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# PROCEEDINGS

OF THE

## SIXTEENTH PROVINCIAL

# Sabbath School Convention,

BEING

THE FOURTEENTH ANNUAL MEETING OF THE SABBATH  
SCHOOL ASSOCIATION OF CANADA.

*Held in the City of Toronto, Ontario,*

ON THE 7TH, 8TH, AND 9TH OCTOBER, 1879.

TORONTO:

PRINTED FOR THE ASSOCIATION BY HILL & WEIR,  
15, 17 & 19, TEMPERANCE STREET.

1879.



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Sabbath School Association of Canada.

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THIRD

International Sunday School Convention.

The International Sunday School Convention for the United States and Canada, will (D.V.) assemble in the City of Toronto, in the spring of 1881.

As each State and Territory in the United States may send twice the number of its entire Congressional delegation, including Senators; and Canadian representatives in the same proportion; and as in all probability there will also be representatives from England, and other countries of Europe, it is expected that the largest assembly of the most eminent Sunday School Teachers and Ministers of the gospel ever assembled as a representative body in Canada, or even on this Continent, will convene on this occasion.

Therefore, it was resolved, at the late Provincial Convention, that no Convention for the Provinces of Ontario and Quebec should be appointed for the year 1880.

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# OFFICERS FOR 1879-80.

## President :

HON. VICE-CHANCELLOR BLAKE.

## Vice-Presidents.

HON. JAMES FERRIER, Montreal.  
PRINCIPAL DAWSON, LL.D., Montreal.  
MR. D. W. BEADLE, St. Catharines.  
MR. JAMES YOUNG, M.P., Galt.  
MR. ALFRED ROWLAND, L and L.N.  
RIGHT REV. W. B. BOND, Montreal.

MR. DANIEL McLEAN, Toronto.  
HIS HONOR JUDG JONES, Brantford.  
MR. WM. EDGAR, Hamilton.  
MR. WM. JOHNSON, Belleville.  
DR. EDWARD McGUIRE, Guelph.  
MR. J. F. JEFFERS, M.A., Peterboro'.

And the Presidents of the County Associations.

## Treasurer :

HON. JOHN McMURRICH, Toronto.

## General Secretary :

REV. WILLIAM MILLARD, Toronto.

## Minute Secretaries :

REV. W. M. ROGER, M.A., Ashburn, | Rev. W. S. BLACKSTOCK, Toronto.  
Rev. W. BURNS, Eglinton.

## Executive Committee :

Rev. J. Gray, Windsor.  
Rev. J. R. Battisby, Chatham.  
Mr. Andrew Thompson, London.  
Rev. J. McEwen, Ingersoll.  
Dr. Nicholl, Brantford.  
Mr. W. N. Hossie, Brantford.  
Rev. Thomas Lowry, Brantford.  
Mr. J. R. Miller, Goderich.  
Mr. C. Raymond, Guelph.  
Mr. W. H. Maroon, Guelph.  
Rev. A. Andrews, Fergus.  
Mr. W. J. McCalla, St. Catharines.  
Rev. G. Bruce, M.A., St. Catharines.  
Rev. W. W. Shepherd, Welland.  
Mr. Daniel Ross Leith.  
Mr. D. Fotheringham, Aurora.  
Mr. J. J. Pearson, Newmarket.  
Mr. A. I. McKenzie, Hamilton.  
Mr. P. W. Dayfoot, Hamilton.  
Mr. Seneca Jones, Hamilton.  
Mr. J. R. Griffin, Waterdown.  
J. G. Hodgins, LL.D., Toronto.  
Mr. James Hughes, Toronto.  
Mr. C. A. Morse, Toronto.  
Mr. H. J. Clark, Toronto.  
Mr. John Gillespie, Toronto.  
Mr. John Macdonald, Toronto.  
Rev. J. M. Cameron, Toronto.  
Rev. S. J. Boddy, M.A., Toronto.  
Mr. W. H. Pearson, Toronto.  
Rev. J. H. Castle, D.D., Toronto.  
Rev. W. Briggs, Toronto.  
Rev. E. H. Dewart, D.D., Toronto.  
Mr. James Patterson, Toronto.  
Mr. A. MacMurchy, M.A., Toronto.

Mr. J. J. Woodhouse, Toronto.  
Mr. James McNab, Toronto.  
Mr. Charles S. Finch, Toronto.  
Mr. T. D. Craig, M.A., Toronto.  
Rev. W. Jolliffe, Toronto.  
Mr. Elias Rogers, Toronto.  
Mr. I. C. Peake, Toronto.  
Mr. R. J. Walker, Toronto.  
Rev. S. Jones, M.A., Yorkville.  
Rev. W. H. Warriner, B.A., Yorkville.  
Mr. R. P. Campbell, Brampton.  
Mr. J. W. Beynon, Brampton.  
Mr. W. Watson, Weston.  
Mr. W. H. Gibbs, Oshawa.  
Rev. F. A. O'Meara, LL.D., Port Hope.  
Mr. William Craig, sen., Port Hope.  
Mr. D. C. McHenry, M.A., Cobourg.  
Dr. Palmer, Lindsay.  
Dr. Palmer, Belleville.  
Mr. A. G. Northrup, Belleville.  
Rev. J. R. Jaques, D.D., Belleville.  
Rev. John Learoyd, Ficton.  
Rev. F. W. Dobbs, Fortmouthe.  
Mr. A. Chown, Kingston.  
Rev. J. B. Edmondson, Almonte.  
Rev. John Wood, Ottawa.  
Mr. D. W. Dumbie, Peterboro'.  
Mr. J. H. Roper, Peterboro'.  
Rev. M. H. Fishburn, Morrisburg.  
Mr. George Hague, Montreal.  
Rev. A. H. Munro, Montreal.  
Mr. D. Morrice, Montreal.  
Mr. J. A. Matthewson, Montreal.  
Mr. Theodore Lyman, Montreal.  
Mr. Henry Fry, Quebec.  
Rev. John McKillican, Danville, P.Q.

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## INTRODUCTION.

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THE proceedings of the late Provincial Convention, reported in the following pages, are well described in some of the words of the closing address of the Hon. Vice-Chancellor Blake, the President of the Sabbath School Association. He said:—"I do not know any Convention where we have had placed before us so much of what is good, and so strongly put, as at the present. The addresses have been most admirable. They have been based upon a thorough knowledge of the subjects discussed. I do not think at any Convention there could have been more of the Divine presence with us, and of the Spirit which has from hour to hour been in our midst."

Deeply indebted was the Convention to the President for the admirable manner in which he officiated; for, on his taking the chair, and several times during the sittings of the Convention, directing its members to dependence on God, the Holy Spirit, and for his valuable and practical remarks on the topics introduced.

That there should have been one drawback to the enjoyment and profit of any, by the time occupied with the subject of Finance must be regretted, yet the indebtedness of the Association demanded that it should be introduced and fairly considered—the inability for want of money to continue its mission work of planting Schools in the new settlements required it, and the call for the establishment of Sunday Schools where as yet there are none, and where, in some places,

they would be the first and only means of public religious instruction forbade silence.

The Sunday School Association of Canada exists and works for the benefit of all the denominations—to it they are largely indebted for the increasing pre-eminence and present position of Sunday School work—for improved methods of management and teaching, and for its help in producing the International Uniform lessons, as well as for its supplying Sunday Schools and Sunday School material where otherwise there would be none.

By the decision of the late Convention a circular appeal has been sent to the County Secretaries and others, to be placed in the hands of pastors, and ministers of churches, asking them to use their influence to induce the schools, over which they have supervision, to send one annual contribution to the Hon. John McMurrich, Treasurer. It is believed that if these respected brethren will thus aid this Association, such an income will be secured as will render unnecessary the occupying of the time of the Provincial Conventions with such discussions as finance, and be productive of cheering reports of no lack of funds for the work of the Association.

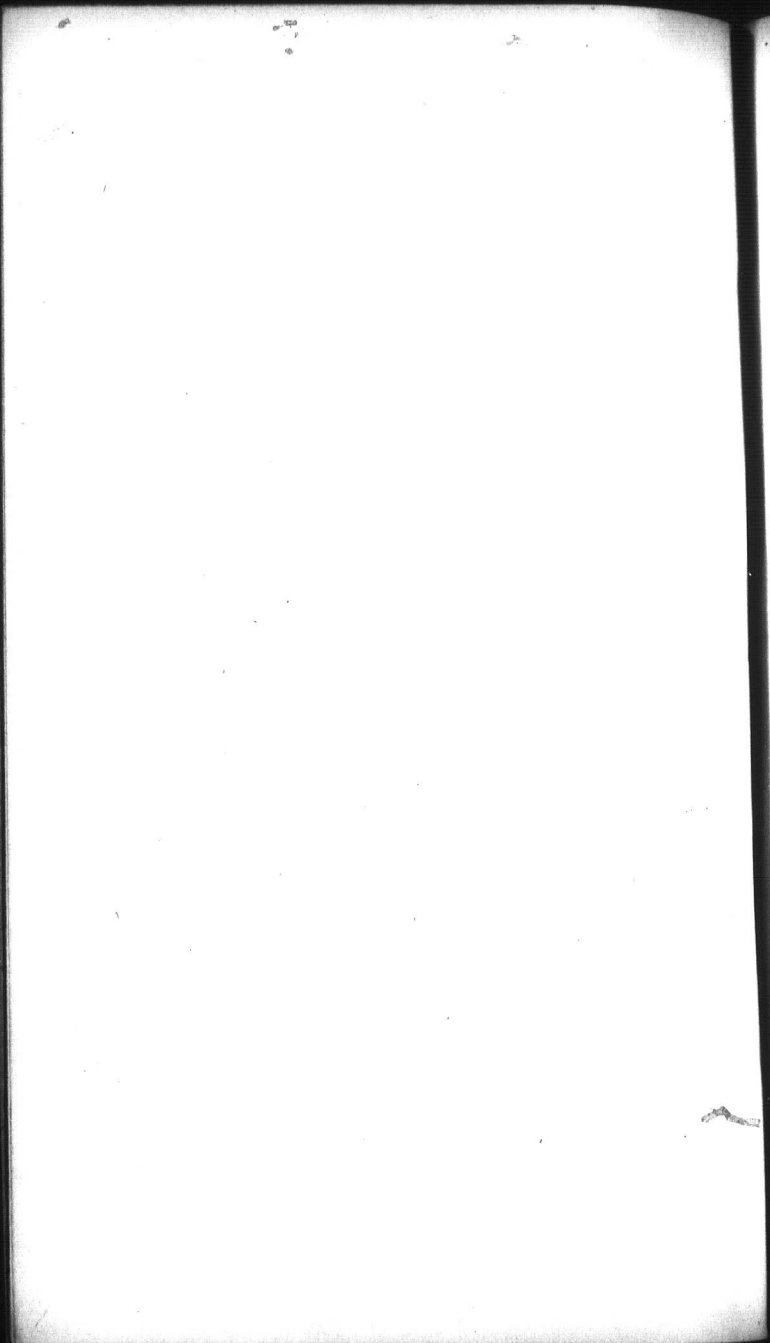
WILLIAM MILLARD,  
*General Secretary.*

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REPORT OF PROCEEDINGS  
OF  
THE SIXTEENTH  
SABBATH SCHOOL CONVENTION  
FOR  
ONTARIO AND QUEBEC.

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FIRST DAY—FIRST SESSION.

TORONTO, WEDNESDAY AFTERNOON, 7th October, 1879.

The Sixteenth Provincial Sabbath School Convention for Ontario and Quebec opened in the St. James' Square Presbyterian Church.

At the back of the platform were the words, "We shall reap, if we faint not;" and at the lower end of the church, "Our eyes wait upon the Lord."

Shortly after three o'clock the President, J. F. Jeffers, M.A., took the chair.

The meeting was opened with singing, conducted by Mr. C. C. Case of Cleveland, Ohio, after which

The CHAIRMAN said: My dear Christian friends, as we open this meeting, let our hearts be lifted up to God. We are a little behind time; but don't let us be any behind in this respect.

Part of the Hymn, "I need Thee every hour," was then sung.

Rev. J. M. KING, M.A., pastor of the church, read part of the tenth chapter of St. John's gospel, after which he engaged in prayer.

Hymn No. 29, Gospel Songs.

Rev. Dr. PORRS then led in prayer; and after singing part of Hymn No. 25,

The PRESIDENT appointed the following a Nominating Committee:—

NOMINATING COMMITTEE.

The Rev. J. McEwen, Rev. William Roger, M.A., Rev. Thomas Lowry, and Messrs. D. McLean, James Hughes, C. A. Morse, and W. Watson.

During the absence of the Nominating Committee, the CHAIRMAN said: We cannot do better than to continue in prayer to God. Let us have an old-fashioned Methodist prayer meeting. There is no necessity for saying *Methodist* though, because prayer meetings are the fashion everywhere now. Let us join heartily in asking God for His blessing upon this Convention.

Earnest prayers were offered up, interspersed with the singing of Hymns from Gospel Songs; then, after singing the Hymn commencing with,

“He leadeth me; O, blessed thought!”

the Nominating Committee returned, and reported the following list of Officers, which they recommended for the ensuing year:—

PRESIDENT:

THE HON. VICE-CHANCELLOR BLAKE, TORONTO.

VICE-PRESIDENTS:

The Ex-Presidents of the Association, Mr. J. F. Jeffers, M.A., and the Presidents of the County Associations.

TREASURER

HON. JOHN McMURRICH, TORONTO.

MINUTE SECRETARY:

REV. W. M. ROGER, ASHBURN.

The Report was sustained.

Rev. W. Burns (Eglinton) and Rev. W. S. Blackstock were added as Minute Secretaries afterwards.

Hymn No. 60 was then sung.

The retiring President then addressed the meeting.

The PRESIDENT: My dear Christian fellow workers, I have pleasure in meeting you here to-day. I take pleasure, not in what I am saying, but in what I am to learn while in attendance at this meeting. In looking out upon this beautiful

sunshine, let us think of the Providence which has brought us together; think of the favorable auspices under which we are met, and of God's goodness to us during all our lifetime, and then let our hearts go up to Him in gratitude for all that He has done for us.

There is one event that begets serious thoughts amidst all these favorable circumstances, and that is the news which I read to-day. A rev. gentleman, who has been long known in Toronto, known and beloved by many, who for years has been known by all the young people of our community, and now he has been suddenly called away. I mention this because I knew the gentleman personally; and most of you will know how ready he was to give advice at all times. It is years since I saw him; yet I remember him with feelings of gratitude.

The circumstance of death to Dr. Topp has been a sudden call.

The warrior is called home from his toil, from fighting and battling with a world of error and sin; and many there are who will miss his help, as they are striving to travel along in accordance with God's will.

My thoughts went out again as I read another item of news. Two days ago the British General was within seven miles of Cabul. While we were about coming here to take counsel together, there the armies of our country were met before the gates of Cabul, doing battle for us; and I thought how many warriors there are, perhaps, dropping suddenly—called away from this sphere of action—called from time to eternity; and thus it is, I thought, with the Christian warrior. My dear Christian friends, let us consider, Are we fighting earnestly and bravely, as warriors ought to do, for the Captain of our salvation?

Now, in order to enjoy this Convention, let us think upon the peculiar favors which we enjoy.

The British army is fighting the Afghan, not only with big guns, but they have light artillery also, which can be carried on a single animal, that they may escape the more readily the dangers they are liable to in that country; and I thought of the Christian character of our work as Sunday-school teachers.

We need not go to our work with heavy artillery; we should go to our work with as little to hinder us as possible, that we may travel quickly, and get to the gates of the enemy's fortress as soon as possible. It ought not to take us

weeks or months to get there, but days, or hours, or seconds—in fact, by the time it will take us to get our thoughts from earth to heaven.

We are engaged in a glorious work, and as we look over the world and see what has been accomplished in this respect, our hearts go up in gratitude to God.

I met with this remark, the other day, "That God's Church, God's word, and God's day were the three pillars of American Liberty."

Yes, my dear friends, that is true, and they are the pillars of our National Liberty.

See the Church of God neglected, and you may take the moral stature of that people. You may drive through the streets of that city, and see the windows flaring with all kinds of attractions, business lively, hear the sweet sounds of music; but take the measure of the moral stature of that people and of that city, and what do you find it to be?

It is only in the measure that the Word of God is neglected or studied, that God's Church is blessed in sowing the seed and spreading the truths of the glorious gospel of the Lord Jesus Christ.

Keep sowing the seed, and the Church shall continue to spread.

God forbid that amusements should ever take the place of the worship of Almighty God. My dear fellow Sabbath-school workers, let us continue to work in spreading this Word. Let us take a pattern of the British warriors.

Sabbath School teachers ought to be true warriors of the Lord, constantly fighting His battles, and marking out the road to heaven.

Again. The warrior may be known by the victories which he wins. We may go to the Sabbath School with feeble, faltering steps; but we can go mighty in prayer.

The Christian soldier may always have victory; but the earthly soldier cannot be sure of victory, for he knows not what unforeseen accident may upset his plans; but the Christian soldier may always be sure of victory, no matter how weak he may be.

As it is customary for the retiring President to render an account of his stewardship, you ought to have some account of mine. Then there is, in connection with this, the initiation of the President Elect, as well as my retirement from office.

I thank God that I am here to meet with you to-day to resign the office of President of this Association, and to be given by you to my worthy successor, Vice-Chancellor Blake. Notwithstanding the important duties devolving upon him in connection with his high official position, he is, I believe, the superintendent of one of the largest Sunday-schools in this city, and one which owes its origin to his individual effort.

I know you will join me in praying for God's blessing to rest upon him. We require just such a man to take charge of this Convention; and he is, I am sure, just the right man for the right place.

I would call your attention to the programme. The first object you may notice in connection with it is the large Executive Committee. Many of those gentlemen I know personally as praying men. If you will join them in this respect, we shall have such a Convention as will awaken echoes throughout the whole Church.

During the past year we have had four meetings of the Executive, at every one of which our efficient General Secretary, Rev. Wm. Millard, has been present, and rendered us acceptable service; and we had a really good time while met together arranging for this Convention.

I hope we shall have a good attendance throughout this Convention, as every facility has been afforded for the attendance of Delegates from far and near. I can well remember the time when there were no such facilities as we have to-day—no Grand Trunk or other railways; no cars, and no Conventions, for they were unknown then. But as commerce, wealth and population have increased, churches have increased; and since the days of Robert Raikes, Sunday-schools have increased also. And as commercial men—business men of all kinds—meet together to associate for the benefit of their communities, why should we not hold our Conventions for the advancement of Sunday-schools?

By their means our hearts get warmed, and the Church of Christ rejoices in their fruits. I regard the increase of churches and Conventions as an evidence of progress.

It has been objected that Conventions are always in debt. Well, Missionary Associations are in debt, and churches are in debt; but that is not a sufficient reason why they should not exist.

Many business men are in debt; but they don't come to the conclusion of suspending business on that account.

Have faith in the Lord, and He will provide.

See what faith has done in the past. Look at the grand work the Missionary Societies have accomplished through strong faith. May our faith increase, so that we shall not be discouraged by debt.

I have to thank you for the honor you have placed upon me. I will just say, in conclusion, let us throw off the spirit of fear of one another; just look kindly into each other's faces, that we may have a glad time.

Dr. E. MCGUIRE, Guelph, then rose, and said that he would like to move a resolution to the effect, "That the thanks of this meeting be given to the worthy retiring President for his very efficient performance of the duties of the past year.

The motion was put to the meeting by the Rev. W. MILLARD, seconded, and carried unanimously.

One verse of Hymn No. 21 Gospel Songs was then sung.

The PRESIDENT then called for voluntary reports from the counties.

REV. DR. POTTS.—I would like to say that the International Sunday School Lesson Committee will meet at Washington, on the 29th, and I should like to hear what the Convention has to say in regard to the lessons for the year to come.

The PRESIDENT said it was a very important business.

The GENERAL SECRETARY called upon the representatives of counties to give brief reports of their Sunday School, state without naming Delegates.

## VERBAL REPORTS OF COUNTIES.

### COUNTY OF DUNDAS

was reported by Rev. M. H. Fishburn, who said that three Conventions had been held in that county since last March, the work is progressing favorably, and much good has been accomplished. Mr. F. said by and bye we expect Dundas will be the Banner County of the Dominion.

Our Conventions have been quite a success. I have just left one which occupied two days and it was a great success in every sense of the word, a large number of the inhabitants of the neighboring villages attended, there were more S. S. workers present than were ever met together in that place



before, and the interest and improvement manifested in S. S. work since the first is very marked.

Both teachers and superintendents as well as the Pastors realized more fully the importance of the work.

A Delegate from the

#### COUNTY OF WELLINGTON

gave some very encouraging statistics regarding the increase of scholars and teachers, and the working of the Schools. The Local Secretaries were always to be found at home and glad to give advice in regard to financial affairs, although we have reason to complain of Sabbath desecration (which is still in vogue), and of the apathy of some parents in regard to the attendance of their children.

#### EAST AND WEST YORK.

A Delegate said, "I represent one of the largest Sunday Schools in the County, our existence has been since 1818, and we have sent out a large number of scholars, but I am sorry to say we are not as efficient as we should be; but, taking into consideration our progress last year we hope to have sympathy.

Bro. Millard paid us a visit last year and saw a fair representation of what we were doing. I am glad to say that I for one have been a teacher in the school since its origin to the present time.

I am sorry I cannot furnish you with statistics.

#### NORTH YORK.

We are the Banner Riding of the County of York, we are worthy of the title, not only for the efficiency of the work, but for our willingness to contribute to the funds of the Association.

Our Schools are successfully worked, although I do not come prepared to prove it with statistics, nevertheless we are in a healthy condition.

REV. MR. BURNS said he lived on Yonge Street, in the centre of East and West Ridings of York, and being an Itinerant Minister I have special advantages of seeing the workings of the Schools. I can say that we are doing a good work in those Ridings.

I addressed the County Convention last winter in Vaughan with great interest, it was my first year, and I was very much delighted with it; every man and especially the women, were

in their places, and boiling over with enthusiasm; the only difficulty was they could not get sufficient to satisfy the cravings of the 'inner man.'

ANOTHER DELEGATE said: I think I represent a part of the country which has never been represented before; I have attended several meetings myself and can vouch for the progress of the Sabbath Schools in my district, although we have not had any special allusions to them from the pulpit to stimulate us in the good work.

I don't make my appearance here to day as a Secretary and cannot therefore give you any statistics; I am happy to say I represent what no one here does, I represent three denominations, and much better still, we get along very pleasantly and agreeably together.

#### PEEL.

Mr. GRAHAM said: I live in Caledon, in the County of Peel. I am sorry to say on looking round, that I cannot see our excellent Secretary or worthy President. I am sorry for that, as they are both able men, and either of them is better qualified to represent this district than I am, not that I am ashamed of the place I come from, or the influence exerted by S. S. instruction there.

The County stands second to none in the Dominion of Canada to-day in this great and glorious work, as our General Secretary knows quite well, for he is never at a loss when he comes to us for aid and support for this Association.

The County Convention held at Bolton, as some who are here are aware, was a grand success, grand spiritual influences pervaded the whole meeting from beginning to end, and while all realized God's blessings they felt a renewed impulse to go on with the work more manfully than ever, in the service of their Master.

I have no statistics. There is a Township Association organized in each Township and doing nobly in the good work.

The GENERAL SECRETARY said he could confirm all that the good brother had said.

#### SOUTH ONTARIO.

If we have nothing else at least we have "The Banner Sabbath School." Our Sunday School work is thoroughly and efficiently carried out.

One gentleman who visited every Sunday School in the whole County was well received, and apparently left a good impression.

I don't know whether we shall lose him, or the Catholic Church will lose a School.

ORANGEVILLE.

Mr. Chairman, I have a few words to say respecting the Sabbath Schools in Orangeville. We have six Schools, but I will not say anything about any other than the one I am connected with, and that is in connection with the Methodist Church of Canada. We have about two hundred pupils or scholars on the roll, and our officers are all members of the Church and are very earnest and assiduous in their endeavors to make the S. S. a success.

We have no S. S. Association as yet, but we propose to secure a building where we can hold one, which will be a great benefit to the town.

Too much praise cannot be given to the Rev. Mr. Griffiths, for the acceptable service he has rendered in this respect, (but I am not authorized to say so).

Our School will bear favorable comparison with any in the district. We have an average attendance of two hundred, unfortunately several of our teachers have entered into the marriage state lately, a fact to be regretted.

The infant and intermediate classes are well attended, and we hope to secure the reviving and quickening influence right through. I am sure our friend and brother, Rev. Wm. Millard, will come to see us soon.

I desire to say before I sit down in reference to a remark of our friend who represented the two Ridings of east and west York, about a deficiency or want of hospitality there.

I have had a good deal of intercourse with them and have never yet found them to come behind in that highly commendable virtue, charity.

I will venture to affirm that they will bear favorable comparison with the best County you can bring forward.

One verse of Hymn No. 45 was sung.

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## THE SUNDAY SCHOOL, ITS PROGRESS AND FUTURE.

REV. G. H. WELLS, Montreal: Mr. President, Christian friends and workers in the Sabbath School.

I find great pleasure in standing in this place this afternoon, upon my first visit to this the Queen City of the West, to find myself in circumstances that are so pleasant, and hear words that are so hopeful, concerning the interest you are taking in Sabbath Schools, not only for the Province of Ontario, but also for the Province of Quebec. In coming and standing here as a representative of that Province, I may say to you that it is exceedingly pleasant to me to breathe this atmosphere so hopeful and so triumphant in this glorious work, to hear these brethren tell of the progress of the work in their different fields of labor, and to hear and to see for myself, that there are no signs of discouragement and depression.

I feel it is good to be here; although I came with a feeling that I should be almost as a stranger in a strange land, yet now I think we might all take up the language of the Apostle Paul to the Ephesians, "No more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

So are we. It is particularly gratifying to me, coming as I do from the Province of Quebec, where the Protestant population is in a great minority, for *in some of its settlements you can scarcely find a Protestant at all.*

A traveller in those parts once stopped to ask a good lady where he could find a Protestant, but she only shook her head in reply. Are you quite sure, he said, there are none here. Well she said she didn't know, but her husband killed something like one the other day in the garden.

In some sections of Quebec, we are not permitted to hear and see those things which you are permitted to hear and see to-day. I am thankful for the good things which my eyes have seen and my ears have heard to-day, and that I am permitted to attend this Sunday School Convention, the very terms of which point us back to the past to the days of the founder of Sunday Schools. You know the Centennial will soon be here.

Eighteen hundred and eighty-one has been decided upon as the date for the hundredth anniversary of that blessed institution, and I am sure every brother here must be encouraged and inspired, to see what the Lord hath done for us, since the days of Robert Raikes. Truly He hath done for us good things whereof we are glad.

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Let us continue to go on, sowing the good seed upon the hearts of the children and leading them to the Saviour, remembering the promise, "that if we go forth weeping bearing precious seed, we shall doubtless come again with rejoicing, bringing our sheaves with us."

God has blessed us, He is fulfilling His precious promise, that He would come and turn the hearts of the fathers to the children.

You are all so familiar with the statistics of Sunday School work that it is hardly necessary for me to mention them; you are all aware of the important fact that there are nearly seven million Sabbath scholars in the United States and Canada, indicating the hold which Sabbath Schools have got upon the Church and the people, and speaking volumes for the enthusiasm and interest of the Church in this great and glorious work.

You have read how Robert Raikes inaugurated this blessed work, and the success that has grown out of it.

It reminds me of the words of our Saviour to the seventy disciples on their return from preaching the gospel, they were exclaiming unto him, "Lord even the devils are subject unto us through thy name, and Jesus said I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight."

Robert Raikes was one of Christ's laborers, whose heart God had opened for the reception of the truth and the influences of the Holy Spirit. He dropped the thought that has germinated and sprung up spreading honor to His holy name.

Now as to the progress of Sabbath Schools, one thing to be noted about them is, that they made their history contemporaneously, or side by side with all the great modern enterprises.

It was then that the Tract Association, the Bible Association and all the Associations that represent the energy and wisdom of the Christian Church were called into existence, to proclaim individually and collectively the glad tidings of salvation, and in obedience to their Saviour's command they went out to all the world to preach the gospel to every creature.

*The first of these great modern enterprises was the Sabbath School; for it was not until the year 1802 that the Bible Society was formed, and that came about through the inability of a little girl to procure a Bible from which she might be able to read the Word of God.*

Some time since I had the pleasure of visiting that grand, magnificent edifice the Cathedral of Milan, in Italy.

It was on a beautiful summer Sunday afternoon that I found myself within the walls of that imposing place of worship, with its white marble pillars, one of the seven wonders of the world to-day.

It did my heart good to behold so many scholars in that large Sunday-school, for I was surprised to find all this in Milan Cathedral, indicating that the Church of Rome is wise in her day and generation; and it certainly illustrates the fact that if we would be wise, we must take care of the weak, in pointing the children to the Saviour, who alone can make them stronger and better and wiser, and in this respect, on this most and all-important point, the Protestant Church is keeping her true place and performing her proper functions by teaching the children the Word of God, which is able to make them wise unto salvation.

If you will take a retrospective glance of the Sunday-schools which you attended, and the system and method of teaching then in vogue, you will, I think, find that we have made considerable advancement; for there was then a lack of system such as we are able to boast of in the present day, although I am far from thinking that the system is perfect yet, for in one respect the system was more advanced than now; that is, the system of flogging.

I was glad to hear our Chairman say that he was not in favor of flogging.

I well remember the Sabbath School that I attended; they had no prejudice against flogging, although I had considerable.

I do sometimes think the spirit of organization has been carried a little too far—carried to such perfection as not to leave much room to attend to anything else. Such Sunday-schools remind me of the story of the Scotch lady who for the first time went to the English Church. The service was of the most pronounced type; and the way and manner in which it was intoned was highly creditable to our Ritualistic brethren. She had never been accustomed to such things, and on her return was asked about her impressions of it, when she simply articulated, "Ay, ay, mon; but it 's an awfu' way to spend the Sabbath!"

We want to be educated into a deeper reverence and love for Sunday-school work—into its heights and depths—so as to realize the full breadth and depth of God's goodness.

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We talk sometimes of fearing science, and look at the large array of illustrious names that are opposed to us—enough to make the faithful tremble for the safety of the Word of God.

The future will certainly be a critical time, and we are apt sometimes to feel discouraged, and to cry out, "Lord, save us, or we perish." Still, I believe the Lord will be more gracious to us in the nineteenth century than He has ever been in the past. Let us ever remember that one positive announcement from Christ's own lips is worth more than all the conjectures of philosophy put together.

Train up our teachers, then, for meeting the foe, that they may be workmen who need not to be ashamed rightly dividing the Word of God. For this purpose He is about to put a new Bible into our hands, prepared by the ripest scholars of the old and new worlds.

I believe it will be issued next year, on the very year that we shall keep the hundredth anniversary of our Sunday-schools. I have no hesitation in saying that this new translation will be clear of all the errors and corruptions that have crept in; so that, as teachers and pastors, we shall be enabled to lay aside all that smacks of pedantry, for we shall have no occasion to give the proper Hebrew and Greek renderings, as all will be done to make it so plain that men, women, and children can understand for themselves as they go along.

I may say then, my dear friends, that we have every reason to take courage, to go on facing our foes manfully; for we shall soon have an armoury more completely polished and sharpened than it has ever been before to help us to go forth conquering and to conquer, making our Sabbath Schools more useful than they have ever been.

Let us go to our fields of labor thanking God for the success of the past, and we shall have occasion in each succeeding year to praise Him for His blessings.

The CHAIRMAN then announced that the Convention would meet at Jarvis Street Baptist Church, at 7:30 p.m.

Rev. Dr. POTTS, Toronto, moved the following resolution, which was seconded by the Rev. F. A. O'MEARA, LL.D.: "That the Secretary of this Association be instructed to convey to the bereaved family of the late Rev. Dr. Topp the condolence and sympathy of this Convention."

Rev. Dr. MCGUIRE, Guelph, also rose, and said: My heart was struck, this morning, with very deep sorrow for the bereaved family and friends of the late Dr. Topp.

The loss of that eminent man will be felt and lamented by many. Although I was not personally acquainted with him, I knew that he was a man whose influence for good was extensive.

Mr. D. McLEAN then made several announcements respecting the Convention, and the Session closed with the benediction at five o'clock.

## SECOND SESSION.

JARVIS STREET BAPTIST CHURCH.

TUESDAY EVENING.

Rev. Dr. CASTLE opened the proceedings of the evening by giving out the 102nd Hymn—

“What shall I render to my God  
For all His kindness shown?”

after which he read the second chapter of St. Paul's second epistle to Timothy, and led the meeting in prayer.

The retiring President, Mr. JEFFERS, introduced the Hon. V. C. Blake as the President Elect of the Association.

Hon. V. C. BLAKE, on taking the chair, addressed the Convention as follows: I was not aware, until I entered this room, that you had done me the honor of electing me President of this Association. Had I been aware of it, I certainly should have made some preparation for addressing you this evening. My dear friend, Mr. Millard, asked me some weeks since if I would allow myself to be placed in nomination for the office. I have a good deal to do, and very little time to do it in, and I did not desire to accept the office; but I left it with him in this way: “If you cannot do any better,” I said, “I shall not reject any work which it may seem good to my friends I should undertake.” I know, however, how slight the work is that the President of this Association has to perform, when he has such Aarons and Hurs as we have to assist in every department; and if your President is not able to do what he should, his place will certainly be splendidly filled by the Vice-Presidents and other officers. As to the reason of our meeting here this evening, I know not that there is any meeting of greater importance that has been held, or can be held, than this Sabbath School Convention; for while we have many meetings convened for the purpose of displaying the material



prosperity of this country, it is well at times that we should take stock of its spiritual welfare, and see that we be not left far in the back-ground in this respect. There is no question of greater importance than this: Is this country prospering, not merely in regard to its material resources, but in regard to that much higher and more important concern, the salvation of the souls of the people? How is that prosperity to be advanced? Let us consider that at the present day we stand a band of Sabbath School teachers numbered by tens of thousands, and a band of Sabbath School children numbered by hundreds of thousands. When we contemplate that within ten or fifteen short years these children are to represent the brain and bone and sinew of this country, then it becomes a matter of vast, vital, and supreme moment that they be men and women that will rightly fill the positions that they are to assume. And it is on this account that I attach a supreme importance to this meeting of Sabbath School teachers. We have gathered here from all quarters of the Province to receive such instruction and interchange of thought as shall benefit us after our return home in the great work in which we are engaged in connection with our several Sabbath Schools. I admit that at one time I was not very well wedded to *Conventions*, simply, because I failed to see really what was intended that we should talk about. I think that in many of them we have had a great deal too much machinery, and, alas! too little of the baptism of the Holy Spirit. We are here all met in one accord, in one place, and whatever else we may learn, let us earnestly entreat God that each one of us may be clothed with fresh power and earnestness, be filled with a fresh baptism of the Holy Spirit, that we may live more consecrated lives, more in the regions of the Divine presence, and more under the helping guidance of our blessed Master. Oh, if there be no other benefit, how grand it will be if we faithfully and earnestly ask the Divine Head of His Church to pour down the rich baptism of the Holy Spirit, and we leave after our three days' Convention filled with the Spirit—self utterly sunk—the world in its proper place, and that which is high and holy and noble raised plainly before us! Duncan Mattheson's motto was, "For God and Eternity." How glorious would it be, if by the power of the Holy Spirit there was engraven in each one of our hearts, "For God and Eternity!" My friends, I will detain you no further; we have a good deal of work before us. The next matter is one of extreme pleasure to you and to me; but just before we enter upon that, is it necessary for me to most earnestly ask you, as your presiding officer, to pray that the Divine Presence may

be here to guide and inspire each one who is to take part in the proceedings of this evening. You know our heavenly Banker, how willingly He honors all His promises; let us see that we present these promises to Him in the full assurance that they will be answered, and the result will be that we shall feel indeed that we have had a fresh impetus to our Sabbath School work, a fresh baptism of the Spirit, a fresh determination that we will go forward and endeavor this year to make it a brighter, better year, and one of greater consecration to the service of our Master. I have now great pleasure in calling upon the Rev. S. J. Hunter to give an address of welcome to those friends from the country that we so gladly see in our midst. (Applause.)

Rev. S. J. HUNTER addressed the Convention as follows: Mr. President and friends, when the Committee asked me to deliver an address to the members of this Convention coming from other places, I at once most cheerfully complied; but almost ever since I have been on the stool of repentance, not because my heart is not in this matter, but because I feel myself wholly inadequate to give expression to the pleasure which we feel in being permitted to entertain so many men and women, who have come here from all parts of this Province—men and women who are consecrated to the grandest work within the reach of human possibility, the work of bringing redeemed spirits to the knowledge of the truth whereby God sanctifies and fits the soul for happiness here, and for heaven hereafter. This leads me at once to say, in the first place,

*We welcome you* to our homes and to our churches in the City of Toronto, as fellow workers in a common cause.

Interests held in common make people one. A nation may be divided into fierce political parties, but let the coast line be threatened by alien men of war, or let the frontier glisten with the bayonets of a foreign foe, and at once zealous Tory and loyal hearted Reformer know but one policy, and that emphatically a *National Policy* (laughter), defeat to the intruder, victory or death! (hear, hear). So around the cross of Jesus Christ, all party distinctions die, and when he who hung upon that cross, points to those for whom the triple foe, the World, the Flesh and the Devil, vigorously contend, he cries to us "go, rescue these, and win them to fidelity and loyalty to me." We see not to night the regimental flags you bear in other circumstances; one banner is over us all, the banner of Emmanuel, God with us. The Methodist comes not to this Sabbath School Convention with his Fletcher's Checks, nor the Presbyterian

with his Westminster Confession of Faith, nor the Episcopalian with his prayer book, nor the Baptist with his Baptistry, (though we have got very near one I see to night) (laughter), but we all come with one grand old book in our hands, *the Bible*, the religion of Protestants that shall live long after creeds and formularies shall be numbered among the things that were. We see not in you doctrinal disputants, but a gathering of simple Christians, who are endeavoring to solve this great and most important question. "How can we best succeed in bringing the youth of this country to Christ?" Sir, every succeeding year that question seems to be fraught with greater importance. Just as civilization advances, as wealth increases, as luxury abounds, as fashion asserts its power, as vice puts on its smiles, and the world its claims, and offers its crowns to its votaries, the need of redoubled energy and prayer presses upon the Church of the Living God. We welcome you therefore to-night as *fellow-workers in a common cause*.

Then again, we welcome you as the *advocates of a closer community amongst the Churches, and a simple faith to offer to the souls of men*; while we wish not in this Sabbath School Convention to hear the peculiar doctrines of a single church advocated we shall not hear the doctrines of a single church derided. The Calvinist shall be allowed to hold on to his Calvinism with tenacious grip, which he is very likely to do whether we like him or not (laughter), and the Armenian to hold on to his Armenianism. I believe if these Conventions had no other purpose they have done a fine work in this respect; they have shown that the difference between the churches is a difference about the *gates* rather than about the *road*, and that while holding deep-seated convictions of our own, we can yet come together as the children of one common Father in the house of the Lord our God. I am neither disposed to exalt too highly any organizations that may lie somewhat perhaps outside the church, but I am bound to say this, that from the time of the inception of Young Men's Christian Associations and Sunday School Unions a broader spirit of harmony and oneness has existed in the churches than ever existed before (hear, hear). Yet while this is the case as clearly a defined denominationalism exists now as ever existed before. That is what I go in for, a closely cut, sharply defined denominationalism, that at the same time spreads its arms, takes a long breath, and cries, "Grace be to all them that love the Lord Jesus Christ in sincerity and in truth," (applause).

There is another thing that these Conventions have finely illustrated; how every thing necessary in order to salvation

may be put into a little short sentence that everybody can understand. We preach and teach to the children of our schools the gospel of Jesus Christ and in doing so we never think of racking our brains over too knotty questions, philosophical and metaphysical disquisitions, only one thing we believe they need, and that is to "*believe on the Lord Jesus Christ, and they shall be saved,*" and surely the gospel for the child is the gospel for the man. If I, to be converted, must receive Christ as a little child, then I say, "Tell me the old, old story as to a little child;" lead me through no dark theological labyrinths, and perplex me by no abstruse questions; becloud me by no finely-spun theories; but tell me of Jesus and His salvation just as you would tell budding boyhood and innocent, playful girlhood. We welcome you, I say, as the advocates of a broad Christian community, and a simple faith to offer to the people, a faith that may be compressed into one single word of the Master, "If any man wills to do the will of God, he shall know of the doctrine."

Another reason why we welcome you; we welcome you as *the truest friends and guardians of the country*. A few weeks ago this city was thronged with people from every part of this Province of Ontario, to do honor to the daughter of our Queen. God bless her. (Applause.) The Queen, in her capacity of wife, mother, and widow, as well as in her peerless royalty, commands and receives the sympathy and admiration of the world. I believe that no truer sympathy was ever laid at Vice-Royalty's feet than Toronto and Ontario laid at the feet of the Princess, and also her gallant husband. Now, sir, it is not in that kind of thing that the success and prosperity of this country lies. Neither is it in our universities and our schools, necessary as these are to the development of the nation's strength; you may have all this, and yet they may only be but augmentations of the power of evil. Neither does it lie in our mineral wealth, in the products of our water, and in the tillage of our soil. Underneath all these must lie the great principles of Bible truth, the sanctity of the Sabbath which the Bible enjoins, the love of truth and magnanimous honor which the Bible begets, the consecration to God and the great interests of humanity which the Bible fosters within every heart that receives the truth in the love of it; the Bible in the house, the Bible in the school, the Bible lying beside the ledger in the counting-room, the Bible incorporated into the very warp and woof of the people's life. This is the guarantee of our national prosperity, and our national possibilities. (Applause.) And hence I say that we look upon you

as the truest friends and guardians of the country, inasmuch as it is yours to instil the principles of Bible truth into the hearts of the future merchants and landowners and rulers of this country. Sometimes I look at our boys and girls, and I am absolutely overwhelmed by the thoughts that arise in relation to them. In a little while those of us who are now laboring in the great field of love will have passed away; but they will remain to cultivate a field far vaster than it was possible for us to cultivate. Think for a moment of that field. Travelers have told us about their feelings, when they have stood upon the Alps mountains, and gazed down into the valley of Shaumonah, where the hardy Athernon rolls. But all these gazers are poor, common mortals, compared with the young people of this country, or of any other country, who, standing between ten and twenty years of age, can say, "life is before me." To have fifty years of life before us is to look into a grander valley than that through which the Athernon flows. And what will they see? They will see fifty spring-times come and go, a new map of Europe and the Continents; they will see the disintegration of some of the oldest nations of earth, and the building up of new nations out of the fragments of the old; they will see the broad Atlantic white with the sails of a thousand ships, bearing to these American shores the overcrowded populations of the old world; they will see this city of Toronto quadrupled in size, and a hundred now unnamed towns rising into cities; they will see the broad valleys of the St. Lawrence and the Saskatchewan peopled by more than the present population of the Dominion of Canada; they will read in the public journals the daily record of all the men who are now bearing the great burdens of science, art, commerce, and literature; they will see agriculture and art and literature put on the new growths of half a century. What a grand outlook for them! And for that outlook and its responsibilities and obligations you and I are largely to fit them. They must be pure and holy and godly; and you, dear friends, are very largely to shape the thinking, and in shaping the thinking, to shape the acts of the next fifty years of this country's history. (Hear, hear.) Sunday-school teaching has had a very large share in forming and controlling the public morals of the past. Far better than bodies of police are bodies of Sabbath School workers. Oh, what a work is yours, so vast and withal so glorious!—enough to excite a seraph's envy, if such a feeling were possible to natives of the skies. *We welcome you as friends and guardians of your country.*

Just another thought, and I will close. We welcome you to-night as the *allies of the Christian pulpit and the home*. There is one thing that we all hold dear, and that is the *home*. It takes us in infancy; it follows us through growing youth; it comforts our manhood and our womanhood. God has set us in families, and I pray that the Divine idea of the family may never be interfered with in this country. (Applause.) I go in for the broadest freedom for the people consistent with the maintenance of the family; but if the advocates of Mormonism, or free-loveism, or easy divorce should ever seek to take root in this country, I should say, let the strong hand of the law crush them out, and crush them out for ever. (Applause.) The *home*, God's own institution, well directed, is the best guardian of private and public morals. May God protect our homes!

There is also the *Christian pulpit* of this country. The press of this country is far below the pulpit; the lyceum is below it; the university is below it; the common school is below it. I have no sympathy with the idea that obtains somewhere of giving up one of the services in the house of God, and allowing the Sunday-school to take its place. I sympathize most heartily and thoroughly with this great and important work; but God has put the Christian pulpit upon a higher pedestal of power and influence, and He will perpetuate that pulpit until the last sinner is brought to the knowledge of the truth as it is in Jesus. Then right between these two, the pulpit and the home, comes the Sunday-school, superior to neither, preceding neither, but the ally and friend of both. (Applause.) Every Christian minister, every Christian parent, has a right to sympathize most heartily with every Christian Sunday-school teacher and worker.

Well, now I have given you four reasons out of many that I might have mentioned why we welcome you to this city of Toronto, to our homes, and to our churches. And let me say, because I must not talk to you very long, we know we mean what we say, when we say *we welcome you*; and I want you to understand that we put emphasis upon every letter and syllable in that grand, royal word with which we greet you, the word *WELCOME*.

And now I am sure that the Canadian members of this Convention will all say *Amen*, when I say that we give a special, royal and a hearty Canadian welcome to our old friend, brother, and fellow-worker, whom we are glad to see upon this platform, the Rev. Dr. Marling. (Applause.) We should have been glad, if it had been possible, for General

Fiske to have been here, one of the leaders in a grander march than that of Sherman's to the sea. We would have been glad if we could have had with us to-night (we will have him to-morrow) B. F. Jacobs, of Chicago. But we know that in Mr. Marling we have a host in himself. We suffered a great loss when he left this city; and I can hardly ever forgive the United States for taking him away. Perhaps he will be back before very long. However, now in closing, having said these few words as expressive of our convictions in this matter, I close with the earnest prayer that this may be the best Convention we have ever had in this city, or in this country. Oh, sir, your words went with power to my heart—we want to-night, above everything else, a Pentecostal power, a rich baptism of the Holy Ghost; and I am sure that if every one of us, ministers and laymen, only open our hearts for the incoming of the Holy Ghost, and unceasingly pray during these three days, "Bless me, even me also, O my Father," we shall go to our homes baptized afresh, and better fitted and prepared for the great work that lies before us. May God bless the Sabbath School interests of this country, and may this year upon which we enter be a time of great gathering in of souls through all the churches. (Applause.)

Hymn 453—

"Tell me the old, old story."

Rev. GEO. BRUCE said: Mr. President and Christian friends, I am not sure but I find myself in a slight difficulty to-night in respect to you, in response to the address of welcome to which we have had the pleasure of listening, and which you have so cordially endorsed in the name of the people of Toronto, because I find it a difficult matter to imagine myself a stranger, or even a visitor, here; for when I found myself standing in the streets of this city, memories came crowding over me covering a large part of my life here. So that it is utterly impossible for me to suppose that I am even a visitor to this place. I almost feel myself in the position of the counsel I once read of, who, after having spent some time in argument, found that he had been on the wrong side. (Laughter.) The difficulty is really increased with me, as in listening to the address I found myself carried along sentence by sentence, and heartily saying, *Amen*; so that it becomes a matter of doubt whether it would not have been better to have made me a seconder or supporter of the address of welcome, rather than one who was to speak in response to it. However, as my part in to-night's programme has been

already assigned to me, whatever I say in response to that address must be an attempt to express at least the thoughts and feelings of such of us who are visitors here. One other thought, sir, gives me consolation in this connection, and that is, if the first place of blessing is already appropriated by the person who gives freely, then I think the second place of blessing, and very close to it in some respects, of right, belongs to the person who is permitted to receive what has been generously given. I believe, sir, it stands high as a social virtue and Christian grace, the power to receive that which is given in the spirit in which it is bestowed; and I am sure I express the feelings and sentiments of every delegate who has come here from the different parts of the Province, as well as from the other side of the waters, to take part in this Convention, when I say that we all fully and cordially appreciate your kind and generous welcome as expressed in the terms of the eloquent address to which we have just listened.

With regard to the meetings of this Convention, probably all that might occur to an ordinary mind has been spoken as to the facts connected with the gathering of ourselves together; but repeating does not wear out a good thing. We have been so accustomed to receiving the familiar circulars of our friend Mr. Millard, that we take them as something for granted, and we naturally expect them every autumn. It comes with the regularity of the seasons; and were they not to come, we would scarcely be prepared for the approach of winter.

I will not touch upon those features of the Association already so clearly expressed; viz., their religious and moral meaning and consequence. But I might remark here that we are drifting rapidly into that custom, which seems to find a very great support in older countries, where they are crowded into immense centres of population, of holding what are called "Month of May Meetings;" and it is a glad and pleasant time of the year, when men and women can meet together for the more effective carrying on of Christian work. But I often think that our Association meetings, although held in a different season of the year, and under different circumstances, are no less pleasant; in fact in some respects, to my mind, the autumn of the year has the preference. It is a time in which we can come together and lift up our hearts to the Giver of all good in devout thankfulness that our granaries are bursting with plenty, and that God's blessings have overflowed the land; for after all that I have heard and read of the produce of foreign countries, I doubt whether there can be anything produced more rich than is produced by this



very season of the year, and in the very country in which we dwell. We should indeed thank God for such a heritage.

The place at which the present meetings of the Association are being held certainly gives them a peculiar interest, and I may say, without making any invidious distinction, or indulging in flattery, that when we meet in Toronto we feel that we have met in a place that presents many features of a peculiarly interesting character, and time would fail me were I to attempt to enumerate the excellencies of this city. There are one or two features, however, that I will allude to. Toronto is not only the commercial and political capital of Ontario, but it is rapidly becoming the educational centre of Ontario; its Athens, or rather the Edinburgh, of Ontario. In some way or other, it has attracted towards itself the nuclei of a great number of educational institutions, and not a few men who have rallied here for the purpose of enjoying the obvious advantages of a secular training within the quiet walls of the schoolroom, have doubtless also received instructions of still more priceless value; and it must be something peculiarly gratifying to Sabbath School teachers living in large centres like Toronto, to know that it is their privilege to give instruction in the sacred lessons of Divine truth to those who may be separated from the immediate influences of home, and who may be thrown broadcast into the tide of a great city's life—enough to gladden him to know that as such an one passes through his courses here there have been influences impressed upon him calculated to save him from wandering in the ways of sin, and eventually bring him to Christ.

With regard to the formation of the Association of Sabbath School workers here, there is one feature of peculiar interest which occurs to me as well worthy of notice. I am glad, exceedingly glad, that we have not amongst us a preponderance of what we may call a *professional class*. What we want for our work, and what I believe we have, are men and women who know what it is to work in the very lines of life of the men and women whom we wish to reach. Where are the men who can better explain the Scriptures of Divine truth than those who are in close contact with the daily life and needs of the men themselves?

In conclusion, I am very glad to have had an opportunity of speaking in behalf of the great company of earnest Christian workers who have met here in this Association. (Applause.)

Rev. GEORGE WELLS, of Montreal, in response, spoke as follows: Mr. Chairman and fellow-laborers in the Sabbath School, I felt a little inclined this afternoon, when I heard my name announced as one of the speakers of this evening, to rebel against the arrangement; but that feeling has entirely changed, and I feel indeed glad at the privilege of appearing upon this platform to acknowledge to some extent the kindness that has been shown in the reception that you have accorded to us in your beautiful city, and in the words of welcome that have been spoken here to-night. I have been both touched and moved as I have sat amongst you, and I have felt that the great object of all such gatherings as this is not so much to make new truth evident, not so much to suggest novel or untried methods of instruction, as to bring the old familiar truths to bear upon our hearts with such power as that each one of us shall feel them in our inmost being. Now, I believe that that result is being reached and realized by this assembly. I confess that I have felt this evening, as I have sat here, a new sense of the greatness of this Sabbath School work that has been entrusted to our hands; a new sense of gratitude that in any way I am permitted to be identified with it, and to be united with those who have come from the different parts of the Dominion to lift up their voices together and sing the praise of God, and in prayer seek His presence and blessing upon our work. I am glad and proud to be a Sabbath School teacher and worker here amongst Sabbath School teachers and workers. We talk justly sometimes, when we say that we are honored and encouraged by the presence of great men, those who are high in positions of responsibility and influence in the church, when they act as our presiding officers upon such occasions as this, or when they show any special interest in the work in which we are engaged. It is true that we are encouraged by their presence, and that we feel honored and strengthened by their association with us; but, dear friends, let us not lose sight of the fact that every one is honored by their association with such a work as this. I suppose that in the cradle home where Jesus Christ lay as a little child, the mother and father felt honored when the wise men came to seek the cradle of the child, and brought their offerings of gold, frankincense, and myrrh, to present before the infant; but as we look back, we know that it was not the child that was honored, but that it was the men who were exalted and honored. (Applause.) And so when we are told that the Chief Justice of the United States was himself a humble, earnest worker in the Sabbath School, that the Premier of Great Britain, as we have been

told, within a few years was a constant and faithful laborer in the Sabbath School, and when we see around us in such gatherings as this men who are well known and influential in the highest departments of business and statesmanship amongst us, we feel glad for ourselves to be associated with them; we feel glad for our cause that it is honored and promoted by them. But do we not feel most glad of all for the men themselves, that they appreciate the worth and dignity of childhood—that they have caught the meaning and inspiration of the Saviour's words when He, pointing to a little child, said, "Whoso receiveth one such child in my name, receiveth Me"? (Applause.) I for myself, in behalf of my fellow-workers here, gratefully acknowledge the kind words of welcome that have been spoken here to-night. I believe we may well speak them to one another, and we may sincerely congratulate one another that God has given us the opportunity and inclination for this work. If I may be permitted a personal allusion on such an occasion as this, I would say that the words of welcome were doubly pleasant to my ears, spoken by one who was among my earliest acquaintances in the Christian ministry in Canada, when I came to Montreal nine years since. He spoke of your grudging the gift that your city has given to New York in the person of Mr. Marling, I might almost say that we almost grudge you the fact that you are very apt to run off with our Montreal Ministers. They seem to think that it is a sort of Paradise, and that if they cannot live in Montreal they will certainly go to Toronto. It is pleasant to be welcomed in this way. There are different sorts of welcome and some of them peculiar, especially when one lives in the vicinity of the North Pole. I was in Brooklyn once and was invited to speak at a Missionary Anniversary in connection with a very large Sabbath School of that City. I went to attend the exercises and listen to the reports presented by Missionaries that were supported by that School who were laboring in distant portions of the United States. There was one letter read from one of the Carolinas in regard to the work done amongst the colored people; another from the region of the far West telling of the frontier experiences in Wisconsin and so on. After the reading of these letters the Superintendent remarked to the School that they had the pleasure of listening to the letters from the far South and the distant West; now they would have the pleasure of listening to an address from one who had just come from the extreme North; "but before" said he "we listen to our brother, let us sing 'From Greenland's Icy Mountains.'" (Laughter.)

Well it sounded rather *cool* to me, but I really do not think

they meant it, for I assure you they have warm hearts, and that they are willing on the other side of the line to appreciate a good article wherever they can find it, and I can speak the more freely on the subject, because I have not gone to the States, but I came from the States. It is a good place to go to, as well as to come from.

In regard to the work that lies before us, I am sorry that I shall not be able to remain in your city, and enjoy your hospitality. I leave to-night, and my only consolation is this, dear friends, that I am going from a meeting that represents the interests of the Sabbath School work, to attend one that represents another interest, but which is closely connected in its history with that of the Sabbath School. I leave to-night to be to-morrow morning at the city of Syracuse, to attend the remaining sessions of the annual meeting of the American Board of Commissioners for Foreign Missions, the oldest Missionary Society upon this Continent associated with the early sainted names of the first men who offered themselves to the missionary work from the American churches, a society that took its rise in the prayers and desires of a humble group of college students, who used to talk with one another of their desire for the conversion of the heathen world, and met to hold their prayer meetings with this object in the shelter of the old hay stack in Williamstown, Mass. Now, if I wanted to bring a heathen, who had no knowledge of the gospel, to an understanding of its power—if I were to present him before that exhibition of Christianity that should be best adapted to convince him of its true divinity, and to show him its spirit and its importance, I would like to bring him into this Convention first, and tell him that these people had come from different parts of this country, and were here to spend several days in council with one another to lay plans of greater effectiveness and usefulness in the work in which they were engaged. I would talk until I had raised his curiosity, and had induced him to ask, "What then is the object for which they have come together?" And I would tell him this, that it was in the work of *caring for the children*; and I would have that heathen think of his home, and the influences of heathendom. I care not from what quarter of the world he came, whether he had lived amongst a people who were accustomed to neglect, if not all their children, some portion of them. He might be a Chinaman, who had been accustomed to learn the birth of a daughter spoken of as a curse. He might be from India, where he had been accustomed to see the children cast into the river, or exposed, in some way or other, to certain death. Wherever he came from, I know it would be a new

revelation to him, to tell him that these men and women, who were engaged in business, and prominent in all good works, and successful members of the community, had come here to talk about the little children; and then I would invite him to attend with me the meeting of the American Board, and would ask him to look upon that great assembly, gathered from all quarters of that country. I would tell him that these men had come together, not to consult as to how they should be able to make money more rapidly, to extend their business interests, to open up new channels for commerce or trade, to secure greater luxury or comfort in their homes—not to discuss any business enterprise whatever; but these men and women had gathered to pray for the conversion of distant lands, and of races and persons whom they had never seen, and never expected to see upon this earth, persons in whom they had no selfish interest—nothing but love for all mankind, and their obedience to the great command of the one common Father. I would tell them that, and say that these men were deliberating about the old legacy received from a man who was a humble and economical person in all his life, spent but very little upon his private comfort, but who made money and gave it to the cause of the Master, and of the world, in that magnificent legacy of more than a *million dollars* that has recently been granted; and that they were to have a decision how best to distribute that great trust, where it can be made to do the most good in securing civilization and salvation to the greatest number of our common race.

Dear friends, I think that it is well sometimes to remember the connections of our work, to feel that in any special departments of the great work we are not isolated or cut off from sympathy with other laborers, or connection with other work. "The field is the world," and whatever man or woman is striving in humility and earnestness of spirit to make that world better, and lift the souls of men to a higher plain, to a simpler faith, whatever be his creed or nationality, that person is our friend and fellow-laborer in Jesus Christ. Let us extend our sympathies, not merely to take in the Sabbath Schools of the Province, but of the Dominion, and the whole world. Let us not, however, stop at this; but let us endeavor to catch up that spirit of consecration that shall make us more faithful in every department of Christian work, that shall give us a deeper and more realizing sense of the power of the gospel as it has already been displayed upon us, and of that latent power of the gospel that is yet to work like leaven until the whole mass is leavened, until nations that are

already professing Christianity shall become utterly Christianized—till that name "Christian," that is written upon our banners, from being used as a term of reproach, as it once was, shall become the fairest, the purest, the brightest, the most honorable name that man can wear or human tongue can speak, and the Church of God becomes clear as the sun, fair as the moon, and terrible as an army with banners. (Applause.)

The President, V. C. BLAKE: I am sure we accept the kindly response that has been made in the same spirit in which it is given, and I am also sure that each one of us wishes our friend "God speed" in his journey. I think I may also say to him that we would all feel doubly obliged to him if he would convey to our brethren on the other side a kindly greeting from this large assembly of Christian workers from the City of Toronto.

We have gotten of course a great treat in reserve this evening, and I am only going to delay you one or two minutes in coming to it. Our friend, Mr. Millard, tells me that he wants money, and that he knows that this is the time for the collection, after which they would have the pleasure of listening to their old and esteemed friend, Rev. Dr. Marling. (Applause.)

The collection was now taken up.

REV. F. H. MARLING, (formerly of Toronto, now of New York): Mr. President, Toronto friends and members of the S. School Convention,—I hardly dare trust myself long upon any personal or international questions in this audience, and at this time of the night, after the welcome element has been so very abundantly and ably treated by those who have gone before me. I can only say from an experience on both sides of the lines that Canada is a very good country to come to, and a very good country to go from, and the United States is a very good country to go to and live in, and this is a very good country to come back to. I think that is about all the confession of faith, Mr. President and friends, that I feel called upon to make to-night—I would rather talk about the subject that has been specially appointed to me than any personal matters of that sort; but if there is anything more to be said perhaps it is this, that I am afraid that the Sunday School Convention has had a great deal to do with my going away from Toronto, for it was in this way that I got acquainted with my American friends. The church to which I have been lately ministering has one specially strong feature, and that is its

Sunday School, and the Sunday School enthusiasm was so engendered in my mind in those annual meetings which I attended, that the magnetism of that Sunday School I found to be practicably irresistible. But let us come at once to the theme that is committed to my hands.

"*Tests of successful Sunday School teaching.*" When I received it from my old fellow-laborer, Mr. Millard, I thought the expression was somewhat quaint and unusual. I hardly knew precisely what line he designed me to take, and yet as I pondered over this subject there seemed to be more and more that might be brought out of it, if one could only be successful in interpreting its various suggestions. Successful Sunday School teaching:—In order rightly to understand that, is it not necessary that we should have distinctly before our minds what constitutes success? In other words, what is the aim that we set before us in this Sunday School work, the attainment of which will constitute success? A great many of these matters we are very prone to take for granted, and to miss their true meaning; because they are so familiar and we think them to be common place.

I think that we can divide this matter of success into two parts.

1. That which pertains to the teacher.
2. That which pertains to the taught.

There is a distinction, and I think a very clear one—a very broad one, and a very important and helpful one between these two things. Success so far as the teacher is concerned seems to me to consist *in the fidelity with which he does his work*, and that is a very different thing from success in the popular acceptance of the word, which means simply some effect that is produced upon the scholar; of course the highest and fullest success is only reached when that effect upon the scholar is produced; and yet there is a success that is attained when the teacher has done his work. It is sometimes said, and I think that the minds of some timid teachers are often overburdened by its being said, that the salvation of the scholar altogether rests with the teacher; that it is in the power of the teacher, if he be only faithful absolutely to secure that every one of his scholars shall come to the Saviour, I think that is putting the matter too strongly, for I find that an inspired prophet makes this lamentation, "O Lord, who hath believed our report, and to whom is the arm of the Lord revealed?" We find that our Saviour when he preached did not secure the belief and the obedience, and so the salvation of all those to whom

he preached; and certainly there could have been nothing wrong and nothing wanting in the preaching or in the praying in his case. The apostle Paul, I think, puts this in a way that is very helpful for us to remember, "We are unto God a sweet savour of Christ in them that are saved, and in them that perish,"—the meaning of that evidently being, not that there is any sweet savour to God in the perishing of men, but that we who declare His word faithfully, and do what we can for them, are as a sweet savour to Him for our faithfulness to our commission, though our message be rejected and that soul persists in going down to destruction. Success then so far as the teacher is concerned is his utmost attainable fidelity in doing his work, in studying the Scriptures, and making himself master of the word of God, in teaching that with all the skill that is required, to communicate what is in his mind to the mind of his people; in following up that teaching by his own personal influence brought to bear upon the mind, and especially in that earnest, importunate, believing prayer to God, without which all human efforts must be utterly unavailing; and therefore as far as the teacher himself is concerned, there is success where there is fidelity of that kind.

But now for the second part of success, that which pertains to the scholar—what is that? In the first place, it consists in simply the imparting of knowledge to another mind, in the awakening of the understanding, the quickening of the intellect, the arousing of all the mental powers so that the mind will take in the truth, and strive to enquire for itself more and more concerning the truth. That is a very great element in successful teaching. And I would lay special stress upon that quickening of the mind of the scholar; because there are some teachers who seem to think that they have succeeded when they have had, as I have heard some of the Methodist brethren say, "a good time" themselves, that is to say when they have felt the spirit of liberty, and could talk freely upon the subject—felt it all bubbling up fresh and flowing from their lips that enabled them to talk away magnificently. But that sort of thing, however agreeable and pleasant to themselves, goes like water down a duck's back from the mind of a scholar. It is one thing to preach; it is another thing to teach—though the nearer the preaching comes to teaching the better it is. But it is what the pupil takes in, more than what the teacher gives out that constitutes success in teaching. I think that is very plain and axiomatic, and yet at the same time it is something that one is often very prone to forget. In this teaching that we do in the Sunday School, however,



there is something more than that we aim at—more than the simple impartation of knowledge—something more than the quickening of the mind to search after knowledge for itself; we aim at the *heart* as well as the head; we aim to produce a moral result; we aim to form the character; we aim to move and mould, and to change the eternal destiny of the living soul, and to labour until Christ be formed therein. It is a very beautiful passage of Scripture where the apostle says: “My *little* children, of whom I travail in birth again till Christ be formed in you”—I do not know how we can present to ourselves at the same time a more attractive, simpler, and sublimer conception of the grand aim of Sunday School teaching than in these words of the apostle Paul: “Until Christ be formed in you.” All moral excellence, spiritual power, and perfection of ripeness for a better world is included in that one saying: “Until Christ be formed in you.” Now something like this I conceive to be the aim that we have in view. If we can reach these two things—faithful ourselves in doing our work, and if that work is crowned with such results as this on the minds and hearts of the scholars, then we can say that we are in the largest sense successful Sunday School teachers.

Now a word or two in regard to the tests by which this success is to be tried. It may be worth while to point out one or two things that are not tests of success. It is not a test of success in any spiritual work that a man be satisfied with the work itself, that he should plume himself upon the manner in which he has done it, think that none could do it better, and that he himself could not improve upon the style in which that thing has been done. The moment that sense of self-satisfaction creeps into the mind of any spiritual worker, that moment his power is gone. Here even in lower things—take the pursuit of knowledge—if a man thinks that he has come to the utmost bound of all possible knowledge in any particular department, every one writes him down a dunce. The greatest minds are those that have the poorest sense of their own powers and attainments, and the more emphatically is this true in regard to spiritual work and attainments. No, my brother, if you have come to feel that you are a first-rate Sunday School teacher, that no one can teach the lesson of last Sunday or next Sunday with such power and success as you, there is something very, very wrong; but if you feel that the longer you are engaged in this work the more incompetent you find yourself for it, that the Word of God grows before your study into far grander dimensions,

and this work of reaching souls seems more and more difficult to compass—then we have great hope that you will be made useful; because when you are nothing, God will be everything; when you are weakness, God will be your strength. And so on the other hand it is not success always to please our scholars. I know we must attract and interest them: we must make them love us personally; our teaching must be so presented as to lay hold on their minds, so that they will follow it with pleasure. All these things are necessary; yet simply pleasing the scholar is not a true test of success in Sunday School work. There was a time when there was no sort of effort to make the Sunday School interesting; when everything was as dull and dry and dead as they could possibly be. We have learned something better than that now; we have learned how we can at the same time interest and instruct, and impress spiritually. But it is very easy to stop at the interesting—very easy to magnify the interesting to an altogether disproportionate degree—very easy to make the school so entertaining, so pleasant, so full of semi-religious amusement that the really deep solid work of teaching is left undone, and therefore we must be careful that we do not make the mere popularity of the school, and the pride with which the scholars speak of it, our ultimate test of success.

Well then, if all these are not tests, what are? That is a great question, and one which I cannot answer in all its length and breadth—a question that we shall not see fully answered as long as we live—a question that will have very much of its answer in the great Day of Judgment, and that will ever have a deeper answer throughout all eternity. I may perhaps be able to point out some directions in which these tests may be sought and found.

There is a certain immediate and visible success, and, thank God, we have not to wait until we die or until the Day of Judgment before we see some tokens of success. Those who aim at the highest results in instructing their scholars have oftentimes the joy of seeing them not only interested in the class, in the school, in the music, in the teaching, in the addresses and so on, but also interested to the extent of feeling the burden of their sins and led to cast them on the Saviour and begin the Christian life; we see it in their countenance; we see it in their lives; we see it in the change that passes upon the entire man—that old things have passed away, and that all things have become new. This is one test.

Then there is a test that I do not know how to describe better than by calling it *the wear and tear of life*. Those young

boys and girls that come to the Saviour, how glad He is to receive them thus early, how glad His Church should always be to take them into her fold. But they little know what is before them in life safely sheltered under the wing of father and mother—all their incomings and outgoings watched over, their companions and amusements almost selected, their living provided for them by the labor of their parents. What does the young man know of the trials of life that await him when he goes away from home to a strange, great city, and he is left in his loneliness when the hours of business are passed, and is tempted to go here and there where he knows that his mother would not have him go? Then comes this *wear and tear*. And so when the daughter goes away from her home, perhaps under similar circumstances to the brother, or perhaps to be the mistress herself of a new home, and all the labors and cares and pleasures and disappointments of life come in new forms to her; then there is this *wear and tear of life* that I have been speaking of. And alas there is no teacher or pastor who has not bewailed the mournful wrecks of character, and of hopes that are seen under this terrible test. But there are teachers who so impress themselves upon their scholars, and especially impress Christ upon their scholars, that these stand the test when they have gone away. Oh, it is a grand thing when a young man and a young woman can stand up for him or herself alone, and be faithful to Christ.

Then, in the last place, there is the test to which I have already referred—the great Day of Judgment, “the fire that shall try every man’s work what sort it is. If any man’s work shall be burned he shall suffer loss, but he himself shall be saved yet so as by fire.” Ah! friends, the saddest thought that we can have is that after our labor, and after our hopes we may find by and bye that the fire destroys our work: it will not stand the test of the great Day of Judgment. We may have built with wood, hay and stubble rather than with gold and silver and precious stones—it will be a great testing time of all our labor, and if we do that labor well, then all the tests to which it may be subjected will only bring out the gold more pure and more bright, and we shall have our reward. So, my friends, this matter presents itself to me—the tests of successful Sunday School teaching.

I can only close by most heartily and most devoutly wishing that every one of you may have the success that there is in faithful teaching, and the success that there is in the influence of such teaching upon those whom you teach, and that these great tests that we have spoken of—the *immediate and*

*apparent result, and the wear and tear of life, and at last the Judgment of the great Day may only leave your work standing strong and beautiful, so that the Master may look upon it with approval and say: "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things, enter thou into the joy of thy Lord."* (Applause.)

Mr. DANIEL McLEAN made announcements for the work of the next day, and after the singing of the Doxology the meeting closed with the benediction by the Rev. F. H. MARLING.

## SECOND DAY—THIRD SESSION.

WEDNESDAY, October 8th, 1879.

The Convention opened its third session in St. James' Square Presbyterian Church.

Hon. Vice-Chancellor Blake took the chair at 9 a.m.

At the suggestion of the chairman, the meeting engaged for a few minutes in silent prayer, after which the opening devotional exercises were conducted by Rev. W. W. Burns, Eglington; Mr. C. C. Case, Cleveland, O., leading in song.

The minutes of the previous sessions were read and confirmed.

The President then called upon Rev. F. H. Wallace, Yorkville, to conduct the

### BIBLE READING.

The speaker began by stating that it was his intention simply to call the attention of the meeting to a few passages of Scripture from which encouragement was to be derived for Christian work. The first was to be found in St. Mark's gospel, xvi., 15—"And He said unto them, go ye into all the world, and preach the gospel to every creature." This, he pointed out, was Christ's last injunction to His disciples before His glorious ascension. The attention of those present was also called to these words in Revelations xxii., 17—"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come, and whosoever will, let him take the water of life freely." It was not to be supposed that every Christian man was called upon to stand

up and publicly utter the gospel; but we must at least conclude, said the speaker, that every Christian man and woman is required to show it forth whenever there was an opportunity. Now there were many excuses put forward why men should hesitate and neglect this duty. Turning to the parable of the marriage supper (Luke xiv., 18) we found that those invited to the feast "All with one consent began to make excuse." The invitation in this parable, it was to be observed, was not to work, but to enjoyment; yet in both cases the excuses were practically the same. Christ's answer to these was to be found in Matt. xvi. 25: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it." The first "*will*" in this verse expressed more than futurity, rather volition; the second "*will*" would have been better rendered "*shall*." The truth was, continued the speaker, simply this: We are in this world not merely that we ourselves may succeed, but that we may do God's business in it. If we forget that business, that work; if we make it the great object of our life to get on, no matter how high we rise, or how much we gain, we have lost the true blessing and glory of life. If, on the other hand, we strive for this one aim; if we write "holiness to the Lord" on every effort, and count every work we do as a means of grace, no matter what we endure or suffer, what we lose or gain in this life, we have acquired this true glory and blessedness here, and the true glory and blessedness in the next. But besides the excuses based on engagements of pleasure and business, there was another. In Exodus iv. 10, Moses speaks thus to the Lord: "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." This was the excuse of weakness, or inability. People would be found hesitating because their powers, they said, were insufficient for this great gospel theme. To these the speaker would say, as the Lord answered Moses, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Exodus iv. 11, 12.) The stammerer becomes eloquent when he begins to glow with the happy thought that God is in him and with him. Moses weakly hesitated; he lost part of the honor, which passed to his brother Aaron. If we too hesitate and weakly refuse, we too shall lose part of that honor. But if we have any call, we need not unduly shrink from the responsibility which such work involves, but do our best, trusting in that crowning promise of our Lord, "Lo, I am with you always, even unto the

end of the world." Now, let us take a man who has resolved to do his best. The question comes, How shall I work? "Lord, what wilt thou have me to do?" For such a question there are answers and encouragements: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. iii. 5, 6.) This is true in the case supposed, as well as in all other such cases. The man earnestly seeking a field for true Christian labor may "rest in the Lord." Some men, the speaker said, would be much better as merchants than as ministers; they were not always willing to embrace the humble work laid out for them. God has a place for every man, and a man for every place. Every man God has made is different; so is their work. Again: not only application was necessary to work, but also wisdom. Suppose a young man has devoted himself to Sunday-school teaching, to obey the precept, "Feed my lambs;" he finds himself sometimes discouraged, finding the work harder than he anticipated. He feels that he lacks wisdom. Well, he has an answer to that; and, by the way, it is a good thing for men to know their own lack. It is better for a man to know his own deficiencies, than to be ignorant that he is ignorant. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." (James i. 5.) It is not only wisdom to teach that is required; rather that wisdom which will enable a man to meet and endure all the troubles of life. The apostle has indicated most beautifully the source of this wisdom: "God that giveth," or "God the giver," who gives frankly, and grudges not. Nor is there only encouragement granted for the undertaking of this work, and wisdom for the prosecution of it, but encouragement to persevere. In time the breezy morning shall come, after the toil and fatigue of the hot noontime. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." (Galatians vi. 7.) There are certain laws which rule all our life, and this law is one of the most inexorable. If a man devotes his life to the service of God, he must in the end reap life everlasting. "Be not weary in well-doing." "What is patience?" was the question once put to a little Scotch girl; and the answer she gave was, "Wait a wee, and dinna weary." But it is hard to wait; we would like to reap the harvest even while sowing the seed. Our work is weary sometimes; sometimes it seems hopeless; but we must believe that after labor comes harvest, and after harvest, rest. God has given us that encouragement. "For as the rain cometh down, and the snow, from heaven, and

returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah lv. 10, 11.) Every snowflake does its own work; every drop of rain has its own part to perform in the vast economy of nature; all our labors, though they seemed fruitless and wasted now, will have their fruit and their profit hereafter. Let us then not weary in well-doing. But God has given us not only incentives to work, but also promises of wisdom, and encouragement to persevere, not only He has given us a reward. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matthew x. 42.) If this promise was true of all such little works, how much more true must it be of the Sunday-school! You are giving more than a cup of cold water; and the Lord has said, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose water fail not." (Isaiah lviii. 10, 11.) This, then, is a promise of present reward. Do good to others; God will do good to you. Give to others; God will give to you. Guide others; God will guide you. Every thing, in fact, that you do to others will come back to you. But this reward is also a future one. Of Abel it is said that, "he, being dead, yet speaketh." (Hebrews xi. 4.) This is a grand truth. Man dies, but God lives; and He makes the works of man to speak after his death, not only in the other world, but also in this. Your good works do not die with you; they roll on, from soul to soul, for ever and ever and ever. In the Sunday School you lay the foundation of the future progress of the world; you are sowing the seed for the future harvest of coming generations. And for these, too, you have your eternal reward; for short toil, everlasting repose; and for mortals and sinners, the mansion of the blest. "Be not weary in well-doing; for in due season ye shall reap, if ye faint not."

The PRESIDENT said that it was a terrible prayer to make to God, as those bidden to the marriage feast made:—"I pray thee have me excused." God, accepting it, says sometimes, "Yes, I will excuse you—none of those men that were bidden

shall taste my supper. You are not wanted. You should have rejoiced with great rejoicing, but you would not. I have answered your prayer. Your little hour is past—gone forever." It is a fearful prayer to make; it is a terrible answer to give.

The Minutes of last Session were read by the Minute Secretary, and approved by the meeting.

The President, V. C. BLAKE, then retired on account of business engagements, and Mr. W. H. GIBBS, Ex-M. P., took the chair.

Rev. JOHN McEWEN, Ingersoll, was next called upon to deliver an address on the subject of

#### SABBATH SCHOOL INSTRUMENTS AND AIDS.

After attending briefly to the leading points brought before the Convention by preceding speakers, the speaker said it was of the utmost importance that those who had to use instruments should know all the aids they possibly could, and how best to use them; hence the object of his present address. He would try to present his views in the manner that would be of the most use to members, although the subject was rather a technical one. A great many people, he said, are quite willing to work, but don't know how to proceed. They don't know how to bring the mind to bear upon the work to be done. The first step, then, was to answer the question, "What do we want to do?" and after that to state the instruments with which to do it. Our work is school work, and for the most part it is done on the Lord's day. For the benefit of teachers, he would put what he had to say into the form of points. The first of these was that our work is the extension of the most perfect and abiding knowledge of God's will through the Scriptures. We want to get the most perfect and abiding knowledge of God's work through that book we call the Scriptures. If you look at that book long enough, you will find it will repay the labour. The second point was the use and application of this knowledge in effecting and securing with all possible earnestness the conversion of children to God, and then bringing them up in a Christian character. The third point, which ought to be particularly emphasized, was that this work is to be carried on in school from and by school processes. He emphasized this point because the feeling sometimes leaked out that that the Sabbath School work and the preaching of the Gospel were a little suspicious of each other, as if the one were the chief work, and the other a subordinate or inferior work. This, said the



speaker, is a most unhealthy way of looking at the work to be done. He wanted the preaching to be more in the character of teaching. He wanted less of the preaching in the teaching, and more of the teaching in the preaching. Then we wanted in teaching, the best attainable knowledge of the substance of God's will. Hence exists the necessity of research, patience, faith, work and prayer. There follows, secondly, the best possible appreciation of the spirit of the work in which we are engaged. We want the best possible knowledge of the substance of God's mind to us. Our work thus understood, our object will be seen to be, not merely instruction with a view to conversion and regeneration, but through regeneration to build a higher class of men and women for God than there had been in the past. The Spirit of God will never make much progress, either by preaching or anything else, until the standard of life and character in each man and woman who is a member of the Church of Christ is more consistent, holy, and devoted unto God. He thought that a lower standard than this was culpable, a higher view of it was inconceivable. Now for the instruments by which this work, defined above, was to be accomplished. They are, proceeded the speaker, essential and subordinate. Some of these we regard as indispensable, and some desirable. The great and essential instrument for the carrying on of our handicraft is *the Word of God itself*. In the use of that instrument we have an example. From the beginning it had been the greatest instrument used by God for doing the work we have defined. It has been His distinctive instrument, exclusive and pre-eminent, for bringing souls to Himself. The Lord Jesus Christ has taken that Word in His hands, and used it on both plastic and obdurate hearts. By it he brought out to us the features of characters made by Him. It is a fire and a hammer to melt and to break the hard heart—a measuring line applied to our characters. Any Sabbath School teacher who tried to do without that instrument was attempting an impossibility. Such then, was the first of our essential instruments; the second was much like to it. That was *the International Series of Sabbath School Lessons*. This instrument of the lesson system had been forged by the prayer of a few devoted men. It was conceived and welded together by long and patient work, for it did not spring up all at once at Indianapolis. The Convention held there, only proclaimed that the lesson system was born, after the instrument was prepared to be put into the hands of the workers. The men who prepared it do not, said the speaker, claim plenary inspiration; but brethren, if you will take that seven years course of lessons and look

over it, setting down in writing what has been left out, you will be astonished to find out how very little you have got to put in. But it was not the lessons themselves, but the manner in which the power of the Spirit applied to different people had caused the effects. The lesson system, again, is framed upon the grand plan of instruction and teaching that Christ gave us ere He left. On the way to Emmaus He met the two disciples and opened up to them all the Scriptures concerning Himself, from Moses to the prophets. He (the speaker) did not say we should never have anything better than the present system, but we had it now, and ought to be thankful for it. It was used Sabbath by Sabbath by eight millions of men, women and children—(a voice "more")—he believed by a yet greater number. The Sabbath School System was born of Robert Raikes, of Gloucester, a hundred years ago, and it was born again under the ministry of B. F. Jacobs, of Chicago. At a meeting of Sabbath-school men one day, little more than seven years ago, the prospects for the work proposed seemed almost hopeless. B. F. Jacobs heard of the matter, and got the brethren together. He persuaded them to write to the press of the country, and recall what they had spread the night before. He said it can, it shall, it must be; and it is! Yet it was not Jacobs, but the Spirit of God caring for the movement, that inspired this great resolution. Now as to the subordinate instruments; these were blackboards, maps, pictures, objects, and the like. These were simply aids, on which he would not make any remarks at length. We hear people saying sometimes that there is no use in much machinery or methods; that Jesus Christ did not employ such means. But let us not be misled by statements of that kind. Our great difficulty is not in having too much machinery, but in not having quickened ears to know where it is clanking, and where to put it right. We have not too much machinery, but not enough of the oil of grace to oil the wheels. The speaker had yet to learn that the Spirit of God does not work through methods, founded on the principles governing the human mind—He had yet to learn that there was not a method deeper than he or his hearers could fathom in the mission of Jesus Christ. Brethren, continued the speaker, let us have faith in God and faith in His work, and keep near to the motive power of His Spirit, using the instruments God has given us, and He will make us a present of the end we work for. When we think of our manner of using these methods we ought to be humble. How often have we been misusing the sword of the Spirit—striking with the breadth of the blade, instead of thrusting home the two-fold edge! Yea, how often

have we not sheathed the instrument in the folds of our garments, instead of leaving it unsheathed and glittering! One other word he wished to say on the subject of teaching, and it was this: There are far too many of our men preaching from Sabbath to Sabbath who had too little faith in Sunday Schools. Yet this was not so much a want of faith; it was rather that they had been so trained to one class of the work that, to be honest, they did not know how to do any other. The better they adapted themselves to the instruments they used, the greater and more inspiring would prove their success.

Hymn No. 29 having been sung by Mr. C. C. Case,

The CHAIRMAN invited discussion on the address just delivered.

Rev. MR. BURNS thought that the address had been a most eloquent one, but could not agree with the note of fault-finding against the ministry, although the charge might have had force some years ago.

Rev. MR. McEWEN wished that his experience had been otherwise, but he had not found, in travelling through the country, that ministers took hold of the importance of teachers being thoroughly equipped and qualified for their work.

Rev. W. M. ROGER, Ashburn, wanted to impress upon his audience the importance of the Word of God as an instrument. He knew nothing that conduced more to the success of Sunday-School teaching than God's Word—that being the means He has appointed and will bless. There was an idea amongst many that God's Spirit was to effect the work of conversion, which was true; but at the same time there was an indistinctness about His work. He may give, and He may not. But the great point is, that it is the Word He uses, and that the truth which the teacher instils into the mind of his class, is what God's Spirit employs as the means of salvation.

MR. A. HOGLAN, Louisville, Ky., announced himself as being simply a Sunday School teacher. It must be remembered that if a teacher did not drink deeply of the fountain of spiritual life himself, his instruction, however good in other ways, would prove valueless. If a teacher's heart is not right in the sight of the Lord, he does no good. A teacher must ask God's blessing before he goes to his class, yet he (the speaker) feared there were various teachers who did not even pray for the schools. On the subject of teachers' meeting, Mr. Hoglan said that a Sunday School without a teachers' meet-

ing was like a ship without a rudder. And yet there were hundreds of schools which had no teachers' meetings.

A VOICE.—Thousands.

Mr. Hoglan, continuing, said that he was once waiting for a long time for some one to tell him what to do. Finally he took an interest in a newspaper. The second day afterwards he was walking along the street, congratulating himself that he was in such a business. Just at that moment, whilst he was in the height of his enjoyment, he saw a group of boys helping at a fight. He ran across the street, caught hold of the youngest boy, and asked him to go to a night-school. He took it in good part, and it was arranged that he should go. This was ten years ago. Ten months ago, passing along the street, the speaker was stopped by a young man. He was well dressed, and gave his name as Erastus Jones. It was the boy he had rescued, now grown up, in business, and in a good way to succeed. Thirty-three per cent. of our children, continued the speaker, are wandering through the streets to-day with no man or woman to say a good word for them.

MR. MILVEY said that a good many reflections had been made upon the ministry for not attending to Sunday Schools. Ministers might assist teachers considerably by asking the children to attend school; and if they could get the parents to be interested in it, it would be better. If the children are not prepared, it is the fault of the parents. After being nearly a quarter of a century in the work, during which he had been the father of two schools, the speaker had found the great drawback to success to be that parents of children could not be got to take a proper interest in the schools.

Rev. GEORGE MILLER wished to enquire as to the place the black-board ought to occupy in Sunday Schools. Some term it essential, some subordinate. He should like an answer from some practical worker.

Rev. MR. McEWEN said he should class the black-board amongst subordinate helps.

The CHAIRMAN called attention to the want of suitable accommodation in connection with the work. Wanting that, it was impossible to achieve the success they might otherwise attain to. The merchant in Toronto always wants to make his place attractive for his business, and must have suitable accommodation. In like manner, if Sunday Schools are to be attractive, they must have the means of becoming so; a means which at present unfortunately did not exist. He

would now, he stated, call upon Mr. C. C. Case, of Cleveland, to say a few words on the subject of

SONG.

Mr. CASE began by announcing his willingness to reply to any questions which might be put to him on the subject; already he had been requested to give answers to several, and one of these was, whether he would and did favor the hymns in the Moody and Sankey collection for Sabbath-school use. He said most decidedly, yes. He knew that his views clashed with a great many on this subject. Although he did not know exactly how it was here, he knew that in the States it was becoming needful that they should have a new class of music. There, what might almost be called a "dance music," was in vogue. The words, as a general thing, were not of a high standard. In the books the hymns are not carefully selected. Now the things we get into our heads while young we are likely to retain through life; hence we should be very careful what we put into the heads of our little friends whom we instruct. Now we know that the hymns, in No. 3 of Messrs. Moody and Sankey's collection are high hymns, which have been most carefully selected for use in Sabbath Schools. The Sabbath School, it seemed to the speaker, ought to be a revival meeting from beginning to end. It is the nursery of the church, or ought to be so. If so, why not use the solid revival hymns of the world? It is not the light, flashy stuff that makes our toes go as we sing, though I say we want that too in a manner.

Questions were then invited by the Chairman.

A DELEGATE.—How often would you sing during the session?

MR. CASE.—That is a good question. I don't think we sing enough as a rule. We generally sing just twice—once at the opening and once at the close. I should think ten minutes singing at least to be desirable. I would suggest a service of about that duration, in which we might introduce five or six pieces, closing with something appropriate.

A DELEGATE.—Ought we to sing hymns that do not apply to the lesson?

MR. CASE.—I think we are obliged to do so sometimes. We cannot find in any one book pieces that will always fit to our subject.

A DELEGATE.—Do I understand you to approve of taking up

ten minutes of the time of the School for singing, or do you mean it to be before School opens? I think the latter would be a most excellent way of securing prompt attendance.

MR. CASE.—I doubt if you could get your School together for the purpose, and you are always liable to interruption from people coming in. When I am singing worship to my dear Lord Jesus Christ, I don't like to be interrupted by persons moving about. We ought to place praise on the same platform as prayer. Prayer is confined only to this world; praise is not. Praise will be as long as eternity lasts.

REV. MR. McEWEN.—There is a very great difference between the singing in our Sabbath Schools and that in our congregations. When our children are perfectly at home in the one, you can't get them to begin with the other. After Sabbath School music, the children don't seem to care for congregational music, and there seems a difficulty in the step between the school and the church.

MR. CASE.—That is one of the difficulties caused by the flashy music I spoke of. I think we ought to introduce, now and again, a good solid old tune into our Sunday Schools—as for instance, “All hail, the power of Jesus' name.” That would obviate the difficulty in the step into the church. But I do not see why we should talk of Sunday School pupils stepping from the class to the church. They should attend the church as well as the school.

REV. MR. CAMPBELL, MORRISBURG.—I do not know, of course, how it may be on the other side, but here the question is not between Moody and Sankey's music and “dancing music,” but the music of Moody and Sankey and something heavier. If Mr. Case would just look at it in this light, and give the meeting his opinion he should be pleased.

The CHAIRMAN announced here that the time for closing the session had arrived.

REV. MR. McEWEN pronounced the benediction, and the Convention adjourned at noon.

## FOURTH SESSION.

The fourth session of the Convention was opened in St. James' Square Presbyterian Church.

MR. DANIEL McLEAN, Vice-President, took the chair at 3:30 p.m.

Rev. MR. CLARKSON conducted the opening devotional exercises. Mr. C. C. Case leading in song.

The minutes of last session were read and confirmed.

MR. CASE, at the request of the Chairman, sang a solo, entitled "None of self, and all of thee," which was received with applause.

The CHAIRMAN then called upon Mr. JAMES HUGHES to speak on

## NORMAL CLASS WORK.

The speaker said that before proceeding to report on the condition of that work in Toronto, he should like to make one observation in reference to a class of remarks that were frequently made from the platform of Sunday School Conventions; remarks made on two occasions at least during the present Convention. He did not know that they were intended to refer to normal class work, but he knew that large numbers opposed to normal class work made such remarks. We have heard the expression "machinery" used with contempt, and it has been asserted that there was too much of it in connection with Sunday Schools. He, for his part, did not know where those Sunday Schools were. In the most "advanced" we have, the machinery is not very good. "Too much machinery!" But when machinery is spoken of, normal classes are included, and those are employed in teaching teachers to use their only machine, the Bible, in the most intelligent manner, and it was not necessary for him to say that the person trained as a teacher will be certain to teach more intelligently than one who has not been so trained. He did not think that there could be a question that God is quite as willing to bless intelligent teaching as teaching done in a more hap-hazard way. With regard to the work in Toronto, he had to report upon two years. The first year, he proceeded, we graduated twenty-one pupils. These twenty-one passed successfully, obtaining more than 70 per cent. of the required marks. Last year we had nearly seventy, that did not all remain, and an average attendance of fifty at the meetings. He had held the meetings for eighteen weeks,

taking an hour and a half each week. The work was divided into a Bible and a school section. Many of the leading men in the city took part in the instruction, Rev. Principal Caven amongst others. He mentioned this fact, because some of those opposed to the work had insinuated that the gentleman named was against these classes. At the close we had very creditable examinations. Thirth-six students presented themselves, and received over 80 per cent. of the marks possible. He (the speaker) had never had anything to do with a class whose members were more enthusiastic in their work, more zealous, or passed more creditable examinations. It was now proposed to pass on to the third year and complete the course, which entitles a scholar to the Chatauqua diploma.

Rev. Mr. McEWEN said he wished to report about the county of Oxford. The normal class in Ingersoll had not so large an attendance last year as in previous years. The reason was, that they had thought it best to lay down certain conditions of entrance into it. The first was a promise of honor, exacted from all pupils, that they should continue in it, if possible, until the end of the session, take notes, and submit to examination. The class had thirteen meetings, and an attendance of about forty all the time. The work done was very satisfactory. In the matter of handling the word of God, and teaching Sabbath School lesson, their progress was such as would do credit to any theological instruction. Two-thirds of the entire number came up for examination, and the rest submitted their notes. In the country, prospects were very encouraging. Arrangements had been made for holding four normal classes in Otterville, Norwichville, Blenheim, and in another place. The earnestness of the people is manifest. The Ingersoll class opens next Thursday for fourteen nights, and is expected to be as successful as ever. The great difficulty was that original sin which lies in us. (Laughter.) And another was the want of sympathy on the part of men who had a great deal of influence in the community. He did not know why this was. The work was not understood. It is supposed to be a hobby-horse coined at some Convention, and they are going to let us ride it to death. (Laughter.) The class at Guelph had been quadrupled within two years, and this was true of many other places throughout the country. The speaker concluded by urging that in every school there ought to be a teachers' meeting.

Mr. HUGHES said that his class had been so interested in one department of the work, Bible customs, that they had got the Rev. J. S. Ostrander, of New York, to enlighten them further on the subject.



A hymn was then sung, after which the Rev. WILLIAM MILLARD read the

ANNUAL REPORT OF THE SABBATH SCHOOL ASSOCIATION OF  
CANADA, OCTOBER, 1879.

It is with no ordinary feelings of thankfulness to God we present this Annual Report of the Sabbath School Association of Canada.

For the sixteenth time we assemble as a Provincial Convention for Ontario and Quebec, and on the eve of the centenary of the establishment of Sunday Schools by Robert Raikes.

Gratitude and praise should fill our hearts, and be the utterance of our lips, as we contemplate what has been the fruit of this institution throughout the world. In the language of the London Sunday School Union of England, "any attempt to estimate the benefits which have been conferred by the Sunday School, which may justly be considered one of the greatest Christian agencies of modern times, would be utterly futile. Eternity alone will reveal how largely the religious training of the young by this means has advanced, not only the spiritual, but the moral and social welfare of the nations. Myriads of those who are now in the presence of the Saviour have been gathered from the classes in the Sunday Schools." Yet while we rejoice in what has been the fruit of this institution throughout the world during the past one hundred years, that Canada has been so used and honored of God to share in this good work, begets an especial tribute of praise, not only because Sunday Schools are found in most parts of our land, and are rapidly multiplying, and because of our denominational Sabbath School Associations, but also of this, the Sabbath School Association of Canada, this friendly association and harmonious combination of Christian teachers of various denominations, for the purpose of seeking the constant improvement and development of Sunday Schools; an association of those who have a common faith and a common work—the *faith*, of evangelical Protestantism; the *work*, the elevation of all the Sunday Schools of the land.

Detailed statistics have not been called for during the past year—it having been decided not to ask for such but once in three years; yet brief reports have been received from twenty-four counties and three cities. Fifteen of these report being provided with teachers; one that "good teachers are scarce;" another says, "not on the whole;" another, "not so pros-

perous;" and another, "moderately;" while one county secretary says of his county, "This is a hard section." Several counties report "prosperous" in *conversions*, and in additions from the Sunday Schools to the church; others report variously, but not encouragingly. With rare exceptions, respecting *contributions* to Missions and benevolent objects, the reports in general are far from encouraging; indeed, there is a great deficiency in this matter. Thirteen counties of the twenty-four heard from have held County Conventions; seventeen Township Conventions have been held. Honorable mention may be made here of the county of Peel, which has since the year 1857 held its annual County and Township Conventions. Some *normal classes* are reported; but the majority of the counties have had none. The adoption of the International Uniform Lessons by the greater part of the schools is noticeable. Teachers' meetings are on the increase, *reviewing* the lessons is more general, and Sunday Schools are multiplying in Ontario.

Yet from the facts obtained, it must be seen that much requires to be done and attained. One secretary says that many of the children are not yet reached by the existing Sunday Schools, and that many require to be gathered for Sunday School instruction.

This brings us to notice what been done in mission work by this Association.

This important part of the work of this Association, and which by the unanimous voice of the last Belleville Convention was assigned it, has been stopped during the past year, for want of funds.

In surveying the field, and seeing what was accomplished last year, when thirty-five schools were organized in five months, principally in the district of Muskoka, and the anxiety manifested by the new settlers and others that they should have Sunday Schools, it is indeed a cause of deep regret that, for want of the means to pay a missionary and agent, nothing could be done. The state of the finances of the Association compelled the Executive to lay this work aside for the present; and although two urgent appeals by printed circulars were issued pretty generally to the schools, the result has been so small as not to warrant the resumption of the work of planting and aiding new schools. As our respected Treasurer will present his Report, we need not enlarge here.

With the foregoing facts before us, we realize the loud call

upon this Association at this Convention for humiliation and prayer. No greater tribute of praise was ever paid by our adorable Saviour than this, "*She* hath done what she could." May this yet be said of this Association, and of our Sunday Schools.

In addition to the call to prayer which is thus made to us, we would notice and commend the invitation to universal prayer which has been lately issued by the London Sunday School Union of England. The Committee of that Union, in prospect of the Centenary of Sunday Schools, to be held in London and Gloucester next June, have named the 19th and 20th days of this month of October, as days to be specially set apart for private intercessory prayer—devotional services and appropriate addresses—that ministers, on Sunday, the 19th of Oct., preach special sermons on the claims of the Sunday School upon the Christian Church, and that teachers bring their scholars one by one in prayer to God. We would emphasize these recommendations and, considering our own Sabbath School state, entreat all who may attend this Convention to unite with our brethren in England, and the United States, and in other lands in this observance.

Your Secretary has received from Mr. Franklin Allen, of New York, Chairman of the Executive of the International Convention, a communication respecting the appointed observance of the Raikes' Centenary next June, and which is addressed to the Secretaries of State and Provincial Sabbath School Associations, as well as to the members of the International Executive Committee, of which your Secretary is a member. It is asked by Mr. Allen that it be laid before this Convention "with the request that they will appoint as delegates such representative Sunday School workers as may be able to go." The circular further states that on receipt of the names of such delegates accredited by this organization, they will be informed concerning the rates for the voyage secured by the International Committee.

The next, being the Third International Convention, specially for the United States and Canada, will be held in Toronto.

An invitation was extended by the Canadian delegation at Atlanta for this, which was received and welcomed and accepted most unanimously by that august assembly. Therefore in the spring of 1881, in about one year and a half from this time, representatives from all the States of the American Union and from Canada, according to population, will assemble in the City of Toronto. It is expected that this good

and growing city will not be behind Baltimore or Atlanta in the reception and entertainment of them. It was Canada that by its representatives at Indianapolis in April 1872, asked that the National Conventions as formerly held for the United States only, should be henceforth considered International; and it was Canada, that when it was resolved to have a uniform course of lessons for all the Sunday Schools of the Union, begged that it might be an International course of lessons. These requests were at the close of the Indianapolis convention in 1872, granted. Let Canada therefore in this, the metropolis of its fairest Province, be well prepared for the third International Convention.

In consideration of that Convention being so near at hand, it may be thought well not to hold a Provincial Convention in 1880. This is respectfully submitted.

Hitherto we have not had to record the passing away from work on earth to the rest in heaven of those who were prominent in the bringing about this Sunday School Association, but during the past year Mr. A. Macallum, of Hamilton, one of the Executive of this Association, and one of the Union Lesson Committee, finished his course and has gone to his reward.

It remains for us as members of this Association and Sunday School Teachers, to "work while it is day" that we may depart hence to enter the joy of our Lord.

For the Sabbath School Association of Canada,

WILLIAM MILLARD, *General Secretary.*

The CHAIRMAN asked if the report was to be received.

Several delegates signifying assent,

Rev. MR. WALLACE asked if it was to be understood that the report was received and adopted?

Rev. MR. McEWEN stated that the report was accepted, and moved that it be referred to the Business Committee to consider clause by clause and report. Agreed.

The CHAIRMAN stated that on account of the absence, through unavoidable circumstances, of the Treasurer, Hon. John McMurrich, the Rev. Thomas Lowry would submit the

#### TREASURER'S REPORT.

Rev. MR. LOWRY said he appeared before the meeting at a terrible disadvantage. He had been unable to see much of

Mr. McMurrich, who stood in such relation to the late Rev. Dr. Topp that he had to throw himself into the arrangements connected with the solemn event of to-day. He might however state that an abstract handed him by Mr. McMurrich, showed a balance of \$9. Since that statement was drawn up he had received \$38, and there was a sum of \$7.67 received by Mr. Millard, and in his hands. He also found that there were old unpaid accounts for advertising and printing, which amounted to \$260.85. This was before the arrangements were made for the holding of the present Convention.

Rev. MR. MILLARD.—The greater part of this amount is an account for the past year's printing, stationery and circulars.

Rev. MR. LOWRY.—So that the Association is in debt. But then there is, Mr. Chairman, a still heavier debt upon the Association, and one which the Association, as a matter of honour and justice, is called upon to look straight in the face. It will surprise, I am sure, many people now present when I inform them that there is a debt of \$1280 due to one of the officials of this Association. For a year and a half he has received no salary as an official of this Association. Now, sir, the financial condition before us develops into a very grave light. As I see before us on the programme that finance is to be the subject treated of to-day, I think the sooner we get at it the better, and the longer we keep at it the better, so as to get at that position which every Christian and man of honour should aim at—"Owe no man anything."

MR. HUGHES rose to a point of order. He wished to know whether this was a discussion of the report up to the 1st of October.

The CHAIRMAN stated that the time for adjournment had arrived, and asked the meeting whether an extension of time were desired in order to admit of further discussion in the question?

MR. W. WATSON, Weston, moved that the session be extended twenty minutes. Agreed.

MR. C. A. MORSE said that when the matter came before the Executive Committee, they fixed upon the Rev. Joshua Denovan, of this city, as a man well versed in financial affairs in connection with the denomination with which he is associated, to speak on the subject of finance. Unfortunately, however he was unable to be present to-day and, as they would see, the speaker was placed in an uncomfortable position. All he should do was to tell them a few facts in connection with the subject. The question of finance was important in all

affairs of a secular character, and if, in Societies like this, financial matters were not in a satisfactory condition, it was apparent that those could not live and carry on their work successfully. Now he had learned from the report that in Ontario there were 4388 Sunday Schools and 500 in Quebec. Of them there were not more than 100 which contributed to the support of the Association. Two appeals had been made for help, but the responses have been few in number and small in amount. The question comes to be, continued the speaker, what are we going to do? He could see no way out of the difficulty for the future. If the Association were out of debt entirely he could very easily suggest a remedy which he thought would supply them with all the funds they required, He did not see, however how they were to meet their present obligations and keep out of debt in the future, unless there be a deeper interest taken in Sabbath School work on the part of all. It was a proper thing that every one interested should give liberally to Christian and Sunday School purposes. The denomination with which he (the speaker) was connected, had adopted a plan, admirably adapted for raising funds, and which promises to raise at least four times as much as before. It was simply the system of weekly contributions. Each scholar in the School promises *one cent a week*, if not more, for missionary purposes. There were three claims—Foreign Missions, Home Missions and Missionaries' education. This year they should raise upwards of \$700 for those three objects. The Jarvis Street Baptist Church will probably raise \$4000 for the purposes named. It ought to be remembered, in this connection, that our great Benevolent Societies are not made up of the rich, but of people in humbler walks of life. Another fact to be commented on was that a large part of our church members give scarcely anything; and why? Simply because of a false pride they have. They feel that they can't give as much as their neighbors. They look round and see some one give \$5, and they feel that their five cents is so small a sum beside it that they give nothing. Now, we would not have the rich give less—God forbid! but we would have the poor give as well. The speaker thought that were the Association to adopt the plan he had described, they would have no difficulty, but they must get their hearts, and those of their pupils, interested in the matter. To illustrate this, the speaker went on to relate the following anecdote. A distinguished English clergyman, in former years, was travelling through England soliciting funds for mission objects. In the course of his work he called upon a nobleman from whom he expected a great deal. He was refused, the nobleman adding, "If there is one

man I should give it to, it is Andrew Fuller." "I am Andrew Fuller," replied the clergyman. The other expressed his willingness to give. "Only if it is from the heart," said Fuller. "Then here is £5, and I give it from the heart," was the reply. If we felt this from the heart, would we be \$1500 in debt? Why, there are over 300,000 Sunday School children, who might easily give a cent a week, and by these small sums \$200,000 might be raised for the carrying on of God's work. Surely it was worth working for. We should also consider the value to scholars themselves of being interested in this good work. Our Roman Catholic friends, continued the speaker, have very different impressions on this matter. Their children are taught from infancy to contribute to the church. He had often seen mothers of little infants, no more than two or three years old, drop in subscriptions on their behalf, thus training them up in the principle, even before they have the power of giving themselves. And the Bishop of Louisville, Kentucky, has stated that the Roman Catholic Church owed its prosperity to the servant girls of the State. The speaker knew such servant girls to give fifty cents a week for church purposes, when their seven days wages amounted to no more than \$2.50. If we Protestants try that, said the speaker, I fear it would create a revolution in the whole land. (laughter.) The subject of our obligations, he continued, has been touched upon, and the means of paying our indebtedness. There was no doubt that as Christian men we were bound to pay up what we owe. He thought, further, that if there was any one to whom the Association was indebted, it was Mr. Millard. We know how zealously and laboriously he has worked for this Association. The amount of work laid upon him is so large that it would seem to you almost incredible. The truth was, if it was impossible to raise the funds to carry on this Association, it would be better to dissolve it. At least, like men, let us put our shoulders to the wheel and pay up the indebtedness we owe. Let us believe that this is God's work, and that it has to be done. We have been reminded within the last few days, and in a very startling manner, how short is time. A poor negro came once to a missionary, laying down thirteen dollars as a contribution from himself and his wife. He was asked if such a sum were not beyond his means. "O massa," he said, "God's work must be done, and I may be dead." It has got to be done. God help us to be faithful in matters of money as well as in other matters!

The CHAIRMAN brought before the meeting the fact brought out in the report that \$1,500 was owing, and invited suggestions

as to the manner of meeting the debt. There was no question but that it must be paid.

Rev. Mr. LOWRY.—I would suggest, Mr. Chairman, that a special committee be appointed to consider the matter.

MR. JOHN McMULLEN, Malton, referring to the financial affairs of the Association, said that somewhere they must be badly out of order. He represented but a very small Sunday School, yet they could always meet the demands made upon them.

The CHAIRMAN said that one suggestion was that a person should be appointed to travel the Province and represent the Association. Except that, everything had been done. Letters and circulars have been sent out. In the meantime the Business Committee had suggested that an appeal be made to-night. The debt must be paid; and some who had no right to do so would pay it, even though it took years. They were in honor bound to contribute until the debt was liquidated. But of course if that were the case, they could not continue in the Association. If a Committee be appointed, as suggested, let it consist of new men, who may devise some means of relieving us of our difficulty.

MR. HUGHES said that perhaps the chairman had forgotten that on two occasions the Association had sent out collectors, who came back with just about sufficient to pay their expenses. With regard to subscriptions from Sunday School children he thought it would be better to appeal to them individually, asking half a cent from each scholar. The school he represented had given a great deal more than that each year from every scholar, and would continue to do so as long as it was required of them. He moved that a special Committee be appointed to consider the matter, consisting of Mr. Gibbs, Rev. Mr. Shepherd and Dr. McGuire.

The motion was carried.

The Conventon adjourned at 5.30 p.m.



## FIFTH SESSION.

The Fifth Session of the Convention was opened in Elm St. Methodist Church.

HON. VICE-CHANCELLOR BLAKE took the chair at 7:30 p.m.

Rev. S. J. HUNTER conducted the opening devotional exercises. Mr. Case leading the meeting in singing the hymns "Just as I am," and "Jesus keep me near the Cross."

The minutes of the last Session were read and confirmed.

Rev. J. C. ANTLIFF, B.D., was then called upon to deliver an address on the subject of

## ZEAL AND KNOWLEDGE AS ESSENTIALS OF THE WORK

The work we are to consider this evening, said the speaker, is the work of Sunday School teaching; that of instruction with a specific purpose. The purpose he took to be that of bringing those committed to our charge to the Lord Jesus Christ. This was very properly denominated a work; for we do not meet from week to week in Sabbath Schools for the purpose of mere amusement. No, we meet for earnest work; and if a teacher does not feel that the work is laid upon him as a duty, he has not perceived the responsibilities of the position he has assumed. There were certain qualifications in a teacher that might be said to be very available, but not to be called essential; but there are two that the subject assumes to be essential—zeal and knowledge. The derivation of "zeal" showed it to mean something "boiled"—just as water is seen in a pan on the fire making a seething noise. It indicates intense heat—heat at the boiling point. Therefore to have zeal we must have intense heat. There must be a fervent disposition. In general, the word has come to indicate intense feeling, and of that there may be two kinds: a good and a bad zeal. There is a blind zeal, which was the zeal of Jehu. And we read of another kind of zeal—"the zeal of thy house hath eaten me up." Zeal, again, is a high development of love. When you have loved to white-heat, your love becomes zeal for the object. And this is one of the requisites for successful Sunday School teaching. When a man is filled with love he is a zealous man, and this feeling is essential for a teacher. In Sunday School teaching there are many obstacles to overcome. The pupils will be full of mischief. There will be inattention. If the Sunday School teacher has no zeal to start with, he will soon get tired of his work. We want

teachers with such devotion for Christ, and attention for their scholars, that notwithstanding inattention and carelessness, they shall be at their posts Sunday after Sunday, determined that whatever can be done for these children, is to be done for the sake of the blood of Christ and the love of God. Then we require, also, zeal for the sake of the children." If the teacher comes to the class careless as to the effect of the lesson, what will be the result so far as the scholars are concerned? I have heard ministers, proceeded the speaker, preach actually as if they did not believe what they were saying, and the congregation did not seem to care whether they did or not (hear, hear). The speaker next related an illustrative anecdote. A traveller proceeding along his way by night had to pass over a bridge over a large stream. It was swollen much, as heavy rains had been falling. As he was going towards the bridge, some one met him and said it would be as well not to try. "Why?" "Oh, I have heard so," said the other carelessly, as he left the traveller and went on. Bye-and-bye he met another man who asked him if he meant to try the bridge. He replied that he did. But the other cried out "Oh do not, I beg of you! I tried it myself, and I was nearly carried away. Turn back, you must not, you shall not go." "Why," said the traveller, "I met a man a few minutes ago, but he told me about it in such a careless fashion that I did not heed him." He believed what the last man said, because it was so earnestly spoken. God save our Sunday Schools from teachers who speak as if they did not believe what they said! "While I was musing the fire burned, and then I spake with my tongue." But how is this feeling of zeal, of earnestness to be obtained? First, I think, said the lecturer, by pondering on the nature of the work on which we are engaged. The speaker alluded to the energy and earnestness displayed by the famous inventor Edison in his experiments, and compared his work to that of Sunday School teaching. How much more important was the latter, where the value of souls to be saved was in question! If we would catch these souls, proceeded he, let us commune closely with Christ. If we talk with Him about our work, we shall catch His spirit, and go forth feeling that to win even one soul to Him, will be better than winning untold treasures of gold and silver for ourselves. The speaker cited the instances of St. Paul, Matthew Henry, Rutherford and Alleyne, as men who, by communing with Christ, had caught His spirit, and urged all teachers to endeavour to imitate these examples. But not only was zeal essential, he added, there was also knowledge. Knowledge resembled zeal in this respect, there was a good

and a bad kind. The bad knowledge is that which "puffeth up;" the good kind is that which the Apostle asked for the Ephesians, when he prayed that they might "abound in knowledge." The Sunday School teacher requires knowledge as regards the method he is going to pursue in teaching his class. It seems easy to some people to open and explain the Word of God to a lot of boys and girls; but sometimes it is much more difficult. How good a feature of our times are these normal classes to teach teachers how to teach! The speaker had known teachers to suppose that if they used long words they were admirably adapted for the Sunday School. The speaker instanced the case of a young man from Lancashire, a person of some parts, who, on one occasion, while calling his class to order, used the following remarkable exhortation:—"My dear children, I can't 'ear my own ears amid the general conflagration!" (laughter.) Let us remember, continued the speaker, that those whom we have to provide for are lambs, not giraffes, and beware of making them stretch too high for their food. It is no sign of want of learning to make teaching simple. And it must be remembered that the mind of a child is like a narrow-necked bottle—there is plenty of room inside, but it must be introduced drop by drop. In the next place continued the speaker, we must acquire knowledge for the sake of imparting it to our pupils. There is no doubt that we have "helps" in abundance. In fact, there was a danger that so many would tend to injure the Sabbath School teacher. In Proverbs (ii. 2-5) we are told, "So that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." So that the idea is that wisdom must be sought from God. But we must not suppose that it comes to our door-steps; we must go out after it. Knowledge acquired solely by the use of "helps" was of little benefit. Students at colleges who use "cribs" never take prizes. Sunday School teachers who take a Cruden's Concordance or a good Bible dictionary will find in these all they require. Would it not be well, the speaker suggested, for every teacher to devote special hours to the preparation of the lesson for the week? Lord Selborne spent a night a week in the preparation of the lesson for the following Sabbath. Now, if a man like him required a night out of each seven, we should surely require two or three. Now-a-days our children are getting so smart that boys will soon find it out if we do not come to them thoroughly prepared. It won't do to pronounce

words incorrectly or to be hazy in geography; the teacher must be always ahead of the school. Just one word more. We must have the Holy Spirit. Though it is not put in the title of this address as an essential, still we all recognise it as such. We must have God with us. You have, no doubt, heard of the Welsh preacher who was in the way of travelling through the country. One day the family went to church where he was to preach, leaving the minister at home. They sat down in their places, but no preacher came. They began to look at one another. At last the farmer in whose house the minister was staying told his servant to go and tell him it was time to come. The servant went, and came back. "Please, sir," he said, "he's talking to some other man in the room. He's saying, 'If Thou wilt not come with me, I cannot go.'" And there came with the minister the other Man with whom he had been speaking, not seen by the congregation, though by the side of the preacher all the time. "Oh! my dear fellow laborers, let us go to our work having Christ with us. We shall have no labor in Heaven; and when done our work, and the shadows of night gather about us, as we go hence the Master will give us His blessing that will well make up for any lack of success we mourn for now—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

The PRESIDENT, alluding to the question of preparation, and the time to be devoted to it, said it was true that Lord Selborne was not an experienced Sabbath School teacher. But take Mr. Ralph Wells, one of the most experienced. Preparation occupied him for nineteen hours a week. It was a good thing to begin even as early as Sunday night, so as to be permeated with the lesson all through the week. Dr. Vincent, another of our best teachers, said that he made no progress in his class unless he prayed to God. He would close with the words "If in this work I wish for success, *I must agonize and expect results.*"

Mr. CASE then gave a solo.

Mr. GIBBS presented

#### THE REPORT OF THE SPECIAL COMMITTEE ON FINANCE.

Your Committee, to whom was referred the question of devising some plan for raising funds to liquidate the indebtedness of this Association, beg leave to report that they have had the subject under consideration, and recommend the following :

1st. That an appeal be made forthwith to this meeting, and also at that to be held in the Metropolitan Church to-morrow evening, inviting contributions from all present, on their individual account, or on behalf of the Sunday School they may represent.

2nd. That an appeal be made by circular letter to all the Schools of the two Provinces, by the Secretary of this Association, which circular letter shall be sent to the Secretaries of County Associations, with the request to place the same in the hands of the ministers within their jurisdiction, asking their assistance and co-operation in collecting from every school under their charge, a sum of not less than one cent from each member on their roll—which assessment is required to enable this Association to continue its operations with efficiency and success.

Respectfully submitted,

W. H. GIBBS, *Convener.*

On the motion of Mr. Hughes, the report was received and adopted.

Contributions and subscriptions were called for and given at this stage.

A Business Committee, consisting of Dr. O'Meara (Chairman), Dr. Nichol, and J. F. Jeffers, M.A., was appointed.

Rev. R. W. WALLACE, London, was then called upon to deliver an address on the subject of

#### WHAT THE CHURCH OWES TO THE SUNDAY SCHOOL.

All men are related to each other; the man of toil to the man of leisure, and the merchant to the mechanic. The philosopher is indebted to the practical man, and the practical man to the philosopher. It is with organizations as it is with individuals. The organized, practical body of the State is indebted to the Christian Church, and the Christian Church, in turn, to the State. It owes the State for its liberty of principle and doctrine; the State is indebted to the Church for the dissemination of wise and good ideas throughout the community. The great difference between Roman Catholics and Protestants is, that while the Catholics say to the State, "We are not indebted to you," the Protestants admit that they are indebted to it for protection. The speaker hardly liked the way the question he spoke of had been framed, as it put the Church and Sunday Schools as if two independent organizations. The Sabbath School is an integral part of church

work. He did not like to think of them sundered; but in some places they were.

Now, sir, proceeded the speaker, the Church is indebted to the Sunday School, and the Sunday School to the Church. There is a reciprocity of duties between the two organizations. On the subject, he should speak of five points which had occurred to him. (1) The Church is indebted to the Sunday School for calling attention to a class in the community which is in danger of being overlooked; namely, the children. There is a controversy in the Old Country as to who is the founder of Sunday Schools. Without entering into this, I will, continued the speaker, go back to the time of Robert Raikes. He discovered that while a large number of adults were attending their churches, the children were left out in the cold. His mind was filled with an intense desire to save the children. If I read rightly between the lines, I read this: that the Church was not doing its duty towards children. From those days to the present the Sabbath School has been standing in the community as a monitor warning the Church, and imploring it not to forget the children. The Church has heard that monitorial voice, and has been joining with the Sabbath School in that grand work. But still the Sabbath School has to din this knowledge into the ear of the Church. I do not believe the time has yet come for children to be properly rated. There are persons still who send their children to the Sabbath School for no other purpose than to get them out of the road. I think they underrate the children when they treat them in such a way. There are others who give them over to nurses, and treat them as encumbrances; and there are those in the Christian Church who have the idea that the religion of Jesus Christ, who blessed little children, and told them to come to Him, is better fitted for adults than for those. I would like to put a torpedo under the hulk of that idea, and blow it clean out of the water. (Hear.) So long as ideas are held in the Church underrating children, so long does the Sunday School need to stand and lift a warning voice to the Church. (2) The Church is indebted to the Sunday School, secondly, for developing its sympathies. Whatever can draw the Church out of herself, and make her think for others, is of great benefit to her. The call of the Sunday School upon the Church is to a work which enlarges her heart, and broadens all her plans and purposes. The children need to have the greatest sympathy manifested for them; I am astonished to hear how some people speak of them. Now, a little child who comes into

this world has got to learn how to make its way through many opposing influences and ideas; and in order to fit it to do so, it is necessary that it should be patiently and sympathetically taught. (3) The Church, in the third place, was indebted to the Sabbath School for pointing out to her a most fruitful field of work. This leads up to the question, At what time of life are men most impressionable to religious ideas? There are many converted old men; but there are very few converted when they are old men. Dr. Theodore Cuyler, who has received over fifteen hundred persons into the Church, says that he has not found five persons converted after sixty years of age. The great bulk of this fifteen hundred were converted while young. Thus it seems that the most profitable work is to be found amongst our youth. It is possible for a man to live until he has outgrown his taste for religion. All the chances are against late conversions; all the chances are in favor of conversion taking place early. The Sabbath School, then, is the creditor of the Church, in so far as she is teaching her to think that young people can be converted. (4) The Church is once more debtor to the Sabbath School, for having given her some of her very best disciples. Taking the record of the churches, you will find that a great number of these had come out of Sabbath-school training. But this leads me to ask, Who are the best disciples? There are three requirements. Firstly, the head should be well informed as to the facts and principles of God's word. Secondly, the heart should be in fullest harmony with these facts and principles of the gospel. Thirdly, the life ought to be under perfect control of these facts and principles. In my opinion, the most useful man in the Church is he whose life is most under the power of Divine truth. You are more likely to get these men out of Sunday Schools than anywhere else. Mr. Spurgeon had not had occasion to discipline one single disciple converted in his youth. He says that the best members of his church are those trained in his Sabbath School. The Church is indebted, we thus see, to the Sunday School for her Timothys, who know and love the gospel from their youth. (5) The Church is, in the fifth place, indebted to the Sunday School for many of her noblest workers. The best workers for Christ in the churches are those who work, or have been trained, in the Sunday Schools. He agreed with Brother Antliff, in believing that the three requisites were knowledge, earnestness, and steadfastness; give these three, and you have an A 1 workman. I may say, in closing, that it is right and honest that the man indebted should pay his debts. The Church should therefore see to it that it pays its debt to the

school. Some debts are rather difficult to pay, and this is one of them. Let us suggest, however, that the Church should attempt to meet it by (1) the extension of her deepest sympathy towards those who labor in the Sabbath School; (2) by always setting aside a part of the people's offerings to meet what wants required to be supplied in the school; and (3) by earnestly commending the Sabbath School to God every time the Church approaches the throne of Christ, every time she enters the summer house of prayer.

#### LITERATURE IN CONNECTION WITH THE SUNDAY SCHOOL

Mr. J. HUGHES said that it was not true, as some seemed to think, that the Bible was the only book for children; and it was of importance that their other reading matter should be well looked after. Dr. Vincent had last summer instituted, at Chatauqua, a literary and scientific circle. The number joining it this year would probably be eighty thousand. It was proposed to affiliate Canada with the Literary and Scientific Association, of which literary societies may take the course. It was proposed in Toronto to have all the local circles meet together for reading or conversation. This would take place once a month, when the book read would be discussed.

The GENERAL SECRETARY read the following telegram from Rev. B. F. Jacobs, Chicago, who had been announced to give an address on "Light Bearers and Fruit Bearers": "Detained by important business matters involving the interests of others, which cannot be neglected. Have made every effort to come, and send regards, with true sorrow, and many prayers to God to bless and help you. (Signed) B. F. JACOBS."

The CHAIRMAN next called upon the Rev. Mr. Marling, New York, to narrate some of his experiences of

#### SUNDAY SCHOOL TEACHING IN THE STATES.

Rev. Mr. MARLING said he would attempt to describe to the meeting some of those things which had come under his observation as regards Sunday-school teaching on the other side. He would take them with him, first, into a teachers' meeting. It is Friday night. We go into an upper room off what is called the chapel, a pleasant carpeted apartment; for Sunday Schools are more luxurious there than here. There you will likely meet a man in the prime of life—broad-shouldered, black-bearded, with every sign of full physical vigor. He is a man hard at work in the manufacturing business. Standing near the entrance of the room, as every teacher comes in he



takes him or her cordially by the hand. At eight o'clock he takes his stand upon the platform. The opening devotional services are very simple. Prayer may be offered by some one amongst the teachers, or it may be silent prayer. Very likely, after the opening services, there may be a call upon the teachers for the lesson. The teachers are all furnished with a lesson-book that has blank paper interspersed, for taking notes. Some use these for reading; but they are encouraged more to use their own Bible. The reading of the lesson is conducted in various ways, generally by the whole meeting taking part in it. Every thing they can say and do for themselves, they are required to say and do. They may read the whole lesson, or he may read the first, they the second, and so on; but their voices are at work all the time. The lesson read, what follows will depend very much upon the subject. If the lesson is one of a series, then there may be both a new lesson, and a little review going back on the last. Very likely, if there is time to spare, there may be a little trial over the order of the books of the Bible; or it may be devoted to geographical or chronological studies. By this way a great deal of valuable training in the facts of Bible history is imparted to the teachers, and kept alive in their mind. This method of calling out the activity of the teachers is practised throughout. The speaker remembered an instance where the lesson was in the book of Job, commencing right in the middle of the story. Instead of one member taking up the lesson, and reading-it himself, calls were made upon Mr. A, Mrs. B, and Mrs. C, to read various passages which threw light on, and were connected with, the subject on hand. Sometimes the whole meeting would be asked bodily for a certain answer, and if they did not give it well at first, they would be asked a second and third time. But with such training as that spoken of, this was seldom required to be done. Questions are put, too, by various members, "How shall I teach this or that to a class of average boys and girls?" Sometimes the whole evening would be given up to exercises of this kind. It would not be telling half the truth, were I to omit that the whole of this work was characterized by very great knowledge of school, very great aptness of instruction, great fertility of result, and great felicity in putting things, and that the whole was pervaded throughout by that unction which comes from the anointing of the Holy One—that tender, loving, prayerful spirit that thrilled and inspired, as it seemed, every heart in the meeting. There was just one other line, the speaker proceeded, in which I should like to report facts, which, I think, are noteworthy. They are with regard to the matter of

"review." How shall the review be conducted? Sometimes he had seen it conducted from the platform by the superintendent, or perhaps by a stranger. The topics of the quarter would be divided amongst them. The school would join in the frequent singing, and be expected to repeat the titles of the lessons of the quarter, and all the "golden texts," as they were called upon. Another time he had seen a review conducted class by class, the lesson being given to this or that class. It was left much to the discretion of the teacher how the class would present the lesson assigned to it. Sometimes one pupil would give one part, another would give another, and so on. Others give the whole in one voice, the teacher leading. Another mode of review he had seen was one which permitted the infant class to be brought up. The lady in charge of the department got on the platform, and the assistants were distributed amongst the scholars; lesson after lesson was then brought up, the first lesson being that of the Fall. The speaker thought he had never seen a more bright, complete, extended, and instructive review than that he had witnessed from the primary class.

After the benediction, the Convention adjourned at 10.30 p.m.

### THIRD DAY—SIXTH SESSION.

THURSDAY, October 9th, 1879.

The Convention opened its sixth session in St. James' Square Presbyterian Church.

Hon. VICE-CHANCELLOR BLAKE took the chair at 9 a.m.

Mr. CASE led in singing the hymn "I will guide thee with mine eye," after which

Rev. Mr. FRASER, St. Thomas, conducted the opening devotional exercises.

Hymn—"Heavenly Father, bless me now."

The CHAIRMAN proceeded to make a few remarks on the passage of Scripture just read (Ephesians ii.) with special reference to the verse "And you hath He quickened, who were dead in trespasses and sins." It was the same mighty power that raised Jesus from the dead that was to make the sinner live again to righteousness. This was the gift of God; and

whatever our children got at school, let us see that this free, this marvellous gift is given them Sabbath by Sabbath, year by year; he ended by calling upon Mr. C. C. Case to conduct a

#### PRAISE SERVICE.

Mr. CASE began by stating that, as before, he would be glad to answer any questions put to him. The present service, he stated, would be conducted from No. 3 Collection of Gospel hymns. The music in that collection was very fine, and superior to that of the other two books. The harmony it contained was of a superior grade. It was a deep harmony, and that was what would make the music last. The music was not learned so easily as that contained in some other books, but when learned it was found to remain. It was just like good literature; the more we read the better we love it.

Hymns No. 42 "Fix your eyes upon Jesus" and No. 44 "O, I am so happy in Jesus" were then given; the congregation following the leadership of Mr. Case.

Mr. CASE, resuming, said he had been asked this morning whether he approved of quartette choirs, or preferred them to congregational singing. His answer was that he was opposed to quartette choirs. The good Book does not say "Let quartettes praise Thee," but "Let *all* the people praise Thee." (Hear.) He believed in chorus choirs, simply because they gave a better foundation to the congregational singing. We have, he said, tried everything in the States—precentors, quartettes, cornets—but had at last to fall back upon chorus choirs. These might be a hundred or even three hundred strong. Give them, he would suggest, an anthem now and then to interest them; but when we come down to the good old hymns, let father and mother sing as well as the rest. Why, he continued, I have just as much right to say to my father "don't you pray, because you can't pray as well as I can," as to say "don't sing, because your voice is cracked." His voice is just as pleasant to the Lord. And don't be striving to get a new tune every Sabbath. It was even remarked here to me about a certain hymn that "we had sung it before." Why, so much the better! In regard to seating choirs, said Mr. Case, I prefer that the choir should be right behind the platform, and I would have the seats descending, so that every one in it should have a view of the congregation. There should be no railing between these seats and the platform, so that the minister can have free access to the choir.

A DELEGATE—How would you choose a choir from the congregation ?

MR. CASE—It is a hard thing to do. You want those in the choir that can read music. If you give a general invitation, you will get a lot that don't amount to much, and every Tom, Dick and Harry will want to join in order to get a good seat. We did that at Chatauqua for some time, but last year we sent postal cards by the mail to those we knew we could depend upon, and got them to ask others of their acquaintance to join us. In this way we got a very nice choir. Everybody who sings has some friends who can read music, and we found that the best way to go about it.

A DELEGATE—Would you select the choir altogether from members of the church ?

MR. CASE—I wish we had an hour to talk about this. I know some here are on both sides of the question. I should prefer no one to aid us in our singing except Christians ; but we can't always have that, and sometimes I have departed from the principle, as all choristers have to do. And I look at it in this way ; if I can get a man to pray, he's on the right track. I am willing to sing with an unconverted man, if it only be to sing over the words, for it will make him think perhaps, more of his Master than if he were in a saloon down the city. Of course I should like never to go to the world for anything, not even for a dollar. It seems to me that if Christian brethren stand together, we can get all we want in the church without going to the world for a single thing (hear). I think it is the same in music. There is a quartette choir in Boston who give a concert every Sabbath ; they have a printed programme, and they charge twenty-five cents for admission. It is the most fashionable church in the city, and they are the best singers in the United States. The minister, I shall not mention his name, is about on the same platform. The Master is not worshipped there, you will see.

A DELEGATE.—You would make a strong effort to have the larger portion of the choir Christians ?

MR. CASE.—By all means. But I don't think I would refuse an unconverted man who wished to join us simply to do us good.

THE PRESIDENT.—I think every one in this room coincides. There were three remarks, he proceeded, which he wished to make. As to being assisted by the world, God, you well remember, allowed His own people to spoil the Egyptians. For his own part, he did not see why we should not take \$500 or

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\$1000 from the world wherever it was forthcoming. Another point was that he thought we ought to have nothing presented to the congregation by the choir, but what all the people could join in. He had never been affected so much by any music as he had been by that in Mr. Spurgeon's Tabernacle. We want good old tunes, that everybody knows; if we get that we need not be dependent on choirs made up of persons who want to "show off" now and then with an anthem. One of the hymns he should like to hear in every Sabbath School was that commencing, "O for a heart to praise my God." The speaker next narrated an incident which had happened at one of Mr. Gough's lectures, and which he regarded as very touching. The man in the pew beside him was of such an extraordinary appearance that he attracted his attention. He was a strange looking object, and seemed to be smiling all the time. When the hymn was given, he held out the book with a shaking hand and said he did not know the number. All at once he began to sing in a cracked-broken voice. It was not till afterwards that his neighbor discovered that he was blind, and his twitching lips and quivering hand the result of palsy. How beautiful, then, it seemed to hear him singing in his poor cracked voice, "Just as I am, poor, helpless, blind, O Lamb of God, I come!" The Chairman then called upon Rev. John McEwen, to give an address on the subject of

#### THE TEACHERS' MEETING.

Rev. J. McEWEN began by requesting the teachers present in the meeting to hold up their hands, and a fair number responded. He next asked that all who are in the way of having teachers' meetings in connection with their schools do the same, when considerably fewer hands were raised. He then said that he had three points to submit in connection with his subject. (1) We want to consider specially this morning the place which the teachers' meeting holds in the Sabbath School system. We are beginning to take to our work now as a system, and the sooner we understand its regulations and controlling limits the better, whether in a town or country, a large or small school. If those who have the control and direction of this work, would just allow it to get systematized in their minds, it would be of much use to them. As to my own convictions regarding the place in the Sunday School system to be occupied by the teachers' meeting, I say this,—*next to the teachers' instrument, the Word of God, the teachers' meeting is of the most importance.* It is of the first importance from these considerations. A great majority of Sab-

bath School teachers have their hands full of work every day in the week, and it requires great earnestness and watchfulness to arrange their time so as best to bring to bear such spare moments as they may have for the matter of preparation. This brings us to another point to be considered. (2) The Sabbath School teacher ought to make up his mind to consecrate himself to that one work. This is the age of associations and societies, and each, we believe, has some important work in hand. But the Sabbath School teacher cannot be also a great worker in the Young Men's Christian Association, in the Temperance Societies, in Oddfellows' and Freemasons' Lodges. He cannot be all these and do justice to his own special work. So I hold he ought to make all these other means stand aside in favour of this one department of Christian work. (Hear.) This multiplication of good works leads to the worker not being powerful in any. The teachers' meeting for preparation is the most important one for him to attend. Now he had found that, what with weekly prayer meetings and one thing or the other, there was some difficulty about fixing the time for this meeting. In his own congregation, it had been resolved that they should spend two hours every week fairly and squarely in preparation and the study of the Word of God. They met at half-past seven, and for three-quarters of an hour devoted the meeting entirely to prayer and praise. Immediately after this, without any charge or announcement, the whole meeting was turned into a teachers' meeting, conducted by the teacher, superintendent or minister. It was not a teachers' class, but a teachers' meeting. The teachers were not only present, but the parents and senior scholars, and all unite in talking about the work. The teachers, parents and all those fitted to take part had the subject put in their hands, and they all came up prepared with written or oral statements on the point. With the use of the black-board, and question and answer, they were able to organize the whole thing. For a small congregation, this plan had been found the best, the most profitable and the most interesting in home teaching, school teaching and the regular work of the prayer meeting. The specific work in such a meeting ought to be mainly the lesson of the coming Sabbath. As to the management of that lesson, it was very much a matter of attainment and executive on the part of the pastor, conductor, or superintendent. The next point was (3) the healthful and hopeful benefits of the teachers' meeting. He did not think any proof of the value of a system could be got in less than three years. If a plan will stand three years, put it down as one of those things not to be let go easily. Three years test of such a system would prevent people being led away by

mere novelty, and if it should be found to approve itself in that time, the teachers' meeting might be safely adopted.

The CHAIRMAN invited those present to give their views upon the subject, and put any question regarding it.

A DELEGATE.—What day do you consider best to hold a teacher's meeting?

Rev. Mr. McEWEN.—The night of our weekly prayer meeting is Thursday, when we take up the lesson. But my own impression is that if you have two meetings, the sooner you can have the teacher's meeting in the week the better.

Rev. Wm. BURNS.—Is there not a danger in holding the teacher's meeting on the prayer meeting night of discouraging those who have not class work, and of doing away with the prayer?

Rev. J. McEWEN.—In the first place, we devote three-quarters of an hour to prayer and praise, and we find no such difficulty. Old people who come to my meetings have often intimated to me their enjoyment of the proceedings. I don't say that in a larger congregation than mine there might not be that difficulty.

Dr. McGUIRE, Guelph, said that in the congregation he belonged to, a meeting was held once a week, of which three-quarters of an hour was devoted to prayer, and another three-quarters to the work of the Sabbath School.

Rev. J. McEWEN asked if a benediction was pronounced after the prayer part of the meeting.

Dr. McGUIRE.—Yes.

Rev. J. McEWEN said that therein lay the difficulty, for that made it appear as if the meeting was closed, and many of the audience would be likely to leave.

Rev. W. W. SHEPHERD said it was not his custom to pronounce the benediction at the close of the prayer meeting. Sometimes the portion of the meeting devoted to prayer came first, sometimes the consideration of the Sabbath School lesson. He believed in throwing the teachers' meeting upon the whole congregation. It generally lasted with him forty or fifty minutes.

A DELEGATE stated that he had been for thirty years a Sabbath School superintendent, and had tried many different methods of getting up a weekly meeting for the study of the lesson. The best way he had found yet was to devote three-quarters of an hour at the beginning to a prayer meeting, and

then invite all present to stop with them. They hardly ever failed to comply. No other method he had ever adopted had been nearly so successful as that of joining the two together.

A DELEGATE.—Is it not sometimes found that young people who attend lesson during the week, thinking that they have done enough, are in the way of absenting themselves on Sunday?

Rev. J. McEWEN.—No, I think very seldom. Where that difficulty exists, we must counteract by turning the lesson round both in form and presentation. But such a difficulty was not likely to arise. However, it was more a question of thoroughness in the work and discipline in the schools than anything else.

Rev. Wm. BURNS suggested that the difficulty might partly arise from laziness on the part of teachers. There were a few smart scholars who tried to know all they could, and the teachers were rather apt to get jealous.

The PRESIDENT said that he had suffered much from this difficulty. His morning class ran up to 160 or 170, and he had missed some of his scholars from it. He had finally traced it to the fact of a teachers' meeting at four o'clock, at which there had been an attendance of as many as 400. He found that he lost entirely the scholars who went there. He did not mean to say, however, that the number of such cases was so large as to alter the operation if it were a good one. In the *Sunday School Times*, the other day, he had read a report showing that out of 41 schools, 21 held their teachers' meeting on Saturday. To his mind the reason for holding it on the last day of the week was very obvious. The teachers' meeting should be a big basket into which everything should be thrown, and everybody should carry away what they wanted. Teachers should have time to prepare what they brought there, and be able to carry what they took with them fresh into the Sabbath School. Besides, the speaker believed that just as in the old times the gates used to be closed, we ought, from Saturday afternoon until Monday to close the gates against the world. Let us be *persuaded* with the lesson. You have thus got the opportunity of sifting the lesson well, and doing great work in the class. The speaker quite agreed, and knew well, that in country places to hold the meeting then was an impossibility. He would, however, differ from Mr. Shepherd in one thing: he said he held the meeting for from forty to fifty minutes. Now, said the speaker, *I would never change the hour*. Business people should be able to count upon getting out at the time appointed. Let us hold the meetings for the



time fixed—but no longer. What kills so many meetings is that people haven't the strength of mind to say "Look at the clock; we must go." (Hear.) Let us have the time, and stick to it at every meeting to the very moment, even though people have sometimes to go away wanting something. What we want is *sanctified common sense*. It is common sense which causes business men to succeed; without it they will soon come to the Bankrupt Court. If I come to a meeting for half-an-hour, you have no right to ask me to stay thirty-one minutes. Many people will say they are not fitted for Sabbath School teachers. Just ask these men and women for three months' work. Say to them "I don't ask four, five, or six months; but I do ask you to do this for your church, give three months' good, honest work." Every teacher, again, ought to be in the building before school opens, and shake hands with each child as it comes in. If you don't know that, you may be a good man or woman, but you don't know the first principles of human nature. (Hear.) If there is one person who gives up at the end of three months—well, you may give him up too. The chairman thought, in conclusion, that at the next Convention there should be fewer topics and longer time for discussing them; the question of teachers' meetings was one that would bear many hours' consideration.

A DELEGATE said that considering the amount of work ministers had to do, and that after all the Sabbath School was only a subordinate part of it, he would like the question answered whether the minister, under these considerations, ought to give himself to it?

Rev. J. McEWEN said that his convictions on that subject might appear to be rather one-sided. His conviction was that the church would best serve her own interests, and promote the abundance of a strong, healthy religion, by every pastor endeavouring by his preaching of the Word thoroughly, and as far as his capacities would admit—even to make a sacrifice of some relative duties—to qualify himself to train up amongst his people a perpetual succession of godly men and women suitable for this work of instruction. Another thing was that he was thoroughly convinced that our theological schools for the preparation of the ministry required to take this Sabbath School question into their most serious consideration.

THE PRESIDENT said he quite agreed with Mr. Moody that it was better for ten men to do the work of the minister, than for the minister to do the work of ten men.

Rev. GEO. MILLER thought that it answered best to hold the teachers' meeting before the middle of the week. The average Sunday School teacher wanted some line of thought to help him in his study of the lesson, and this line was apt to get weakened by the meeting together at the end of the week. He ought to be able to bring out his ideas fresh on the Sunday.

Rev. W. BURNS stated that he was decidedly in favour of having the teachers' meeting in the latter part of the week.

Rev. DR. JACQUES, Belleville, was then called upon to speak on

#### THE WORD: ITS STUDY BY THE TEACHER.

The speaker opened by observing that he need not go to Aristotle to prove that virtue is a golden mean between two vices of opposite character; the one being a vice by defect, or negatively a vice, and the other by excess, or positively. The teacher, in his study of the Word of God, was liable to run into various faults, and it might be well for us to look for a little at some of these. First, then, he would say that the proper study of the Word of God was a golden mean between the rejection of all helps on the one hand, and the excessive use of, and undue dependence upon, human helps on the other hand. What constituted the proper use of human helps? The study of the whole of God's word was difficult. It was written at another time, and for another clime. It was full of allusions to the manners and customs of a by-gone nation. It was a difficult book to interpret; a difficult book in view of its subject matter. The speaker thought it was the duty of every teacher to provide himself with the best marginal references, the best concordances, the best dictionary, and the best helps of every kind he can find. But then in the use of all these he was liable to rush into the other extreme, and fall into the vice of an undue dependence upon mere human helps. There must exist a reverence for God's word: it must be the single study. Whatever of excellence there may be in human helps, God's word was supreme and divine. There was more power in a few simple words spoken by Jesus, than in all the human libraries that have ever been written. You could no more improve those words than you could improve the stars of heaven. You could no more add force to these words than you could add force to the law of gravitation. The speaker would therefore most earnestly recommend every teacher not to spend all his time in the examination of these human helps, but reverently and earnestly to consider the Word itself, and in so far as possible, to memorise that Word, and make it a part of his

being. But there were other faults, into which the teacher in the study of the Word was liable to fall. There was such a thing as lazy reading of the Word of God, for the mere purpose of saying that the Bible had been read that day, and the allotted task completed. The speaker had heard that Robertson once said one of those true words he was so apt to say—"Reading may be the idlest of all idleness." We had need of careful study while reading that Book. All the meaning did not lie upon the surface; all truth worth much to us must be sought after diligently. There must be an earnest desire and reverent study ere we could find the rich treasure God had laid there for us. Now, in attempting to follow out this, we may rush to the other fault, and have a prying curiosity, a morbid desire to see mysterious things in the most simple passages of God's Word. There are those who are always trying to wrench the Scriptures in order to find something in them that was never there. There is such a thing as reading a meaning into God's Word; a meaning that it was never intended to bear. Now the Word of God generally, I may say, bears in the face of it its meaning; and when that meaning harmonizes with the context, and general purpose of the Word, it should always be preferred to any fanciful and forced meaning. But there are other faults still. The proper study of God's Word is a golden mean between the misuse of reason on the one hand, and, on the other, the rationalistic use of reason that rejects all miracles and all other things that cannot be understood. And there are those who, in reading God's Word, seem to lay aside all their own common sense, to leave out the reason with which God Himself has endowed us. Now reason is divine. Our reason is like that of God; we see in the structure of the universe about us that this is so. Thus, He exhorts us to "come and reason with" Him. But now, attempting to escape this fault, as Horace tells us, we are rushing headlong to the other extreme—to the fault of rationalism, unless we are careful. We are apt to reject that which we cannot understand. There are confessedly mysteries in God's Word—"Great is the mystery of godliness," for instance; and St. Peter, speaking of the writings of Paul, honestly confesses that there are in these some things "hard to be understood." And we find it so to this day: there are still some things hard to be understood; but we are to expect that. It is the highest exercise of reason to accept God's Word as it is given us by Him. There is mystery all about us; but here and there, after all, we shall find a man living in his little circle of light, whilst all around is darkness. There are those who think that some of those scientists, who

shall be nameless here, know everything; that it is all clear to them. But can they really explain anything? They cannot tell what it is that moves this hand. They speak about "matter"; but they know nothing of the substratum. As we journey on, our pathway is ever encompassed with difficulties, but let us ever bear in mind that the study of God's Word is a golden mean. There is such a thing as presumptuous study of that Word. We ought always to pray, most devoutly, that the same Holy Spirit which inspired that Word may aid our study of it. Now we are liable to the extreme of fanaticism which claims inspiration, and leads so many to error. I will not speak here on the dark things which have been wrought in the name of God's Holy Spirit. Whilst I would shrink back from the rationalistic study of God's Word on the one hand, I would start back with still greater horror from the extreme of fanaticism that, without reason and without thought, mistakes impressions for divine truth. There is no safety but in clinging to the Word of God, instead of to vain, wild delusions that may be begotten of Satan. Again, when the teacher is studying the Word of God, he ought to be always asking himself, "how can I make this understood," or, "how can that be proved to those I am teaching? how can I so speak as to illuminate the minds of my scholars, and enforce, illustrate and explain this Word?" But not only must the Word be looked at, in what may be called a professional way, it must be received into the soul of the teacher himself. The truth of God must not be learned by mere intellect, it must be learned by the soul. We must be more than teachers; we must have this Word of God engrafted into our spirit, into our very personality, that our spirit may be one with Him—that our words shall be fragrant with the love and benediction of God. And the teacher can teach more by his personality than by his tongue. There is something in the very presence of a sacred teacher, of one who has received the truth into his soul, that is more instructive to the scholar than anything that can be told by mere words. Once more, the proper study of God's Word by the teacher is a nice balance between the rebellious spirit and the one of—what shall I say, for is there such a thing as too much loyalty to God? Can you be so loyal as to be inordinately loyal? I may name the danger of rushing into self confidence. But loyalty to God's truth we must have. And this is the best aid to the study of God's Word. For the cry of the heart ought to be "Lord, what wilt thou have me to do?" and the ambition and unspeakable desire of the soul ought to be, not only to see and to know the truth, but to accept it, and do it. You remember our adorable Lord tells us,

"If any man will do (is willing to do) the will of God, he shall know of the doctrine whether it is of God." This willingness to do God's will is the best guarantee of success, and the very best preparation for the reading of His Word. There is such a thing as wearying ourselves into infidelity, unless the heart is loyal to God's truth, and can say, "Thy will be done." We may make ourselves infidels while studying the Word. I may be looking at the outer gate, and admiring its architecture, and studying everything about it—except to go through. Our Lord Jesus Christ was never known to laugh. Tradition tells us he was usually sad, and often seen to weep. Once; only we are told, was it otherwise with that "Man of sorrows and acquainted with grief;" just once it is said that he "rejoiced in spirit," and the word means more than common joy, it is an exultation of the spirit—and that hour, it is said, Jesus rejoiced in spirit, saying, "Father I thank thee that thou hast hid these things from the wise and prudent, and revealed them unto babes." It is this willingness to receive the truth of God, this welcoming of the light, this loyal adoption of the words, "Thy will be done," that is the pre-requisite in order to the successful study of the Word.

REV. MR. CAMERON led the Convention in prayer for the blessing of God, upon all our study of the Word.

#### FINANCE

Rev. W. W. SHEPPARD announced that the subscriptions received last night amounted to a trifle over \$500, and the two collections made up over \$100. It had been stated that the liabilities of the Association amounted to \$1500, so that they required only \$900 more, to be paid before the 1st January, 1880. He suggested that subscriptions be taken up in the meantime, and a statement to be submitted at a succeeding meeting.

Mr. McMULLEN said he did not know that there had been any report made of the sum necessary to carry on the business of the Convention. He understood, however, that there was about \$1200 due to Mr. Millard, the secretary—was it not desirable that there should be a statement made of the expenditure of the Association and its probable requirements for the future? As a delegate he should like to communicate with his school on this matter.

The PRESIDENT said he thought his friend had spoken very wisely. For himself, he knew he would not give a cent without knowing how the money had been spent, and what it went

for. However, perhaps the money matters had been sufficiently explained. We had been told about the Provincial Secretary's salary, and that he had drawn none of it for a year and a half, and it was necessary to look mostly to that one item. He thought, however, that the better plan would have been to submit a statement first, and then ask for contributions.

Rev. W. BURNS said that the additional sum, over and above the debt of \$1,200 due the Secretary, consisted of incidental expenses, amounting to \$300. It would take \$1,100 to run the Association next year.

Mr. McMULLEN said that in his own mind he had no question as to the correctness of the work, and the benefits drawn from it, and he approved of the demand now made; nevertheless he could not help feeling that it would have been in the interest of the general public had a report been made.

Mr. W. H. GIBBS said it was curious how money questions inevitably came up at this time. It seemed to him such discussion was likely to put a damper on the proceedings, just as they were going to ask for contributions. Nobody doubted that the money had been legitimately expended.

The PRESIDENT said the last speaker had alluded to the discussion raised as being a damper on the proceedings. It might have been so in an ordinary assemblage, but not to a Christian meeting like this. They knew of no wet blankets. He was glad that the discussion had been raised, as it had shown that there was no desire to withhold any information required.

Hymn—"Jesus, lover of my soul."

The Rev. Dr. JACQUES having pronounced the benediction,

The Convention adjourned at noon.

## SEVENTH SESSION.

The Convention again assembled in the St. James' Square Presbyterian Church.

HON. VICE-CHANCELLOR BLAKE took the chair at 2.30 p.m.

The opening devotional exercises were conducted by Rev. Mr. Williams.

The minutes of last session were read and approved.

## THE TRUE RELATION OF INSTRUCTION TO CONVERSION.

The Rev. JOHN BURTON said: At the outset we may find it expedient to define our terms, a correct definition being often the best argument. "Regeneration" and "conversion" are terms often confounded in popular language, because of the close relation of their subject matter; and yet by no means are they interchangeable, as a reference to James v. 20 will make plain, where no one would dream of substituting *regenerate* for *convert*.

*Regeneration* is the inbreathing of the new life—no more possible to man than the breathing anew of life into the confined clay; yet, wanting it, all our best instruction is vain—to which we may yield, or, as the mariner to the breeze, set life's sails, for which we may pray, watch, wait, but which "bloweth where it listeth," and is not of him that willeth, nor of him that runneth, but of God, from whom is life.

*Conversion*, in its limited, theological sense, may be understood, in its relation to instruction, by noting Psalm li. 13, and the order, "I will teach thy way;" then, as a result, "sinners shall be *converted* (*turned*) to Thee." Conversion, then, is the turning to God, and to that end instruction should be imparted.

A Christian physician may discourse on the laws of health, the preventatives and cures of disease, without laying himself open to the charge of atheism, should he not dwell upon the great Life-giver; and we may assuredly discuss our work, in its relation to conversion, without weakening or ignoring the need which seeks the Spirit's power. Ere the breath came over the slain in Ezekiel's valley, bone came to bone, sinews grew, and flesh formed. Ere the ball smites with might the granite fort, cannon, powder, ball, all have their place. The body is not the spirit, the loaded arm the spark, yet are they necessary elements—the one collection in the living army; the

other in the winged thunderbolt. Our business at this present is with the body, rather than the breath; the powder and ball, rather than with the spark which flashes. Our work in converting the young life to the living Father; not the Spirit's work, in quickening. 1 Cor. iii. 6, 7, gives the dividing line of our subject. No Christian worker will go forth forgetful of Him who giveth the increase; nor, on the other hand, will he expect an increase where labour has not been spent.

"The sweet persuasion of His voice  
Respects our sanctity of will."

The means are ours; of them we speak. "I will teach thy way," was the psalmist's work; and it is assuredly ours.

To say that the teaching should be prayerful, is only to say that it should be Christian; to insist that it should be painstaking, is only to insist upon its prayerfulness; for he who truly prays, "Thy kingdom come," will earnestly work for the coming of that kingdom. Again; to insist that our teaching should be based upon the Bible, even in the milk for babes, is simply to demand that it must be Protestant, and Christian.

Remembering these principles, let us particularize somewhat the teaching which may be expected to lead to conversion.

First remember the lesson taught by the stony ground, in the parable of the sower, (Mark iv. 5.) "Immediately it sprang up because it had *no depth* of earth, and because it had *no root* it withered away. Let us not undervalue impressiveness in teaching, but forget not that impression without depth is not only deceptive but hardening; for the heart to impression may become habituated as the body to stimulants, not nourished thereby, but with increasing restlessness craving for more. We need not merely to be impressive, but impressively instructive. There are speakers to whom we listen with feeling, yet when we turn away nothing has been left whereon to feed. Such speaking, or teaching, if teaching it may be called, is not ever useless, it has a cleansing power, preparing the heart to receive instruction, and this is a work called for, but cleansing is not conversion, it was of a house swept, garnished but empty the parable declared, "the last state was worse than the first."

Should impressiveness be aimed at? He who teaches with a heartfelt conviction of the truths taught will be naturally impressive, like to

"—The bard, who freely sings  
By strictest rule of note and line,  
And finds therein not bonds, but wings."



Again, man is a many sided being,—

“Our life contains a thousand springs.  
And dies if we go wrong.”

True of the mental as of the material life. Hence the heart touched by feeling, needs the intellect to strengthen its outgoing. A comparison of Chron. iii. 10 with Eph. iv. 23, 24, make plain that *knowledge* forms part of the new man, and keeping in mind the distinction drawn between regeneration, the Spirit's work, and conversion, in which man may bear a part, the conclusion seems necessary that instruction should, having in view conversion, reach the heart and life largely through the intellect.

To a practical man facts speak with authority, and Sunday School teachers should be more than mere theorizers. You meet with men, worthy, kind, but whose influence confessedly is on the zero side—of whom all that can be said is—“He is a good kind of man.” Whatever part may by such be filled in our social and religious economy, this is plain, they can have little influence in leading intelligently the youthful mind God-ward; and a teacher whose faulty historical utterances are liable to be exposed by the children of his class, to that degree has lost the power to instruct and thus convert. This is a simple statement of facts, and should be remembered by those who seek to influence those whose renewed nature consists of *knowledge*, righteousness and holiness.

At this stage it were well to consider the nature of instruction desiderated, and the knowledge required. A knowledge of Assyrian antiquities, and of the peculiar force of the Greek aorist, with kindred studies, are not by any means to be despised in teaching from the Scriptures, and some little smattering thereof, at least sufficient to make wondrous wise, is readily attained from the multitudinous helps and aids with which our book shelves are loaded, yet may a really good teacher be readily spoiled thereby, and that priceless commodity—common sense—be put to flight by that little learning which is so often a dangerous thing. There is a power of instructing in the way of righteousness, which is, we deem, an indispensable in the Sunday School teacher's work, which we would indicate.

Often the ocean is without a ripple. Smooth as a mirror. Becalmed. Should you look over the vessel's side, strange, disc like forms, with long, trailing hair, and throbbing motions appear, darting all the bright colours of the rainbow. Strange, gelatinous substance, invertebrate, which if you gather in a

bucket and lay upon a board, deliquesce, leaving no trace behind. Bright and glowing though it may be, we want no jelly-fish Christianity taught our children, we want life *with backbone*. That young devourer of Sunday School library novels and Bow Bells literature, down whose cheeks tears have coursed at some imaginary hero's troubles, or who has been seated in some seventh heaven with the angel of the tale, needs to learn of a weary watching mother across the way who would gladly close for an hour her weary eyes if some kind friend would thus long bear her burden; or that some neighbour needs more than a cup of cold water which, without the seventh height being scaled, could be readily bestowed. We need to teach what the late Dr. Arnott called Christian *energetics* as the best apologetics for the present need.

Ere this practical end can be attained, some ground work is needed. "Give us more charity, but none of you do give," has become a popular cry, and yet charity must have something from which to spring, at least this I read, Gal. v. 22, where it is a *fruit* of the Spirit. Fruit is very pleasant and healthful, but the soil must be delved, and grafting, with pruning, are not to be neglected. Somebody has to dig and cut. And if love is a fruit of the Spirit, if love, or charity, is not to be a mere drivelling sentiment, something must be known of that Spirit from which love springs, only, "I believe in the Holy Ghost" must be more than a creed—a living power. "They who preach up high doctrine, and wink at slippery practices, fall into a pit on the one hand; they who preach up the charities and denounce the truth, with the faith that grasps it, fall into a pit on the other." The Pharisees who were exact, and the Scribes who were rigid dogmatists, were a generation of vipers; on the other hand Pilate, who despairingly cried, "What is truth?" crucified the Just, acknowledging Him to be guiltless. Paul's faithful saying, 1 Tim. i. 15, and Peter's confession, Matt. xvi. 16, are dogmas. Who would be without them?

He would remind that there are conversions and conversions, and instruction has something to do therewith. One of the later, and much admired, Royal Academy paintings, represents a Venetian scene. In the lagoon is a small chapel of the Virgin and Child, raised upon piles, ascended by rude steps, that votive offerings may be laid at the shrine. The hour is sunset; the soft, clear, golden glory of the Italian evening sky; the wavelets weave like brilliant threads strung with gems; longer grows the shadows from the city tower—with their laden boat a young couple are

returning from the fishing grounds; the evening bells are chiming the hour of prayer—the boat draws before the image and open doors of the chapel, they hang their wreath and perform their devotions:—

“ Pray for us that our hearts and homes  
Be kept in fear and love;  
Love for all things around our path,  
And fear for those above.  
Thy soft blue eyes are filled with tears,  
Oh let them wash away  
The soil of our unworthiness;  
Pray for us; mother, pray.”

None of us will be disposed to deny that the faith which bowed before the shrine may be as truthful, child-like, simple as that which says—

“ Watch by the sick, enrich the poor  
With blessings from thy boundless store.”

Yet should any ask, What advantage hath the greater light? we would indignantly urge the great apostle's “ Much every way, chiefly because unto us have been entrusted the open oracles of God.” I will not say that Socrates, having reasoned to the utmost, and then longed for some more certain guide, has not attained to the righteousness which is by faith. This I will affirm, Paul's, “ I know in whom I have believed,” is a better ground for personal comfort and world-wide usefulness. Paul was instructed in the way of righteousness.

To sum up, in instructing, with a view to conversion, we aim at more than impression, sentiment; we need the heart, with the intellect to trace its outgoings. To this end we need principles formulated; therefore the necessity of being instructed in dogma, otherwise conversion may be body without back-bone, life a waif tossed with every wind and wave, or a course of superstition at the back of any tyrant or demagogue that may excite its sympathies or raise its fears.

A friend argued with Coleridge, that it was very unfair to influence a child's mind by inculcating opinions before it should come to the years of discretion and be able to choose for itself. Writes Coleridge, I showed him my garden, and told him it was my botanical garden. How so, said he, it is all covered with weeds. Oh, I replied, it has not yet come to its age of discretion and choice. The weeds have taken liberty to grow, and I thought it unfair to prejudice the soil in favour of roses and strawberries!

Take care, however, that you do not sow that which may

require rooting up in after years, and may thereby root up many precious plants. In other words, don't teach hobbies; laying germs of future doubts and misgiving, which may *per* instead of *con*-vert the life from the old and peaceful path, making the old, old story a burden and a snare.

Instil fundamentals, hobbies enough will come; and while, "understandeth thou what thou readest?" should be ever remembered, we must not neglect the faculty peculiar to children of learning by rote, Scripture texts, good hymns—we have hundreds of trashy ones—catechetical answers, unmeaning for the time they may be, retained in the memory, will, as the sun of the understanding arises, become bright to the comfort and guide of life. Is the young life a fertile ground? instruction sows the seed, prepares the soil. The instructor is not enabled to manufacture the seed, but to scatter; nor can he send sunshine and shower, yet must he not invite drought by a too rash destruction of native growth.

Moreover, the Sunday School teacher has, or should have, advantage over the preacher, the personnel each Sunday being more constant and the capacities are more equal, (this of course, presupposes grading in the school) thus greater facilities are given for adaptive and progressive work. Oh, the privilege thus afforded for work in conversion and pointing to the promise. Dan xii. 3, placing before you the ready soil of the children's hearts, in your hand the word of life, we urge,—


"Sow in the morn thy seed,  
At eve hold not thine hand;  
To doubt and fear give thou no heed,  
Broad cast it o'er the land,  
Thou can'st not toil in vain,  
Cold, heat, and moist and dry  
Shalt foster and mature the grain.  
For garner in the sky.  
Then when the glorious end  
The day of God shall come,  
The angel reapers shall descend  
And heaven sing Harvest home."

Rev. G. M. MILLIGAN was next called upon to deliver an address on the subject of

#### THE TEACHER BEFORE HIS CLASS.

The speaker expressed regret that he had not been able to bestow so much time on the preparation of his address as he would have wished, as he had only been made aware at the last moment that he had been chosen to speak upon this sub-

ject. He would begin, however, by telling them a Scotch story—they all knew it took a Scotchman to tell a Scotch story. It was about a good Presbyterian servant in an Episcopalian family, who, when her church was shut one day, went to church with the family. They were all very anxious to get her idea about the service, and when returning home asked her what she thought of it. Her reply was "O weel, it may be a' very grand, but it is a awfu' way o' spending the Sabbath." Well that was just how he (the speaker) felt when he came here first (laughter) and saw the organs in the churches and so forth. He supposed there were people who thought those were "awfu' ways" of doing Christian work which might be quite right. But he wished to say here that there were some people who did spend the Sabbath in an "awfu' way." The school is large and they talk about the amount of work they are doing. The speaker remembered being in a school in the West end of the city, and they had baskets of grapes there, and other things, and had a regular good time. And, strange to say, the school was getting on first-rate. (Laughter.) Let us look for a little, proceeded the speaker, at Christ's way of teaching. How did He do good? How did He talk? There are people who say that they believe in the Gospels, but not in the Epistles. The Bible is a unit. To make one book we need Chronicles as well as John. What the Bible does is to testify of Christ. Look at our Saviour himself, on one occasion for instance; it was the Feast of Tabernacles, when the people met to celebrate Israel in the wilderness, under a pillar of fire, you remember that just towards evening, when they began to kindle their lights, Jesus said "I am the light of the world." That light, he explained, stood for Himself—That light which had led them in many a dark and stormy night through Arabia's sands was typical of the second Person of the Trinity. In saying these words, He wished to bring them back to that time. When they went down to Siloam's pool, He said "I am the Water of Life." The teaching of Christ is bound up with the whole history of the Jews. The speaker had heard good men say that Christ was disingenuous in talking to the Jews about the temple, which He promised to raise up in three days. The Jews were thinking about the temple of Jerusalem, while He talked of the temple of His body. But this was only one of His usual modes of illustrating a truth. The purpose of the temple was to be a place where God should be specially present with His people, and when Christ spoke of the temple of His body, this was, as much as to say that He was God in that body. This was the Real Presence; in Him dwelt the "fulness of the God-head bodily." So He



spoke of the temple of His body in order to show forth the grand idea of the temple in Himself. Thus a Sabbath School teacher was to take everything in the Bible and point to the living Saviour. The great point was the deity of the Lord Jesus Christ, the only name given among men by which they must be saved. This was the great object. Geography was well, and criticism was well, but all would fail unless scholars saw clearly as they left the school that there was a Saviour around both the teacher and the taught. The next point was the Saviour's work. He has said "Come unto me all ye that are weary and heavy laden, and I will give you rest," "Without me ye can do nothing," "They that wait upon the Lord shall mount up on wings as eagles; they shall run, and not be weary, they shall walk, and not faint." This, especially, is to be brought before the class. In the special circumstances in which the teacher is placed, he has a grand opportunity for this work. None is so well-fitted to receive the gospel as an audience of young men. It is said that the Glasgow Cathedral is the only building left in use by those men who destroyed the Papacy in Scotland, and it is said that it was spared only on the intercession of a man who appealed thus to its would-be destroyers "My men, don't you pull down that. You'll need a church soon enough for your own religion, and it will be a long time before you can build another one so good." So they let the old building stand. That man understood his audience, and he took the advantage of his grand opportunity. We must take advantage of the youthful bias that exists. The child-like mind is always ready to receive truth upon the testimony of one trusted. Now the Gospel—what is it? It is testimony. It simply tells a story. We simply preach testimony when we tell men we are sinners, and that Jesus Christ died to save sinners that believe in Him. Children being so apt to receive testimony we ought to be very careful that what we tell them is never anything but truth. Let us be as God to them in that respect. Then children are *definitely expectant*. Children don't care about concatenation much. They believe in individuals. Tell them that God cares for them, and they believe it. If they know that we are praying for rain, we are going to get it. If you go to your class definitely expecting good results, and that God will bless your labour, and get your children trained to feel that, you will find your expectations fulfilled. All the men who are great representatives of faith in the Bible are like children in this; they are definitely expectant—Noah believed the promise, and it was counted to him for righteousness, and so it was with the rest of the long catalogue. Lastly, the feeling of personal relationship is very strong in children.

It is very touching. The feeling in one child was "I want to go and be with Jesus, mamma." It was our duty to take advantage of this feeling, and make them feel the nearness of the Saviour. The speaker concluded by asking that God might bless the Sabbath School Convention, and prayed that many souls might be gathered into the church for usefulness here and glory hereafter.

The PRESIDENT said the Convention had missed a good deal in the absence of three prominent gentlemen, who had almost as good as promised to be present. But he thought it had taught them that they had just as good material in this Province for a Sunday School Convention as there was in the world. He had never listened to so many excellent addresses, and they were just what teachers wanted. He thought that at the next Convention they need not look abroad for outside aid, except in the matter of music, for they could not do without Mr. Case. He thought, after all, that they might rely upon the protective system (laughter); so far, at least, as our own workers were concerned. In the absence of Mr. Jacobs, he had been asked to deliver an address by Mr. Maclean; but he could only say a few words at present. These would be on the subject they had just heard spoken of. They all knew that in ancient times, before a king was asked to drink, the cup-bearer always tasted of the wine. Let us teachers never stand before the class without having first tasted of the wine. If you are going to get from the grapes which hang in rich clusters that which would enrich, you must press them well. Only give to the class what you know by experience yourself. Just one more observation in regard to the teacher before the class. Over and over again has the word been said to me, "Mr. Blake, I can't get on at all with that class." I believe, in nineteen cases out of twenty, it is the fault of the teacher. I have been in the way of saying that it was no credit to him. There is an old idea that the toad had a wondrous power of telling what was a real jewel, and what was not. There is a marvellous resemblance existing between the class and the toad, the teacher and the jewel. They are wonderfully quick to see it, if you have the jewel. And, depend upon it, if you don't get on with the class, you haven't got it.

Mr. CASE then occupied twenty minutes in illustrating the method by which a class may be best taught to sing, taking, as examples, Hymns No. 92, 16, and 30, from No. 1 selection, closing with No. 61, "Wonderful Words of Life."

Hon. JOHN McMURRICH was then introduced to the meeting, and stated that when finance matters came up the day before, he had been unavoidably absent. Since then he had learned that certain gentlemen were desirous of obtaining further information on the subject. He might mention that the books of the Association had been duly audited and certified by the late President, Mr. Frith Jeffers, and another gentleman. The whole number of Sabbath Schools which had contributed this year was ninety. The item of present indebtedness he read as follows:—

General Secretary's Salary.....	\$1040 00
Printing Account.....	201 00
Incidental Expenses.....	170 39
Total indebtedness.....	<u>\$1411 39</u>

*Sabbath School Association of Canada in Account with Treasurer.*

Dr.		Cr.	
To Balance from last year.....	\$132 86	By Collections at Convention....	\$117 52
" David Stouffer, Leader.....	18 00	" Contribution from 90 Schools ..	439 49
" Travelling Expenses of engaged speakers at Convent'n	54 25	" " " " 44 persons.....	238 00
" Reporter.....	53 75	" Pres. Church, St. Catharines.....	30 00
" C. Crassweller; paid balance due him.....	79 90	" E. and W. York S.S. Association	31 00
" Rev. Wm. Millard; in Account of arrears.....	560 00	" North " do.....	45 00
" Printing Account overdue from last year.....	148 50	" Peel do.....	50 00
" Cards and Circulars.....	3 50	" York Township do.....	10 00
" Travelling Expenses attending County Conventions	16 03	" Water oo do.....	10 00
" Postage, Telegraph and Express Charges.....	30 33	" Huron do.....	10 00
" Commission for securing Advertisements.....	4 20	" Reports sold.....	34 54
" Advanced on Account of Postage for coming Convention...	25 00	" S. S. material sold.....	4 25
	\$1,126 32	" Advertisements.....	31 00
		" Balance due Treasurer.....	11 48
			<u>\$1,126 32</u>

The CHAIRMAN having invited questions:

Rev. Mr. WILLIAMS.—How much towards the present indebtedness, allow me to ask, has been paid by subscription?

Mr. McMURRICH said he could not tell, having been absent yesterday, when the Rev. Mr. Lowry took his place. He had as yet received no money into his hands.

Mr. GIBBS.—The amount up to last evening was between \$490 and \$500.

Rev. Mr. WILLIAMS.—Some more was promised to-day, and I should like to know what is the balance.



Mr. GIBBS had not heard of any more being promised. The collections, he explained, were held over to meet current expenses.

Mr. D. McLEAN said he thought it was well that the Convention should know all about the condition of the finances. For that purpose it might be well to go back a little, and show what it was that caused the Association to be in the position it was to-day. A few years ago some brethren, exceedingly anxious about the progress of the work, and anxious that it should be worked up more and more by the Convention or Association idea, after consultation with Brother Millard, and repeated urging, got his consent. If the executive required the whole of his services, he would give up his charge as a pastor of a church, devoting himself entirely to the work of the Association, making no reference to salary, but leaving himself entirely in the hands of his brethren. The Committee then engaged him as Provincial Secretary, at a salary of \$500 a year. The work went on for a year or two, until, in Toronto, some enthusiastic brethren, thinking the Secretary was much underpaid, suggested that his salary be raised to \$1000. No man of Brother Millard's attainments, or able to do the work he did, could be obtained for such a sum—such was quite true. A few brethren, a little more conservative, myself amongst others, held that such a step was unwise, as the Association could not afford to pay so much. It was in a public meeting—they all knew how easy it was to vote any money in a public meeting, when nobody had to pay. It was however decided, on recommendation of the Executive Committee, that the Secretary's salary should be raised to \$800 a year, and from that day to this, it has been a most difficult matter to keep free from debt. One thing has been resolved upon, that we must pay what we owe. But if it was decided to carry on the work, we must have a Secretary working for us at something like a salary we can pay. If we cannot get a brother to give his whole time, we must be content with part of it, but we must not promise to pay any more in the future than our funds will allow. It is a dreadful thing to be in debt. It had been said that half-a-cent from each of our Sunday School children would make us clear. But you can't well get at these children for their half-cent, and so the debt is cast on the shoulders of two or three persons. I am quite sure Toronto will arrange matters before the close of the meeting, so that this whole debt may be wiped out. The Methodist church is going to raise \$150,000, which is pretty good for these hard times. It seems as if hard times were excellent times for touching the

sympathies and pockets of people, and making them give to the Lord of their substance. It appears that the less we get we are the more dependent on the Giver, and more apt to recognize our indebtedness to Him. It is a good thing to get a relish for giving to the Lord. Some people say it destroys a meeting, this money giving. Those people who say so can't belong to the Methodist church, or they would have been better educated. (Laughter).

The Chairman also impressed upon the meeting the blessedness of giving to the Lord, by reason of which no man or church ever becomes poorer.

Mr. McLEAN said that when the cards were distributed at night, he hoped every one present would leave behind them their autographs for \$10 or so. (A laugh.)

Rev. Mr. POTTS thought that ought to be attended to at once. There were the real friends of the cause here, and in the vast assemblage there was certain to be in the evening it would be difficult to manipulate the subscriptions.

Cards were accordingly circulated amongst the audience for the purpose of receiving subscriptions.

Hymn—"Be of good cheer."

Mr. GRAHAM, on behalf of the County of Peel Association, reported that last winter they had found it very difficult to get enough to meet their own wants. But as the County had subscribed \$50 they were bound to continue. He was afraid that if there was another such attack in money matters, it would kill their County Convention. One of two things, he was of opinion, must be done; either cut down the expenses so far as the Provincial Association was concerned, or to devise some means whereby this money matter may be dealt with in a more suitable way than by bringing it before the people at

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NOTE.—On reading my remarks on Finance, a great and serious omission has been made; a serious injury would have been done to our Secretary, which I hasten to correct. In all our arrangements about salary, or monies of any kind, no one whom the writer has ever known, has shown such a spirit of self-abnegation. Money, or none, he has never complained. Our worthy Treasurer will bear me out, when I say he has never asked one cent during all these years of arrearages, and now, I am quite satisfied, thinks far less about it than the writer and other friends, who feel ashamed every time they think about it. He would never enter into any money arrangement with the Committee, always in that, as in all else, fully satisfied the Lord would provide, and is in no way, shape, or form, responsible for our present debt, nevertheless, brethren, it is a debt of honor and should be paid.

D. McLEAN.

the last of every meeting. Let some means be devised whereby this money may not interfere with the business from time to time. He had understood that \$1100 only was raised, and that the expenditure last year on the general work was behind. That would then fall upon this year's account, and be a considerable drain upon their resources. He was afraid that if the circumstances were the same as last year, it would injure them very much.

Mr. GIBBS thought that this matter ought to be brought promptly before the Sunday School children of Ontario. He thought that if this were done, it would bring forth a supply not only for present wants, but for the future. Ministers also ought to be communicated with, and they would see that the schools responded promptly. The sum was very small if the work were divided over the whole of the Province. What was desirable was not only to get money from each school, but to enlist the sympathies of every scholar.

Rev. Mr. MILLARD, in a few words, addressed to the meeting at this point, said that for his part he had never talked about money, and never bargained concerning it. He had been in Canada forty-five years, and we were not in the way of talking money to those representatives of Sabbath Schools who were, and always had been, supporters of the work. They did not talk it to the representatives of County Associations such as Peel and York, which had always acted so nobly. For his part, he did not know how the expenses could be cut down, unless the General Secretary was got rid of. But it was a crying shame that with the whole country calling out for Sabbath Schools, the matter should stand as it did. Owing to lack of funds they could do no mission work, which was much needed in many parts.

Mr. D. McLEAN announced the programme for the evening session.

The Convention adjourned at 5 p.m.

Rev. MR. ANTLIFF pronounced the benediction.

## EIGHTH SESSION.

The Convention opened its eighth session in the Metropolitan Methodist Church.

HON. VICE-CHANCELLOR BLAKE took the chair at 7.30 p.m.

REV. MR. WAKEFIELD, Hamilton, conducted the opening devotional exercises.

The Hymns, "Just as I am without one plea;" and "Rock of Ages" were sung.

The minutes of last Session were read and confirmed.

REV. DR. CASTLE, Jarvis Street Baptist Church, was then called on to deliver an address on the subject of

THE SABBATH SCHOOL A TRAINING PLACE FOR MISSIONS  
AND KINDRED OBJECTS.

The speaker began by remarking that he supposed all present would admit, that never, since the dawning of the Christian era, had there been such opportunities, such facilities, and such agencies for the spread of the Gospel of our Lord Jesus Christ, as existed at the present day. Almost every denomination was urging forward a variety of schemes—missions at home, within the towns and cities and provinces, as well as to the heathen—institutions for the training of an earnest, godly and learned ministry, for the amelioration of a variety of the sorrows and sins of mankind. If he desired proof that Christianity was advancing, he would point to all those multiplied agencies as proof of the benevolent and ever-growing power of the cross of Christ. Now, it was well known that every Christian denomination had its hands full with the special work it had undertaken; while at the same time greater and grander opportunities for work were constantly disclosing themselves in the near future, and there were vaster demands to be made upon the Church in the years just before us. To-day, with God's blessing resting upon the Christian work, we were doing, we found, our treasures depleted. The speaker knew how it was in his own denomination; that, in common with other and stronger bodies, was at present, expressing the utmost anxiety, lest it might not be enabled to overtake the work which God in His providence, had laid down for it. After expressing his pleasure in the fact that his brethren of the Methodist Church were endeavouring to wipe out an enormous debt, contracted in mission operations, and

wishing them success in the proposed increase of their work, he said that it appeared to him that the consecration of wealth, and the present methods of giving, were entirely inadequate to that extended view opening out to the Church. To meet this demand, we should require a new race of Christians educated, a generation trained up to give on a scale and with a system that the Church had not yet witnessed. People spoke of the unworldliness of the sacred ministry—and we ought not to let down the idea of the sacredness of that calling, but he (the speaker) did not see any difference between his obligation to the Lord Jesus Christ, and that of those to whom he spoke. They were part of the same blood, renewed by the same Spirit, consecrated body, soul and spirit to Him who redeemed us by His precious blood. God grant that the time might soon come when every professional man, and every other man, should carry on his business with the simple aim of glorifying the Lord Jesus Christ and blessing His holy name! There would then be no depleted treasuries, no frantic appeals for aid to the Church of Christ. Such a generation of Christians would be the result of training, and the persistent indefatigable development of the idea of laying our substance upon God's altar, and of pursuing our calling to the glory of Him who has redeemed us. Then the Church shall give by system, not spasmodically under the influence of fiery appeals. Men shall give generously, as God has given unto them; it shall be an act of worship, as well as prayer or praise. A man ought to feel it his duty to make a consecration of his substance to Christ, just as it is his duty in entering his closet to give his soul to God in prayer. Now, the speaker considered that the place where this generation was to be brought up was the Sunday School. We must begin with the children; and when we ask them to give for the cause of Christ, we must put it on the right foundation, as a religious duty demanded of them by the Lord. Rev. Dr. Potts, who was on the Committee for the preparation of the International Sunday School Lessons, had asked for a few suggestions to carry to Washington. The speaker had noticed that the Committee, in the course of lessons, had managed to escape the seventh and eighth chapters of 2 Corinthians. If these two lessons of Christian benevolence had been made a distinct subject, it would have been better. His suggestion was, that in the next course of lessons the Committee do not take pains to avoid these passages; but that it should arrange the course so as to bring in direct and specific instruction upon the duty of systematic and generous giving. He believed that if the Committee could find a place for this

in the course of lessons, and the Sunday Schools take it up throughout the world, and get it into the hearts of the teachers and children, it would kindle an influence which should affect the hearts of men for generations to come. There was now a vast amount of benevolent work being done in schools. He was familiar with one, not belonging to a very wealthy congregation, which within the last twenty-five years had raised \$15,000 for missionary objects. There were no wealthy men in the congregation, although a few were well-to-do merchants and manufacturers. How, he asked, had this come about? There had been in that school *systematic giving*, in the matter of Christian benevolence, for various objects. These objects had been kept before the minds of the scholars; they had been trained to give. The result was that this Sunday School, connected with a congregation that had no wealthy men in it, gave each year to the cause of Christian missions more than some large churches gave outside of their own expenses. He was prepared to say that very few schools had developed a tittle of the benevolence of which they were capable. That benevolence was not to be developed only for the sake of the money; it was also to be developed for the sake of the children themselves. The use to which the money could be put was a great consideration; so was the advantage the children gained in giving that money. There were those who looked upon giving to the Lord Jesus Christ as a trial and a cross. Could it be that men who had been bought by the blood felt a reluctance to scatter their silver and gold to advance the honor and glory of their Redeemer? But, referring once more to the Sunday School, the speaker urged that this principle of giving must be taught first to children on a Scriptural basis. Then it would be well to interest them in some specific subject; let them know the purposes for which the funds are used. *Above all, let the money raised in Sunday School be raised for benevolent purposes.* The speaker trusted that the time would come when none of our churches would allow schools to consume upon themselves the money which had been raised, under the plea of benevolent purposes, from the children amongst their ranks; might the time also come when *every church should also feel it a privilege and a duty to sustain its Sunday School as it sustains its minister.* (Hear.) Now we should make a great mistake did we suppose that this raising of money for benevolent objects was the only training in a missionary direction possible in the Sunday School. The schools were every day training workers for the mission field. The speaker was certain that amongst many of those working in our gaols and hospitals, the training they

received was in the Sunday School. We ought to come to the school, then, with an earnest purpose to work for Christ, with a spirit of application and dependence upon Him from whom all blessing comes.

MR. CASE next sung a solo, "My Redeemer."

REV. DR. POTTS delivered an address on

PATIENT CONTINUANCE IN WELL DOING.

This, he said, was a grand motto, having special appropriateness in connection with the closing meeting of this Convention. In half an hour after this, the Convention of 1879 would be numbered amongst the things of the past. He knew he was addressing brothers and sisters in this work, who should go forth to toil, not amidst the congenial surroundings of Sunday School work, but in isolation, where nothing but faith in God and Christian principle could keep them persistent and immovable in the work of the Lord. The Sunday School, in the past, had suffered much from the absence of patient endurance in well doing; no department of the Church, in fact, had suffered more from inconstancy. The first thing, then, that was required was constancy in Christian service. Every Christian ought to be a worker. There was no room for drones in the great hive of the Church. The words addressed by Jesus Christ to His disciples were applicable to all men, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If the latent energy that existed in the body of the Church, could only be brought out, what a great impetus it would give to Christian work! Secondly, it was necessary that Christian workers should intelligently select their work. Every one might not be able to work for God in the same line. It was important that he should take into careful consideration the best means of serving God. The truth was that many people found themselves engaged in lines of Christian work for which they were not adapted, and the Sunday School had suffered in this respect. Again, every Christian ought to be a life-long worker. There were many who had never engaged in Christian work at all; indeed, it was a startling fact that the majority of Church members, in each denomination, were doing absolutely nothing for God. There have been those, too, who have begun to work for God, but who, finding they have missed their vocation in that particular line, abandon it, and never enter any other. The obligation to work for Christ never ceases. We ought always to be impressed with the idea,

"What shall I render unto God, for all His benefits towards me?" Then there was the thought, that there is a plentiful supply of work wherever we turn. There were weak ones to be strengthened, wavering ones to be confirmed, perishing ones to be rescued. The fields are white to the harvest. In view of these considerations, for any Christian man to sit down at ease in Zion, was to be false to Christ. No Christian man has a right to cease working for Christ, until God, through His providence, lays him aside, or until he is called from service on earth to the rest and quiet of the better land. The constancy that characterizes the work of the Christian ought to be a patient constancy. Now, it was generally understood that patience might be required to meet certain conditions in which we are sometimes found. Thus there was room for patience in the care of the sick and of children. Yet we hardly recognised the power of patience in Christian work, Impatience in Christian work was like friction in machinery, it was destructive, jarring and disturbing the whole of its operations. Christian patience, on the other hand, was a virtue that attracted and blessed all those that came in contact with its influences. We have often heard people talking of heroic workers, of enthusiastic workers, of live workers; these, they say, are what are wanted. But the speaker maintained that there was nothing more needed to-day than patient, plodding Christian service in connection with the Sunday School department of the church. No department of the church had suffered more from a want of that very plodding power. There was need of patience with scholars. There were inattentive scholars that were very trying to the teacher's patience. There were irregular scholars that taxed his patience. There were mischievous scholars that taxed his patience; and there were scholars that aimed at demoralizing the whole class, so that certainly the teacher's patience was much taxed generally. The only hope of the teacher saving those scholars was patience. Sunday School workers have not only their patience taxed by scholars, but also by parents. When teachers are doing their utmost to save the children of these fathers and mothers, they find them taking no interest in the Sunday School, never visiting it, or speaking a kindly word to them, and there is something in that which taxes their patience. We ought surely to thank those who teach our children. Then the church sometimes taxed the teacher's patience. The speaker was glad to say that this trouble was not now so great as in former years. He rejoiced that pastors and churches had had their eyes opened to the vast importance of Sunday Schools. But there was a day when the teacher was not recognized,



when the Rev. Mr. So-and-So, in starched dignity, passed the teacher on the street without a smile of recognition. But now, he was glad to say that the ministers and office-bearers, and members of the church were all in accord with the teacher. Then as to the matter of results—who did not like results? But there was a point that teachers would do well to remember, and if they kept it in mind he thought they would be more patient as to the matter of results. The work of the Sabbath School teacher, he held, was educational rather than evangelistic. The minister in the pulpit often reaped the harvest of the seed sown by the teacher. The work of the Sunday School teacher was to explain the principles of God's Word to his class, so that they might be thoroughly furnished, and imbued with the principles of revelation, to fit them for the warfare of Christian life. Thus, in expecting results, there was once more a need of patient constancy. There were also personal benefits to be gathered by the teacher from this patient constancy in well-doing. One of these advantages, which had impressed the mind of the speaker, was abounding growth. Such men never cease to grow in the knowledge of the Word, in holiness of Christian character, in that divine sympathy which is such a power in Christian character. There were many in all our churches who were not growing. There were those who sat down and folded their arms; who not only had ceased to work, but who went on grumbling at the work others were doing. But he who has patient continuance in well-doing is growing ever in the knowledge of the Lord, growing in the elements of Christian character, growing Christ-ward and man-ward all the time. Another of the personal benefits of patient continuance in well-doing was increasing success. Some people don't give the Lord time to give them success, but before He crowns their efforts, grow weary in well-doing. But, in connection with faithful, persistent service, there shall come floods of the sunshine of prosperity; such a sense of prosperity in doing the least service, that shall be abundant reward for the toil expended. There also comes, as another personal benefit, in return for this patient continuance, a spiritual satisfaction in God's work. He was speaking in presence of some men whom nothing would induce to give up the work in the Sunday School. There was a sense of spiritual satisfaction—not in what we had done, but in being honored and privileged by engaging in this department of Christ's work. Then there were not only personal, but relative benefits derived from a patient continuance in well-doing. For instance, there was the example set to the young and inexperienced laborers,

as they come into the vineyard of the Lord, by seeing grey-haired men and women still labouring there. It makes them feel that it is a blessed work. The presence of these is a perennial benediction on the young beginner. One of the weak points in the Sabbath School, the speaker thought, was that there were too many raw recruits in the work, and too few veterans. Where then was this patient continuance, it gave room for multiplied Christian usefulness. And now, our time is nearly past; this Convention shall soon close. The question for this Convention is, not to consider what sort of a Convention we shall have in 1880, but, "What shall the harvest be?" We are here to-night in health and strength, ready for this work. Before the Convention of 1880, there are strong men and women in our midst that shall have passed away to the spirit-land. What we want is a renewal of Christ's grace, a mighty out-pouring of His Spirit upon us, and on our Sabbath School institutions, before we go forth from this Convention, determined to work, until, like the true and honored man who has just passed to the eternal world, we are called away to engage in the Master's service. May God grant that we may work until the end come, and pass from the work on earth to the glorious work above!

Hymn—"Keep me near the cross," was sung.

Mr. D. McLEAN said that he now wished to make a statement. As they had been told, the Association was \$1500 in debt. Towards this \$800 had been subscribed, and he hoped that the remainder might be wiped out that evening. He then moved the appointment of the Executive Committee for the coming year. The names will be found at the beginning of this printed Report.

The Rev. JOHN McEWEN presented the full Report of the Committee on Resolutions.

The Committee on Resolutions beg leave to Report:—

1. That in reference to the Circular Letter from Mr. Frankland Allen, Chairman of the International Sabbath School Executive, New York, concerning the appointment of a Delegate, or Delegates, to the Raikes' Centenary, next June, in the city of London, England, that this Convention does not see its way clear to make any appointment; but should any brother be willing to go at his own expense, the Executive of this Association be authorized to accredit him as such from Canada.

2. That in view of the fact that the International Sabbath

School Convention is appointed to meet in Toronto, in the spring of 1881, it is recommended that there be no Convention held next October, unless an important city in the West can hold out such inducements as shall in the wisdom of the Executive be sufficient to warrant them to go on with a Convention or Institute for teacher training.

3. We further recommend that *the Mission Work* of the Association be resumed as soon as the funds on hand fairly entitle us to go forward.

4. We commend to the prayerful consideration of the Churches and Sunday Schools of this Dominion that the 19th and 20th of October be observed as days in which special prayer shall be offered and addresses delivered on the interests of Sunday School work. This is recommended in response to the call of the London Sunday School Union.—Carried.

Mr. D. McLEAN presented the Report of the Business Committee, as follows:—

This Committee recommend that a sum of Four Hundred Dollars be paid by this Association as salary to a Secretary, until such time as the funds can afford a larger amount; and the Committee further recommend that should the Rev. Wm. Millard, our present General-Secretary, see his way to accept the position, he be appointed.—Carried.

Hymn, "What a friend we have in Jesus."

The Chairman announced that several gentlemen, now present, would deliver five minute

#### PARTING ADDRESSES.

Rev. Mr. MILLIGAN said that after the enthusiasm which had prevailed throughout this Conference, those present, on going back to their ordinary, every-day work would be apt to meet with many discouragements. But they ought not to be dismayed or discouraged, for God was with them. He could try them, and He could open doors for them. He (the speaker) did not admire Columbus so much because he had achieved success in spite of so many difficulties, but because he set out with a purpose, which he kept in view throughout them all. We, too, had a positive knowledge. We knew that Christ, the Son of God, was the only Redeemer; we knew we needed resurrection and life, and going forward in this great work of ours, let us not be discouraged. The Lord is working with us, and we with Him. The speaker alluded

to the history of Abraham, as an instance of implicit faith in God. God knew all our difficulty. He was willing to put up with the poorness of our material. He gave us an opportunity of trying His long-suffering, a matter we have to exercise ourselves in. Let us then be wise, reserving our judgment, knowing it is the Lord's work, and success will surely crown our efforts.

Rev. JOHN MCEWEN moved, "That the thanks of the delegates be tendered to the churches of the City, their pastors and people, for the hospitable and kindly manner in which they had entertained the delegates to the Convention; and especially to the St. James Square Presbyterian Church, and Elm Street and Metropolitan Methodist Churches."

The motion was carried.

Rev. DR. CASTLE said, that in bidding "good bye" to the Convention, he meant it. There was something very pleasing, and yet very sad, about that old word. We had met here to stir each other's feelings, and lead each other through new vistas of Christian experience; and now we were going home with our new thoughts and new determinations, leaving it to depend upon the blessing of our heavenly Father, whether good results from our work should follow. We shall carry into the year to come pleasant memories of the charm, the sweetness of Christian sympathy and Christian love. I have been, continued the speaker, most favoured in my lot; but above all things I prize the privilege of being enabled to be in a noble work, along with noble men. Oh, to think that we are workers together—workers in a holy brotherhood, for a holy cause; and then, highest and best of all, to think that we are working together for God! We cannot be weak; we cannot be despondent; the truth in our hearts, the truth in the Bible we read, the Holy spirit working in us and through us, with what zeal, what consecration, what helpfulness should we gird ourselves to the task. Let us clasp hands, and in solemn consecration to Him who redeemed us, with joyful hope of bye-and-bye, await the results. The speaker concluded by stating that he knew not how many Conventions of this kind it might be his privilege to attend, but this he did know, that if before another, he was called to be amongst the throng on high, he should still remember some of the sweet feelings and great privileges he had enjoyed here. He thanked God for bringing them all together, and for what they had gathered from it of things profitable for Christian work.

Mr. CASE sang a solo—"Where is my boy to-night?"

The CHAIRMAN then addressed the meeting—You know, he said, that in the Christian armour there is no part of it called "good intentions." I do most earnestly pray that no one here will be taking a part of that away with him, and nothing else. Satan always wants you and me to begin and end with good intentions. What we want is that steady purpose put before us by Dr. Potts. Let us remember that we are engaged in a great work—the greatest work in which anybody can be engaged. If righteousness exalteth a nation, sin is a reproach to any people. We are endeavouring to inculcate righteousness, and to eradicate that reproach which follows from sin. I do not know any Convention where we have had placed before us so much of what is good, and so strongly put, as at the present. The addresses have been most admirable; they have been based upon a thorough knowledge of the subject discussed. I do not think at any Convention there could have been more of the Divine presence with us, and of the Spirit which has dwelt from hour to hour in our midst. I do think the Sabbath School teacher, as our good friend Dr. Potts thinks, ought to arouse and arrest the attention of the scholar, but it is a small matter compared with the every-day ploughing up and sowing the seed which is to be the continual work of the teacher. Once get our children's hearts full of the good seed, and I believe we may laugh at the world; bring anything into contact with God's truth, and it is shivered. The speaker went on to show that the most brilliant-looking work was not always the most useful. It was easy for any man at the command of his officer, to enter a breach, and, amidst the cheers of the whole army, to do a gallant deed. But what God wanted of ordinary people was trench-work—to stand like men. In doing that work, the man himself grew strong. Williams, the missionary to the South Sea Islands, was on one occasion speaking at a meeting. As he told all that God had done for men in that island, the meeting grew into a state of the greatest enthusiasm. After he had done, an old missionary from Africa stood up, and said "I have been twenty years a missionary working there, and I know of no one as yet brought to the knowledge of Jesus Christ, but I know that my God will say, 'Well done, thou good and faithful servant,' and I am going to return to my work." God did not say, "Well done, thou good and *successful* servant;" but, "Well done, thou good and *faithful* servant." Let us have the same faith, more determination, more earnest, steady work. What was it we wanted to do? The great thing was to have the

knowledge of the Bible spread throughout the land; for this was the great foundation of civil and religious liberty. We must be terribly aggressive—aggressive in this way, be the most honest, most truthful, pure-hearted people in the world. And the Sabbath day must be preserved. We stood in a strong position in the Dominion. The speaker believed that there was not a place in the world where the Sabbath day was better kept, and that we should be an accursed people if we gave it up. An endeavor was being made at present to provide our young men with a better literature. The speaker expressed his strong detestation of the trash sold to the youth of the country as reading matter. He sometimes felt as if, were it not for his position, he should like to send his foot through some of the windows on Yonge street, where immoral publications were exposed. He wondered the pulpit did not use its influence to have these publications removed from the windows. And yet this vile, poisonous garbage was sold by parties who professed to be good members of the Church. The speaker would like to see such good members marked. Once more, encouraging teachers in their work, the chairman reminded them of how faithful God always was to His promises; and in this case He had said, "Be thou faithful unto death, and I will give thee a crown of life." We should never all meet again in this world. God grant that on the other side none shall be found wanting when the great roll is called.

The Hymn, "Shall we Gather at the River," was then sung, and the Rev. Dr. Potts having pronounced the benediction, the Convention closed its sittings at 10.30 p.m.

CONTRIBUTIONS  
TO  
SABBATH SCHOOL ASSOCIATION,

RECEIVED BETWEEN OCTOBER, 1878, AND OCTOBER, 1879.

NAME.	RESIDENCE.	AMOUNT.
Wm. Craig, senr.	Port Hope	\$20 00
Rev. A. Andrews	Strathroy	5 00
Rev. J. B. Edmondson	Almonte	5 00
Rev. Dr. Bell	Walkerton	4 00
Mrs. Levi Massey	Walbridge	1 00
J. Frith Jeffers	Peterboro'	14 00
Thos. Coates	Prescott	4 00
A Friend		5 00
Do.		1 00
Do.		1 00
James Hope		2 00
Robt. McClure		1 00
James Mills	St. Catharines	2 c
J. K. Black		1 00
Chas. E. Hamilton		1 00
Jno. McCalla	St. Catharines	2 00
M. E. Kellogg		1 00
L. H. Callow		1 00
Jno. Duncan		1 00
T. Webb	Toronto	5 00
R. Stewart	Guelph	2 00
W. H. Jacomb	"	1 00
Rev. F. W. Dobbs	Portsmouth	5 00
James Young, M.P.	Galt	10 00
James Woods	"	5 00
David Higgins	Toronto	1 00
G. B. Meadows	Kingston	2 00
Mr. Wideman		1 00
D. McLean	Toronto	50 00
Geo. Reid	Keene	5 00
Northern Cong. S. S., per H. J. Clark	Toronto	50 00
Mrs. Jennings	Brampton	5 00
David Graham	Claude	5 00
Jno. C. Snell	Edmonton	2 00
Mary J. Sandson	Peterboro'	1 00
Dr. and Mrs. Hickman, per Kerr & Anderson	England	10 00
W. J. McCalla	St. Catharines	50 00
N. W. Speller	Toronto	2 50
J. Craig	Burlington	1 50
Isaac Petch		1 00
J. K. McDonald	Toronto	2 00

NAME.	RESIDENCE.	AMOUNT.
No Name .....	Lakeside P. O.	\$1 00
Jas. McNabb .....	Toronto .....	4 00
Co. Peel S. S. Association .....	.....	50 00
S. S. Association, per D. W. Page .....	Pelham .....	6 34
Co. Waterloo S. S. Convention .....	.....	10 00
Co. of Huron S. S. Association .....	.....	10 00
North York S. S. do. per J. J. Pearson .....	.....	45 00
York Township S. S. do. ....	.....	10 00
E. and W. York S. S. do. ....	.....	30 00
Ebenezer Union S. S., per J. C. Snell .....	.....	2 00
Methodist S. S. ....	Strathroy .....	2 00
Stanley street S. S., per P. Marshall .....	Ayr .....	5 00
Union S. S., Raglan & Cor., per " .....	.....	1 00
Pres. S. S. ....	Grafton .....	2 00
Pres. S. S. ....	Aurora .....	5 00
Do. ....	Newmarket .....	5 00
Methodist S. S. ....	Port Hope .....	10 00
Union S. S. ....	Campbell's Cross .....	2 00
Baptist S. S., Jarvis street, per F. Lobb .....	Toronto .....	20 00
Willow Grove S. S. ....	Weston, P. O. ....	5 00
Methodist S. S., per J. E. Johnson .....	Seaforth .....	10 00
Knox Ch. S. S. ....	St. Catharines .....	25 00
Baptist S. S. ....	" .....	10 00
Pres. S. S., per J. Brown .....	Weston .....	5 00
West End Pres. S. S. ....	Toronto .....	20 00
Knox S. S., per Alex. Robson .....	Ayr .....	5 00
Charles street S. S. ....	Toronto .....	10 00
Church of the Redeemer S. S., per M. H. Lister .....	Yorkville .....	3 00
Baptist S. S., per S. Buchan .....	" .....	10 00
Don Mills S. S., per Jno. F. Taylor .....	.....	3 33
C. M. S. S. ....	Weston .....	5 00
S. S., per C. Crasweller .....	Ashdown .....	2 00
Pres. S. S., per A. Little .....	Brampton .....	5 00
Pres. S. S., per J. McMullen .....	Malton .....	2 00
Pres. S. S. ....	Collingwood .....	3 00
Central Mis. S. S., per J. J. Woodhouse .....	Toronto .....	10 82
Pres. S. S., per J. Jamieson .....	Woodville .....	10 00
Cook's Mis. S. S., per T. Henry .....	Toronto .....	6 00
S. S., per J. Kitchen .....	Ashburn .....	4 00
Meth. S. S., per G. W. Andrews .....	Kingston .....	4 00
Cook's Ch. S. S. ....	Toronto .....	14 66
Ebenezer S. S., per J. C. Snell .....	Edmonton .....	13 55
Liters S. S. ....	Chiniquacousy .....	2 00
Ebenezer Baptist S. S., per S. Bigham .....	Etobicoke .....	2 00
Mount Pleasant Pres. S. S. ....	.....	1 45
S. S., per W. W. Cummer .....	Newton Brook .....	5 00
St. Paul S. S., per J. H. Roper .....	Peterboro' .....	13 00
First Pres. Church S. S. ....	St. Catharines .....	50 00
Knox Ch. S. S. ....	Toronto .....	20 00
Meth. S. S., Queen street .....	" .....	5 00



NAME.	RESIDENCE.	AMOUNT.
Sherbourne street Meth. S. S.		\$10 00
Meth. S. S., Bloor Street.	Yorkville	10 00
St. Andrew's Ch. S. S.	London	5 00
Melville Ch. S. S.	Fergus	5 00
Zion Mission School.	Brantford	1 25
Appleby U. S. School, S. B. Alton.		2 00
E. Meth S. S.	Aurora	1 00
Glenville S. S., per J. Bolton	King	1 00
Farrington S. S.	Brantford	10 00
Meth. S. S., per J. Proctor	Drayton	1 25
Knox Ch. S. S.	Lucknow	2 70
S. S., per Mrs. Moore	Queensville	1 00
King Mission S. S., per G. W. Heacock		2 13
Argyle street Pres. S. S.	Caledonia	3 00
Union S. S.	Townline, York	1 00
S. S., per W. J. White	Rochesterville	1 21
St. Paul's Ch. S. S.	Walkerton	2 00
Pres. S. S., per J. M. Rae	Sutton	1 10
S. S., per J. Laidlaw	Cheltenham	3 40
U. S. S., per J. Bogart	Kettleby	2 00
Prim. Meth. S. S.	Aurora	1 00
C. M. S. S., per D. Burwash	Underwood	0 50
Ashgrove S. S., per Mr. Hood		1 00
Norval S. S., per R. Watson		1 22
Knox Ch. S. S.	Dunville	3 00
Clarence street S. S.	London	4 50
C. Meth. S. S., per J. Kent	Fairfield	2 00
Nelson Grove S. S., per G. E. Fisher		1 00
S. S., per Alex. Watson	Grahamsville	1 00
Knox Ch. S. S.	Dundas	5 00
Pres. S. S.	Nassagaweya	2 00
Pres. S. S., per J. S. Milne	Campbellville	2 00
River street Pres. S. S.	Paris	3 15
Pres. S. S., St. George	Brant	2 00
S. S., per A. W. Evans	N. Gwilliamburg	1 85
Cong. S. S., per F. G. Lawrence	Guelph	4 00
Bethel Cong. S. S.	Kingston	2 00
Baptist S. S.	Ottawa	1 50
Baptist S. S., F. A. Menhennick	Ingersoll	2 00
Union S. S., per R. Walden	Baden	2 00
Victoria S. S., per C. Ferrier	Bronte	1 08
S. S., per Jas. Waterhouse	Ingersoll	1 00
S. S., per A. Fraser	Cumminsville	0 50
Bowse's S. S.	Boyne	3 00
Knox S. S.	Galt	12 00
Meth. S. S.	Woodbridge	1 00
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Pres. S. S., St. James' square	Toronto	5 00

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SIXTEENTH PROVINCIAL SABBATH SCHOOL CONVENTION,  
BEING THE FOURTEENTH ANNUAL CONVENTION.  
OF THE  
**SABBATH SCHOOL ASSOCIATION OF CANADA.**

NAME.	D <sup>y</sup> NOMINATION	POST OFFICE.
Addison, Miss Lizzie .....	Presbyterian.....	Galt.
Ames, Rev. W. ....	Canada Methodist.....	Cainsville
Antliff, Rev. J. Cooper, B.D. ....	Primitive Methodist.....	Toronto.
Ashby, Mrs. J. ....	Presbyterian .....	Toronto.
Barker, Ebenezer.....	Primitive Methodist.....	Lansing
Barker, J. F. ....	Friends .....	Otterville.
Bartlett, Wm. ....	Canada Methodist.....	Yorkville.
Beckett, Miss Elizabeth .....	Presbyterian .....	Peterboro'.
Bennett, Miss Bella.....	Presbyterian .....	Paris.
Bethune, Miss Maggie.....	Presbyterian .....	Jarvis.
Bickell, J. B. ....	Methodist .....	Brooklin.
Bigham, Samuel W. ....	Baptist .....	Islington.
Bird, Ralph R. ....	Methodist Episcopal .....	Foxboro'.
Blackstock, Rev. W. S. ....	Canada Methodist .....	Toronto.
Blain, Miss Annie E. ....	Presbyterian .....	Brampton.
Blake, Hon. Samuel H. ....	Episcopal.....	Toronto.
Boake, Miss Rebecca .....	Methodist.....	Downsview.
Bray, Mrs. R. ....	Methodist Episcopal .....	Myrtle
Briggs, S. R. ....	Primitive Methodist .....	Toronto.
Briggs, D. L. ....	Methodist Episcopal.....	Myrtle.
Briggs, H. E. ....	Methodist Episcopal .....	Myrtle.
Brooks, Rev. James.....	Baptist .....	Weston.
Brooks, Miss P. E. ....	Baptist .....	Weston.
Brown, Miss Carrie .....	Methodist .....	Crediton
Brown, Miss A. ....	Methodist Episcopal.....	Myrtle.
Brown, Miss Maggie .....	Presbyterian .....	Newmarket.
Bruce, Rev. G., M.A. ....	Presbyterian .....	St. Catharines.
Burkholder, W. H. ....	Primitive Methodist .....	Bethesda.
Burkholder, Frank .....	Lutheran .....	Maple.
Bull, John E. ....	Methodist .....	Weston.
Cameron, Mrs. A. ....	Canada Methodist.....	Oshawa.
Cameron, Mrs. A. P. ....	Canada Methodist.....	Oshawa.
Cameron, Rev. J. M. ....	Presbyterian .....	Toronto.
Campbell, R. P. ....	Canada Methodist.....	Brampton.
Campbell, Rev. P. ....	Canada Methodist.....	Bolton.
Campbell, Miss E. M. ....	Canada Methodist.....	Bolton.

NAME.	DENOMINATION.	POST OFFICE.
Campbell, Rev. R.	Presbyterian	Renfrew.
Carter, W. S.	Methodist	Toronto.
Carter, J. N.	Presbyterian	Glanford.
Carmichael, Rev. J. A.	Presbyterian	Columbus.
Carmichael, Mrs. J. A.	Presbyterian	Columbus.
Carmichael, E. E.	Presbyterian	Toronto.
Castle, Rev. J. H., D.D.	Baptist	Toronto.
Chapman, E. A.	Canada Methodist	Downsview.
Chapman, Mrs. E. A.	Canada Methodist	Downsview.
Chantler, John	Methodist	Buttonville
Clark, H. J.	Congregational	Toronto.
Clark, Rev. R.	Methodist	Alliston.
Cochrane, John G.	Canada Methodist	Sheffield.
Cook Jonathan	Canada Methodist	Glanford.
Coltart Miss Bella	Presbyterian	Paris, Ont.
Cramm Peter	Presbyterian	Queensville.
Culham Freeman	Canada Methodist	Summersville.
Cummer W. W.	Canada Methodist	Newtonbrook.
Cummer Samuel	Methodist	Willowdale.
Cross Miss Elizabeth	Baptist	Islington.
Dale Christopher	Friends	Pickering.
Davidson Robert	Presbyterian	Scarboro' Junct'n
Dowler J. A.	Canada Methodist	Vroomanton.
Deane J. A.	Methodist	Caledonia.
Denny Mrs.	Congregational	Alton.
Denton John	Presbyterian	Port Dalhousie.
Dierlman Rev. H.	Evangelical Association.	Crediton.
Dougan James	Presbyterian	St. Catharines.
Doan, Miss Lucinda	Friends	Newmarket.
Drader, H. F.	Methodist Episcopal	Copleston.
Duff, Rev. Robert	Methodist Episcopal	Humberstone.
Edmonds, Mrs.	Canada Methodist	Oshawa.
Edmonds, Mrs. A.	Canada Methodist	Oshawa.
Edwards, Miss E.	Presbyterian	Peterboro'.
Farries, Rev. F. W.	Presbyterian	Ottawa.
Ferrier, John C.	Canada Methodist	Islington.
Ferrier, Mrs.	Canada Methodist	Islington.
Ferguson, Dugald	Presbyterian	Oban.
Fishburn, Rev. M. H.	Lutheran	Morrisburg.
Fogg, Wright		Queensville.
Foster, L.	Methodist Episcopal	Raglan.
Foster, Miss Henrietta	Canada Methodist	Yorkville.
Fox, G. P.	Presbyterian	W. Winchester.
Frank, A.	Episcopal	Newmarket.
Frizzell, Rev. W.	Presbyterian	Newmarket.
Gibbs, W. H.	Canada Methodist	Oshawa.
Gibbs, Mrs. W. H.	Canada Methodist	Oshawa.
Gillis, John	Lutheran	Sherwood.
Gillespie, Miss	Episcopal	Yorkville.
Graham, W. G.	Canada Methodist	Aurora.
Graham, John J.	Canada Methodist	Aurora.
Graham, James	Canada Methodist	Claude.

NAME.	DENOMINATION.	POST OFFICE.
Graham, Mrs. James.....	Canada Methodist.....	Claude.
Griffin, J. R. ....	Methodist.....	Waterdown.
Griffith, Rev. Thomas.....	Primitive Methodist.....	Orangeville.
Griffith, Mrs. T.....	Primitive Methodist.....	Orangeville.
Habbick, John.....	Presbyterian.....	Galt.
Harcourt, George.....	Episcopal.....	Toronto.
Harris, John.....	Baptist.....	Brantford.
Hemphill, John P.....	Canada Methodist.....	Brantford.
Henderson, Jof.....	Methodist.....	Campbell's Cross
Hewitt, Rev. W. J.....	Canada Methodist.....	Bracebridge.
Hershey, John.....	United Brethren in Christ	Gov. R. d Welland
Higgins, Mrs.....	Congregational.....	Toronto.
Histon, Rev. John.....	Methodist.....	Burlington.
Histor, Mrs.....	Methodist.....	Burlington.
Hollinrake, James.....	Methodist.....	Milton.
How, Miss H.....	Congregational.....	Toronto.
Hughes, James.....	Canada Methodist.....	Toronto.
Hughes, John W.....	Methodist.....	Toronto.
Hume, Miss.....	Presbyterian.....	Galt.
Hunter, Rev. S. J.....	Canada Methodist.....	Toronto.
Hunter, Rev. J. E.....	Methodist.....	Cobourg.
Hutchcroft, Mrs.....	Congregational.....	Toronto.
Jackson, Thomas.....	Methodist.....	Newtonbrook.
Jackson, Miss E. J.....	Methodist.....	Newtonbrook.
Jaques, Rev. J. R., D.D.....	Methodist Episcopal.....	Belleville.
Keays, Thos. S.....	Methodist Episcopal.....	Hyde Park.
Keough, Rev. T. S.....	Methodist.....	Sunderland.
Kirchoffer, Mrs.....	Episcopal.....	Port Hope.
Kirkland, F. W.....	Presbyterian.....	St. Thomas.
King, Rev. J. M.....	Presbyterian.....	Toronto.
Laidlaw, James C.....	Presbyterian.....	Seaforth.
Lewis, Thomas.....	Bible Christian.....	Toronto.
Litt, John G.....	Evangelical Association..	Sebringville.
Logan, Ellen.....	Primitive Methodist.....	Bethesda.
Love, E.....	Methodist Episcopal.....	Aurora.
Lowry, Rev. Thomas.....	Presbyterian.....	Brantford.
Magee, J. W.....	Methodist.....	Downsview.
Marks, A. J.....	Methodist.....	New York.
Marding, Rev. F. H.....	Presbyterian.....	New York.
Mellish, W.....	Primitive Methodist.....	Carrville.
Menhe'nick, Thos. A.....	Baptist.....	Ingersoll.
Merters, Mrs. C. D.....	Congregational.....	Stouffville.
Millard, Rev. William.....	Baptist.....	Toronto.
Miller, Rev. George.....	Methodist Episcopal.....	Oshawa.
Milligan, Rev. G. M.....	Presbyterian.....	Toronto.
Milliken, William.....	Canada Methodist.....	Hagerman.
Milliken, Mrs. Wm.....	Canada Methodist.....	Hagerman.
Moodie, Rev. R.....	Presbyterian.....	Stayner.
Mordy Rev. John.....	Presbyterian.....	Annan.
Morse, C. A.....	Baptist.....	Toronto.
Morwood, Richard.....	Canada Methodist.....	Welland.
McClure, Robert.....	Presbyterian.....	Brampton.

NAME.	DENOMINATION.	POST OFFICE.
McClure, Mrs. R.	Presbyterian	Brampton.
McDonald, William	Congregational	Belfountain.
McDonald, Miss M.	Congregational	Belfountain.
McEwen, Rev. John	Presbyterian	Ingersoll.
McEwen, Miss	Presbyterian	Ingersoll.
McGuire, Rev. Thos	Presbyterian	Jarvis.
McGuire, E. W., M.D.	Presbyterian	Guelph.
McKee, Miss Mary	Presbyterian	Peterboro'.
McKinney, Alexander	Presbyterian	Brampton.
McKinney, Miss	Methodist	Campbell's Cross.
McLean, Miss Mary E.	Presbyterian	Seaforth.
McLean, Daniel	Canada Methodist	Toronto.
McLeod, A. D.	Presbyterian	Cayuga.
McMillan, Daniel	Presbyterian	Queensville.
McMullen, John	Presbyterian	Malton.
Ness, James	Presbyterian	Ingersoll.
Oldham, Miss E. B.	Methodist	Guelph.
O'Meara, Rev. F. A., LL.D.	Episcopal	Port Hope.
Pagan, Mrs. L. R.	Presbyterian	Hagerman.
Paul, Miss	Congregational	Stouffville.
Patton, Mrs.	Canada Methodist	Brantford.
Peake, L. C.	Canada Methodist	Toronto.
Pearson, Rev. M. L.	Methodist	Ottawa.
Pearson, J. J.	Methodist	Newmarket.
Pearson, Mrs. J. J.	Methodist	Newmarket.
Pearson, Mrs. N.	Presbyterian	Newmarket.
Pease, E.	Methodist Episcopal	Newmarket.
Peregrine, David	Canada Methodist	Branchton.
Perry, Mrs.	Methodist	Ailsa Craig.
Porter, Mrs. Rev. W. H.	Baptist	Brantford.
Porter, R. S.	Canada Methodist	Lindsay.
Porter, Mrs. R. S.	Canada Methodist	Lindsay.
Potts, Rev. John, D.D.	Canada Methodist	Toronto.
Proctor, Thomas	Methodist	Drayton.
Purkiss, Josiah	Methodist	Thornhill.
Rainsford, Rev. W. S.	Episcopal	Toronto.
Ranney, Alfred	Canada Methodist	Brantford.
Reeve, A.	Baptist	Toronto.
Richardson, Miss Emma	Friends	Pickering.
Ridley, Rev. John	Methodist	Ailsa Craig.
Roberts, Miss M.	Congregational	Toronto.
Robertson, G. F.	Baptist	Arthur.
Roger, Rev. W. M., M. A.	Presbyterian	Ashburn.
Roger, G. M.	Presbyterian	Peterboro'.
Roger, Miss Isabella	Presbyterian	Peterboro'.
Rogers, Miss Martha	Friends	Newmarket.
Rose, Lawrence	Methodist Episcopal	Georgetown.
Ross, David		Leith.
Rowatt, Rev. Andrew	Presbyterian	W. Winchester.
Rupert, Rev. E. S., M.A.	Methodist	Walkerton.
Scott, Rev. W. L.	Methodist	Newtonville.
Scott, Mrs. W. L.	Methodist	Newtonville.

NAME.	DENOMINATION.	POST OFFICE.
Scott, Miss E.	Persbterian	Aurora.
Shenston, T. S.	Baptist	Brantford.
Sheppard, Rev. W. W.	Canada Methodist	Welland.
Smellie, W. L.	Presbyterian	Fergus.
Smith, T. G.	Methodist	Aurora.
Snell, J. C.	Canada Methodist	Edmonton.
Snell, Mrs. J. C.	Canada Methodist	Edmonton.
Snell, Miss Emma.	Primitive Methodist	Yorkville.
Snowden, Robert	Baptist	Toronto.
Speller, N. W.	Evangelical Association.	Sebringville.
Stackler, Rev. C.	Presbyterian	Streetsville.
Steen, William.	Baptist	Toronto.
Stack, John.	Presbyterian	Newmarket.
Stocking, Mrs.	Methodist	Brantford.
Sweet, Rev. E. C.	Congregational	Edgar.
Thomas, R. A.	Methodist	Brantford.
Thompson, W. F.	Friends	Hawtre.
Treffry, C. J.	Congregational	Toronto.
Tubby, C. N.	Evangelical Association.	Campden.
Umbach, Rev. T. L.	Congregational	Georgetown.
Unsworth, Rev. Joseph.	Methodist	Aurora.
Walker, Miss Ann.	Canada Methodist	Yorkville.
Wallace, Rev. Francis H., B.D.	Canada Methodist	Ponsonby.
Wallace, George A.	Presbyterian	Brampton.
Wallace, Mis Eliza	Presbyterian	Guelph.
Wanless, John.	Episcopal	Toronto.
Warburton, G. C.	Canada Methodist	Weston.
Watson, William	Methodist	Newmarket.
Webb, Charles W.	Congregational.	Toronto.
Webb, Tom.	Presbyterian.	Montreal.
Wells, Rev. G.	Methodist Episcopal.	Myrtle.
White, B. F.	Methodist Episcopal.	Paris.
White, D. A.	Canada Methodist	Summersville.
Williams, Rev. Wm.	Methodist.	Berlin.
Williams, Rev. R. W.	Episcopal	Montreal.
Wills, Mrs A.		Ingersoll.
Wilson, H. C.	Congregational.	Toronto.
Woodhouse, J. J.	Congregational.	The Grange.
Wrigley, Rev. F.	Presbyterian.	Seaforth.
Wilson, D. D.	Baptist	Toronto.
Yorston, James.		

N.B.—Many other delegates and visitors were present, who did not register their names at the Convention.

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## NOTICE.

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### THE UPPER CANADA BIBLE SOCIETY,

*At a meeting of its Board, has very generously resolved to encourage and aid Sunday Scholars to possess Bibles of their own, as follows :*

I. That in any case where the scholar is unable to pay for a copy, and is furnished with a certificate to that effect by the Superintendent of the Sunday School which he or she attends, this Society should grant one free of cost.

II. That where the scholar can pay in part only for such a copy of the Scriptures, the Society should supply one at three fourths or one-half of the usual price.

III. In order that there may really be an inducement to every Sunday scholar to have his or her own Bible, any such scholar furnished with a proper certificate from the superintendent of the school which he or she attends should be supplied with one at the reduction noted above, and that in this case the scholar be allowed to choose such a copy as may be suitable for use in Sunday School.

IV. That the Branches be the agents of this Society for thus supplying Bibles to Sunday School pupils in their respective fields, such grants to be credited to them when reported each year.

V. That the Society furnish proper forms of certificates to be kept at all the depositories, and supplied to Superintendents of Sunday Schools when required.

VI. That the Sabbath School Association publish as widely as possible, among the Sunday School teachers, the purpose and intention of the Society, and also remind them at times of the duty and privilege of fostering in the hearts of their scholars an interest in the world-wide work of the Society.

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#### SABBATH SCHOOL ASSOCIATION OF CANADA.

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GENL. SECRETARY.

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