laughter.) I saw him sitting in front of a class of boys holding the question book close up to his face; he wore glasses (laughter), and he was sitting stock upright in his seat; there was not one of the boys paying any attention to him; he was asking questions; he told me that he was near sighted; I thought he was *short* sighted. (Laughter.) He was asking questions from the open book; the boys were having a good time of it, I bet you! (Laughter.) The next time I saw him I told him that I had noticed him teaching a class one Sunday, and I had described it before a Sabbath School Institute. "I hope you didn't mention my name," said he. I saw at once that there was some hopes for him. (Laughter.) I told him that I did not mention his name, but I convinced him that that was not the way to teach scholars. The next time I visited him, it was delightful to see how he got on with his class without the aid of his question book. "I do not use my question book in the class now," he told me. I said I saw a great difference with boys accustomed to the thorough training of secular schools, when they came into a Sabbath School where the method of teaching was very superficial. What is the effect it has on them? Why, we would likely hear language like this, "Look here, Bill, I'll tell you what I have decided just as soon as my father let's me off, to stop this sort of thing; I think this is humbug, and that is my honest opinion about it!" "Why that's just what I've been thinking too," says Bill, "only I did not say it for fear my father would get to hear." These boys very soon out grow the limits of boyhood, and get to be young men, smoke cigars, twirl canes, laugh at the church, neglect the Sabbath School, and drop out of it. The misfortune of it is that being brought up to attend Sabbath School as children, they regard the Sabbath School as a children's institution, and not having been trained to go to hear preaching, when they drop out of the School, there is no where for them to go. One reason why the standard is so low is that we do not have thorough teaching in the Sabbath School. It is too often the case that when a scholar asks a question in the midst of the lesson (in public schools the teacher likes to have questions asked) that he is put off in some such way as this, "Ah! Tom, that is not in the lesson." Tom whispers, "I don't believe you know." It hurts the reputation of the teacher; it is a good thing to be ready to answer questions, although they may be outside of the specific lesson.

I want to answer this very practical question:—"How shall we promote this great work of training teachers?" There are seven answers to this question.

1. I say the Sabbath School, the home, the pulpit, in the normal condition of the church, will train up (as was so admirably

described to-night) a class of well instructed Bible scholars. When we adopt a uniform lesson system, a little more complete than we have at present. In the course of seven years we can go over the whole Bible. Let me draw a picture of this: on Monday morning the father takes down the lesson book, and says "our home reading for the family this morning," and then a passage of Scripture is read, and prayer offered, bearing on the lesson for the next Sabbath, and I would not advise either the reading or the prayers to be too lengthy. A pleasant little cousin once said to me "Oh, we have prayers at our house. On Sunday morning father reads two of the longest chapters in the Bible, and makes a most everlasting prayer. I'm so glad when Sunday is over." That was rather an extravagant way of describing it, but there is no saying how much the little child suffered from these protracted meetings! I would rather take it in small homœopathic doses all through the week. The Rev. Dr. here recommended that the Bible reading and devotional exercises at home, and the church services throughout the week, as well as on the Sabbath, should have a special reference to the subject of the Sunday lesson. He continued:—With one subject each Sabbath there will be 52 subjects in a year. In seven years the whole Bible can be studied in this way. For example beginning at five years of age, a child, when he is 12 years old, will have gone through the Bible once; at 19, twice; at 26 (when a full grown man), he will have gone through it three times in a systematic way; the home, the pulpit, the school all having contributed to instruct him in the thorough acquaintance with the word of God. Oh! how grand the Bible will seem to our young people; how firm our faith, and as we dwell in the outer temple of History and Poesy we shall advance into the inner temple where the author is, and the fire burns, and the light and glory of God shall fill this temple the whole week.

2. Then the second suggestion is this. Let our Sabbath School teachers, whom we now employ, visit our public schools. Your Model School in Toronto; I cannot state for a certainty, (as I do not know,) whether they admit visitors, but I have no doubt that a proper request would secure that privilege to any Sabbath School teacher in this city. It is a good thing for the Government to run public schools for the benefit of the Church; it don't cost us anything. (Laughter.)

3. A good plan to train teachers is this: (Brother Marling did not mention it); it is really a process of self-training—*practising a good deal with children* (your own if you have any, and if you haven't borrow some.) (Laughter.) I know a minister who was wonderfully successful in talking to little children. I asked him how it was that he succeeded so well. "I lay down this rule," was his answer, "always to watch children; whenever I find a group of children in the streets, I always stop, and listen and watch and remember; then

the next time I want to talk to little children I tell them that when I was going down a certain street I met five or six boys, and I tell them what they said, and in doing so try to imitate their tone of voice and manner of speaking and acting, and in this way I succeed in attracting their attention, while at the same time I avoid talking nonsense.

4. Let us have, as a means of promoting such training, occasional institutes and sessions such as this. This is more like a convention, but your monthly sessions, for instance,—would it not be a good plan to turn them into regular classes. Here we have, say, 400 teachers, out of these I would select ten gentlemen; then divide the 400 into ten classes, commencing promptly at 7:30, giving half an hour to the study of the lesson. I would have these classes in different parts of the room; one there, another yonder and so on; and now then for 30 minutes, in which all these classes will be engaged in the same lessons. When the bell strikes at fifteen minutes past eight, the whole of the classes assemble together; slips of papers are distributed, and each teacher is allowed two minutes to describe his particular method of handling the subject, and everybody is then allowed to send up a written criticism which is read out by the chairman. Of course nobody knows who sends it. In this way mistakes and defects are pointed out which the teacher never suspected before.

5. Another good plan to raise up a class of trained teachers is that adopted by Mrs. Knox, wife of the Rev. Dr. Knox, pastor of a Presbyterian Church in Elmira, an eminent infant-class teacher. The speaker then went on to describe the admirable plan adopted by that lady. She had a large infant class subdivided into smaller classes, each under the charge of a young lady selected from the main school. These young ladies were under the general supervision of Mrs. Knox, who so ordered the disposal of the classes and the general exercises of the school, as well as her special instructions to her assistants that the infant class served all the purposes of a Normal School for training teachers.

6. Another good plan is, for the pastor or superintendent to select every year, say about twenty young persons as candidates for the teachers' office. Let him say to Mr. A, for instance, "I want you to stay a month in Prof. B.'s class, watch Prof. B.'s method; take notes; then the next month stay with Mr. C., who teaches over there." And in this way it would be a good place for these young people to spend, say six months, with different teachers, sitting in the classes, reciting with the scholars and observing the methods of the best teacher in the Sabbath School. When you put twenty young people through a course of observation and drill like that, there is every likelihood of their becoming thoroughly efficient teachers. Dr. Vincent then referred to his own experience in

Toledo, Illinois, where, in the year 1857, he started a Normal class. He remembered, he continued, taking up St. Paul's life, as the Scripture subject for the class, devoting about half an hour or so in illustrating my method of teaching the subject, and the remainder in recitation from that admirable model hand book by James Inglis, of Scotland; (a cousin of yours, I reckon, Professor; all Scotchmen are related.) (Laughter.) We took up that little text-book, and every Sabbath recited a lesson in it; they gathered in from the other Churches, although we didn't intend it; and we had a regular little Union Normal class under the auspices of the Church of which I was pastor. Several of that class are now engaged in the Sabbath School work as efficient teachers all over this country. I believe that every pastor might have some such class as that. A great many such classes might be organized in a city like Toronto, where educational institutions and professors are lying around loose. (Laughter.) I believe all our theological seminaries ought to have a course of reading and study calculated to impress the students with the importance of the Sabbath School work. In Cincinnati there is a leading seminary that has graduated for three years a class of Sabbath School normal students. Every seminary in the land ought to do likewise. Dr. Vineent here referred to a series of normal classes which had just been held in the city where he resided, in the State of New Jersey, under the auspices of the Young Men's Christian Association. The meetings were crowded every night by teachers from the several Sabbath Schools in the city, and the exercises and drills were of the most practical character; there was never a meeting held in that town characterized by such enthusiasm as those he had referred to. We ought to have, said he, such normal classes in the community, or, at any rate, in all the churches. There is one most important feature in connection with the normal class, and that is, the actual practise in teaching. "Miss A. will you please bring in your class next Wednesday evening and teach it?" "No, Sir, I won't." "Miss A., are you in earnest about that?—you know all the teachers are your friends, and both you and the other teachers are engaged in a holy work, and that, you do your work well is of infinite importance." A minister said to me once when he was complaining to me about the unwillingness of some of his teachers in this matter, "My teachers will not do it." "A young lady sat at the piano in a room where I was, and I said to her, Miss Julia, would you not be willing for Christ's sake to take your class into the teachers meeting, so that you might have your method of teaching thoroughly canvassed, and thereby avail yourself of their criticisms and correct your faults; would you not do this for Christ's sake?" "For Christ's sake I think I would." You put this work on the right foundation, and you will find earnestness will carry it through. If we have frivolous, silly teachers meetings to laugh at, it will of

course be impossible to hold specimen classes with success. What we want is earnestness in this work. I would not give anything for the teacher who merely teaches professionally, without taking an earnest interest in his work. There is a great deal of difference between these two classes of teachers. Let me illustrate this. A father comes up to the indifferent teacher, and says, "I want you to teach my boy John." The teacher takes him in hand this way:—"John, your father wishes me to teach you; there is the book I wish you to learn. Now I want you to learn, let me see, 20 pages; yes, you ought to take 25 pages; I want 25 pages, John, do you understand?" "Ye—s Sir," and now I want you to understand, Sir, while you are in my school that you have got to behave yourself, do you hear me? "Ye—s, Sir," says John tremblingly and almost frightened out of his wits. "You have got to behave yourself, John, you have to recite your lessons, or you and I will have trouble." "Ye—e—s, ye—s, yes Sir." What effect has this upon John? Why, John hates the teacher, and he hates the book and he hates the Sabbath School. On the other hand let John's father take him to the earnest teacher and what a difference. "Well, John, I am glad to see you; your father says he wants you to study with me; now between you and me we've got to be friends in this matter. I don't care so much about the book; it's the subject I want; I don't care so much about the number of pages you learn. Suppose you just take the first page and get that well, and try to understand all about the subject, and see if you can't give me more information about it than there is in the book, and you and I'll get along splendidly; you understand me, don't you?" "Yes Sir." "You just take that first chapter and see what it is all about; think on it; ask your father questions about it; get to know all you can about this subject, and you and I'll have a pleasant time. I see, by the way you look, that you mean work. If you are sick don't study it; come to me, and just tell me you were sick and you couldn't study the lesson; but, mind you, don't play a trick on me, you be honest." John comes home, and says, "I like that fellow; he understands a thing or two. Father, I wish you would help me look up this subject, and the first thing the father knows, he goes to the library and takes down a book and reads, and John tells all he knows about the subject; and then he is up early in the morning again to look it over, and then goes to his class, and the teacher rewards him with a glad look. The other teacher was going to drive John into this, this one begun at the right place, he begun at the heart. Now, I begun at the heart, and I come to the heart. While we should seek all the culture we can acquire; let us have what Mr. Mason, of New York, said of Dr. Chalmers when asked what was the secret of his success; his reply was:—"It is his *blood earnestness*." Oh! that we Sabbath School teachers might have this *blood earnestness* in our work, then we *will succeed*. (Applause.)

Singing—"Our field is the world."

QUESTION DRAWER.

ANSWERS BY REV. DR. VINCENT.

Q. Do you approve of Sabbath School anniversaries for the purpose of exhibiting the children for singing.

A. No ! I would not recommend anniversaries especially for this purpose. Where anniversaries involve an examination by the pastor or superintendent on Scriptural subjects, on which the children have already been instructed, an exhibition may be very profitable ; but I would decidedly disapprove of allowing the preparation for such exhibitions to interfere with the regular work of the school.

Q. Should a teacher be a converted person in every case, and would you put unconverted young persons to teach ?

A. We cannot be too careful in this matter. They must be holy who bear the vessels of the Lord.

Q. Do you not think that the system of sending the scholars round collecting for the Mission, any Society at Christmas ought to be done away with ?

A. I do not believe in the plan of sending children round to collect money as a general thing ; but there may be particular cases in which it may be proper. It depends upon circumstances.

Q. Do you think there would be better order during prayer in our schools, if every teacher was to stand and see that every scholar knelt down and conducted himself properly ?

A. It would be better for the teacher to " watch and pray," if there is no other way to secure order ; but there will be little difficulty, as a general thing, in securing silence during prayer.

Q. Does the Dr. approve of soirees and pic-nics in connection with Sabbath Schools, on principle, as a means of raising funds for the sustenance of the school, or as an inducement for the scholars to attend school ?

A. These week day exercises may be legitimately held, if prudently managed, and there will be little harm arising from them ; but to make them a mean source of attraction is wrong. Our chief attraction should be the word of God, and the way it is taught.

Q. Will the conductor give his opinion as to charging admission for Church Sabbath School anniversaries ?

A. It depends altogether on circumstances ; I see no impropriety in charging a small fee for admission.

Q. Would the Dr. consider it consistent with the published programme to take up some evening of the week the lesson for the next Sabbath, say of the Berean series, and also the National, both of which are extensively used here ?

A. The audience is too large to make a specimen lesson practical and profitable. This is the reason why the Committee decided not to have specimen lessons.

Q. Do you think that the Minister of the church ought to visit the Sabbath School for a short time in the afternoon or not?

A. It depends altogether on circumstances ; it may be well for a pastor occasionally to visit his own Sabbath School ; but I don't think a stranger ought to visit the Sabbath School so as to interfere with the regular exercises.

Q. Do you approve of having lessons in the Old and New Testaments alternately in the Sabbath School? Do you not think it would be better to follow one particular subject, as two are likely to confuse junior minds?

A. I think it would be well to do as they do in some schools—three months devoted to subjects in the Old Testament, and three months in the New, and so on alternately, I believe that Christ is just as much in the Old as he is in the New Testament.

Q. Do you consider meetings of the teachers for the study of the lesson, a good thing? If so, what do you consider is the best mode of conducting such a meeting?

A. Let all the teachers have the subject matter thoroughly prepared before they come, and it would be a good place, I think, to require one of the teachers selected at random to put the first three verses into six questions. Miss Thompson asks six questions, and one teacher says, "I think that third question wholly useless," and proceed to explain his reasons. He would not make a set speech for anything, but before he is aware he finds himself discussing about the best method of asking questions. "Miss A., how could you make this point clear to a child from the 8th to the 10th verse?" This mode of asking questions excites discussion as to the best mode of teaching, and renders teachers' meetings not only interesting but profitable.

Q. I was a Roman Catholic ; I offered prayers to departed saints, the blessed Virgin and Company. But I was taught of God that these were only broken cisterns, and to go to Jesus as the fountain opened for sin and uncleanness in the house of David. I came to Him just as I was, and he had mercy upon me. I then told my mother, who wept bitterly, and said I would be damned. My brother, 11 years older than me, burned my bible, and told me if I would turn from the only true Church that he would cut off my head. What should I have done under such circumstances?

A. Become a regular Protestant.

Q. Do you not think it an advantage for a teacher to have notes with him in his class?

A. Well, I read that this way : "Do you not think it an advantage for a *preacher* to have notes with him in the *pulpit*?" The cases are precisely similar.

Q. Are not twelve boys in one class too many?

A. It depends upon what kind of boys they are, and the character of the teacher.

Q. If, after teaching a class several years, none are converted, would you be justified in giving up the class to another?

A. I should not want to give up the class because they were not converted. If the Superintendent or Pastor thought that I should give it up, I should do so; but I would try my very best to bring these scholars to Christ. This reminds me of the S. School teacher who made the entry in her journal, "My scholars ought to be converted to Christ." The next Sabbath she wrote, "I must pray for my scholars." Her next Sabbath entry was, "I must pray for the conversion of my scholars, and *expect* that they will be converted." In a few days after she recorded their conversion. There is nothing like an intense desire and prayerful labor for this object.

Q. Do you approve of object teaching in an infant class? And don't you think an object lesson occasionally before the entire school would be beneficial?

A. Undoubtedly.

Q. How shall a teacher who works ten hours a day prepare his lesson, and visit a large class during the week?

A. Under such circumstances let the teacher do the very best he can. If he cannot visit the whole class let him, at all events, try to visit those whom it is especially desirable for him to see—such as the sick, absentees, etc.

Q. What is the best method of managing an Infant class?

A. (1) By all means secure a separate room; get a good stout door lock, and key on the inside, and have the room locked against all intruders. I do not believe in the practice of visiting Infant classes. Let your little people have a secret knock—three strokes if you please—but do not let even the Superintendent or Pastor in during the exercises of the lesson. (2) By all means, in your Infant class, get the biggest bible you can—find, and put it on a stand. The children will look up to that great big book and say, "that is *our* book!"

3. Always have a blackboard. I believe the blackboard is one of the biggest institutions that has been invented during the last century. You give that restless little fellow a piece of chalk and put him at a blackboard, and he will keep still for hours.

4. Have a cabinet in which to keep pictures that you have to use, stuffed birds and other little curiosities that are useful for interesting children and at the same time illustrating the lesson, and when the proper time comes draw some of those little pictures and curiosities out, and you will see the eyes of the children begin to sparkle, and their attention rivetted on what is going on; as Archbishop Whately says: "Curiosity is the parent of attention." I once wanted to teach my little boy Tom—you must excuse me bringing in my little boy; I have no other little boy to bring in. (Laughter.) I wanted him to look at a picture; he said, "I don't want to look at a picture now." "Come, I want you to look at this; what do you

see there?" "I don't see anything but a dorg." I don't know how it is, but these children always see dogs. (Laughter.) "What else do you see?" "I see a man." "What else?" "Another man." "Anything else?" "Three more mans (laughter), and a lot of sheep, and a tree, and a mountain." Oh, he was drinking it in! "I see a great big man up in the skies." "That represents an angel," I said. "Oh! there's lots of 'em!" he exclaimed. I then told him it wasn't proper to say "lots of 'em." "What is that which the men are holding in their hands?" "Oh, that's a long thing with a turn on the end of it." I explained to him that that was a shepherd's crook, and then I told him a little story about the shepherds at Bethlehem, and about the angels appearing to them, etc.; and afterwards I took the Bible and read the same story in the very words of Scripture, and I shall never forget, to the day of my death, how delighted and interested the little fellow was. Now, I would recommend the infant-class teacher to adopt some such plan as I have been describing. Let the children see and understand the pictures; explain in your own words to what they refer, and then take the Bible and read the whole account in the words of inspiration.

Lastly. In the infant-class we need somebody with a warm, sympathizing heart to teach little people. You old people think that they live in the golden age dispensation. If we could only see into the hearts of children, we would find they have just as many troubles as we have, and that these troubles affect them just as much as ours do. Little boats are just as much tossed about by little waves as are big vessels by a tumultuous sea. A story is told of Frazer Tytles that, when he was a boy, he had unfortunately broken the lock of his gun, and was forced to leave it at home; the poor little fellows heart was broken, and so he took up a piece of paper and wrote to his friend: "Oh! Jimmy, don't set your heart on guns, for the mainspring of mine is broken, and my heart is broken." Poor little fellow, he had got real trouble. Sympathize with children, with a loving and tender heart, and then your infant-class-room will be a place of precious memories and holy influences. (Cheers.)

Singing:—"More love to Thee, O Christ."

Benediction.

FIFTH SESSION—FRIDAY EVENING.

This, the last Session of the Institute, was opened by singing—

“All hail the power of Jesus’ name.”

The Rev. Mr. GREGG read a portion of Scripture, and offered a brief prayer.

“WEEK-DAY RELATIONS OF THE SABBATH SCHOOL.”

Rev. DR. VINCENT—We teach our scholars for about an hour and thirty minutes during every week. For 166 hours and 30 minutes they are not with us. How can we, who have charge of 1 hour 30 minutes make ourselves felt for 166 hours and 30 minutes?

The world makes itself felt, home makes itself felt; street life is a great school, educating thousands of the young people that we have in our schools.

How shall we lift up the cable that runs through the heart of the week, from Sunday to Sunday, and make it teach every day with its heavenly influence. This is the practical question for this evening.

I answer first, by the power of good teaching, while we have the chance. On the Sabbath, during the 30 minutes that I am alone with my class, I teach not for 30 minutes, but teach for a week. There is a way of putting the truth so that it will—as was said the other evening—haunt the minds of the people after they have gone away from the teacher of the truth. Thorough teaching, abounding in practical illustrations from real life, will make itself felt whenever our pupils come in contact with the facts of real life, from which these experiences were drawn. When Jesus Christ taught the people, those who went away from Him could not forget what He taught. Yonder is a man, sowing in the field; that puts me in mind of what the Great Teacher said—and there is a sparrow in the air, that puts me in mind of what the Great Teacher said. I once commenced with the four Gospels, taking down a list of the different objects in nature which Christ employed as a means of communicating instruction, and I was surprised at the variety. I took an ordinary sheet of paper, and found it was not nearly large enough. We must so teach, that the truths we teach will look out upon and take hold of our young people when they go away from us. In order to that, we must have, what I said the other night, uninterruptedness, we must have that,—an uninterrupted hour. I was greatly surprised to hear (but you must not mention it) that there was a church in this city, that has six or seven class-rooms, and yet those class-rooms are nearly all vacant while the Sabbath School is in Ses-

sion. I like the plan of a church and school that I saw in the State of Ohio, where they have a gallery, reaching round three sides of the building; and then there are a series of little rooms, and yet they are so arranged,—the doors opening easily, that the whole can be thrown into one—the doors are closed, and the whole school is in separate apartments. The highest style of school is, that which facilitates the two ideas, or, what the English call, “together-ness” and “separate-ness;” so that, you can bring the whole school together, or shut them off in classes in a minute. It reminds me of an old lady, who had been travelling in Europe, when a friend said to her, she was a member of the shoddy family—a very large family. (Laughter.) “Lor’ me, how did you get *along* in Europe without understanding the language?” “Bless you, she said, we had an “*interrupter*” along. (Laughter.) That is what is the matter in our Sabbath Schools. If you want to have thorough teaching, and to make Sabbath School felt seven days in the week, you must have a teacher of the right sort, during the half-hour of teaching on the Sabbath.

Secondly. Look after the general influence of the school. I scarcely know how to define that. The atmosphere of some families is cold and repelling. The atmosphere of some homes is genial and delightful. Many of you in this house have delightful visions of cheerful hospitality, but you go into other parlors and there is a something wrong, you see it in the drawing-room and sitting-room—you wonder what is the matter with the house—everything seems so silent and mystic that you can not tell what it is. There are some Sabbath Schools that are heavenly—elevating—and some that do not have that influence. We have a good time—too much frivolity, too much levity in a great many of our schools. We have a standard of Sabbath School teaching that consists of a funny speech—“Mr. So and So is coming here to-day”—a Superintendent says to the children—“and you all know how good he is at telling yarns and making funny speeches to make you all laugh, so all you that wish for Mr. So and So hold up your hands.” So they hold them up and the funny man comes and they have a “real good time.” I have known a school to be dismissed in this way. “Dismiss shee”—“dismiss shoo.” (Laughter.) Then they go running down the aisles, crowding out pell mell. No such Sabbath School can retain a good influence for half an hour after the scholars are away. Give me the Westminster Presbyterian Sabbath School in Chicago—it is a model school, and has an earnest faithful Superintendent. He had signals. Four signals (strikes the bell four times), four signals meant the school to close, and they all understood that. When the four signals were given and the school perfectly still, the Superintendent said, “The Lord watch between me and Thee while we are absent one from the other,” and the whole school responded “Let the words of my mouth, and the meditations of my heart be acceptable in Thy

sight O Lord, my strength and my Redeemer." (Bell strikes once.) Four classes pass out, two on one side and two on the other, the bell silently tolling out its farewell, while a line of scholars is passing down each aisle. Not a word is spoken by a scholar—the teachers remaining seated. They have a rule not to speak until they reach the pavement outside. All the classes are gone and only the skeletons left—the Superintendent, Pastor, teachers, and officers all in their places. Just one thing more to make that school complete—all to come forward and engage for five minutes in earnest prayer for God's blessing on the instruction of the day. Those little people and young people went out from that place with the benediction of their Superintendent upon them after having invoked God's blessing upon them as they went out upon the world. If we want the Sabbath Schools to be felt during the week, let the session be full of holy influences.

Thirdly. The personal influence of a teacher is worth more than anything else. I have spoken of that in connection with the Superintendent—it is worth just as much to the teacher—that unconscious influence by which we are always lifting people up or lowering peoples' standard of spiritual life. You remember that Elisha passed by the Shunammite's house and that he ate with the family. The good woman said, "I perceive that this is an holy man of God which passeth by us continually." Here is an illustration of the power of true character. It is the mightiest of all powers. May the blessed God impress this as one of the great results of this Institute and of the great importance of having our hearts and lives aright that we may bring our scholars to Christ and hold them there.

Fourthly. Let us use the established services of the church in order to make the Sabbath School felt. You will have noticed from the remarks I have made that I am loyal to the church. While I regard the Sabbath School as a great part of the church—an organic part of the church, I cannot conceive of the church as ever having existed in a healthful state without something equivalent to the Sabbath School associating Bible study for spiritual growth. But above the Sabbath School I place either the family or the pulpit. A Sabbath School teacher ought to remember that there are services held in the church besides those of the Sabbath School. I notice you have an advantage here over us on the other side by holding your evening services earlier. As we go to church at 7 or 7:30 o'clock it is often difficult for very little people to attend evening service. I had almost said that when a man can stay at home with his family on a Sunday evening—all to join in praying and talking, and in singing those songs of piety—all in the name of Christ, I don't know but it is the wisest course. Let the teacher see to it that the pulpit is represented in his class every day, and have the boys and girls

learn that we have a minister—have the children to speak of the pastor as “our minister, our minister preaches to-day we must be there to hear him preach.” Then again you will make the Sabbath School felt throughout the week by holding week evening prayer meetings, and insist on the presence of every scholar. I wonder somebody did not say amen to that! I believe that our church prayer meetings might be made a greater power than they are, and I wonder if they are always conducted as wisely as they might be. I once attended a week evening prayer meeting. The minister did not arrive until 20 minutes after the time. The room was the smallest one in the church. It was a dingy dusty sort of a place—a close atmosphere. A pane of glass had been knocked out of the window—a piece of paper had been pasted over it so as to effectually shut out any little chance of fresh air.

Three kerosene lamps that were all smoking away, giving a dim light over the room. The glasses of these lamps had not been washed since they were new. First one came in, then another, then two or three more, and then the preacher arrived—looking tired. With a yawning movement he said he supposed “it was time to begin our prayer meeting. Let us sing a familiar hymn.” And they sang a familiar hymn without books. If they had had books they could not have seen them by the aid of those kerosene lamps. There were only six verses in that hymn, but they sang them all—I was glad there were not 60 (laughter), for they would have gone through them all. Then the preacher said let us have a season of prayer, and they knelt down to pray.

One brother prayed 10 or 15 minutes—“We will continue in prayer” said another, and so they continued for 12 minutes more. “We will have another prayer” said the preacher before rising. They at length rose from their knees—I don’t know why—(those lamps kept on smoking, I never saw such lamps). The preacher then said, “Let us sing a familiar hymn,” and they sang “A charge to keep I have,” short metre—it was long metre before they got through the first verse. The preacher then said now we will have another season of prayer—it was a long season and a dry season. They sang another familiar hymn, and prayed some more, and those lamps continued to smoke. I never saw the doctrine of final perseverance so well illustrated. You will hardly believe me when I tell that that meeting was actually brought to a close. Going down the steps of that church the preacher said to me, “I don’t know how it is we can’t get the young people out to our prayer meeting.” In that very town you might have found a billiard saloon with 20 or 30 kerosene lamps all cleaned that day, the chimneys thoroughly washed and dried, everything polished so that it was as brilliant as possible. The proprietors of that saloon said we must make this a bright and cheerful place or we shall not get the young people in.

Why shall not the children of the kingdom be as wise as the children of this world. Let us make our week evening prayer meetings the most attractive meeting of the whole week, let us have the best room and the brightest light—cheerful singing—prayer to the point, scriptural exposition, and practical exhortation, all calculated to instruct and build up the faith. Then let every Sabbath School teacher say to his scholars be sure to come out next Monday or Thursday evening, &c. The minister has promised to sing half a dozen of those beautiful hymns. The minister will begin at the minute and close at the minute, unless there are special reasons for continuing the services. We may as well have 50 present as 5 if we were only to put a little earnestness of thought into these prayer meetings. (Cheers.) Then it would be a good thing in connection with the prayer meeting to have independent services of praise if we can meet together for devotional singing.

I hold the Sabbath School teacher responsible for not reaching the scholars at home and seeing to it that the preparation of the lesson is attended to. Says that young lady, "That is very unfair, because, you know that is impossible. Take, for instance, that little boy, Willie; he comes to the school, is well-to-do, and is a clever little fellow; has a comfortable home, but doesn't study his lesson enough to take an interest in it." Here the Conductor repeated the supposed dialogue between the teacher and Willie, wherein he showed that it was the teacher's duty to have the principal part of the lesson committed to memory, and thus, by force of example, create a reform in the delinquent Willie. He resumed,—I know some Sabbath School teachers who would cross the street to avoid meeting some poorly-clad scholar of theirs, when they happened, perhaps, to be with a friend. That teacher ought to resign forthwith. (Applause.) But the teacher that I describe would cross the street to meet Willie. "Good morning, Willie; by the way, about that lesson, have you studied it yet?" "No, ma'm." "But I have learned my golden text, now hear me recite it. Now, Willie, do study that lesson." "Yes marm." "I am afraid you wont;" and he goes on. One evening his father came home from the post-office, and says, before they sit down to the dinner or the supper, "There is a letter for you, Willie." The boy looks amazed; he opens the letter. The envelope tells you it is sweet. "Who is that letter from?" asks his father. He has a good father, who looks after the correspondence. It is opened and reads something like this:—

"MY DEAR WILLIE,—I was afraid you might forget again to prepare your Sabbath School lesson, and so I thought I would write a few lines to tell you how anxious I was, that you should be prepared.

YOUR ANXIOUS TEACHER."

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Saturday morning comes and Willie is for a good skate to-day. "Stop, my boy," says his father, "do you know your Sabbath School lesson?" "Well, no; I don't know it all." "Get me your book; and see, just as soon as you know that lesson perfectly, you can go and have a good time. A teacher who takes as much interest in you as that lady does, must have our help at home to prepare your lessons." (Cheers.)

Willie gets his lessons and goes to the school next day, and the teacher is so pleased with the fact that he knows the lesson, that she could scarcely contain herself for joy. I must say, there is a rosy hue about this story. It is easier to describe on this platform, than to realize in actual life. After all, it embodies the fact that only Sabbath School teachers who are in downright earnest will find a hearty co-operation of the family: the work would then be much more easy than it is. (Applause.)

Then again, you can reach them at home by visiting at their homes, and getting in return, visits from your scholars at your home. Some say, "No, my friend, we could not entertain a company as Bill was entertained at Fifth Avenue." No, of course, in a great many cases it could not be done; but still a half-hour meeting could be arranged each week, especially with your customs here.

I don't know whether you have tea-meetings here as we have on the other side (Mr. Nixon, regular institution here), and a blessed institution of the church it is. With those nice little classrooms, spoken of before, for the division of the classes, and with the help of some pictures (I shall frighten somebody now) some pleasant little recreation may be indulged in that is not harmful in any way, but that will attract the attention of the young people and keep them from recreations that are demoralizing. No teacher that wants to study the lesson for the better success of his class, but will find time and a way to do it. (Applause.)

Then there is a great deal in taking an interest in the temporal affairs of the scholars.

"John, what are you working at?"

"Teacher, that is not in the lesson."

"Yes, that is in the lesson."

How many teachers there are who teach all about Matthew, Mark, Luke, John, Paul, and Jesus, who really do not know where John their scholar lives, nor what his associations are. The more I watch boys, the more convinced I am that there is a period in their lives, say between twelve and eighteen years of age, when they are filled with resolutions of ambition after, they scarcely know what. They want sympathy—they are too manly, so to speak, to express their real feeling and wants.

As Mr. Pardee used to tell about a boy who was asking some friend's counsel. The friend said, "Why do you not go to your

father? The boy replied, "I would, but I am not much acquainted with the old gentleman." Men, heads of families, excuse themselves by having too much store, bank, and shop, to attend to the well-being of their children. Many a sensitive, susceptible boy, full of ambition, yet not knowing just what to do to make the best mark in the world, and longs for some one to tell him. I covet the position of the superintendent at whose door the boy came one day, knocked tremblingly and said, "Excuse me, sir, but I am in trouble and do not know where to go but to you. I am deciding between a trade and going to school, and I do not know which to do. We are comfortably off, but my father does not care much what I do. My mother is very sick, and, excuse me, sir, but,"— "Come in, my boy, come in here." That man has laid hold of an opportunity. When a boy looks up into a teacher's face and says, "Please, sir, give me a little advice, what had I better do," there is a golden opportunity there not granted to every teacher." I believe this, that we want to lift up higher the standard of education in teachers, so that as many of their scholars as possible should graduate thence into our high schools and colleges. Many a time a teacher of a class of boys could, by his influence, lead them to a higher appreciation of a thorough collegiate education, which boys, but for such teaching, would have wandered to something else.

Next to the religion of Jesus Christ, a good broad culture is the grandest thing a man or woman can have. Let us in this way as Sabbath School workers make our power felt through the week. Seek a broad culture; the more education a man has the better for him.

Put healthful literature in the hands of our scholars. Develop again the social life of the Church as far as you can in the interests of the Sabbath School. I do not mean by that, to have church sociables, bringing scholars there. If you do have one, and judiciously managed, as it should be, make all your scholars feel at home, and have them enjoy themselves. I hope we will have the right kind of sociables one of these days when the series of class rooms will be enlivened with the stereopticon, and with little photographic pictures, and half a dozen microscopic and other instruments to look at,—a lot of curious old pictures that have been loaned for the occasion—all to commence at 8 or 8 30, with a lecture in the main hall on electricity simplified and made plain,—the minister, or somebody else, showing how science and religion go hand in hand; have two or three pleasant readings, another half-hour of social chat,—then all go away enlightened and enchanted. I believe in such sociables as that. I think it is a good plan to invite our scholars to our houses in a social way on a level with ourselves. Do not be afraid of being pulled down. People who are afraid of being pulled down are down already. (Cheers.) Jesus Christ himself never tried to rise socially; He

went down and was always up, and he lifted up names into prominence and immortality which, but for him, would never have been known. Jesus Christ once washed the feet of his own disciples. You have almost forgotten that, have you not? Jesus did that; do you know what Jesus said? Knowing that he came from God, that he went to God, that the father gave all things into his hands! What cannot a man afford to do of lowly services when he is filled with a conscientiousness of its glorious and divine distinction. I like that man in Brooklyn who, picking up a young man, a stranger, near a church, said, "where are you going?" "I am alone here, and passing by, came to this church." "My friend, come and take dinner with me to-day." Rather dangerous experiment, some would think. He went over, however, and took dinner. The gentleman made enquiry about him, and found that he was/exposed to the perils of the city, and had no place to go to on Sunday but a dry, stupid boarding house. How many go to their nice churches, sit in their comfortable pews, hear the preachers preach, and hear the choir sing, and then go home to a nice big dinner and lounge on the sofa all the afternoon; go to church in the evening and then go home and go to bed,—and here are thousands of young men in this city who have no home to go to, and yet all the time we exclaim, "how shocking of these young men to run into all sorts of iniquity; they ought to be ashamed of themselves!" Why don't you go and take them by the hand and give them a home and a welcome? (Applause.) The fact is a parlour is not fit for anything unless you can save somebody on its carpets; let us have our elegant paintings on the wall. That is right. Let us have our marble statuary, elegant sofas and chairs, and let us make these instrumental in making somebody rise up higher and higher in a social and religious way. That is the way we can make our Sabbath Schools felt through the week.

Lastly. It would be a good thing if our ministers—I have not been hard on the ministers, I am a minister myself, and was pastor for nine years, and I would like to be a pastor again,—I have never yet spoken disrespectfully of a minister either during or before this Institute. What work some of your ministers in this city have to do: to preach, and teach, and hold special meetings,—a splendid set of working ministers you have here. (Cheers.) But if our ministers would consult with the superintendents once in a while, and have a special service in the heart of the week for the whole congregation—have maps and black-boards and all kinds of good helps for understanding the Word of God; it would make bible study more popular than it is. Just now, while England and America are engaged in the thorough exploration of the Holy Land, and while they are making discoveries that are mighty arguments in favor of Christianity—organizing the Palestine Exploration Fund of England, and the American Palestine Exploration Society of New York—receiving reports from

Mount Sinai, Moab, Palestine, and Syria—now projecting vast works on the Euphrates and in Nineveh,—now is the time to waken up our young people to the glory of the Bible, and to secure their co-operation in, and investigation of, Church work. When we have what we call our Palestine Classes organized, and our bible associations organized for the study of the Word—keeping pace with the progressive movements of the age, we will then make bible study an exceedingly popular thing.

The great thing, after all, in this whole Sabbath School work, may be put into one word. We have had that word here before, but I want to echo it to-night, and I would like it to be the last word that I should speak here. What we want in the Sabbath School work more than anything else, is LOVE—PITYING LOVE, HELPING LOVE, A LOVE THAT UPLIFTS. Did you ever hear that story of wild Maggie, that actually occurred in the labors of Mr. Rowe, one of the New York missionaries. She was a poor, wild, forsaken girl, a waif on the waves of life. She was brought into a mission, in the city of New York. He labored hard to retain her there, but she wandered away again, and again. One day, Mr. Rowe received word from her, in one of the hospitals, when she said, "Do tell Mr. Rowe to come, I am dying." He went, and stood by her bedside; she was beautiful in the transfiguring hand of death. She said, "Oh, Mr. Rowe, I am dying; I have one request to make, only one thing to ask of you—a strange thing to ask." "What is it, Maggie? anything you can ask, if I can do it, I will." Mr. Rowe, I want you to kiss me on my forehead; Oh, if man can forgive, will not God forgive?" I tell you men and women, there are people away down in the very lowest stratum of society that want Christ, that want lifting up to the Saviour, for Christ is in heaven, and he has put us here on the earth to do His work, and on the last day he will say, I know now what it means. "Inasmuch as ye have not done it unto one of the least of these, ye have not done it unto me." Oh! for the Spirit of Christly comparison to rest upon us! (Applause.)

Singing—"Battling for the Lord."

Mr. THOMAS hereon offered a brief intercessory prayer.

Rev. SEPTIMUS JONES—Mr. Chairman and Christian friends—"What can a Christian man do that comes after the King?" You have been over the ground, Sir, so thoroughly, that the few fragmentary notes that I had have been melting away as I have been listening, so that I find myself almost without a brief. One thought occurred to me just now as we sang that inspiring hymn in connection with this subject. We are actually battling for the Lord. In the Sabbath School we have to muster in the troops, and give the young soldiers

for Christ that drill which precedes the actual real battle of life when they have to cope with the real giants of sin, selfishness, disobedience, envy, wilfulness, covetousness,—all these giants against which both young and old Christian warriors have to wage battle to the death. We are living in a practical age. We don't believe in anything unless it shows that it will do the work which it professes to accomplish. Everything is on its trial, and it is vain to speak of the week-day influences of the Sunday School unless we can show the practical benefits thereof. Some time ago I went to a tailors to get measured for a suit of clothes, a very ingenious, talkative sort of fellow. His shop was garnished with all kinds of geometrical figures and curves. While he was measuring this way and that way, expounding the scientific character of his method and the wonderful improvements that had been made by the march of intellect. At last he got through. Some time elapsed, and then the clothes came home. He was so very particular that I expected an excellent fit, but the fact was that I could not get into them and did not want to stay in them when I did. (Laughter). I asked myself the question—what was the use of all this science if he could not make a coat to look decently. That is a familiar illustration of what I mean, that we must bring these things to the test. Unless we can array our scholars in the garments of comeliness and of viture and beauty, they go forth showing that we have had our hands on them, and we look in vain for any true grounds upon which to place the utility and the honorableness of our Sabbath School enterprise. Last night something was said about the skeptics and about learning from them. Very often their hearts are better than their heads. This reminds me of a man who said his head was Unitarian and his heart was Church of England. I told him that in religion he would be safer to follow his heart. One was induced to send his children to the Sabbath School. The teacher came to see him one day, when the man said, "I don't see much use in your Sunday School after all." "What is the matter?" These children give me so much trouble. I thought you would do them some good; they did half obey, but now—"I say, John, go shut the door." John says—"Mary, you go shut the door." Mary says—"Bill, you go," until I finally have to shut it myself. Now there was a practical test that this man brought to bear on the week-day results of Sabbath School teaching. I don't know, after all, that the man was so far astray. Then I take my view of the subject from this point, viz :—that we should endeavour to make our Sabbath School teaching an influence which will go forth like a stream from a fountain, that will irrigate and beautify the whole week. That we should look at the thing in this way, and see to it that the School half hour passes pleasantly, and that "good-bye, children," is not the last of them for a week, and go away not thinking about them until we see them again. That is a low and erroneous view of Sabbath

School teaching. Though I believe as firmly as any one else in the conversion of the children, I think we ought to pray for it, and look for it; yet I do believe that oftentimes we are faulty in our mode of seeking to arrive at that conclusion. I don't think that the mere invitation—Come to Jesus, and give your hearts to Jesus—I don't think these alone embrace all the methods whereby we shall really bring this about, or cause the influence of the Sabbath School to be felt practically during the week. It seems to be more in this way that we ought to look on the children whose presence we have got, as it were, in our school, and that are surrounded by all kind of influences during the rest of that week. I want to bring to bear upon them the teaching influences, and make them felt through the remainder of the week. Bring them face to face with practical duty and remind them of what they are to do at home. Strongly impress upon them the importance of the fifth commandment. This stands at the very head of the second table of the law, and is the foundation of all domestic and social virtue and good citizenship; it is the first command with promise. It behooves the teacher of the Sabbath School to tell the children what obligations they are under to their father and mother. All these duties of children to parents should be considered, as well as those of brothers and sisters to each other, in connection with the Saviour. "Now John, now Mary, you know when our blessed Saviour was on earth He was a little boy, and would have done so and so. Do you think the blessed Saviour would have slammed the door?" Now that grown up people have their own way of teaching these subjects, we are afraid to say in their presence many things which might be considered light or irreverent by any but children. With regard to intercourse between brothers and sisters, I would bring it home to them as an example, the surpassing love of the Saviour and what He would have done, and how the loving Saviour is looking down upon them. And when they do well, and when they obey their father and mother, or engaged in their work, the Lord Jesus is pleased with them, and puts up a prayer of intercession for them that the blessing from above may rest more abundantly upon them. Now these thoughts coming home to the children in connection with the idea of Jesus looking down upon them and blessing them, and then the influence of the Holy Spirit coming into their hearts and putting good thoughts there; when they are in the wrong, checking their consciences. All this is the work of the Spirit, coming from Jesus. This is the sort of teaching that we want, practically. In this way we shall bring home a consciousness of their own weakness.

The speaker continued by recommending this style of practical and illustrative teaching, for exerting the most lasting effect through the week. He thought it was an excellent idea to frequent the Model School, to pick up ideas and compare notes with teachers

there—see their style of questioning, and how they exert an influence over scholars. He deprecated the plan of too long lessons in either day or Sabbath School, because in the former it was a pretext for neglecting the lessons of the latter; but as a rule they would find that the hardest worked scholars through the week were the best prepared with their lessons on the Sunday. He approved of sending home monthly reports of Sabbath School scholars, and asking the child to bring to Sabbath School his week-day school report. The preparation of the lesson was a mighty influence for good. The lesson papers proved very useful in this respect, especially if the answers were not on the same page as the questions. These papers going home to the parents were of themselves a great stimulus, conveying a vast amount of Christian knowledge and influence, which in turn induces bible study and examination of other good helps to explain these lesson leaves. This would have the result of turning the whole household into a Bible-class. The Rev. Mr. Jones concluded his remarks by saying that the grand aim of the Sabbath School was to secure the consecration of the heart to the work of spiritual elevation, then scholars would love their Saviour as parents loved their children. We should not be content with a mere discharge of our duty in the Sabbath School, our hearts should go forth in prayer to God, and should follow the scholars in their daily walk and avocation. We should yearn to do them good during the whole week, and desire to know their circumstances and their temptations—to know their homes and become acquainted with them. Thus the teacher, instead of being a mere figure head, which appears before the eyes of his scholars once during the week, would, by such a course, and by force of love, induce a consecration to Christ, and leave a handwriting on their tender hearts while they are young and impressible, and of their teacher they will have sweet and pious memories, which will bless them for time and eternity. (Applause.)

Singing—"Work for Jesus to-day."

Rev. F. H. MARLING took occasion to ask the Conductor the names of the different Sabbath School publications in the United States, as several of the schools in the city were about to adopt the series of uniform lessons.

Dr. VINCENT, in reply, said, that he did not represent any publishing house on that platform. The Chicago Sabbath School "*National Teacher*" was the pioneer in that matter of periodical lessons, which will still be published. It is a monthly magazine.

The "Sunday School Workman," of New York, Rev. Alfred Taylor, editor, of whom all had such pleasant memories, will publish monthly lesson leaves, for the use of teachers, to be had, the speaker

thought, at Messrs. Copp, Clark & Co., of Toronto. The "Baptists Sunday School Teacher," in Philadelphia, was a very valuable monthly paper, and had excellent editorial notes on the lessons. Their doctrine, of course, was in the water, as might be expected, but it was on a rock somewhere. (Cheers.) The Sunday School Teacher, of Philadelphia, is in connection with the Young Men's Christian Association, of that city. It contains readings every week from distinguished ministers, on the subjects of the lesson. The "Sunday School Journal," of New York, with which the speaker was identified. It uses the *Berean* system of lessons, and the name being peculiar, some people in Illinois called it the *Burean* series. The printer's there did not know as much about Scripture as some printers do. (Laughter.) Then it was announced as the *Libernian* series, and then as the *Burying* series. They supposed it to be used at funerals. (Laughter.) In Buffalo, New York, he had heard a minister ask in a store for the *Siberian* series. "Those at Berea were more noble than those at Thessalonica in that they received the Word, &c., &c." All the students of the Bible, in all ages, have been Bereans in that sense. The American Sunday School Union publishes notes on the lessons written by the Rev. Dr. Hall, with lesson papers for the scholars, prepared by very competent teachers.

WHAT HAVE WE LEARNED BY THIS INSTITUTE?

Reply by Rev. W. W. Ross—We have learned surely that we are under great obligations to the Executive Committee of this Institute, for the very rich treat that we have been enjoying all this week. Personally, I must admit, that it has been one of the richest treats I ever had in my life. We are under further obligations to Dr. Vincent, whom they have brought among us. We have heard a good deal about annexation, but now I am sure, if they come to us, we are more in favor of annexation than ever.

Now we have had some theories; and I have frequently heard it expressed, that there is a danger of the high style of teaching by these gentlemen, specially set apart, lest it should be too high an ideal of the work in which our teachers are engaged. The speaker illustrated this danger, by relating the melancholy burning of a New York ferry-boat, with fatal results, because of the life preservers being hung so high, as to be out of the reach of the passengers. The theory was correct, but the practical result was at fault. Another fact elicited at these meetings was, the progressiveness of Sabbath Schools. Though, as Mr. Clark had said on a previous evening, that a certain church once attempted to hold the Sabbath School on Saturday, for fear of profaning the Sabbath. He was glad to say, that such a feel-

ing had long ago passed away, and that nothing was now more sacred than the Sabbath School work. Lord Palmerston, at an annual dinner, held in London once, referred to a visit that he had recently made to Paris, when he saw in a shop window there, a model of a Highland man, with his heels just over a precipice. Just as the looker on would tremble, lest he should fall, the eye caught the words beneath, "Never fear for him, he never goes back." In this sense, he hoped we would be all Highlanders, and go forward to a still higher standard.

Another thing learned was, the *place* of the Sabbath School. Not to consider it as an ingrafting on to the church, but as an outgrowth of the church. Dr. Vincent's definition of the purpose of the School, could not, in the speaker's opinion, be improved upon; that it was that department of the Christian Church which secures the training of old and young in the truth, and in the experience of God's work. Some of his hearers would recollect the child mentioned in Roman history, who had its face turned to the stars, signifying that its destiny was up—that it was for a nobler mission at last than on this earth. It was a superstition, yet it might illustrate the Christian truth. He concurred in the principle of seeing that every child was brought to church, and then the necessity, for governing tact. He believed, there had been before us, ages more thinking than the present age, but that this was a scheming practical age. He would repeat some lines of advice given by a certain person to a young man:—

"Wouldst thou be thought a sage,
Think a volume, write a page,
Then from every page of thine,
Publish but a single line."

The Rev. Mr. Ross concluded his remarks by urging "patience with bad scholars." I was not as clear on that point as I would like. I used to think that I had a good deal of patience, but found that I hadn't the charity that hopes all things. I thought of what occurred in the garden of Sir Walter Scott, at Abbotsford. He wanted his grounds enlarged, and sent an old irritable gardener to do it. He said that the man was irritated, and shortly said to him, "That is fine soil you are working at to-day." "Ugh, fine soil, I think it is the riddlens o'Creation." Now to the eye of the old gardener it was only refuse, but to the persevering eye of Sir Walter it was choice soil, which by digging and sifting to break up the soil would let in the sun and rain, and make it as the garden of God. Then again the prize farm in England, worked by a woman, was one of the very worst in England when she took it in hand. When Greeley was going through Italy, all the other passengers in the car were looking up to the heavens admiring

the Italian blue, but the eyes of Horace Greeley were down in the ground. "Oh!" said he, "what fine land, all they want here is our sub-soil plough." I thought it was just to the point. Perhaps in our schools, if you will allow the expression, there is a depth of wealth, if we were only to sub-soil the ground. If we would only have patience and break up the crust on the surface and let in the light, we should undoubtedly get our reward. We will all go home with more patience—patience with scholars and with each other—Pastors with Superintendents and Superintendents with officers—back again to the parents. My brethren let us be patient and persevere. I believe in almost every point we can realize the beautiful ideas that Dr. Vincent has brought before us. (Applause.)

Alderman KENNEDY in reply to the same question said:—

The Rev. Mr. Ross, Dr. Hodgins and myself occupy a different position to any of the speakers who have addressed this Institute. We are called before you to-night as representative pupils. The audience has been one large Sabbath School, and we are now called to represent the audience in order that we may recall the lessons that have been taught before this Institute. The speakers, with Dr. Vincent, have been telegraphing along the line and have asked us to repeat the message in order that they may know how it reads at the other end of the wire. It is impossible to recount all the good things that have been brought before this Institute since last Monday night, although we have been truly in distress with our Pastors and with Superintendents, and with parents, officers, scholars, and teachers. From what we have heard, we have been told that learning had a two-fold meaning—the knowledge of something of which we were ignorant, to acquire skill in something such as to play the flute or organ, and then to communicate that knowledge or acquired skill. It is thus that we can deal with learning to-night. It is said by Locke that the great art of learning is "to attempt little at a time." At the outset we discover a difficulty here—the bill of fare has been so rich and varied that the only way to do it justice is to receive it *en masse*. The interest has deepened night after night, and we are now come to the parting moments which are the most interesting of the whole week. Dull must be that intellect which has not been enlightened under the influences of this Institute, and cold that heart that has not been warmed up to a holy fervor under the genial influences of this hallowed occasion. The speaker proceeded to strongly approve of all present copying the good lesson that had been taught us of home and religious training. A family altar should be erected in every house. He feared too many business men neglected that altar, the whirl and anxiety of their calling hurried them from home in the morning without discharging that duty. They left the duty of the religious training of their children

to their Sabbath School teacher on a Sunday. This should not be the case. They should receive such nurture at home, so that when they go out from their homes into the cold world they can with pleasure look back to their boyhood and be able to sing in the highest sense—

“ Home, sweet home,
Be it ever so humble there's no place like home.”

(Applause.)

Mr. KENNEDY spoke in favour of families sitting together in congregational worship and instanced the case where our Saviour had wandered away from his friends and His mother going to find him found Him in the Temple. It was the duty of all parents to train up their children to gravitate towards the Temple. The true object of all Sabbath School labourers, above everything else, was to preach the Word of God. Though one persuasion opposed its scholars studying the Word all should circulate and advocate its benefits in the widest manner. Let all remember Headley Vicar's dying words, “ Follow me even as I have followed Christ.” (Applause.)

Dr. HODGINS thought that one of the most impressive lessons learned at this Institute was, “ how to deal with refractory boys ?” This had always been a painful question, but the replies of the Conductor and others fully concurred with his own ideas on the subject that he approved of their plan—that of kindness and conciliation. We should all keep before us the Saviour's words, “ Whosoever will come unto me I will in no wise cast out.” We should all plead with the Saviour for the careless scholars and for every boy thus brought to the Saviour we should get rewarded. The Dr. felt sure that the Lord himself would abundantly bless the efforts of all earnest workers in His own good providence—and that every Christian heart present would respond and rejoice in the occasion which had brought the Institute together. (Applause.)

Mr. C. A. MORSE moved,—

Seconded by Mr. CRAIG—a vote of thanks to Mr. C. W. Coates and the excellent choir for the service of song.

Carried unanimously.

Mr. PEARSON moved,—

Seconded by Mr. BUCHAN—a vote of thanks to the reporters of the Press.

Carried.

Moved by Mr. JOSEPH ROBINSON,—

Seconded by Mr. THOMAS NIXON—that a vote of thanks be tendered to the Trustees of Knox's Church for their kindness in allowing the use of the Church for the sessions of this Institute.

Carried.

Moved by Mr. H. J. CLARKE,—

Seconded by Dr. HODGINS—that a vote of thanks be tendered to the Rev. Dr. Vincent for the very able manner in which he has conducted this Institute.

Carried enthusiastically—the whole audience standing.

Dr. VINCENT was heartily applauded on stepping forward. He said:—

The kindness of this audience rather embarrasses a modest man. (Laughter.) I have heard a great deal said since I came to this side about annexation—a great deal more than I ever heard on the other side. I am satisfied that we are annexed just as much as we want to be at present. (Cheers.) Although politicians may talk about it you and I have nothing to do with it in this capacity. As lovers of the Lord Jesus Christ no national union could make us more united than at present. We take your men when we want them, we have your Ormiston and we have this one fact to report to you if you do not know of it—that there is no class of men in the world who appreciate women more highly than Americans and there is no woman that Americans appreciate more highly than your own Queen. (Loud cheers.) I have enjoyed this Institute for many reasons which I haven't time now to rehearse—one reason is, that it has been made up of people representing different Churches. I believe in many Churches. I would'nt have you all members of my Church because I don't think it is healthy to have all belong to one Church. I believe it is in God's order for the time being that we shall have divers forms of Christian worship. As the styles of building Churches are different so are they different in form of worship. The Presbyterians with their Church of solid stone first sunk down with great iron rods into the very foundation of the earth to keep them from *falling*. Then there are the Baptists whose foundations through in the water are on the rock after all—(cheers.) There are the Methodists, you always find a volcano, or something hot where they are—their tower looks as though it were going to fall but it is'nt. (Applause.) Then there is the Protestant Episcopalians, they garnish their tower rather nicely and a handsome tower it is—there is a power in that, so I say to them all, stand fast. The Baptists sometimes want to look out of the windows towards other towers, and sometimes don't want any window towards

the Presbyterian tower—don't think there is anybody outside their tower. Then again there are some in all these towers that like to have windows towards each other and learn to shake hands once in a while. You will find that if we build up these towers and walls higher and higher that one of these days God will throw an arch over and form one Grand, Glorious Temple, the top stone of which will be laid in eternal glory. Let us work for denominational vigor and trust in God that He may make the Christian Church—the Protestant Church of the great Continent of America, a power in bringing to pass that glorious time when the world shall be filled with the knowledge and love of God.

Now I want to say briefly two or three things about what we are to do for these little children. I have not said so much for little folks—I wanted to make a plea for our youths and adults. Let us cultivate in the little ones a spirit of reverence. On our side there is a tendency to lose sight of this in connection with the Sabbath and God's house. Sometimes old people are responsible for that. Let us surround the Sabbath School with such influences as shall make it a sacred place. Next thing is to bring little children wisely, unconsciously, and speedily to a personal trust in Jesus Christ. The Conductor illustrated his meaning by relating an incident connected with his own son, where the latter had implicit confidence in his father, and continued, "I believe that the little children may be led very early in life to put a simple implicit and beautiful trust in the Lord Jesus Christ who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I want to say to the ministers, look after the little children, in this way recognise them, and be friendly with them. I know ministers who have a way of repelling them. "I say Bill let us run, there comes the preacher." (Laughter.) I have known some ministers that would attract boys a couple of blocks off. The boys would run to meet them for the sake of shaking hands with them. Charles Lamb once said, as some friends were discussing about the propriety of inviting a certain minister to dinner, "don't invite him, he would put a damper on a funeral." (Laughter.) I have heard of a young minister who was much troubled with interruptions at study—he closed his study door and wrote thereon *thunder*, lightning, gunpowder, and poison, don't touch that knob." (Laughter.) Now I know a minister who was a hard student, he said to his wife one day, "If any little boy happens to come in through the day let me know it." The minister became absorbed in a German work, poring over page after page in that interesting language, and had got warm in his subject. A boy Ned knocks at the door of his house wanting to see him. The minister's wife, as her husband wished, announced Ned's desire. "Well, I declare," he says, "I have a great mind to break my rule, but no, bring Ned up." Ned comes up,

"lots of books preachers' got." Boys have great reverence for books. After some little chit chat about school and the good minister showing his anxiety to know and love Ned, the boy went away highly pleased saying, "We have the biggest preacher we ever had." When you win a boy you win a man. (Hear, hear.) Why it only takes 10 years to make a boy of 11 a man of 21. It appals me to think how 10 years pass away. If you write something on a boy's heart of 10 years of age it may be there at maturity, but wait until he has grown and it is too late. It is a great thing to win a child. I have had two or three communications sent me about bad boys. I have not time to read any of them. I wish I could, and I am glad that the sentiments on the bad boy question have been so satisfactory to so many persons.

I want to say a good bye word. It is not in every place that I can get warmed up enough to speak of my mother. She was a lovely Christian woman, a faithful mother who had been dead almost 20 years. I remember the first night that I went away from home—that unlonged-for time. How I did dread going, though I was over 16 years of age. I ought to be more manly I thought. I said, "Mother, I start to-morrow night, you must not cry that will make it unpleasant for me." She smiled and pleasantly said, "Oh, no, I would be home again one of these days." It was in the old days of packet boats which did not pass our place until midnight. I remember how she said to the rest of the family you must make it pleasant for brother to-night so that the last evening at home will be delightful. As the night wore on, the younger ones unable to hold up any longer gave way to sleep. When the horn of the boat blew it seemed to me like the trumpet of the angel Gabriel. My luggage was carried out to the dock. I kept mother to the last. How I see her white face now, and the tears that would not be kept back, as she put her arm about my neck, and gave me a mother's kiss. Young man, do you remember a mother's kiss? Never do anything to dishonour that. She looked into my eyes and said, "My son, live near to God, live near to God." I cannot build a monument of gold up to heaven,—I often think I would like to do it—to her memory. Since her death that sweet midnight sentence has been echoing through my soul, *live near to God*. Let me tell you Sabbath School teacher that you may have all the culture and all the polish attainable. Yet the point and power in our work is nearer to God; blessed Saviour, oh, bring us all there to-night. (Loud applause.)

Singing—"Blest be the tie that binds."

The Rev. F. H. MARLING pronounced the benediction.

Thus ended the very successful Sabbath School Institute of 1871 with entire satisfaction to all concerned.

SECRETARY'S REPORT.

In October, 1870, while attending the Provincial Sabbath School Convention in Galt, the delegates from Toronto were called together; the object being to ascertain if an Institute could be held in this City. Those present pledged themselves to sustain such a meeting, and appointed a committee to make the necessary arrangements. The Rev. Alfred Taylor was selected as Conductor, previous to his arrival. C. A. Morse, Esq., very kindly invited some of the city pastors and as many of the Sabbath School superintendents as he was acquainted with, to meet Mr. Taylor at his residence, previous to entering upon the services of the Institute.

At the meeting referred to, the question of forming a Sabbath School Association for the City was discussed, and its desirability admitted, it was resolved to organize such an Association. A committee of management was chosen by nominating two Laymen from each of the Episcopalian, Presbyterian, Baptist, Congregational, Primitive and Wesleyan Methodist Churches. Their names were submitted to and confirmed by the Sabbath School workers at one of the Institute meetings.

The five meetings, under Mr. Taylor's directions, are still fresh in the memories of the Sabbath School people of Toronto, as seasons of hallowed delight.

The Executive arranged a series of monthly meetings in the Alice Street Primitive Methodist Church. The subjects discussed, and gentlemen who introduced them, are here subjoined:—

- January.... The Arts of Questioning.....H. J. Clarke, Esq.
- February...Illustrative Teaching.....Rev. S. Jones.
- March.....Sabbath School Singing and Music.C. A. Morse, Esq.
- April The Teacher from the Superintendent,
Points of View.....R. I. Walker, Esq.
-The Superintendent from the
Teacher, Points of View.....Alf. Reeve, Esq.

At each meeting, short, spirited conversational addresses were delivered, and large numbers of questions were asked and replied to.

The May meeting began by taking tea together in the school-room of the Bond Street Congregational Church. Quite an animated discussing followed on the subject of Amusements and Pictures.

Thanks are due the Misses Dexter, and those associated with them, for the interest they added to these assemblies by discoursing sweet Sabbath School songs and music.

The second series began October 13th, in the St. James' Sunday-school-room. The Rev. Septimus Jones presided. Disappointment was felt at the absence of Messrs. B. F. Jacobs and W. H. Doane from Chicago and Cincinnati, and much sympathy felt for them in consequence of both being sufferers in the Chicago Fire. Messrs. Claxton and McKillik, Montreal; W. Johnston, Bellville, and the Revs. Marling and Guterey of this City, supplied their lack of service.

In November the Rev. A. H. Munro presided over a meeting in the Bond Street Congregational Church, and delivered an address on the "Right Spirit of the Sabbath School Worker." Those present evinced the *right spirit* by promptly discussing the question.

The successful Institute just held in Knox Church is merely mentioned in order that this meeting may say, if they desire, a similar series in 1872.

Such is a brief recapitulation of the public meetings of the Association. It is impossible to estimate the effect they have had on the schools of the city. We believe they have stimulated many to greater zeal and devotion in seeking to lead the young to Jesus; and has also led the teachers generally to estimate their work from a higher stand-point.

Last year the executive published the sayings and doings of the 1870 Institute. This cost a considerable sum; there are still about 300 copies to be disposed of,—this meeting should direct what is to be done with them, and also say if the proceedings of that just held shall be printed for circulation. Your committee think it important that the instruction given at these annual gatherings should be permanently preserved; and if the teachers would carefully read these reports they would find in them very much to interest and instruct. Circulars have been addressed to the schools through the

superintendents, suggesting that an appropriation be made from the school funds to purchase a copy for their pastor, and also one for each teacher and officer.

This meeting should also say how funds shall be raised to carry on the association in the future, instead of by collections.

Special mention is made of the three social gatherings of Superintendents held at the residences of Messrs. Morse and Robinson. The questions discussed were—Uniform Lessons, Funerals on the Sabbath, and Teacher Training. Circulars have been sent to all the schools in the city, with reference to two first subjects. The scheme of uniform lessons will be very generally adopted. That relating to funerals on Sunday has not been acted upon by many of the schools; some failed to receive the papers, and others that were signed by the teachers have been mislaid, and therefore have not been returned to the Secretary.

That most important subject, "Teacher Training," was discussed at Mr. Morse's, when Dr. Vincent gave some very valuable advice. Provided arrangements could be made, would the teachers of the city sustain two meetings a month throughout the winter, in which instruction would be given in the art of teaching by professional instructors?

In conclusion, reference is made to the meetings of committee; with a few exceptions, the members have attended when notified. The marked harmony, courtesy, and real work spirit of these meetings has made it a pleasure to attend them. Self-seeking or denominational preferences seem to have been absent from the minds of all. "*Work for Jesus!*" has been *the motto*, and such it is hoped will ever be the distinguished characteristic of the Toronto Sabbath School Association.

Respectfully submitted.

S. S. MARTIN,

Secretary.

TORONTO SABBATH SCHOOL ASSOCIATION.

Abstract of Treasurer's Statement for year ending 31st December, 1871.

Dr.	Cr.
To Collections at Monthly Meetings.....	\$263 04
" Cash received from sale of "Sayings and Doings".....	11 89
" Subscriptions, 1870, Institute.....	61 75
" Cash received from sale of Tickets for Tea Meeting.....	45 00
	\$381 68
By Expenses—for Monthly Meetings — Caretakers, Gas, &c.....	\$ 39 24
" Advertising, Printing, Postage, &c.....	14 00
" Account of printing "Sayings & Doings".	100 00
" Dr. Vincent.....	100 00
" Expenses of Tea Meeting.....	28 90
" Balance in hands of Treasurer.....	99 54
	\$381 68

DANIEL McLEAN,

Treasurer.