

SABBATH SCHOOL ASSOCIATION OF CANADA.

PROCEEDINGS

OF THE

EIGHTH PROVINCIAL

Sabbath School Convention,

BEING THE SIXTH ANNUAL MEETING OF THE SABBATH
SCHOOL ASSOCIATION,

HELD IN THE CITY OF LONDON, ONT.,

ON THE 10TH, 11TH, AND 12TH OF OCTOBER, 1871.

TORONTO:

PRINTED FOR THE ASSOCIATION,
AT THE CHRISTIAN GUARDIAN OFFICE.

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INTRODUCTORY ADDRESS.

THE Eighth Provincial Sabbath School Convention, the proceedings of which are reported in the following pages, was thoroughly Canadian. In previous Conventions we have had the presence of brethren from the United States, but this year we had none of their inspiring and intelligent assistance.

It was the aim of the late Executive to invite less foreign help, and thus to meet the often expressed wish of some, who consider that we have—as Canadians—sufficient means among us for holding good conventions; yet it was expected that our esteemed brother Jacobs, from the “Banner Sabbath School State,” would have been with us, and have spoken to us on “Illustrative Teaching.” Also Mr. W. Howard Doane, of Cincinnati, had volunteered to conduct the service of Song, and was expected to speak on “The Songs of the Sabbath School;” but God, “who worketh all things after the counsel of His own will,” kept back these dear brethren and others who had spoken of attending a Canadian Sabbath School Convention. In their absence we had the encouraging assurance, “Lo! I am in the midst of them,” printed in large letters on the wall. The devastating fire in Chicago prevented these gentlemen from being in London. An announcement reached us that one of them was a sufferer by the fire, and the other telegraphed to say that he was hastening home to aid the sufferers.

Doubtless many were disappointed. Then the tidings which from time to time reached the Convention about this great burning, and the alarming intelligence that our own town of Windsor

was in flames, were most depressing, and much of the felt interest and zest that have characterized previous Conventions was wanting, and sympathy with the homeless and distracted, and sorrow for them took their place.

Yet, notwithstanding, the Convention was a good one. While we forbear particularizing, we may say that many of the addresses were admirable—clear—to the point—instructive and interesting. Those who came to learn or to be stimulated, did not leave this meeting of three days without profit. We missed some who had been expected to take a prominent part in the proceedings; others who (unexpectedly to them) were called to fill their places, were taken at a disadvantage, and perhaps they were not pleased with themselves; yet the programme was, in the main, carried out.

It was desired by some, that a collection, on behalf of Chicago, should be taken up in the meeting. This was overruled, not from any lack of substantial sympathy or liberality, but rather that all should, on their return home, contribute to the funds being raised in their own localities. We heard of one generous brother sending word to Montreal to have one thousand dollars remitted for him to Chicago.

The attendance was large. We never saw so many present during the business sessions of a Provincial Convention. The body of the house was filled; and in the evenings the large and beautiful building was crowded. The mass meeting of children was a grand sight. Their attention, behaviour, and singing were admirable.

London, like its predecessors, was most hospitable. None were sent empty away. The Reception Committee had busy work to billet the large number who accepted invitations to this "mass" meeting of Sabbath School workers.

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The reported progress in Sabbath Schools, their increase and improvement, and the large number of Conventions,—County, Municipal, and Local,—held in the past year, were cheering and encouraging.

Let those who attended the London Convention take hold afresh of the work they have addicted themselves to, and take hold of HIM who is alike their Righteousness and their *Strength*. Let all with fresh zeal and patience—with prayer and preparation—labour on; God's promise is to such sure of fulfilment,—“In due season ye shall reap if ye faint not;” and He has said,—“Your labour is not in vain in the Lord.”

It is sincerely hoped that every County Association will convene this year; and that in any case where no such Association is organized, those interested and engaged in Sabbath Schools will use every means to have a Convention that shall lead to County organization.

Again we repeat that the Executive Committee stands ready to render every assistance in its power. Already a Subcommittee has been appointed to see to it, that deputations from the Association shall attend the Conventions that may be held.

Communications respecting such intended Meetings will be thankfully received for the SABBATH SCHOOL ASSOCIATION OF CANADA, by

WILLIAM MILLARD,

General Secretary.

N.B.—This Report can be had (Price, 20 cents) at either of the Denominational Book Rooms in Toronto, at the Religious Tract Depository, or of the General Secretary, who will send it post-paid to any part of the Dominion for that sum.

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REPORT OF PROCEEDINGS

OF THE

Eighth Provincial Sabbath School Convention,

FOR

ONTARIO AND QUEBEC.

FIRST DAY.—AFTERNOON SESSION.

The Eighth Provincial Sabbath School Convention, for the Provinces of Ontario and Quebec, met on Tuesday, the 10th of October, at half-past two, p.m., in the North Street Wesleyan Methodist Church, London.

Every thing that could secure the comfort and convenience of the Delegates had been provided. And in full view of the Convention, were printed in large capitals the command of the Saviour, "Go preach," and the Saviour's promise, "Lo! I am with you always."

James Young, Esq., M.P., the President, took the chair and called the Convention to order, by requesting the Rev. Alexander Langford, of London, to conduct the introductory exercises.

The President then suggested, as a nominating Committee, the following gentlemen :

W. P. Lacey, of London, convener; W. D. Beadle, St. Catharines; Rev. Joel Briggs, Georgetown; J. M. Denton, London; G. Harcourt, Toronto; Rev. John Wood, Brantford; S. S. Martin, Toronto; W. Adamson, Toronto; E. S. Whipple, Hamilton; Rev. Alexander Langford, London; Rev. J. S. Williamson, London; Rev. Dr. Cooper, London.

ADDRESS OF THE RETIRING PRESIDENT.

CHRISTIAN FRIENDS.—It now becomes my duty, as the retiring President, formally to open this, the Eighth Convention of the Sabbath School Association of Canada. Twelve months, with their host of sweet and sad recollections, have sped since the last Convention met at Galt; but I feel assured that none who were there have forgotten the spirit of Christian love, earnestness, and zeal, which pervaded that interesting assemblage. We have met to-day, however, under circumstances still more favorable. By the spirited liberality of the citizens of London, we have been able to call our first Mass Convention, and there is every reason to believe that, when all the delegates have arrived, it will be the largest gathering of Sunday School Workers which has ever taken place in British America. This is something over which the friends of this Association may justly rejoice. But it is not enough; large meetings are not always the best, nor the most useful; let me therefore, express the hope that, as this Convention promises to be the largest, it may also do the largest amount of practical good; that great as will be the numbers who, as delegates or spectators, will be present at its meetings, still more may it be distinguished for the warmth of its love to the Master, and the high-toned spirit of Christian fellowship and harmony which shall characterize its proceedings. The objects sought to be promoted by this Convention, it is neither necessary for me to explain nor defend. Since the first Sabbath School was established by Robert Raikes, in Gloucester, in 1781, the great good they have effected and the immense impulse they have given to the moral and intellectual elevation of the world, have been universally recognized and admitted; and it is very rarely that you find a man, however depraved himself, who does not like to see his children go to the Sunday School and receive religious instruction. The pressing questions at present in connection with this work are: 1st. How can every child in the land be brought into our Sabbath Schools? And, 2nd. What are the most successful methods of imparting religious instruction to them? These are questions worthy of our earnest deliberation, and it is the better to enable us to solve them, that the Sabbath School Association was started in 1865, and that this large and influential Convention, composed of Delegates

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from all parts of the Province, and representing nearly all Protestant denominations,—graces the City of London this day with its presence. No human organization is perfect, and it is possible the influence and usefulness of this Association could be increased. But from what I have seen of its operations, I have no hesitation in saying, that it is doing a great and good work. By means of its County and Township organizations, it excites public interest in the cause of Sabbath Schools, and thus stimulates local efforts to bring the children of every locality under religious instruction. This is an important result, and I venture in passing to suggest, that it might be well, and give a more practical turn to some of these local Conventions, if one of the chief features of their meetings was to ascertain—proportionately at least—the number of children in their localities not attending any Sunday School, and there and then devise means to endeavour to bring these neglected ones under their blessed influence. By means of this Annual Convention, at least three important ends are attained. 1st. The most successful means of equipping, conducting, and filling Sabbath Schools; as well as the most successful and attractive methods of sowing the seeds of Divine Truth in the minds of the young, are clearly brought out in the addresses and discussions. 2nd. They serve to bring out prominently the dignity, the honor, and, at the same time, responsibility of the office of Teacher; and this Convention will fail in one of its highest objects, or the Teacher fail to perceive and appreciate it, who does not carry away from London a zeal and enthusiasm for Sabbath School work which shall not only fill his own heart but soon make itself felt by all with whom he comes in contact. And last, but not least, these Annual Conventions unite the energies of all evangelical denominations in promoting the cause of Sabbath Schools, and at the same time teach us the wholesome and beautiful lesson, that divided though we are into different sects: called as we are by different names; we are, nevertheless, all of the same family, and brethren united as one man in believing and propagating the fundamental principles of that Christianity which is the light and hope of the world. What has been accomplished by the Association during the past year, will shortly be laid before you in the Secretary's annual report. It will be found that considerable progress has been made during the twelve months. But much remains to be done, and the energies of this Association should not be in any measure relaxed, but rather accelerated, until it has effected a

prominent organization in at least every county in Canada,—an organization affiliated with this Association, and zealously active in promoting the cause which brings us together. In concluding these desultory remarks, let me express my earnest hope that this Association may continue to prosper, and that through the multiplication and improvement of our Sunday Schools, there may be given a marked impress to our character as a people. As a Canadian not insensible to that love of country, I trust, which distinguishes our fellow-citizens from the British Isles; and not without hope that there is a brilliant destiny before Canada: I regard the beneficial effects of Sabbath Schools, Young Men's Christian Associations, and similar organizations, even from a national point of view, as beyond computation. Lord Monck, in 1867, informed our first Dominion Parliament, that they were laying the foundation of "a new Nationality." Whether the march of events proves the truth of this statement, or not, I know no more hopeful sign for the future; no better guarantee we can take for our future national greatness, than the encouragement of Sabbath Schools, and similar organizations for the moral and intellectual elevation of our people. In meeting, as this Convention does, for this purpose, we are not only taking the best means to render Canada conspicuous for that righteousness which exalteth a nation, but of securing the perpetuity of our Government and institutions, and the prosperity and happiness of the people.

Mr. Young, concluded by thanking the people of London for the cordial reception which the Members of the Convention had met with, and sat down with applause.

The Nominating Committee then retired, and the Convention engaged in singing, led by Mr. C. W. Coates, of Toronto.

GENERAL SECRETARY'S REPORT.

Rev. W. MILLARD, General Secretary, read the Sixth Annual Report, as follows:—

Again we acknowledge with devout gratitude the helping hand of our Almighty Heavenly Father. We would "Come into His presence with a song; be thankful, and speak good of His name."

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This, especially, should be our sacrifice on the present occasion, for we believe that no department of Christian effort has been more successful than the Sabbath-school.

It is not the present work of this Association to organize Schools, yet we can but rejoice in the fact, that in no year has there been a greater number of new Sabbath-schools.

The Wesleyan Methodists report an addition of 117; the Episcopal Methodists, 29; the Canada Presbyterians, 50 schools. The increase by other branches of the Church I am not able to report here. The Canada S. S. Union had, during its past year, planted 30 schools. The Ontario Sabbath-school Missionary Union has, during the past six months, organized 31 schools. In Toronto, 9 new schools have been set up; in Hamilton, 3 schools; and from many quarters we hear of increase.

Without boasting, to God be all the glory, we cannot doubt but that our Conventions, Provincial and Local, have greatly stimulated Christian workers to go out and bring in the youth of our happy land.

An especial effort has been made to obtain correct statistics of the Sabbath-schools of Ontario and Quebec. Five thousand Schedules were mailed to the County Secretaries and others for this purpose, but the result has been a failure.

Almost every one reports his inability to make anything but a very partial report. The Rev. John Scott writes:—"I sent the circulars out as soon as received, but up to date have not got a single return." In Waterloo, only 25 out of 69 schools known to the Secretary have reported. The Rev. J. Black says:—"Only 48 out of upwards of 60 have sent statistics." Mr. J. Wallis, Secretary for East and West York, writes:—"We probably have 100 Sabbath-schools; only 17 have reported." This may be a sufficient reason for not attempting further details. It is considered that nothing but a personal visitation of every school or superintendent will effect anything like correct statistics. This may be done by devoted County or Township Secretaries, or some reliable person, at the expense of the County Association, being employed for the purpose.

The subject of the "County Conventions of the past Association year" being appointed for another Session, we would only say here, that all that could reasonably be accomplished with the means at the disposal of this Association, has been done. A very large amount of correspondence has passed between the General Secretary and such persons in the Counties not organized, as were likely to hold such meetings. Lambton and Victoria, Dundas, Stormont and Glengary, have held no Conventions. Peterboro' did not have one this year; neither Simcoe nor Wentworth are organized. In these, work remains to be done. Otherwise, the Counties of Ontario have convened ministers and teachers for Conference. Where it was impossible to induce distinct Conventions for each County, a general Convention of

several Counties has been held. The Counties of the Ottawa valley united in a Convention of three days, soon to be followed, we hope, by similar meetings in some of those Counties.

There has been progress in Municipal Conventions. Oxford County has made a good beginning at Goble's Corners, Princeton, and Drumbo. This last, for Blenheim, might have passed for a good County Convention. A full house; many ministers and teachers were there. The topics, discussions, and attention were all good.

In Lincoln and Welland, such meetings have been held in most of the Municipalities. In every organized County, Local Secretaries have been appointed, and more or less work done.

In Montreal, the work formerly carried on by the Sabbath-school Teachers' Association was assumed by the Canada S. S. Union. A series of monthly meetings was resumed: these, six in number, were held in as many of the churches. "Object Teaching," "The Teacher in his Class," "The Teacher in his Study," "The Qualifications of Sabbath-school Teachers," "The Art of Questioning and Model Lessons," were introduced by appointed speakers and discussed.

In Toronto, a Sabbath-school Teachers' Institute, occupying five of the evenings of one week, under the direction of Rev. Alfred Taylor, of New York, was held. The Bond Street Congregational Church was crowded with an attentive audience. All the Evangelical Denominations united in it. In all its parts there was life, intelligence, and instruction. We believe there has been no means of instruction for teachers in this city that has been so beneficial to them as this Institute.

Mr. E. E. Grafton, and other brethren of Montreal, represented Canada at the New York State Convention; but want of funds prevented the Executive from sending deputations elsewhere.

We may also record the increased interest manifested by several of the Denominations in Sabbath-school Associations. The churches are gathering together their own teachers in Sunday-school Unions, in which, together with information, needful to all who teach, or manage in Sabbath-schools, their own peculiar and distinctive opinions and forms may be freely introduced and taught. The clergy and Sabbath-school teachers of the Diocese held a Convention in Toronto, in November last, and a Diocesan Sunday-school Association was organized "for the promotion of interest in the work of Sunday-schools; the collection and diffusion of information on all subjects connected therewith; the circulation of Sunday-school literature, and the obtaining of papers and addresses on Sunday-school subjects, to be delivered at the meetings, with discussions thereon, and the appointment of an Annual Convention."

A deputation, consisting of the Hon. John McMurrich, the Rev. Soptimus Jones, Messrs. D. W. Beadle, J. Gillespie, T. Nixon, and the

General S. George H. of the con- Canada, v. General S. Association. Conventio- tion in the increased- best to ma- to Jesus."

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General Secretary, was introduced to the Bishop presiding, by Dr. J. George Hodgins; and after the Rev. S. Jones giving a brief statement of the constitution and operations of the Sabbath-school Association of Canada, which was received with applause, the deputation (by the General Secretary) presented, in the name of the Sabbath-school Association, an address of Christian sympathy with the Sunday-school Convention of the Diocese of Toronto, "assembled for a fresh inspiration in the work of the religious instruction of the young, to awaken increased interest in Sunday-school instruction, and to consider how best to make it profitable and pleasant to the leading of the little ones to Jesus."

In reply the Bishop said:—"We feel that words uttered in the spirit, which has dictated your address, will not be suffered to fall to the ground, or to be without their fruit," concluding his response with a prayer that "the God of Peace may, in His own good time, prosper these interchanges of Christian courtesy."

There is progress also in the equipment of our Sabbath-schools. The Rev. H. Christopherson reports for Waterloo, "17 schools use object and pictorial illustrations; 12 have maps of Bible lands; and 3 use a blackboard."

Mayor Chisholm says:—"In Hamilton, 12 schools have object and pictorial illustrations; 11 have maps; and 7 out of the 25 schools in the city use the blackboard."

In Toronto, 29 out of the 52 Sunday-schools have object or pictorial illustrations; 20 have maps; and 23 schools use the blackboard.

The number of teachers' meetings for the study of the lesson has greatly increased. Thirty-seven schools in Toronto have these. In Waterloo, 23 out of 25 reported, have teachers' meetings, "principally for the study of the lesson," and in several of our Counties they are adopting them more generally.

Little yet has been done in building special rooms for Sabbath-schools. Our cities or large towns are almost alone in this.

Libraries are general. A large number of our Sabbath-schools take Sabbath-school Periodicals.

Many Counties report but little pecuniary assistance to the Sabbath-school Association of Canada. Toronto has the honorable mention of having contributed \$252 to the funds of this Association.

Having failed in obtaining correct information from the circulars issued for that purpose, we have gathered from the best available sources the Sabbath-school statistics of the Evangelical Denominations. In some instances, we can only take the report of past years. By this means we find the following:

Number of Sabbath-schools	3,818
Teachers and Officers	25,785
Scholars	196,331

As some only give a partial report, (all the congregations not having given the necessary information to their respective boards,) we believe that in round numbers we may state that there are in the two Provinces 4,000 Sabbath-schools, with a proportionate number of teachers and scholars.

Your Secretary would thankfully acknowledge here the valuable assistance at County Conventions of the Hon. J. McMurrich, Revs. F. H. Marling, J. Wood, T. Griffith, Joel Briggs, John Scott, H. Christopherson, S. Jones, W. C. Allen, and Dr. J. G. Hodgins, Messrs. Daniel McLean, W. Adamson, G. Harcourt, W. J. McCalla, C. A. Morse, and other devoted brethren.

We cannot close this report without expressing the hope that the Convention in London will, in every way, be productive of good; that our Sabbath-schools will, by their representatives, and that others will, without such urgent appeals, as have been odious to many, supply abundant means for carrying out the objects of this Association; that such an impetus will be given to Sabbath-school work that each County of Ontario and Quebec will more thoroughly be organized, and that the County and Municipal Secretaries will faithfully accomplish the work for which they are, or may be, appointed, and that with all our labour to "build the house" and "keep the city," God will graciously be pleased to further and own our efforts to the conversion and salvation of our scholars, so that indeed the joyful exclamation may be induced, "Who hath begotten me these?" and that all who labour in the vineyard now may "come again, bringing their sheaves with them."

Respectfully submitted for the Sabbath-school Association of Canada,

W. MILLARD,
General Secretary.

On motion of Rev. F. H. Marling, seconded by Rev. John Learoyd, the report was referred to the Business Committee.

REPORTS FROM COUNTY SECRETARIES.

The President said that the Convention was now prepared to receive reports from the County Secretaries.

BRANT.

Rev. Mr. GRIFFITH spoke for Brant. He said: As regards the county of Brant, I may say that I was relieved from my field of

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labour last June, and have not had an opportunity to gather statistics for the year. But at our last Convention, held in Paris, we had an interesting meeting; township secretaries were appointed, and the time also was appointed for township Conventions. I have not been able to ascertain if all these Conventions have been held. Our Convention was a very interesting one. The organization of the Sabbath School Association in that county has stirred up a deeper interest and feeling for Sabbath-school work. I think there are many who feel sufficient interest to proceed till every township is organized. I believe that a higher spiritual interest is being manifested in that work than heretofore. The members of the different Churches are being brought closer together, to promote the blessed work in which we are all engaged.

DURHAM.

Mr. A. WALLBRIDGE spoke for the county of Durham. He said: We had a good Convention in the county of Durham last summer, and the teachers have manifested more interest than ever before. When I left the Convention, the first thing I did was to commence a Teachers' Meeting. It has been carried on for three months, and there is now as much interest manifested in it as when it first was started. We see in the Sabbath-schools the result of these Teachers' Meetings. The children answer the questions more readily; teachers find, also, that the attendance is more regular than before. The Convention has done good.

ELGIN.

A delegate (name not given) said: We held a Convention in Fingal. We had an interesting, and, I believe, a profitable time. The members of the Association were all present; but there was not a very large turn out. The County Convention is doing a decided good, and the schools are working more uniformly than before we had the Association.

ESSEX.

Mr. A. BARTLETT, County Secretary, said: We have a very large Roman Catholic population, but I am glad that in Essex the work is going on. We held a Convention in Windsor, and were assisted by some American brethren from Detroit. The teachers went away from that Convention very much benefitted for their work. In conversation with many of them I have discovered this. Still there are Churches that have no Sunday-schools in connection with them; but we hope before our next Convention to have Schools organized in every place where they are now wanting. I am perfectly satisfied that the next Convention will be a better one than the last.

FRONTENAC.

A Delegate from Frontenac (no name given) said: We have had some Conventions in that county; we have had a County Convention in Sydenham that lasted two days. Nine hundred people attended it. We believe a great deal of good resulted from that meeting. In the month of March we had a Convention in Sunbury, and though the weather was unfavourable, the house was filled during the day. The last local Convention we had was held a month ago. It was conducted in a new school-house; refreshments were provided in the open fields near the school. In Frontenac the schools have been better attended than formerly; and no school will be shut up this winter.

HALTON.

Rev. Mr. PERRIN said: Our Convention last winter was a complete success, and the best Convention ever held in the county. There was a very large attendance. We all felt that the meeting was a blessing to our own people, and to the schools throughout the county. We intend to hold the next Convention in Oakville.

CITY OF HAMILTON.

Rev. GEO. BROWN said: As he had only resided in that place since June, he could not give a detailed account of what had been done.

HASTINGS.

Mr. FOX said: We had a very successful Convention last winter. It was very largely attended.

HURON.

Mr. MILLER, President of the Sabbath-school Association of the County, said: If anything has been done in Huron, we are indebted to the General Secretary. The General Secretary has been labouring for a very long time to get the people to take up the work, but did not succeed till lately. The training (at their first Convention) given to teachers has had its effect; and the time has now come when we shall be able to do something. We did not organize till spring, and have not had time fairly to commence work; but we shall soon. Some of our schools are in good working order.

KINGSTON.

Of this city it was reported that the schools are prosperous.

LAMBTON.

Rev. Mr. WHITE spoke for Lambton. He said: I am not prepared to say what has been done in reference to an Association,

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but I am willing to say that our schools are very prosperous. I have some experience in the matter, and I may say that in no part of Canada have I seen a more noble spirit. We had twelve schools represented on Dominion-day. In the town of Sarnia there are schools which are not excelled in Montreal, Toronto, or in any city on this side of the Atlantic.

LINCOLN.

Mr. MILLS spoke for Lincoln. He said: In St. Catharines there are schools which promised to be in good running order, but are not so. There seems to me a want of good Sabbath-school teaching there. We shall have to begin work again.

The Convention then sang the hymn "There is Work to do for Jesus."

LONDON.

Mr. McCORMACK gave some account of the prosperous state of his own Sunday-school. It has an attendance of 300 scholars and 32 teachers.

A Clergyman of London said that in his school there were 300 scholars. They had excellent teachers, and they use the blackboard. The school is very prosperous. He teaches the Bible Class.

MIDDLESEX.

Mr. S. SCOTT reported of Middlesex. We had a very successful Convention, and we all felt that we were strengthened by it, for Sunday-school work. We feel that we are going to be benefitted by this Convention; we hope it may arouse the northern part of the county.

MONTREAL.

Mr. F. E. GRAFTON could not speak of any increase in the number of schools in Montreal, but he believed there was an increase in the average attendance of five per cent. The Monthly Meetings, under the direction of the Canada Sunday-school Union, have had a good effect in stimulating teachers. Some schools report that they are regularly visited by the ministers. In several schools the minister conducts a Bible Class. One of the largest Sunday-schools in the city owes its success, under God, to the untiring devotion of the senior minister of the church—two meetings are held weekly for the study of the lessons. In another church the Sunday-school Lesson forms a Bible Class lesson for the congregation. An effective system for visiting absentees is greatly desiderated. Nearly all the schools use pictures in the Infant Class, and have one or more Bible maps. Some occasionally use the blackboard. The Wesleyan schools report eighty-one conversions for 1870; one school reports ten of its scholars added to the church last year, and that nearly fifteen per cent. of its scholars

are church members. Mr. Grafton reported a growing interest in Sunday-school work generally in the province of Quebec. He believed that a few local Conventions held there had led to this. These Conventions were organized by the Canada Sunday-school Union. He suggested for consideration the question of appointing a committee of the Sabbath-school Association of Canada, in Montreal, to carry on the work in Quebec. It seems undesirable to increase Associations; but (under such a Local Executive) County and Township Conventions could be held, whilst the General Convention might meet in Montreal once in five or six years. In this way the east would benefit from the experience and enlightened zeal of brethren in the west.

NORTH ONTARIO.

The Rev. James Douglass, County Sec. for North Ontario, said :— We held our 1st Convention on a cold day last February. We had a spirited and profitable meeting, lasting two days. It was a success. Many who attended, considered that our Convention was the best that had been held in the Province. We have fifty or sixty schools. In the southern part of the County, the schools are in good working order. They use blackboards, have libraries, and object lessons. I think on the whole, the work is progressing. As to the results of the Convention, they have been good. There has been a large increase in my own school—numbering 300 children. There is increased zeal on the part of the Teachers in my school. The people with us are alive to the importance of holding meetings throughout the Township.

APPOINTMENT OF OFFICERS OF THE ASSOCIATION.

At this stage of proceedings, on motion, it was resolved to suspend the Regular Order of Business in order to receive the Report of the Committee on Nomination.

The Rev. JOEL BRUGGS, Chairman of the Committee, presented the Report, which, after certain discussions, suggestions and emendations was approved as follows:—

JAMES YON
D. MORRIS
S. B. SCOTT
C. A. MORRIS
Rev. J. N. ...
Rev. JOEL ...
R. McLEA
Rev. GEORGE ...
D. W. BEA ...
Rev. F. H. ...
Rev. J. GA ...

Rev. E. M.

BUSINESS

William Ed
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Brantford ;
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COMMITTEE

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OFFICERS OF ASSOCIATION FOR 1871-2.

PRESIDENT :

ALFRED ROWLAND, ESQ., LONDON.

VICE-PRESIDENTS :

JAMES YOUNG, ESQ., M.P., Galt.

D. MORRIS, ESQ., Montreal.

S. B. SCOTT, Montreal.

C. A. MORSE, Toronto.

Rev. J. NATTRASS, London.

Rev. JOEL BRIGGS, Georgetown.

R. McLEAN, ESQ., Galt.

Rev. GEORGE BELL, M.A., Clifton.

D. W. BEADLE, ESQ., St. Catherines.

Rev. F. H. MARLING, Toronto.

Rev. J. GARDNER, Hamilton.

Rev. Dr. O'MEARA, Port Hope.

Rev. Dr. JEFFERS, London.

J. J. DYAS, ESQ., London.

Rev. GEORGE BROWN, Hamilton.

J. M. DENTON, ESQ., London.

J. G. HOPKINS, LL.D., Toronto.

Rev. WM. JOLLIFFE, London.

ARTHUR CHOWN, ESQ., Kingston.

A. G. NORTHRUP, ESQ., Belleville.

Rev. W. COCHRANE, M.A., Brantford.

Rev. JAMES WHITING, Arkona.

TREASURER :

HON. JOHN McMURRICH, M.P.P., TORONTO.

GENERAL SECRETARY :

REV. W. MILLARD, TORONTO.

MINUTE SECRETARIES :

REV. E. MORROW, M.A., Princeton.

P. R. MILLER, ESQ., Markham.

REV. W. C. ALLEN, Toronto.

BUSINESS COMMITTEE—C. A. Morse, Esq., Toronto, Convener; William Edgar, Esq., Hamilton; Rev. Thomas McQuire, Glenallan; Rev. J. B. Muir, M.A., Galt; Rev. Joel Briggs, Georgetown; Rev. F. H. Marling, Toronto; S. B. Scott, Esq., Montreal; Rev. J. Wood, Brantford; Rev. Alexander Langford, London; Rev. S. Williamson, London; S. S. Martin, Esq., Toronto; D. McLean, Esq., Toronto; G. Harcourt, Esq., Toronto; Rev. W. Millard, Toronto; W. Johnston, Esq., Belleville; Rev. D. C. Clappison, Exeter; C. G. Scott, Esq., Strathroy.

COMMITTEE ON TRAVELLING—Rev. J. Natrass, J. M. Denton, Esq., Rev. B. B. Keefer, G. Webster, Esq., Rev. S. Williamson.

The hour for adjournment having arrived, the session was ended by the Rev. E. Morrow pronouncing the benediction.

SECOND SESSION.

The second session opened at seven o'clock p.m.

The devotional exercises were conducted by Rev. J. B. Muir, M.A., of Galt, and Rev. Robert Boyle, of Bowmanville.

INTRODUCTION OF THE NEW PRESIDENT.

The retiring President, JAMES YOUNG, Esq., introduced Alfred Rowland, Esq., of London, as the President-elect. He said: I have great pleasure in introducing the President-elect. In doing so I bespeak for him, as Chairman, that respect and courtesy shown me since I had the honour of presiding over your deliberations. (Applause.)

Rev. Dr. WATERS moved that the hearty thanks of the Convention be given to Mr. Young, the retiring President, for the able and efficient manner in which he had presided over the deliberations of the Convention. (Applause.)

C. A. MORSE, Esq., of Toronto, seconded the motion, which was carried unanimously.

The PRESIDENT then conveyed the thanks of the Convention to Mr. Young, the retiring President.

Mr. YOUNG replied: I thank you most heartily for the vote you have just passed. I consider I have done nothing but what was simply my duty; and I shall always look back with pleasure and pride to the fact that I had the honour to preside over your meeting.

ADDRESS BY THE PRESIDENT.

The PRESIDENT said: My dear Christian Friends.—When it was first hinted to me that it was probable I should be President of this Convention, I was much astonished, and even now can hardly understand why you elected me. I felt very great diffidence in taking the chair of a meeting like this. I know that many of God's people have been lifting up their hearts in prayer that everything may be guided by Him, and though it was my wish and desire not to preside, I trusted in the promise, "Lo, I am with you always." I trust we are all gathered here in the name of Jesus, and if we have Him in our midst we need not fear that this will be a profitable meeting. In all our deliberations let us be careful not to hurt the feelings of others,

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and let us look to Jesus as our chairman. We are all saddened by hearing the news from Chicago. It was a great city of Sunday-schools, and I have no doubt that the tremendous disaster that has befallen it, will prevent many of our friends from being here. We thank the citizens of London for showing such hospitality to this Convention; and here I may observe, that we hardly know the extent of good that we are doing. There is no doubt that many of our Sabbath-school scholars, when they grow up, go to the United States; but I console myself with the thought that if they go there they do good for Christ there. (Applause.)

ADDRESS OF WELCOME.

Rev. Mr. WILLIAMSON said he presented to the Delegates on behalf of the city of London, a hearty welcome. He was glad to find himself surrounded by an army of working men and women in the cause of one of the greatest works the sun ever shone upon. In addition to the Sunday-school work, this Convention was engaged in another great work—the breaking down the walls of bigotry which separated the Christian church. With the army to which he had just alluded, they were fighting bigotry in this Convention. He would like to divide this army into infantry, cavalry, and artillery. For his artillery he would take the Church of England; for his infantry the Presbyterian and Congregational churches; for his cavalry he would take the Methodists—they were dashing troops, and good to reconnoitre; the Baptists he would station along the Lakes. (A laugh.) He would send the cavalry to drive out bigotry, which would be attacked by the infantry and artillery; and then he would either let the Baptists drown it, or the Quakers bury it in profound silence. On the top of a mountain, on the twig of a tree, a dewdrop was formed; others also are formed, and presently a tiny stream comes into existence, as the dewdrops become intermingled. Again, the stream grows wider and deeper as it rolls on, and finally empties its contents into the mighty ocean. So it is with this Association, which was destined to be a mighty Amazon of influence, and to roll on until all the children were brought to Christ. As tributaries to this great river of influence in our country, the people of London advanced the Convention to their homes and hearts. (Applause.)

VERBAL REPORTS OF COUNTY SECRETARIES.

At this stage, Reports from County Secretaries were resumed.

WATERLOO.

Rev. Mr. MUIR said for Waterloo: We had two Conventions, both have been held in Berlin. The last one was held last February, and was more successful than the first one. There was a good catholic spirit manifested, and we laboured most harmoniously together. There are sixty-nine schools in Waterloo; and I believe it was reported at the Convention, held in February last, in Berlin, that during 1870 five new Sabbath-schools had been added; and I think when the statistics are reported we shall have to make an addition by fifteen. Thus we will have between eighty and ninety Sabbath-schools in healthful operation in Waterloo. I have no doubt we shall be able to have Township Conventions held in Waterloo. The people there can do things well, for we are all "Grits"—Scotch and Germans. (A laugh.) But we want earnestness in our Sabbath-schools. It is a shame for us that we are so earnest in business, and so little in earnest in the work of leading children to Christ.

HALTON.

Mr. HARRISON JOHNSON said: A County Convention had been held in Milton, and the future was promising.

OXFORD.

Mr. GOBLE said: We have held some Conventions in this county, and the President of this Convention spent some time with us. We have met with success. In addition to the County Convention, we have had two Local Conventions and one Township Convention. We have received the greatest assistance from the Rev. Mr. Millard. I would advise Teachers to try and organize Township Conventions.

Rev. Mr. MORROW also said: Our Conventions have been very successful, and the effect of them has been felt in all the the schools around. We held a good Convention in Princeton; we had a number of persons from the surrounding Townships to help us, and the effect of that Convention, has been felt ever since—a great many have been converted and given themselves to Christ. Mr. Goble, Secretary for Bienheim, visits all the schools in the Township; and the President visits two every Sunday. Much depends upon Presidents; and I would put a working man into that office. A Convention was held at Woodstock, some time ago, but it was not so good as it would have been, had it been better advertised.

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(Applause.)

Rev. Mr. MARLING, said he had attended the County of Oxford Convention, at Woodstock, and was glad to find that the people there, had such capabilities for carrying on the work.

PEEL.

Mr. HOSSIE spoke for Peel. He said: This county has the honour of being the "banner county," owing to its having been the place of residence of our General Secretary. We have seventy churches in the county, five or six of which are Roman Catholic. But the number of Sabbath-schools only comes up to about forty. Our population is something like 32,000, and for that number we have eighty-six school sections, so you see that our Sabbath-schools are not keeping pace. The number of licenses for intoxicating liquors is 111, producing a revenue to the local municipalities and government of \$5,000. Mr. Hossie spoke of the need there was for some good method of recording Sunday-school statistics.

PERTH.

Rev. Mr. HAMILTON spoke of the inspiring and stimulating character of Sunday-school Conventions in the county of Perth.

PRINCE EDWARD.

Mr. W. J. PORTE, County Secretary, stated that in Prince Edward he could not get reports from the Sabbath-schools of that county. There was much room for new schools there; the county is an old one. If any work is to be done it is to revive the old schools. The people there want to get as much out of the minister as they can for the money. (A laugh.) In the town of Picton there are good schools, and a good attendance in proportion to the population of the place.

WELLINGTON.

Rev. N. F. ENGLISH reported this county. We had an exceedingly interesting Convention last summer. I know of a hundred schools or more in connection with one denomination. Many have recently given indications of faith in Christ through Sabbath-school instruction.

EAST AND WEST YORK.

Rev. W. W. SMITH spoke for these localities. He said: We have something like 700 teachers and 6,000 scholars. None of our schools fall away when winter comes; and these schools are a hundred in number. They keep their doors open the whole year round. (Applause.)

ADDRESS BY REV. MR. GUTTERY.

Rev. Mr. GUTTERY delivered an address on the subject, "How shall we increase the spirituality and religious efficiency of our Sabbath-schools?" He said he was required to say by what means we could best increase the spiritual efficiency of Sunday-schools. The very wording of the resolution assumed one thing, namely, that the Sunday-school appealed to the spiritual nature of the child. That being the case, the Sunday-school teacher took rank with those who recognized that there was a spiritual element in man. The Sunday-school teacher was to do everything to lead the child by degrees to Christ. He did not for a moment subscribe to a theory sometimes preached, that the Church, in dealing with the spiritual necessity of the age, was bound to include the bodily wants of the people. He bore his testimony to its efforts of philanthropy; but at the same time he would say that its inspiration, was not merely philanthropy, but the love of Christ. In Westminster Abbey there was a monument to a great philanthropist, and part of the inscription was in these words, "That deeper charity that springs from the love of Christ." The monument was to Wilberforce; but the power of striking off human fetters was not born of simple human pity, but of that charity which owed its origin to the Carpenter's Son. There was George Peabody, who had linked the two great Anglo-Saxon nations together—the greatest American the world ever saw—and the root of his philanthropy was the love of Christ. Infidelity never reared our hospitals, or our asylums for the blind; but it was Christianity that did so, and that provided a home for the widow. Our great work, however, was for the spirit of man. When a man said to him (the speaker), "What must I do to be saved?" he felt the noblest part in human nature spoke out of him—he felt that there was something which went out towards that man. The Sunday-school teacher had to do with the spiritual nature of the child; he had to interpret to the spirit of the child a knowledge of the love of God; and he should note the fact that the spiritual nature in childhood was specially adapted to receive religious impressions. He (the speaker) had great faith in the conversion of young people. The great majority of those who were saved had come to Jesus in life's morning, while its freshness was as yet unspent and unexhausted. He (the speaker) gloried in the fact, that before he was twelve years old he had brought his love to Christ's altar, and had never taken it off since. An American clergyman—Rev. Dr. Spencer—speaking of the results of a thousand Christian experiences, said that out of that number five hundred and forty-eight had been brought to Christ before they were twenty years old—and beyond the age of sixty years, only one. The speaker then related the circumstances attending the conversion of Newton, the friend of Cowper; who, when his ship was in danger of

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being lost, was heard to pray, "O God of my dead mother, have mercy upon me." The mother of Newton could never die; and the mother who raised up a child for God was a star in the galaxy of the Church for ever. He felt that the Sunday-school was a part of the Church; and if he forgot the children he would forget the first part of a minister's commission, "Feed my lambs." In order to be successful in leading others to Christ, a man must possess the special baptism of the Holy Ghost. He (the speaker) could remember his Sunday-school teacher; and when that man placed his horny hand on his (the speaker's) head, he felt an influence he had never felt before. He had only known six men who were remarkable for the habit of earnest pleading with God; and he knew but few women—one, his mother. He proceeded to relate how, twenty-five years ago, unknown to her, he had heard her at prayer; but yet that prayer was so imprinted on his heart that it kept him back from sin; it had travelled with him like an angel of God. Oh, for the teachers who were pleaders with God! And if teachers wished to prevail for souls, they must become agonizing spiritual wrestlers at the Mercy-seat.

A collection was taken up; prayer was offered by Mr. D. M'Lean; and the benediction having been pronounced by Rev. Mr. Beardsall, of Ingersoll, the Convention rose.

THIRD SESSION—WEDNESDAY, OCT. 11.

The Convention re-assembled at half-past eight o'clock, and spent an hour in devotional exercises, conducted by Rev. Richard Whiting, of St. Mary's.

The President took the chair at half-past nine o'clock.

ADDRESS BY MR. GOBLE, SENR.

Mr. GOBLE, of Oxford County, delivered an address on the subject, "What are the special difficulties of Country Schools, and the best remedies?" He said that the first great difficulty in Country Sabbath-schools was to find proper superintendents. Some of the difficulties were these:—A Sabbath-school was wanted, and the question was, who was to be superintendent? There was Jones, but he was an old fogey; and the consequence was that people would remain a long while wanting a superintendent, because they could not find a

person in whom they had confidence. The truth was it was a pretty hard thing for a man, who had been raised among his own people, to go over their heads; and sometimes they got a man from a distance. The Convention knew the difficulty of getting teachers. His advice was, if a teacher came forward who thought he knew all about it, the best way to do with him was to elect him to a back seat. (A laugh.) If teachers were wanted, he would advise people to do as they did in his locality, that was—to do the best they could. In the country it was very difficult to get good school-houses. In that respect also they would have to do the best they could. (A laugh.) If they could not get a good school-house, they should take the kitchen of a farm-house; or, as a young lady in his locality did—teach the children under the beech trees. Another difficulty was the indifference of parents. It was desirable to have short prayers; he had known men who were desired to pray only three minutes, but who prayed thirteen. Some of the Sunday-schools were five miles apart, and to attend them people had to get up early in the morning. In winter the difficulties were very great. A farmer told him that on one Sunday morning, when he went to harness up, the snow was up to the third patch of his trowsers. (Loud laughter.) The hardest day's work he (the speaker) had to do was on Sunday. A great remedy for the difficulties with which they had to contend was faith, hope, and charity. Faith in the great enterprise, hope in the great result, and love for Jesus Christ. Possessing these requisites, the teachers and those interested in Sabbath-schools, would be enabled to accomplish a great deal.

Rev. Mr. ANDREWS, of St. George, spoke on the same subject. He said that one of the difficulties in the country was distance; and another difficulty was the comparative smallness of the number of men and women willing and competent to engage in Sunday-school work; and then, again, there was no choice. In the country schools they were compelled to have the same superintendent year after year, till he dropped off the scene. He believed in the doctrine of itinerancy; and change was a good thing; still he would not change a good superintendent for the sake of change. He had known Sunday-schools to be twelve months without any superintendent. He believed that teachers' meetings should be held after the meeting of the school on the Sabbath-day. If there were few in the country, comparatively speaking, let them show they had willing hands and could work. They wanted to drink deeper of the Spirit's power. The time was when none but old fogies, comparatively speaking, were in Sunday-schools, but now they had the noblest minds engaged in the work. In a letter he had received from Cobourg, he was informed that Lieut.-Governor Wilmot, of New Brunswick, had recently addressed a Sunday-school meeting. (Applause.) And on the platform, in this church, they saw a man who had already written his name in the history of the country. Never since the Apostolic age, when the zeal

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fresh from the Master's own heart was fresh—never since that time had the same attempts been made to gather the children to Jesus. We were coming back to first principles. They expected a great deal from the towns; but he advised that they should not look for much from the country people; the latter, however, would do the best they could. Let all labour on: the end was worthy of the effort, and would answer expectation.

Mr. J. COOK, of St. Catharines, said that they felt very deeply the want of efficient teachers in country Sabbath-schools. They were obliged to ask those who were not altogether fit, to take classes in these schools. Again, there were some teachers who were not followers of the Lord Jesus Christ; and there was a very great indifference on the part of parents. It was their duty, however, to labour on in the good work, for the labour would not be in vain.

Rev. W. W. SHEPPARD, of Plattsville, said that in the township of Blenheim they had five teachers' meetings. They connected the teachers' meetings with the weekly prayer-meetings. They had prayer-meetings for a quarter or half an hour, then they took up the lessons for Sunday. By this union of prayer and study, they had been able to keep up their weekly teachers' meetings, and to improve their schools. The great difficulty with teachers was that they were not prepared.

Rev. JOHN M'EWEN, of Pembroke, said that they required to classify the work, and bring their influence, as church members, to induce individuals to undertake the work. We must inspire the teacher with a sense of the nobleness of his work before we could bring him up by any kind of machinery. We could not entertain the supposition of people teaching who were not Christians; and if the Lord's work was to be carried on, it must be by skilful men and women. We should train our teachers. In the United States training classes were becoming frequent.

Mr. HUNTSMAN, of Salford, said that there was wanting a deeper interest in immortal souls. He had proposed teachers' meetings, and had been met with the statement, "We cannot get them to attend."

Rev. N. F. ENGLISH, of Elora, said he believed in a good many cases there was a fear of offending young men and women of respectability and well educated, who thought they had as good a right to be teachers as their neighbours; and the superintendents, in order not to offend such persons, would subdivide the classes. In country schools if there were fewer teachers, and stricter church principles adopted, it would be a good thing.

Mr. WATSON, of Weston, said that on one or two Sabbaths previous, he went into a Sabbath-school, and saw a superintendent teaching one class and a young lady one, and three or four classes were idle. In that same neighbourhood, if they got up an anniversary

or tea meeting, there would be no want of office bearers; he did not know of any place where they could raise more money for the latter-named purposes.

Rev. JOHN McKILLICAN, of Montreal, Agent of the Canada Sunday-school Union, said that Sabbath-schools were now in beneficial operation many miles beyond where the Government had yet planted common schools. He spoke of the effect of long years of physical toil on residents in the country, and said that they were not able to sit down and learn. No man wished to say an unkind thing in the Convention, but still it must be admitted that lack of education led to lack of order. He believed the children should be allowed to express their voice in the appointment of a superintendent. If so, the children would love him better, and he would love them better. It was too often forgotten that Christ gave a blessing to humble work; at the same time a minister did not wish to have ignorant men to assist him, if he could obtain others. He might observe that on the Ottawa, visits were exchanged for distances of fifty miles.

Rev. B. CLEMENT, of Ayr, said that in Canada he found as much consecration to the work as in the United States. He spoke of the necessity of having an abundance of labourers, and urged an increase of energy in the prosecution of the work.

Rev. W. W. SMITH, of Pine Grove, said that one great difficulty now was that there was too much formality. This should at once be put away.

Rev. D. C. CLAPPISON moved the following resolution:—"That this Convention recognizes the importance of establishing training classes for the instruction of teachers, conducted by ministers of churches, or some person appointed to the work; and recommend to all denominations of Christians to adopt this plan."

The resolution was referred to the Committee on Resolutions.

The Convention then sang the hymn, "Work, for the night is coming."

"MISTAKES IN SUNDAY-SCHOOL TEACHING."

Rev. JOHN WOOD, of Brantford, introduced this subject. He said he thought there should be preparation for Sunday-school teaching. The clever teacher would prepare his lessons throughout the week; the mediocre teacher thought he could prepare his Sunday-school lesson after leaving church in the morning. There could be no greater mistake than to suppose a teacher could interest his class unless he

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had given his heart to it, and also all the time he could afford. A teacher could not communicate what he did not know experimentally; he could not lead a child to Christ, unless he had found Christ himself. It is a terrible thing to think that there were many teachers who had not the spiritual gift. But he was not prepared to say that no unconverted teacher could do good; and it was better for children to be in the Sunday-school than wandering about the streets. It was a mistake to think that success was of man. It was not merely hearing lessons and lecturing which could make children conversant with spiritual truths. He advised teachers not to keep their eyes continually on their books, for the children would then believe that the teacher did not know the lesson. Either in teaching or preaching it was not mere eloquence that succeeded; but success came when the heart was aglow with divine truths. At the same time, the teacher had the advantage of the preacher in the pulpit, for he could talk right home to the children.

Rev. Mr. COCHRANE, of Brantford, said he was in favour of converted men and women teaching classes. But he would not keep back young men and women of serious thought, even if they were not professed members of churches.

Rev. Mr. LEAROYD, of Ingersoll, said it was believed that almost anybody would do for Sabbath-school teachers. But we wanted the best men we had for Sabbath-school teachers. The Church had good machinery; and what was wanted was more thorough efficiency in respect to our teachers. He thought our difficulty was that we had not yet a right appreciation of the work. Until the Church had a right appreciation of the work, the work would not be well done. There were some men who were not enrolled as members of the Church, who might yet be Christians. It appeared to him that none would feel enough interest to labour for Christ in the Sabbath-school, unless they were Christians. He thought our real want was a want of heart-sympathy for our fellow-creatures; and he thought that what served to make Christ's teaching so effective was sympathy. He hoped this Convention would not lay down a law that every man and woman who taught in a Sabbath-school must be professed Christians.

Mr. T. NIXON, of Toronto, urged the necessity of punctuality on the part of teachers. He said that Lieut.-Governor Wilmot, of New Brunswick, had been fifteen years a judge, but twenty-five years superintendent of Sabbath-schools. When he was appointed Lieut.-Governor, it was supposed he would give up his Sabbath-school work. He said he would rather give up the Lieut.-Governorship in preference. (Applause.) The speaker said that some teachers on week-days did not recognize their Sabbath-school scholars. This was a great mistake. Teachers must know their children all the week through, and all the year through.

Rev. Mr. McEWEN, of Pembroke, spoke feelingly of the calamity which had overtaken Chicago, and then proceeded to urge the necessity of further effort in the direction of Sunday-school work.

Rev. JAMES WHITING, of Arkona, alluded to the fact that some teachers thought it requisite that their scholars should learn a great number of verses. That was a great mistake. In thirty, forty, or fifty verses so learned, it would be found that there were more mistakes than verses. This was a bad thing, for the children might keep these mistakes in mind. He thought it would be well to look into this matter, and see that the verses are repeated correctly.

Rev. Mr. RICHARDSON thought a great mistake was made when children were required to learn the catechism, &c., before they made a profession. In all our labours, we should see that children should be brought to love the Lord Jesus Christ when young. We should not expect them to discuss difficult questions in theology; they ought to be brought to Christ first.

Mr. MCGREGOR, of Galt, spoke of teachers teaching above the capacity of the children; and said that one mistake in illustrating lessons was by making the illustrations foreign to the lesson. Lessons should be studied, not before going to Sunday-school, but during the whole week. He was afraid that the teachers were not careful enough in their daily demeanor before children and before others.

Mr. HUNTSMAN said that sometimes teachers met with their classes and found a number of their scholars absent. He thought teachers made a great mistake in teaching merely the historical parts of Scripture, and in asking questions with regard to incidents that seldom appealed to the love and daily life of young persons whom they instructed.

Rev. Mr. ANDREWS spoke of the necessity of teachers doing something tangible, and of giving children something to carry away.

Rev. Mr. SHEPPARD thought it was a mistake to sing more than three verses in opening school. It was a mistake to have too great a variety of singing and to introduce many new tunes. He thought they ought to have a detective committee to detect inefficient teachers. The Common Schools had such a committee.

Rev. W. GUTTERY said that the suggestion of the last speaker that they should have a kind of "Sunday-school detective force," was original. If appointed, such a committee should inspect the masters, and make it an act of high treason to teach anything but the thoughts and works of the Lord Jesus Christ. For the last few years, in Christendom, there had been an intensified yearning on the part of the community to know more of Christ as the Redeemer. All truth is of God, but all truth is not equal to the work of bringing men to Christ. That lesson in which Christ was not set before the mind was not one to satisfy the spiritual wants of the children.

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Rev. E. MORROW said that the Sunday-school teacher expected the pastor to tell them of things new and old. The Sunday-school teacher should do the same to the children. He should direct the minds of children to Christ, and build them up in Scripture history.

Rev. N. F. ENGLISH, of Elora, thought it was a mistake in infant classes to bring them to Sunday-school for the purpose of teaching them to read. One great mistake on the part of teachers was, in allowing the children to see them going into a bar-room to take liquor. A child not long ago said,—“I saw the teacher go into a bar-room.” That teacher’s influence for good was lost. It was a great mistake for teachers to come into a class with the smell of tobacco-smoke about them.

The PRESIDENT said he thought it was necessary for teachers to teach all the Scriptures. He was down on tobacco. He related an anecdote of Father Paxson. A boy asked Mr. Paxson for a piece of tobacco. He could not deny he had it, and yielded to the boy’s request. But from that moment Mr. Paxson gave up the use of tobacco. (Applause.)

On the nomination of the President, Mr. G. Webster, of London, and Mr. D. McLean, of Toronto, were appointed Auditors of the Treasurer’s Report.

Rev. F. H. Marling stated that an “Answer Drawer” had been arranged for, and the Delegates were requested to write answers to, the following four Questions :

1st. *To Pastors.* “What relation do you sustain to the Sabbath-school, or schools within your charge, and what actual part do you take in the work ?”

2nd. *To Superintendents.* “How can a supply of new Teachers be most effectually kept up ?”

3rd. *To Teachers.* “By what means have you best succeeded in leading your Scholars to Christ ?”

4th. *To Teachers.* “What do you feel to be your own chief defect as a Sabbath-school Teacher ?”

Answers to the above questions were to be collected at the Public Meeting the same evening.

Prayer was then offered by Mr. G. C. Needham, and the Benediction pronounced by Rev. Dr. Cooper, when the Convention adjourned.

FOURTH SESSION.

The Convention re-assembled at 2 o'clock.

The introductory religious exercises were conducted by the Rev. N. F. English, of Elora.

Hon. JOHN McMURRICH, Treasurer of the Association, presented his report, as follows:—

TREASURER'S REPORT.

Sabbath-school Association of Canada. Abstract of Treasurer's Account for the Year ending 9th of October, 1871.

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By Balance from last year	\$35 07
Arrears collected at last Convention, including some Donations	172 00
Collected at door	\$145 82
Received subsequently from Local Treasurer	52 65
	198 47
Three Thank-offerings amounting to.....	49 00
Donations of \$1 each	16 00
Contributed by eighteen persons	288 00
Contributed by fifty-four Sabbath-schools	456 00
Proceeds of Gold Nugget sold.....	12 00
Received for Reports sold	107 54
	\$1,334 08

DR.	
Paid General Secretary Arrears of Salary	\$300 00
Do. Salary for 1871.....	500 00
Expense of Delegates attending S. S. Convention.....	66 52
*Printing and Stationery.....	308 69
Advertising	14 60
Reporting Proceedings of Convention.....	53 00
Postage and Telegrams	54 67
Balance on hand.....	36 60
	\$1,334 08

JOHN McMURRICH,
Treasurer.

Correct—

DANIEL McLEAN, }
GEORGE WEBSTER. }

October 9th, 1871.

* This amount includes the cost of Printing 2,500 Reports.

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On motion, the report was received.

The Convention then sang the hymn, "Jesus the Water of Life will give."

ILLUSTRATIVE TEACHING.

It was expected that Mr. Jacobs, of Chicago, would have addressed the Convention on this topic; in his absence

Rev. W. MILLARD was called upon. He spoke of the two avenues for receiving instruction—the *ear* and the *eye*, and of the advantage of good illustrations in attracting and securing attention, and in engraving truths on the memory. A leaf or branch or stone might be the means used to illustrate the subject under consideration; or the illustration may be by a picture, or by the use of the blackboard. Yet it must ever be borne in mind, that attempted illustrations which were bad, would only tend to mislead and injure rather than to inform and benefit. We must have good illustrations, whether afforded by word of mouth, by tangible objects, pictures, or blackboard. Also, that whatever we teach must lead to, and centre in, Jesus. He is the sum and substance of the Law—the testimony of Jesus is the spirit of prophecy. Let it be borne in mind that while all Scripture is given by inspiration of God, and all, in its place, should be studied, we should seek for Jesus in every portion, or be led to Jesus in our teaching by it. Unprepared teachers, he considered, were not much better than unconverted teachers. Mr. Millard spoke of his own experience in the use of the blackboard, and of illustrations on paper in his own Sabbath-school in reviewing the lessons—and exhibited a large number of such prepared by himself. Beginning with papers on which were a few comprehensive words, as "prepared, offered, free, accepted, or refused"—applicable to the parable of the marriage feast, and as descriptive of salvation. He showed a numerous series of illustrations, ending with four describing the encampment of the children of Israel, and the tabernacle in the wilderness—giving brief explanations on the same as he proceeded. The Convention listened with undivided interest to the observations of the Rev. Mr. Millard, and was evidently impressed with the advantages which he showed might follow from this mode of instruction.

The Convention then sang the hymn, "There is a Fountain filled with blood."

In reply to a question by one of the delegates,

Rev. Mr. MILLARD said that there was a preparation for the pur-

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pose of covering blackboards, which was better than ordinary black paint, called "liquid slating." It could be procured at the Normal School, Toronto.

THE METHOD OF TEACHING AN INFANT CLASS.

A LESSON FROM THE "NATIONAL S. S. TEACHER" SERIES.

Mr. A. B. SAVAGE, of Montreal, exhibited to the Convention a method of teaching an infant class. A number of children came upon the platform, and were taught a lesson from what is known as the "National Teacher Series."

Mr. HARCOURT, of St. James' Cathedral Sabbath-school, Toronto having first led the children in singing,

Mr. SAVAGE proceeded to illustrate a lesson taken from the "National Teacher Series." The blackboard was put in requisition; on it was written the word "Trust," and the children were led on by a series of judicious questionings, to understand the real meaning of the word "trust," and in what sense it should be understood in respect to the Saviour. The principle in the system of teaching would seem to consist in pictorial or verbal illustrations, to be explained by the teacher, and afterwards impressed on the children's memory by frequent repetition. The mode of questioning, if kept within limit, would appear to be useful, accelerating an acquaintance with the principal events in Scripture history.

The Convention then sang the hymn, "Singing for Jesus."

"THE TEACHER DESCRIBING HIS PREPARATION OF HIS LESSON."

A LESSON FROM THE "BEREAN SERIES."

Mr. JAMES HUGHES said,—I shall consider this subject under three heads: The *time* of preparation, the *matter* for preparation, and the *mode* of preparation. First, the time. I believe the Sabbath evening, after church time, to be most emphatically the time when the information requisite in teaching next Sunday's lesson should be procured, and the general design of the lesson formed. Abstracted as our minds ought then to be almost entirely from the cares and business

of life, and we have to be found enlightenm will then h our mental we will be time durin mencing th formation, make of th selves for a time to do evening, but it is a for prepara that any p Sabbath-sc this age at definite be ranging th that there were stean subservien acting with runs to wa action requ ing is ver our limbs when our out any re the perfor hands do thinking o be the dut character does so o material, t colonies in It is not d "stray th sider most thinker hi would rec about the may be at

of life, and purified as our hearts should be by the sacred duties which we have taken part in during the day, surely no more fitting time can be found for calm and correct religious reflection, or for spiritual enlightenment from above, than the close of the Day of Rest. We will then have the great principles of Christianity more clearly before our mental vision, and, from our recent intercourse with our scholars, we will be more fully alive to their moral necessities than at any other time during the week. But, perhaps, the strongest reason for commencing thus early to prepare is, that, having then acquired the information, we have the whole week for reflection on the best use to make of the lessons to be drawn from it. Many persons excuse themselves for not preparing their lessons by saying that they have not the time to do so; that the labors of the day unfit them for study in the evening. I give them full credit for honesty in making this excuse, but it is a grievous error to suppose that no other time can be found for preparation except the evening, and I know no reason for believing that any person in health can not find ample *time* to fit himself for the Sabbath-school department of God's service. We hear a great deal in this age about the adaptation of the waste resources of nature to some definite beneficial purpose; but while philosophers and inventors are ranging the entire material world to accomplish this end, I am confident that there is a mental power of incalculable extent forever acting, as were steam, wind, water and electricity long before they were rendered subservient to the purposes of man, and, as they were ere that time, acting without effecting any good. I refer to the mental energy which runs to waste, while we are performing our daily labors. The mental action required in governing the muscles of most teachers while working is very little more than is required in walking. The muscles of our limbs do not commence to propel us of their own accord, but when our minds once set them in motion they continue to move without any recognizable effort of the will. So when a man is engaged in the performance of any labor which he is accustomed to perform, his hands *do* the work while his mind is for the most part engaged in thinking of subjects entirely foreign to it. Knowing this, I hold it to be the duty of every man to provide for his mind matter of a proper character on which to reflect during his hours of labor. Whether he does so or not, his mind *will* act; and if he does not supply it with *good* material, the devil, who is ever watching for vacant places to establish colonies in, will very soon furnish it with plenty of *evil* to operate on. It is not difficult to discipline our minds so that the great mass of our "stray thoughts" will bear directly upon any subject which we consider most important, and surely no subject is so certain to bless the thinker himself, and others through him, as the word of God. I would recommend that a notebook and pencil be constantly carried about the person, so that any thought of importance that comes to us may be at once noted down. Our minds will be encouraged thereby

and will act more readily if their thoughts are made use of. Any one who has been in the habit of allowing his passing ideas to go by unnoted will speedily be surprised at the treasury of intellectual wealth he has been squandering. Two thoughts per day is certainly not too much to allow for any ordinary mind; yet even at this moderate rate of thinking, a Sabbath-school teacher will have quite sufficient matter for his lesson, if he commence to prepare at the time recommended, and he will have obtained it without any extra mental strain. As an inducement for thought-collecting on the above plan, I would state that thousands of men who have risen to eminence have been able distinctly to trace the origin of their greatness to the intellectual efforts made while laboring with their bodies. If we had more Henry Clays to lecture to oxen while driving them, and more Elihu Burritts to utilize the mental advantages of the workshop, we should speedily have more great and good men. Even those persons whose duty it is to labor with their *minls*, and whose minds ought therefore to be disciplined to perform their functions in a systematic manner, often receive their best thoughts, when they are not seeking them. A sudden occurrence of any kind, a strange sound, a new face, or any of the thousand trivial events of every day life may be the means of suggesting some thought which, but for it, might never have entered the mind. Preparation just before the time of teaching is only a slight step in advance of no preparation at all. It is like the preparation of a warrior who, after the war-cry has sounded, rushes frantically to dig up some iron ore, from which to manufacture a weapon. And yet I fear that thousands of our Heavenly Father's Sunday-school army rush at their Bibles, Commentaries, &c., after dinner on Sunday, when physically unfitted for mental labor, and collect a confused mass of information in a crude state, which they deal out promiscuously to their scholars. There are far too many blunt swords wielded against Satan, and I am strongly of opinion that, if he has succeeded in wheedling any man into postponing the preparation of his lesson up to the last moment, he does not bother with him much longer. I tell you, my fellow soldiers, if we want to be victorious in our contest with Satan it won't do to trust to picking up stray stones on the field of battle to throw at him. We must collect the ore of God's truth early from the best storehouses, we must have it refined by the influence of God's Holy Spirit, and we must pray for constant direction for our reasons, to enable them to shape it into such weapons as will most effectually drive sin from the hearts of our scholars. Let us do this, and then, fighting in God's name, not trusting to our own strength, we will not so often go home discouraged from our Sabbath-school labors, or so often have to ask ourselves the question:—Are our labors in vain? With reference to the *matter* which I would prepare I shall be very brief. The golden rule on this subject unquestionably is, Prepare only that from which profit may be extracted. I fear that far too often, the purity

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and simplicity of the gospel are buried in technicalities. Doctrinal hairsplitting is entirely out of place in every corner of a Sabbath-school room. So long as one of my class was unconverted I would teach Christianity rather than theology. I was a Sunday-school scholar since most of you, and, thank God, I have borne with me more of my boyhood impressions than most men; and I assure you, you will never make boys love and reverence the Bible by leading them to believe that it is a collection of crotchets; and if you fail to develop a strong love and reverence for it, your labours have not been successful. Surely there is enough that is pure and holy, simple and loveable, in that grand old Guide-Book, to do away with the necessity of putting children asleep with prosy discussions! However, when any number of your scholars have extracted all the soul-saving lessons from the old Book—when it is completely exhausted of its Evangelical teachings—when they know so much of God and His mercy, of Jesus and His love, that to tell them any more about *them* would endanger their salvation,—then cool them down with a little critical dissection of some knotty questions. You will soon do it. Oh! brothers and sisters, let us ever remember that through senseless discussions, the professed followers of Christ are often warring with each other, when they should be fighting their common foe, and that the only kind of wisdom we should attempt to exhibit in Sabbath-school, is “wisdom in winning souls.” Many aim at teaching too much, and give very learned expositions of words and phrases which the children forget almost instantly. If any word is essentially important it ought to be clearly defined—not in a formal sermon, but in a simple, conversational style. If any character suits either as a model or a warning, your pupils should be led in first painting it, and then in placing themselves beside it for comparison and edification. But avoid preparing a mass of information which you have no use for, or you may obscure what you wish to keep most prominent. I pity those teachers who bring such a small morsel of corn to Sunday-school that they have nothing but husks to offer their classes after five or ten minutes’ teaching; but I grieve to see teachers who have with them many gems of richness and purity which they obscure by the manner in which they set them. Remember that too much illustration is as bad as too little. I would prepare for my class only just as much history as is intimately connected with the lesson. The geographical information necessary ought to be communicated to the whole school simultaneously. The children must get an idea of position through the eye,—and hence a map is absolutely necessary in teaching this subject. The best kind of map that I know of is a home-made one. With a large sheet of white paper, a pencil brush, and different colored inks, or water-color paints, a map may easily be manufactured to illustrate the travels connected with one quarter’s lessons. It should be gradually completed as the lessons are taught, and should

represent on the first Sunday only the place mentioned in the lesson of that day, and a few important places as landmarks. Lastly, I shall consider the mode of preparing a lesson. I believe that there is a terrible mistake made almost universally on this point, in regarding gathering information to be preparing the lesson, whereas it is merely the first and simplest step in preparation. It is preparing the material for the lesson, but it is not preparing the teacher to teach the lesson. Believing that the gathering process is merely an introduction to true preparation, and that proper preparation must be carried out during the whole week, I do not purpose practically to exhibit the preparation of a lesson. As I cannot do the work of one hundred and sixty eight hours in half an hour I am compelled to explain my plan theoretically. Some persons will, no doubt, say that if they had the information, common sense would enable them to use it correctly. Certainly, common sense (under the guidance of God's Holy Spirit), must direct us in teaching, but it is much more difficult for common sense to prepare itself to communicate properly what it has acquired than to obtain the knowledge to communicate. The enlightenment for all must come from the Holy Spirit; but if there be two men of equal capacities and equal information, and one trusts to getting aid without effort, while the other labors earnestly to arrange his ideas and discipline his mind in yielding up its treasures readily and systematically, I have not much doubt as to which one will receive the greatest share of God's unerring light. God helps those who trustingly try to help themselves. What would we think of a man who, wishing to make some difficult piece of mechanism, would merely purchase the tools necessary to do the work, and spend no time in acquiring the art of using them, but trust to common sense to enable him to do the work? What, then, can justify the teacher who merely provides the material for his lesson, without, at the same time, preparing himself for teaching it? He merely shears the sheep; whereas he ought to take the fleece and card it, spin it, weave it, and make from it a jacket for every child in his class. It is a miserable substitute for this to hand each one a piece of the wool unwrought, and worse still to spread out the fleece for the class to repose on during the time they are in school. It is a fine thing for a teacher to be a complete encyclopædia of knowledge, if possible; indeed there is no use of any person attempting to teach what he does not understand; but the highest perfection attainable in knowledge by human beings will not, by any means, fit a man for becoming a successful teacher. It is a well-known fact, that it is much more difficult to obtain professors capable of *imparting* knowledge than *possessing* knowledge. Children can read a man outwardly with remarkable ease and accuracy: they have not the slightest difficulty in drawing conclusions,—if his professions and practice are not in harmony with each other; but they cannot, of their own power, extract

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the knowledge which he possesses from him. I have witnessed the total failures of many teachers to explain intelligibly simple subjects which I knew they comprehended most thoroughly, because they had not prepared themselves for teaching. They were like unpractised seamen afloat in a storm, with a first-class craft which they were unable to manage. I have no hesitation in stating my conviction on this point to be that for every hour spent in making the lesson our own, we should devote at least two hours in developing plans for successfully and effectively giving it to others. I would advise all, but especially young teachers, to write out an extended plan of their lesson, embodying in it the leading or drawing out questions which they intend asking. More failures in teaching arise from inability to question judiciously than from any other cause. The great majority of teachers teach by telling; they regard perfection in teaching to be the mincing up of knowledge into small particles, which can readily be forced into the smallest minds. This may be regarded as perfection in instructing, but not by any means perfection in educating. The former adapts the knowledge to the mind, the latter adapts the mind to the knowledge to be received by leading it to utilize that which it already has acquired in the procuring of more. Most teachers question merely in order to ascertain whether their scholars retain the information which they have given them. Such questioning cannot be regarded as teaching, any more than measuring the water in a tank can be said to fill the tank. It has its function, certainly, which is to test the teaching,—not to do it,—and ought to be done by the superintendent in a Sabbath-school, on the Sunday succeeding the one on which the lesson is taught. But there is a style of questioning, designed to aid the mind in grasping knowledge, which ought to be used very extensively by every teacher,—questioning to lead the young mind step by step up the hills of difficulty that come in its way, until it can see the beautiful verdure-clothed valleys beyond; questioning that uncloses one window after another, until the clear light comes fully in upon the mind. These developing questions ought to be accurately prepared if we wish to be eminently successful in teaching. Lord Brougham told the students of Edinburgh University that he wrote his speech in defence of Queen Caroline twenty times before delivering it; and it is a great pity if desire for earthly fame could induce him to make greater efforts than Sunday-school teachers are willing to make in the service of their Heavenly Father. If we cannot find time to write out our lessons, we can at least teach them to ourselves, or to our horses as we are ploughing, or to any objects near us. In order to be successful we want a Sabbath-school enthusiasm in our hearts which will burn through the whole week, and not sputter out after an hour's feeble flickering on Sunday afternoon. I shall bring my remarks to a close by sketching briefly my own plan of acquiring the information

for my lessons, and arranging my ideas for communication. I first write down the verses which are to form the lesson, leaving a considerable space after each verse in which to enter any further information I may obtain with reference to any word or statement contained in it. I then read the preceding and succeeding portions connected with the lesson, and note, in the blank portions mentioned, whatever gives me any light on the subject. I proceed with the marginal references in a similar manner, and then consult any commentary or dictionary aids at my command, noting as before. Having done this, I regard my gathering process as completed, and I have then all my material in a concise and graspable shape, which I carry with me all the week. It will still further simplify the matter to write the text of the lesson and the notes in different colours. I am aware that many of our leading Canadian Sabbath-school workers discourage the use of Commentaries, until the lesson has been carefully studied,—urging as their reason, that to consult a Commentary is like consulting a key for the solution of a problem, and consequently has a tendency to cripple, rather than enlarge the mind. But I do not regard my Commentary to contain solutions for Bible problems, so much as I regard it to be a compendium of Bible information, concerning the customs, ceremonies, institutions, antiquities, &c., of the nations of which the Bible treats, and I consult it because this information is there directly applied to the lesson I am preparing. The classical student could understand all the references in his textbooks without explanatory notes, if he was perfectly familiar with Greek and Roman history, architecture, religions, social customs, &c., but it would be madness in him not to accept the explanations of men who have made these subjects a life study; so it would be very unwise in the Bible student to “gropé in the dark” for conclusions which he cannot properly arrive at without certain information, which may be obtained in a few moments from his Commentary. Having arranged the information as above recommended, the real work of preparation commences, and my mind has the whole week to exercise itself to the fullest extent in what I regard as its proper sphere, viz., in arranging the facts for communication, adapting them to the requirements, individual and general, of my class, and cultivating simplicity and clearness in teaching. I never finally arrange my thoughts until Sunday morning, when I take my stray-thought book, and arrange them in such a manner as to render them most easy of communication. This plan I believe to be suitable for every teacher, and I trust that very soon the day may arrive when Sabbath-school teachers universally may regard the preparation of their lessons as such an important matter that they will continually seek God's blessing upon their efforts, and that they will see to it that these efforts are of such a character as to warrant them in expecting such a blessing.

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The Convention then sang the hymn, "All hail the power of Jesus' name."

Rev. Dr. WATERS pronounced the benediction, and the Convention rose.

FIFTH SESSION.

The Convention resumed sittings at seven o'clock p.m.

Rev. Mr. BROWN, of Nissouri, conducted the devotional exercises.

PARENTS AND THE SABBATH-SCHOOL.

Rev. W. COCHRANE, of Brantford, delivered an address on the following subject, "How shall parents be properly interested in the Sabbath-school, and what are their special duties to it?" He said there was a great deal of indifference in respect to Sabbath-schools; it was shown in all our churches more or less. Many parents scarcely ever came to the Sabbath-school, and gave hardly any countenance whatever to the teachers in their laborious and self-sacrificing work. In some churches when sermons were to be addressed to children the parents kept away, as if the sermons were not addressed to them at all. As regards the material support a Christian parent should give the Sabbath-school, he might say that in many parts of our land the teachers were forced to cry out for the wherewithal to carry on their great work. It was not to the credit of parents that they should allow the Sabbath-schools to flag. He would ask was there any relation existing between our Churches and Sabbath-schools that made it a binding obligation on members of our Churches to pray for, and contribute to, the support of the schools? Some parents thought there was no relation between the two. Many good men and women who were interested in the schemes of our churches, abstained altogether from giving to Sabbath-schools, or gave less than the case demanded. But the Sabbath-school was in reality a part of the Church's work; and the Church recognized the fact. The Church should appoint the teachers, and should ask reports from the Sabbath-schools, or the schools should be brought under the review of the congregation. We would never get influence until we brought our people to see this connection; and until we made the people see that as they were bound to support the public means of grace, so they were

bound to support the efficiency of the Sabbath school. There were some good people who thought the Sabbath-school was opposed to the Church. This was owing, perhaps, to the fact that some people who possessed zeal without knowledge, proclaimed that the Sabbath-school held the first place. The Church and the Sabbath-school were not two organizations, but one. The Church saw that she could bring the Gospel better to the children by means of the Sabbath-school than by any other way. If the facts were presented in this way, it would be well. It devolved on ministers of the different evangelical denominations to bring this relation prominently before their congregations. He asked the ministers to request parents not only to give attention to the Sabbath-schools, but also to attend them. He would have teachers also, regularly and systematically, visit the children and the parents of these children, and speak to both. Ministers little thought how much parents valued these visits. All parents were bound to send their children to Sabbath-school regularly, from the Queen on the throne to the humblest in the land. (Applause.) It was a wrong idea that the Sabbath-school was only for poor, neglected children; it was also for the children of the rich. Parents should aid the Sabbath-school with moral and material support. If they respected the school teacher with every day-life, so they should in a higher measure the Sunday-school teacher. It was as inconsistent for any Christian to stand aloof and find fault with the Sunday-school, as it was to cast the whole responsibility on the minister. He would say, try and elevate the character of the Sunday-school, and God would bless them in their work. (Applause.)

OBJECTS OF THE PROVINCIAL CONVENTION.

Mr. S. B. Scott, of Montreal, delivered an address on this subject. He said:—At the first meeting of Conference called to make preparations for the late National Sabbath-school Convention of the United States, this question was proposed,—“What are the objects to be met by the National Convention?” The answer was put in these two words,—“Inspiration and Instruction.” To this question, in its relation to our Provincial Convention—which I take to mean the Sabbath-school Association of Canada—I have been requested to reply; and in thinking of this subject, it seems that a broader and deeper view is comprehended in the answer which should be given, than is implied in the two words, “Inspiration and Instruction,” in the case mentioned; and I should add two other words,—“Information and Aggression,” one before and the other

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after; so that when plainly stated this question and answer will read,—"Information, Inspiration, Instruction, and Aggression," are the objects to be met by the Provincial Convention; the three first, the means—the last,—aggression—the end.

INFORMATION.

The moral and religious character of the present generation was decided, and made what it is by those who lived before us. So, also, the present age is to decide; and, in fact, every day we are deciding what shall be the moral and religious character of the next. A few years since, when the population of the city of Boston was somewhere about 180,000, though eminently a city of churches, it was found that the whole seating capacity of all the churches in that city was only sufficient to accommodate 60,000, or only one-third of the whole population. Not long since, while travelling with an acquaintance, a superintendent of a Sabbath-school, residing in a country village, the conversation turned upon the religious aspect of the place in which he lived. He stated in answer to my enquiries, that the population of the place was about 600, and that the church membership was about 150; leaving three-fourths of the population outside of the church, and nearly that number outside of the sound of the gospel. And when asked what was being done for the salvation of that large proportion of the people, he replied, "Nothing!" Cases like these can be multiplied without limit, but these will serve the purpose of calling our attention to the fact that this is nearly the condition of things by which most of us are surrounded, and in the midst of which we daily live and move. The few come regularly, and a few more occasionally, under the sound of the gospel. The masses never—the few belong to the kingdom of Christ—the multitudes to the kingdom of Satan. At a Convention held in the city of New York, one of the members thought it was possible, in the present century, to bring the revolted universe to the feet of the Redeemer. A Doctor of Divinity objected, saying, that he did not think it possible; but the brother replied, one soul at a time brought each year by every Christian living, and all lost sinners on the face of the earth would be converted inside of eleven years. The vast multitudes, not only of children and youth, but also of men and women who are outside and beyond the range of church influences, many believe God intends to bring under the sound and the influences of the Gospel by means of the institution of the Sabbath-school; and the evidences of the correctness of this belief, as well as the numbers of those who entertain it, are continually increasing. Taking this to be a correct view of the case, we find it hardly possible to overestimate the importance of the Sabbath-school work, or of the various agencies which may be employed in its aggressive movements, and in its progress. De Witt Clinton says, "The Sabbath-school is

one of the great moral powers by which the world is to be moved." The Rev. Dr. Daggett says, "The Sabbath-school is to do vastly more than all other agencies for the Church." John Angell James says, "In a few years we shall look upon the past progress of the Sabbath-school but as the beginning—a kind of first-fruits—an earnest of the future of this great institution of the Christian Church." Another writer, the Rev. Dr. Campbell, of the *British Banner*, London, says, "With respect to countless multitudes it is mainly the work of the Sabbath-school teacher to carry out the command of our Lord, to preach the gospel to every creature. The Sabbath-school for the individual, for the family, for the Church, and for the world is one of the principal mottoes to be inscribed on the banners of the faithful, and many of the well-meant but feeble agencies on which much religious activity is now frittered away, will, we believe, at length be merged in this grand institution." The conviction is strong in our mind that the Sabbath-school institution, as a great central source of light, life, and power, is on the threshold of a glorious career of usefulness, and will speedily become in the hands of the great Master, an agency for good to an extent beyond all present appreciation of the Christian Church. It is a matter for devout gratitude and thankfulness that the means and opportunities for general information on Sabbath-school subjects, are so full and so complete as we find them at the present moment. The widening, deepening, and growing interest which the last few years have witnessed in this direction is truly wonderful, and as a result the numerous Sabbath-school Conventions and Institutes, the multiplicity of publications, in commentaries, textbooks, periodicals, pamphlets, and papers, adapted to all the varied wants of Sabbath-school workers, are so complete as to leave nothing to be desired in this respect. So that the Sabbath-school worker of to-day can be and ought to be a power such as was not conceived of, and such as was not possible, only a few years since. At the same time it is a matter deeply to be deplored and regretted, that so small a portion of all the Sabbath-school workers avail themselves of any of the helps thus provided, while they are so much needed, and while most of them are so easy of access. This fact is one of deep importance—it is one for serious consideration—on it hangs the present and the future welfare of the Sabbath-school cause; here lies to-day the great barrier in the way of real progress. It is a fact well understood that by far the greater portion of Sabbath-school workers are not really intelligent, efficient, and successful workers. The Sabbath-school institution, if it has any place at all among the great moral and religious enterprises of the day, is surely designed to one of aggression upon the world; and before the attainment of any full measure of success is realized, those who labour in this department must become well informed, deeply inspired, and thoroughly instructed. This is an absolute necessity. I would take the liberty of suggesting that in the

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case of multitudes of churches there is, apparently, an impassable gulf between the Sabbath-school on the one side, and the Pastor and much the largest portion of the Church on the other, which surely ought to be bridged over or filled up, and the Sabbath-school become, as it ought to be, the legitimate and the appropriate working field of the Church. That popular commentaries, text-books, and the best weekly Sabbath-school periodicals be placed not only in the hands of the Sabbath-school teachers, but also in the hands of the other members of the Church, and that the Church itself provide the funds for this purpose. That each Sabbath-school should have a uniform lesson for all the classes, and a weekly Teachers' Meeting for the mutual study of the lesson, and that the pastor of the Church, with the superintendent and all the teachers of the school, make it just as much a religious duty to attend that meeting as any of the services on the Sabbath, and that other members of the Church also be invited and encouraged to attend. Pardee says, "The Church of Christ is the great centre and radiating point of all our Christian efforts, and the Sabbath-school is simply the Church of Christ itself putting forth its legitimate action." Says another, "The Sabbath-school is the workshop of the Church for all working Christians—here she trains her members for personal service, and leads the lambs into the true fold. The nearer in sympathy the Sabbath-school is kept with the Church the better will it be for all. A living Church will love the Sabbath-school. A living ministry will stand by the Sabbath-school." "We are fully convinced," says another, "that our Sabbath-schools will never rise to what they ought to be until our pastors become the well-instructed leaders in this great work. Our Sabbath-schools, churches, and ministers must all rise together. It is in the Sabbath-school that the Christian finds his working field under the training of the Pastor, who is the pastor of the Sabbath-school as well as of the Church, and it is here that the Church finds her largest additions." If the Church receives its largest additions from the Sabbath-school, is it not the truest policy and the highest wisdom that the means, the time, the talent, and the energy of the Church should be specially devoted to this department of its work? In worldly matters men employ the means at command in those enterprises which bring the largest returns. Cannot the Church of Christ afford to be as wise as the men of the world? The fact of the inexpensiveness of all Sabbath-school operations, compared with other religious agencies, is a proof of how widely and how universally useful this agency is capable of becoming in its influence upon the masses, and is also a proof that God intends this very means—by the law of adaptation—for the accomplishment of this very end. Could a just estimate be made of the comparative amount of good accomplished by the various religious agencies in proportion to the cost in each case—in time, labour, and money—what an enormous difference would be observable in favour of the Sabbath-

school! Compare the expense of the church building, and its complete arrangements for the Sabbath service, with the basement under it, and often under ground too, where the Sabbath-school is *permitted* to meet. Compare the costly organ in the church with the cheap melodeon, or, in many cases, not even that for the Sabbath-school. Compare the expensive church choir—one of which, in the city of New York, costs no less than \$12,000 the present year—with the meagre display of cheap musical arrangements for the Sabbath-school, and continue to carry out these comparisons to the end—then add at the bottom the fact that the Church receives her largest additions from the Sabbath-school, and we shall begin to realize something of the value and the importance of this grand institution.

INSPIRATION.

How important then that every mind and heart should become deeply inspired with a burning zeal for the Master's service, that a deep and lively interest in the Sabbath-school cause should be infused into the mind of every one called by the name of Christ; that every heart which loves the Saviour should be filled to overflowing with a desire to labor, to work hard, work faithfully, constantly, earnestly, perseveringly, and prayerfully, in the Lord's vineyard, living daily and habitually under the power and the inspiration of the Holy Spirit. Alexander Hamilton once said to an intimate friend, "Men give me credit for genius; all the genius I have lies just in this: When I have a subject in hand I study it profoundly: day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make, the people are pleased to call genius, while it is simply the fruit of labor and thought." If Alexander Hamilton, to accomplish worldly schemes, could become thus wholly absorbed in his subject, so entirely pervaded by it, how should it be with us who have to-day and every day in our hands, the fulfilment of a scheme just as far above those which he studied so profoundly as heaven is higher than the earth! Look at the life labors and remarkable success of the venerable Dr. Tyng, of New York, who began his career of usefulness in early life with his mind fully pervaded with the belief that in, through, and by the institution of the Sabbath-school, by the blessing of God, he could be the means of accomplishing more for the Master than in any other way. The result is, that he has lived to see an amount of good done, such as few have ever been privileged to see, he has lived to see that through his own instrumentality, \$300,000 have been expended in building churches, and \$3,000,000 expended in missionary and benevolent operations. We would say emphatically, if you would build up your congregation and your church, turn the efforts and the energies of every man, woman, and child, over whom you have any influence, into a grand effort to build up your Sabbath-school.

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INSTRUCTION.

In relation to the subject of instruction, much which might be said will come appropriately under the subject of "Teacher training," and as we are to have the pleasure of listening to an address on that subject from one eminently qualified to instruct us, very little will be required from me. All will admit that there is a real necessity in this case, that all who are in any way engaged in the Sabbath-school work absolutely need instruction in the principles of teaching divine truth. Let a man undertake to teach astronomy or geology, who has never studied and mastered these subjects himself, and his success would be like what we see in the case of far too many Sabbath-school teachers, no progress would be made, for the reason that no one can teach others what he does not know himself. Groser says, "The office of a Christian teacher transcends all others in interest and importance. He is to teach Bible truth, and should, therefore, be well furnished and thoroughly prepared for his calling." "The same divine lips which said go preach, said also go teach." Dr. John Hall says, "The main power for good in any Sabbath-school lies in the character of its teachers." If those who are specially called and set apart for the preaching of the gospel require years of systematic, careful, earnest preparation before beginning their work, and after that, continual study in its prosecution, by what course of reasoning is it inferred that the Sabbath-school teacher—a preacher of the Gospel too—requires little or no preparation or instruction. An eminent writer on this subject says: "Every church or congregation must provide some way for the training of its own teachers. Our theological seminaries ought to be thoroughly awake to this matter, and provide for the training of their students of theology in the modes of teaching, that they in turn, when they shall become pastors and teachers of the flock, may drill their Sabbath-school teachers upon the general principles of teaching divine truth."

AGGREGATION.

In the State of Illinois, some years since, some twenty-five or thirty intelligent energetic men of business, aware of the spiritual desolation spread over that large State, determined, by the help of God, to do something for the salvation of the neglected and perishing multitudes, and resolved to devote one-third of their whole time to the Sabbath-school cause. They began by effecting, first county, then town, and after that, school district organizations; and the result of this effort already is, that in a large portion of that State every family is reached by the gospel of Christ. When the Christian men, women and children of Canada become well-informed of the spiritual desolation by which we are surrounded, and of the ability of the Sabbath-

school institution to reach and to remove it—when we become fully inspired with the importance and the necessity of doing, and a desire to do—then we shall necessarily seek for the instruction and the teaching required in order to do wisely and effectually the aggressive work which will then be plainly before us.

The Convention then sang the hymn, "Our field is the world."

"TEACHER TRAINING."

The Rev. Dr. WATERS, of St Mary's, delivered an address on the subject of "Teacher Training." He said that he looked on the training of Sabbath-school teachers, in order that they might be fitted for the discharge of their work, as one of the most important subjects with which the Convention had to deal. No man who made light of the duties that fitted him for his profession could be successful. No one would entrust a case to a lawyer who had not received proper training; and we demanded from the man who stood by the bedside of the sick, that he should have a proper training. The men who stood up to defend our shores were required to go through a long and wearisome course of training. And so, when we dealt with the greatest of all interests, he asked the Convention was it not a necessary thing that the men and the women we chose to do our Sabbath-school work should be well trained? He looked upon our Sabbath-school teachers as a great unpaid ministry. 1st. He would have these teachers profoundly impressed with the importance of the work in which they were engaged. He looked on the work of the Sabbath-school teacher as one of the highest importance; and he looked upon the idea the teacher formed of his work as one of the strongest elements in the future of the teacher. If any man made light of his profession, he would never succeed in it. He looked upon Sabbath-school teachers as the safeguards of our country. 2nd. Let the teacher be master of his text-book—the Bible. He did not say that the men and women who did such noble work in our secular schools did not teach morality; but he would say that they did not teach or explain the Bible. Now, look at the book the Sabbath-school teacher deals with. It is God's book—it is a revelation from heaven. It comes to us filled with such literature as children love; and appeals as well to the grey-haired man. He would appeal to the men and women here, if they had forgotten the lessons of their childhood, or if these lessons had failed to make them better men and women? In God's book there are both history and poetry, and the grandest of all

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stories—that of redemption. This book could make the teacher feel the dignity of his work : make him feel that it was a work for eternity, and that he was dealing with immortal souls. The teacher should be impressed with this latter fact ; for how could he tell that on any Sabbath-day he would meet all the scholars he had met on the previous one? Before that next Sabbath-day, some of those blossoms might be translated from the garden here into the garden above. The teacher who would do his work must have a general knowledge of God's word ; but he did not mean to say that the teacher was to confine himself to the Epistles, or even to the ninth chapter of Romans, but he should remember that all the Bible was God's word, and that "all Scripture is given by inspiration of God." The teacher was not thoroughly equipped who did not know God's book. The teacher stood between God and the child,—he came with God's command in his hands. 3rd. He looked upon this Convention, as well as Township and County Conventions, as important elements in the training of teachers. This was the Sabbath-school teachers' college, but they were yet only at the beginning of that work. He thought the time might come when they would meet for a month instead of two or three days. They came here not to criticise each other, but to learn from each other. 4th. Teachers should study the best means of imparting instruction, and should try and gain the affections of the children. 5th. Every teacher should have the training of the Spirit. A teacher must not master his lesson only through his head, but master it on his knees. If we believed more than we did in the power of prayer, both the Sabbath-school teaching and the preaching would be more effectual than they were. The teacher who believed in prayer would be able to meet his children with a loving heart, sure that the blessing of the Spirit would abide upon them both.

The Convention then sang the hymn, "Jesus by the sea."

A collection was then taken up, after which the Convention sang the hymn, "Jesus, the Name high over all."

THE RIGHT SPIRIT OF THE SABBATH-SCHOOL WORKER.

Rev. A. H. MUNRO, of Toronto, delivered an address on this subject. He said:—In the remarks which I am about to make I wish to avoid an end quite common on these occasions—that of presenting too high a standard and insisting upon an unattainable degree of perfection. Sabbath-school teaching is a large work, spread over a vast area, and it must be done with ordinary and not extraordinary materials; not by persons of genius, but by common-place people; not by paragons of excellency, but by the average class of church members willing to engage in the work. It is possible so to identify or confound the essential with the desirable qualifications of the Sabbath-school worker as to impart a false and pernicious conception of the former. In some instances I have known this to be done to an extent that has reminded me of an incident that once occurred on the other side of the Atlantic. A lady residing in a rural district in England, was desirous of obtaining a tutor for her little boys, and therefore wrote to a female friend in London describing the kind of person she wanted. He was to be of a good family, handsome in person, amiable in disposition, agreeable in manners, gifted in mind, and second to none in classics or science, and gentlemanly accomplishments. Her lady friend wrote back saying, “I am not sure that there is in all this city such a person as you have described. If there is, I have no hope of finding him. And if I did find him I would not send him to you; I would marry him.” Could the model Sabbath-school teacher we have heard of in some of these meetings, put in a certified appearance? I am inclined to think that it would cause some commotion. All the unmarried ladies would want to have him, not only for a little while on Sunday, but all the week. I wish, then, to speak upon this subject reasonably, in due remembrance of what human life is; modestly in recollection of my own defects; and with sympathy; not forgetting that even the effort to give a more exalted idea of Sabbath-school work, and to excite greater diligence in its performance, may do harm by discouraging some, and causing them to forsake that for which they have been led to think themselves hopelessly unfit. Keeping, then, within these prescribed limits, I would remark that the spirit in which any work is done is the most important particular in connection with its performance. It is the accumulated power arising from the motive, purpose, zeal, energy, and faith, devoted to that work. It is the momentum that will break through and overcome obstacles; it is the reserve force that will give strength of heart and vigor of hand when perseverance is demanded amid discouragements. It is that which more than anything else will determine the character of the work and the nature of the results. The most important thing for

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any workman, whether it be the mechanic at his bench, the artist at his easel, the preacher in his pulpit, or the teacher in his class, is the spirit in which the work is regarded by him that is doing it. It is this, more than anything else, that makes the difference between the bungler and the skilful—between ordinary ability and genius; and as truly does it mark the difference between those who, whatever their profession or position, do but little good, and those whose lives scatter many blessings, and whose labors turn many to righteousness. What, then, is the spirit in which we may, in reason and justice, ask and expect the Sabbath-school teacher to engage in his work?

1. *A Spirit of Willingness.*—There are two classes of people in whom I do not believe. The first consists of those members of churches who possess the time, the intelligence, the experience, and who profess to have the piety, that would make them valuable Sabbath-school teachers, if they would engage in the work. But they will not have anything to do with it, but leave it to the younger, the less informed, and, very likely, the poorer members of the church, to do it or not as they see fit. I say that I do not believe in these people, and I have a solemn and firm conviction that the Lord does not believe in them. I judge no man. Neither here nor elsewhere, would I presume to point to any individual and say, you are an offender in this particular. The person thus indicated might know what I was ignorant of; that his health, perhaps his life demanded for him all the rest and quiet the Sabbath could afford. Other causes, as genuine and as private, may justify persons declining to work in the Sabbath-school. But, making every proper allowance for these cases, I cannot but fear that there are many of the class to which I have alluded who do not realize the nature and extent of their interest in Christ's words, "They say and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." There is another class in whom I do not believe,—those who engage in Sabbath-school teaching reluctantly, and are always trying to find an excuse to leave it. The teacher who is frequently heard saying that he thinks he will give up his class; he has taught long enough; why should he teach when some other members of the church do not do it? reminds me of a scene I witnessed recently. Going along a back street, I saw a boy standing near a pile of fire-wood, with a saw in his hand. His mother was at the kitchen door, and just as I passed he was saying in a miserable whining tone,—“Well, Bob has only cut five sticks and I have cut six.” Pitiably as was that boy's spirit, it was akin to that in which some have turned away from Sabbath-school work, glad to find any excuse to justify their forsaking it, instead of blessing God that they were permitted to have a part in what is so noble in itself and so sure of great reward.

2. *A Spirit of Appreciation.*—Here I must venture to find fault with the speaker who preceded me, to the extent of reminding you that he committed the very error of which he so eloquently complained, and seemed to quite forget, for a considerable part of his speech, that the "Spirit of the Sabbath school Worker" was my subject, not his. This will enable me to abbreviate my remarks, in relation to the teacher's appreciation of his work. When a celebrated Italian artist was asked why he took so much pains to mix his colours, he answered, "Pingo eternitatum," (I paint for eternity.) He appreciated his work. So does every great worker. Whoever has conversed freely with men eminent in any department of life, must have noticed how each enhanced the importance of his own sphere of labour. The merchant prince, the renowned lawyer, the celebrated artist, the great statesman, the famous orator, each talks and feels, perhaps unconsciously, as if *his* work were the grand interest of earth and the special care of Providence. Everybody knows that Spurgeon thinks that the Metropolitan Tabernacle is just a little more important than anything else on earth. Henry Ward Beecher speaks of the world passing through Plymouth Church, I suppose he feels as if it were so. Now I am very far from finding fault with this. I admire it. These men, and others like them, would not have accomplished half that they have done if they did not, like Paul, magnify their office. Did you ever know a man succeed in anything which he regarded as mean and little? The battle is won by an enthusiasm growing out of an exalted conception of the conflict. When Napoleon addressed his troops before the battle of the Pyramids, he told them that four thousand years were looking down upon them, and mankind were waiting to hear of their deeds. They believed it, and gained the victory. I do not ask the Sabbath-school teacher to take an exaggerated or false estimate of his work. He has no need to do that to be duly impressed with its importance. But most desirable is it that the Sabbath-school teacher should appreciate the fact that he is dealing in his work with souls as immortal as God, and that his labours have a direct and powerful influence in determining the future characters, prosperity, happiness, and eternal destiny of his scholars.

3. *A Spirit of Intelligent and Sanctified Enthusiasm.*—I might have used the word zeal, but the terms I have employed define the kind of zeal the Sabbath-school teacher needs,—not the fussy enthusiasm that will soon exhaust itself; not the well-meant, but ill-directed, order that as often defeats as promotes its purpose; but the clear conception of the desired object that is united with firmness of resolve, fervour of feeling, and a wise and persevering use of means adopted to gain the results sought. And what are the results; or rather, what is the great result of his work that the Sabbath-school teacher should seek? First, and above all others, the

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conversion of the souls of his scholars. Let the teacher do all the good he can; but let this be the great good he aims to accomplish. Let him communicate to his class all the knowledge he has to impart; but, above all, teach them the truth as it is in Jesus. Let him interest them in the study of the Bible as a book and as a revelation; interest them in its history, biography, geography and antiquities; its morals, its prophecies, its doctrines; but, above all, in the salvation of their own souls. Let him benefit his scholars in any way he can, with all the wise and prudent counsel he has to bestow; with all the aid he can give to make them useful and respected members of society, but let it be his chief aim and grand object, his enthusiastic labour, to bring them to the knowledge and possession of eternal life. Such zeal as this implies several things, to which I shall address my concluding remarks.

I. *Sympathy.*—The Sabbath-school teacher should have a great deal of what is so highly extolled and repeatedly enjoined in the New Testament—Charity. Not in the form of general benevolence simply, but exhibited in special love for his scholars. The teacher should have a regard for each individual scholar, so real and sincere, so warm and abiding, that each scholar will know that his teacher cares for him, feels an interest in him, and is his true and lasting friend. Depend upon it the scholars will know and reciprocate the teacher's feelings towards them, returning coldness or affection as it is bestowed upon them; and remember that one word from the teacher whom the scholar loves, is worth a thousand from the teacher he does not love. Perhaps some teacher present will admit the truth of all I am saying, and yet acknowledge with regret that he does not have that sympathy for his scholars which he feels is so desirable; and he asks, "What am I to do to remedy this defect in my qualifications as a teacher?" I answer, obey your Saviour's command. "A new commandment give I unto you, that ye love one another, even as I also have loved you." The command to love was old. But the command to love as he had loved, was new. One peculiarity of his love was, that it was bestowed in spite of very obvious defects and blemishes. The Sabbath-school teacher perhaps feels that the scholars he has to meet on the Sabbath in his class—John and Thomas, Peter and James—are not very loveable persons. Possibly they are not attractive in appearance, are unpleasant in manners, dull and unimpressible in their minds. They try his temper, and weary his patience. How is he to love them? I answer, let him imitate his Saviour's example. Jesus did not tell people how much he loved publicans and sinners, but he went among them; entered their houses; sat at their tables; took their children upon his knees, and talked to them of man's sin and God's mercy till their hearts melted in contrition, and angels rejoiced over their repentance. If any teacher feels that he ought to love his scholars more than he does, let him take a practical interest in them and their affairs—invite them to his house,

and go to theirs—learn all he can about their circumstances, histories, troubles, hopes, and difficulties; and my word for it, he will soon find his heart beginning to cherish very warm sympathies for his dull, uninteresting scholars, and find too that they have begun to regard him and listen to his teachings in a very different way from what they previously did.

2. *Patience.*—By patience I mean the spirit that will endure the toil of faithful labour, the trial of many vexations, and the discouragement of many failures. The Sabbath-school teacher needs patience with himself, his God, and his pupils. Patience with himself; to see his defects as a man and a Christian, which will be his chief defects as a teacher, and humbly and perseveringly seek to remedy them. Patience with God—for impatience with Him is a very common sin—one into which we are apt to fall when we think gifts and successes given to others have been withheld from us. And patience with his pupils, even with those of them who try him most and worst. We have heard a great deal in these Conventions of the incorrigible scholar. It has been asked a great many times, What is to be done with him? Several things. First, Do not be hasty in deciding that he is incorrigible. And, second, Wait long before you give him up; for if you abandon him, who is to try and save him? Remember that the man who lived to translate the Bible into the language of four hundred millions of Asiatics, twice ran away from school, and sold the clothes his teacher had bought to make him decent. A teacher in my Sabbath-school had a few years since in his class two boys who were brothers, and both were bad, very bad. They tried him to the utmost, but he was still patient and kind. One left him; he is in the Penitentiary to-day. He persevered with the other; and he is now an intelligent Christian young man. How much do you think that teacher would take for the success which, in this instance, his patience, with God's blessing, secured?

3. *Spirituality.*—To win such success as this, the teacher must be spiritually-minded. That is, the love of Christ must constrain him; the Spirit must fill his heart; and he must be inspired by a genuine and deep craving for the salvation of souls. Spirituality of mind on the part of the teacher will give tone and character to every part of his work. It will influence largely and beneficially his preparation of the lesson, the selection of ideas, the style of remark, and the nature of the application. It will give a marked and desirable peculiarity to his whole tone and manner while teaching; creating a mingled cheerfulness and solemnity, tenderness and earnestness, that will impress his scholars as they listen, be recalled when they are away, and perhaps linger like a sacred perfume around their hearts in after days of temptation to keep them from the paths of the destroyer by sweet and powerful recollections of their former teacher and his words and spirit. If the

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teacher is thus spiritually-minded, he will not neglect one of the most important duties he has to discharge, that of praying most earnestly and frequently for himself, his scholars, and his work. I have been much impressed with the words of the Apostle in relation to this work,—“We will give ourselves continually to prayer and the ministry of the Word.” You see prayer comes first. They considered that the most important part of their work. As a minister of the Gospel, I feel it to be my duty to spare no pains in the preparation of my sermons, and I do spare none, but give them all the time, thought, and feeling that I can devote to them. But when every such preparation is finished I cannot go to my pulpit and preach with any satisfaction in hope, unless I feel that by prayer I have placed both myself and my sermon under the power of the Holy Ghost. I do think that that is the spirit in which the Sabbath-school teacher should go to his class.

4. *Hopefulness.*—The Sabbath-school worker, and every other worker for Christ, should labour with confidence in God that his labour will not be in vain in the Lord. The teacher should go to his class not feeling that his work in general will do some good, but that this particular lesson which he is about to teach shall be blest in some way, at some time. Oh! how sweet, how cheering, is the reward of faithful labour for Christ, which we are sometimes permitted to enjoy even in this world! It comes to us of ten in blessed results long perhaps unknown to us, and meeting us in unexpected ways and forms. Perhaps in some railcar or steamboat, in some distant city or strange congregation, a person takes us by the hand, recalling scenes and days and labours fast fading from memory, but now brought back with the freshness of yesterday, and forever more associated with a soul saved, a multitude of sins covered, a destiny made secure and blessed, as well as a life made useful and happy. Such incidents and moments as these are foretastes of heaven. Let me say, in conclusion, that while my success either as a Sabbath-school worker or minister of the Gospel has not been in any degree remarkable, when compared with that of others, but only when viewed in connection with the smallness of my abilities, it has been amply sufficient to give me an unchangeable conviction that all that is necessary to secure for either Sabbath-school teacher or minister of the Gospel the right result of his work, is for that work to be performed in the right spirit.

SYMPATHY FOR CHICAGO.

Rev. W. H. POOLE, of Hamilton, Chairman of the Committee on Resolutions, submitted the following resolution:—“Resolved,—That while we, as members of this Provincial Association, rejoice in the bounty

and blessing of our heavenly Father, and share, as we do, so largely in the generosity and kindness of the citizens, Sabbath-school workers, and fellow-Christians of this city, we very deeply sympathize with the thousands of our brethren and friends in the city of Chicago who have been so suddenly deprived of their homes, their churches, their property, and places of business, by the sad disaster that has laid that great commercial emporium a heap of ruins; and that we especially sympathize with those co-workers who had intended to join us at this Convention, and aid us by their presence and their counsel, but who, by this mysterious Providence, have been called to visit scenes of sorrow and disaster; and we beg to assure those dear friends, B. F. Jacobs and W. H. Doane, Esqs., that they, with all the sufferers, have our earnest prayers that this dispensation of an all-wise Providence may be overruled to the promotion of the best interests of the City, the State, and the community in general."

Rev. W. COCHRANE, of Brantford, seconded the resolution. He said there were none of them who visited Chicago but must have seen its noble Christian institutions. If that city had been celebrated for its great wickedness, it had also been celebrated for its evangelical Christianity. We should not look on what had befallen Chicago in the light of a judgment; for the calamity might as well have befallen the good cities of London or Montreal. He was sure our friends in Chicago would think as much of this resolution as of a contribution. Such occurrences as these would be the means of uniting our countries far better than the treaties of Joint High Commissions.

The PRESIDENT said he did not know any resolution he would sooner put; for when he looked around he saw many who had friends in Chicago; and he was glad to remember that in spite of its wickedness it was a city of Sabbath-schools.

The resolution was adopted by an enthusiastic, unanimous, and standing vote of the Convention.

Rev. JAMES HARRIS, of King, moved, seconded by Rev. Mr. ANDREWS, of St. George,—“That we manifest our sympathy in tangible form, and that a collection be taken and forwarded.”

On the suggestion of the President, the matter was referred to the Business Committee.

Mr. COATES, of Toronto, then sang in a very effective manner the “Three Calls.”

MODEL BIBLE CLASS.

A “Model Bible-class” Lesson, taken from the “Edinburgh Series,” was then conducted by Rev. Mr. McEWEN, of Pembroke, who said,—In the absence of a selected class, the Convention was

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taken as the best medium for the exercise of a specimen Senior class; and, while bibles were secured and being distributed, Mr. McEwen prefaced the exercises by stating some principles that must enter into the effective teaching of senior classes.

1. The Teacher must be direct and dogmatic on divine truth.

A revelation from God of principles and promises, of His mind and will, must, of necessity, be specific. No wavering idea, or hovering announcement that has an element of dubiety in it; but the truth—what he holds and what he declares—"is the law and the testimony."

2. The Teacher must discuss points with a senior class. Points of differences and opinion must be held humbly and deferentially, but held up in the light of divine law, and love, of bible principles and practice. The fear of doctrinal discussion with young men is of the essence of practical popery.

3. The Teacher must have no reserves of opinion that look out from behind on his lesson, and his class. This species of duplicity is weakness, and if not seen by the class, it will be felt. All bible subjects, on which they think you must discuss, "Have no covered wells you dare not open," no serious subjects of heaven or hell on which you preserve mysterious silence.

4. Earnestness in the subject before you. Downright earnestness in the Teacher will, by the blessing of God, make upright scholars. Earnestness of thought from the lesson held by it, as well as holding it. Don't be distracted with words, "They are counters of wise men, but the money of fools." Wrestle with the words to get the blessing; "Press the grapes over a waiting soul." The story of the Koordistan girl illustrates the point; she came in the evening to draw water from the well, and the reflection of a clear moon was seen in the well; this was cause of great alarm. "The moon was in the well;" neighbours were gathered to take the moon out of the well. In their frantic and deluded efforts they fell backwards, and she was found to be still in the heavens. Let us battle with the words which only reflect heavenly realities, but look upward to the heavenly things themselves.

The lesson was taken from the Edinburgh series. Matt. xi. 2-20. After being read, its teaching was elicited by a series of questions answered by members of the Convention.

Question. Name the principal parties whose acquaintance we make in this lesson?

Answer. John the Baptist, Jesus, and a special state of society. "This generation."

Q. Which of these three is most conspicuous in the lesson?

A. John. Yes. His message to Jesus was the occasion of the important truth, and dealing of Christ with those that were standing around; hence the necessity of carrying along with us the special facts of John's history, mission, and character.

Q. Give the name of his parents, and the circumstances of his birth!

A. Zacharias and Elizabeth. They had no children. Likely in common with the strong desire of Jewish homes for children, they had made this a matter of earnest prayer, which would make John a child in answer to prayer.

Q. Give an example of this from earlier Old Testament times?

A. Hannah, the wife of Elkanah, prayed and vowed to the Lord, and the prayer was answered by the birth of Samuel, and was so named because of the answer. "Samuel," "asked of God."

Q. Have we any intimation in the Old Testament of the appearance of such a person as John?

A. He was a child of prophecy. Mal. iv. 5. "Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Designated because of his mission and general character after the great reformer, Elijah. Also, John's own recognition of prophecy as to his work. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God."

Q. In what particular circumstances were the parents apprised of their prayer being heard?

A. An angel appeared to Zacharias and assured him, "Thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."

Q. How was Zacharias engaged when this message was delivered?

A. He was fulfilling the duties of his office in the priesthood. Yes. Note well, that here we have an illustration of a great fact in God's dealings, viz., that His blessings come not only in answer to special and earnest prayer but in the way, and as we are in the discharge of appointed work—in the midst of duty—came the assuring message. Thus John was a child of prayer, of prophecy, and of promise.

Q. What circumstances give a guarantee for his suitable training for his work?

A. The upright and godly character of his parents; their faith in God and love for His ordinances. The circumstances and promises connected with his birth, pledge his full equipment for the work appointed.

Q. Specify some of these promises?

A. "He shall be great in the sight of the Lord." Great in what respect? In the character, object, and results of His work. "He shall be filled with the Holy Ghost, even from his mother's womb." Yes. The parental faith and character, faithfulness to God's ordinances, and the Holy oracles, were the means of John's training, and the presence of the Holy Ghost was the effective agency. Thus it is in all effective and successful training still. And is the fact forgotten by those growing into maturity for life's work!

Q. What restriction did the angel announce to be carefully observed?

A. The vow of the Nazarite. What was that vow? "Neither drink wine nor strong drink." Upon whom did it specially rest? On all who by the call of God—or by personal consecration—were separated to His service. Yes; and let us catch the abiding significance of its reason, and universal application on all Christians—and pre-eminently on the young men and women of this Dominion. That in proportion as we come under the influence and use of external and material causes of excitement in wine, or its associating pleasures, we decrease the legitimate operation of heart and conscience, of truth and Bible ordinance, and the work of the Holy Spirit on the soul. This is one of the strongest Biblical elements in the Temperance Reform. The temporary form or body of this Levitical statute has been shorn off by the growth of its spiritual power. Under these influences and circumstances, "the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."

Q. What was the official name given John?

A. The Baptist—the baptizer.

Q. To what special event had that baptism reference?

A. The coming of Christ.

Q. Had the ordinance a Jewish or Christian meaning?

A. Jewish. Why? Because it was prospective, not retrospective. It looked forward to Christ—"The kingdom of heaven is at hand."

Q. Name the second principal person in the lesson?

A. Jesus. Why does He bear this personal name? "His name shall be called Jesus: because He shall save His people from their sins."

Q. Give His official name and its meaning?

A. Christ—the Anointed of God by the Spirit for the work of Redemption—the Old Testament Messiah.

Q. In what lies the grandeur of the personal and official names of Jesus Christ?

A. In His being the Son of God—His coming forth from the Father—"The Word made flesh."

Q. In what special aspect is He presented in this lesson.

A. As the defender of John the Baptist and his ministry. As the strength and hope of John in his perplexity.

Q. What course did John adopt in his perplexity?

A. He sent his disciples with a message to Christ.

Q. From what place was this message sent?

A. The prison.

Q. How did he get to this place?

A. By faithful dealing with Herod, who was then Ruler in the Province.

Q. How are we to distinguish this Herod from others of the same family mentioned in the New Testament?

A. This was Herod Antipas, son of Herod the Great, in whose day John and Jesus were born. Yes. He lived with the wife of his half-brother. Compared with his father he was a weak, fickle, excitable, superstitious man; capable of great crimes; ruled by a morbid curiosity. John in the exercise of his ministry had swept the land, roused it to great anxiety and conviction by moral power, direct appeals and earnest speech—in the power of Elias—John had an audience, and proclaimed to him God's law.

Q. In what terms did John address the king?

A. "It is not lawful for thee to have her."

Q. What law was dishonoured?

A. The seventh commandment of the moral law. Yes. For this faithfulness and courage John was cast into prison, after the custom of the intolerance and irresponsibility of kings in those and later times. It is not improbable, in conformity with ancient times, the prison was beneath the palatial rooms. Even to this day the iron rings may be seen in the cells of the Heidelberg Castle and Lambeth Palace.

Q. What question or message did John commission his disciples to carry to Christ?

A. "Art thou he that should come, or do we look for another?"—Some have thought that this was intended to confirm John's disciples, and he was in no doubt himself of Jesus being the Messiah. If we were to discuss this we would find elements of perplexity on both sides, but like the coloured rays in light, they all blend in one troubled soul that had been in this prison for about a year. He seems to be crying, "O Lord, how long?"

Q. How had Jesus been engaged during this year of his forerunner's imprisonment?

A. Quietly pursuing His work. Give a proof text from prophecy that this was to be the character of His work? "He shall not strive, nor cry, neither shall any man hear His voice in the streets." To economise our time, let me put before you some of the explanatory facts. It is matter of fact that Old Testament education was slow to comprehend the silent triumph, and the purely spiritual character of New Testament times. So the best of the old heroic saints who were valiant in activity against sin, were impatient when endurance under its iron heel was required. Look at Elijah in his flight, praying to die under the juniper tree. "I am left alone, and they seek my life." So with Moses when he despairs in his work with a stupid people. "Lord, what shall I do unto this people, they be almost ready to stone me." So with Jeremiah: "My strength and my hope is perished from the Lord." John took the key of his expectations from the spirit of the prophets.

Q. In which of Christ's disciples was this Old Testament spirit displayed as they passed through a city of Samaria?

A. John the beloved. How did he display this spirit? Desiring to command fire from heaven as did Elijah—all because they did not receive their Master.

Q. How did Christ look at this proposal?

A. He reproved it, saying, "Ye know not what spirit ye are of." The Baptist doubtless expected some such interposition on the part of Christ. He was measuring Divine methods and progress by human methods and impatience—hence his trouble and perplexity.

Q. What was the character of Christ's reply?

A. It was an appeal to His works. "Go shew John again those things which ye do hear and see." Patient-bearing—merciful—healing—power not to destroy but to save.

Q. Can it be shewn from prophecy that this course of dealing with John was such as was promised?

A. Yes. Isa. xxxv. 3-6. "Strengthen ye the weak hands and confirm the feeble knees; say to them that are of a fearful, *hasty* heart, Be strong, fear not. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, &c."

Q. How did Christ act in reference to John after giving his disciples his answer?

A. He took John under his protection and defended him. Yes; and he defended him just in those respects where a captious people would be most likely to misjudge him. Christ manifests solicitude about John's character and ministry. None knew better than He that to misjudge the messenger, imperils the message.

Q. On what special feature in John's ministry did Christ begin his defence?

A. His great popularity. They went after him in multitudes.

Q. What is the meaning of the symbol, 'A reed shaken with the wind'?

A. Christ, in this form, asked the people if he were fickle, uncertain, time-serving; a changeling in his teaching, or work, or character.

Q. What is the force of the reference to soft clothing and king's houses?

A. The life of a courtier, self-seeking, self-pleasing, tacit reference to his course before Herod. Yes. Kings are kind to their courtiers; they imprison their faithful teachers. Ahasuerus permitted no one to enter his presence in sackcloth. Louis the Great forbade an allusion to death in his presence. Amos was faithful to King Amaziah, but was told to be off. "O thou seer, go-flee thee away into the land of Judah, and there eat bread, and prophesy there, but prophesy not again any more at Bethel, for it is the king's chapel, and it is the king's court." Amos vii. 12, 13. John of the desert is consistently

John of the prison. John is greater than all the prophets that have gone before; he has faithfully and fully done his work.

Q. What part of this lesson proclaims a beatitude, and intimates a danger?

A. Verse 6th, "Blessed is he whosoever shall not be offended in me." Give a parallel passage read in this lesson? Verse 19th, "Wisdom is justified of her children." This is not only parallel but explanatory. Point out another passage indicating the spirit that exhibits our being the children of wisdom, and that constitutes safety against offence with Christ? Verse 12th, "The kingdom of heaven suffereth violence, and the violent take it by force." The word offended means stumbling; and John was stumbling over the patience of his plans, and the spiritual merciful character of his works. The kingdom of heaven is got by earnestness, and the earnest get it.

The time was up; the bell rang; and closed this very interesting specimen of teaching a senior class.

The Convention then sang the hymn,—“Sweet by-and-bye.”

Rev. Mr. HAMILTON, of Fullerton, pronounced the benediction, and the Convention adjourned.

SIXTH SESSION—THURSDAY, OCT. 12.

Exercises were resumed at half past eight o'clock. One hour was spent in prayer and praise, conducted by the Rev. John Shaw, of Brampton.

The PRESIDENT then took the chair, and announced the hymn, “God moves in a mysterious way.”

“RELIGIOUS MEETINGS FOR CHILDREN.”

Rev. WILLIAM WILLIAMS, of Hesperer, said,—The subject assigned me is “Religious Meetings for Children.” It is not an easy task to define the limits of this subject, for almost every meeting instituted by the church for the benefit of the young may be thus described. Even the Sabbath-school picnic, or tea-meeting, may, by the introduction of a few serious addresses between the refreshments and recreations, be made a “religious meeting for children.” The ordinary exercises of the Sabbath-school are decidedly religious, and this is especially the case where the teachers and superintendents aim to produce in the

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minds of the children taught something better than a merely intellectual acquaintance with the word of God; whereas effort is made to affect the heart, as well as to store the memory with sacred things; where the teachers, by free and wisely-directed conversations, arrest the attention of all, elicit the opinions and experiences of each, and lead to profitable self-application. There the truth is apprehended by the intellect, accepted by the affections, and incorporated in the character of the scholar. But if I rightly understand my subject, it refers to services which are intended to be more directly spiritual and impressive than the ordinary exercises of the Sabbath-school. I allude to Sabbath-school concerts, children's prayer-meetings, enquiry meetings, and occasions when special sermons are addressed to children. The Sabbath-school concert is, when properly conducted, an exceedingly useful and impressive service. The children of the Sabbath-school meet once a month, or once a quarter, as the case may be, in the church, either on the Sabbath afternoon or evening. The pastor of the church, or the superintendent of the school, presides. The proceedings are opened by singing and prayer. Short, pointed, and interesting addresses are then given, between which appropriate hymns are sung by the children. After an hour or an hour and a half is spent in this way, the services close in the usual manner. The advantages of such meetings are obvious. The children know that they are instituted for their special benefit, and see in them evidences of the interest which the church takes in their well-being. The singing, which is always a leading feature of such meetings, is as delightful to the youthful performers as to the more aged listeners. The addresses, if of the right kind, produce impressions the most salutary; a stimulus is given both to teachers and scholars, and a deeper interest in the welfare of the children is produced in the minds of the parents and friends not officially connected with the school. Children's *prayer-meetings* are most important and precious means of grace. I need offer no arguments to prove their propriety, and their usefulness is generally admitted. As to their frequency, the time when, and the place where they should be held, all such details must be settled according to local circumstances. Arrangements can be carried out by a community settled in a city or town, which it would be impossible for the scattered inhabitants of a country neighbourhood to adopt. But even in the latter case, a half an hour before, or at the close of the ordinary session of the Sabbath-school might be spared for this purpose. There are very few neighbourhoods, however, where the elder scholars would find any very serious difficulty in meeting once a week, in the church or school-house, or at a private residence, for prayer and conference. If the pastor is not one of those dignified and reserved individuals, of whom children stand in awe, and whose presence they approach with bated breath,—if, on the contrary, he is of a genial and social disposition, with just enough of dignity to command the respect of the

children, and such a hearty sympathy with them as to win their affectionate confidence, and if his other engagements will allow of it, let him take charge of the children's prayer-meeting. Such a minister of Christ will remember the divine injunction, "Feed my lambs;" will not fail to ascertain, by judicious enquiries, the spiritual condition of each of his little flock, and administer to each a portion in due season. There are some men, who were never called to the ministry, who seem to be specially qualified for the work of training the young. They delight in their work, and to them children turn with an instinctive liking. Such persons are always at home in children's meetings, and need no instructions from us. Successful workmen in this department of the church's work need not be reminded that all such exercises must be brief, interesting, and impressive. The prayers should be short; singing, lively; addresses confined to a few minutes; and the enquiries wisely timed, clearly stated, and kindly urged. Sometimes we find among the children such a deep and general interest in religious things as to produce such meetings spontaneously. The children ask for such services, and if the church does not respond to their request they gather together of their own accord for prayer and praise. Happy is the pastor or superintendent in whose church or school such a state of things exists. The children themselves should be encouraged to offer prayer. This they are generally reluctant to do in the presence of adults. I think, therefore, that with the exception of the leader, who should be a person of child-like spirit, adults should remain away from such meetings. After the children become accustomed to take part in the religious exercises held among themselves, they will, of their own accord, if the opportunity is given, join in the services of the regular church prayer-meeting. The former thus becomes a training school for the latter. Some years ago, I held a series of special services in a country chapel, in the County of Norfolk. Among those who became interested, and subsequently made a profession of faith, were ten or twelve Sabbath scholars. After the special services closed, these young persons voluntarily met together once a week, at the house of one of their number, for praise and prayer. A young sister, who was a teacher in the Sabbath-school, and who had been for several years a member of the church, was chosen to take charge of their meetings, which were continued for a length of time, and were eminently successful. Let me mention another instance of the success of those spontaneous prayer-meetings. A young man, a member of a church in an eastern city, left his home to pursue his calling elsewhere. After a time he returned to his home on a visit, and on the Sabbath worshipped with the church with which he had formerly been connected. At the close of the evening service, he, with a number of his young companions, remained to practice singing. The pastor retired to his home, but was soon followed by a messenger who informed him that he was wanted at the church. He returned

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immediately, and there found the young visitor engaged in earnest prayer, whilst around him were kneeling a group of weeping penitents. That prayer-meeting was the commencement of a most gracious revival. Let me say a few words as to the manner in which we should address children, either from the pulpit or the Superintendent's desk. I need scarcely repeat the generally neglected injunction—*Be brief*. I once heard a celebrated preacher deliver a sermon to Sabbath-school children, the introduction and first division of which occupied three quarters of an hour. A psalm was then sung and followed by the rest of the discourse, which occupied fully three quarters of an hour more. It was a good sermon, but evidently too much of a good thing for the poor children, many of whom were fast asleep. We should be *interesting*. The Bible contains many delightful biographies,—the most interesting and profitable of which is that of the Lord Jesus Christ. It abounds in striking and impressive illustrations. It describes events infinitely more thrilling than any which appear on the exciting pages of romance. With all these things to give interest to our addresses we are inexcusable if we deal, on such occasions, in dry abstractions. Let us not talk to them as we would to babes in the nursery, they don't like it, and such talk is not profitable to them. The children are aspiring to be men and women. They are eagerly looking forward to the day when they shall be the chief actors on the stage of life. They are already anticipating the cares and pleasures of independence. We need not encourage this spirit, but it is unwise to close our eyes to the fact of its prevalence. Let us not forget that the boy or girl who has been three or four years in our excellent day-schools and Sabbath-schools, has reached a higher intellectual platform than that on which the generality of adults stood a hundred years ago. Let us talk up to the level of their intelligence. Let us, in all our addresses, keep Christ and him crucified before the minds of the little ones. Let the doctrine of justification by faith be held up to their view. The first is the most thrilling of all facts, and the second the most glorious of all doctrines. Let them know that in Christ there is pardon for the guilty, hope for the despairing, and happiness for the sorrowing. There is yet another "religious meeting for children" which I have not mentioned. I dare not describe it. It is beyond the river. It is before the throne of God; it is conducted amid all the splendours of the "beatific vision." He who said, "Suffer the little children to come unto me and forbid them not," stands in the midst of that happy multitude of children, and looks upon them with ineffable delight. Their silvery voices hymn the Saviour's love, their tiny hands wave palms of victory, and upon their infantile heads crowns of gold glitter. Oh! happy multitude! may our children here taste of the bliss with which they are so richly endowed. Fellow labourers in the field of the world, let us sow the seed in the morning, and when the sun is setting, withhold not our hands. Let us pray that rain and

sunshine may be given, and in the day of harvest may we bear many a golden sheaf into the Master's garner.

The President at this stage of the proceedings observing the Venerable Archdeacon Brough and the Rev. Mr. Beardsall among the audience, invited them to take seats on the platform.

The subject introduced by the Rev. Mr. Williams was then taken up by the Convention.

MR. JOHN SMITH, of St. George, said that if a few of the verses of the Bible—a very few—were committed by the children to memory, it would be of the greatest benefit to them during life. He thought teachers should pay particular attention to this fact.

MR. WILLIAMS, of Toronto, spoke of the good effect of Sabbath-school prayer-meetings. A prayer-meeting had been established in his school. There were 180 or 190 children attending the prayer-meeting. At the close of the school an announcement was made of the teacher who should take the prayer-meeting. It was the practice of the Superintendent to allow only one teacher for each Sunday, so as to let the children have the matter in their own hands. He would recommend the delegates, on their return to their fields of labour, to imitate this movement, and they would find it would increase not only the numbers but the spirituality of their schools. In Toronto they could count their converted scholars by two and three in every class; and they found prayer-meetings the best means of gathering the children in.

Rev. Dr. COOPER, of London, said the question was, were such meetings really for the improvement of the schools? When we rose to a higher standard of school teaching, we should not spend time in hearing the children recite so many verses. Our present want was,—Teachers who were filled with the spirit of their work.

MR. W. P. LACEY said the main thing was for teachers to labor directly to bring the children to the Saviour. It had been his privilege, during twenty-five years, to witness many gracious revivals. He instanced one case when singing in the school one Sabbath afternoon, the hymn, "Alas, and did my Saviour bleed," the whole place was filled with sobs. Some of the results of that revival were very pleasant to contemplate. Several of those converted during those exercises are now ministers of the Gospel, and numbers of them held high positions in the Church of Christ. Not all, but a large number of the conversions were permanent. He sincerely hoped and trusted that our hearts would be filled with more love for Jesus, more love for the work, and a determination to aim at nothing short of bringing our dear children at once to the Saviour.

MR. THOMAS ELGAR, of Toronto, thought teachers ought to invite their scholars to their homes, and there pray and sing with them.

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Rev. Mr. ANDREWS, of St. George, said it occurred to him that some of the Sunday-school teachers were too timid to undertake such gatherings as these. But if they felt too timid, let them do the best they could, and the Spirit of the Lord would be with them. He thought we had forgotten largely, as a church, that all our religious meetings ought to be made in some measure to interest the children. It was lamentable that so few of our children occupied pews in the church on Sabbath. He considered one reason was, that the sermons were so well suited to educated men and women that children were too often lost sight of. Too often the word "Amen," at the end of the sermon, was the most blessed word the children heard. A minister should speak to the children every Lord's day. I love to follow the example of the clergyman in the city of Buffalo, who, every Lord's day, gave a child's sermon, occupying about ten minutes, instead of the Scriptural lesson.

Mr. HUNTSMAN, of Salford, said that such was the state of human nature, that there was danger of these Sabbath-school Concerts becoming mere entertainments, when they might have been made seasons of grace to the children. The majority of Sabbath-school officials were inclined to shirk the duty of speaking to the children directly, in their classes. The majority of Sunday-school teachers, though their hearts were in the work, were timid. The subject of children's meetings must be introduced in our schools. He thought the object of coming to this Convention was to ascertain how best to work at home.

Rev. JAMES HARRIS said he would be very sorry for it to go forth that the word of God should give place to their own words. He would like it to go forth that no sermon should take the place of the Word of God.

Rev. Dr. WATERS said he did not know of any better religious meeting for children than a well-conducted Sabbath school. (Applause.) He thought they should hold special religious meetings for children. They should give children sermons in childlike, not in childish, language. He thought that the ordinary services of the Sabbath day ought to be understood by our children. He did not believe in using big words. He looked upon concerts as an utter abomination; but he liked Sabbath-school singing in the ordinary Sabbath school work. As for gathering children to make a display of their musical powers on the Lord's day, he held it to be an utter abomination.

Rev. JOHN MCEWEN, of Pembroke, spoke of a concert that had been held at Davenport, and which seemed to him to have had a good effect.

Rev. W. F. CLARKE, of Guelph, said it was a vicious principle to suppose that we ought to make religious services on the Lord's day

attractive. He did not intend to make them repellant, but the grand thing was to train up our children in the duty of observing the Lord's day and attending public worship. A great many kept away from the House of God because they were not entertained. A great many went to the house of the Lord as to a grand levee to make their bow to the Almighty. He would never have a little child able to remember the time when it did not go to the House of the Lord. He did not believe in the use of *sesquipedalian* words in preaching. (A laugh.) He did not believe attendance at the Sabbath-school was to be an excuse for non-attendance at the House of God. He would say to parents, If you cannot send your children to both the House of God and the Sabbath-school on the same day, send them to the House of God in preference.

The PRESIDENT said he did not believe that there should be leaping and jumping at Sunday-school pic-nics; but he would let the children have innocent amusements. Some kinds of concerts were good. He thought ministers should have children's prayer-meetings frequently.

The Convention then sang the hymn, "Jesus the water of life will give."

After which a telegram was read by the President, to the effect that the town of Windsor was at the present moment suffering very severely from fire, and that the devouring element was endangering the safety of the town. Having requested that the earnest prayers of the Convention be offered in behalf of the suffering friends and fellow citizens of that place, three of the brethren and one sister led in the devotions.

The Convention then sang, "Prayer, sweet prayer."

A VOTE OF SYMPATHY.

On motion duly made, the following message was ordered by the Convention to be forwarded forthwith by telegraph: "The Provincial Convention of the Canada Sabbath school Association send greeting and sympathy to the Convention now meeting at Montpelier, Vermont. Our motto is, 'Go teach, I am with you alway.'"

"ALFRED ROWLAND,

"President."

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THE ANSWER DRAWER.

The Rev. F. H. MARLING presented the following report on the Answer Drawer, to questions proposed by the Executive Committee, to pastors, superintendents and teachers :—

REPORT ON THE ANSWER DRAWER.

TO THE EIGHTH PROVINCIAL SABBATH-SCHOOL CONVENTION.

The Reporter regrets to say, for the Convention's sake, though his own labour has been lightened thereby, that comparatively few members of the body have responded to the call for answers to the questions proposed.

There have been received, from Pastors, 33 answers ; from Superintendents, 9 ; (and Pastors 4, on Question 2) ; and from Teachers, 17. Probably on a future occasion, when the working of the Answer Drawer is better understood, the returns will be more copious.

In the following classification and summary, the anonymous character of many of the answers is preserved in respect to all, that all may be presented on the same footing.

I.

The first question was addressed to Pastors, in these terms :—
“What relation do you sustain to the Sabbath-school, or schools, within your charge, and what actual part do you take in its work ?”

Of the 33 Pastors answering, 10 regularly superintend Sabbath-schools, and 3 partially ; 6 are Presidents of the Sabbath-school organization, and 4 speak of exercising a general oversight ; 17 teach Bible-classes, of whom 1 conducts three, and 3 two each ; 12 attend the teachers' meetings, in most cases constantly ; 8 regularly address the schools, and 4 preach periodical sermons to them ; 3 use the black-board ; 1 conducts the singing ; and 3 have organized new schools, in one instance three recently.

In addition to this general statistical summary, the following extracts from the particular answers will be found interesting and suggestive :

1. “*Ex-officio* President of Congregational Sabbath-school Association, Chairman of all meetings, visit Sabbath-schools alternately ; as frequently as possible give short addresses, and examine the school. Lecture on the question in shorter Catechism every Thursday evening, for the benefit of teachers and grown-up scholars, and make the Sabbath-school lesson the subject of remark every Sabbath morning.”

2. "I stand not in the relationship of a complacent and smiling *on-looker*; nor yet the half-yearly or monthly ghost of dread—a terror to evil-doers, but seldom a praise to them that do well—but, by the grace of God, an actual worker in the Sunday-school. As Superintendent, I consult teachers and children in all matters affecting the school interests, preside, and review the work done each Sabbath. As Teacher, I take charge of two Bible-classes each Sabbath. My labor on Sabbath begins at 8 A.M., and ends at 8 P.M. It means work, and the people know it. The result is that a large proportion of increase in membership is from my Bible-classes."

3. "The undersigned is Superintendent of the Sabbath-school under his charge, *pro tem*, and has not been absent from it for a single Sabbath for many years,—except through absence from home, or illness. I almost uniformly address the school in the way of summing up and applying the lesson, for five or ten minutes, at the close of the afternoon. I also conduct the Teachers' Bible-class; am also Superintendent of a Band of Hope, which meets fortnightly."

4. "I am Superintendent of the Sabbath-school of my Church. I teach a Bible-class in it. I open and conclude the devotional exercises. On Wednesday night, after the weekly prayer-meeting in my Church, I hold a Teachers' meeting, which I resolve into a Bible-class. We go over the lesson for the coming Sabbath with care. I put questions on it to the teachers, and the teachers put questions to me; and in this way much useful information is elicited, and good done. One of the teachers prays at the close of the meeting. We hold a prayer-meeting among the teachers on the Sabbath morn before the school meets."

5. "I try to be in the Sabbath-school as a father among the children. I believe when a Pastor is also Sabbath-school Superintendent this is a necessary evil; the Superintendent ought to be a living man, in his full strength, not a Pastor, worn out by the morning service. I attend regularly the Teachers' meetings for the study of the lessons weekly, and I take my turn in conducting the class; but I earnestly press each to take his turn also, for his own improvement. When no one else can be got to take it, then I always hold myself in readiness to do so. I teach a class of young men every Sabbath."

6. "Having to preach thrice on a Sabbath, I can *but seldom* be in one of the schools to aid by way of teaching, but attend as often as practicable. 1st. I hold the Teachers' meetings in the majority of the schools, (5 on my Circuit,) or appoint an able brother to hold them. 2nd. I preach a special Sabbath-school sermon at stated periods, in each congregation; have resolved and commenced to do this quarterly; and in all my sermons I try to break bread to the lambs."

7. "I have, as a Wesleyan minister, established a new school in

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July last; have conducted it several times since, acting as Superintendent; have preached several times on the religious training of children; have attended three County Conventions during the year, and two Township Conventions; but oh! I see I have done very little! Oh! for grace to do more, and very much better."

8. "I regard the Sabbath-schools on my Circuit as an important part of my ministerial charge, to which I am bound to give a due share of attention. I endeavour to become familiar with the working of these schools, and to increase their efficiency; to be present at Teachers' meetings; to visit each school for the purpose of encouraging the Teachers and addressing the scholars, as often as possible, and do not forget them in public prayer."

9. "In my field of labour as a Methodist minister, have 8 Sabbath-schools. My labours on the Sabbath consist of preaching three times, so that I cannot do more than pay an occasional visit to the schools between the morning and afternoon services, when I deliver a short address, in which I use the *blackboard*. In the winter season, I hold a week-night service, in which I expound the lesson which is to be studied in the school on the following Sabbath."

10. "I am the Pastor of the Church, Superintendent of Sabbath-school, and Teacher of Bible-class, and find prosperous results from personal acquaintance with every pupil, and personal conversation with each. A large number of the pupils have become members of the Church."

11. I take general oversight of the Sabbath-school; visit it occasionally; enquire as to progress; manifest sympathy with those engaged in the work; make suggestions as to how it may be improved; speak words of encouragement, or point out defects as necessary."

12. "I generally supervise them all, (4); see that annual meetings are held, and suitable officers appointed for each school. I also have two large adult Bible-classes on week-evenings, going from 5 to 9 miles to attend them."

13. "I am Superintendent, Teacher of select Bible-class, and endeavour to illustrate the lessons every Sabbath on the blackboard."

14. "I consider myself Pastor of the Sabbath-school, not by suffrage, but by right. I started 3 schools lately, and visit them frequently; preach two sermons annually, and address them twice annually."

15. "Identified in some way or other with all the working interests of the schools on my charge. I have the charge of a Bible-class on the Sabbath, and a mutual improvement class once a week."

16. "My relation to our schools is about the following:—I act as Superintendent of two; examine one of them every Sabbath; and during the week give an address to Teachers, in connection with the weekly prayer-meeting, on the subject to be taught on the following Sabbath."

17. "I have six Wesleyan schools on my Circuit, of which I am President, and my colleague, Vice-President. I attend three of these schools each week, and conduct a Teachers' meeting and a prayer-meeting conjointly; and my colleague does the same at the other three. We also visit the schools about once a quarter, on Sabbath."

18. "I am a Pastor, and have superintended my present Sabbath-school, which I organized 19 years ago. I often travel 18 miles to visit my Sabbath-school by 9 $\frac{1}{2}$ A.M. I always find the school well attended."

19. "Assistant Superintendent and Bible-class teacher of one of our schools, and Bible-class teacher of another; and these offices fill as much as possible."

20. "I preside at the regular meetings in one of my schools. I have a Bible-class, and many attend it. In the other schools I have been accustomed to have a weekly teachers' meeting for the study of the Sabbath-school lesson. I also visit each school when practicable."

These varied testimonies prove that many of our Pastors are taking a very deep interest in the work of the Sabbath-schools. It is well known that many others are hindered from so doing, as is hinted in some of the answers above given, by the multiplicity of other Sabbath labours. Perhaps, also another cause may be found in the statement that follows:—

21. "I do not know what relation I sustain in point of fact to my Sabbath-school. I know what relation I ought to sustain to it; but I do not know how to put myself into that relation. I believe that my Sabbath-school is only nominally under my pastoral charge, and that this is the case with most Sabbath-schools. Moreover, I submit that the adjustment of relations between Sabbath-schools and Pastors is one of the most important subjects that can occupy the attention of the Convention."

II.

The question to Superintendents was as follows: "How can a supply of new teachers be most effectively kept up?"

The answers to this are of remarkable uniformity. Their general tenor may be summed up in the words of one by whom the matter is

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set forth more fully than usual, and who styles himself, "probably your youngest superintendent." He says,

"My theory is, to manage, as far as possible, the school in such a way as that it shall supply its own Teachers; and, for this object, I think it desirable that a very high tone of spirituality should pervade the school, and that the Bible-classes, especially, should be well organized and efficiently taught; that they should be, in one sense, a kind of training school for Teachers; that the first object sought should be their conversion; the second, their being prepared to fill vacancies in the Teachers' rank, and other positions of usefulness. The advantages of this plan I conceive to be: (1) That it should be understood that the first desire of a new-born soul is to tell others of Christ, and point the way to Him, that in short, they should be expected to be workers. (2) That no scholar might be lost to the school. (3) My own experience goes to show that our best Teachers have been obtained by this plan."

To this, however, should be added the vital suggestion of another answer,—“A supply of new Teachers may be had, and will be had by faith and prayer.”

Another answers,—“The Superintendent should be constantly on the look out, and wherever he finds the talent, by all means in his power bring out such; and, if excuses are offered, give very small classes, and encourage in every possible way to secure the labourer. I consider that none but those who love Jesus should be selected, whose practice corresponds to their profession.”

One Pastor says, suggestively,—“I have personal dealings with those I think fit to teach, so that we have a plentiful supply of willing ones.”

III.

The returns under the third question to Teachers, viz.,—“By what means have you best succeeded in leading your scholars to Christ?” are unhappily but few, and can hardly fail to prompt the enquiries,—Do Sabbath-school Teachers generally make this their aim and expectation, and do they succeed?

One answers, “By making them feel that I love them, and that Jesus loves them.” Another, “I have been the most instrumental in the hands of God in bringing the members of my class to Christ, by conversing with each privately on their need of a Saviour, and the salvation of their souls.” Another, in one word, “Prayer.” Another, “Earnestly pleading with God in private, and taking the scholar by himself and talking to him about Jesus and His love for sinners; always trying to live a consistent life, and speaking kindly to them wherever I meet them.” Another teacher, referring to the use of the

same means, bears this pleasing testimony, "I would mention, for God's glory, that through these and other instrumentalities outside of my class, nine of my scholars have been converted during the past year. The class is the senior female Bible-class, and numbers at present, 26." And still another says, "The most successful method, in my experience, has been, first to gain their confidence and love, and, by frequently conversing with them, a knowledge of their disposition and state of mind. Then, write them a letter steeped in prayer, affectionately urging upon them the necessity of immediate decision for Christ; request an answer by letter or in person,—the latter is preferable. converse with them freely, without any formality; pray with them and for them; and do not give them up until they rejoice in the Lord. Under the blessing of our Father, I have found this method successful in at least five out of six cases."

When other teachers answer, "I am not conscious of being instrumental in any direct conversion;" "I have not known of any truly giving themselves to Christ;" will not the above recitals stimulate and cheer them? One says, "It was the hope of finding out the best means of bringing my pupils to Christ, that led me to come to the Convention. And I think I have found out, by means of prayer, (although I have not neglected it) earnest prayer for the Holy Spirit."

IV.

The fourth and last question, also addressed to Teachers, was, "What do you feel to be your own chief defect as a Sabbath-school Teacher?"

"To bring the pupils to Christ," says one, "is the one thing more than another that I wish to have improved." One complains of "a want of Bible knowledge and language suited to my scholars," but bravely adds, "I persevere in the good work." "The great defect," writes a pastor, "which I feel, and see in others, is, with all our love and zeal, lack of love, burning and all-absorbing love to Jesus and souls." A Teacher confesses "want of application, procrastination in preparing lessons. I have learned much theory; have not practised." Another, "not living in close enough communion with God." Another, "A natural shrinking from pressing the scholars closely on the subject of religion, when meeting them in private." Others say, "Want of faith," "Diffidence," "Coldness, not feeling enough the value of immortal souls;" "Want of experience, a more ardent zeal for the cause of Christ, more scriptural enlightenment." A brother writes, "I am striving to remedy many defects by eagerness in correcting them. One of these defects has been lecturing, in place of teaching." He is followed by one who pleads guilty to "endeavoring to display his biblical knowledge, and not making every lesson point directly to

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Christ." While a sister says, "My chief defect in teaching seems to be the lack of a natural power of illustration. I am trying to cultivate it. Can you give me a hint?"

Numerous and inviting as are the topics suggested by these replies, the reporter will not enlarge this already lengthy document by dilating upon them, but will confine himself to his proper duty by simply laying them before the Convention.

The whole respectfully submitted.

London, Ont., October 12, 1871.

F. H. MARLING.

Rev. E. MORROW (Minute Secretary), moved, seconded by Rev. ALEX. McLEAN, a unanimous standing vote of thanks to the Rev. Mr. Marling, for his carefully prepared report.—Carried.

EQUIPMENT NECESSARY FOR SABBATH-SCHOOLS.

Rev. W. F. CLARKE, of Guelph, delivered an address on this subject. He said he could simply give the results of his own observation and experience of more than a quarter of a century in connection with Sabbath-schools. His topic pre-supposed schools and teachers, and these being granted, the necessary machinery for the school was so simple, that the school could be set up at any time in any place—by the road-side or in the barn. He would first have a commodious, well-lighted, well-ventilated school-room. These requisites pre-supposed that the room should be above ground, for there are very few basements that would answer the description now given. Very few basements answer these conditions; most of them had a "dim religious light," and were not well-ventilated. He did not believe in these basements; they were only holes dug in the ground, and, though plastered and well painted, they were not adapted for the purposes of schools. It was not necessary we should take our children into cells, which reminded one of the persecutions of the Dark Ages. (Hear, hear.) Let us have our places of meeting for Sabbath-schools and prayer-meetings above ground. But if we must have basements let us have all the requirements—commodiousness and good light. It was asking almost too much from our children, on a summer day, to come out of the sunlight into a dark, unhealthy basement. The class-rooms for the infant classes should be separate, but adjacent: having connection by means of folding-doors, so that the infant classes might be called in for the closing exercises. He thought it was not right to despise infant classes; if the instruction was not tedious, infant classes would be benefitted at least. He would discuss for a moment whether it was desirable to put illuminated texts and maps on the walls. He

was disposed to give a negative reply, or a very modified affirmative reply. He did not think it had a good effect to hang pictures round the walls, for they diverted the attention of the children. With regard to illuminated texts of Scripture, necessary, perhaps, for our bed-rooms, he did not think that they were in place in the school-room. If there were any texts he would have them plainly printed, and not in the mediæval character. He did not know if it were right to have permanent texts; the proverb that familiarity bred contempt was true even with regard to the word of the Lord. He would remind the Convention, that Doddridge's mother gave him instruction from the illustrations of Scriptural History on the Dutch tiles in the fire-place. He gave preference to single chairs to each teacher and scholar; they were preferable to any other mode of seating a school-room. The superintendent's desk should be almost no desk at all; he did believe the necessity of having the desk raised. He would recommend the blackboard, urging strongly that it should not be used too much. There should be a bell in the school sufficiently loud to be heard all over; there should also be a clock. The school should be run by a time table as nearly as possible. In Mooly's school, in Chicago, the clock was used to keep silence by its ticks. The singing should be first class, and that it might be so, an organ or melodeon was desirable—not a squeaking machine. He was not in favour of supplying all the scholars in the school with music books, or having a large assortment of music books. There should be a few scholars to lead the school. He used hymn-scrolls. The best system he saw in regard to singing was in the Congregational Sabbath-school in San Francisco, where the first fifteen minutes were used for learning hymn music; so great was the interest in this that the whole school was punctual. Sabbath-school music should be select. There was too much Sabbath-school music-book making; after all, we had really only a few choice Sabbath-school hymns. We had too many manufactured tunes—wretched, namby-pamby, miserable things,—hard to learn, and not worth remembering. There were some most execrable Sabbath-school tunes, which ought to be drummed out—such as "Oh, where are the Hebrew children?" and "I have a Father in the promised land." The teachers should have class books not only to keep an account of the attendance of the children, but of their residence and state of mind. There should be a supply of Sabbath-school periodicals; and cards of merit should be used in the infant classes, rather than for the elder classes. It was time we had a Sabbath-school literature of our own—it was time this Convention should take in hand a good Canadian Sabbath-school periodical. A good library was required for each school; and he would advise them not to take a library on trust, even from a publisher or Sabbath-school Union. He described the plan of a post office library; it was simply a corner of the school boarded off, the children handed in and received books in boxes, similar to those in a post office.

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RECOMMENDATIONS FOR THE PROVINCIAL
CONVENTIONS.

Mr. J. R. MILLAR presented the following Report:—

LONDON, ONTARIO, OCTOBER 12TH, 1871.

At a meeting of Presidents and Secretaries of County Sabbath-school Associations, held this a.m., there were present representatives from twelve counties.

Rev. W. Millard, General Secretary, was appointed Chairman, and J. R. Millar, President of County Huron Sabbath-school Association, was requested to act as Secretary.

After prayer by Rev. Mr. SANDERSON,

It was moved by J. R. MILLAR, seconded by _____, and resolved,—That in the opinion of this meeting, it is advisable to devote a certain portion of the time of the Conventions of the Sabbath-school Association of Canada in sections; such sections to be formed as follows:— I. Pastors. II. Superintendents. III. Teachers. IV. County Presidents and County Secretaries. Also, that the Executive Committee, when preparing the work, keep this recommendation in view.

Moved by Rev. Mr. MUIR, seconded by Rev. Mr. HAMILTON, and resolved, That it is strongly recommended to County Conventions, to set apart some portion of time for a meeting of Municipal Secretaries with County Secretary, in order to further the work of organization.

Moved by J. R. MILLAR, seconded by Rev. T. GRIFFITH, and carried,—That this Association earnestly request the hearty and sincere co-operation of County Inspectors and Teachers of Public Schools, to assist, as much as possible, in the Sabbath-school work, and particularly directing their attention to furnishing correct and full reports of statistics in reference to such work.

WILLIAM MILLARD, Presiding.

J. R. MILLAR, Secretary.

The Report was adopted.

A Report was also presented by Mr. S. S. Martin, Secretary of the Business Committee, recommending—

1st. The adoption of the General Secretary's Report.

2nd. That the Treasurer's Report, having been audited and found correct, be adopted.

3rd. That the following gentlemen be the Executive Committee for the ensuing year :—

EXECUTIVE COMMITTEE.

Principal Dawson, LL.D.....	Montreal.
L. Cushing, Jun., Esq.	"
T. R. Johnson, Esq.	"
Hon. James Ferrier	"
C. A. Stark, Esq.	"
R. Irwin, Esq.	"
Theodore Lyman, Esq.	"
George Hay, Esq.	Ottawa.
John Gordon, Esq.	Brockville.
Rev. John Scott.....	Napanee.
A. F. Walbridge, Esq., M.A.	Newcastle.
William Johnston, Esq.....	Belleville.
William Craig, Esq.	Port Hope.
Charles Raymond, Esq.....	Guelph.
Rev. John Wood	Brantford.
Rev. D. C. Clappison.....	Exeter.
Rev. Dr. Waters	St. Marys.
J. R. Millar, Esq.	Goderich.
George Harcourt, Esq.	Toronto.
Daniel McLean, Esq.....	"
Thomas Nixon, Esq.	"
J. J. Woodhouse, Esq.	"
S. S. Martin, Esq.	"

4th. Recommendation of the Executive Committee.—That a cordial invitation for next year's Convention having been given by the Canada Sabbath-school Union, in Montreal, we recommend that the Provincial Convention of 1872, be held in that city, in the month of September, date to be fixed by the Local and Executive Committees.

An invitation has also been given from Toronto, that the Convention of 1873 be held in that city.

5th. That a day of special prayer be appointed, to invoke an outpouring of the Holy Spirit upon the Sabbath-schools of the Dominion,—such time to be fixed by the Executive Committee.

The above recommendations were adopted by the Convention with the following amendments, viz., That five constitute a quorum of

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the Executive Committee; and that the Convention of 1872 be held in October instead of September.

The proceedings of the forenoon were closed by prayer by Mr. Claxton, of Montreal, and the benediction by the Venerable Archdeacon Brough.

MASS MEETING OF THE CHILDREN.

At three o'clock a mass meeting of the children of the different Sabbath-schools of the city of London, was held in the church where the Convention assembled. The building, aisles, and galleries, were crowded; but the children exemplified the greatest decorum and attention.

The PRESIDENT said,—This is a grand sight; these children will be our future ministers, school teachers, and artizans, when we, who are their elders, shall have passed away. When I think of the many temptations to which they will be subjected, it makes me feel sorry; and yet, how glad I am to know that they have met together to hear of Jesus Christ and his love. Don't think children you have come here to show the people how you can sing, but you are here to be told of the love which Jesus bears to you.

Hymn—"Salvation! Oh, the joyful sound."

Rev. Mr. WOOD, Rev. GEORGE BELL, and Mr. J. M. DENTON, then took part in devotional exercises.

The children sang the hymn,—“We are marching on with shield and banner bright.”

Rev. Mr. CLEMENT addressed the children. He said, —Children, this is your meeting. After the last Sabbath-school Convention in the city of Toronto, a gentleman said to me. “I am told that there was not so much excitement for weeks; when I was a boy there were no such things; I think the people are getting beside themselves.” But whether we be beside ourselves it is for God and for your sake, for the “love of Christ constraineth us.” I asked the gentleman if he thought the people were going crazy? He replied, “They are only children.” Only children! I was going to ask if that man had ever been a child himself. This Convention is all for you. All the meetings we have had for the past two days have been all about you. I don't think any speaker has spoken, or any prayer been offered, but has contained mention of the children. Some of you will say, “We must be somebody, after all.” Yes, you are; and by and bye you will

be men and women; and you all have souls, and they will live for ever. I hope you are all good boys and good girls. Now, it is a very hard thing to be a good boy. Some years ago I was driving along the Lake-shore, and picked up a little boy—I never passed a little boy but I asked him to have a ride—I asked him if he were a good boy. He said his name was Johnny. I asked him again if he were a good boy. He said, "I guess not very, I am only pretty good." I asked him why he was not very good. He said, "I can't help being a bad boy." I asked him the reason why. He said, "I told a lie the other day; and when Bill Thompson stole my ball I swore at him." He also told me that his mother made him pray every night before going to bed, but that there was nothing in his prayers about being a good boy. I told him what to do, and how he should pray to the Lord to make him a good boy. He promised to me to pray to the Lord every day, till he got to be a good boy, and would no longer steal, swear, nor tell lies. I suppose, children, that you all pray; and if you want to be good little boys and girls, this is the time to commence. More can be done when you are children than at any other time in your lives. The strongest impressions were made on my mind before I attained the age of six years—and then I was a poor orphan boy. Now, boys, if you are to be the right kind of men, you must be good boys. If you begin right, the probability is that you will continue right; and may the day be hastened when, through the instrumentality of Sabbath-schools, the world may be made better.

The children then sang the hymn, "I love the Name of Jesus."

Rev. Mr. MacGURK, of Glenallan, addressed the children as follows: The Saviour once used these words, "Suffer little children to come unto me." We must not forget these words, for they are the words of Jesus. We are told not only to suffer little children to come unto Christ, but we are told to bring them to Christ; and we are to tell them that there is a place in Christ's home for them. We should endeavour to do three things. First, We should come to Christ; second, We should work for Christ; third, We should remember that if we come to Christ He will make us happy. Coming to Christ means believing in Christ; that He may save us from our sins, and bring us to heaven. There was a little girl one day playing beside her mother's knee; a stranger came in and said, "Maggie, do you love your mother?" She said, "Yes." She was then asked, "How do you know you love your mother?" She said, "I know I love my mother, for I feel it in my heart." Now, we know that we trust in Jesus, and love Jesus, if we feel it in our hearts. Do you, children, love Jesus? Do you feel it in your hearts? There was a little ragged boy in Massachusetts. He was passing along the street one Lord's day, and heard sweet music; he was afraid to go inside. He came several Sabbaths afterwards, and stood at the door, but was afraid to go in because he was poor and dirty. But a Sabbath-school

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teacher saw him, and took him to the Sabbath-school. The passage that day was, "Suffer little children to come unto me, and forbid them not." The little boy felt as he had never felt before. He went home, and took very sick. The doctor was sent for, and said he could not live. The mother was very anxious, because she knew her son must die, and she never had told him about Jesus—just as many parents now forget all about Jesus. The little boy, on his dying bed, said to his mother, "Have you a Bible?" She said, "Yes." He said, "Get me the words that Jesus said—Suffer little children to come unto me." She did so. The boy then said, "Mother, put my finger on the words," for he was getting blind. Then he said, "Let me die with my finger there, for Jesus will know His own words, and come and save me." That was trusting in Jesus. Oh! trust in Jesus, that He may save you from your sins. Let us work for Jesus here, and He will reward us in His heavenly kingdom.

The children then sang the hymn, "Jesus the water of life will give."

Rev. Mr. GUTTERY, of Toronto, addressed the children. He said: "There is somebody in this church none of us can see; and yet He is here. He heard the first speech, and the first singing. Can any of you tell me who it is?"

SEVERAL VOICES—"Jesus."

Rev. Mr. Guttery continued. One evening, in England, I was passing a church-yard and heard a voice. I stepped over, and found it was a little girl, some four or five years of age, kneeling by a new-made grave. The child was sobbing, "Mother, do come back; the nurse said you would come back at night." Now the mother could not hear the poor little child, for she was dead. But Jesus died too, and yet He can and does hear us. It is just as easy for us to talk to Jesus now as it was when He was on earth. There is one who loves everybody—the worst man and the worst woman in the world. Who is that?

SEVERAL VOICES—"Jesus."

Rev. Mr. Guttery continued. I remember when I was a boy being much struck by the story of David and Absalom. When David's soldiers were going to quell the war, the king said to the commander, "Deal very gently with the young man Absalom for my sake." Now Christ loves us far more than ever David could have loved Absalom; shall we then refuse that love? I would like you all, children, to give your hearts to Christ. I have very great faith in early conversions to God. How many men in this congregation would give all the world if they could forget what they have done during the last forty years? An old man had a bad son, and every time the latter did anything wrong, the old man drove a nail into a tree. The young man became converted. The old man took out the nails, and then the young man

said that though they were taken out the marks were there still. It is these memories that wring the heart. There were two boys in England, and one of them suggested, one day, that they should go and pray in an open field. One of them refused; afterwards he became a drunkard, and is now in prison for burglary. The other boy became a preacher, and is here talking to you this afternoon. (Applause.) Now, children, my advice is, Give your hearts to Christ in your youth; so that when you become men and women you will not have to look back on your youth with feelings of regret.

The children then sang the hymn, "The voice of praise."

The PRESIDENT read a letter from Chicago, giving an account of the sad disaster in that city. He also read a telegram from B. F. Jacobs, Esq., stating his regrets, and the cause of his regrets, at being absent from the Convention.

Rev. JAMES WHITNEY offered up prayer in behalf of the sufferers of Chicago; after which Rev. G. H. WELLS, of Chicago, and the Ven. Archdeacon BROUGH addressed the children in short and forcible speeches.

After singing, Rev. W. F. CLARKE offered up prayer; the Ven. Archdeacon BROUGH pronounced the benediction, and the meeting adjourned.

CLOSING SESSION.

The Convention re-assembled at half-past seven o'clock. Hymn,—“Come, let us join our cheerful songs.”

THE PRESENT ASPECTS OF THE WORK.

Rev. HUGH JOHNSTON, M.A., of Toronto, delivered an address on the above subject. He said: I have felt my soul kindling with the holy fervour and enthusiasm of this grand Sabbath-school gathering. The Convention at Galt last year glowed and burned with the warmth of earnest zeal and holy love, but this last Convention seems to bring the Sunday-school workers into still closer fellowship of toil, and sympathy, and affection. I pray that there may be shed down upon this closing session—this mass meeting—in richer measure, the hallowing influences of the Holy Ghost; and that, inspired by the shining presence of the Master, we may go down from this mount of communion and blessing to our different fields of labour to work as we

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have never worked before. I am to address my remarks to the present aspect of the work. The subject assigned appals me from its very extent. It is too big for me: I cannot grasp it. This I say, and I believe this vast audience is in sympathy with the thought, that this work comes to us invested with an importance which it never had before; and come what will, sink or swim, live or die, we shall stand by the institution which cares for the children. And yet we see not the true grandeur of this movement, because it presents itself in parts only and not in an aggregated form. We are struck with the moral beauty and promise of a well-organized Sunday-school; but could we bring together the Sunday-schools of Christendom, could we see the institution as a whole, we could not fail to be impressed with a profound sense of its peerless majesty. Collect the Sabbath-school host: the half million of this Dominion, the five or six millions of the United States, the three millions in England and the Old World, the nine millions of scholars, with more than a million of gratuitous teachers, the gathered multitude of scholars, with the captains of the hosts, the rank and file of the Sabbath-school militant, and what an army! Ten millions! More than twenty times as large as that army with which the elder Napoleon made all Europe tremble: fifteen times as large as that which victorious Prussia has lately rolled in a flood of invasion upon the war-trodden soil of *La belle France*, girdling with fire the conquered Emperor and the flower of his army at Sedan, and encompassing the Queen City of Paris, the home of luxury and the pride of civilization! Nor can we grasp the vastness of its moral results. We see only the little rills meandering along, imparting their freshness and verdure. Could we see the mighty river formed from these ten thousand tiny streams of hallowed influences; could we stand by its banks and see its waters laving green pastures of truth, quenching the thirst of immortality, and rolling along in full volume to the bright eternity beyond, how our hearts would become jubilant and the hallelujahs swell from our lips! Looking at this subject by way of contrast in the light of the past, the present aspect of the work is exceedingly encouraging. The cause is moving: it is like John Brown's soul, "Marching on." It is like a rising sun climbing the firmament, and shall yet flash down upon us in noonday brilliancy. Has not this work made quiet and glorious progress! It never before was so strongly rooted in the confidence, prayers, sympathy, and liberality of the people of God. The Sunday-school has been assigned its true place. It is no longer regarded as an *outsider*—an institution to be run independent of the church—but it is in itself a part of the working machinery of the church, is, in fact, the church itself moving in a particular direction—acting upon the young. Look at the provision made for it! It is no longer crowded into dismal cellars, or dusty, dingy rooms rudely furnished, but demands good accommodation,—with walls well covered with

maps, mottoes, pictures, blackboards, object lessons, and a supply of apparatus of various kinds. Look at the Sabbath-school literature, of which there is not less than eight million volumes, which furnish more or less reading for eighteen million souls; and though some of this literature is poor and trashy, and would be of excellent service in a grand bonfire, yet the large proportion is of real merit,—sound, healthy, and soul-saving. Think what a great power Sabbath-school music has become! And though sometimes we hear the jingle of a negro melody, yet, on the whole, the music is sweet-voiced, whole-souled, suited to the nature of the young, and often the vehicle of religious instruction and saving impressions. And what an improvement in Sabbath-school teaching! The best talent and culture, the highest life and activity of the church are given to this work. Teachers are trying to improve the methods of teaching. They feel that it is not pastime, but work, *dourright, earnest, hard work*, and are trying to improve their qualifications. Look at our Teachers' Meetings and Institutes! When teachers are learners, and we get new ideas and our old ones stirred up and shaken by wide-awake conductors, and these heart-warming fire enkindling Conventions which bring together the wise-headed and warm-hearted—the best workers of all denominations—in fraternal counsel to compare notes and plans and gather fresh impulse and fire for the high and holy work. True, it may be said, that absorbed in the means we may forget the end, and that there is danger of having more harness than horse, more machinery than motive power; still, there never was a time when Sabbath-school workers had a clearer view of the great object—the definite aim of the institution—and when teachers sought more earnestly the immediate conversion of their scholars and their growth in the divine life. It is pleasant therefore to look backward and see how success has illustrated the path; and though there be many schools that are old-fashioned and behind the times, and though we want better teachers, better libraries, better school-rooms, better apparatus, better everything—though our wants were never more urgent—yet, in all, there is the hopeful aspect of improvement, and—

“We are marching on,
With shield and banner bright.”

But I prefer to look at this enterprise in its broader and more general aspects; to survey the work in its relations to the individual, to society, and to the church of God. 1st. Look at this work in its bearing upon the young. Its object is to impart Christian nurture to childhood. The child has something more than a body kicking and scrambling, something more than a mind active and restless—it has a moral nature. He is made to live forever. The boy that troubles and worries you to-day may stand by the throne to-morrow; the tall angels by the river of life may take the darling one to their palace-home, and sing

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to him sweeter songs than ever he heard from his mother's lips. Or, he may grow up—his moral nature neglected, his conscience in darkness, his heart stained, his character blackened, until, at last, lost spirits shall hurry him from the bar of God into the outer darkness of the damned. The child must be trained for God, and instructed in the duties of the Christian life. The Sabbath-school begins this work at the *right time*. The young mind is impressible. The law of human nature is, that when it is beginning to grow it shall be soft as wax to receive impressions, and then it shall gradually stiffen and become hard as adamant to retain them. The granite rock was once all fluid and plastic, and has gradually cooled to its present hardness. In our museums we often see stone-slabs with the marks of rain-drops, or the footprints of a bird upon them. The shower fell—the bird left its footprints upon the yielding sediment; the ages went on—it hardened into stone. That is like man's spirit: we are walking, not over granite pavements but on clay, where our footprints abide, and may be seen by all that come after us. The material is pliable, but hardening; and there is no time to waste. The child is a lump of susceptibilities; we must breathe upon it, pray over it, and mould it quickly into Christ's image, for soon it will leap out into the streets a knot of iron habits, with character formed. The power of early religious education is the greatest of known moral forces. "I hate Sabbath-schools," said an English infidel, "because the children learn there what they never forget,"—and that is why *we love* them. Now, what the gymnasiums is doing for physical education, and what our grand common school system is accomplishing in mental education, the Sabbath-school is doing for the moral and religious well-being of the young. It is the only institution in the land, which has for its direct and only aim the conversion and salvation of the children. And think what it is to save a child! Some of you know what it is to lose a child by death, and can sympathize with the Indian mother, who carried the corpse of her babe day after day through the lone woods, and slept by it night after night, because she could find no place where she was willing to leave its frozen remains. And can you bear the thought of losing your child forever? How great the work of leading it to the Saviour! But some one will say, Why should not this work be left to parents alone! God forbid that the Sabbath-school should supplant the Christian home. The family is the plant-bed of society. There is no pulpit like a mother's heart. No altar like a mother's knee. There is no teacher with voice so sweet, so gentle, so inspiring, so dear, as that of the tender, patient, loving mother. But shall the parent have no help? You might as well say, Let there be no public schools; let the child be taught the languages and sciences at home. But in ninety-nine cases out of a hundred, knowledge comes by schooling; and what the State has done in the matter of secular education, the Church is doing in the matter of religious instruction. Besides, as there are many

parents that cannot give their children a mental training, because not educated themselves, so there are many who cannot give a Christian education to their children because they are not Christians themselves. One-third of our population attend no church whatever. Shall the children be left uncared for in homes, which are but schools of vice! Yonder in the alley they live, or packed away in the garrets, they never see a tender face, or hear a loving word, or voice of prayer; and unless saved they will come up dandled in the lap of corruption, fed on vice, graduated in sensuality, and all foul forms of life; and will turn out thieves and cut-throats, to line the sewers of society, and our police force must be strengthened to guard and protect us from them. The Sabbath-school comes to care for these hapless ones, and hold out to them the high destinies of a radiant immortality, and becomes responsible for every child that is allowed to grow up in irreligion, whom it has the means of reaching and saving. 2nd. Look at this work as its tands related to the Church. The Church is in a measure dependent upon the Sabbath-school for its perpetuity. In this world all things decay. Even the mighty sewer through which the ruined humanity of a city goes down to hell would flow out but for its tributaries—the grog-shop, the gambling-saloon, the chamber of death. So this great stream that flows toward heaven has for its tributary the Sabbath-school to pour in its volume of young, sanctified life. The Sabbath-school is the Church's agency for carrying on the work of evangelization. With them we charge upon the outlying mass of neglected ignorance and vice. In every city there are hundreds that will not come to the churches, will not go to preaching. How shall we get access to them? Why, through the children. You go into a flock and pick up a couple of lambs and fold them in your arms, and say if the old sheep will not follow! As we were ascending the Fraser River, where that swift and whirling flood breaks through the rocky battlements of the Cascade Mountains, at one of the landing places they were trying to put a cow and a calf on board. But the cow would not walk the plank. They tried to pull her by the head, but she braced herself and would not be pulled. They tried to push her, but she would not be pushed. They twisted her tail, but all the kinks they could make wouldn't take the kinks out of her stubborn nature. At length one took the calf and led it first, and at once she tripped lightly after. So get the child to walk the plank, and the mother will follow. Send the truth home through the heart of the child, and see if it will not get down to the parents' hearts. Teach them these beautiful hymns, and they will sing the gospel into their ungodly homes. 3rd. There is another aspect of this work—its bearing upon our country. We are rising to the dignity and grandeur of a nation. To us belongs the whole of that territory won for us by the gallant Wolfe on the plains of Abraham which now, by a sublimer heroism, is to be won for civilization and for Christ. Think of a country stretch-

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ing from ocean to ocean—more extensive than the entire dominion of the United States, and larger than the continent of Europe—a belt of one-sixth of the earth's surface, with its mountains, its lakes, its forests, and grandly rolling rivers, to be trodden by the free-born feet of millions, and if that is not enough to kindle national pride I know not what will.—This young nation's prosperity and safety depend upon the religious education of the nation's childhood. How the world stood amazed at the wonderful success of Prussia as she marched in a blaze of triumph from the streets of Saarbruck to the gates of the capital of forty millions! How was this accomplished? Not merely by that cold calculating old hero who wears spectacles and never smiles; or that resolute statesman more astute than Cavour, more dexterous than Palmerston, more deep than Napoleon, but rather by the efficiency of her military system. She is the only nation of soldiers in the world, for every Prussian lad has gone through a military training. France was defeated by the boy-soldiers of Germany. Now, what is this Sabbath-school enterprise but a vast military school to raise up men of war "to fight the good fight of faith." We must recruit, organize, arm and drill this great army; teach the fingers of these cadets to fight, and strengthen them for the march and the conflict that they may win the battles of truth and of God in the coming generation. We hear much of military defences. It is well to guard our homes and liberties; but we hold with Burke, "That a religious education is the chief defence of nations." There is no fear of outward invasion now. Our enemies are they of our own household. The stability and prosperity of this land rest upon the virtue and purity of her people; and the Sabbath-school aims at the salvation of the nation through the training of its childhood. 4th. This work has a still broader aspect—its present bearing on the world's conversion. The Sabbath-school is the arena on which the battle of the world's complete evangelization is to be fought. What an impulse has already been given to this spread of truth! Since the organization of the Sabbath-school, the era has been one of aggressive church action, of quickened life, of higher spirituality, and more kindling zeal. And who can tell how much of this is owing to Sabbath-school influence, which has helped so greatly to develop the idea of Christian work, and so largely employed the lay-element of the churches? See how we are acting upon the children of heathenism, when in India alone are 100,000 boys and 30,000 girls attending Mission Schools! See how we are meeting the heathen whom God is sending to the Gospel and to our shores! We are charging upon the Confucianism and ancestor-worship of John Chinamen by this agency. Out there on the Pacific Coast the Chinese are brought together in Sunday-schools, and are being taught the Scriptures. See how we are acting upon our scholars! We are training them to habits of giving for Missionary purposes. And this is not all. There is breathed into their souls the missionary fire, and to our schools we look for young men,

who, yielding to the strong and full-flowing tide of pitying love for the lost, shall go forth as flaming evangels to bear aloft in heathen lands the banner of the Cross. When and where shall our first impressions of duty to the heathen be received, but in the Sabbath-school? I wonder if any of the boys of the schools of London are thinking of the perishing millions, and of how they would like to preach Jesus to those who never heard His dear name. Shall that desire grow with their growth and strengthen with their strength until a voice shall sing out clear and full, "The Lord hath need of thee;" and the glad response shall be given, "Here am I, Lord! send me, send me!" What bright-eyed lad shall it be? Father, mother, shall it be your darling one? Would prayer be answered if it were so? God grant it! For the theme of the Sabbath-school, the death of Jesus and his risen life, is the truth that shall leaven and save the world. I must not trespass by a single moment upon the time of those that are to come after me. There is to be a call for labourers,—

"O who would not a champion be
In this the lordlier chivalry?"

I am thankful for the privilege of speaking to so many Sabbath-school workers, and for the spirit of this meeting. This city has been honoured by the presence of such a band of earnest toilers, and the Convention has been honoured to be entertained by such a city. Many places have done nobly in their hospitality, but London has excelled them all. I pray that there may be poured down upon your hearts and homes and churches, upon pastors and people, teachers and scholars, the richest blessings of heaven, and that there may be still with you the *aroma* of this gathering, like the fragrance in the chamber from which the flower has been taken, or like the benediction that follows prayer. Some of you, dear teachers, will be discouraged by this Convention. The standard has been set so high and the fervour has been sustained to the utmost pitch, and you will go home oppressed with the greatness of the work and with the sense of failure in the past. Courage, brother! You have been unfaithful and unprofitable, and who of us have not? But you may redeem the past, may win back your lost honours, and yet gain a bright reward. During the terrible rebellion in India, an entire regiment behaved with great cowardice, and occasioned fearful disaster to the loyal army. In punishment their colours were taken from them, for the flag which had been baptized in blood and agony might no longer be subject to shame and dishonour at their hands. It was a bitter disgrace, and bitterly felt. Thereafter, in many a fierce and bloody struggle, beneath many a hot and burning sun, they fought with desperate and unflagging energy in hope to win back their lost reputation and the colours they had forfeited. But in vain—the decree of their shame was as inexorable as just. But a day came when the Sepoys had intrenched themselves on a mountain sum-

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mit in a position which must be stormed and carried, yet one of such peril that the bravest among the British troops shrank in dismay from the undertaking. Inch by inch, foot by foot, must the ground be disputed, and every step of the steep and frowning ascent was exposed to a raking and deadly fire. The British commander rode along the lines. One by one to many successive regiments he offered the peril and the glory, but without response. At length he came to the disgraced regiment, and with a last desperate hope kindling in his heart he pointed to the stronghold, and said, "Your flag is on that mountain." Life was as dear to those men as to the others, but honour was dearer still; and with one wild cry they sprang forward over the intervening plain and commenced the terrible ascent. At once a raking and deadly fire poured in upon them. Again and again the Sepoy guns flashed and roared, and the ranks of the regiment grew thinner and thinner; but their courage grown strong and steadfast, through months of cruel disgrace and expiation, was equal to the task and the danger. With broken numbers, with uniform soiled and blood-stained, and faces pale and exhausted from fatigue and suffering, they stood at length upon the heights they had gained and sent their shout of echoing down into the valley with a thrill in its notes of glad exultation which told of honour regained at the fearful price of blood and agony. So with us. Who of us in this battle has not shrunk back in cowardly fear or foolish weakness? Who of us have not added a new thorn to the crown that encircles the agonized brow of the Captain of our salvation? My disheartened brother,—weary with the march, weak with the burdens, shrinking from the conflicts, turning from the battle,—press forward! "Your flag is on the mountain." His banner is before you, and He will lead you on!

"O do not be discouraged,
For Jesus is your friend;
He will give you grace to conquer,
And keep you to the end."

The rev. gentleman resumed his seat amid applause.

The Convention then sang the hymn, "Our field is the world."

UNIFORM LESSONS.

Rev. F. H. MARLING delivered an address on this subject. He began by alluding to the splendid reception given to the Convention by the people of London. He then stated that Brother Jacobs, of Chicago, was to have taken up this subject; but it need not be explained why that brother was absent. Uniform lessons might

be understood in two senses: First, As relating to all the classes of one Sabbath-school. Second, As relating to uniformity in all schools of a denomination, a city, or a country. It appeared that uniform lessons were not the universal habit in Sabbath-schools: teachers taking their own course and defying the superintendents. He could see no reason for diversity in the lessons. It was said that some lessons were not fit for all the classes; but why could not all the classes be taught the same lesson? The great difficulty might be found in infant classes; but he would concede this much, that infant classes should not be too much restricted, at the same time they should get some idea of the lesson the whole school was working on. He did not believe there was any lesson to be taught out of which a good infant school teacher could not get something; and the Sunday-school, the teachers of which had not prepared for their lessons, was now acknowledged to be only half-equipped. If the pastor were to assist the teachers in their preparations for their work, the fact of having the same lesson would be a great advantage to him. If teaching were to be teaching, if there were to be any system, unity, and completeness, it was a fundamental requisite of the case that there should be one lesson from top to bottom. We ought to have the sense of unity, and feel that we are labouring all together in the work. The brethren in the United States were now agreeing on this subject. Bro. Jacobs, of Chicago, had done this. The course of lessons was now out, and would be illustrated by notes, and published in the Sabbath-school periodicals of the United States, and taught in all the schools of that country during the year 1872. The idea was sublime. When the teacher turned to his Sabbath-school calendar he would find that such a subject would be taught on the same day in every Sabbath-school all over the land. He hoped that something would be done towards having uniform lessons in all the Sabbath-schools of Canada during the year 1872.

The Convention then sang the hymn, "I will sing for Jesus."

SUNDAY SCHOOL MUSIC AND SONG.

Mr. C. A. MORSE, of Toronto, read an interesting paper on "Sunday-school Music and Song." We give the principal portions of Mr. Morse's address:—I shall not attempt to prove the beneficial effects of music upon the race of man, its influence upon the social feelings, its moralizing tendency upon the heart, when associated with words and sentiments of a pure or religious character. The beneficent Creator has endowed us with varied moral and intellectual faculties which distinguish us from all animate creation; and, in addition,

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"ours is the glory of that wonderful physical yet divine gift, the human voice, the organ of the soul, the external source of all sincere praise and homage to the bounteous Giver of all good." Surely the cultivation of music, which is capable of so great development, and is so invaluable to our social and future well-being, ought to claim the interest and careful attention of all the friends of peace and religion. I intend to consider music in its relations to humanity, and in relation to the impressions which it is its object to make upon the hearts of the young. Memory is the faculty with which music has the most endeared and inspiring connection. We soon begin to live in memory. The music which touches our childish recollections we feel at once. Difficult and high-wrought harmony we must hear often before we can appreciate. Compared with those whom a pleasing melody can charm, the number is small, whom the might of Handel or the magic of Beethoven can profoundly ingratiate. Glorious as such music is, its effect is by no means universal. The tones to which our most touching associations are linked, it does not require training to feel. Thence it is that the music which longest holds its power over us, which earliest begins its influence, and loses its influence latest; the music which delights our childhood, and cheers our age, which the popular memory preserves, and which the popular affections cherish; this music is always simple. All national airs are simple. The music of patriotism is simple. The power of such airs you do not need to be told. When was there ever a grand charge of cavalry that was not inspired to deeds of valour by the clear ringing notes of the bugle? Or, where an army that would not march farther and better to the shrill piping notes of the fife? At a critical moment during the battle of Waterloo, Wellington discovered that the 42nd Highlanders began to waver. On enquiry as to the cause of an occurrence so unusual, he was informed that the band had ceased to play. He instantly gave command that the pipes be played in full force. The effect was magical. The wavering Highlanders rallied, and solid and impregnable as Gibraltar, with tattered colours and blood-dripping swords, they went forward to win the hard-contested field. In Fatherland these airs can endow the heart with the bravery of the lion. What Briton does not feel his heart beat more quickly as the sound of his national anthem comes upon his ear. The music of piety is simple. Simple were those strains which the early Christians murmured in dens and caves of the earth. Simple are those psalms and hymns and godly songs, by which the Scotch raised among their glens and mountains in the hard days of persecution, the voice of an honest testimony. I have spoken thus, because of the tendency of the present day in musical composition, and poetry designed for the Sabbath-school exercises of song, to depth and complication beyond the comprehension of children. Such writers are forgetful that the simple truths of the Bible, and their practical illustrations, carry home conviction to the heart rather than the most

profound theological utterance. Simplicity of tone and language in music has the same effect upon the listener, as the unvarnished story of Calvary and the cross; causing, in either case, the pulse of the soul to throb in wondrous sympathy. The dear old psalm tunes of the early sacred composers have, for the sole reason of their simplicity, held their past and present place in the hearts of all disciples, and, as songs of worship, have become well nigh immortal. Though generations come and go, still they remain the same. Passing from lips of father and mother to those of son and daughter, they are handed down the flight of years, and give the same joy to the Christian of to-day as they did to him over whose grave a century has rolled its wave. In the composition of poetry for sacred song there is a lack of appropriateness in sentiment and of adjustment, to the understanding of those whom it is designed to instruct and elevate. Songs written for children contain, in many cases, meaningless and unattractive words, as barren of interest to such as the desert is of verdure. The song for the infant class should be clothed in child-like language, while that for more advanced youth should be decorated with similitude familiar to their knowledge. The selection of common every-day life subjects for the conveyance of religious ideas, has its mission not only with the young but those of older growth. Soaring beyond the comprehension of the many to gratify the refined tastes of the few, cannot be acceptable to God or beneficial to His creatures, to whom the preaching of the simple word and simple songs of faith are necessary, that they become as little children in obedience to His divine command. Singing is a part of the regular business of the Sunday-school, but how seldom are the songs made to have any connection with the lesson, when they might be so chosen and commented upon as to become a most important aid in instruction. How can a song be much more than a mechanical performance? Dear only from its merely musical sweetness, if its appeal to the heart is never clear to those who sing it. Is it not true that in this way much of the time spent in singing is actually wasted? Not that I would lessen the singing, but that I would increase its usefulness. The object of the Sunday-school is to produce a positive effect for good upon the minds and hearts of the children. It is not a little thing to teach a child one sweet hymn or verse of Scripture. Some one has said he would rather be the author of those simple lines, "Now I lay me down to sleep," than of any other. No worldly honour seemed so great in his mind, as that voice of prayer going up nightly from so many thousands of little lips, in those familiar words. Let us in our Sunday-school study to fill the children's memories with sweet and loving and holy thoughts, those that will bless instead of blight the life, and that it will be a joy to remember when old. I think if you will take up almost any one of our modern Sunday-school music books, and will read the hymns in succession, you will be surprised to find how many of them are utterly inappropriate to the ideas and circumstances of children. And yet some

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superintendents are accustomed to sing these hymns and tunes at haphazard, without any reference to their appropriateness to the lessons of the day. Their selections remind us of the story that is told of an old clergyman, who had the most unbounded faith in "Watts' Hymn Book." He was fond of saying that he could never open to any passage without finding an appropriate hymn. A mischievous son of his thought it would be a good joke to test his father's faith. So he took an old song and pasted it over a hymn, on one of the pages of the book so nicely, that it could not be easily detected. At church one Sabbath morning, the minister happened to open at the very page, and commenced to read, "Old Grimes is dead." There was a sensation in the audience. He looked at the choir, and they looked at him; but such was his faith in Watts' Hymn Book that he undertook it again, commencing with the same line. There was another sensation in the audience. Looking at the congregation, and then at the choir, said he, "Brethren, it is here in the regular order in Watts' Hymn Book, and we will sing it anyhow." In a recent number of the *Sunday-school Workman* there is an article on this important subject, entitled, "What do we sing?" that has so much to the point that you will be interested with some extracts. The writer says: "It is customary to laugh at the doleful character of some of our church hymns, and to sneer at old tunes, and to ask with triumph how it would sound to hear a Sunday-school joining in, 'Hark! from the tombs a doleful sound,' but you will find on examination that nearly one half of our special Sunday-school hymns are quite as doleful in sentiment, and seem to have been written by miserable people, weary of life, and only anxious to get out of it. Fancy a class of ruddy-faced boys, with health in every movement, and fun in every glance, roaring at the top of their voices—

'My latest sun is sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is begun.'

Or this,—

'Life is a sad and weary day,
It gives no rest;
In care and pain it wears away,
And brings no rest.'

Or this,—

'Ah this heart is void and chill,
'Mid earth's noisy thronging;
For my Father's mansions still
Earnestly is longing.'

Or this,—

'Flood the heart with parting tears,

(This, I take it, is a poetic definition of dropsy of the heart.)

Frost the heart with parting tears,
Mingle wants and woe together, etc."

So much of this style of song is now found introduced into most of our Sunday-school books, that it may be said almost to characterize them; so that so far as the words of the hymns go, the thoughts of the child are directed not to holy living, but to holy dying; not to resistance to sin and temptation, but to shirking them; not to fighting the battle, but to ignominious flight; not to a healthy desire for work, but to a whining over life's toils and burdens, even before one of them has been imposed. This class of hymns is addressed to the *ennuied*, the *blasé*, the run-down and worn-out, rather than to the strong, the energetic, and the hopeful. Another class of hymns, of which we have too many specimens, are those which consist of unmeaning words, strung together by jingling rhymes, which express no thought whatever. Some of these are very popular, and I shall, doubtless, be deemed an image-breaker, when I suggest that the following is little better than simple nonsense:—

“When life's labour song is sung,
And the ebon arch is sprung
O'er the shaded couch of death so still—
Then the Lord will light the scene
With the angels' starry sheen,
As they welcome us to Zion's hill.”

Or this,—

“O golden hereafter, thine every bright rafter,
Will shake in the thunder of sanctified song;
And every swift angel proclaim an evangel,
To summons God's saints to the glorified throng.”

Or this,—

“As Robert Raikes walked out one day,
To see if children were at play;
Some boys were seen on Sabbath-day
A playing, playing—ah me!”

There has been much improvement in the arrangement of our Sunday-school books in one respect. We do not so often see secular and sacred words mixed up together, as in the books used in the Sunday school a few years ago. Certainly such improvement was needed when such a beautiful and solemn hymn as—

“Just as I am, without one plea,”

Is to be found upon the same page with

“There's a little Bobbylinkum sitting on a tree,
He's singing a temperance song, as you see—
Tis Bob-'o-link take a drink, take a drink to day,
And, Mister Bob-'o-link, not a cent to pay.”

The barren character of the words, regarded as hymns of praise or devotion, is concealed beneath the music—much of which is lively

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enough, and good enough. That which is to be said of it is, that it is neither praise or devotion. So far from imparting, it has a tendency, sometimes, to detract whatever of praise or devotion is really to be found in the words. What more touching and beautiful hymn than that which begins—

“Return, O wanderer, to thy home,
Thy Father calls for thee;
No longer now an exile roam,
In guilt and misery.”

But is this greatly improved or made more meet for Sunday-school purposes by adding to it this chorus, to be sung in double-quick time?

“For you must be a lover of the Lord,
For you must be a lover of the Lord,
For you must be a lover of the Lord,
Or you can't go to heaven when you die.”

So far from being an improvement I think it a detriment. But to all such objections the answer is, “Oh! but the children like these hymns and music. Slow music and old-fashioned hymns won't do for them, and you would soon pipe to empty benches.” No doubt the children like them. So they like “Shoo Fly,” or “Ma, may I go out to swim?” But the simple question is, Whether we are to train the children, or they to train us; whether we know what is best for them, or they know what is best for themselves; whether, in short, it is a Sabbath-school to which we invite them or a Sabbath play ground? Besides, I am of the opinion that children do not require to be fed with such sawdust. They have a thirst for knowledge which needs only to be properly awakened and properly supplied. They are capable of understanding sensible books, and of appreciating and loving beautiful poetry. There have been poems written for them that have grown into heart and life, even without the aid of music; but there was very little in them about the “rafters” of the “golden hereafter,” or about “ebon arches,” “starry sheens,” “ambrosial fruit,” “jasper-lit sea,” and other like nonsense. I believe in sweet and appropriate hymns, and cheerful music; hymns for the better life of joy, praise, and encouragement, as well as pretty pictures of heaven. Many and many a little one has passed away with hymns of the Sabbath-school upon its lips. Many a one has gained courage for the battle of life from its martial songs, and turned away wrath by its soft melodies of love. No good influence can be spared from the Sabbath-school. Good teachers, good schemes for lessons, good officers, good books, and good music; but above all things we need that devotion to the work, and that desire for the salvation of souls that lead us to use all those instrumentalities not to please the fancy, but to benefit the souls of the children. I have already alluded to the importance of having the selections for singing appropriate to the

lesson for the day. I think too much stress cannot be laid on this. I know the objection is often urged that appropriate hymns, which the scholars can sing, cannot always be found in the book we use. I have found the same difficulty. It can be obviated in part by selecting some appropriate hymn, and writing it on the blackboard; or with a small brush on common newspaper. "Oh," says one, "that is too much work." Another says, "I cannot write." Well I will tell you what you can do,—If you cannot write yourself, you will most certainly find some young gentleman in your school who will be glad to do it. Set such an one at it. Let him know two or three days in advance what you want, and, my word for it, you will get it. It pays to take some trouble for the Sunday-school. We always take more interest in anything that gives us some care and thought and trouble,—and the children think a great deal more of it if they see that it has cost us some labor. And now a word or suggestion in regard to singing-books. Not one child in twenty can make any use of the notes, and most of the money paid for singing-books is really paid for the music. The result is that in most of our schools there are too few books, and in many schools not one-half join in the singing. Now, what is wanted is that every child shall have the words before it. How may we secure this desirable result? In many schools on the other side the hymns are printed with stencil, in large letters, on sheets or rolls of cloth or paper, which, being put on a roller, are seen and sung by the whole school. Where this plan can be carried out I consider it the best of all. A set of those hung on the wall before a school will make the eyes of the children sparkle more than anything I know of. Let us keep in mind the fact that singing serves two purposes,—First, it is the greatest attractive power to the Sunday-school there is; second, there is no way that impressions can be made so permanent; and to impart right impressions and fix them is really the work of the Sunday-school. To have made a good impression is an immense accomplishment. We may see no fruit of it. We may perhaps be much out of heart at nothing coming of it; but then it is the heart hears it. Some one may stumble on it,—the soul may be saved by it. Remember that in the Sunday-school you are establishing a fixed point for the memory to look back to,—a halting-place where all is holy,—a standing-ground on which a new and holy influence can act as a fulcrum for the lever that shall lift the soul; and be assured that memory will fix itself there. Have you not seen this truth exemplified when you have visited the sick and dying? It is a good plan at such times to sing a hymn softly. It prepares their mind for the message of the gospel. A few months ago I was called upon to visit a poor, sick, and dying woman, on one of the streets of the city of Toronto. Before saying very much to her I sang one or two sweet Sunday-school hymns. As I concluded, she said, "What a beautiful hymn! thank you for singing that." A

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few days after, when I called again to see her, she said, "Will you sing that hymn you sang to me the other day. Come! sing to me of heaven when I am about to die!" She added, "I used to like singing at the Sunday-school." Does not this wake an echo in the heart of many a Sunday-school teacher? This was no mere fancy; it was a word really spoken from the heart, when that heart was about to be stilled forever. I often hear the question asked, "Do you approve of children singing such hymns as 'Jesus, lover of my Soul,' and hymns of a kindred character?" Yes; I say with all my heart, Yes. At the same time I would impress very clearly upon the mind the great importance of being able to sing from the heart. I would ask, can you sing "Jesus, lover of my Soul;" "Hide me, O my Saviour;" "O, Receive my Soul?" It is truthfully related of Catharine Hayes, the great soprano singer, that she was once taken to task for singing in the oratorio of "The Messiah," in the passage, "I know that my Redeemer liveth," and therein giving the accent on the fourth word, "my," instead of upon the second syllable of "Redeemer." What a noble reply from a musical artist was that of Catharine Hayes to her critic, "I sing it so because he is MY Redeemer." I am often asked, What do you think the best way of teaching a school to sing a new piece? Many ways have been suggested. I am frank in saying that, having tried them all, I like Ralph Wells' plan the best. The singing at his "Grace Mission" is as good as I have ever heard any where, unless it be at the "Howard Mission" in New York, where they have a similar plan. He selects a dozen of the best singers from his school whom he drills, on a week-day afternoon or evening. When he wishes to lead the school, he calls his choir around him; sits down to the piano (he uses a piano instead of an organ or melodeon) plays the tune through, or has his leader do so; then the choir sing it through two or three times; then he asks the school to sing it, a line or two at a time. By the aid of the voices of his choir, he soon brings the whole school to join in rapturous singing. The leader's voice is too weak to control a crowd of wayward singers. The combined voices of the leader and choir can control the largest school. Too much pains cannot be taken to learn pupils to sing distinctly, and enunciate very clearly. There is a tendency with most young singers to tie the words and music together in unintelligible jargon; and especially to slur notes, where there is no slur, and where the author did not intend there should be any. In listening to singing in our congregations sometimes, I am reminded of what Weber said to the performers at a rehearsal. "I am sorry you take so much trouble." "No, not at all," was the reply. "Yes," he added; "but I say yes; that is, for why you take so much trouble to sing so many notes that are not in the books?" Who shall lead the singing in the Sabbath-school? The very best man or woman you can get. The Superintendent ought to be able to lead himself. If he is not, he will be at times like a bird with a broken

wing. I have known schools whose efficiency has been greatly impaired by having to depend upon some one to conduct the singing who had the very great misfortune to have a watch or clock that was generally five or ten minutes slow. O, I wish these slow time-pieces were banished from the land. The Superintendent, I take it, is always in his place ten or fifteen minutes before the time for school to commence, and have all things ready to begin at the minute. If it is his custom to begin with singing, as most schools do, and he is dependent on some one then to lead, and that some one is not there, he must wait or change the order, and read the lesson or pray first, hoping the leader will be in before that exercise is concluded. It is of very great importance that the Superintendent be able to lead the singing. He need not necessarily do it if you have a better one.

CHILDREN IN CHURCH.

Music is the charm that will, under the Holy Spirit's power, attract and hold the children to the church. The bonds that unite the Sabbath-school instruction and the worship of God's house, should be tender, but firm, constant and irresistible. The chords of love,—music chords indeed,—will accomplish wonders here. I hope to see the day come when the children will take part in the ordinary exercises of worship. In how few churches, even where the congregations are composed in considerable part of children, do we hear from one month's end to another, any thing from the pulpit or in the singing adapted to children, or in which they are expected to take part. Let us begin by having one or more of the hymns selected from the Sabbath-school music book in use, and let old and young unite their voices in hearty song. This would be pleasing to God, even if by the measure of proprieties, it might seem to be an innovation, or be pronounced sensational and odd. It would interest the parents in their children more than ever, and it would identify the young with the regular church services, personally and individually, more than catechisms of mere precept, or hours of lecture, request, and reproof. Such a course would tend to permanently improve and sustain congregational singing. The children taking part in the services, would grow up not only in "the nurture and admonition of the Lord but grow, in a wholesome, spiritual atmosphere, strong, symmetrical, full of beauty and grace, and sweetly alive to the ordinances of the sanctuary, and warmly attached to each other in Christian love. The South Baptist Church, in Hartford, Conn., has a children's choir numbering over two hundred. Their leader, whom they employ at a salary of \$1,000 a year to learn the children, and lead them in the Sabbath-school and in the public worship, has succeeded in training the children to perform music with a tone and taste most delightful to all who hear them sing. The selections consist of old tunes and new tunes, and often the whole

Sabbath congregations stirring and singing. The children's voices warm and impulsive music under the young people gladly to give. I have already written on this subject. Influences and our Sabbath-school pleasing exercises—music words—music emotions of the cater to an unholy merely, but let of the Gospel. tunes, such as v promptness and by these words will, cannot be Sir Bernard Du touching instance where they were of a pedigree we seat in "Derby's remained to tell word of a Finglean some strain 'we have no belonged to the I replied; and traces of terraces of garden flowers by Sir Geoffrey will never die.' wondrous lessons Land—flowers of which, in me never die. O r ones that the M that great assem

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Sabbath congregation unites with the children, and the effect is soul-stirring and sublime. Such a course might be adopted in every church. The children's voices are always in good order, and their hearts always warm and impulsive; and to let them sing is to secure the sweetest music under heaven. As I have already said, this is the way to keep the young people in our Sabbath congregations, and induce them gladly to give themselves to the culture necessary for perfect praise. I have already exceeded the time allotted to me for the presentation of this subject. I have touched as briefly as possible upon some of the influences and effects of music, to shew the importance of conducting our Sabbath-school singing in such a manner as to enlist all in this pleasing exercise, and of introducing simple and substantial music and words—music and words that appeal to the better feelings and emotions of the heart, rather than those which tickle the fancy and cater to an unhealthy appetite. That we are not to sing for amusement merely, but let the song of praise and salvation be instructive and full of the Gospel. Use more of the substantial and standard hymns and tunes, such as we use in Church, then sing them from the heart with promptness and lively animation. I have endeavoured to show that by these words and hymns we are planting that which, come what will, cannot be eradicated altogether, even by years of long neglect. Sir Bernard Duke, in his "Vicissitudes of Noble Families," gives us a touching instance of the tendency of flowers to linger upon the spots where they were once tenderly nurtured. Being in search, he tells us, of a pedigree with reference to the "Finderns," once a great family seat in "Derbyshire:" "I sought for their ancient hall. Not a stone remained to tell where it stood. I entered the church: not a single word of a Findern was there. I accosted a villager, hoping to glean some stray traditions of the Finderns. 'Finderns!' he said, 'we have no Finderns here; but we have something that once belonged to them. We have Findern flowers.' 'Show me them,' I replied; and the old man led me into a field which still retained faint traces of terrace and foundation. 'There,' said he, pointing to a bank of garden flowers grown wild, 'there are Findern flowers, brought by Sir Geoffrey from the Holy Land, and do what we will they will never die.'" O blessed hymns sung in the Sunday-school! O wondrous lessons learned there!—flowers brought from the Holy Land—flowers blossoming amid earth's perishings and neglect—flowers of which, in many cases, it may be said, Do what we will, they will never die. O may it be ours, dear fellow-teachers, with all the dear ones that the Master permits us to instruct here, to join in the songs of that great assembly up yonder,—

"Where the anthems of rapture unceasingly roll!"

Mr. COATES, of Toronto, sang, in a very effective manner, "Recollections of Childhood."

" A CALL FOR LABOURERS FOR THE SABBATH-
SCHOOL."

Rev. THOMAS GRIFFITH delivered an address on this subject. He said he would address those who had not consecrated themselves to this work. The call of this evening, ascending from hundreds of teachers and from thousands of schools, ought to find a hearty response in the hearts of those that heard it, so that they should at once consecrate themselves to the work. The word "wanted," as it was made to appear in the *Globe*, might be put on every church door, and yet after all we might not have a sufficient supply of teachers for the work. We wanted real labourers—not those who came for the sake of fashion, not those who were merely nominal teachers, nor yet those who came regularly, but had made no preparation. We wanted men and women with mental power, and who knew how to use it. We wanted men who were earnest, devoted, lively, active, and energetic in promoting this work. We wanted men and women who would take hold of it with a will, and who would never rest till victory crowned their efforts. The profession of a Sabbath-school teacher was one that demanded time, talent, and mental and spiritual culture. If we want our national and civil institutions, and our political and social circles to be pure from vice and corruption, we must labour in our Sunday-schools. And as the result of these labours, the Sunday-school teacher would rise to a higher glory than that of a conqueror.

Rev. Mr. WELLS, of Montreal, addressed the Convention on the same subject. He said that in the State of Illinois, when they held a Convention, they erected a wigwam that would accommodate six or seven thousand. He anticipated much pleasure in standing here on this occasion; yet it was with feelings of sadness and disappointment he came here to-night. The cup that he thought would be sweet to his lips was bitter, on account of the calamity that had fallen on Chicago, the city of his joy and pride. He thought he could not stand here to speak; yet he determined he would not despair—he would not despair of Chicago even in its ruins. That city had more of Christian effort in it than many that had never been swept with such destruction. Chicago produced the man who had organized uniform lessons, and some of the finest Sunday-schools in the world were now among her ruins. Though she seemed crippled, she would again lift up her banner; like that standard-bearer in our* own war for liberty, who when his right arm was disabled, grasped the flag in the other hand, and when a ball shattered the left arm also, took his flag in his teeth.

* Mr. Wells is an American, and formerly of Chicago.

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and led his men to victory. (Applause.) Nothing since he (the speaker) came here touched him so deeply as the sympathy he had seen manifested for Chicago in every city. He had been surprised since he came to Canada at the warmth of heart of its citizens. The people in the United States had heard that this Dominion extending from the Atlantic to the Pacific, was linked together by rivers, like so many shining loops of silver, by broad lakes, and by commerce; but now he learned that we were bound together by stronger ties. We had heard to-night that there were ten millions of Sunday-school children. This was a vast army; but what was it compared with the teeming multitudes of the earth that should be coming to the feet of Jesus? There were twelve hundred millions of inhabitants on the earth; and there ought to be, instead of ten millions of children, forty millions. Our field was the world, and every congregation should bear that fact in mind. In Illinois, wherever a county or township was organized, it was found that half the children in the State did not attend Sabbath-school. In the United States there were four millions of Africans, and there were hundreds of thousands of Irishmen with whom it was difficult to deal; but there would yet be found a way to deal with them. There were millions of Germans who were Rationalists, and these kept pouring in streams into the United States. How were we to defend ourselves against these influences? How were these masses to be moulded into a compact people? This was a problem which concerned the people of Canada as well as those of the United States. The way was to send the Gospel among them. It was not, then, a work of supererogation to send the Gospel to other countries; it was simply a work of self-defence—such self-defence as Rome carried out when she sent Scipio to Africa. Our war was to be carried on in Africa. Our Africa was all around us. It was therefore a question of life or death to us to carry on this war. To do this we wanted men of action, not mere ornamental appendages. The laborers were few, and we should pray to the Lord of the harvest for more. The present was a time of warning. There were earthquakes, tidal waves, storms, and conflagrations. Did these not mean that the time was one in which we should be up and doing? Let us hear the call and go forth to the work. (Applause.)

The Convention then sang "The Labor Song."

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FINANCIAL AND STATISTICAL REPORTS

Mr. S. S. Martin, of Toronto, presented some statements of a financial and statistical nature in relation to the present Convention, as follows:—

Number of Delegates registered, 426.
Of these 169 are Wesleyan Methodists.
25 Primitive Methodists.
20 New Connexion Methodist.
29 Methodist Episcopal.
10 Bible Christians.
86 Presbyterians.
30 Congregational.
45 Baptists.
5 Evangelical Association.
2 United Brethren.
5 Episcopalians.
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150 more supposed to be present.

FINANCIAL

222 Delegates have subscribed	\$743 42
204 Non-subscribers
Collection—Tuesday	25 62
“ Wednesday	100 00
“ Thursday.....	66 60
Local contributions.....	320 00
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Local Expenses	\$1,255 64
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It is considered that not fewer than 700 delegates and ministers attended the sittings of the Convention.

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FAREWELLS.

Rev. John McKILLICAN, Agent of the "Canada Sunday School Union," said,—We will go back to our work reinvigorated and with feelings of gratitude to the citizens of London. We have seen the Sabbath-school during the last eleven years the nucleus of the church. We go back to the schools where it was supposed nothing could be done, but where great things have been done. Chicago is now in ruins, but she will rise like a Phoenix from her ashes. She stood first in the world as regards Sabbath-schools, and her scattered teachers will sow in other parts the seeds of these schools. May rich blessings come down on the city of London, and may we meet again to recount the loving kindness of our God and the rich fruit resulting from this Convention.

Rev. Mr. ALLEN, agent of the Ontario Sabbath-school Missionary Union, said,—I wish I could meet you in a bush a hundred miles away from here to show you the necessity for the spread of religious instruction. During the last six months, we have been enabled to establish some thirty schools. The speaker then proceeded to give several illustrations of the spiritual darkness which prevails in some of the remote rural districts, and finished by an earnest appeal for increased means of spreading Gospel light in those parts of the country far removed from the centres of intelligence and population.

Mr. NIXON, of Toronto, said there is a great deal to be learned in connection with this Convention. Looking down from the gallery this afternoon, I could not help thinking that before we met here again, many of these children will be men and women. May God bless the men and women of London, and the children. We can go no where in connection with these Conventions, but new hearts are opened up. We go back refreshed to our work. I trust that when we bow before our family altars we shall pray that the Giver of every good gift may send down blessings on you and yours. I would say to the friends in London, farewell; and will pray that God's blessing may rest on you and yours now and forever.

Rev. Mr. RICHARDSON, of London, said that it is sometimes a solemn thing to say "good bye." Under some circumstances it is not so if we know that our friend is to come back. Remember that the Sabbath-school workers are going to labour in the field of the Master; but they are not going to work alone—the Master is with them. Let us remember that we are yoked with Jesus, workers together with Him; and with Christ at one end of the yoke what may we not accomplish? May the blessing of the great Head of the Church rest

on all our Sabbath-school workers. We shall not all meet again on earth ; let us hope that our final meeting will be with our Father in heaven.

Rev. R. BOYLE, of Bowmanville, said—Everything connected with this life must realize and witness its own end. Our best performances must end. Our most sacred and hallowed associations on earth must terminate. Let us remember we teach for eternity. May our evening come late, and our sun set without a cloud. London has treated us kindly ; we all leave it with sensations never to be forgotten. Let us remember that

"In heaven we shall the Saviour meet :
Shall meet to part no more.
Oh that will be joyful !"

We thank you for your kindness, and let me urge upon you to remember that the Sabbath-school is the place where the Bible undergraduates take out their degrees for glory.

Hon. JOHN McMURRICH came forward amid applause, and said, At this late hour I would like to be excused. I shrink from public speaking ; and the only place where I can open my lips with ease is the Sunday-school. I trust we all will separate with the determination to go to our work with renewed vigour, and to be more faithful in the discharge of our duties than ever before. Here we have had our minds impressed with the importance of the work : let us carry these impressions into practical effect. Our work is nothing less than the salvation of the souls of our children ; and let us all bear in mind that the time is short, and that, as day after day, week after week, are passing, there are many circumstances which tell us that our opportunities for work may be few. It is many years since I took part in Sunday-school work. And now I feel my time will soon have passed ; and I feel more the importance of the work now than I did twenty or thirty years ago ; and, during that time, many a child has passed through my hands—eternity alone will disclose the result. We are called on to improve the time, and to endeavour, by every means in our power, to lead the children to the Saviour, for it is that, and that alone, which is the object of all our labour. I thank the people of London for their kind hospitality ; and though I do not like "farewell," when taken in the sense of "adieu," I will say it in this way,—“Fare-you-well.” I wish you all prosperity, temporally and spiritually. I wish your Sabbath-schools, congregations, and whole city to prosper. May the Lord bless you, and grant also that we may carry away many blessings. (Applause.)

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RESOLUTIONS,—1871.

1. That this Association record with gratitude to Almighty God (for the abundant evidence afforded in the General Secretary's report,) that the Sabbath-school cause is so prosperous throughout our land, and would exhort the teachers and friends of Sabbath-schools in the country districts to still greater effort in increasing their number and efficiency, until every locality is furnished with such a means of grace.

2. That inasmuch as there is a close relation between the church and the Sabbath-school (the church acting through the Sabbath-school for the salvation of the young), ministers should embrace every opportunity afforded them, in the pulpit and by pastoral visitation, to interest parents in this work.

3. That it is the duty of Christian parents to encourage the attendance of their children upon their Sabbath-schools, and to give to the teachers the encouragement and support which their work deserves and demands.

4. That in view of the supreme importance of Sabbath-school teaching, the consequences of which extend to eternity, teachers are earnestly urged to make themselves thoroughly acquainted with the Word of God, by means of diligent study and prayer, and to attain the best methods of imparting knowledge to the members of their classes.

5. That Teachers' Training Classes and Provincial, County and Township Conventions, are eminently worthy the attendance and attention of all the Sabbath-school teachers in the land.

6. Believing that a careful and studious preparation of the lesson to be taught is absolutely necessary on the part of the teacher,—and that such preparation is often neglected,—we would strongly recommend the holding of Teachers' Meetings for the study of the Word of God weekly, or as often as practicable.

7. Believing that it is of great importance that the teacher shall have experienced the saving power of God's grace in the soul, we would urge upon Pastors and Superintendents the propriety of securing, as far as possible, the services of converted men and women in the work of teaching.

8. That the Convention has received with much interest the communication of the Kingston Sabbath Reformation Society, and heartily sympathizes with their endeavors to guard the Holy Day of rest from desecration.

9. That we re-affirm our deep conviction of the immeasurable evils of intemperance, and would again recommend the formation of "Band of Hope Societies," including, where practicable, a prohibition of the use of tobacco; and would earnestly urge every Sabbath-school worker to teach, by precept and example, the necessity of total abstinence from the use of tobacco and from intoxicating liquors.

10. That the thanks of this Association are due and are hereby presented to the following parties, viz.:

To the Local Committee, for their courtesy and kindness in greeting so cordially the delegates and visitors, and for their general attention to their interests; and that they be especially tendered to the Rev. J. Natrass, Secretary of that Committee.

To the Citizens of London, for the generous hospitality shown to the members and visitors who have attended this Convention.

To the Upper Canada Bible Society, for the many liberal grants which it has made during the past two years on behalf of Sabbath-schools in the new settlements of our country, thereby rendering efficient aid in promoting the interests of Sabbath-school work.

To the Pastor and Trustees of the North Street Wesleyan Church, for the use of their house of worship, and for the accommodation of the Committee Rooms.

To the Railway Companies, for the liberality extended to the members and visitors attending this Association.

To the General Secretary and to the Treasurer, for the very efficient services rendered by them during the past year.

To those gentlemen who have so kindly assisted in promoting the interest of the different sessions of this Convention, by their conducting the sweet service of song; especially to Mr. C. W. Coates, of Toronto, whose presence and assistance have been so serviceable.

Eight

Adams
Alderson
Alexand
Allen, R
Ames, R
Andrews
Andrews
Anderson
Anthes,
Armstron
Armstron
Ashdown

Bartlett,
Baird, C
Barber, I
Baikie, F
Ballantyn
Barrass,
Baskervi
Baskervi
Bell, Hen
Beamer,
Beamer,
Beamer,
Beardsall
Beardsall
Beavers,
Beers, M
Bell, Rev

DELEGATES AND VISITORS

AT THE

Eighth Provincial Sabbath School Convention,

AT LONDON, OCTOBER 10TH, 11TH, 12TH, 1871.

NAME.	DENOMINATION.	P. O. ADDRESS.
Adamson, William	Canada Presbyterian ..	Toronto.
Alderson, George	Wesleyan Methodist...	Kintore.
Alexander, Ann	Presbyterian	Falkirk.
Allen, Rev. W. C.	Primitive Methodist...	Toronto.
Ames, Rev. Wm.	Wesleyan Methodist...	Aylmer West.
Andrews, Rev. Alfred ...	Wesleyan Methodist...	St. George.
Andrews, Miss Emily ...	Wesleyan Methodist...	St. George.
Anderson, Mrs. Wm. ...	Wesleyan Methodist...	Milton.
Anthes, Rev. Jacob	Evangelical Association	Sebringville.
Armstrong, Johnstone ...	Methodist New Con...	St. Mary's.
Armstrong, Lucy	Methodist New Con...	St. Mary's.
Ashdown, W. C.	Congregational	Toronto.
Bartlett, Alexander	Canada Presbyterian ..	Windsor.
Baird, Charles	Canada Presbyterian ..	Motherwell.
Barber, Mrs. M.	Methodist Episcopal...	Strathroy.
Baikie, Rev. J.	Canada Presbyterian ..	Brampton.
Ballantyne, Michael	Presbyterian	Avontown.
Barrass, Rev. E.	Wesleyan Methodist...	Albion.
Baskerville, J. W.	Wesleyan Methodist...	Strathroy.
Baskerville, Mrs.	Wesleyan Methodist...	Strathroy.
Bell, Henry	Methodist Episcopal...	London.
Beamer, Rev. A.	Methodist Episcopal...	Fenwick.
Beamer, Lucinda S.	Wesleyan Methodist...	Princeton.
Beamer, Margaret J.	Wesleyan Methodist...	Princeton.
Beardsall, Rev. W. C. ...	Regular Baptist	Ingersoll.
Beardsall, Mrs.	Regular Baptist	Ingersoll.
Beavers, Joseph	Methodist New Con...	St. Mary's.
Beers, Miss E.	Presbyterian	Oakville.
Bell, Rev. George, M.A.	Presbyterian Ch. of S.	Clifton.

NAME.	DENOMINATION.	P. O. ADDRESS.
Bell, Rev. J. P.....	Primitive Methodist...	Woodstock.
Bennett, J. F.	Wesleyan Methodist...	Uttoxeter.
Binsted, John	Congregational	Toronto.
Binsted, Mary	Congregational	Toronto.
Boyd, Rev. Jas.....	Canada Presbyterian ..	Crosshill.
Boyd, J. T.	Canada Presbyterian ..	London.
Bowes, Miss S.	Wesleyan Methodist...	Milton.
Bothwell, Rev. Wm....	Wesleyan Methodist...	Grovesend.
Bothwell, Mrs.	Wesleyan Methodist...	Grovesend.
Bowslaugh, J. B.	Wesleyan Methodist...	Grimsby.
Bowslaugh, Ellen E....	Wesleyan Methodist...	Grimsby.
Bobier, John.....	Methodist Episcopal...	Florence.
Bolmer, Mrs. Rebecca	Presbyterian	Oakville.
Bodwell, J. E.	Regular Baptist	Mount Elgin.
Bond, Wm.....	Wesleyan Methodist...	Strathroy.
Boyle, Rev. Robert	Primitive Methodist...	Bowmanville.
Briggs, Rev. Joel	Wesleyan Methodist...	Georgetown.
Briggs, Mrs.	Wesleyan Methodist...	Georgetown.
Briggs, S. R.	Primitive Methodist...	Toronto.
Brandle, Joshua	Wesleyan Methodist...	Washington, Ont.
Brown, George	Methodist New Con....	Hamilton.
Brown, John	Wesleyan Methodist...	Woodbridge.
Brown, Walter	Wesleyan Methodist...	Hyde Park.
Brown, Rev. T. B.....	Methodist Episcopal...	Lakeside.
Brown, William	Canada Presbyterian ..	St. Mary's.
Bristol, Rev. B.	Methodist Episcopal...	London.
Bruce, Miss Christiana..	Wesleyan Methodist...	St. Mary's.
Bрут, John	Wesleyan Methodist...	Woodbridge.
Burkholder, Mr.....	Primitive Methodist...	Gornley.
Burgess, Miss B.	Wesleyan Methodist...	London.
Burrill, Miss E. E.	Wesleyan Methodist...	Onondaga.
Brooks, Miss.....	Baptist	Weston.
Brough, Ven. Archdeacon	Episcopal Ch. of Eng.	London.
Caswell, Rev. J. C.....	Methodist New Con....	Montreal.
Caswell, Rev. James	Methodist New Con....	Lynden.
Caswell, Alexander K....	Canada Presbyterian ..	Granton.
Cade, Rev. R.	Primitive Methodist...	Hamilton.
Campbell, Rev. Thos. W.	Wesleyan Methodist...	Sparta.
Cameron, Francis	Methodist Episcopal...	Springford.
Cameron, Rev. John.....	Regular Baptist	Claremont.
Campbell, Francis.....	Wesleyan Methodist...	Campbell's Cross.

Calder, J.
Caldwell,
Cain, Jas.
Chamber
Cheyne,
Chown,
Clapton,
Clappiso
Clement.
Clark, E.
Clarke,
Clarke, J.
Claxton,
Coates, C.
Coates, M.
Collins,
Collins,
Cook, J.
Cochrane
Cooper,
Coulter,
Cohoe, A.
Cohoe, A.
Crane, R.
Craig, W.
Craig, M.
Crispin,
Crispin,
Crosson,
Currie, V.
Daniel, J.
Daniel,
Day, R.
Davis, R.
Davison,
Dart, A.
Dobbs, J.
Douglas
Dixon, J.
Drummond
Duncan,

NAME.	DENOMINATION.	P. O. ADDRESS.
Caldler, J. F.	Wesleyan Methodist...	Grimsby.
Caldwell, David	Presbyterian	Galt.
Cain, James	Wesleyan Methodist...	Ingersoll.
Chambers, Rev. R.	Presbyterian Ch. of S.	Nairn.
Cheyne, Rev. George	Presbyterian	Taplestown.
Chown, Arthur	Wesleyan Methodist...	Kingston.
Clapton, John	Free Baptist	Mount Elgin.
Clappison, Rev. D. C. ...	Wesleyan Methodist...	Exeter.
Clement, Rev. B.	Wesleyan Methodist...	Ayr.
Clark, Rev. J. W.	Regular Baptist	Arkona.
Clarke, Rev. Richard....	Wesleyan Methodist...	Welland.
Clarke, Rev. W. F.	Congregational	Guelph.
Claxton, James T.	Regular Baptist.....	Montreal.
Coates, C. W.	Wesleyan Methodist...	Toronto.
Coates, Maggie	Presbyterian	Clinton.
Collins, Josiah.	Methodist Episcopal...	Mount Elgin.
Collins, Rev. James	Bible Christian.....	Lambeth.
Cook, John R.	Regular Baptist	St. Catharines.
Cochrane, Rev. W., M.A.	Canada Presbyterian .	Brantford.
Cooper, Rev. J., D.D.	Regular Baptist	London.
Coulter, Mary E.	Wesleyan Methodist...	Hawksville.
Cohoe, Andrew J.	Methodist Episcopal...	Lobo.
Cohoe, Andrew N.	Methodist Episcopal...	Lobo.
Crane, Rev. Isaac	Wesleyan Methodist...	Hollen.
Craig, William, junr.	Baptist	Port Hope.
Craig, Mrs. William.....	Baptist	Port Hope.
Crispin, Thomas	Wesleyan Methodist...	Strathroy.
Crispin, Elizabeth	Wesleyan Methodist...	Strathroy.
Crosson, Joseph.....	Wesleyan Methodist...	Weston.
Currie, William	Canada Presbyterian .	Ayr.
Daniel, Edwin	Wesleyan Methodist...	Haysville.
Daniel, Mrs.	Wesleyan Methodist...	Haysville.
Day, Rev. B. W.	Congregational	Stouffville.
Davis, Rev. J. T.	Methodist Episcopal...	Newbury.
Davison, Martha	Wesleyan Methodist...	Strathroy.
Dart, Andrew	Presbyterian	Carlow.
Dobbs, Rev. F.	Episcopal Ch. of Eng.	Portsmouth.
Douglass, Rev. James ...	Canada Presbyterian .	Uxbridge.
Dixon, James	Presbyterian	Galt.
Drummond, Rev. A. A. ...	Canada Presbyterian...	Shakspeare.
Duncan, Mary A.	Wesleyan Methodist...	Weston.

NAME.	DENOMINATION.	P. O. ADDRESS.
Duncan, Charlotte.....	Wesleyan Methodist...	Weston.
Dyer, Rev. J. E.....	Wesleyan Methodist...	Lambeth.
Eastwood, Mrs. W.....	Methodist Episcopal...	Ingersoll.
Eakin, Joseph G.....	Presbyterian	Kippen.
Eadie, Miss	Presbyterian	Clinton.
Edmonds, Charles.....	Wesleyan Methodist...	Fingal.
Edmonds, Jabez.....	Wesleyan Methodist...	Hollen
Edwards, Dr. E. G.....	Baptist.....	Strathroy.
Elliott, William	Primitive Methodist...	Brampton.
Elliott, Rev. John	Methodist New Con...	Aylmer West.
Elliott, John M.....	Methodist Episcopal...	Strathroy.
Elgar, Thomas	Congregational	Toronto.
Ewing, Rev. Robert.....	Canada Presbyterian ..	Georgetown.
Farley, H. L.....	Wesleyan Methodist...	Bowmanville.
Fairheller	Baptist	Mount Elgin.
Ferguson, Robert	Methodist Episcopal...	Lobo.
Findlay, Rev. Allan.....	Canada Presbyterian ..	Granton.
Forin, John	Canada Presbyterian ..	Belleville.
Foe, Amos H.	Wesleyan Methodist...	Strathroy.
Fotheringham, Rev. John	Canada Presbyterian ..	Cromarty.
Foster, Thomas.....	Wesleyan Methodist...	Norval.
Forster, Miss Ellen	Baptist.....	Onondaga.
Flagg, J. W.....	Wesleyan Methodist...	Mitchell.
Freeman, John	Wesleyan Methodist...	St. Mary's.
Freeman, Miss Emma...	Wesleyan Methodist...	Princeton.
Freeman, Miss Martha...	Wesleyan Methodist...	Princeton.
Fry, J. W.....	Methodist	South Cayuga.
Gardener, H. F.....	Methodist Episcopal...	Hamilton.
Galbraith, Christiana	Canada Presbyterian ..	Princeton.
Gannon, Alfred	Wesleyan Methodist...	Washington.
Geddes, C. R.....	Ud. Brethren in Christ	Berlin.
German, G. G.....	Wesleyan Methodist...	Strathroy.
Gilpin, Sarah.....	Wesleyan Methodist...	Granton.
Gill, R. B.....	Wesleyan Methodist...	Fullarton.
Gillespie, Miss	Presbyterian	Galt.
Glendenning, J. S.....	Methodist New Con...	Luton.
Goble, J. G.....	Regular Baptist	Goble's Corners.
Goble, Mrs. J. G.....	Regular Baptist	Goble's Corners.
Goble, J. W. L.....	Regular Baptist	Goble's Corners.

Goodspe
Grafton
Griffith,
Graham
Guttery
Guthrie

Harris,
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Hardy,
Hamilt
Harrow,
Harring
Harris,
Habbich
Hall, M
Harris
Henders
Herridge
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Henders
Henders
Hill, Ed
Hilliard,
Hinman,
Hossie,
Hood, M
Hugill,
Hugill,
Hutton,
Hutton,
Hutchins
Hughes,
Huntsma
Hulin, F

Iler, H.

NAME.	DENOMINATION.	P. O. ADDRESS.
Goodspeed, Rev. J. B. ...	Methodist New Con...	Straffordville.
Grafton, F. E.	Montreal.
Griffith, Rev. Thomas....	Primitive Methodist...	Toronto.
Graham, Delmon	Presbyterian	Goderich.
Guttery, Rev. Thos.....	Primitive Methodist...	Toronto.
Guthrie, Robert	Canada Presbyterian .	Ayr.
Harris, Rev. James	Wesleyan Methodist...	Birr.
Harcourt, George	Episcopal Ch. of Eng.	Toronto.
Harrison, Johnson	Wesleyan Methodist...	Milton.
Harrison, Mrs. Johnson.	Wesleyan Methodist...	Milton.
Harrison, James	Wesleyan Methodist...	Milton.
Harrison, Mrs. James ...	Wesleyan Methodist...	Milton.
Haviland, Rev. W. H....	Baptist	Villa Nova.
Hardy, Rev. M!.....	Bible Christian.....	Exeter.
Hamilton, Rev. Robert....	Canada Presbyterian .	Motherwell.
Harrow, Miss Annie....	Wesleyan Methodist...	Hawksville.
Harrington, J. S.....	Free Baptist	Strathallan.
Harris, Fanny E.....	Canada Presbyterian .	Glenallan.
Habback, John	Presbyterian	Galt.
Hall, Miss Sarah.....	Presbyterian	Galt.
Harrison, William	Wesleyan Methodist...	Milton.
Henderson, Edward	Methodist Episcopal...	Ingersoll.
Herridge, Rev. Wm.....	Primitive Methodist...	Brampton.
Henderson, James	Presbyterian	Hamilton.
Henderson, Rev. Wm....	Methodist New Con...	Walkerton.
Henderson, James.....	Wesleyan Methodist...	Lloydtown.
Hill, Edmund	Primitive Methodist...	Sebringville.
Hilliard, Thomas.....	Wesleyan Methodist...	Waterloo, Ont.
Hinman, George P.....	Regular Baptist.....	Wicklow.
Hossie, Walter N.....	Canada Presbyterian...	Brampton.
Hood, Miss Maggie E....	Presbyterian	Galt.
Hugill, Miss A.....	Wesleyan Methodist...	Ingersoll.
Hugill, Mrs.....	Wesleyan Methodist...	Ingersoll.
Hutton, W. L.....	Wesleyan Methodist...	St. Mary's.
Hutton, J. A.....	Wesleyan Methodist...	Strathroy.
Hutchins, Horace	Wesleyan Methodist...	Kemptville.
Hughes, James	Wesleyan Methodist...	Toronto.
Huntsman, Wm. V.....	Wesleyan Methodist...	Salford.
Hulin, E. H.....	Primitive Methodist...	Stratford.
Iler, H. J.....	Baptist	Kingsville.

NAME.	DENOMINATION.	P. O. ADDRESS.
Jackson, Mrs. E.	Wesleyan Methodist...	Newmarket.
Jamieson, Rev. George...	Canada Presbyterian...	Port Perry.
Jamieson, Miss Maggie...	Wesleyan Methodist...	St. Mary's.
Jennings, Rev. D.	Wesleyan Methodist...	Weston.
Jeffery, Mrs. A. M. L.	Wesleyan Methodist...	Milton West.
Jolley, Rev. W. C.	Wesleyan Methodist...	Port Rowan.
Jolley, Eliza M.	Wesleyan Methodist...	Port Rowan.
Jolliffe, Rev. Wm.	Bible Christian.....	London.
Jolliffe, Rev. T. W.	Wesleyan Methodist...	Brantford.
Jolliffe, Mrs. T. W.	Wesleyan Methodist...	Brantford.
Jones, Champion	Primitive Methodist...	Toronto.
Jones, Mary P.	Canada Presbyterian...	Falkirk.
Jones, Rev. Peter W.	Wesleyan Methodist...	Ganaraxa.
Jones, David	Canada Presbyterian...	Falkirk.
Johnston, Rev. Hugh....	Wesleyan Methodist...	Toronto.
Johnson, William....	Wesleyan Methodist...	Belleville.
Johnson, G. S.	Methodist Episcopal...	Brighton.
Joselin, Edwin J.	Congregational	Toronto.
Kay, Rev. John	Methodist New Con...	Waterdown.
Kaiser, J. M.	Bible Christian.....	Lambeth.
Kershaw, Rev. J. B.	Methodist New Con...	St. Mary's.
Kershaw, Miss E.	Methodist New Con...	St. Mary's.
Kennedy, Rev. David ...	Wesleyan Methodist...	Seaforth.
Kennedy, George H.	Methodist Episcopal...	Georgetown.
Kennedy, Marjorie....	Wesleyan Methodist...	Seaforth.
Keele, Joseph	Wesleyan Methodist...	Omencee.
Keays, W. G.	Wesleyan Methodist...	London.
Keays, Thomas S.	Methodist Episcopal...	Hyde Park
Kellam, Rev. H.	Wesleyan Methodist...	Lucknow.
Kipp, S. A.	Goble's Corners.
Kipp, Mrs. Annie....	United Brethren.....	Goble's Corners.
Kirk, Thomas	Congregational	Newmarket.
Kirk, Mrs.	Baptist.....	Stratford.
King, Rev. Joseph	Regular Baptist	Port Hope.
Kneeshaw, Robert	Wesleyan Methodist...	Ingersoll.
Lawrence, Ferris	Wesleyan Methodist...	Sheridan.
Lacey, Rev. —	Methodist Episcopal...	United States.
Lacey, Mrs.	Methodist Episcopal...	United States.
Lacey, Walter P.	Primitive Methodist...	London.
Lacey, Mrs. W. P.	Primitive Methodist...	London.

Lacey, M
Lambert
Lawler,
Lambly,
Learoyd,
Leask, J
Leask, M
Lennox,
Lewis, J
Lewis, I
Lewis, I
Lewis, V
Linton,
Lillie, M
Lounsb
Logie, R
Luson, N
Luson, S
Lundy,
Luke, J

Marling,
Marling,
Mapp, T
Magee, I
Magee, M
Matthew
Mason, V
Martin,
Meyer, I
Melvin,
Meikle, I
Meikle,
Millard,
Millard,
Milne, R
Miller, F
Miller, J
Miller, J
Miaaus, S
Mills, Ja

NAME.	DE NOMINATION.	P. O. ADDRESS.
Lacey, Miss	Primitive Methodist...	London.
Lambert, Richard.....	Primitive Methodist...	Carlisle.
Lawler, Mary	Wesleyan Methodist...	Strathroy.
Lambly, Rev. O.	Wesleyan Methodist...	Kemptville.
Leatroyd, Rev. John	Wesleyan Methodist...	Ingersoll.
Leask, James.....	Canada Presbyterian .	Leaskdale.
Leask, Mrs.....	Canada Presbyterian .	Leaskdale.
Lennox, T. W.....	Methodist	Thornton.
Lewis, John	Primitive Methodist...	Gornley.
Lewis, David	Primitive Methodist...	Gornley.
Lewis, Rev. Richard	Congregational	Belleville.
Lewis, Rev. George	Primitive Methodist...	Kingston.
Lewis, Wm.	Wesleyan Methodist...	Falkland.
Linton, Fannie	Canada Presbyterian .	Stratford.
Lillie, Mrs.....	Congregational	Toronto.
Lounsbury, Rev. E.....	Methodist Episcopal	Ingersoll.
Logie, Robert	Canada Presbyterian .	Montreal.
Luson, Newsham	Wesleyan Methodist...	Croton.
Luson, Sarah.....	Wesleyan Methodist...	Croton.
Lundy, F. J.....	Wesleyan Methodist...	Yorkville.
Luke, James	Wesleyan Methodist...	Oshawa.
Marling, Rev. F. H.....	Congregational	Toronto.
Marling, Mrs.....	Congregational	Toronto.
Mapp, Thos. P.....	Primitive Methodist...	Chatham.
Magee, Ignatius.....	Wesleyan Methodist...	Downsview.
Magee, Miss.....	Wesleyan Methodist...	Downsview.
Matthews, F. J. G.....	Wesleyan Methodist...	Princeton.
Mason, W. J.....	Wesleyan Methodist...	Peterboro'
Martin, S. S.....	Wesleyan Methodist...	Toronto.
Meyer, Rev. F. F.....	Evangelical Association	Benmiller.
Melvin, William	Wesleyan Methodist...	Norval.
Meikle, Rev. W.	Presbyterian	Oakville.
Meikle, Mrs.....	Presbyterian	Oakville.
Millard, Rev. W.....	Baptist.....	Toronto.
Millard, Charles S.....	Baptist.....	Toronto.
Milne, Rev. Walter	Baptist.....	Fullarton.
Miller, Robert.....	Mount Brydges.
Miller, John R.....	Canada Presbyterian .	Goderich.
Miller, P. R.....	Congregational	Newmarket.
Miams, S. W.....	Toronto.
Mills, James, junr.....	Regular Baptist	St. Catharines.

NAME.	DENOMINATION.	P. O. ADDRESS.
Misener, Rev. D. W.....	Methodist Episcopal...	Welland.
Morse, C. A.....	Regular Baptist	Toronto.
Mortimore, George R....	Congregational	Listowel.
Mossip, M. E.....	Canada Presbyterian .	St. Mary's.
Morley, J. W.....	Methodist Episcopal...	Florence.
Morrow, Rev. E., M.A....	Wesleyan Methodist...	Princeton.
Morden, J. S.....	Methodist Episcopal...	Hyde Park.
Morden, Daniel.....	Wesleyan Methodist...	Arva.
Moderwell, Miss.....	Canada Presbyterian .	Stratford.
Monk, Werner	Baptist	Tavistock.
Mosher, Elna.....	Wesleyan Methodist...	Princeton.
Morgan, Thomas.....	Baptist	Denfield.
Munro, Rev. A. H.....	Regular Baptist	Toronto.
Munro, D.....	Missionary.....	Park Hill.
Munro, C. G.....	Presbyterian	Park Hill.
Mundell, Andrew.....	Canada Presbyterian .	Millbank.
Murray, Mrs. D.	Presbyterian	St. Mary's.
Muir, Rev. J. B., M.A....	Presbyterian Ch. of S.	Galt.
McCormick, T. M.....	Wesleyan Methodist...	London.
McCann, J. L.....	Wesleyan Methodist...	Milton.
McCallum, W. T.....	Wesleyan Methodist...	Smithville.
McDonald, Miss Annie...	Presbyterian	Ingersoll.
McDonagh, Rev. Wm....	Wesleyan Methodist...	Newcastle.
McDonald, Rev. J. A....	Canada Presbyterian .	Galt.
McGuire, Rev. Thomas...	Canada Presbyterian .	Glenallan.
McGregor, John	Canada Presbyterian .	Galt.
McIntosh, Benjamin....	Regular Baptist.....	Westover.
McIntosh, Mrs.....	Regular Baptist.....	Westover.
McIntosh, Mrs.....	Wesleyan Methodist...	Petrolia.
McKillican, Rev. John...	Congregational	Montreal S.S. Union
McKinney, F.....	Wesleyan Methodist...	Campbell's Cross.
McLure, D.....	Presbyterian	Petrolia.
McLeish	Canada Presbyterian .	Brampton.
McLean, Rev. A., M.A....	Canada Presbyterian .	Strabane.
McLean, Daniel	Primitive Methodist...	Toronto.
McLean, Robert	Canada Presbyterian .	Galt.
McMillan, John	Canada Presbyterian .	Blyth.
McPherson, Miss	Canada Presbyterian .	Stratford.
McQuarrie, P.	Canada Presbyterian .	Blyth.
McTavish, Hugh.....	Canada Presbyterian .	Blyth.

Natras
Nixon,
Nichol,
Norris,
Northru

O'Hara,
O'Meara
Orme, T
O'Neil,

Pashley,
Parr, G
Peart, J
Peacock
Peebles,
Peregrin
Perrin,
Piper, I
Philp, B
Phelps,
Pickard,
Poole, I
Poole, M
Poelman
Pritchard
Purvis,

Rankin,
Ratcliff,
Rennie,
Reid, R
Richmond
Rice, R
Richards
Richards
Rippon,
Robb, J
Rose, S.
Rose, L
Rouse, I
Robbins

NAME.	DENOMINATION.	P. O. ADDRESS.
Nattrass, Rev. J.	Primitive Methodist...	London.
Nixon, Thomas.....	Wesleyan Methodist...	Toronto.
Nichol, Dr. William.....	Canada Presbyterian .	Brantford.
Norfis, Arthur	Primitive Methodist...	Campbell's Cross.
Northrup, Rev. Charles.	Baptist.....	Musselburg.
O'Hara, Henry	Congregational	Bowmanville.
O'Meara, Rev. F. A., LL.D.	Episcopal Ch. of Eng.	Port Hope.
Orme, Thomas.....	Methodist New Con...	Birr.
O'Neil, Mrs. J.....	Canada Presbyterian .	Clinton.
Pashley, Jonas II.....	Wesleyan Methodist...	Belleville.
Parr, George	Wesleyan Methodist...	Woodstock.
Peart, Joseph	Wesleyan Methodist...	St. Mary's.
Peacock, Thomas.....	Baptist.....	St. Catharines.
Peebles, Margaret.....	Presbyterian	Brantford.
Peregrine, David	Wesleyan Methodist...	Branchton.
Perrin, Rev. C.....	Regular Baptist	Georgetown.
Piper, Isaac.....	Wesleyan Methodist...	Salford.
Philp, Rev. John	Wesleyan Methodist...	Windsor.
Phelps, Walter	Wesleyan Methodist...	Mohawk.
Pickard, Wm.....	Wesleyan Methodist...	Newcastle.
Poole, Rev. W. H.....	Wesleyan Methodist...	Hamilton.
Poole, Mrs.....	Wesleyan Methodist...	Hamilton.
Poelman, Thos.....	Baptist.....	Tavistock.
Pritchard, Rev. James..	Canada Presbyterian .	Park Hill.
Purvis, Miss Agnes	Presbyterian	Galt.
Rankin, George	Wesleyan Methodist...	Markham.
Ratcliff, John	Canada Presbyterian .	Toronto.
Rennie, Rev. John	Canada Presbyterian .	Falkirk.
Reid, Rev. H.....	Wesleyan Methodist...	Mount Brydges.
Richmond, Henry.....	Wesleyan Methodist...	Peterboro'.
Rice, Rev. Isaac J.....	Regular Baptist.....	Westover.
Richardson, Rev. George	New Con. Methodist..	London.
Richardson, James	Canada Presbyterian...	Ayr.
Rippon, Joseph	Wesleyan Methodist...	Woodstock.
Robb, John	Presbyterian	Bryanston.
Rose, S. P.....	Wesleyan Methodist...	Toronto.
Rose, Lawrence.....	Methodist Episcopal..	Georgetown.
Rouse, Rebecca.....	Wesleyan Methodist...	Plattsville.
Robbins, J. Wesley	Wesleyan Methodist...	St. George.

DRESS.

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NAME.	DENOMINATION.	P O. ADDRESS.
Robertson, Maggie E.	Presbyterian	St. Mary's.
Robinson, Jonas T.	Regular Baptist	Salford.
Robson, Thomas	Canada Presbyterian	Vanneck.
Rogerson, John	Congregational	Durham.
Rosser, R. H.	Baptist	Denfield.
Rosevear, Matthew	Wesleyan Methodist...	
Rowland, Rev. D.	Regular Baptist.....	Denfield.
Rowland, Alfred	Regular Baptist.....	London.
Rutland, D.	Presbyterian	Peterboro'.
Ryder, Mrs.	Baptist	Goble's Corners.
Sanderson, Rev. J. G.	Congregational	Rugby.
Sanderson, Miss M. J.	Wesleyan Methodist...	Ashburnham.
Samuel, J. P.	Wesleyan Methodist...	Hamilton.
Savage, Albert	Congregational	Montreal.
Sackville, William	Baptist	Bowdley.
Scrimgeour, William	Presbyterian	Galt.
Scott, C. G.	Methodist Episcopal...	Strathroy.
Scott, S. B.	Regular Baptist	Montreal.
Scott, Miss.	Presbyterian	Clinton.
Seaman, Mrs.	Wesleyan Methodist...	Plattsville.
Shepherd, Rev. W. W.	Wesleyan Methodist...	Plattsville.
Shepherd, W.	Wesleyan Methodist...	Eglington.
Shorey, Rev. E. S.	Wesleyan Methodist...	Newbury.
Shaw, Rev. James.	Wesleyan Methodist...	Brampton.
Shaw, Mrs. James	Wesleyan Methodist...	Brampton.
Siple, Harriet	Methodist	Princeton.
Skinner, Miss Jemima	Presbyterian	Brantford.
Slight, Henry	Wesleyan Methodist...	Newmarket.
Smellie, Wm. Logie	Canada Presbyterian	Fergus.
Smith, Rev. W. W.	Congregational	Pine Grove.
Smith, John	Canada Presbyterian	St. George.
Smith, Henry	Methodist Episcopal...	Florence.
Smylie, Rev. Robert.	Methodist New Con.	St. Mary's.
Southcott, James	Bible Christian	London.
Spellar, N. W.	Regular Baptist	Toronto.
Speers, Mrs. Archibald	Wesleyan Methodist...	Norval.
Staples, George	Wesleyan Methodist...	Lambeth.
Steed, Robert	Presbyterian	Sarnia.
Straith, P.	Presbyterian	Clinton.
Stinson, Alice.	Wesleyan Methodist...	Ingersoll.
Stinson, G. G.	Wesleyan Methodist...	Ingersoll.

Stillwell,
Steele, A
Stephens
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Stafford,
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Switzer,

Tapscott,
Taylor, M
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Thomas,
Tonkin,
Trotman,
Trenaman
Townsend
Tucker, I
Tupper, I

Urquhart

Verrall,
Verity, V

Wallbrid
Watson,
Watson,
Walters, I
Watt, M
Watt, M
Warner,
Walker,
Walker,
Webb, T
Weir, J
Wellington

NAME.	DENOMINATION.	P. O. ADDRESS.
Stillwell, Charles	Canada Presbyterian	Montreal.
Steele, Andrew	Presbyterian	Motherwell.
Stephens, Maggie	Wesleyan Methodist...	Strathroy.
Steward, D. A.	Presbyterian	Nairn.
Stafford, Rev. E. A.	Wesleyan Methodist...	Kingsville.
Stafford, Mrs. E. A.	Wesleyan Methodist...	Kingsville.
Sutherland, Miss Jemima	Canada Presbyterian	Glenallan.
Switzer, P. L.	Methodist Episcopal...	Florence.
Tapscott, Samuel	Baptist	Brantford.
Taylor, Miss Fanny	Wesleyan Methodist...	Milton.
Thompson, H.	Congregational	Toronto.
Thompson, Rev. D. W.	Wesleyan Methodist...	Washington.
Thompson, Sylvester.....	Methodist New Con...	Corinth.
Thomas, William	Methodist New Con...	London.
Throgmorton, Isaac.....	Baptist.....	London.
Thomas, Sarah	Primitive Methodist...	Brantford.
Tonkin, James	Wesleyan Methodist...	Fingal.
Trotman, Moses.....	Baptist.....	Strathroy.
Trenaman, E.	Wesleyan Methodist...	Goble's Corners
Townsend, Mrs. C. C.	Wesleyan Methodist...	Paris.
Tucker, Rev. Lyle.....	Wesleyan Methodist...	Point Abino.
Tupper, Elon.....	Wesleyan Methodist...	Petrolia.
Urquhart, Rev. A.	Presbyterian	Perrytown.
Verrall, G. W.	Baptist	Chatham.
Verity, W. H.	Wesleyan Methodist...	Exeter.
Wallbridge, Asa F., M.A.	Wesleyan Methodist...	Newcastle.
Watson, William	Presbyterian Ch. of S.	Springbrook.
Watson, William	Wesleyan Methodist...	Weston.
Waters, Rev. D., LL.D.	Canada Presbyterian	St. Mary's.
Watt, Miss Eliza.....	Presbyterian	Brantford.
Watt, Miss Addie.....	Wesleyan Methodist...	St. Mary's.
Warner, Wesley R.	Wesleyan Methodist...	London.
Warner, Emily	Wesleyan Methodist...	London.
Walker, Raymond	Methodist New Con...	Hamilton.
Walker, Rev. Robert	Methodist New Con...	Birr.
Webb, Tom	Congregational	Toronto.
Weir, James	Presbyterian	London.
Wellington, Mrs. W.	Wesleyan Methodist...	Oshawa.

NAME.	DENOMINATION.	P. O. ADDRESS.
Webster, George.....	Wesleyan Methodist...	London.
Wilson, Benjamin.....	Wesleyan Methodist...	Ingersoll.
Wilson, Mrs. B.....	Wesleyan Methodist...	Ingersoll.
Wilson, George.....	Wesleyan Methodist...	Nileston.
Wilkinson, Miss Mary...	Primitive Methodist...	Brantford.
Williams, Maria L.....	Episcopal Ch. of Eng.	Toronto.
Williams, Rev. William.	Methodist New Con...	Hespeler.
Williams, Henry.....	Wesleyan Methodist...	Florence.
Widdicombe, R.....	Baptist	St. Catharines.
Winans, H. B.....	Wesleyan Methodist...	Exeter.
Wideman, J. L.....	Evangelical Association	St. Jacobs.
Whiting, Rev. James....	Wesleyan Methodist...	Arkona.
Whipple, E. S.....	Methodist Episcopal...	Hamilton.
Wood, Rev. John.....	Congregational	Brantford.
Wood, Mrs. J.....	Congregational	Brantford.
Wood, Mrs. J. G.....	Methodist Episcopal...	Ingersoll.
Woodsworth, Rev. R. W.	Wesleyan Methodist...	Wardsville.
Young, James, M.P.....	Canada Presbyterian .	Galt.
Young, Rev. W. J.....	Wesleyan Methodist...	Kingston.
Yokon, Rev. J. W.....	Methodist Episcopal...	Springford.

N.B.—The foregoing list is taken from the Register of Delegates and Visitors, as they reported themselves. A few names of persons known to have been present have been added, but a large number besides these were in attendance, whose names were not registered, and do not appear here.

APPENDIX.

The following Address was intended to have been delivered at the London Convention by the General Secretary, but owing to the time occupied with hearing Verbal Reports from the County Secretaries, there was considered no time for it.

THE COUNTY CONVENTIONS OF THE PAST YEAR.

In speaking of the *County Conventions of the past year*, it is very grateful to myself, and constrains thankfulness to God, to be able to report decided progress in this branch of Christian work.

As the time has passed, when it was necessary to show the importance and need of Sabbath-schools, so it is now pretty generally conceded that *County Conferences of Sabbath-school Teachers*, calculated to embrace the representatives of Sabbath-schools generally, are most desirable; that they afford an inspiration for the work, and a means of instruction in management and teaching, much needed, and profitable to all who attend them.

County organization has progressed; and new Counties have convened, each new Convention resulting in an Association for the County, with Secretaries for its municipalities appointed to exert their influence to obtain meetings of teachers in their townships, towns, or villages.

Thirty-four Counties have more or less participated in these Conventions. They are—York, Peel, Perth, Ontario, Halton, Lincoln, Welland, Middlesex, Frontenac, Essex, Kent, Waterloo, Hastings, Huron, Brant, Lennox, Addington, Ottawa, Pontiac, Renfrew, Lanark, Carleton, Prescott, Russell, Grenville, Wellington, Bruce, Durham, Grey, Norfolk, Oxford, Elgin, Haldimand, and Northumberland.

In the County of York, there have been held two County Conventions. Lincoln and Welland are united in one Association; also,

Lennox and Addington. The Counties of the Ottawa valley, embracing Ottawa and Pontiac in Quebec Province, and Renfrew, Lanark, Carleton, Prescott, Russell, and Grenville, united to hold a first Convention this year. Besides these, the Canada Sabbath-school Union reports Local Conventions in Granby and Cowansville.

CHARACTER OF CONVENTIONS.

The general character of these Conventions has been good. In the main, they have been well attended, both by ministers and teachers, and even where, at the commencement they opened discouragingly, they have matured into excellent meetings, and large and sometimes crowded audiences of most attentive hearers.

In the main, the *topics* and *exercises* have been well chosen,—calculated to aid the teacher and improve the schools, rather than a spending of time in pleasant talk. In all places the people have entertained their visitors most hospitably; and beyond the direct benefit intended for the representatives of Sabbath-schools, it is believed that churches and people have experienced a revival influence.

OF THE BENEFITS RESULTING TO COUNTIES.

One Rev. County Secretary writes:—"I have been pleased to trace the influence of our Convention last winter on this whole district. The speaking at Sabbath-school gatherings takes a new complexion; vague generalities are no longer dealt in; but if a man is to be heard and appreciated, he must address himself to subjects bearing on the grand essentials of the Sabbath-school work."

Another County Secretary writes of his field,—“We are only waking up in this County to the importance of Sabbath-school work. The Convention produced a favourable impression.”

Another Secretary writes,—“The benefits of the Conventions are, I think, being seen in the increasing interest taken, and increasing efforts put forth, by Sabbath-school workers in this County.”

Another reports,—“The importance of Sabbath-school enterprise and reform is beginning to be felt by pastors and church office-bearers. There is the dawn of larger views and deeper convictions of the work. *This* has increased since the Sabbath-school Convention. The results

indicate an extended usefulness, and a multiplicity of these Conferences."

Another says,—“I am convinced that our Conventions have resulted in much good being done.”

INDIVIDUAL CHARACTER OF CONVENTIONS.

As it was impossible for me to attend all of the County Conventions of the past year, some of them occurring on the same days, I cannot speak of each from personal knowledge, and have therefore to speak from report of some of them.

NORTH YORK.

A Convention was held in Aurora. This was the first of the series. Here we have an intelligent and devoted Secretary, who, though engaged in extensive business, has been the mainspring of Sabbath-school Convention and Association work in this part of the County. A large deputation from the Association of Canada attended in December of last year, and gave an impetus to the meeting.

PEEL,

Our oldest County organization, met in Cheltenham. The old fire was there, and the building crowded.

PERTH

Followed in January. It is reported that from beginning to end of the two days the house was crowded, and the meeting full of interest. The teachers present went away more than ever resolved to give themselves heartily to the work. No arrangement was come to respecting Municipal Conventions.

NORTH ONTARIO

Assembled in the excessive cold of January. Here we have a worthy Secretary in the Rev. J. Douglas, by whose efforts the Convention was accomplished. I was delighted with the attendance, *attention*, and results.

HALTON

Commenced early in February. The meeting grew in numbers and interest from the beginning until the commodious Baptist Church was literally packed.

LINCOLN AND WELLAND.

Being in attendance in Halton at the time of this Convention, I did not mingle with those whose names have long stood foremost among us. The brethren, Bell, Beadle, McCalla, and others were there, and, under God, only a successful meeting could be the result. The real result is best told by the fact that in Caistor, Gainsboro' and Smithville, Centreville, Jordan, Port Dalhousie, Queenston, and Virgil there have been held meetings of teachers. In Smithville, the meeting lasted two days. In the other places, an afternoon and evening, or only an evening, and some of these meetings were very well attended.

MIDDLESEX.

I attended this Convention at Strathroy with Bro. McCalla, but we only had the help of this dear brother the first day. Sickness obliged him to return home. This meeting was certainly not a fair representation of the Sabbath-schools of this populous County, yet it was instructive and helpful to the workers present.

FRONTENAC AND ESSEX

Commenced on the same days as Middlesex, so that I was not present at either. At the former meeting, the Rev. W. C. Allen was accepted as the representative of the Sabbath-school Association of Canada, and is reported to have helped them much in their meeting.

Local Conventions have followed in Loughboro', Storrington, and Pittsburg.

ESSEX

Is reported as holding its first Convention. There was a general attendance of Episcopalians, Presbyterians, Methodists, Baptists, and representatives of Union and Coloured Sabbath-schools. An Association was organized, and we believe work is intended.

YORK,

East and West Ridings, held a Convention at Willowdale. With the exception of a little misunderstanding about an address of welcome, the meeting was a good one. Here, also, there was a helpful deputation from the Provincial Association.

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WATERLOO.

Such was the realized benefit of the first County Convention for this County that the good people of Berlin again opened their hearts and homes to us. From the commencement to the end, the proceedings were marked with intelligence, and attended to with great interest. All was good. The topics were well chosen and freely discussed, and the singing was cheering.

HASTINGS.

The Sabbath-school workers of this County met in Belleville in the Congregational and Episcopal Methodist Churches. As I was in Waterloo, I did not share in their feast, but the report speaks well of the meeting. A growing interest in Sabbath-school work was manifested. The meeting was ably presided over by A. Wood, Esq., (I believe the Warden of the County,) and the contributions amounted to \$80.

HURON

Has been opened at last. For several years we have been trying to bring about a Convention. At length, perhaps very much by the perseverance of Mr. Miller, head master of the Central School, and Mr. W. R. Robertson, the now Secretary, a meeting of Ministers and Sabbath-school Delegates was held in Goderich, in the end of February. The number of Delegates was small, considering that there are upwards of 100 Sabbath-schools in the County. However, a commencement has been made; an Association organized, with an active and intelligent board of officers, and there is every promise and prospect that the next Convention, which is appointed for Clinton, will be both large and enthusiastic.

BRANT

Held its Convention in Paris, in March. In this County also are some of our most intelligent and willing workers. The brethren Wood, Lowry, Morrow, Judge Jones, Cochrane, Dr. Hurd, Robertson, and others aided greatly to make this one of the best Conventions of the past Association year. I believe some *Municipal Conventions* have been held.

LENOX AND ADDINGTON

United in a Convention in Newburgh, in April. This meeting was not largely attended by delegates from Sabbath-schools, per-

haps owing to its being held away some miles from a railway; but it became enthusiastic, and the church was filled abundantly at the closing Session. Under the leadership of two worthy Scotts, the Revs. William and John, and with other zealous and intelligent brethren, it was a profitable meeting. We spoke to several who, as they retired from it with fresh zeal and light for Sabbath-school work, were determined to work with renewed diligence "till Jesus comes," or calls them home.

OTTAWA

Came next. This Convention occupied three days in June. Both in the number of ministers and teachers, in the topics, discussions, and the entire meeting, it stands foremost; no less than the names of thirty-six ministers were recorded as present. On my arrival in the evening of the first day I was struck with the spectacle. The Bank Street Presbyterian Church was crowded; and on the platform, with many others, were the Rev. Mr. McLaren, our worthy Convention brother, late of Belleville, Rev. Dr. Burns, and Ralph Wells. I need scarcely say that the feast was ample throughout those three days,—worthy of the rising city of this rising Dominion. Indeed, throughout its sessions the exercises were of a superior order. They were well chosen, ably opened, and freely discussed. *Then there was Ralph Wells*, as I have said. He was "a host in himself," or rather *in his God*, who strengthened him greatly for his work. His very instructive addresses and the lessons he gave to classes of children; his remarkable faculty of drawing them out, and his excellent blackboard illustrations, cannot be told here. All, from beginning to end, has been well spoken of as "hallowed scenes;" and assured I am that from that Convention has been carried away intelligence that will awaken Sabbath-school interest and Sabbath-school improvement and an increase of Sabbath-schools throughout the counties of the Ottawa Valley. Shortly before I arrived, the President, Mr. Mutchmer, had been expressing a hope that the Provincial Convention of 1872 would be held in Ottawa, and that an invitation to that effect would be presented here; but I had to tell the good friends that we were pretty well pledged to Montreal for that.

WELLINGTON

Held a Convention in Elora on the 28th and 29th June. The attendance was not by any means equal to the Sabbath-schools of this

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large County. At first we were disappointed, but the meeting grew in numbers and felt interest, and was pronounced to be, after all, a successful Convention. The service of song was much aided by some sweet singers from Toronto.

BRUCE

Commenced the sessions of its Fourth Convention on the 4th of July. I was attending the County of Durham Convention at the time; but our Sabbath-school essayist, Bro. Wood, was at Walkerton, and I am sure did them good service. One novelty of this Convention was 160 children uniting in song during the first session. The worthy Secretary, Mr. J. Inglis Paterson, gave a very full report of the Sabbath-schools of the County; and the President and Secretary elect were deputed to represent the County here.

DURHAM,

Which had lain fallow, as far as Association work is concerned, was again revived, and a Convention (very much through the exertions of the Rev. Mr. Thom), was held in Orono. This was an excellent meeting,—I think all found it to be so. The time was well occupied— an Association organized; municipal Secretaries appointed; and the result was, that those who remained to the end went away to stir up the many not present to renewed diligence and efficiency.

GREY

Followed Durham on the 26th and 27th of July. The Convention was in Owen Sound. The attendance was principally from the north of the County. Owing to very imperfect advertising—no circulars having been issued—the attendance was small. Yet here, also, the meeting which at first was really chilling, grew and warmed, until all agreed that it was good to be there. Many were the regrets, at length, that others were not present to partake of the benefits; and repeated were the assurances that next year the whole of the north should be represented. The extent of this County was judged too large for one Association, and therefore a permanent organization for the north was resolved upon and effected. A Convention for the south part is expected.

NORFOLK

Had a Convention in the Town of Simcoe. I was greatly disappointed in not being able to attend. I was prevented by family affliction; but I am sure that any help that I might have rendered the brethren was well supplied by our willing and warm-hearted brother, Daniel McLean. By the appointment of the new board of officers we have great promise of a good Association year for this County. Secretaries were appointed for the several municipalities.

OXFORD

Convention on the 13th and 14th of September was attended by Bro. Marling, who can give you the best report of it. Report says the subjects were well opened, the discussions were lively, and the audience large and interested. Preparation for the Provincial Convention kept me at home.

ELGIN.

This Convention I greatly calculated upon attending, but received no notice of when it would be held. It would be well if our brethren would send the General Secretary of this Association notice of such meetings. I am indebted to some brother for a published account of the Meeting. "Best Method of Enlisting Teachers;" "Best Method of Conducting and Teaching Infant Classes;" and "The Teacher's Relation to his Pupils in, and out of the School," were among the subjects taken up.

NORTHUMBERLAND.

The County Secretary reports Conventions held in the East every six months, but makes no mention of the character of them.

HALDIMAND

Is fully alive to the value of such meetings, and has just held a Convention in Jarvis. Although the brethren there were disappointed by the absence of some expected aids, and, at first, appearances seemed against them, yet a good report of it has been given by some who attended it.

I have spoken of some brethren by name who have attended these Conventions as deputations from the Association of Canada. I

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may here add that in addition to the Revs. J. Wood and Marling, and brethren McLean and McCalla, already mentioned, the Hon. J. McMurrich, Dr. Hodgins; the Revs. H. Christopherson, T. Griffith, Joel Briggs; Messrs. Morse, J. K. Macdonald, W. Adamson and G. Harcourt, have rendered willing and good service.

We think that, making a gracious allowance for human frailty, all has been done in County Convention Work which the Committee could accomplish with the means at its disposal.

SABBATH SCHOOL ASSOCIATION OF CANADA.

DUTIES OF COUNTY SECRETARIES.

1. The County Secretary is appointed to be an organ of communication between the Provincial Association and the Sabbath-school workers of his County, and to take immediate charge of organizing the latter into County and Township Associations.

2. For the performance of both these duties, it is in the first place essential that he acquaint himself thoroughly with his field, either through Township Secretaries (where such have been appointed), or through reliable persons whom he may select to perform the same duties. By their co-operation, a list of the Sabbath-schools of the County, with P. O. addresses of the Superintendents, should be drawn up, and corrected from time to time. If the localities were marked on a map of the County, by the initials of the denomination of the School, or "U" for Union, it would very much facilitate reference, and at the same time indicate where new Schools are needed.

3. In reference to the Annual Provincial Conventions, one most important function of the County Secretary is to see that the circulars announcing the same come into the hands of every Pastor and Superintendent in the County. For this purpose the list mentioned in the

preceding paragraph is indispensable. The distribution may be made through the Township Secretary; but the County Secretaries should see to it that the work is done, and done in good time. The Conventions have often suffered from failures in this particular.

4. The County Secretary will promote the same end by procuring announcements and editorial notices in the chief newspapers of the County, calling attention to the Provincial Convention. This is very important.

5. The Executive Committee will feel very grateful to any County Secretary who may forward to them suggestions in relation to the programme of the Provincial Convention, whether as to the general order of the proceedings, subjects to be discussed, or persons who, in the County meetings, have proved themselves qualified to take a leading part in the exercises.

6. The County Secretary can render important aid in distributing the Reports of the Provincial Convention, within the bounds of his County. In addition to those ordered, a number of copies are placed in his hands for free distribution. An interested reader is somewhere awaiting every one of such documents. Let them not be allowed to grow stale, or go to waste.

7. The Provincial Association sometimes calls for statistics of the Sabbath-schools on blank forms issued for the purpose. When this is done, reliance must be placed upon the County Secretaries for their collection. Every one can see that statistics are valuable only as they are complete. The suggestion in paragraph 2 above, and those that follow, if faithfully carried out, will render this duty less irksome. But the neglect to keep records in so many schools, and natural tardiness, will probably require a great deal of personal urgency, by correspondence or visitation, to secure the figures.

8. In relation to the Sabbath-schools of his own County, the Secretary is expected to take the lead in organizing them into a County Association, if this has not been done already. For this purpose very complete and practical suggestions are found in Prize Essays, by the Rev. G. Bell, and the Rev. J. Wood, and in a manual by Rev. A. Sutherland, which the General Secretary can furnish on application.

The chief points to be observed are the following:—1. Assemble the leading S. S. workers in the County Town, or some other convenient centre, with representatives from other places within easy reach: lay the matter before them, and invite their co-operation; if some are doubtful, the work can still go on with those who are willing—any harshness towards those who stand aloof being carefully avoided. 2. Select a place of meeting where hospitality will be afforded and local sympathy manifested. 3. Choose the time that will be most convenient to the parties expected to attend. 4. Carefully prepare a programme of exercises, and in this let every effort be made to develop all the Sabbath-school talent of the country, and to represent equally each evangelical denomination. 5. Avoid taking too long a time (one day and a half is generally quite sufficient), or including too many subjects in the programme. It is eminently desirable to close every Convention with a good appetite for the next one. 6. Let all possible publicity be given to the meeting, by circulars, pulpit and school notices, newspapers and hand-bills. Printers ink pays. 7. Let especial pains be made to secure good singing: very much depends on this, and it should not be left to chance. A few trained singers may advantageously sing sometimes with, and sometimes to the meeting. 8. Choose a good President—a Sabbath-school man, lay or clerical—with a good voice, a lively manner, a devout spirit, and parliamentary tact. The meeting may be made or marred by the brother in the chair. 9. Let the exercises be so arranged or conducted as to draw out the free utterances of the body of the Convention. 10. The interest and spiritual tone of the meeting will be increased by the frequent introduction, at each session, of prayer and praise. 11. Promptness and brevity in every part of the proceedings should be especially cultivated and enforced. 12. The usefulness of the meeting will be perpetuated and extended by securing a good report of the discussions for publication. 13. It is very important to have funds in hand for necessary expenses. By public collections and personal promises, all that is necessary can easily be secured if the case is rightly presented during the Convention. Schools should be asked to send word by their delegates how much they will subscribe. 14. Provide, before dispersing, for the continuance of the meetings, by organizing, as simply as possible, a County S. S. Association.

9. The Executive Committee of the Provincial Association has a standing sub-committee on the County Convention work, who will endeavour to secure the attendance at each County Convention, where it is desired, of gentlemen experienced in this work to aid local workers. It is expected that the General Secretary shall attend all the County meetings, if possible; and County Secretaries are requested, by correspondence with him, so to arrange the times of their several meetings as to enable him to do so.

10. To complete the work of the County organization, it is necessary that there be Township Associations under it. Unless such exist and have chosen their own Secretaries, the County Convention can appoint them, and these should then proceed within their own territory to organize the S. S. workers therein very much as described in paragraph 8 above.

11. The Executive Committee always desires to work in entire harmony with the County Associations, and as much as possible through them. In almost all cases the Secretary chosen by the County Association in Convention assembled, is also nominated by the Executive Committee to act as its County Secretary within the same bounds. For this and other reasons, any changes made by a County Association in its staff of officers should be promptly reported to the General Secretary of the Provincial Association. The Executive Committee would be much gratified to receive a brief outline of the proceedings of every Convention from its Secretary, as well as a printed report when published.

12. The expenses of the County Secretary, it should be understood, are provided for within the County. They form a charge on the funds of the County Associations, where such exist.

The above duties are manifold and sometimes laborious; but when systematically undertaken, they can be well performed by an earnest, though busy man, in the course of a year, and they will bring their own reward.

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