



PROCEEDINGS

OF THE

FOURTEENTH PROVINCIAL

Sabbath School Convention,

BEING

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

HELD IN THE TOWN OF GUELPH, ONTARIO,

ON THE 9th, 10th AND 11th OCTOBER, 1877.

SUNDAY SCHOOL AND OTHER BOOKS

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WILLING & WILLIAMSON,

12 KING STREET EAST, TORONTO.

TORONTO:

PRINTED FOR THE ASSOCIATION BY COPP, CLARK & CO.

67 & 69 COLBORNE STREET/

1877.



SETS OF

THE ANNUAL REPORTS
OF THE
SABBATH SCHOOL ASSOCIATION OF CANADA,

from the year 1846 to 1895 inclusive, will be sent to any subscriber in Canada upon receipt of 25 cents, or
any one of these for 10 cents, postage paid.

THE PRESENT REPORT IS PUBLISHED AT 10 CENTS PER COPY POSTPAID.

Address— WILLIAM MILLARD
TORONTO.

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INTRODUCTION.

AGAIN we are privileged to report the proceedings of the Sabbath School Association of Canada.

The fourteenth Provincial Convention manifested no diminution in interest, or falling off in the attendance of delegates. Nearly 500 were present from various parts of the two Provinces; and it was pronounced by some to be the most practical Sabbath School Convention ever held in Canada. In this we realize the goodness of God, and to Him we render heartfelt thanks.

In every city and town where the Association has convened, Christian hospitality has abounded; and in this respect Guelph was not lacking. The admirable welcome given by its representative, the Rev. E. B. Ryckman, M.A., in such an assuring address on the first evening, was verified in the homes where the delegates were entertained during their stay in this rapidly-rising town. The chair was well filled by the President, and the programme, in the main, was well fulfilled.

Our American friends commended themselves by the intelligent help they so well rendered in the service of song, on primary class management, and by the forcible illustrations of Eastern customs.

As a full report of the proceedings is given in the following pages, it is needless here to comment upon the very able addresses of the brethren who introduced the topics and instructed the assembly. We have, however, been requested to follow up what was so well spoken and received respecting normal classes. To this matter we shall therefore devote more space.

We cannot close this preface without asking our readers, and all whom they can influence, who realize the good that has been effected by this Association, to provide the means for its sustenance. Upwards of \$700 was subscribed at Guelph by about seventy persons. This was nobly done, but \$2,000 more are required. The planting of new Sabbath Schools in the back settlements devolves now upon this Association. Many of these have to be supplied with books and other Sabbath School material. What has been given and promised will, when paid in, but discharge the indebtedness of the Association. The year's work before us is wholly unprovided for. If but a portion even of our well-to-do Sabbath Schools, and churches and Christian friends, will help at this juncture, there will be no lack or deficiency to report next year.

NORMAL CLASSES.

One of the resolutions moved by the Rev. John McEwen, and unanimously adopted by the Provincial Convention in Guelph was, that "in view of the necessity for a general preparation of Sabbath School teachers, &c., a statement of the work done during the past year be embodied in the General Report, and commending the work to the special consideration of this Association."

In compliance with this decision of the Convention, we gladly present to our readers some of the evidences of a growing desire on the part of our Sabbath School teachers for an intelligent preparation and equipment for their important work, and the success that is attending the institution of normal classes in Ontario.

In this statement we do not profess to detail all "the work done" by normal classes in this Province. It may be sufficient to mention the following facts as exemplary and encouraging to others:

Ingersoll.—In the fall of 1876 a normal class for Sabbath School teachers was organized in this town by the Rev. John McEwen. A programme of study was agreed upon by the Ministerial Association. Simple subjects were elicited on the Art of Teaching, and an outline of Bible truth in its historical aspects. In the month of February the class resumed, and for ten weeks was occupied with another programme of Sabbath School subjects. The average attendance of this class was seventy; the interest was very encouraging; and the stormy nights that thinned out every other meeting did not materially affect this class. A third class is now in progress, and the meetings are larger than last year. The greater ease with which this class grapples with more difficult subjects is very noticeable. Superintendents report deeper interest in the teachers' meetings, and the improved style of class work is quite marked. This class is composed of teachers from all denominations, and meets in the Young Men's Christian Association rooms.

The Oxford County Sabbath School Convention appointed that classes should be held in different parts of the county, among which are the following:

Drumbo.—Six sessions were held here in the course of two days, beginning at 10 a.m. The class commenced with an attendance of forty, and increased in numbers to the close, the evening sessions being very large, and the interest manifested.

Brownsville.—Although the time appointed was a busy season, yet the attendance was good. Four sessions were held here. The average attendance was forty-five—principally teachers and parents, who manifested a deep interest in the work, as enabling them to teach their children.

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Embro.—Four sessions were held here, commencing, as in the former place, in the evening, and continuing all the next day. Although the numbers were not so large, yet the interest in the work was as deep. Were another opportunity given to prosecute the work, the attendance doubtless would be larger, as the importance of such training is deeply felt.

Sweaburg.—The County Convention considered this place the least hopeful in which to begin the work; yet notwithstanding the difficulties here, the four sessions held were not unduly discouraging—the average attendance was twenty-six.

"The year's work in this new work of enterprise," writes the Rev. J. McEwen, the conductor of all the aforementioned classes, "settles in our minds—

"1st. That it is quite practicable in rural districts, and, with two or three men and women to work up the interest in calling the meetings, to hold four or six sessions of two hours each, in any central point

"2nd. That parents are quite as ready to enter into this work as teachers, because of the help it gives them to instruct and train their children in the nurture and admonition of the Lord.

"3rd. That this kind of work stimulates an amount of mental and moral quickening that is of great importance to the pastors in their work, and reacts beneficially on the ministrations of the pulpit.

"4th. Many teachers who have attended these class exercises, have written encouraging statements as to the benefit they have received in preparing their lessons, and in communicating the result to their classes."

In Yorkville, where, last year, there was some normal class work done, the leader, Mr. L. C. Peake, conducts a class in the Bloor Street Methodist Church. Its second term has commenced with thirty in attendance. The Chatuaqua course of lessons has been adopted.

Toronto.—Here there is a normal class in connection with the East Presbyterian Sabbath School. It was in actual work last year, and has commenced its second term lately. Composed of teachers, senior scholars, and some others who are church members, it averages about thirty-five, and the Chatuaqua course of lessons is used. The conduct of the class devolves on the pastor, Rev. J. M. Cameron, and the superintendent, Mr. James McNab, with whom two others from the school are associated. This class has a double session every weekly meeting. After the normal work, which usually occupies seventy-five minutes, another seventy-five minutes is devoted to the lesson for the next Lord's Day.

It is also expected that another class, embracing teachers and others of the different denominations, will be assembled in the rooms of the Young Men's Christian Association in this city. This matter is now being taken up by the Toronto Sabbath School Teachers' Association.

At *Weston* a normal class meets weekly, alternately in the Methodist and Presbyterian Churches, under a committee of instruction—the Rev. R. Pettigrew, and Messrs. Wallace and Watson. Mr. Wallace, of the *Weston Grammar School*, is the conductor. The *Chatauqua* course of lessons is used, and the class is said to be doing well under its efficient conductor.

At *Norwood*, also, there is a normal class, which is conducted by the Rev. T. F. Fotheringham, in the Sabbath School of the Presbyterian Church. In the main, the *Chatauqua* course of lessons is followed; and here also, as in the East Presbyterian Church Sabbath School normal class in Toronto, there is another session following it of one for considering the lesson of the next Sabbath.

Besides the foregoing, at the *Grimby* Sabbath School Council, in connection with the camp meeting held there last August, all the sessions were arranged with regard to teacher training. The Rev. A. Andrews and the Rev. W. C. Henderson, M.A., conducted services for normal class instruction and drill. About seventy were in attendance, and the interest was good. Here arrangements were at that time made to hold regular normal classes at different points during the year, and as a result of this arrangement, there is a normal class in—

Strathroy.—It meets every Friday evening. This class numbers sixty, embracing members of the various churches, and is conducted by the Rev. A. Andrews.

Sarnia also has a normal class, conducted by the Rev. W. C. Henderson. It meets every Tuesday evening, and has eighty-six members.

The *Chatauqua* course, as published in pamphlet form, is the text book both in *Strathroy* and *Sarnia*. It is contemplated to have competitive examinations at the close of the term. The sessions increase in interest; the black-board is used, and any other means that can be adopted, calculated to impress the lessons on the classes.

For the foregoing interesting facts of normal class work, we are indebted to the Revs. John McEwen and Alfred Andrews, and to Mr. Jas. McNab.

It was at the Provincial Sabbath School Convention in Montreal, in 1872, that the propriety of instituting regular written examinations for Sabbath School teachers was first introduced in our Sabbath School assemblies. The favour with which the preparation and competitive examinations of Sabbath School teachers had been met, as instituted by the London Sabbath School Union in England, led to its introduction as a matter well worthy of consideration by the Convention in Montreal, by the Rev. Dr. McVicar. The Doctor suggested that the subjects for elementary certificates might embrace Scripture History, Outline of Doctrine, Evidences of Christianity, and Principles and Art of Teaching; that proper means should be adopted for training teachers.

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But the matter was new to the many present. There were those who were thoroughly of a mind with Dr. McVicar; but before the close of that Convention, this subject met with strong opposition. This was replied to by some who considered that it should be looked into and examined. In proof of the acceptableness of such preparation and examination, another told how six hundred applicants had submitted to such examinations in London and in some of the provincial towns in England, on the same day; that they were voluntary candidates for such examinations. Five hundred and upwards had passed in one or more branches, and three hundred in all the branches. The plan had been tried and was acceptable in England.

The discussion at Montreal closed with the Rev. Dr. McVicar saying that he had anticipated more opposition than had been shown then, and that he rejoiced that the majority of the Convention were in favour of going forward and of doing something effective in this matter. "In ten or twelve years," said the Doctor, "from now, they would be looking back with surprise at the neglect now shown in the training of teachers." Memorable words!

This important matter, thus launched, was again introduced at the next Provincial Convention, held in Toronto in 1873. The General Secretary's Report suggested that it was worthy of the attention of that meeting. This was noticed by Dr. Hodgins, who proposed that a committee should be appointed to report upon the expediency of establishing normal classes for Sabbath School teachers, and of instituting voluntary examinations. Such a committee was appointed, and in its report recommended instituting training classes, &c. Again there were those who saw differently; but now, and in less than the "ten or twelve years" supposed by Dr. McVicar as the time that might elapse for the change, how has teacher training and examination grown in favour; so that not only are normal classes instituted and well attended, and gladly, by Sabbath School teachers and others, but when the series of resolutions tending to their establishment was moved by Rev. J. McEwen in the Convention, they were adopted unanimously.

The great object of this paper is to commend the institution of normal classes for Sabbath School teachers wherever it may be possible; that with the love of God in the heart, and the love of souls, and the love of the word of God, and every spiritual qualification so desirable, the Sabbath School teacher may also be "a workman that needeth not to be ashamed"—one that shall be listened to with delight, regarded with respect, and be wise to win souls.

WILLIAM MILLARD,
General Secretary.

TORONTO, November, 1877.

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REPORT OF PROCEEDINGS

OF

THE FOURTEENTH

PROVINCIAL SABBATH SCHOOL CONVENTION

FOR

ONTARIO AND QUEBEC.

FIRST DAY—FIRST SESSION.

GUELPH, TUESDAY, October 9th, 1877.

The Fourteenth Provincial Convention of the Sabbath School Association of Canada opened in the Norfolk Street Methodist Church this afternoon. The Union Jack, intertwined with the Stars and Stripes above the organ, proclaimed the friendly relation of the Association to our neighbours across the border, and welcomed those from the other side who had come to take part in the proceedings. At the back of the platform were the words, "*Teach me Thy way, O Lord,*" and at the lower end of the church, "*I will instruct thee, and teach thee.*"

Shortly after half-past two, the President, Wm. Johnson, Esq., of Belleville, took the chair, and the Convention was opened by the singing of Hymn No. 3 of the Moody and Sankey collection, commencing,

"I need Thee every hour,"

Prof. Sherwin, of Newark, N. J., presiding at the organ and leading the singing.

Rev. Mr. Manchee read the former part of the 15th chapter of the Gospel according to John, and led in prayer.

Hymn 101—"All hail the power of Jesus' name."

NOMINATING COMMITTEE.

The PRESIDENT appointed the following a Nominating Committee: Messrs. Edgar, Hamilton; H. Harley and C. Raymond, Guelph; Rev.

G. Bruce, St. Catharines; Rev. C. Fish, Cobourg; Mr. D. Fotheringham, Aurora; Rev. T. Lowry, Brantford; and Mr. W. Watson, Weston.

Hymn 118—"Nearer, my God, to Thee."

Prayer by Rev. Wm. Millard and Rev. Mr. Howell.

Hymn—"Come, Holy Spirit, heavenly dove."

Prayer by Rev. T. Wardrope and Mr. A. O. Van Lennep.

Hymn 115—"Am I a soldier of the cross?"

Prayer by Rev. Mr. Dobbs and Rev. D. Wardrope.

Hymn 77—"Sweet hour of prayer."

ADDRESS BY PROFESSOR SHERWIN.

Professor SHERWIN was then introduced to the Convention by the President, and received with much applause. He said he had so many times said in Canada how it made his heart glad to meet the people in this section of what seemed to him this common country, that it would get to most of them to be an old story, and they would say, "Why don't you say something fresh?" Bless their dear hearts, it was the freshest thing he had to say to-day. When he got into Canada and into Canadian homes, it came over him so new and fresh and sweet that he could not help speaking about it. When they were little fellows in the home, and the mother gave them a kiss and said good morning, did they say, "Oh, mother, give me something fresh?" (Laughter.) And so it was with this sort of greeting; and so he had a notion it ought to be. It ought to be among Christian workers, in this touching of heart with heart in Christian work; because it was Christian work, taking hold of a brother's hand and giving it a good wring and twist, as if they meant it, because he belonged to Christ—because in giving that twist they rung a bell in the heart which found an echo everywhere. There was a ring about Christian life—not much about what the world called politeness and etiquette. If they put Christian hearts together, how it caught—in the song, in the prayer. They were brothers, sisters, fellow-workers in Christ, for Christ, and with Christ—workers together with Christ. He wished they heard a little more about working with Christ, at the expense of leaving out some of the platitudes about working for Christ. They should think more of working with the Master, not for the Master while he sat away off and looked on. But what was going to come of it all? Since standing up, his thoughts had gone back to the first time he met them in Convention, he believed five years ago, in Montreal. There was a great crowd there. There was a great deal of glorious

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work done there. Had it borne fruit? Were they better to-day than they were then? Had they come to this Convention determined that they would be better when it was over than when they came? Had they made their mental arrangement as well as their physical arrangement, and their spiritual as well as their mental, so as to take in everything of good in this Convention, so that everyone should go—one to the class, another to the work of a superintendent of a school, another to the pastoral work, another to the missionary work, and another perhaps to the home work—refreshed and bettered. If they did not come with that thought, their coming there would not amount to much.

ELECTION OF OFFICERS.

Mr. W. EDGAR, chairman of the Nominating Committee, presented the following list of nominations for the ensuing year :

PRESIDENT :

EDWARD MCGUIRE, M.D., *Guelph*.

VICE-PRESIDENTS :

The former Presidents of the Association and Presidents of County Associations.

TREASURER :

THE HON. JOHN McMURRICH.

GENERAL SECRETARY :

REV. WILLIAM MILLARD.

MINUTE SECRETARIES :

REV. THOMAS LOWRY, *Brantford*.
REV. ALFRED ANDREWS, *Strathroy*.
MR. WILLIAM JONES, *Guelph*.

BUSINESS COMMITTEE :

Mr. W. EDGAR, <i>Hamilton</i> .	Mr. G. S. WHIPPLE, <i>Hamilton</i> .
Mr. CHAS. RAYMOND, <i>Guelph</i> .	Mr. WILLIAM WATSON, <i>Weston</i> .
Mr. D. FOTHERINGHAM, <i>Aurora</i> .	Mr. J. A. MONTGOMERY, <i>Port Hope</i> .
Mr. DANIEL MCLEAN, <i>Toronto</i> .	Rev. W. MANCHEE, <i>Guelph</i> .
Rev. G. BRUCE, M.A., <i>St. Catharines</i> .	

Mr. A. MACALLUM, Hamilton, moved the adoption of the Report, which was seconded by Rev. Chas. Fish, and carried unanimously.

Hymn 114—"Blest be the tie that binds."

Rev. Mr. Wright led in prayer, especially asking a blessing on the newly elected officers.

RETIRING PRESIDENT'S ADDRESS.

The PRESIDENT :—The excellent General Secretary of this Association is supposed, in his Annual Report, to present in a concise form the work done during the year ; but it has been always deemed wise that the person who has occupied the presidential chair during the past year should present the retiring President's Address. I have no formal address to present to you to-day, inasmuch as the work of the Association will be dealt with entirely by our General Secretary. Our meeting in this good town of Guelph reminds me of a motto I learned very early in life and tried to adopt—

“ Try, try, try again ;
If at first you don't succeed,
Try, try, try again.”

It will be in the remembrance of our Guelph friends at least that, at the Convention in Hamilton two years ago, they tried very hard, and they tried again at the Convention of last year, and so we are here in the good providence of God. We have heard of Guelph as very hospitable—so hospitable indeed as to want to take in the whole Province. (Laughter.) They have asked to have the Provincial Agricultural Show here, and have said that, if the hotels do not accommodate the people, they would open their houses. I congratulate the Convention upon being in a town so hospitable as to wish to hold the whole Province, for everyone and his cousin goes to the Provincial Show. It is said that the churches of a place are an index to the people. If that be the case here, the people are ahead of any town in Ontario ; for the most beautiful churches I have looked on outside of our cities are in this town of Guelph. Coming from a town which is so ambitious that it will be a city in a few months, I hung my head with shame when I saw these churches, and thought of those in my own town. Then that beautiful piece of architecture which crowns the hill, the Central School, through which I went an hour or two ago, does credit to the gentlemen who have charge of the School Board of this town, and to the ratepayers who assist them. (Hear, hear.) I have been thinking of the changes and progress in Sabbath School work since first I attended a Convention in Montreal eleven years ago. As straws show the way the wind blows, so trivial things show where progress is being made. When I looked at these two mottoes placed here by the brother who makes the mottoes for the Convention a matter of prayer and very great thought—“*Teach me Thy way, O Lord,*” and “*I will instruct thee and teach thee*”—I remembered that, when we met in Belleville in 1869, one motto was “*The children for Jesus,*” and the other, “*Jesus for the children.*” I candidly admit to you that the people who put these up had the popular belief at that time that the Sabbath School was simply for the children. But to-

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day I think we would put up "*The scholars for Jesus*," including not only the children, but those of more mature years. It has been a question in every Convention, "How to retain the senior scholars?" and I am glad to know that, in dropping the word "children," and treating them as if they were older, we have largely succeeded in retaining the senior scholars in our schools. If a discussion arose to-day as to that, the first suggestion would be—Don't talk any longer of the Sabbath School as a place simply for the children. The use of the word "children" has done more than anything I know to keep the young people and the grown up people out of the schools; and if anyone here has got into the habit of talking of those in the Sabbath School as "children," ask grace, and watch and pray to use some other word than that. We have got to this, that the ideal Sabbath School embraces not only scholars of ten, twelve, or fourteen years of age, but what, on the other side, from which Brother Sherwin comes, where they generally call things by peculiar names, they call "spectacle classes." Call it by what name you please, but no school is perfect until you have in it every one, from the grandfather and grandmother of eighty years of age, down to the infant only able to lisp the name of Jesus. I have thought of other ways in which the Sabbath School cause has progressed; I have thought of the epoch in Sabbath School work which has arrived in the last two years; I refer to the Chataqua Assembly and Sabbath School Parliament. This is a new and progressive step. I see some here to-day whom I met at the Sabbath School Parliament, and they will agree with me that, while our Sabbath School Conventions have done us all so much good that we cannot tell it—and if there are men and women known by their work and faith as Sunday School men and women, it is very largely owing to our having for years and years been attending the Conventions—still we felt in that Parliament how much more we learned than we could learn here. If any of you, in the coming summer, can take your holiday at either of these places, you will not only have the pleasure of visiting places beautiful in themselves, but you will also gain an amount of information which you would think could scarcely be attained at all. At this year's Sunday School Parliament, the only fault was that they gave us far too much work to do. From half-past seven in the morning to half-past ten or eleven at night it was a continued service. For a time we would sit at the feet of Brother Sherwin, and then from Brother Van Lennep, a native of that Eastern country, we would learn so much which threw light upon passages of God's Word. I pray that at this Convention we may blessedly realize the presence of God the Holy Spirit. Those who were at Belleville last year will remember how graciously God the Spirit met us. You remember those morning Bible readings. I hope, for the sake of the people of Guelph and those who were not with us last year, that these will be

a feature in this Convention also, and that the results which followed that Convention will follow this meeting here. In almost every session in Belleville there were souls born of God. In almost every Church, there were men who rose and told us that, during such a session of the Sabbath School Convention, God, for Christ's sake, spoke peace to their hearts. I hope like results, or greater, will follow this meeting. I believe it will not only knit our hearts one to another, but that those who come here without God and without hope in the world will be impressed by the Holy Spirit, and will realize that God is willing to forgive them, and will go away new creatures in Christ Jesus.

The President then led the Convention in prayer.

Hymn 122—"Work, for the night is coming."

REPORTS FROM COUNTIES.

NORTH YORK.

Mr. D. FOTHERINGHAM said they were working in North York as well as they could, and he believed were making some progress. They had changed the time of their Convention from the winter to the earlier part of the autumn in order to avoid the uncertain weather, and they found the result favourable. Their last Convention was held, by a happy thought, on the Thanksgiving Day, so they had a thanksgiving service the first session, and had a collection to help Sabbath School work from all the people of the village, which enabled them to send a contribution to the funds of the parent association of the Provinces. They had had a series of Institutes on normal lessons conducted by their local men. They had not sent to the outside for assistance, as they were very anxious to develop power amongst themselves. They had held some thirty Institutes, scattered over the county in central localities. These Institutes occupied but one evening each. Their work was very simple and unpretentious, but they had found good results from it, and it was being introduced in other counties. In Peel, they had had these Institutes on an improved method. In York they had one or two a month all through the winter. They had seventy Sabbath Schools in North York; the number of officers and teachers was nearly 600; of scholars over 5,000; of weekly meetings for the study of lessons, 23; of schools in which reviews were held weekly or quarterly, 49; 25 used blackboards, though they had a mistaken notion that only a skilful person could use the blackboard; 50 out of the 70 schools used the International Series of Lessons. The Libraries contained over 6,000 volumes. Only \$150 had been raised, so far as they had reports, for missionary purposes; but over \$1,100 had been raised for support of schools.

WELLINGTON.

Mr. W. L. SMELLIE said there had been a great increase of schools in this county. Since last year they had had an increase of 750 pupils in their Sabbath Schools. The total number of scholars was 12,654, of teachers 1,713, and of schools 226. The work was prospering. Nearly all the schools used the International Series of Lessons, and, by the blessing of God, it seemed to bring forth fruit unto life eternal. As a county association they had not held a Convention this year, as the provincial meeting was within the county. The Business Committee had, however, met to-day, and elected the office-bearers for the next year. He believed many of the schools which were formerly closed in winter were now to be kept open. In the Township of Peel, the banner township in Sabbath School work, they kept their Sabbath Schools open all the year through, and he hoped that would be an example to others. If they gave it a trial, he believed that, the grace of God helping them, they would succeed. Last winter they kept up a Sabbath School Institute in the village of Fergus, and he thought it would be a great benefit to others to adopt the same course, if they only took up the Sabbath day lesson. They regretted that a great many in different parts of the county did not attend Sabbath School or church, but a word spoken in season would lead them to cast in their lot with them and become children of God.

Mr. D. MCKINNON, Secretary of the County of Peel Sabbath School Association, asked what elements in Wellington rendered it the banner county, because he was from the County of Peel, which had originated the Convention.

Rev. W. MILLARD said it would depend on what feature should decide the matter. He had attended the last County Convention in Peel. It was held in a large church. He got in towards the close of the first session, and he was surprised to see the multitude of teams that were hitched up to every corner and nook they could put them into; and although they had a large amount of sheding there, they had not room for them. They raised \$125 without any trouble, and he did like that. He did not love money a bit, but he liked that sort of goodness which reached the pocket, and he abominated the stinginess which would hold on to a five cent piece, as Mr. Thompson had said, till it pinched a hole in it. (Laughter.) They did something else at that Convention—they sent \$50 to the Sabbath School Association of Canada. (Applause.)

A DELEGATE remarked that they had a little Peel in the County of Wellington, a Township of that name.

PEEL.

Mr. MCKINNON presented a summary of the Sabbath Schools in the County of Peel. Only 64 schools had sent in their reports,

though they had about 86 in the county. There were 209 officers, or about three to each Sabbath School; 461 teachers, or seven to each; 4,649 pupils, or about 75 in each school, or a teacher for every 10 pupils on an average; 16 schools held teachers' meetings, about one in four; 50 out of 64 had quarterly reviews; 16 used blackboards, one in every four; 59 used the International Lessons, all but five of those that reported; there were 8,463 books in the libraries; there was one Mission School, supported by the Presbyterian Church, at Barber's factory in Streetsville; 116 pupils were reported as having been received into the Church from the schools, but only 15 schools reported under this head, so it was about seven from each; \$201 50 had been contributed for missionaries by 14 schools; \$1,520 had been raised for the support of the schools, about \$30 for each school; the largest school had spent \$200 on itself, the smallest had been run on \$5; as to denominations, 24 were Canada Methodists, 11 Presbyterians, 11 Union, 9 Primitive Methodist, 5 English Church, 5 Episcopal Methodist, 3 Congregational, and 2 Baptist; they held a County Convention yearly, three Township Conventions (Caledon, Toronto, and Chingacousy), and 16 Sabbath School Institutes; they had raised from \$100 to \$150 last year, of which they had contributed \$50 to the Provincial Association. There was a hearty interest taken in Sabbath Schools throughout the whole County of Peel.

Rev. E. B. RYCKMAN: 86 schools against 226 in the County of Wellington. I speak on behalf of Wellington.

Mr. SMELLIE explained that he had alluded to the *township* of Peel as the banner *township* of Wellington.

HALDIMAND.

Rev. JAMES BLACK said the work was making progress in Haldimand. They had just held their Twelfth Annual County Convention in the Village of Caledonia, and it had been about the best they ever had. About 140 Sabbath School teachers from all parts of the county were present, and the discussions were very interesting and instructive. Reports on information had been received from 66 schools, in which there were 512 teachers, and a little over 5,000 scholars. Only about 12 of these schools reported that they had teachers' meetings for the study of the lessons. In 51 the International Lessons were in use. There were about 10,000 volumes in the libraries. \$1,110 had been raised for the support of the schools during the past year; but he was sorry to say only \$51 was reported for missionary purposes, though some reports received afterwards made it more. As to denominations, 16 of the schools were Canada Methodists, 14 Union, 9 Presbyterian, 8 Episcopalian, 6 Primitive Methodist, 6 Episcopal Methodist, 6 Baptist, 2 Evangelical Associ-

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ation, 1 United Brethren, and 1 Disciples. It was probable that in several of the townships there were schools of which no information had been received by the Secretary. There was, however, a considerable increase since the last time the statistics were taken, and the increase in the number of pupils and teachers was much more marked. They had never before had the pleasure of reporting such a large number of teachers and scholars received into the Church as during the past year. He believed the number was 268.

Rev. Mr. SHEPHERD said he thought they ought not to understand that these reports showed the full amount of money given for missionary purposes. He knew they did not with regard to the Methodist Church.

The PRESIDENT said the Secretaries could only report what was reported to them.

THE INTERNATIONAL LESSON COMMITTEE.

The PRESIDENT said the Business Committee had thought it desirable to introduce to the Convention a member of the International Lesson Committee. They knew that Canada was represented on that Committee, and he now introduced Mr. A. Macallum, LL.B., of Hamilton, the Canadian representative.

Mr. McCALLUM, who was received with applause, presented a Report setting forth the origin, proceedings and accomplishment of the International Lesson Committee:

A little over five years ago I was informed that my friends who had attended the International Sabbath School Convention, then recently held at Indianapolis, had conferred the great honour of selecting me as one of the two Canadian members of the International Sabbath School Lesson Committee, organized at that time. The honour has been fully appreciated; and with many thanks to my kind friends, the task undertaken with some misgivings has been fulfilled with both pleasure and profit to myself, and, I trust, not without some benefit to the Sabbath School world. Now, with the work nearly completed, this acknowledgment seems due, and it is accordingly presented.

The lessons for the time allotted—seven years—have been selected. The first lesson for 1873 was taken from Genesis, chapter i., and entitled, "God the Creator of all things by Jesus Christ;" the last lesson for 1879 is taken from Revelation, chapter xxii., and designated "The last words." The former was selected in the rooms of the Y. M. C. A., New York, on the 24th of May, 1872; the latter was chosen on the 28th March last in the vestry of the Second Presbyterian Church, Indianapolis—the church in which was held the Convention at which the Lesson Committee was initiated five

years previously. The meetings of the Committee have been held in New York five times, and once at each of the following places; Niagara Falls, Philadelphia, New London, Connecticut, Chicago and Indianapolis; the eleventh and last meeting will take place on the evening preceding the next meeting of the International Sabbath School Convention at the time and place that may be appointed for that gathering. The attendance at these meetings has been very good: at the one held in March last the whole Committee was present except the Rev. Dr. Newton, who, on account of its being Passion Week, was prevented by parish duties from attending. Those of you who were at the Convention in Belleville, will, I am sure, remember him with pleasure. Your representative has been at all the meetings except the one held in New York, in June, 1872, to complete the selections for 1873; for at our first meeting the work for six months only was completed.

The personnel of the Committee during these five years has changed but slightly. Geo. H. Stuart, of Philadelphia, was, from pressure of other public engagements and ill health, compelled very reluctantly to retire. In his place the Committee appointed J. B. Tyler, Esq., of the same city. In the removal to the better country of the Hon. H. P. Haven, the Committee lost the valuable aid of a devoted servant of God and an ardent supporter of Sabbath Schools; and the vacancy thus caused was supplied by the appointment of Franklin Fairbanks, Esq., of Vermont, a very zealous worker in this great cause. The only other change to which I need allude was, if you will excuse the expression, no change at all; as it occurred by the removal of my colleague, the Rev. Dr. Gibson, from Montreal to Chicago. At the inception of the scheme the Committee consisted of ten Americans and two Canadians; there are now eleven of the former and one of the latter. But at our work such a thing as even an allusion to country never takes place; the aim is solely to do the right, and offer all our works to God.

The Committee consists of an equal number of clergymen and laymen, one of each belonging to the following denominations; Methodist Episcopal Church, Baptist Church, Presbyterian Church, Episcopal Church, Congregational Church, and a Presbyterian and Methodist from Canada.

Truly the success of the plan has exceeded all calculation; in the history of Christian effort it is unparalleled, for at the present time the lessons are used by more than 6,000,000 Sabbath School pupils in Canada, the United States, England, Ireland, Scotland, Norway, Sweden, Denmark, Germany, Switzerland, Italy, Turkey, India, China, Japan, the Sandwich Islands, and Australia—a zone of light that encircles the globe.

But this is not all; greater attention is being paid to Sabbath School teaching and far more to the exegesis of Scripture in con-

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nection with the rising generation ; the work progresses hopefully, and therein is afforded a beautiful exemplification of the intimate relation existing between the proper observance of the Sabbath and the true development of mind. We are working for all time to come. "For," as it has well been expressed, "it is not the abstract acuteness and capacity of any mind, but the proper direction of its powers that should be a matter of tender solicitude ; a splendid intellect prostituted to the advocacy of error may be a fearful curse, while the humblest talents plighted to truth and wisely directed may prove an enduring blessing."

Heaven and earth may pass away, but the influence of these lessons shall never cease. In the beautiful words of Dr. Doddridge—

"A work so sweet, a theme so high,
Demands and crowns eternity."

Hymn 39—"I love to tell the story."

Professor Sherwin having made an announcement in relation to the singing, the doxology was sung, and the First Session closed with the benediction, pronounced by Rev. Mr. Torrance.

SECOND SESSION.

The Convention re-assembled at 7.30 p.m., the retiring President in the Chair. The Church was filled. Hymn 45, "Jesus, keep me near the Cross," was sung, and the Rev. M. Brock read the 19th Psalm and led in prayer.

Hymn 25—"We praise Thee, O God."

The Minutes of the First Session were read and sustained.

The RETIRING PRESIDENT then said : The next part of the business of the Convention is to introduce to the audience the newly elected President. He is a gentleman so well known to the inhabitants of Guelph, that he needs no introduction to them, and he is also known very well to all Sabbath School workers throughout this Province, as well as in other parts of the Dominion. I am sure all you have to do is to look at Dr. McGuire and me to see that he will fill the chair much more ably than I did. And now I have much pleasure in retiring from the presidency of the Association, and asking Dr. McGuire, who has been unanimously elected President of the Association for the year, to take the Chair. (Applause.)

ADDRESS BY THE PRESIDENT-ELECT.

The PRESIDENT-ELECT, on assuming the Chair, said : Ladies and gentlemen of the Convention, I am deeply grateful to you for the

honour you have conferred upon me in electing me to the office of President. Under the guiding hand of God, I owe this position to the influences by which I was surrounded in early life. The prayers of a pious and devoted mother, and my early admission as a member of a Sabbath School class, have so shaped my course that to-day I have found favour in the eyes of God's people, and have been elected President of this Convention. The honour brings with it a responsibility which I would not have accepted if I were not sure that I would have the sympathy and assistance of many of my brethren who have been long at the helm of this Association. "We are as ambassadors for Christ, and if our hearts are in the work which has called us together, we will avail ourselves of every opportunity to lead children to Jesus, for they, thus brought to Christ, are often used as the instrument in God's hand for the conversion of their parents. There are two incidents in the history of a teacher, which I shall relate for the encouragement of teachers who may be disheartened. The first occurred in a family where there were two children. The parents had not received a religious education, and consequently took very little interest in the education of their children. But the teacher had made up her mind, if possible, to get the children to her class, and one Sabbath afternoon she left home earlier than usual, and called and asked the mother if they might attend her class. After they had been a year in the class, their lesson was the 3rd of John, and she was dwelling upon the 16th verse: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" she asked if we should thank God for the gift of His Son. "Yes," was the answer. Could we, she asked, thank Him aright with our wicked hearts? They replied, "No." What should we do then? They were silent. Should we ask God for new hearts? They all answered, "Yes;" and then she impressed upon their minds to thank God for everything, especially for the food they partook of. Little Mary returned home that Sabbath afternoon, and at the tea table she asked her father if she might ask God to bless the food. "Yes," he said, and she said this simple grace: "God bless this food, and give us new hearts." These words went to the hearts of the parents, and on the next Sabbath they asked the privilege of going to the school with the children. They went, and found Christ, and have lived pious and devoted lives ever since. The other was the case of an only son. The father wished him to go for a drive on the Sabbath afternoon. The boy preferred to go to the Sabbath School. The father said, sharply, "You must go with me;" and the boy did so. While driving, something in the vehicle broke, and George was thrown over a precipice about 30 feet, and only survived about three hours. I was called to see him, and I asked him: "Georgy, are you afraid to die?" He said, "No, sir." He turned to his parents, and

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asked them to sing to him of heaven. But they had not learned the songs of Zion, and only sobbed. He asked me if he might sing himself. I said, "Yes;" and he sang, though with difficulty, "There are angels hovering round," and then I realized, as I never did before, that God's angels are ministering spirits to minister to them who shall be heirs of salvation. He was much exhausted, but he revived, and asked to sing another. In a low voice, he sang three verses of "There is a fountain filled with blood." He halted an instant, and then started with the fourth verse, and when he came to "Shall be," he never finished the theme on earth. Redeeming love had been his theme on earth, and God would teach him that it will be his theme in heaven; and his spirit passed away, to be with God who had given it. Before the next Sabbath day, those parents had leaped to sing the song on earth that their boy had learned to sing in heaven. May we be led to the entire consecration of our lives to the Master's service; and let our prayer in this Convention be for an outpouring of the Holy Spirit to realize the responsibilities upon us as co-workers together with Jesus. (Applause.)

Hymn 114, 2nd verse, was then sung.

ADDRESS OF WELCOME.

Rev. E. B. RYCKMAN, M.A., then delivered an address of welcome to the Convention. He said: Mr. President, ladies and gentlemen, dear Christian friends,—I deem it a special honour, I might almost say pleasure, that I have been requested to address, in the name of the Christian people of this town, a few words of welcome to you who are gathered to this Convention. As I rise for this purpose, one misgiving enters into my mind, that I shall not be able to throw heart enough into the words that I may utter to convey, not adequately, but even approximately, the real warmth with which the good people of Guelph on this occasion receive and welcome you. For a year past, we have expected your coming with delight. For many years past the names of some of you have been as familiar to us as household words, and we have become acquainted to some extent with the success of your labours in the Sabbath School field. With some of you we have had the pleasure of similar meetings in other places in former years; and now, on the occasion of this first, this coveted meeting, as we were led to understand by the retiring President, in our town, pleasant indeed it is to grasp the hands and look upon the faces of brethren and sisters in Christ, with some of whom we are renewing acquaintances formed in the past, and with others of whom we have long had an unspoken friendship and sympathy in your effective service in this department of the Lord's work. Coming on such an occasion and on such an errand as this, you cannot be

strangers and foreigners, but fellow-citizens of the saints and of the household of God. As such, we greet you with cordial affection. You from the Province of Quebec—you from the United States—we only wish there were more of you, or more like you—we receive with cordial affection; we bless you in the name of the Lord, and make you welcome to our town, to our homes, to our hospitalities, and to our hearts. (Applause.) We desire to give you a real Irish welcome, although very few of us comparatively are Irish, and, although there are only 10,000 of us all told in our town, we give you a hundred thousand welcomes, and we would emulate the geniality of the warmest-hearted Emerald-Islander in the warmth of every one of them. (Applause.) I suppose the largest element of our population is Scotch, therefore I must give you a Scotch welcome. It may not be quite so warm outwardly, but it is very warm inwardly; like the mother's morning kiss, it is a real good welcome. (Applause.) We must go further, and give you an English welcome. That implies that, if we did not know you, we should have to guard ourselves by the prudence of reserve, until we should have ascertained whether you were worthy or not of our confidence and hospitality. (Laughter.) But we do know you for fellow-workers in the Lord, and so nothing remains but to throw open all the doors of home and heart, and to place before you the very best of all we have, and ourselves, at your service. (Applause.) An English welcome—that implies comfort, plenty, good cheer, and this, moreover, that you must sit a whole hour at least four times a day, with your legs under the mahogany or black walnut, as the case may be. (Laughter.) Now, we must go a step further. Many of us are native to this soil; some, like myself, without any English, Scotch or Irish blood in our veins; but, from whomsoever descended, or whencesoever we have come, we are Canadian—(loud applause)—and so we give you a Canadian welcome.

That implies that we are not to be outdone or outshone by any of these older nationalities that I have mentioned, but are going to gather the best traits of each—geniality, sagacity, super-serviceableness—and we are going to outrival them all if we can—and we can (applause)—in this Canadian welcome, which this good brother was so glad of before, and wanted again. We have no welcome to offer you as Methodists, or Presbyterians, or any particular branch of the Church of Christ. There is a good deal of denominationalism in this town of ours; but it is all baptized with the spirit of charity, and the churches of this town are dwelling and working together in amity; and I say at the outset that you will not hear much in any of the homes where you are entertained, at their firesides or tables, that will derogate from other denominations, or reflect upon other bodies of Christians. The Protestant denominations of this town are occupying together the broad platform of Christian charity and devotion, encouraging honesty and vital religion, and hatred of all lies and

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shams and other evil things. (Applause.) We are trying to be true to ourselves and to the cause of humanity, and, above all, to our common Lord and Master, our Redeemer and Sovereign, Jesus Christ. (Applause.) Once more, we want to give you a royal welcome. This is the town of Guelph, and Guelph is the patronymic of England's royal house (hear, hear); Guelph is the family name, and we have the honour to bear it, of the most beloved and powerful sovereign that ever wore a crown or swayed a sceptre—our Most Gracious Sovereign, Queen Victoria. (Loud applause.) We admit your claim upon us for a princely entertainment; and if it falls short of regality, it will not be from want of heart or will, but from want of ability. We welcome you for your work's sake, for the nobleness of your work, and we regard that work as the noblest that can engage the minds and hearts of men. It may not make much show on the outside, it secures but little of human applause, perhaps is often undervalued; but after all it seems to us, dear brethren, that you, more than any other class of Christian workers, are entitled to apply to yourselves that scripture quoted this afternoon: "For we are labourers together with God." How deep is the divine interest in the little children! How is it there are little children? How is it that the human infant is stranded upon the shore of life more helpless than any other creature that comes into the world, and remains for a long time dependent upon others for existence and support. We cannot avoid the conclusion that the great Creator, in arranging the commencement of an undying career, had in view immortal, undying interests, and that all the helplessness of childhood is for the purpose of giving the best opportunities to make sure the right direction of the young mind and feet in paths of rectitude and duty; and in guiding those feet, you are "labourers together with God!" God has declared himself the Father of the fatherless, the friend of the orphan. There are poor fatherless ones whose parents are living, but do not instruct their children in the truths of their holy religion, either because they will not, or, more likely, because they cannot. They cannot teach their children to pray; they cannot show them the way to Christ; they cannot teach them to sing these holy songs, because they never learned themselves. Blessed are ye, who supply as far as possible for these neglected ones that which they want, and become the fathers of the fatherless, the mothers of the motherless, and thus lead them and teach them and bring them to Christ. No employment can be more noble than this. The highest archangel in heaven might covet the task of taking an immortal spirit by the hand, and leading it to Christ. We welcome you for the importance of your work, and no work can be more important. Ye who, as parents or teachers, have little children committed to you to instruct and train for the heavenly kingdom, are engaged in a work far more important than the administration of the affairs of any earthly king-

dom. To train one child for heaven is far more important than the government of an empire. I speak advisedly, for when the empire shall have crumbled to decay—when all the kingdoms of the earth shall have perished—when the sun shall have burnt to the socket and gone out—the career of that immortal being will but have barely commenced :

“The sun is but a spark of fire,
A meteor in the sky,
A soul, immortal as its sire,
Shall never, never die.”

We consider all this in estimating the importance of your work. Never were these things so understood and believed as in the present day. What a large place the little child occupies in the thoughts of the present day. Compare it with former ages. Take the Lacedæmonian custom, where the child was taken from its parents, and put out to be educated at the public expense. There were no homes or households among them in the sense in which we employ these words. This was because the whole shape of their society was intended for the cultivation of a nation of warriors ; for the development of the greatest muscular power, and the least moral sense ; simply for the cultivation of brawn, rather than the cultivation of a higher nature ; the strength of the lion, the endurance of the bear, the courage of the bull-dog, the swiftness of the eagle, the cunning of the fox—these were the things aimed at amongst them. But amongst us, the aim is the cultivation of the higher nature rather than the lower, though not to the neglect of the lower. Compare the status of the child to-day with what it was 1,000 years ago, or less. There was a long, dark period, when the household was regarded as impure, so that it was thought best that holy men should hold themselves aloof from the family relation altogether. And what chance was there for the child then ? when the highest ideal of Christian character required that the man appointed to teach men in sacred things should be celibate, and that he to whom the instruction of the children could be most safely entrusted, must never know the sweet feelings of a parent. What a state of the world ! What a poor chance for the children ! Now the centre of interest is the children ; now the church's right arm is its Sunday Schools. Our magnificent libraries, our carefully selected studies, our teachers' meetings, our provincial and district conventions, attest the immeasurable importance of the glorious work in which you are engaged. We welcome you on account of the usefulness of your work. We ourselves are the beneficiaries of this blessed institution, the Sabbath School ; and the homes you are visiting are the better for it ; and you yourselves will do us good in this visit ; you will infuse new blood into our veins, and new spirit into our hearts ; and you will drop many a seed of truth which we shall take up and watch and pray over, until it shall produce the

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fruit of abiding spiritual good. We welcome you heartily and gracefully, because of the good influences you bring amongst us. Some of you are growing old in this work. Your days of usefulness are almost past. You will not have the privilege of attending many more conventions, and will be soon called to pass over the river. We think of this. This Convention may be your last. Our thoughts overlook death and the grave, and look forward to the time when all the true servants of God shall be gathered together, their arms full of sheaves.

“ Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steps of light.

’Tis finished, all is finished,
Their fight with death and sin ;
Fling open then the golden gates,
And let the victors in.

Oh ! then, what rapturous greetings
On Canaan’s happy shore ;
What knitting severed friendships up,
Where partings are no more.”

So we mingle these hopes of heaven and heavenly joy ; and so, in the name of the Christian brotherhood of Guelph, and in the name of the Lord Jesus Christ, we give you a hearty welcome amongst us on this occasion. (Loud applause.)

Professor Sherwin recited and sang, “ Rock of Ages.”

THE METHODS OF THE GREAT TEACHER.

CHARACTERISTICS OF THE TEACHING OF CHRIST.

Rev. D. J. MACDONNELL, B.D., was then introduced to deliver an address on “The Methods of the Great Teacher.” He said : I shall endeavour in the twenty minutes allotted to me to present to you a few pegs on which thoughts may hang on this topic which has been selected for me. In one way it is very difficult for us to discuss the methods of the teaching of Jesus. In some respects we may almost say it had no method ; it was above all methods ; it was the least methodical, the least formal, the least cribbed by any rules, of all teaching that we can think of. If you will allow me, I will change slightly the title of the address, and will call it “The Characteristics of the Teaching of Christ.” It will serve, I think, the same purpose as the topic which, in somewhat different words, was suggested to me.

In the first place, Christ’s teaching was *authoritative*. He spoke as one that had authority, we read, and not as the scribes. He did not quote the Fathers ; He did not turn up old musty volumes of

theology or ethics, that from them He might quote what would back His own opinion. No; even when He dealt with the Old Testament Scriptures, He said, "It hath been said by them of old time," so and so, "but I say unto you." He dogmatized, to use the term used in these days of liberty of thought, when everyone thinks it wrong for anyone but himself to dogmatize. Emphatically, Jesus was a dogmatic teacher and preacher. He never allowed anyone to differ from Him. He did not say, "Every man has a right to his own opinion, but I think so and so;" but He said, "What I am telling you is the truth, disbelieve it at your peril." He was dogmatic. He never hesitated. He did not always answer people's questions, but when He chose to answer them, He did not hesitate as to what He was to say, but the answer came—clear, calm and convincing to those who heard. He was an authoritative, dogmatic teacher. Now, I presume that one object to be kept in view is to point out how we may imitate Jesus in our Sunday teaching. Can we imitate Him in this? Has the Sunday School teacher the right to sit down before his or her class and speak to the little ones as Jesus spoke to the crowds that heard him? No, and yes. No, brother or sister, if you speak in your own name; yes, if you speak in the name of Christ. When you are speaking to the little ones, or the big ones either, the words of the Lord Jesus, you don't need to say, "I think so and so," but "this is so; about this there is no appeal." There are plenty of matters about which you may differ; but when you are speaking of things which are clearly enforced in life and in death by the Lord Jesus Christ, then you can be, and you ought to be, dogmatic.

Secondly, the teaching of Jesus Christ was *illustrative*. The whole of the parables show that. I shall not dwell on it. The reason why Jesus excelled all other teachers who ever spoke in parables—and there have been many before and since who have spoken wisely and tenderly in parables—was that He, by whom God made the worlds, saw into the heart of nature, and was able to show how the world of nature was analogous to and the reflection of the world of spirit; how the outer had been made by God to be the suitable husk in which the inner kernel was to be imbedded. Can we imitate Jesus in this? Yes; and it is the duty of every teacher to furnish his or her mind with illustrations taken from God's book of human nature and His other book of human life to enforce the teachings of this book. "The kingdom of heaven is like." We know how young and old ones like to hear us say something is "like."

Thirdly, the teaching of Jesus was *suggestive*. It was not completely rounded. He did not take hold of a point of truth and work round and round it and exhaust it, so that you could say, "I thoroughly understand all about that." I do not believe He ever taught all about a thing, because, I suppose, He knew that, to human minds, was an impossibility. He presented to men lines of truth

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stretching away into infinity; and He set them thinking, and their thoughts are going on still, and the thought of the world is growing larger and larger from these germs which Jesus planted, which have been preserved through the centuries in this book, and which are far from exhausted yet. And in spite of all the scepticism and practical ungodliness, all the materialism, all the engrossment in secular and lower things of this age, there never was a time in the history of the Church and of the world when so much talent, scholarship and devotion was being spent on the illustration of the word of God as in this latter part of the nineteenth century. (Applause.) Can we imitate Him in this? Yes; and we ought, in the Sabbath School, in the pulpit, and in the day school. Everyone who wants to be a teacher wants to teach suggestively, wants to make the little ones think. We want teaching that will just put into the young minds these little germs of thought that will go on growing through manhood into old age. Our friend who has sung to us has illustrated it. There was the thoughtless maiden singing "Rock of Ages" lightly and trippingly, and then there was the contrast of the dying woman, or the bereaved one singing the same words over the dead. It was the germ expanding, and, under the teaching of God and His Providence, becoming to the woman and to the sorrowing one something far beyond what it had originally been to the maiden.

Fourthly, in His teaching Jesus was *reticent*. He kept back a great deal. This is closely akin to what I have just been dwelling upon. Here is His way: "I have many things to say unto you, but ye cannot bear them now." It is like a motto for His teaching. Will it not be the case with every wise teacher to say in his heart, "There are many things I have to say to these little ones concerning life and God, and the deep things of God's word, but I cannot say them now; I must wait until God has prepared the soil; I must give the milk to the babes; I must keep the strong meat for those who are of full age."

Again, the teaching of Jesus was *full of paradoxes*; that is, of apparent contradictions. Such as—"He that loveth his life shall lose it; he that hateth his life in this world for my sake, shall find it;" "He that cometh to me and hateth not father and mother, cannot be my disciple;" "He that leaves all for my sake shall have a hundredfold more in this present life—fathers and mothers and all—and in the world to come life eternal." There are paradoxes. He must hate father and mother, and yet if he comes he shall have a hundredfold more. "Woe unto you that are rich"—and it is a message that needs to be repeated in this very age, if ever it needed to be repeated—"for you have received your consolation." Without interpretation or modification, the words contain a simple, bare, literal truth concerning the majority of rich men, I am afraid. On the other hand, He bids us make friends to ourselves of the mammon

of unrighteousness, turning to account the riches which so often become a curse, turning them into blessings, and purchasing friends to receive us into everlasting habitations. Some people, in reading the New Testament, get hold of one side of one or other of these truths, and misrepresent to themselves and to others the teaching of Jesus. They get a lop-sided truth, which is quite as bad as an error often. We want, then, to try and bring the children to the test of the experience of the Christian. These paradoxes are illustrated by the Christian life. If you are a living Christian child, you will understand them in your measure. If you are a live Christian man or woman, you will understand them. You will understand what it means to forsake everything; but you cannot expect the child of six or eight to take that in as well as the man of sixty, who has passed through life's trials and changes, will take it; that is, if he has learned of Christ, and been taught by Christ all through. Let us impress upon those we are teaching that this is the only key to the understanding of these paradoxes. There are many other readings not quite so paradoxical, which need the life to be understood. For instance, "It is more blessed to give than to receive," which we often quote, I fear often lightly and trippingly. How could you convince the man of selfishness and covetousness, whose motto is, "Make money honestly if you can, but, anyhow, make money;"—how could you make him understand that without the inner eye? Most of us think it is more blessed to receive than to give.

Then, the teaching of Jesus was *adapted to various classes and individuals*. He talked in one way to the fishermen and peasants in Galilee, and in a very different way to the doctors and cultivated men of Jerusalem. There is a contrast between the teaching recorded in Matthew, Mark and Luke, which was chiefly in Galilee, and that in John, which was in Jerusalem. Again, what a contrast there is between His speaking to His disciples, when they are hanging upon His lips and listening to the things of the kingdom of heaven, and the scathing language which He uses to the Pharisees, the self-constituted leaders of the people. When conversing with Nicodemus, the learned, well-instructed Jew, He uses one manner, as He unfolds to him the meaning of His own sacrifice by the simile of the lifting up of the serpent in the wilderness, in those words which have perhaps dwelt more than any others in the hearts of God's people—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." But to the woman of Samaria He speaks as to an ill-instructed woman; speaks first of His earthly necessities, and says: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water;" and then He goes on to speak about that water of life; and the whole Church has learned to sing about it

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through the centuries, and it has become a mine of truth to many a weary soul trying to find that which will quench the thirst of the spirit. He spoke in another way to the young man who said: "Master, what shall I do to inherit eternal life?" Respectable, moral, well-conducted, refined, externally everything that could be desired; a good neighbour, a good citizen, a good member of a family; and Jesus, looking on him, loved him, delighted in the goodness he found in him; and yet the young man knew that there was a lack. But when Jesus said: "Go, sell all that thou hast; follow me," it was too much; he went away sorrowful, because he had great possessions. Jesus saw he was suffering from covetousness; he was setting his heart on the perishable things of the world. But take the case of Zaccheus, who had cheated and swindled to be rich; see how differently Jesus deals with him. "Make haste; come down; I am going to dine with you to-day." Zaccheus wanted, as well as the young man, to be told to sell. Here was a man who was not refined, who had not kept all the commandments like that rich young man, but was cast out and despised, and had not a chance of being good, because all were down upon him; and Jesus says: "I will be your guest." You know how good that is, how hospitality does you good, as you all feel here at present. So that was the beginning of the change. He did not talk to Zaccheus about the water of life, or the new birth, but treated him as a fellow man; and Zaccheus directly, without a word being said, said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Such insight into the human heart did this master of teaching and preaching possess. Except the parables and the Sermon on the Mount, and the 14th and 15th and following chapters of John, we have very few set discourses of Jesus. We have only stray conversations, such as those with Mary and Martha, and with Peter, the awful sinner but the penitent man; and the distinction between the wicked and the good is between the man who has sinned and repented, and the man who has sinned and won't repent. I would say to you, fellow teachers, study character. Preaching to 500 or 1,000 people, you cannot study character individually, but with half a dozen little boys you can. Learn what is the weak spot in their character: diagnose their disease.

Again, the teaching of Jesus was *progressive* to those within His kingdom. This is illustrated by His teaching and training of the twelve Apostles. Read the Sermon on the Mount first, and then from the middle of the 13th to the end of the 17th chapter of John, and see how progressive Jesus was in His teaching. The first consists merely of rules for the guidance of life; the other is a revelation of the mysteries of heaven—Father, Son, Spirit, heaven. There was progress. We expect the Infant Class to learn the same lesson as the Senior Class. The hardest teaching is the teaching of the

Infant Class; and the teacher who is successful with that is a perfect success as a teacher. (Applause.) I wish, however, we had something approximating to a set of lessons suitable for the little ones and another set for the others.

Lastly, Jesus *always spoke about Himself*; He was the constant theme of His teaching. If He had been anything else than the Son of God, it would have been something awful, the way He talked about Himself. I, I, I; it is Himself He preaches from beginning to end. Can we imitate Him in that? Yes, in two ways. First, by holding up, not ourselves, but Him, to our scholars; holding Him up as the beginning, the middle and the end of salvation and life to children as well as to the old. And in another sense, as His life was the background of His words, so that men could not understand the words unless they looked at the background of the words, as they reflected light upon one another, so we in our measure, as lights in the world, we who are teachers of others, ought so to be living apostles of Christ that our children should not only hear our words but should read us and take us for an ensample, and in both ways we ought to keep Christ before the children. "If any man hear these sayings of mine and doeth them not, he is like a man that built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall thereof." (Applause.)

Hymn 18—"Rescue the perishing."

A collection amounting to \$43 20 was then taken up.

THE OBLIGATIONS OF THE MOST EXPERIENCED CHRISTIANS TO ENGAGE IN THE WORK.

Rev. W. WILLIAMS, of Hamilton, delivered an address on "The Obligations of the most Experienced Christians to engage in the Work." After a few introductory remarks, he said he should not divide his topic into several heads. He thought about one head was enough for any body (laughter), and if he found the body of the subject had one head, he should be content to let it speak for itself. He felt the importance of the occasion and of the topic assigned to him. He did not know why he had been selected to speak about the old folks except it was that some people had an impression that he was older than he was twenty years ago. (A laugh.) The Sabbath School, as an institution, was a young organization. He did not mean to say the principles upon which it was based were new. They certainly were not the outgrowth either of the present century or of the one which immediately preceded it; but the Sabbath School was a comparatively new organization. It could not be illustrated by the pyramids,

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which had outworn the wear and tear, the rise and fall of successive nations. It could not be spoken of as an old ruin, grand in its decay, still causing us to seem to hear the wail of the dying and the hoarse voices of conflict in the days of old. It was rather like a young and vigorous tree, planted by kindly and godly hands, growing towards the heaven, spreading its foliage widely over an increasing portion of the earth's surface, and inviting the young of all nations to repose beneath its shelter, and enjoy the fruit it so richly bore. All honour to those who planted the tree, and to those who still cultivated it with assiduous care and deep and constant anxiety! But, while the institution itself was comparatively new, it was built upon old principles. When the brow of Sinai was lighted with the glory of God, and the sound of the trumpet called the attention of the people, there was an injunction given in relation to the young, and an apostle was enjoined to feed the lambs of the Saviour's fold. That principle lay at the root of all Sabbath Schools. It was an instance of the adaptability of the Christian religion to different ages. Men had said in their folly that Christianity was fossilized, that it was behind the age, and that we must advance. And men had advanced over many and many a field in the great territory of knowledge; they had dug their way painfully down into the earth, and from their researches had said, "We are far in advance of Christianity;" but before the utterance had fallen from their lips, Christianity had said, "I am here still in advance, leading the thought and the power of the age." Let them rejoice that Christianity did adapt itself to the requirements of the day; and one of its most direct applications was found in the Sabbath Schools. What was the great purpose of the Sabbath School? Did it deal with children as mere animals? Did it train them merely as members of a social collection of people? Did it treat them only as intellectual creatures, or as beings to be prepared for the duties and relations of later life, and to be lifted up to communion with God and to the enjoyment of the glory to come? Then came the question, who was to take charge of the institution—who was to train the children for God and for eternity? Who was to say whether the material, the immaterial, the mental, moral or spiritual needs of the children were to receive the most attention? These questions were largely to be determined by the character of the people who, and the instruction which, were brought into contact with the children. If they asked who were to train the children, the answer, if it were an interpretation of the conduct of many churches, would be, "We commit the children to those who are but little older than themselves; we take those who have just left the Bible Class, and make them teachers." The young people were made superintendents, officers and teachers; the old people retired, and left the young to train the young for the great destinies of life and the rewards that followed. Such an institution was too important, too solemn, to be left entirely

in the hands of such as these. They needed the impetuosity of youth, the hopefulness of early life. They needed the vigour and the sanguine temperament of the young, in order that they might place those elements in close contact with those who received their instruction; but then—he would not utter the statement in a political sense—they must remember that the young were essentially radical—uprooting, changing; prophetic in their view rather than retrospective, and many of their prophecies ending only in ruin, or at least in confusion or disappointment. Therefore, they should not leave the Sabbath School entirely to the care of the young, because they might spread too much sail and have too little ballast. They might go forward under prosperous breezes, but were not prepared for the stress of the storm. We need to combine with the impetuosity of youth the experience, and caution, and wisdom of old age. Never did youth need this more emphatically than to-day. He had received a rebuke when going down the St. Lawrence which had taught him that there were no little boys and girls nowadays. A young lady of six or seven summers was indignant because he called her a little girl. "A little girl, sir," said she, "I am a young lady." (Laughter.) He did not apologize, though perhaps he looked a whole volume of apologies. (Laughter.) They were much in the position of the western farmer in regard to boyhood. He said, "I planted a pumpkin seed and ran home, but before I got there I found a full grown pumpkin in my pocket." (Laughter.) They saw a child, and it was not long before the child was at their side, perhaps behind a cigar, feeling assurance enough to sail a yacht, run a locomotive, or perhaps an ocean steamer, and quite competent in his own opinion to assume a partnership in his father's business, or perhaps to take the whole of it and send the old folks to the chimney corner. (Laughter.) Still, they had never had youth which had a better right to assert itself than it had to-day, because it was instructed youth, and largely so by the instrumentality of the Sabbath School. It had influenced the age by giving it a highly cultured and devoted youth, either in connection with their churches, or training for church fellowship and church membership. They ought to say something on behalf of the aged; and it might be that the friends on whose behalf they spoke were themselves partly to blame for being so waived aside. Were they not too ready to retire from active Sabbath School work, and to give way to the young? (Hear, hear.) When did they become too old to attend the Sabbath School? When they said to their sons: "Well, my fine fellow, you find yourself too old to attend the Sabbath School," they might reply, "Well, papa, and so do you." He did not think the most aged present had found a period in life when he could well relinquish all the associations and responsibilities of the Sabbath School. Some time ago, he had spent a Sabbath in the State of Maine. The Sabbath School met after the service, and

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there was a class of persons none of whom was under fifty years of age. (Applause.) They met the pastor, and conversed together; and he thought it one of the most delightful sights he had ever beheld. Why should not this be generally the case? Why should not the old folks, if they felt it irksome to be teachers, meet together to question each other, and explain to one another the lesson? He really did not see how they could reprove their grown-up sons and daughters for considering themselves too old to attend the Sabbath School, when they did not go with them there and show them the example, and say, "Come" rather than "Go." Let them set their children the example, and stay in the school. He did not know that there could be a brighter or more beautiful ornament to the school than the presence of the aged. This had been already expressed in the language of song. When the "Rock of Ages" was given, he had thought how many a young man and young lady in the Sabbath School sung it as lightly as was spoken of there. The song struck the outward ear, but penetrated not the heart. How often their Sabbath School instructions were given in that rapid, unthinking, careless way which showed a want of experience of divine influences, and the wisdom sometimes chastened by the sorrowful dispensations of Providence. Let them have the impetuosity of youth, but side by side with that let them have the weight of aged wisdom, the smile of those who were already on the verge of heaven, and felt that, in association with the young, they were there only to point to a heaven that was near, and lead the way. Old age was a gradual progress towards another childhood. There was a childhood which smiled in the cradle, and gave promise of a life to be spent in this world; there were the early indications of vigour, skill, wisdom, and, it might be, grasping greed, which appeared in the childhood of those who stood at their knee; but there was a childhood which was the ripened result of a long life's experience of divine things. The old schemes of life dropped off; the craft of those things which lessened the piety of middle age passed away; and old age, chastened, beautified, purified by the dispensations of divine Providence and the teaching of God's word, gently drew near to its second childhood, reproducing the simplicity of earlier life, and bringing to the verge of the grave the glories of the life that gladdened the hearts of parents in the years long gone by. Why should they not have that childhood in the Sabbath School—that beautiful simplicity, to reflect its excellences upon the children? Why should not the whitened head and joyous heart, the tremulous voice singing again the songs, all the more touching from the remembrance of years gone by, add to their exercises in the school-room? He could not help thinking of that part of the "Pilgrim's Progress" where Bunyan represented Christian and Hopeful entering heaven, and described what he saw when the gates were opened. Would their Sabbath Schools be less

interesting and instructive, if hands took the Bible to-day which to-morrow might rest upon the handles of the pearly gates; if voices sang the songs of Zion to-day with the little ones, which to-morrow would join in the unending song before the throne? Would it be no benefit to the children to look into heaven as they climbed the summit with those who were just entering the city which God had prepared for His people? Then, with all honour to youth, and all encouragement to those who brought the gifts and graces of early life to bear upon Sabbath School work, they would say to the aged, "Do not be thrust aside and accept a premature superannuation; take your places in the Sabbath School, keep them there, and love your Sabbaths in the school as well as in the sanctuary; then will you not have to mourn the departure of young men from the school, or to mourn when your children say they are too old to go there; for, in your presence, and with your example, such a voice dare not be heard." (Applause.)

Professor Sherwin sang "Jesus of Nazareth passeth by."

Rev. Charles Fish, of Cobourg, pronounced the benediction, and the Convention adjourned.

SECOND DAY—THIRD SESSION.

WEDNESDAY, October 10th, 1877.

The Convention reassembled at 9 o'clock.

After devotional exercises, the Minutes of the Second Session were read and sustained.

Hymn 2—"Hallelujah! it is done."

INTERNATIONAL COMMITTEE.

Mr. EDGAR presented a report of the Business Committee, recommending that Rev. Dr. Castle and Mr. Macallum be the representatives of Canada on the International Uniform Lesson Committee.

The report was adopted.

THE TEACHER, HIS AIM.

Rev. C. GOODSPEED read the following paper on the subject of "The Teacher, his Aim":

This is doubtless thought a very commonplace subject; and so it is. The presumption is none the less but all the more strong, on this account, however, that it is an important one. For what are com-

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monplaces but matters of such easily perceived and generally admitted moment, that they become well known through being made the subjects of continual thought and speech. On this very account, however, the charm of novelty and freshness has been lost, the discussion of them usually falls upon listless ears, and it becomes almost impossible to arouse such an interest in them as is commensurate with their high importance—such as will lead to action of proportionate zeal and energy. If, therefore, I am unable to bring forth things *new* as well as old on this subject—even if old ideas are not put in any new or striking form—I have a claim upon your earnest attention because of the importance of the theme itself. Can there be any doubt as to the great aim of the Sabbath School teacher, or the greatness of that aim? What are the factors which make up the question to be solved? On the one hand is the teacher, a regenerate man or woman—for I hold that none but those who are born again should be exalted to this high position—with a heart partaking of the tender loving spirit of the Lord Jesus, and yearning to do good to all. On the other hand, there is the young soul, endowed with possibilities of goodness, nobility and happiness, and of evil, degradation and misery, which are capable of boundless growth; endowed also with an immortality which assures the infinite advance into the blissful or the woeful, as God's own word assures us. While that soul is to have a destiny so glorious or so dreadful, it is already in the deadly grip of a fallen and depraved nature; its whole bent is downward toward degradation and ruin. Although the current is not yet setting swift, it is so strong that the young soul is powerless to make way against its stream. Help must come to it, or it is lost. But while this is true, that soul is never more easily influenced than now. Neither is the teacher incapable of wielding an influence over it. He has as his aid, his power, the truth of God, supported by the God of truth, for has our Lord not promised to make the word of truth regenerating.

Under these circumstances, can there be any doubt as to the teacher's great aim? If a child were being sucked down in the whirling waters, and we were near at hand with the means of help, what could we do but attempt his rescue. And when we see the young soul being drawn down toward degradation, death and hell, can we, if we have any measure of that spirit which led our Lord to die for just such—can we, with the possibility, yea probability, that we may rescue this soul with its priceless freightage from such a fate, and set it on a progress up into the infinities of virtue, nobleness, blessedness—can we, I repeat, do anything else than aim, first of all, at its salvation?

The teacher who is satisfied merely with amusing the pupils, or holding their attention, has surely never looked all the tremendous facts of the case in the face, or become conscious of the extreme

gravity of his responsibilities, for he is proving recreant to the highest and most sacred trust. Such a teacher should hasten to give place to one who will not fail to improve the golden opportunity to turn a soul toward heaven for the sake of seeing it go laughing down to perdition.

That teacher, also, who is satisfied with giving instructions of a secular character, such as may prepare the coming man or woman to gain worldly prosperity, almost equally fails. The Sabbath School teacher is a Christian teacher; the Bible is his text-book; while the Christ-like love in his heart will never permit him to rest, unless he is seeking the highest good of his pupils, which is the eternal. Maxims of worldly prudence are excellent in their place; but when they take the place of the salvation of the soul as the chief aim, it is like attempting to show a man how he can prosper when a mountain is falling on his head, or he is sinking in the depths of the sea. Such a teacher had better seek, by deeply pondering, to become more deeply impressed with our Lord's warning words, "What shall it profit a man if he gain the whole world, and lose his own soul?"

But while the personal and eternal issues depending upon a child's salvation are the sufficient motive to induce the Sabbath School teacher to make this his chief aim, it is not the only motive, if it is the principal one. We too often forget the broad bearing of the salvation of a soul, and so fail to see its far-reaching significance. Perhaps there is no soul, whether saved or lost, that does not carry more than one other with it by virtue of its immediate and more remote influence, as it exhibits a lofty or low character, or throws its energies and sympathies for or against truth and virtue. As we should struggle more desperately to save a drowning man whose death grip was dragging others down with him to a watery grave, so that they might not also perish, so the Sabbath School teacher should take into account this perpetuation and increase of influence, which, like a growing stream, is to flow down through the centuries, multiplying the direct results of his labours by a countless number, if he would have his soul fully fired with zeal to lead his pupils to Christ.

But while thus the salvation of his pupils is to be the first and chief aim of the Sabbath School teacher, it should not be his whole aim. Does the physician seek only to save his patient? Does he not also strive to secure for him the most vigorous health, the greatest strength. So the teacher. He must not only seek to save the child, but also to prepare for the greatest spiritual vigour and growth. It is especially needful that this thought be insisted upon in these times. There are so many influences abroad tending to overshadow the need and duty of edification by that of salvation, as though, when a man is saved, nothing more needs to be done. Whereas, if a man is only saved and nothing more—especially if he also conceive this same idea that, now he is saved, all is done—he will remain dwarfed, weak, useless,

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may, even a stumbling stone to others. How many do we see of such in all our churches, where they remain a continual grief to the pastor, a dead weight upon the church, whose standard they lower, whose life and warmth and power they chill and cripple. If there be any state which is second only to a lost state, it is this. Like many weak and maimed bodily, their spiritual life is without joy to themselves, and they are but a burden upon their fellow members, and an incubus upon the cause. If we should seek to save a child not merely for the sake of his own rescue, but much more for the sake of arresting the evil which his life of sin would bring upon many, and securing the good which he might be able to do to as many more—a good and an evil compared with which, in its accumulate amount, as it sets in motion an ever widening stream of influence, his own happiness and woe are very small—then let the Sabbath School teacher not forget to aim at securing in the child, when saved, a broad, deep, symmetrical, strong spiritual life; a life which will not be miserable from its own weakness; a life which will not be an injury because it infects other Christians with its own low character, and repels the wicked because of its inconsistencies. But let him seek to make the new born babe a strong man or woman in Christ; one who shall stimulate the life of the Church by the electric currents of its love and zeal; one who shall lay hold upon sinners by the evident reality of what is professed. And in doing this let him feel that he is doing a work which is scarcely second to the saving of the soul itself, if it is second.

But it may be asked, can the teacher do anything, while the pupil is unregenerate, to make the new life strong when it is received? Yes, verily. Just as the insect stores a supply of food with the egg by which the life which is not yet, may become strong, so can the Sabbath School teacher. Just as he seeks to store the mind with saving truth that it may be at hand when the soul is aroused, so also can truth to edify be provided for the soul when the new life begins. The youth may be taught to have a high conception of what a Christian life really is; he may be made to feel that God alone can give the help to meet the demands of this life. And it is of the most vital importance that the truth respecting the new life be in the mind before the new life begins. It is sadly true that the complexion of most Christian lives is chiefly determined within a very short period after conversion. If, therefore, the regenerate man or woman begins this new life without a firm persuasion of its lofty character, its broad requirements, a low type of Christianity is almost sure to become a habit, and the radiance and usefulness of that life are largely lost. Aim, then, to save the child, but aim also, for the sake of all the grand and far-reaching interests involved, to secure for the new life a lofty type; aim to make the saved one a very spiritual Samson to save others. Are there to be found any higher aims than these? Is there

any work more fitted to kindle enthusiasm and nerve up to persevering effort? Let none, therefore, think meanly of this labour, for it takes rank above all other kinds of occupation, and is not second to the preaching of the gospel itself.

The teacher, in the third place, should aim at *immediate results*. Although the old prejudice against youthful conversions is being gradually dispelled, yet it is to be feared that there is a too general suspicion still of the reality of the work wrought in the hearts of the young. Sabbath School teaching is looked upon almost altogether as bread cast upon the water, which shall be seen after *many days*, rather than as seed cast into the warmest and richest soil—a soil best prepared for immediate growth and fruitfulness. It is easy to be seen that the teaching of one who has this impression will lack point and earnestness. His whole effort will be to gain for saving truth a place in the mind, rather than a lodgment in the heart. Not expecting the child to be saved at present, he will not urge upon the child the need of immediate attention to his soul's welfare, neither will the truth be pressed home upon the conscience. There is the same difference between the teaching of such an one and a teacher who believes that it is his privilege to see his pupils saved immediately, that there is between the action of the man who calmly builds a life-boat for future use and him who pushes it forth into the boiling surf to save those who are struggling in the waves. No man, no woman, is fitted to be an enthusiastic and successful Sabbath School teacher, unless there is a full persuasion that the pupils may be and are to be immediately brought to the Saviour.

Is there any need to argue in this age that the young—the very young—may be savingly impressed by the truth, or that impressions then received may be deep and lasting. Every other impression then made, like the gash in the side of the sapling, is most profound and durable, being embodied in the very centre of the life, and why not religious and saving ones? When is the heart more in harmony with truth than then? When more ready to respond to what is tender in the love of Christ? When more ready, therefore, to yield to the strongest and highest motive of the gospel? When is the soul more plastic, more capable of being influenced; when more free from resistance; when more submissive and obedient? But why argue in this abstract way when there are so many living examples—matters of fact which cannot be gainsayed—to which to appeal. Are they not in all our churches? It may not be so many of those who have *professed* a saving change at this early period, for they were not encouraged so to do, but those who refer their conversion to this early time. As to the reality and consequent permanence of the work wrought in those who do profess early let Spurgeon bear witness, who says that of all who united with his church when in childhood, none have gone back into the beggarly elements of the world—

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a statement which, alas, cannot be made of those who united in riper years. But once admit and feel that in childhood and early youth is a time, if not the most favourable time, to secure the salvation of the soul, and how many motives appeal to the Sabbath School teacher to seek and bring his pupils at once to the Saviour.

How many of the children, even before they become young men and young women, drift away from the Sabbath School. A large proportion of these are from godless families, and when they drift away from the Sabbath School, they drift also away from the congregation, if they have ever attended, and away from the means of grace, and good influences generally. The only hope for the larger number of this class—and how mournfully large it is, especially in the cities—is in the truth taking fast hold upon them before they go out upon that terrible sea of boisterous folly and maddened iniquity, where the barks go down in darkness and the voyagers perish. The Sabbath School teacher should feel like one standing upon the shore; and seeing a man swept up by the rushing current, for a moment within his reach, to be borne out again into the devouring breakers where hundreds have been engulfed, should he not strain every energy to draw his pupils forth at once upon the ground of safety, and secure them in the clefts of the riven rock, Christ Jesus? Does the teacher, who is satisfied with the hope that his instructions may be seen after many days, realize that perhaps to some of his pupils his will be the last hand stretched forth to save them; that when they go forth from his influence, they will be beyond the reach of all ordinary help; that upon him, therefore, is resting the grave responsibility of improving the last brief opportunity to rescue the child from death? Surely not. Could he fail, if he realized this, to feel that he could not rest until he saw all his class safe in the arms of Jesus?

But however the child may be situated, whether he is to continue under religious influence or not, he is soon to go out into the restless, polluting currents of the world's life. The spirit of the world will soon fold him in, and bind him down to the selfish and the earthly, shutting out the higher life and his own higher interests. The fires of unhallowed passion will soon be kindling up in his soul, to burn with fiercer and fiercer heat. The craving of appetite is liable at any time to be aroused, and begin to gnaw away from his nature what of natural goodness there may be. A thousand besetments to evil will soon gird him round, and the very air will be filled with moral contamination. The longer he lives the greater will be the danger, the less the hope. The only sufficient safeguard against all these perils to temporal prosperity, to moral character and to eternal destiny, is in the saving grace of God, and the possession of a new nature, and a disposition to make God his refuge and strength. Let the Sabbath School teacher consider this well, and he will feel that he must seek

to bring his pupils at once to Jesus before the dangers thicken and the power of sin grows greater. Just as the parent, when a child is taken sick of some deadly disease, sends in all haste for the physician, so that medicine be applied at as early a stage of the malady as possible, so should the Sabbath School teacher seek to have the balm of Gilead applied to the young sin-sick soul as soon as possible by the Great Physician. The teacher who merely seeks to store the mind of the child with truth, and does not strive to impress it at once upon the heart, acts as the one who should get the medicine for the child sick with a fatal disease and place it before him without urging him to take it. No, fellow teachers, let us not rest until the remedy is applied to the sin-sick soul, for the disease is waxing worse, and more difficult to overcome every hour. But beyond all this, we know not but that death may come at any time to the young as well as the old. Although we believe that for all children who die before they become personally accountable the work of Christ provides for the regeneration of their natures, yet the uncertainty as to the exact period when the time of responsibility has come, and the certainty that many in the Sabbath School are beyond that bound, should incite the teacher to the most earnest endeavour to bring each child to the shelter of the everlasting arms. If we saw one on a spot liable each moment to be swept by an avalanche, how earnest we would be to remove him from the danger at once. How much more intent should the Sabbath School teacher be to rescue the child at once from his danger of that eternal destruction which is ever ready to fall.

I shall notice but one other consideration fitted to induce Sabbath School teachers to aim at the immediate salvation of their pupils. The earlier they are brought to the Saviour, the more surely, rapidly, and broadly will they develop grace and spiritual strength; the longer and more largely will they enjoy the life of faith; the more time will they have to give to the service of God and men, with a larger share of spiritual power during all this longer period, and a greater capacity will they acquire for eternal joy, with a richer treasure awaiting them in heaven. On the other hand, the less will they be cursed by the reign of sin; the less precious time will they squander; the less of evil and ruin will they effect by their influence; and the less waste of energy and of evil wrought will they have to lament. The thought that all this inestimable good to the child and to others may be secured, and all this immeasurable evil to himself and others may be averted, by leading the child early to the Lamb of God, is surely a motive strong enough to induce all Sabbath School teachers to aim at the immediate salvation of their pupils, and to make them tireless in labouring for this end.

But if it should be asked, how can we best accomplish this aim? the reply generally would be, teach them the truth, and impress it upon them. Let us never forget that it is the truth of God, and this

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only, which He has promised to bless. Let us therefore make it our whole dependence for the salvation and edification of our pupils. Need I say that just as the first step in leading a sick man to seek a cure is to convince him that he is diseased, so must we make the children feel that they are in a lost state, having a sinful nature, which, unless removed, will inevitably shut them out of heaven, and lead them down to woe. Need we say that, just as the next step to bring health to the sick man is to refer him to the remedy and the conditions upon which it can be secured, so must the child, having been made to desire salvation through conviction of his lost state, be pointed to Christ and His work as the only and all sufficient Saviour and salvation, and be shown that the only condition is personal and child-like trust. Need we say, finally, that if the sick man is inclined to seek a remedy which is worthless, he must be disabused of his false notion, which would stand in the way of his seeking the true; so must the child be made to feel that no visible relation to a family, a church, or an ordinance can deliver him from his peril, or take the place of his personal dependence upon the atoning and substitutionary work of our Lord. In order to impress the truth home upon the heart of the child, and lead him to forsake every false trust, and yield his heart to the Saviour, the grand essential in the teacher is a deep and thorough conviction of the reality of what he teaches. He must make the children feel their danger by manifesting an earnestness and a concern in keeping with this belief. He must seek to make the children sensible of the love of our Lord by being full of it himself. And so of all the rest. Nothing but this can avail, so far as human agency is concerned. The teacher whose manner toward the children does not show his deep conviction of the truth of his teaching, had better not attempt this high calling, for his way of teaching belies the truth taught; and as children, particularly, are more sensitive to the living reality of voice and manner than the thought of the words uttered, he is in danger of robbing the truth of the power it has in itself. Let the truth, then, beam forth upon them through the tearful eye, the radiant countenance, the trembling voice; let the teachers be so permeated by the truth that it shall use them rather than they it, and young, impressible hearts will be moved and souls won.

But how, it may be asked again, can the other great aim of the Sabbath School teacher be accomplished—that of preparing the children for the development of the greatest spiritual power? I have already said, form in their mind the highest and truest idea possible of what a real Christian life is. Another thing must also be attended to, or this will largely be labour lost: they must be taught their obligation to conform to this high standard. This can be fully done only as they are made to feel that all God's word must be studied; and when His will is known it must be obeyed—in great things, in small things, in all things. All God's requirements must be respected;

for in belittling one we cut into our regard for all, and so weaken our sense of obligation to obey in any. If all our young Christians could only enter upon their new life with the broad conception of its character which thorough instruction in Bible truth would give them—if they were to begin this life with the full understanding that for them to know was to obey lovingly, gladly, and expect nothing else—then it would take only one generation to revolutionize the Christianity of the world. Whether the dawning of such a day is near depends, we cannot tell how largely, upon the Sabbath School teachers of Christendom, for from them those who come early to the Saviour must receive their chief instruction.

Thus I have attempted to present this important topic before you. It has been done but imperfectly, I know. Yet from even this consideration of the theme I think every Sabbath School teacher must feel his aim and work to be very very high and noble. It is yours, brethren and sisters—Sabbath School teachers—to lead the hopeful and confident van of the Church in her attack upon the ranks of evil; it is ours, brother ministers, too often to stand in the forlorn hope. It is yours to labour in the joyous spring, and cast your seed into virgin soil, rich and growthful; it is ours, too frequently, to work in the solemn autumn, and seek to secure fruit from worn out ground, while the doleful wail goes moaning by, "The harvest is past, and the summer is ended, and we are not saved." It is both yours and ours to do what we can to keep hell as empty as possible, and make heaven as full; to stop the deepening of the weeping and wailing, and add to the volume of praise that swells eternally around God's throne. Let us feel our mighty obligations. Let us live continually in view of them. Let us ever keep looking to our Lord, who alone can enable us to fulfil them.

The President being called away, Mr. McCallum took the chair in his absence.

The CHAIRMAN said the paper had been very interesting as a whole, and particularly in regard to conversions in childhood. He had had a great deal to do with children for a good many years, and he had always found them sincere, and inclined to be truthful, and endeavouring, as far as they saw, to do right. He was a strong believer in conversions in childhood, and he believed that those who were converted in childhood, were those who stood best.

Rev. Mr. McEWEN, of Ingersoll, said the subject which had been presented to them so thoughtfully, clearly and impressively, was one that constituted, he might say, the essential element of their Sabbath School work and system on its human side, at all events. They might take it for granted, in the main, that according to the reality of their aim and its character would be the results. All he desired to do at present, was to give an instance in confirmation of the paper, and in illustration of its statements. The instance was a historical

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one, belonging to their Sabbath School work. It occurred in the Congregational Church at Port Huron, and the facts had been given to him by an eye-witness, namely, his own Sabbath School superintendent. A lady, some fifteen years ago, had been put in charge of a class of young lads in that congregation. She gave her whole life from that time till now (she has gone to her rest now) to the work. She aimed high; and on her death last August, there were gathered round her grave forty young men, all of whom had been in her class and under her influence at some period of the time he had specified, and all of whom had made a public profession of faith in the Lord Jesus Christ. Through her instrumentality, their religious character was largely built up. She not only taught them on the Sabbath, but followed them into their work during the week; she identified herself with them, and when they left the place, she sought, by correspondence, to get positions for them, and to guide the path they took in life in their several trades and professions. There was the result of a high aim, earnestly, perseveringly, prayerfully carried out; and there was something in it to him peculiarly stimulating and impressive as to the result, which proved that she, "being dead, yet speaketh."

Rev. Mr. ANDREWS said it had often occurred to him that a very great service would be performed for Sabbath School work, if there could be, by some means, a collection made of these real items of historical interest, and if they could be thrown into book form for the use of the Sabbath School library. There was a wonderful fund of this sort of information in the possession of living Sabbath School teachers and ministers; and if some one would turn his attention to that, either by the direction of the Association or otherwise, they could have from this source alone quite a respectable library, which would be stimulating to the teachers, and encouraging to youthful Christians. He remembered a case of the kind. A young Christian lady had been for some time teaching in the Sabbath School, and she thought to herself that she was accomplishing very little good, and was so discouraged with what seemed to be the manifest failure of her effort, that she said to her mother on one occasion, "I think I must go and resign my position as teacher; I am accomplishing nothing, and I feel that some one else would do the work better than I can do it." About that time one of her Sabbath School scholars was nearing eternity, and before she died, she said to her mother: "Please, mamma, tell my dear teacher that, as I am about to die, I feel happy in Christ; and I want you to tell her it is her instructions that have led me to know the Saviour;" and she passed away. The next day it was communicated to the young lady; and her timidity vanished, and she went on working for that Saviour who gathered up the sheaves.

Hymn 72 was sung.

THE TEACHER—NO SUBSTITUTE FOR STUDY.

Rev. Dr. CASTLE, of Toronto, delivered an address on the subject "The Teacher—no Substitute for Study." He said :

Mr. Chairman, fellow-workers in the Sunday School, I regret that I should not have been here last evening to get a little of the spirit of the meeting. I regret that I should not have been here earlier this morning to listen to the paper or address which has already been presented. I have just left the cars, and I take the meeting without any of that preliminary inspiration which all speakers like to have when they are about launching before a new audience. But, as I entered at that door a few minutes ago, and saw a large number of persons gathered here this morning ; when I saw the audience composed to such a large extent of gentlemen, of mature men, I said to myself, this matter of Sunday School work has taken hold of the heart and conscience and life, and interested the best people in our churches ; and the very fact that, on a secular morning, you could find such a gathering as this assemblage to consider matters appertaining to the work of teaching the young the truths of the Bible, is one of the most pleasant indications of the times. The subject assigned to me by the Committee is this—and I am greatly discouraged from treating it as I look at my audience—"No substitute for study." When I look into the faces of those studious men and women, it does seem to me that it was hardly worth while to assign such a subject for treatment. If we had together here a great mass of immature young persons, such as are sometimes pressed into Sunday School service, there might be a peculiar propriety in discussing before them the theme which has been assigned to me this morning ; but, as I gaze upon this audience, it seems to me that what I have to say will be profitable to but a very small portion of those who are here to-day.

"No substitute for study." I think it is well to begin with definitions, and so I have turned to the dictionary for my definition of "study." There is a great advantage in turning to the dictionary for a definition, because, if it be not an accurate and proper one, the responsibility does not fall upon the speaker, but upon the great makers of the dictionary. (Laughter.) "Study—To apply the mind to ; to think with close application ; to labour to understand ; to learn by application ; to search into." My theme, then, says that for the Sunday School teacher there is no substitute for applying the mind to the lesson, for thinking upon the lesson with close application, for labouring to understand the lesson, and for searching to understand the lesson. Now, I apprehend from the fact that such a theme was assigned to anybody to discuss, that there are persons who have supposed that they could enter upon the work of Sunday School teaching by substituting something else for this application of mind ;

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this searching into, this labouring to understand; or why assign the theme! So I have been trying to think out some of the substitutes which, in some quarters or other—not, perhaps, to any extent amongst people who attend the Provincial Convention—some have endeavoured to put in the place of this work of study. And I think my own observation, as well as the few remarks I have heard now and then dropped by superintendents and others, have led me to note several points.

There are those to whom classes are committed, who depend upon their *general information*. They have, in a general way, studied the Bible. They are familiar with the Sermon on the Mount, and the Ten Commandments; and they know Romans from Ephesians, and Isaiah from Chronicles. They have a general stock of biblical knowledge, and a general stock of information; and they have before them a number of young persons, children, and, of course, it is an easy matter to call up this general information, and to gather in from their great resources of knowledge enough to interest these little people, the youngsters—they are only children; and so, without any special preparation upon the lesson, they go to their classes to depend upon their general knowledge of the Bible. Indeed, I think sometimes, sir, I have heard preachers a little disposed to depend on their general knowledge (hear, hear); and I have, at the same time, a conviction that they are not profitable men to listen to. (Laughter.) Indeed, if any of you are thinking of calling a pastor, I would, on the whole, advise you not to call one with such broad general information that he feels he can afford to depend upon it, and substitute his general information for study; for I think we shall see before we get through that it requires something very different. I am now only hinting, in a very general way, things which some are disposed to substitute.

Another substitute which I have noticed, is *fluency of speech*. You know that some people are very much more gifted in the matter of speech than others are. Spoken of vulgarly, it is said they have "the gift of the gab." And I do know some young men who might have been acceptable, successful ministers of the gospel, who have been utterly ruined for their profession, because they were endowed in the first place with fluency of speech, which they supposed could carry them over the necessity of that plodding toil which the great majority of those who occupy the Christian ministry, as a profession, find necessary as a preparation for pulpit work. And so these gifted persons, gifted in speech, who talk and rattle on all subjects with great speed and sometimes with great earnestness, are tempted to come before their Sunday School classes depending rather upon their facility of talk than their application in study. There was a time in Sabbath School history—I think to a large extent it has passed away; and thanks, above all things, for the clearing out of that era

to the International Lesson System—there was a period in which, to a great extent, instead of study, teachers depended upon incidents and stories. I remember a teacher telling me, “I find it so difficult to interest my class. Why, really, I cannot get up enough stories to tell them; I am quite run out of stories and incidents. Sometimes I read a library book on purpose to get some stories and incidents to interest my scholars.” And I have seen teachers who have very carefully gathered up stories, in the hope that these stories would be the staple by which they would compel and hold the attention of their scholars. I have no objection to a story to illustrate a scripture truth; but if God sent us to teach his Word, it is a very different mission from gathering up stories with which to interest our classes. But I imagine that there are teachers who nevertheless, without much study of God's word, hope to interest their classes by striking incidents, marvellous stories, gathered either from the public prints, from their own observations, or from books in which these things are gathered together in the way of illustrations.

A far larger number of teachers are disposed to use as a substitute for study the Lesson Leaves and Commentaries. “Oh,” but you say, “if you use commentaries and the lessons which are now published with prodigal liberality by all denominations, expositions in religious papers, expositions even in our secular papers sometimes, with the lesson for the coming Sabbath, the Berean, and one and another lesson leaves—if you use these, they are study.” Not a bit of it, sir. There are multitudes of teachers who never go before their classes without having carefully looked over the lesson exposition in their denominational paper, the *Sunday School Times*, or lesson leaf, who have nevertheless never studied their lesson. A great many take leaves to the classes. Ah, it is one thing to get the run of somebody's thoughts, it is another thing to get God's word brought into your own soul, incorporated in your own thinking—to get hold of God's thought with your own mind, to feel with your own heart rather than simply to retail something which is brought into the memory, something which lies loosely upon it, and which you are endeavouring to slide off. It has never gone into your heart as a kind of passage-way through which the mind of the writer of the exposition is passing to the children, and a very poor business it generally makes. Do not understand me, Mr. President, brethren and sisters, as saying one word against these lesson leaves, expositions or commentaries. The teacher who does not use them at the present day is missing a great boon, missing a matchless opportunity. The man or woman who, with his or her own simple study, cannot be vastly aided by these, which are called lesson aids, and is disposed to trust entirely to himself or herself, is throwing away vast advantages which are brought to his door. Nevertheless, sir, the man or woman who tries to substitute lesson leaves for study, for bringing his own mind

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into contact with that passage of God's word, getting hold of it in its surroundings, going down into its depth, drinking it into his own lifeblood—his mind and heart's life-blood—will go to his class with husks instead of wheat, chaff instead of wheat.

There is another class of teachers who, in an age when we like to do everything rapidly, and want to have some patent by which we can quickly dispatch and get through with our business, think that if there is some system by which the study may be done with some other man's mind, or with twenty other men's minds, which can be incorporated into their own mind in one-half or three-quarters of an hour, that is something worth obtaining; and in some schools, and with some people who make a hobby of things, there is a patent taken out, and that patent is called the teachers' meeting. I am not saying anything against the teachers' meeting, and an earnest and vital meeting (hear, hear); but when teachers think that they can go to a teachers' meeting without previous study, and listen to the discussion there and gather up a few surface thoughts, and go away to retail them to their class and imagine that they have done their work, they fail utterly, and have attempted to substitute something for study. If you would make a teachers' meeting profitable, you want first to study your lesson before going to the meeting, and after the conference, where mind has struck against mind, and illustrations have poured out and the treasures that have been brought together from honest study, take it up again afterwards and mould it together; and that previous and subsequent study makes the teachers' meeting a grand success. But if any one supposes that a teachers' meeting is a substitute for personal, honest study, it is just one of those patents that fail entirely to bring the results promised and aimed at.

Now, Mr. President, I am about to proceed another step. I do it solemnly. There is a class of teachers—good men, pious men; indeed, take them at their own estimation, they would be the cream of the devout—that talk a great deal about Divine influence and about the Holy Ghost, and that come to their classes and say, "I depend upon the influence of the Spirit of God." I would to God that every teacher realized that he can only succeed as God the Spirit works through him. But I want to say to every teacher here that if he is going to make the Spirit of God a substitute for his own honest study, he is tempting God, and abandoning himself to fanaticism. I would set no limit to what the Holy Spirit may do to a man placed in circumstances of great importance and trial, where the interests of Christ's kingdom are at stake, and where, answering for Christ and his cause before men, he was put into a crisis, and threw himself upon the Spirit of God. For many years the great preacher of the city of Albany was Dr. Welsh. He was eloquent, magnificent. One sermon during his ministry in the city of Albany formed an era with his congregation. They used to date from that sermon. It was a sermon that

he preached, changing his subject after he had given out his text. His text was this: "We are not ignorant of his devices" (2 Cor. ii. 11), or wiles of the devil. As he announced that text a number of intellectual men, who were then the leaders of American politics, sitting before him, he noticed a smile of incredulity, which as much as said, "if there is a devil?" He dropped his subject instantly, went into a discussion of the personality of Satan, preached a sermon that wrought the church to its centre, and was spoken of afterwards as "the great sermon of the great man's life." He did it under the influence of the Spirit of God, but he was thrown into circumstances where evidently God demanded of his hands, before a class of men who were peculiarly influential in the community, a demonstration. We are not often placed in these circumstances. God has given, first, the Word; He has put His truth in black and white in as accurate rendering as can be in our own tongue; He has given us all facilities for investigation; He has told us to search the scriptures, and compare scripture with scripture; He has given us the mind to do it; and the man who, without doing honest work in the way of study, throws himself upon the Spirit of God, is guilty of presumption; and that teacher who, in dire cant, talks about dependence on the Spirit of God and Divine influence, without previous honest hard study, is guilty of presumption. (Hear, hear.) I believe in the Holy Ghost to apply the truth which God permits him to gather from His word, and by which He helps him to gather it from His word. I believe in the Holy Ghost, but I believe the Holy Ghost was never given as a substitute for human labour, or an excuse for human indolence. (Applause.)

I think we have touched, perhaps, on most of the substitutes which are now attempted in the place of this application of man, this earnest labour. I want now, in a very few concluding remarks, to shew you why none of these are substitutes for study. I hinted a moment ago that there was a great difference between the retailer of other men's thoughts and the thinker; and I want to say that there never was a teacher of any power in the world, of any subject or system, who was not himself a thinker. If you want to communicate thought—for that is what you want to do if you are a teacher—you want to teach something, and you must be yourself a thinker; and the man or woman, young or old, who refuses to be a student, cannot in any sense of the word be a thinker; and a man cannot be a teacher impressively unless he is a thinker; for, in the second place, we need clear, defined and pertinent views of the truth contained in the portion of the Word which forms our lesson. I take it that a great many of us have views on certain parts of God's word that are vague. We would not like to be called upon to state our views at once. We have views, but they need shaping and moulding; they need clearness, definiteness, a clean cutting and a clean setting. Unless the thing is perfectly clear to yourself, you cannot

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make it clear to a child. (Hear, hear.) Suffer vagueness in the pulpit if you please. It is an abomination there. (Hear, hear.) But do not imagine you are going to accomplish anything with a class of young persons, unless you have some clear-cut, sharp, distinct views to present. (Hear, hear.)—Can you get these without study? But, then, there are other reasons beyond that. You need also to know the wants and peculiarities of the various children of your classes. Can you do that without study?

My last point is this. Only in study does the heart acquire the requisite heat to give intensity, velocity, and impressiveness to our teaching. You want your teaching to be warm; you want to go to your class with your soul on fire; you want your mind to be as soaring as an eagle. I know of no method to acquire the force and swiftness, velocity and intensity requisite for impressive teaching, except by earnest study. The psalmist said, "While I was musing the fire burned." Teachers want to know how to keep hearts on fire. It is by meditation on the lesson, by getting all its facts and circumstances, and, above all, its doctrines, its application to the life, to get it so thoroughly into their minds and hearts that they will be themselves fired up with the truth they are about to impress upon the minds of their scholars. I know of no method under heaven by which the soul of the teacher can be set on fire except by personal, hard, clear study of the lesson he is about to impart. Do you know what the word study means? It comes from a Latin word which signifies to be zealous, to be warm; and I suppose it is applied to the mind grappling with truth because that mind and heart get heated, and when that mind and heart are heated and interested in the work, there is an intensity, a velocity and force in teaching, which does execution, and which cannot be secured unless by earnest study. I know this, that the best teachers of secular subjects never appear before their classes without specific preparation upon the lesson. The best teacher I had—the one who left his mark upon me—was a man who had been over the subjects which he taught me for forty years. He ought to know them by that time. He did know them; but he never appeared before his class, though he had taught these subjects for forty years, without definite specific preparation upon the lesson which he taught. I know this, that the men who are magnificent as teachers and lecturers in secular subjects, never think of appearing before the smallest or most rudimentary class without special preparation. And should we, who teach the grandest thing in the world—the most important thing in the world, the thing which shapes destiny for eternity—shall we think that we dare appear before our classes without faithful, careful preparation; and shall we have the impertinence to think that we can transfer these great truths to other minds by miserable subterfuges and substitutes, by which we are relieved of honest work? No. Let me say

to every teacher here, take this as your motto: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (Applause.)

Hymn 65 was then sung.

The Rev. T. WARDROPE stated that in attending these meetings he sometimes felt that all the speaking ought to be done by men who lived elsewhere than in Guelph. The people in Guelph heard the Guelph ministers perhaps as frequently as they wished, but there were many present who did not belong to the town in which he lived. There were two or three things he should like to say in reference to the address just delivered. He had sometimes heard discussions as to the relative importance of Sabbath School work and preaching. Sometimes they heard it said that Sabbath School work was the more important of the two; sometimes that preaching was. In listening to the address that morning he thought they must all come to the conclusion that the work was one. The address, at all events, was an address for ministers. He took it to himself, and he concluded that all Sabbath School workers who were present took it to themselves likewise. He knew it would give him great pleasure if at any time when their Presbyterian Assembly was to convene at Toronto or elsewhere, Dr. Castle would come in and give them, as ministers, such an address as that he had given to the Convention that morning. (Applause.) In regard to study, he thought Dr. Castle's experience and that of many ministers would accord with his own in regard to this—there were what might be called, in addition to other kinds of study, two very different kinds. The first was the study in which they were necessitated to engage from week to week in order to bring forth before their congregations something for their soul's advantage as each returning Sabbath day came. In that study they were obliged to engage whether they felt themselves in special trim or not. There was another kind, and he did not know whether to call it unconscious study or not; but if he explained what he meant, they would enter into sympathy with him in regard to it. He believed that as ministers the best sermons that they preached were often those that were the result of that, in a great measure, unconscious thought that had been going on in their minds week after week. To make his meaning more plain, he would say that he had that morning received from Professor Sherwin the text of a sermon. Professor Sherwin did not know that he had given him that text. It was this: "In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God;" and that was going to be the subject of the kind of unconscious study of which he spoke. It was laid aside in his mind, and if God spared him long enough for that purpose, there would be a sermon from it—when, he had no idea, but it would give him no trouble. He should go on with his study week after week, and when it came forward in the shape of a sermon,

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it would be one of the best he would be able to preach. But although the study is in a way unconscious, he did not mean to go to the pulpit and say what came readiest, after all; he meant that the thought inserted in his mind by Professor Sherwin had become a kind of germ, and it would grow. He should have no trouble about it, but one day he should take his pen, and the sermon would be written out from the text to the amen; but he should write it without a pause, and without rising from his desk from beginning to end. (A voice, Will you print it?) He did not promise that. He fancied that the experience of many ministers in this was the same as his own. As to their fellow-labourers in the Sabbath School, something like this might be done from week to week. Let them read on Sabbath evening when they come into their homes from the work and enjoyment of the public ordinances of the Lord; let them read the subject of next Sabbath's school lesson; let them make it the subject of prayer before they retire; let it stop in their minds during the week; let it germinate; and whatever time they could secure for more formal study, let them give to that likewise. By this process of letting the passage lie in the mind and stop and germinate, and acquire strength and symmetry, they would benefit all on the ensuing Lord's Day. He had been very much struck by what Dr. Castle said in regard to the experienced teacher always thinking, after forty years' experience, how he was going to teach his class the subject which was as familiar to him as A, B, C. He had remembered a venerable minister of about fifty years' standing, who carried out that system so thoroughly, that, without telling any one about it—but his friends who knew him best finding out his modes by intercourse and communion with him—when he had even to go and visit a sick person, if he could possibly secure the time, he used to take his Bible and select the passages, and verse or two here and there, that he intended to read by the dying or in the sick chamber, and then he commended himself and the person he was to visit to God, and off he went on this work of piety and love.

It is only by that careful study in regard to the work in hand, that we can do our work faithfully as true and approved servants of Jesus Christ. In regard to what their esteemed brother said about dependence upon the Holy Spirit, he was sure that every teacher and minister would approve of every word. It was the man who, with the utmost vigour, with all the energy of which he was capable, did study, who would most distinctly and deeply realize his need of constant dependence upon the power and the grace of the Holy Spirit of God. In regard to emergencies that might arise, he knew that in the case of a minister whose time had been unexpectedly occupied during the week, who had unexpected calls upon his time in attending to the sick, or performing other duties which were obviously the work of the Lord, he might come before his people casting himself upon the Lord, and the Lord would be to him

a mouth and wisdom. But if the minister had been neglecting precious hours, if he had been allowing them to be wasted and frittered away, he durst not venture to look for the grace of God with anything like the same confidence, for he felt he was paralyzed and crippled as the result of his own apathy and slothfulness and unfaithfulness. In these days their organizations are becoming most complete, and the more complete they become so much the more deeply do they need to realize their dependence upon the Holy Spirit. Many of them would remember the Eastern tale. The inhabitants of a besieged city are going forth in their power to meet the besieging army. Forth from the camp of the invading foe came a magician who, with his malignant breath, turned every man and beast in the city into stone. Ranks of infantry were there, with banner, sword and shield; cavalry, the knight, the general, were there, as if about to leap upon their horses; but all cold, lifeless, dead. Every man and every beast in the city had been turned into stone. But in the distance was seen a stranger; with rapidly approaching step he came, and raised to his lips a golden trumpet. One long, loud, thrilling peal bursts forth upon the icy air; the spell was dissolved, and all was alive again. The ranks of infantry moved, the horseman leaped into his seat, the charger neighed for the battle; sword and shield gleamed in the sunshine, banners waved, and the hosts went forth to conflict and to victory. The men and the beasts all dead in the city represented their organizations when the influences of the Spirit were not there. They were all perfect apparently; their congregations, their sessions, their deacons, their splendid staff of Sabbath School teachers; but without the Spirit of God, they were all icy cold and dead. But if the breath of the Spirit came, they were all alive again; they were no longer dead men and women, but living, and ready to go forth to the help of the Lord; to the help of the Lord against the mighty. (Loud applause.)

Mr. D. McLEAN, of Toronto, expressed his pleasure at being present on this occasion. He would tell them without any preliminaries what he wished to speak to them about. Some of them would remember that in August last they had advertised an excursion to the Sunday School Parliament under the auspices of the Sabbath School Association of Canada. The time was short, and although the very best efforts were put forth to make it a success, unfortunately, he supposed, the intelligence did not reach a large number of the teachers in time. He would now ask the Business Committee to be allowed to make a suggestion in this direction. He did it because he had been there two years, and other brethren had been there also, and they found that in attending the Parliament there was recreation as well as education and inspiration; and he would recommend that if they saw their way open, if a larger number of the teachers would pledge themselves to make it their

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holiday trip another year down to the Thousand Islands, it would be profitable for them, and a benefit to the Association. Another point: in three years from next year the International Convention, which is to meet next year at Atlanta, in Georgia, would meet again. His idea was that they, as an Association, should invite that international meeting to come to Toronto—(loud applause)—always provided that the Toronto Sabbath School Association saw the way to indorse any action of this Association. He believed they would, and he thought it would be very becoming on their part, and that the time had come when the International Convention should meet on our shores. He desired to throw that out as a suggestion, which he hoped the Business Committee would see their way to act upon. In regard to finance, he hoped the Treasurer would himself present the Report; but if he could not come, he had entrusted the Report to him (Mr. McLean), and he would give it to them in the afternoon. Referring now to the subject under discussion, he said he had been struck with one word, the word "substitute." He did not know whether it came to any of their hearts that God never provided but one substitute for fallen man under any circumstances. He entirely agreed with Dr. Castle in regard to their dependence, who, he thought, had struck every teacher more or less in some one point, for in some one particular he believed they had felt in all these phases and aspects of the different "substitute" which they had at one time or another laid hold of in place of thorough study. He was thinking of one substitute. The man Christ Jesus was their substitute; and it struck him that as they came into contact more and more with THE only substitute, what an inspiration it would give them to the study of their lesson—the only substitute, God's substitute. The more they came in contact with that only substitute, the more they came to that substitute, the more the life and character came into their hearts from their substitute, what a power it would be in the study of their lessons. He was also in entire accord with his brother in his idea of planting a germ of study and letting it grow. They should never leave a vacancy. As one lesson went out they should take hold of another and let it grow. He had been struck, coming along in the railway car that morning, with the beautiful appearance of the wheat fields; but they did not dream of reaping another harvest this year. The wheat would be covered for the whole winter, but it would grow; and as the snow passed away again, and the sun shone and the spring came, and the summer heat and rain, next year again they would reap another crop. He thought it was a capital thing to keep laying in, not one week's lesson only, but laying one quarter's lessons, and taking them out one by one, so that they fitted them in link by link and lesson by lesson, and each lesson was only one link of the grand whole which they had been forging for a whole quarter. He hoped they would all go away with the idea that if they had substituted

anything in the place of study, in the future of their history they would make up their minds that nothing should come between them and earnest, honest work. It was sometimes possible to deceive one's self. Various excuses they were apt to give of being too busy, of not being able to find time till Saturday or Sunday. He hoped they would make time. He never knew anybody, hardly, find time. They could make time if they set out to make it, and would get it where it had been wasted before. Might God's blessing rest upon the Convention. (Applause.)

Professor SHERWIN said all these substitutes ran to "the gift of gab." Every teacher he ever knew who depended upon anything else but study went to talk words, words, words. He thought of the tree that Christ found that ought to have had fruit and had only leaves. Teachers without care and pruning would run to leaves, not fruit. They put this song, "Nothing but leaves," off on a worldly man who did not care for Christ, but they needed to take it home to themselves. How much fruit were they bearing? How much did they depend upon their display of leaves, leaves, leaves?

Hymn—"Nothing but leaves."

TEACHERS' MEETINGS.

Professor SHERWIN then conducted a conversation on the subject of teachers' meetings. He said: If you let me conduct this in a short, free conversational way, you will get more benefit from it than if anyone makes an address about the subject. First, we would know are teachers' meetings desirable? If so, what should be their character? how should they be conducted? who should conduct them? what should be the general order of exercises, and what should be the general characteristics? Then perhaps the toughest question for a good many schools, the hardest thing they have wrestled with in many places is, how can we get one of any kind? What shall we do in the city, where the evenings are packed full of meetings? Then some one is from a rural district, and he says, "The teachers are scattered over five or six or seven or eight miles." Another says, "Our pastor says there is no need of a teachers' meeting." In one case a teacher said, "The pastor says he is able to give all the instruction that is needed from the pulpit." I didn't hear whether he did it.

Now, are teachers' meetings desirable? Is there anything in the nature of things out of which grows the necessity for a teachers' meeting? Is there any advantage in this contact of mind with mind; this mind to mind, shoulder to shoulder work; this mutual counsel together; this telling one another our best thoughts and comparing them? Let all who think there is need of a teachers' meeting hold up their hands. (All hands were held up.) Very well, there are none who object to that.

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Now, how should that teachers' meeting be conducted? Who shall conduct it? *Answer.*—The best man; the superintendent.

Professor SHERWIN.—Why? *Answer.*—Because he is more in contact with the work of the school than another person probably.

Professor SHERWIN.—Suppose the superintendent has not the slightest bit of knack. *Answer.*—Then he is the wrong man for the place.

Professor SHERWIN.—Suppose the superintendent is good at running something which somebody else has all planned, and has a fair amount of executive ability, but no faculty for imparting instruction, then what? *Answer.*—The minister.

Professor SHERWIN.—Why? *Answer.*—He knows most about the subject, and I think he is as much interested in the Sabbath School as any superintendent can possibly be, if he takes the interest in it that he ought to.

Mr. McLEAN.—If he does not, take the minister's wife.

Professor SHERWIN.—Well, who ought? *Answer.*—I think all teachers, as well as superintendents, who are adapted, should have their turn for the development of the teachers into future superintendents. We tried that and found it worked admirably. One reason why I think the pastor should conduct the teachers' meeting is that he may keep a firm hand on what is taught in the school. If he can regulate the minds of the teachers and bring his influence to bear upon them, he knows what is being taught on his responsibility.

Professor SHERWIN.—Yes, the pastor is responsible for all religious teaching done in connection with his church work, and the Sunday School is a part of it. (Applause.) Then he must have a hand in moulding that teaching, but it does not follow, nevertheless, that he should have the burden of leading the teachers' meeting. Should it not be that if the superintendent has the peculiarity—as we say, the knack—of doing it, then because he is the superintendent, because he is in personal contact with all the teachers, he, under the watchfulness, the general supervision and close watching of the pastor, should be the leader of the teachers' meeting. Is it not more fit that the superintendent should lead the meeting if he is tolerably fit for it, and that the pastor shall be his counsellor to see that the superintendent and teachers are not drifting off into something which leads to rank error.

A DELEGATE.—Should not each teacher fit and prepare himself for being a superintendent, and what better place is there for that than the teachers' meeting?

Mr. McLEAN.—The pastors on our side of the line have quite enough to do without being called upon to lead the teachers' meeting.

Professor SHERWIN.—I think it is wrong to take any part of the Sunday School work from under the pastor's eye. (Hear, hear.) He is entitled to know what is going on and what each teacher is teaching. We are not at all aware of the neutralizing influence going on in many Sunday Schools against the direct teaching of the pulpit. (Hear, hear.) He wants perhaps to hit a certain class of people, perhaps a particular family, and he finds it is like writing with a greased pencil. It is because they are under influences in the Sunday School; the teacher is teaching something which neutralizes the pastor's effort. The pastor should be lovingly interwoven with all that is going on, especially the teachers' meeting.

A DELEGATE.—What do you understand by leading a teachers' meeting? I think teachers' meetings fail in so far as they impose the burden of preparation of the lesson on one individual. I am in favour of a conversational form of conducting a teachers' meeting. And if you have a person appointed to lead at the meeting in any other sense than leading the opening service, I fear many teachers will come expecting that the chairman of the meeting will give them all the light they need on the lesson, and they will not prepare themselves for the discussion. My idea is they should meet in a conversational way, and freely interchange their opinion without any special leader.

Professor SHERWIN.—We were coming to how should teachers' meetings be conducted. The colonel of a regiment is supposed to be a little better and more thoroughly posted in military tactics than any other of his regiment. He must stand at the head. But if the captains do not know anything, and only come into action as on parade, merely to do what he tells them, it will be a sorry show. The leader of the teachers' meeting is the colonel, and the teachers are the captains of companies, and it is equally necessary that they shall all know; but the colonel must not know less than the captain, and he must be able, if the captains are a little weak, to post them up. Sometimes the pastor has not any faculty. Some ministers get in the habit of thinking so much in the lecture and sermonizing form that they cannot do anything else. One of the most brilliant preachers in New Jersey, whose command of the English language is wonderful, when he sits down to lead a teachers' meeting or teach a class is upon a stump. He must have everything in that particular form. Sometimes neither superintendent nor pastor has any faculty. There may be some one else, however, who may be a born teacher, who understands the principles of teaching, who knows how to lead out a lesson and get at the heart of it; who knows how to skilfully get rid of these side issues. The leader of a teachers' meeting must have skill to keep people right at the heart of the thing, so that every teacher shall go from that meeting better prepared to teach the salient truths of the lesson, and make that lesson tell for God and the edifica-

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tion of others. If not, there is a great loss. Take the best man. The superintendent, if he is about as good as anybody else. Next to the superintendent the pastor, if he is the best man; but I would rather have the pastor a looker on to stop error. But somewhere in every church there is a man or a woman—frequently the best man is a woman—who is better fitted for that than anyone else.

Now, what should the teachers' meeting be? Simply a meeting for the study of the lesson. Is that all? If anything else, what then? *Answer*.—1st. The plan after which it is to be taught. 2nd. A good deal of prayer might be well used there. 3rd. An interchange of experience.

Professor SHERWIN.—I have known a teachers' meeting degenerate into an experience meeting. "I feel I feel, and somebody else don't feel that ought to feel." Experience in what? *Answer*.—Experience as to how they have taught most successfully.

Professor SHERWIN.—Personal experience in successful teaching? *Answer*.—1st. And unsuccessful. 2nd. There should be time for conversation among teachers about their class whenever a teacher finds difficulty in his class in dealing with a particular boy.

Professor SHERWIN.—That is just what I was fishing for. There is ever so much besides the lesson to talk about. It should be a council of war; a gathering of a family of brothers and sisters, with a common cause and a common love. Some teachers' meetings are a good deal like some prayer meetings, and others like the way you talk when you meet on the street. "How do you do?" says one; "How do you do?" says the other; and we go on. Neither knows how the other does, neither answers the question. A good deal of these experiences amount to about the same thing. The brother has got right at the heart of what is certainly equal in value to any other part of the teachers' meeting. You can study the lesson at home on your knees, you can get thoroughly posted during the week without a teachers' meeting, but you cannot get the lovingness and intertwining of heart with heart, and bearing one another's burdens, until you come together. (Applause.) I regard it as an integral and necessary part of a well-conducted teachers' meeting that they shall follow out this suggestion; that they shall learn what is going on, in order to share each other's joys and bear each other's burdens; divide each other's stores among themselves, and strengthen and help each other, just as much as going over the lesson. It has been my practice in leading teachers' meetings to devote, first, a short time to exercises; not opening in a formal way—not standing up and saying, "We will open the meeting by singing the 24th hymn, omitting the fourth stanza." (Laughter.) Then, "What is in your class?" "Nothing special to report," says one. "And in yours?" "I have two boys that are seeking Christ." It goes like an electric thrill through the

meeting. All down on your knees at once, and pray for these two boys that they may be brought right in. (Applause.) Prayer for them—leaving out the question of the introduction of Christianity into Japan. What next? Here is a sister completely discouraged. She has a boy so hard that she cannot do anything with him, and she is in trouble, and almost wants to give up the class. Shall we turn that boy out, and say to Satan, "Here is a boy; we cannot make anything of him; you can." All down and pray for that boy, and nothing else in the world. I am drawing this picture right from real life. Supposing next day the teacher meets the boy and says, "Tom, do you know that thirty-two teachers were praying for you last night?" and then passes on. That will take more effect than a dozen sermons—the fact that a number of teachers cared for him individually. Then they go on talking over their difficulties and plans; and when they are all through with that, comes the question, "What are you going to do about the lesson?" People go to a teachers' meeting, and go through all the little questions that we ask of children. What they want there is not that, but something they would not be likely to get at home. Instead of going on with a plain series of questions which is right before them, and which they all know—what great truths are taught in this lesson, and how is each of us going to get them. You ministers often begin in the middle, and work both ways, don't you? I find I have also in Sabbath School lessons. Or else begin at the further end; or begin at the beginning and follow it out, and see what it will lead to. And finally, we find all points converge on the climax—what are we going to press home? You have a class of young men. What is there in the lesson for these young men? You say, "I thought I should use that illustration." Another says, "That will suit my class;" for if one is the best teacher, all the rest get as good material as he has—all the best material, the best planning, the best working up of home truths, and the manner in which they shall be sent home. Every one of these things is brought and laid at the pastor's feet; and then there is a division made to each, as they have need; and so every scholar in the school gets the best teaching in the school. Then each teacher is interested in every other class.

A DELEGATE.—How much time ought to be taken for a meeting of that kind?

PROFESSOR SHERWIN.—As much as you can get. Probably a general average of about an hour. Our's sometimes ran an hour and a half; but when you get going in the teachers' meeting, it is hard to stop. Use such time as you can use wisely and well; and those who make up the meeting should say how much time should be taken.

A DELEGATE.—Whom would you allow to attend? Would you not admit others besides teachers?

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Professor SHERWIN.—I would ask persons who should be considered in a process of training to become teachers. The teachers' meeting, rightly conducted, is the grand place to train up teachers; and it is a wise and excellent plan to invite to it those persons who may be teachers either the next Sunday, or may soon be needed to fill gaps; half a dozen, a dozen, or two or three, as the case may be, who have the teaching gift; and these will, by and by, make good teachers. Induce them to come. Then when the superintendent finds a note: "I have a headache and cannot come," he will take one of those who know the lesson, having been at the meeting the previous night, to fill the place. Putting Tom, Dick and Harry in simply because they are members of the church, is an abomination before the Lord, and will be soon in the sight of men.

A DELEGATE.—How often is it advisable to hold teachers' meetings?

Professor SHERWIN.—As often as you have this same work to do. If you ask your wife how often she sweeps the house, she will tell you, "as often as the house gets dirty." I do not know why one Sunday does not require a teachers' meeting for preparation as much as another. I think one should be held as often as there is a lesson to be taught, coming in contact with the class to be done.

Rev. G. GRAFFTEY.—There is a difficulty in some places how to bring in the time for each meeting, and this difficulty had been found in Kingston, and obviated in some measure. The Young Men's Christian Association there has a nice large room, and they appoint a minister to take the lessons of one month. He goes prepared, and assists the teachers in a conversational manner, as has been described, so as to go on the next Sabbath day rather better prepared than if they had not attended that meeting. Next month another minister takes the course. It is perfectly undenominational, and so sixty or seventy teachers have been brought together. This might be a substitute where time cannot be obtained.

Professor SHERWIN.—Let me commend this to you, to all of you who are in cities or large villages. In Newark, New Jersey, where is my home, we take this plan. There had been something a little in that direction, but it did not work very well, so I contrived this. We will divide this into twelve sections, and we will get the pastors of the city engaged in it, and I went and engaged twelve ministers for the year, one a month. To change every week was very bad, but we took the pastors first in that way in order to get their measure, and some were not worth a row of pins. The people go to these meetings knowing that a thorough man will be there well prepared, and he feels his reputation is at stake, and he does it for a month; and when we are just finding his worth, there is a change. One man can do it well and the other can't. Now we are talking of getting

the best man we can find in the city, and paying him a small sum to come there every Sunday. So we provide for those who have no time for teachers' meetings. An afternoon meeting at four o'clock is much better, and business men can get away to it. There is time enough for everything in God's world, time for everything God wants done. "Where there's a will there's a way."

A DELEGATE.—Would you consider a pastor's Bible class and the study of the lesson a sufficient equivalent for the teachers' meeting?

Professor SHERWIN.—No; it lacks counsel and other elements. It should be a meeting of the teachers to talk over their own peculiar work. A pastor's Bible class is simply for the study of the Word.

A DELEGATE.—In country places, where people come together in prayer meetings once a week, would you take the lesson as part of the meeting? I have found that work admirably.

Professor SHERWIN.—That is done in a good many places. That is the way to talk. When you come to a convention bring something you have done. I will not tell you anything I have not done.

A DELEGATE.—We have introduced a practical measure in our teachers' meeting. Occasionally we get the teachers to give the experience of the last Sabbath: what they taught, and the way they taught it.

ANOTHER DELEGATE.—Do you prefer the latter part of the week for the teachers' meeting? My view is, the earlier in the week the better.

Professor SHERWIN.—In Newark we have 135,000 inhabitants. The business men are generally at liberty at four o'clock on Saturday afternoon there, and in New York—for the most of us are New Yorkers—they can come out to that meeting. In the country it would not make much difference. There is an advantage in having it earlier in the week. It puts the lesson to soak, so to speak. I used to argue that you should begin the study of the lesson on Monday, but I have found that the lesson given on Monday, Tuesday, or Wednesday gets rubbed out. I would say, certainly not earlier than Wednesday, and I think Thursday or Friday is better yet, because then they have it fresh, and do not let go of it.

A DELEGATE.—That would seem to show that the teachers' meeting is chiefly for the study of the lesson.

Professor SHERWIN.—It is both. The other work can be done on one end of the week as well as the other; but to get hold of the central truths of the lesson may be more needful.

The Rev. Mr. Sheppard pronounced the benediction, and the Session closed.

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FOURTH SESSION.

Having re-assembled at 2.30 p.m., Hymn 48, "Clinging close to Thee," was sung.

Rev. T. Wardrope led in prayer.

The Minutes of the Third Session were read and sustained.

 GENERAL SECRETARY'S REPORT.

Rev. W. MILLARD, General Secretary of the Association, read the Annual Report.

 TWELFTH ANNUAL REPORT OF THE SABBATH SCHOOL ASSOCIATION
 OF CANADA.

Twenty years ago the Sabbath School workers of Canada assembled for the first time for inspiration, information and communion. It was then the seed was sown that has become fruitful to an extent beyond our expectations.

Once more we meet in Christian conference, again expecting, because we are seeking, blessing on our deliberations. Surely it does behove us to lift up our hearts in gratitude and praise. Let us come into God's presence with a song, be thankful, and speak good of His name.

Well might we be joyful in the Lord, because of His bountiful providence to us as a people. Peace and plenty are crowning us, while war, pestilence and famine are desolating other lands; and as prefatory to any report of the proceedings of this Association, we would stir up one another to offer a special sacrifice of praise to the Father of mercies, our heavenly Father.

The Mission work formerly carried on by the Ontario Sabbath School Missionary Union, was, at the last Provincial Convention, by unanimous consent adopted by this Association. The Board of Management engaged Mr. C. Crassweller, the late agent of that Union, to undertake this mission work for a term of six months, which term expired in September.

At a late meeting of the Board, an expression of its entire satisfaction with Mr. Crassweller was given as follows: "That on receiving and adopting Mr. Crassweller's Report for the year, as agent of this Association, the Executive Committee unanimously record their satisfaction with the said report, as well as with those received on former occasions. They further express their warm approval of the amount and character of the work accomplished, realizing as they do the importance and duty of extending the operations of Sabbath Schools to the remotest parts of the Province."

It is not the time to enter into details of the work which has been performed; an opportunity will, we expect, be afforded for the agent himself to do this. We briefly report that he in the six months travelled 2,731 miles, visited 42 Sabbath Schools, having 344 teachers and 2,834 scholars. He organized 24 schools, with 95 teachers and 612 scholars; delivered 62 sermons or addresses, and gave from the Association \$34 62 worth of Sabbath School material. This work has been done for the most part in some of the very outlying districts of our Province, where neither travel nor entertainment are inviting, but where he was welcomed as the Sabbath School Missionary.

This being the third year since it was attempted to collect the Sabbath School Statistics of Ontario and Quebec; also it being decided that next spring, at the Second International Convention, as complete statistics as possible shall be presented; printed schedules, with blanks for collecting the same, were supplied to the counties and cities. Where this Association has no county secretaries, the Public School Inspectors or others were applied to, to distribute the same to Sabbath School superintendents, and report the result. This has been done at a considerable expense to this Association, and with much work to faithful county secretaries. Any measure of success has only been gained by repeated effort. One secretary, Mr. Montgomery, the Secretary for Durham, only succeeded by spending four days in travelling through the county, and calling upon parties connected with the schools; but by this means he did succeed, and he has reported every Sabbath School in the county.

Your Secretary regrets that, awaiting the county and other reports to him, this General Report has been so delayed; indeed, the majority of the reports received came late to hand, and in some cases only a few school reports have one by one been received.

Twenty-eight counties and cities only have been reported to your Secretary. These give the following statistics:

1,252* Sabbath Schools, though it is estimated that in these twenty-eight, were all reported, there are certainly 1,687 schools. The greater part are open all the year. 15,419 officers and teachers are reported; 125,842 scholars.

333 schools have teachers' meetings, principally for the lesson. The greater part use the International Lessons.

210 of the schools have reviews, principally quarterly.

233 schools have black-boards. Some counties, in addition, report black-boards, but do not state how many schools have them.

177,367 volumes in the school libraries.

* It is reported to the Education Department that in the Province of Ontario alone there are 3,941 Sabbath Schools, with 236,590 scholars.

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44 Mission Schools are supported either by the churches or schools. Besides these, four other schools report that they are partly sustained by them.

3,973 have been received into the church.

\$11,501 24 contributed to benevolent and missionary operations.

\$41,979 67 expended on the Sabbath Schools.

The County of Wellington reports the largest number of Sabbath Schools, being 226; also the largest number of officers and teachers, 1,713; and scholars, 12,654.

The City of Toronto comes next in officers and teachers, having 1,553; but it has the largest number of scholars, being 14,041.

Toronto reports teachers' meetings, 38.

Toronto and Peel each report 50 schools reviewing the lessons.

North York comes next, having 49 schools that review.

29 schools only report having maps, though these are not generally reported; yet it is believed there is a great lack in this respect.

Institutes and *Normal Classes* have multiplied. Oxford, North York and Peel are prominent in this respect.

It is most encouraging to be able to state to this Association that, beyond all former years, the thirst for improvement in the Sabbath Schools of Ontario is most manifest. In school buildings and furniture; in the art of teaching; in study and preparation of the lessons, and in additions to the church from the schools, this has been a fruitful year.

The report your Secretary is able to render is only for a portion of the counties and schools, and therefore does but partially describe this advancement. The prospect for another year encourages us to consider that it will yet be far greater.

Some of the best and most enthusiastic Conventions have been held, yet Township Conventions are much needed. The majority of teachers do not attend the County Conventions. This needs to be taken up, so that all our Sabbath Schools may have the benefit of these conferences.

Gladly would we close this report without adding what duty and present necessity require. There has been a great deficiency of means to meet all the demands upon the Treasury.

Yet unpleasant as this is, it has to be looked at fairly, and the deficiency should be met honourably. It can be done; and we cannot entertain the idea that Canada, that has provided, and does so liberally provide, the means for sustaining the many excellent institutions for the extension of religious, benevolent, literary and moral advancement, will be wanting for the extension and advancement of its Sabbath School work.

If every county, by its Sabbath School Associations, will only follow the examples of North York, and which is only one riding of a county; or of Peel, which was the first to hold a County Convention and organize an Association, and last held its Nineteenth Annual Convention; or of the first Presbyterian Church Sabbath School in St. Catharines, that gives its \$50 annually* to the mission work of this Association, there will be abundance. This matter is affectionately commended to your decided, careful and wise consideration at this time.

We might mention noble instances of individuals who are annually liberal contributors; but there are yet many who we believe only require to be applied to, to liberally aid also in supplying all that is deficient and sufficient.

Before closing, it is our duty to report to this Convention that as the Second International Sabbath School Convention will be in Session in Atlanta, in the State of Georgia, next April, means will be required for the expenses of the representatives of Canada to and from that Convention. Let us well remember that it was Canada that requested the National Convention in Indianapolis to call the next Triennial as an International Convention, and that Canada accordingly has been united to the United States in this Triennial Conference, and that Canada must be in its place at Atlanta.

Respectfully submitted for the Sabbath School Association of Canada.

WILLIAM MILLARD, *General Secretary.*

Mr. D. FOTHERINGHAM, of Aurora: Having heard the Report, I beg to move its reception and adoption.

Mr. N. WATSON, Belleville, seconded the motion.

Mr. D. McLEAN said either the whole of the amounts which were due ought to be in the Report or none at all. He then noticed what was owing to the General Secretary, but he had not put that amount in.† He (Mr. McLean) had great doubts whether anything was to be gained by having any of the amounts owing, in the Report.

Mr. FOTHERINGHAM said the Committee had insisted on Mr. Millard giving a statement of what was due him, but he objected to it. As the Financial Statement was to be presented as a whole by Mr. McLean, it might be well to omit any mention of the deficiency from this Report. He moved that the deficiencies be omitted.

Mr. WATSON agreed to this amendment.

Rev. T. WARDROPE supported what had been said by Mr. McLean. He thought the whole statement of their liabilities should be made

* We might have also added that the Northern Congregational Sabbath School in Toronto gave \$75 last year.

† Some items of indebtedness were included in the Report, as read by the General Secretary. These have been left out here.

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known—not printed or published, but made known in that house. And he would just throw out a suggestion: he wanted to avoid all such words as taxing the Convention or rating the Sabbath Schools, but he thought if their official members would kindly let them know what might be required from each Sabbath School, the whole amount to clear off their indebtedness could be raised at once, if an approximate estimate could be given. Though many of the churches might not be able to send more than a half or a third of what was stated, others would send twice or thrice as much.

The GENERAL SECRETARY asked if the meaning was that merely the sums that were owing were to be left out.

The PRESIDENT.—Yes.

The General Secretary's Report, as amended, was then adopted.

Mr. McLEAN, before presenting an abstract of the Treasurer's Report—the Hon. John McMurrich being prevented by illness—read the following

REPORT OF THE FINANCE COMMITTEE.

TORONTO, October 8th, 1877.

To the President and Executive Committee of the Sabbath School Association of Canada.

BRETHREN,—The Finance Committee of the Association have the honour to report as follows:

1. In accordance with the recommendation of the Finance Committee of 1875 and 1876, adopted at the last Annual Convention in Belleville, the Committee endeavoured to secure the assistance of certain selected friends of the Association, who resided in the principal cities and towns of Ontario, and who were invited to act as financial agents for the Association in their respective localities. Canvassing books were prepared; and the following circular, setting forth the needs and urging the claims of the Association, was issued by the Committee:

SABBATH SCHOOL ASSOCIATION OF CANADA.

This Association is composed of the most earnest Canadian Sabbath School workers of all evangelical denominations. Every Sabbath School in Canada, according to its size, is entitled to send one or more delegates to its Conventions.

OBJECTS.

The objects of the Association are:—

1. The awakening of a deeper interest in Sabbath School work.
2. The introduction of the best methods of teaching and managing schools.
3. The explanation of the most advanced ideas in connection with Sabbath School work; such as *Teachers' Meetings, Normal Classes, Uniform Lessons, New Apparatus, &c.*
4. The organization and fostering of city, county, town, township, and other local Sabbath School Associations.

5. In addition to the above work, the Association, at its late Convention in Belleville, assumed the work hitherto done by the "Ontario Missionary Union," viz.: the establishment of Sunday Schools in the back townships and settlements of Ontario, where churches have not yet been established. This work was undertaken at the *unanimous request* of the "Missionary Union" Board, and it is most earnestly hoped by the Finance Committee that those who have been accustomed to give in support of each institution will give towards the support of the Association a sum equal, at least, to the sum formerly given to both.

WORK ACCOMPLISHED.

The work done by the Association can only be estimated by comparing the Sabbath Schools of to-day with those of ten years ago. What a revolution has taken place! What a magnificent organization has been wrought out of comparative chaos! With new appliances, new methods, new plans, new aims, and new life, the Sunday Schools of the present differ in every essential feature from kindred assemblies of the past. This change is mainly due to the Sabbath School Association. Either directly or indirectly it has extended its influence throughout the whole country. Many who even speak of it disparagingly have gathered its fruits from their more enterprising neighbours.

NECESSITY FOR ITS CONTINUATION.

Some would have us believe that Sabbath School Conventions have fulfilled their purpose; that the work of the Association is done.

Has Sabbath School work reached a *climax*, beyond which it cannot go? We do not think so. New aids, better methods, and broader plans must yet be introduced. But, even if this were not so, the Association would still have important functions. New and inexperienced teachers are constantly entering the ranks. They need to be trained, and those already in the service need constantly to be re-awakened, and lifted out of the "ruts" into which they so naturally fall. Public schools are more thoroughly organized, and more efficiently managed than Sunday Schools, yet the necessity for conventions, institutes, &c., was never more strongly felt than now. So long as Sunday Schools continue, Sunday School Associations will have duties to perform.

FINANCIAL ESTIMATE.

To perform its work properly, the Association will require annually about \$2,000.

The chief items in the amount are:

1. Salary of the General Secretary.
2. Salary of the Missionary Agent (six months), with travelling expenses.
3. Representatives' expenses to International Lesson Committee.
4. Postage.
5. Printing and Stationery.
6. Printing Annual Report.

A supply of these circulars and canvassing books were sent to the following gentlemen:—W. N. Hossie, Esq., Brantford; N. J. McCalla, Esq., St. Catharines; Wm. Edgar, Esq., Hamilton; James McLung, Esq., Bowmanville; J. R. Miller, Esq., Goderich; G. D. Platt, Esq., Picton; Wm. Craig, jun., Esq., Port Hope; J. Jamieson, Esq., Woodville; W. L. Smellie, Esq., Fergus; Dr. McGuire, Guelph; P. Le Seur, Esq., Ottawa; A. Mutchmor, Esq., Ottawa;

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C. W. Coate, Esq., Montreal; Hon. Judge Dean, Lindsay; Rev. J. Philp, St. Mary's; J. H. McFaul, Esq., Brockville; Rev. J. B. Edmonson, Columbus; G. W. Andrews, Esq., Kingston; A. Chown, Esq., Kingston.

With the exception of the amount raised in St. Catharines, the result of this action, so far as known to the Committee, has been *literally nothing*.

2. Finding that this method of raising funds was not likely to be satisfactory, the Committee, in accordance with a resolution of the Executive Committee, employed an agent to canvass a few of the cities and towns convenient to Toronto. Mr. S. P. Irwin, one of the oldest and truest friends of the Association, kindly consented to work in this capacity, and the Committee is fully convinced that his labours will be productive of much good to the Association. His work convinced the Committee that the needs and claims of the Association require to be laid clearly and fully before the Sabbath School workers in all parts of the country by an authorized agent; and that it is only necessary to take such a course in order to place the Association speedily upon a satisfactory financial basis. So thoroughly do they believe the appointment of a financial agent to be a necessity, that they respectfully recommend that the Executive Committee be authorized to employ one to canvass for the Association, either on a salary or a per centage of the sum collected, as may in their opinion be best.

3. The Committee, in preparing canvassing books, arranged to have subscriptions given in two ways: either for one year only, or as *annual* subscriptions. The latter method they, of course, regard as the most satisfactory. They are gratified to be able to report that a fair amount has already been subscribed in this manner; and they trust that ere long a great proportion of the amount necessary to carry on the work of the Association may be subscribed in such a manner as to be relied upon as a fixed annual income.

4. While recommending the appointment of an agent to raise money for the Association, the Committee do not recommend the discontinuance of the taking up of collections and subscriptions at the Annual Conventions, at least for the present. On the contrary, they earnestly request a more liberal response than usual from the members of the Association, as individuals, or as representing Sunday Schools or local Associations.

5. The Committee desire to thank all those who so cheerfully aided in carrying on the work of the Association during the past year. It has been one of unusual closeness in financial circles, and yet they are glad to be able to report that the amount collected was more than \$500 in excess of that raised during the previous year. To this may be added a sum of nearly \$100 subscribed and not yet

collected, but which the Committee hope to realize. The amount given by County Associations was much larger than in previous years. This is a hopeful sign.

6. In conclusion, the Committee confidently express the hope that by a general effort on the part of the members of the Association, and by the blessing of Almighty God, the time will soon come when the Association will be able to stand before the world, as all Christian institutions should stand, free from debt.

Respectfully submitted,

JAMES HUGHES,
Chairman, Finance Committee.

Mr. McLean then read the Abstract of the Treasurer's Report, as follows:

ABSTRACT FROM SABBATH SCHOOL ASSOCIATION CASH BOOK.

Dr.	Cr.
To Balance due Treasurer .. \$121 71	S. S. Associations..... \$165 00
" Rev. Mr. Millard 600 00	Sunday Schools..... 571 50
" Mr. Crassweller 520 00	Private Subscriptions..... 369 90
" Printing 191 00	Collected by Mr. Irwin 160 15
" Stationery 42 75	D. McLean, Treas. late Out.
" Postage and Express..... 14 26	S. S. Miss..... 47 01
" Advertising..... 17 35	Advertising..... 21 50
" Travelling Expenses..... 9 25	Reports sold..... 72 84
" S. P. Irwin, Trav. Ex.... 14 25	Balance due Treasurer..... 152 72
" S. P. Irwin, Commission. 27 90	
" S. P. Irwin, over remit'd 2 15	
\$1,560 62	\$1,560 62

Mr. McLEAN said the Convention must know that they were at present at least a thousand dollars (\$1,000) behind. He thought they could raise that quite easily in this Convention. He thought if they appointed an agent he would get \$1,500 more, which would make them clear, and enable them to start well. He moved the adoption of the Report of the Finance Committee.

Mr. W. EDGAR seconded the adoption of the Report.

The Rev. Mr. BROCK, of Guelph, said he would be in favour of the acceptance of the Report presented by Mr. McLean, with the exception of the part relating to the financial agent. If they could not pay the agents they now employed, he was seriously inclined to question the wisdom of appointing another.

Rev. Dr. COCHRANE, of Brantford, said he felt great difficulty in coming to the conclusion that another paid agent should be appointed. In our churches the question of agency was rather being frowned

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down; and, rightly or wrongly, they got the idea that a large amount of the money went to the agent and nowhere else. Now they (the Association) had two agents, and they needed them both. He thought \$2,000 could be raised every year without a paid agent. Surely the Secretary of the County could be held responsible to gather in the money. Why not tax all the schools of the counties? He believed it would be an utter failure to appoint another paid agent to get in \$3,000. If they could not get it otherwise, the loyalty of the people to Sabbath Schools was below zero.

Mr. McLEAN said all that had been said was right if it was practical, but it did not work in ordinary life. They had lifted standards as high as possible, but they could not begin to get money by it. They found the agent did good, and they had no idea of paying him except by a per centage on what he collected. The right man in that position would be able to accomplish a great deal more than any one else. At present, the Secretary could scarcely get a report or an answer from the county secretaries, much less get them to collect money.

The GENERAL SECRETARY said: Some of the county secretaries are admirable secretaries. Some of them he could not get an answer from; but they were going to improve, or they would have to get better ones.

Mr. McLEAN said the only desire of the Committee was to remit the matter to the Executive Committee; and if they thought it best, and were satisfied that the agent would be a paying institution, and not otherwise, then to engage him.

Mr. G. BRUCE, of St. Catharines.—How long was Mr. Irwin employed, and how much did he collect?

Mr. McLEAN.—I cannot say. He only got a commission on what he collected.

Rev. Mr. SHEPPARD said he thought the General Secretary should look after the matter.

The GENERAL SECRETARY objected to interfere with the matter of finance, but he would do their work otherwise.

Rev. Mr. SHEPPARD said he did not think it would damage him to interfere with filthy lucre.

Rev. Mr. ANDREWS said the Committee had the matter under their very careful consideration, and he therefore regretted to suggest anything different from their conclusion; but it occurred to him that any agent engaged in establishing schools could be permitted to appropriate half the year to this work of canvassing: he would be in a position to move upon the Christian sympathy and liberality of the churches as no one else could. He should be very sorry for the Convention to employ another agent.

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Mr. McLEAN said if they employed Brother Crassweller they must pay him. Now they only employed him half the year. The Committee did not recommend the appointment of any man; they merely asked the Convention to remit that matter to the Executive Committee.

Mr. EDGAR said that last year, at the Convention in Belleville, when they found they were so much behind, he had undertaken to raise \$300 out of the City of Hamilton. When he returned home he got two members of the (Hamilton) Committee, with very great difficulty, to meet him, and they divided the money guaranteed by him among the schools. To some of these he had gone at least fifteen times, and he found other schools that sent representatives to the Convention were quite willing to give. Both paid their own expenses, and also to keep the Institution. One school gave \$20 instead of \$40; some, instead of \$10, gave \$5; but others, that were set down at \$5, \$7 and \$10, did not give a cent. When the gentleman sent by the Convention came he succeeded a little. These schools reasoned that if all the schools in Canada gave, \$2 would be about their amount.

A DELEGATE.—There are three hundred schools represented here. If each would give ten dollars (\$10) on an average, that would raise the required amount.

Rev. Mr. LOWRY suggested that the Association should endeavour to raise its funds as much as possible through the County Associations. He thought they could do it with a great deal more workable machinery, and at less expense than the Provincial Association. Perhaps they could manage at the time of their annual meeting to have as much in their hands as this association would expect from the whole of the particular county. It was really astonishing that three, and four and five years ago subscriptions had been promised at the Annual Provincial Association meetings which were not yet paid; and he thought that by handing this matter over to the County Association, that they were likely to get in the funds much more readily, and with no expense whatever to the Provincial Association.

Subscriptions were then promised by the representatives of schools, and other members of the Convention, to the amount of \$723.

Rev. G. BRUCE moved that the Report (read by Mr. McLean) be adopted, with the exception of the clause relating to the financial agent; and that that clause be referred back to the Business Committee to report at some future meeting.

The amendment was carried.

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THE INTERNATIONAL CONVENTION OF 1881.

Mr. EDGAR, on behalf of the Business Committee, submitted the following resolution: "That this Association invite the International Association to hold their meeting of 1881 in Toronto, provided the Toronto Sunday School Association acquiesce in that."

Rev. Mr. McEWEN: 1881 will be the centenary of Sabbath Schools, as established by Robert Raikes.

The resolution was adopted.

PRIMARY CLASSES.

Mrs. S. N. CLARK, of New York, who was received with loud applause, was then introduced to give an address on Primary Classes. Instead of teaching a primary class before the Convention, she proposed a conversation on primary class work, the methods and the necessities of the school. She would be glad if any one would ask questions as to primary class work.

Q.—What is the first thing you do when you form a primary class?

Mrs. CLARK.—We get a room to put them in, a decent room, and have it properly ventilated—not one of those cellars below ground, all wet, but with sufficient air; not too small, nor too large. Let the room be as attractive as it possibly can be. In the furnishing of the room too little importance is placed on the surroundings. They think a bare floor and high seats, where the children's feet swing like pendulums, is quite good enough. They are not. We endeavour to elevate the mind of the little children, and cultivate a refined taste. I would have a carpet on the floor. It gives the teacher a great deal of extra work when there is no carpet. If you only sew some peanut sacks together, and place them on the ground, it is better than nothing. Have the room seated with seats of a size for the children, graded according to the size; and take out the gallery arrangement altogether. Have them all on a level floor. Put around your walls mottoes and pictures. Have a book-case for the books, and a place to hang the hats on, and all those little conveniences which make a room so attractive and convenient for the teacher.

Q.—What are the advantages of the level floor over the gallery?

Mrs. CLARK.—The gallery makes the air much more stifled; it is not healthy. There is a great deal of trouble too in getting up and down the steps.

Q.—Do you get their attention as well on the level floor?

Mrs. CLARK.—Yes; better. It is not so much the manner of the seating, as the teacher herself, who holds attention if she teaches as she ought.

Q.—Do you prefer one teacher for the whole school?

Mrs. CLARK.—Yes; one teacher over all departments, if she has two hundred scholars. I would rather have three hundred scholars than be bothered with twenty teachers. Of course, she must have her assistants; but don't allow your assistants to speak out loud. Let the teacher control the school herself. The subject of obedience is very important. The teacher must have the school thoroughly obedient, and that can be obtained by perfect silence, the obedience of the child following the motion of the teacher. I do not think age has anything to do with it. Actual ability should be the guide. A child may be twenty years, and not know enough to go into the Bible class; and another may be ten years, who can go there. Keep your children in your primary departments as long as you possibly can. I think it is outrageous for the superintendent to take out these girls because he wants to make a new class. Let the teacher of the school be the judge. When she says they know enough, put them upstairs; but keep them as long as you can for this reason. In the preparation of the International Lessons, the gentlemen of that committee did not publish an intermediate step. The scholar goes from the primary department to the other school, and there is a great gap that they do not know what to do with. The teaching is so different that the little children do not gain anything. They go back. There ought to be in all schools an intermediate step, and very few schools have it.

Q.—Would you have the primary class in with the rest of the school at the opening?

Mrs. CLARK.—No; not at all. Let it seem almost like another school, but connected with the school; but let the teacher conduct her own exercises. Let the scholars say, "It is my school." We all help in my school. In my own school we have a regular opening service. It is responsive. The children take their part and I mine, and then we sing, and then I pray, and they say a little prayer. You can hear the clock tick.

Q.—How do you succeed in responsive reading when they do not know how to read?

Mrs. CLARK.—It is not a reading, but a recitation. I have to teach it to them. It does not grow old. Some are always going out, and those who are in teach those who come in.

Q.—Do you hold yourself fixed to the responsive service in the same form all the time, or are you free to vary it?

Mrs. CLARK.—I hold myself free, but I don't do it; because these children cannot read, and they could not remember anything new.

Q.—What would you use?

Mrs. CLARK explained the opening exercises in her school, and read the prayers which were used.

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Q.—Do you find it possible to keep these little ones quiet during the school hours?

Mrs. CLARK.—Yes. A teacher who is prepared in her work, and does not give any time to play, or play herself, has no trouble about a quiet school. Keep them busy and you will keep them quiet. There is plenty of work. A teacher must know her lesson so well that she must keep them busy. There is sometimes an unruly boy who must be set aside peaceably. Everything must be done peaceably. Don't talk loudly. A teacher must control herself or she cannot control her school. (Applause.) You must do everything with a self-controlled feeling. You must not be agitated. You may be very nervous, and feel as if you could shake John; but you must not shake him.

Q.—How do you manage to get into the lesson?

Mrs. CLARK.—Before we commence our lesson we have a review of the last lesson, and the children must be expected to know something about it. We review our golden text and lesson phrases. The children when they go home are given a little card having a lesson phrase. You must use the International Lesson Series if you want to be successful. They have to recite these phrases before they take their seat. We give out also a lesson paper. After getting through the lesson of the day we read this paper. They have also to learn the golden text on the paper, and I punch two holes in the lesson card. They give me the number of the card, recite the lesson phrase, the number on the paper, and the golden text of last Sunday's paper, before I commence on this Sunday's lesson.

Mrs. CLARK then explained on the black-board how she conducted what she termed object work.

Q.—Do you find any difficulty in their coming in and retiring quietly at the opening and the closing of the school?

Mrs. CLARK.—I do not ask them to be quiet for a short time. They have to get there and recite their lessons, because there is a reward attached to them. I have one hundred and ninety-nine of them, and we could not hear all these in a small time, so they come half an hour or three-quarters of an hour before. I let them do what they want during that time, and all I have to do when I want them to be quiet is to stand silent. There is wisdom in letting them be noisy when you don't want them quiet, and then when you want them, they will be quiet.

Q.—How long do you keep your school in session?

Mrs. CLARK.—From an hour to an hour and a quarter. If you are putting in much new singing, I generally extend the time. I try, if possible, to stop at the hour. In dismissing the school we have a regular system. I do not allow any confusion then. I teach them to whisper, and so on; but before the close of the school I have

to get them perfectly quiet. Then at the signal of the bell the boys take their hats. Then the outside sections rise, and at another signal move. I insist on their doing it orderly. I never use any bell, except in dismissal. I do not mortify any child by calling its name aloud. I go and speak to him. A teacher can do more in two minutes quiet loving talk with a child, than by mortifying him by exposing him to the whole school.

Q.—Do you ever have to speak and hold their attention with a story?

Mrs. CLARK.—No. If I can't hold them with the lesson I will stop and go home. That is the worst thing a teacher can do. If you lose your children's attention, don't try to gain it again, because it will be a failure.

Q.—Your school is separated from the other part of the school?

Mrs. CLARK.—Yes; and I think that is far better.

Q.—Supposing there should be only ten or twelve in the class, how would you proceed?

Mrs. CLARK.—Just the same; only then the teacher can get their little heads round her knee, and use a slate instead of a black-board.

Q.—Would you ask for a separate room for a class of that size?

Mrs. CLARK.—I do not know. You cannot call that a primary school. I hardly think I would ask for a separate room, unless it was easy to be had. If I had to be in the room where the other school was, I would divide it with a curtain, so that the eye would be protected from anything in the other part of the room.

Q.—Do you keep a roll, and how do you check their attendance?

Mrs. CLARK.—Our roll and our collection are very intimately connected one with the other. We give out at the beginning of the conference year a package of fifty-two envelopes. They are numbered with a number from one to two or three hundred, and on them the word "present" is written. Then they are registered according to these numbers on my roll. I ask the parent to say how much she will send towards the collection, and I have the amount before the name of each child. I tell them, if you don't put your envelope in the box, I shall mark you absent. It would take half your time to call their names over. They enjoy slipping their envelopes into that letter-box. When the school is dismissed I check it off, and so I keep a record of the money and the accurate attendance of my school. There were \$319 raised by my primary department this year.

Q.—Do you find this successful in leading children to the Saviour?

Mrs. CLARK.—The teaching? Yes; most successful.

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Mrs. CLARK.—If you have a very large school you might divide the boys from the girls; but generally, I think it is better to have them in one room—boys and girls.

Q.—Would you not prefer that the church support the school, and let the money go for missions?

Mrs. CLARK.—Our church takes care of our school. Every church ought to. The church and the school are one. (Applause.) The church must take care of the school. We hand all our money in to the trustees. We raise \$1,200 in the upper school and \$300 in mine, and they give me the supplies. They give \$150 a year for my school and \$500 for the upper school.

Q.—Would it not be an improvement to your interest in the school if the church would not ask you to give that money to it?

Mrs. CLARK.—No; because we give \$1,200 a year to the mission cause, and the children understand that part of their contribution goes for the mission cause.

Q.—Are there are not many of your scholars unable to contribute at all?

Mrs. CLARK.—I have not found any case where the child was not able to bring a cent, however poor they are. If they cannot, they don't bring it; but I have none on my roll that do not.

Mrs. Clark resumed her seat amid loud applause.

Hymn—"Jesus loves me, this I know," was then sung by a party of children.

Rev. Mr. McEwen, of Ingersoll, pronounced the benediction, and the Session closed.

FIFTH SESSION.

The Convention re-assembled at 7.30.

Hymn 151—"He leadeth me."

The Rev. F. W. Dobbs led in prayer.

The Minutes of the Fourth Session were read and sustained.

Professor Sherwin sang as a solo, "My ain country."

OUR DISCOURAGEMENTS—WHAT ARE THEY, AND HOW REMEDIED.

Rev. Dr. COCHRANE delivered an address on "Our Discouragements—What are They, and How Remedied." He said he thought it was unfortunate to put such a topic as this on the bill; but it had been Mr. Millard's choice, and not his. He would rather be in the

position of the Rev. Mr. Jeffrey, who he understood was to speak of encouragements instead of discouragements ; because, looking around him, he thought discouragements the last thing to speak of. He knew no branch of the church that had had so much success during the last half century as Sabbath Schools. Let them compare what was done now with what was done in the days of Robert Raikes and Fox, and they would see that not even the pulpit had greater cause to rejoice than the Sabbath Schools. But it would not be well if they had no discouragement. As no exercise of the muscular power was required to sail down with the tide, so it was not good for churches or Sabbath School teachers to have no opposition to contend with. He believed the Almighty allowed them, as Sabbath School teachers, churches and ministers, to meet with opposition to test their faith, and enable them to do greater things for the Master in carrying on His work in the world. Let them look back to the missionary movement in 1796. When it was proposed in a large assembly of ministers to send missionaries to India and China, the minister who proposed it only escaped being censured. It was then said it was madness to send the gospel to the heathen ; they should civilize them first ; they should send them the arts and sciences, and then the gospel. It was only within the last few years that their churches had been sending forth missionaries to the East, West, North and South to convert the world for Christ. In the same way they had a right to expect, in spite of all hindrances and obstacles in the way of Sabbath Schools, that they would go on and prosper, until every hamlet and village in the land, and even in the world, would have its Sabbath School and its Sabbath School teachers. There were three practical discouragements to faithful men and women in Sabbath School work.

First.—There was a suspicious attitude held by certain ministers and office-bearers of churches towards Sabbath School work. He did not mean to charge the church, as a whole, with being opposed to Sabbath School work. It was only here and there that they found a congregation or a minister who in any way opposed this great and glorious work of instructing the young. But while the evangelical church, as a whole, was with Sabbath Schools, praying for their success and for the outpouring of the Spirit upon them, it was nevertheless true that here and there they found churches, or rather ministers—because churches were very much what ministers made them—who looked with a suspicious eye upon Sabbath School teachers and the success following their labours. They had heard inuendoes as if Sabbath School teachers were infringing upon the proper work of the church, instead of being, as they were, the best co-labourers with the evangelical ministry at the present day. How often do they find such remarks as these : “ That man is a fanatic in Sabbath School work ; an enthusiast ; he has Sabbath School on the brain ; ” as if the work of Sabbath Schools was altogether apart from

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the work of the church for evangelizing the world. He thought that for faithful Sabbath School teachers, who were from day to day denying themselves many of the comforts of life, sacrificing themselves in the work of teaching others, to have these remarks made about them, instead of ministers bidding them Godspeed, must be a discouragement. 1st. The church, as a church, should recognize the Sabbath School as part of the religious machinery of society; not as something outside. 2nd. Every true church should foster the Sabbath School by giving the teachers the best place, where they could teach all the classes; not the basement, but the best accommodation the church could provide. And then—though perhaps he differed from some in this—3d. Every true church should not only foster and recognize the Sabbath School, but should sustain the Sabbath School just as much as it sustained the minister in the pulpit. He did not believe the church had any right to take the missionary contributions of the children, from Sabbath to Sabbath, for any other purpose. (It ought every year to vote a sum for the Sabbath School, and give every assistance in carrying out its work. He could hardly find words to express his wonder and surprise to find ministers, though they might be very few, who privately or publicly spoke against the Sabbath School. Any such minister did not know where his true strength lay. Next to the pulpit, or rather on an equality with the pulpit, the church and the Sabbath School combined, under the blessing of God, was the great instrumentality designed to convert and civilize the world in its highest light.

Second.—The second discouragement was the indifference of individual professing Christians to Sabbath School work. He spoke not to Sabbath School teachers alone, but to many who had not engaged in the work, and these remarks were intended for them as much as for his brethren who taught from day to day. He did not say that every man or woman should be a Sabbath School teacher. Just as the Sabbath School attained a higher development from year to year, they must have better teachers. He believed in normal classes. The time would come, as in the public schools, when they would have the same graces and gifts required for the Sabbath School as were now required for collegiate schools and public schools. But every man or woman who professed to believe the Lord Jesus Christ, and sat at the sacramental table and took the elements which commemorated His death, ought to take a hand in evangelizing the world for Christ. But in many churches when appeals were made for teachers, how difficult it was to get people to volunteer for this great work of saving souls. If the call "To arms!" was made on the borders of their native land they would find hundreds, nay thousands, of their young men willing to rush to the front and sacrifice themselves for the civil and religious liberty of the country; and they would be aided by the prayers of the ladies, who stood on a par with them in

the matter of patriotism. But when appeals for volunteers for the Sabbath Schools were made for classes without teachers, how many never came into the Sabbath Schools; how many, instead of going forward, stood back and looked at the Sabbath School teachers as indebted to them for the privilege of working, instead of realizing that they are indebted to the Sabbath School teachers. When they had their Christmas festivals, when they would expect their churches crowded to look upon these happy gatherings, how few took an interest in them. When they had days for review lessons, how few of the parents came into the Sabbath School; how many were they who discouraged the teacher in the work, rather than help him forward. Surely the least thing to be expected would be that they should hold up the hearts of the teachers, should pray for them, and encourage them from time to time, and look in upon them from time to time as they were with their classes, and bid them Godspeed in the name of the Lord. Carey said, "If you will hold the rope, I will go down into the pit;" and so, if they had not the gifts and graces given to themselves to teach in the Sabbath School, let them do what they could to uphold the hands of these teachers and bid them Godspeed.

The third and last which he would mention—one specially that teachers felt—was the slender results, as they thought, from the Sabbath School, proportionate to the labour expended. It was all very well to say, "Sow the seed, and God will be faithful to His promise, and He will give the results." We all say this as ministers, and we comfort ourselves in times of sadness by the thought that the time is coming when we shall see the result in another world. But still I hold that we should look for results now, as the husbandman looks for the harvest as the result of his seed. Every faithful teacher has a right to expect, if he is faithful in the preparation of his lesson, and goes to his work with an earnest love for souls—a desire to save them for Christ—to see some results. But if they did not appear all at once, he should not be disheartened. If they summed up in any church where there were faithful Sabbath School teachers the number of souls gathered into the church, into Christ, the result of faithful Sabbath School work was greater than the result of the work of the pulpit. Even if they spent twenty or thirty years in this work, and only knew they had saved one soul, they had achieved a great result:

"Know'st thou the value of a soul immortal?
Behold the midnight glories, worlds on worlds:
Redouble the amount, then thousands add,
Then weigh them all—one soul outweighs them all."

If they had been instrumental in saving one soul, they would find it enough reward in the endless ages of eternity. In one Sabbath School in Kentucky over thirty years ago, there was only an average of 27 scholars in attendance. There was not a church in the place,

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simply a school in a hamlet, attended by two or three faithful teachers. During these thirty years 429 scholars passed through the hands of these Sabbath School teachers. Now for the results 107 of these were genuinely converted. Three of these are to-day in the ministry, preaching the gospel to the heathen. In the time of the revolution, 28 enlisted on the side of liberty and freedom. With no church in the neighbourhood, the result of the labours of these Sabbath School teachers was that 107 out of the 400 were known to be genuinely converted.

Years ago a boat went to the Hervey Islands, and a young man said, "Put me on shore." The captain said, "No, it is certain death; they are barbarians and fiends." He said, "Put me on shore, in the name of God; with an open Bible, live or die, I am determined to go on shore." They lowered the jolly-boat, and sent this foolish young man—as they thought—on shore. Nothing more was heard of him; but thirty years afterwards a ship-load of Bibles and Testaments left London for those islands; and as they approached, these uncivilized barbarians, having had their hearts softened by the grace of God, came down and received them joyfully—all being the result of the work of that young man. Two years ago, Dr. John Hall was preaching on Bible dissemination, and he told this incident, and when he had finished, a military looking man came up and said, "I was the captain of the vessel that took that boat-load of Bibles to those islands, and you have not been able to describe the beaming joy of these men when they had the word of God in their hands in their own language." Oh, that thousands of such instances might happen. Let none of them be discouraged. If they sowed in faith they would reap in joy. They might go forth mourning, but the time would come when they would sing "Harvest home," and rejoice over all those they had brought to Christ.

As to the remedies. He would simply say, there was nothing like downright enthusiasm in the work for overcoming opposition. They had got over the worst, and now the Sabbath School was on the high tide of prosperity. It is now an honour to belong to one. As the Governor of Pennsylvania said, when he came from the governor's chair to teach his class, he thought it was rather going higher than descending. This was a work which might engage the most glorious seraph around God's throne. Let them endeavour to avoid offence. Let them endeavour to perfect the work, so that it should be the most perfect machine in connection with the Church of Christ. Oh! for more enthusiasm. Whenever a cause was successful, whenever there were results, the world came round and sung hosanna! hallelujah! The Abolition cause, the liberation of the slave, a few years ago was confined to Great Britain and a few men in the United States; but when it went forward and grew to success, all men came round it, everybody became abolitionists. The Bible Societies, Tract Societies,

Temperance Reform, all these in their infancy received opposition; now they were supported by all the Christian world. And so it would be with Sabbath Schools. Dr. Duff was addressing the General Assembly of the Free Church of Scotland on the subject of Foreign Missions. The old man of seventy-five, with a flowing beard, and the wrinkles in his brow which he had received in that far-off land where he had been preaching Christ, was so overcome that he fainted away when he was asking for volunteers. When he came to, he said, "Carry me back again;" and he cried, "Young men of Scotland, I appeal to you. Go to the banks of the Ganges, and preach Christ to those poor, benighted Hindoos. If you do not listen to me, I will go again and die there, and leave my bones as a protest against your coldness." (Applause.) This was the spirit that should animate Sabbath School teachers. Duncan Matheson, the noble evangelist, a noble power in the Crimea and in England and Scotland, said: "Oh, if I could learn to print;" and he went and bought an old second-hand press, and he knelt down and begged God to instruct him to set type, so that he might not only speak to thousands, but might throw tracts by hundreds of thousands to the people. But first he put on the press the words, "For God and eternity." Let them have those words in mind next Sabbath day when they were with their class. Every soul they spoke to was to live for ever, either in endless misery or endless happiness. During the Crimean war, an English chaplain came out, and went to Hector Macpherson, the bandmaster of the 92nd Highlanders. He said, "You are a great success in speaking to these men. How should I do it in order to be successful?" Hector said, "Do you see that smoke yonder? That is the smoke of Liprandi's army. That ammunition is the ammunition of the Russians. These gums are the Russian artillery. There is no child's play here. We are in dead earnest. Either you must crush the Russians or they will crush you; and here you must be in dead earnest, or you cannot save a single soul." This world was lying in sin and misery. While there was a single soul unsaved, a single child that knew naught of Christ—whether in our civilized land or on the banks of the Ganges, in Africa or in China—as long as there was a soul to save, let them work in dead earnest for the salvation of that soul, and then their discouragement would flee away, and they would take part in that glorious hymn of rejoicing, sung by angels in heaven and the saved on earth—"Hallelujah! the kingdoms of this world are become the kingdoms of our Lord and of His Christ." There was a Scotch story to the effect that when Napoleon was carrying everything before him at Waterloo, he kept hold of an old Highland piper, and he said, "Donald, play us a pibroch," which is a beautiful thing for those who like it. "Now, play us a march;" and he played a march. "Now, play us a retreat." "Na, na," said Donald, "I never played a retreat in all my life, and I never will." (Loud applause.)

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WHO SHOULD BE SUNDAY SCHOOL SCHOLARS.

Professor SHERWIN conducted a conversation on the subject of who shall we gather into the Sabbath Schools? Why these? and how accomplished? He said: Whom shall we gather into the Sunday Schools? You ought to know, but a good many people do not know. They say one thing and do another. They go to a Convention, and get red hot and say things; and go home and do the opposite, or more likely do nothing, which is worse. Whom shall we gather into the Sunday Schools? *Answer.*—All.

Professor SHERWIN.—That is too general. We want the details. *Answer.*—Begin with the children.

Professor SHERWIN.—We will say then children generally, because there are many sorts of children. *Answer.*—1. The most ignorant. 2. Those willing to be taught. 3. Those people who know a great deal. 4. The neglected. 5. The members of the church. 6. Those who stand on our street corners.

Professor SHERWIN.—It seems to me you are not getting this quite definite. There are rich and poor, ignorant and learned, and everything else. Let me give you a thought. Is there any reason why parents, business men, young men, women, poor children, neglected poor, should be sought for, with special reason for going for this special class? I would not give this pencil for all the conventions between this and the next centennial, unless you put practical work in them. *Answer.*—7. Business men. 8. Young men, strangers in the city. 9. Those who won't come of themselves. 10. Parents. 11. Old experienced Christians. 12. The heathen at home. 13. Inexperienced Christians. 14. Boys who smoke cigars. 15. Very small children.

Professor SHERWIN.—Now, I am going to call for a reason. Every man who has mentioned a class is bound in duty to give a reason. Why children? *Answer.*—1. Because they need instruction.

Professor SHERWIN.—That is too general, though true. We want something that will hug up tight; that would belong to everybody. Why children? *Answer.*—2. Because they are most easily taught. 3. "Train up a child in the way he should go."

Professor SHERWIN.—Why should the children be in the Sunday School especially. *Answer.*—4. Because they are the hope of the church. 5. Their instruction is often neglected at home. 6. They are specially invited by Christ himself to come to him. 7. Their minds are more susceptible. 8. There are special promises for the young. 9. If you don't get them, the devil will. 10. Early impressions last longest.

Professor SHERWIN.—Look amongst the old men and old women, and you will find their memory lies in layers; and as they throw off

in their old age one layer after another, the last one they come to is the first one they laid there. What you find in the old men's heart is what was put there when they were children. Now for the second question. Why the ignorant? *Answer.*—1. "My people are destroyed for lack of knowledge." 2. The methods of the Sunday School are suited to the ignorant. 3. Because they will learn the way of salvation. 4. Because they have most need. 5. Because "the fear of the Lord is the beginning of knowledge." 6. Because they will learn Christ, the light of the world, which they need.

Professor SHERWIN.—Now for question three. Why should the people who know a great deal be brought into the Sunday School? *Answer.*—1. To find out how little they know. 2. To unlearn what they have learned often. 3. If "the light that is in thee be darkness, how great is that darkness." 4. Those who think they know a great deal know nothing at all.

Professor SHERWIN.—That statement is hardly a reason. However, a well-managed Sunday School is a good place to take the starch out of them. Why should business men be brought in? *Answer.*—1. To give prestige to the school.

Professor SHERWIN.—A better word would be to help the school by their influence.

The PRESIDENT.—By their money. That is what it means. *Answer.*—2. By their presence to aid the school. 3. To change the current of their thoughts.

Professor SHERWIN.—Why does it need change? *Answer.*—They are engaged in the world six days in the week.

Professor SHERWIN.—Won't it combine the two to say to give restful change to their thought? *Answer.*—Yes. 4. Lay up treasure in heaven. 5.—Soul saving is high business.

Professor SHERWIN.—Yes; but is it more for the business man than any other of these classes?

A DELEGATE.—Can you tell me what is meant by a business man?

Professor SHERWIN.—Why, bless me, a man that is in business. (Laughter.) *Answer.*—6. It helps to punctuality and regularity in the school.

A DELEGATE.—Is every man in business?

Professor SHERWIN.—The common acceptation of a business man, is not what you could grind right down. It means a man engaged in some special business of the mercantile line, or in that direction. We don't speak of a farmer as a business man; yet it is a farmer's business to be a farmer, and a minister's business to be about his ministerial work, and mine to attend every Sunday School Convention that I am asked to. You can spoil anything if you want to take it

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all to pieces; but don't do that. Take the ordinary acceptation. We all understand it, I think. *Answer.*—7. Is it that the Sabbath School should be better for the business man, or he for the Sabbath School?

Professor SHERWIN.—We are trying to make this like a New York ferry boat—it goes either end equally well. *Answer.*—8. A business man would learn in the Sunday School.

Professor SHERWIN.—And those special temptations, special trials, special drawings away from God which a business man has to meet and another man has to meet. (Hear, hear.) Then, is not the Sabbath School a place to help that man to bear against these special temptations and trials? There is not enough common sense in our Sunday School work. We do not use the same way of adapting means to ends that men do in their worldly affairs. You must not fish for every kind of fish with the same kind of bait, or in the same waters. A pickerel must be caught in one way and a trout in another, and a black bass in another. You must be a good while about the last too, for they have a collegiate education, figuratively speaking. We want that skill which Christ recognized. When speaking to the fishermen, He said, "I will make you fishers of men;" but when He got on the hill side with the sheep, He spoke about sheep; and when He was near vineyards, He talked about the vine, using all the same tact belonging to the God-man. But we start out with the same plan for our classes, and sometimes sit with our feet up, and wonder they do not come. For these different classes you must go with special reasons. When you see a special reason, you will begin to think how you will get them. The next answer was "Young men who are strangers in the city." Why them especially? *Answer.*—Because they are peculiarly liable to temptation, having lost the restraints of home.

Professor SHERWIN.—Oh, if you could walk with me through any of the large cities your heart would bleed, and many of you who do not live in cities, and think it is a nice thing to send your son to the city. God keep him when you do send him there. There is not a peril on earth, I think, that is hardly equal, if equal. I do not know how to put it. It may be too strong to say that there is not a peril of soul on earth that exceeds the perils which await the young man who goes from a country home to city life. It is awful. There is not enough attention paid to it; and when they get there, there is not enough attention paid to guard them from it. Now, why should parents be brought into the school? *Answer.*—1. To set a good example to their children. 2. To get benefit themselves. 3. Because of their matured experience. 4. To encourage the teachers by their presence. 5. To learn to teach the children at home. 6. That they may be led to Christ.

Professor SHERWIN.—But supposing they are in Christ already, you wouldn't leave them out of the Sunday School. *Answer.*—7. That they may rejoice with those working there already. 8. That they may be built up in knowledge.

Professor SHERWIN.—There is not enough of this building up. If you bring the children to Christ, we sort of tie them up in a package, and go for somebody else. "Satan finds some mischief still for idle hands to do." And the reason we have so many weak churches now, is that there is not enough care taken from the point of conversion to build up in Christ. There is not enough feeding and caring for, and culturing. Many people talk about bringing to Christ and securing conversion, and never say a word about what is being done after conversion. You ought to take hold of it in your churches. *Answer.*—9. That they may be in sympathy with Christ in His work. 10. To identify the Sabbath School with the family. 11. They ought to know the instruction the children are receiving.

Professor SHERWIN.—Why, men turn their horses out, and go to see them about once in three days—see if they are all right; but they put their children in the Sunday School, and never ask about them. *Answer.*—12. That they may be in sympathy with the teachers. 13. That they may know the wants of the school—

Professor SHERWIN.—And contribute to help it along. (Hear, hear.) *Answer.*—14. And that they may know how to prepare the children for school.

Professor SHERWIN.—The next class is experienced Christians. Why should they be brought in? *Answer.*—1. That they may benefit the school by their experience. 2. "When thou art converted, strengthen thy brethren." 3. To give inspiration to the teacher. 4. Their experience will be deepened and widened by the work.

Professor SHERWIN.—Why should old people be there? *Answer.*—1. To encourage the young. 2. Because one is never too old to learn. 3. To break down their prejudices, if they have any. 4. Because they never ought to leave any of the spiritual food. 5. To improve well their last days. 6. That they may get young again. 7. Because they bring heaven very near to the school. They step out of the school into heaven. 8. Because the old and young are very near in sympathy.

Professor SHERWIN.—Why should inexperienced Christians be brought in? *Answer.*—1. That they may be made instrumental and experienced Christians. 2. Because they "stand in the way of sinners." 3. Instruction is sometimes simpler in the Sabbath School than from the pulpit. 4. If they don't go into the school, they are supposed to be opposed to it.

Professor SHERWIN.—That is true of all the rest. Why should very small children be brought in—the little tops of the primary

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class! *Answer*.—1. That they may learn to love the school. 2. None are too young to come to Jesus. 3. Christ said to Peter, "Feed my lambs." 4. To keep them in Christ. 5. To secure first impressions. 6. Lambs learn to drink milk when very young. 7. The church's heart will be drawn more to the weaker, just as the mother is most careful and tender of the youngest babe. 8. To develop the genius and patience of the teacher.

Professor SHERWIN.—Now, why the heathen at home? *Answer*.—Because they are very many, and there are few to care for their souls.

A DELEGATE.—Who are the heathen at home?

ANOTHER DELEGATE.—Those who are ignorant of Christ.

ANOTHER DELEGATE.—Those who waste the hours of the Sabbath.

Professor SHERWIN.—I should say they are those who do the things that the heathen abroad do—leading godless, unprofitable lives, without God and without hope in the world; but I suppose in this is meant to be included those who are degraded; those who are what we call "hard cases;" those who are neglected children of outcasts; the children of pauperism and crime, that we haul before the police justice, and send to the reform school; when, if we put loving arms around them and brought them to the Sabbath School, the reform schools would not cost so much. If there is anything more like Christ that you can possibly do, as a mortal, than another, I believe it to be the reaching down to lift up some poor fallen specimen of humanity, and bring it to Christ. That is what Christ came to this earth to do—when He came down and engirdled this world of sin, and went back and fastened the other end of the girdle to the throne, that He might lift up all who trust in Him; and so adjusted it, that any one who tries to do that, is more like Christ than any engaged in any other work ever done on earth. There is ever so much of this topic yet left; but you can take this outline, and think it out, and do what God would have you to do about it.

Hymn—"Watching and waiting."

FINANCIAL MATTERS.

Mr. FOTHERINGHAM, of Aurora, said he hesitated very much to undertake the task which had been assigned to him, but he felt last night that a serious mistake had been made, that a golden opportunity had been missed. They knew very well that such conventions and work as this could not be conducted without a large expenditure; they knew that that expenditure had not been met; that there was a large deficiency in the treasury, or rather out of it; and he had been wondering whether he could not on three or four grounds suggest to them the necessity and the privilege of helping this cause as

it had not been helped before. First of all, they had received a very hearty welcome in Guelph—perfectly sincere and genuine, he was sure, in its Irish, Scotch, English, Canadian and Royal characters. They meant it all. These words are very hearty, and would they not give them a proof that they were sincere. Would they not show them that by their works they made them welcome; that they thought this Association was worth supporting, and supporting heartily. Would they not show them if Liberal Conservative Associations could produce funds to carry on any scheme whatever they took in hand, when churches could carry on their work at home and abroad so successfully, Sabbath School workers were able to do so just as well, and with as liberal a supply of funds; and if they had been reaping the benefit, as he knew they were in this town and in the neighbourhood, as the persons engaged, would they not show it? Was it not worth a dollar to each of them to have had this Convention here? Did they not think their ministers would preach better, their superintendents would be better, their teachers in the Sabbath Schools would be better and would teach better. Did they not want to show the people of Canada that they were in hearty sympathy with the influences that came out with all the delegates who came there. Would they not show that this Association was for Canada, as well as for Guelph and Wellington and the other counties? If they thought it was beneficial, let them show it by their giving. Above all, they professed to love Christ, who had done so much for them. It seemed to him that one dollar was a small way of showing their love for Him and His work. Supposing there were twelve hundred persons; supposing two hundred of them gave a dollar—there was \$200. If four hundred gave fifty cents, that would make \$400. Then they had six hundred more, and could run it up to \$600, which would make \$1,430 raised in Guelph. He begged them to give heartily, readily and cheerfully, and not to countenance Alexander the coppersmith.

Mr. MONTGOMERY, of Port Hope, on being called on to say something on the same subject, remarked that he did not think he could add anything to what had already been said.

ORIENTALISMS OF THE BIBLE.

Mr. A. O. VAN LENNEP, a native Turk, and who was attired in Turkish costume, then delivered an address on the Customs and Geography of Bible lands. After a few remarks in Turkish, he said they meant by orientalisms of the Bible, all which in the Bible bore the oriental type. The Bible claimed to have been written not in Canada, nor in England, nor in Europe, nor in America, but in far distant lands—in those lands which they called Bible lands; and therefore, if it had been written there, it had been written in the

midst of old scenes and people who lived and acted differently from what they did here. They would expect then to see constantly on its pages allusions to customs and habits of the people at the time when it was written, and also to see that the places therein mentioned are not Guelph, and Toronto, and New York, and Philadelphia, and London, but just those places which they found in the word of God. A few years ago, while attending a Convention like the present, he had been sitting behind two elderly ladies—he believed by their looks, good Christians, sincere women. The subject which was announced by the chairman was this: “Mr. So-and-So will speak on the Geography of Bible lands.” One looked at her neighbour and said, “Geography of Bible lands! What next are they going to have in the way of Sunday School Conventions?” This was some ten years ago. He believed that every one present now, old as well as young, had found how much light it threw on the word of God to be thoroughly informed on everything connected with the geography of Bible lands. In those days maps in Sunday Schools were hardly known; now they saw them everywhere. After some further introductory remarks, Mr. Van Lennep proceeded to say that although he had not around him the surroundings of an oriental house and an oriental audience, he had selected a few things and a few topics among those he was accustomed to speak of in his lectures, in order to show them how in different spheres of instruction they could get light constantly in this line of subject. First of all, they would see that he was funnily dressed. They thought he was a harlequin, perhaps; and yet that was the garment of many colours which was made in Damascus, and which very likely was like that worn by that good son of Jacob's, Joseph. This coat had a good many colours, green and red, yellow and blue, and so he could go into all the different parts of the garment and show that it illustrated scripture constantly. He would allude to a few of them. He would put his hand in his bosom. His dress had no pocket; the bosom was the pocket of the Turk; there they put their handkerchief, their purse, everything that was precious to them, because they could defend themselves better in front than anywhere else. They would remember that Moses was commanded by God to put his hand in his bosom. In his simplicity he did it, and he pulled it out and it was full of leprosy. Poor Moses got frightened, and God told him to put it back in his bosom, and when he took it out it was as nice as before. They found Elijah on Mount Carmel, after that grand event which took place, when he called on Jehovah for fire from heaven to come down, when he was mocking those priests of Baal. He went and he threw himself on the ground, prostrated himself with his head foremost, praying for rain, and he sent his servant to the top of the hill to see if there was any sign of rain. • Sure enough, there was a little cloud approaching after the seventh time. He sends word to Ahab to hurry; that there was

the sign of rain. They had not had rain for more than three years. The rain began to come, and then Elijah girded up his loins. He tucked his coat into his girdle, and then he ran. (The lecturer here put the skirt of his gown inside his girdle to illustrate the meaning of girding up the loins.) We see Moses out in the wilderness, and suddenly he sees a bush on fire. He holds the shepherd's staff in his hand (taking a shepherd's staff), and suddenly he hears a voice: "Moses, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." That was an oriental custom. (The lecturer then easily threw off his slippers.) In the East, when they went into the house of God, they invariably took off their shoes. In the divan, they invariably took off their shoes. They found Paul—he thought it was in the city of Lystra or Antioch—when the Jews drove him away from that city, and followed him like a bull-dog from city to city, until they thought they had killed him in Lystra; and Paul did what was constantly done in the East and was most expressive—he shook the dust from his feet. Shoes like those which he (the lecturer) was wearing were easily filled with dust, and there, now and then, they saw people shake off the dust. That was an oriental custom. It was constantly used to this day. Then there was a mantle. The one which he had now put on belonged at one time to an Arab chief. They would remember that Elijah was watching with Elisha, and he went from Bethel down to Jericho, and said, "You keep back; don't come with me." Elisha said, "I will go with thee." Then he went to Gilgal; then to the river Jordan, and the fifty men, sons of the prophets, were around looking on. Young men fare as inquisitive as women. He went to the river and had been walking to it, carrying his mantle on his back, but just over his shoulder, and with it he struck the water, and the water separated. (The lecturer illustrated the incident by appropriate action.) Then there was the lamp. In one part of the scripture the prophet, in speaking of the Saviour, said, "The smoking flax He shall not quench, and the bruised reed He shall not break." In olden days flax was the only thing with which the wick was made. (The lecturer exhibited a small lamp of considerable antiquity, probably, as he said, eighteen hundred years old.) The lamp was not put under a bushel, but on a candlestick. If he put it on the floor he could not see. He showed a candlestick, or more properly a lampstick. He sat on the ground, placed the lamp on that stand, and showed that then he could easily see to read. He then showed the bushel. He held in his hand two images. They were pocket gods. They were imitations of great gods which were found in the temples in India. Had they not heard of these small images being sold in Ephesus, and what a hullabaloo there was because the people were losing money. It was the same now in India. Here was Mr. Siva, and the Indian people put him in their pocket when they wanted to pray to him. They put him down and

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prayed to him. That was just as the Ephesians did to their gods, especially Diana of the Ephesians; and it was reported that there were even some good Englishmen who drove a very lucrative business by sending idols to India to sell to these poor deluded people. He thought it was a scandal. Did Brother Millard believe it?

Rev. Mr. MILLARD.—Yes.

Mr. VAN LENNEP proceeded to exhibit the model of an old-fashioned plough. If they tried to plough with that, they would see that unless their eye was on it constantly, they would be likely to go off at a tangent; so they could understand what the Saviour meant when He said, "that any man who puts his hand to the plough, and looked behind him, was not fit to be a ploughman." He showed a small basket, and reminded them of the food of the five thousand on the shores of the Sea of Galilee: how there was a little shaver who came with his basket, in which he had five loaves and two fishes. This was the kind of basket. Sometimes it was larger, but almost everyone used these baskets as a kind of pocket to carry their provisions. Mr. Van Lennep then retired, in order to change his costume, as he said he had been requested to give them an illustration of the shepherd in the word of God.

Hymn—"Saviour, like a shepherd lead us."

COLDNESS OF LADY TEACHERS.

Professor SHERWIN said the following question had been sent up to him: "How shall we cure coldness among the lady teachers of a Sunday School? they scarcely recognized one another except in the most formal manner, thereby excluding interchange of thought on the lesson or Sabbath School work." Some, he said, would laugh at the idea of such a question being sent up; yet he had known a good many schools whose life had been crushed out by just this thing—a standing upon rules of etiquette; a niceness of all the little particularities and customs of society. First of all, Sunday School teachers should be polite. Politeness and etiquette were not always synonymous terms. A cup of tea was a wondrous means of grace amongst such people. If by tea-meetings and a loving way they could break down that caste, they had done much good. If not, such people had no business in the Sunday School, for they had no part or lot in the matter. They did not know the first principles of Sunday School work, or how to do it. (Applause.)

"ORIENTALISMS OF THE BIBLE."

Mr. VAN LENNEP then returned in the costume of a shepherd. He said the girdle was used by almost everybody. The one he now had was one of those girdles that could easily tie the feet and hands.



This was the garment of the shepherd. He does not dress up in silk and other such affairs. He must have garments suited to the business in which he was engaged, poor fellow. He had to rough it in the fields; he had to sleep on the ground, without the ordinary tent; and so the garment had to be made such as to withstand the rough treatment of the weather. His garments were therefore made of sheepskin. They sometimes thought the shepherd must look very handsome, because they had such beautiful pictures of the shepherd's life. This, however, was his cloak. It was very different from Elijah's mantle. There was not even a hole in it. The wind could not go in and out, and it was an excellent covering for the shepherd. (The speaker then showed the manner in which the cloak could be used, as a protection against wind and rain, and even as a tent.) The shepherds, he said, were very fond of their sheep, and especially tender-hearted towards the lambs; and they would see these rough men ready to kill a man, but with tender hearts towards the little creature that came and asked shelter and protection. In the spring of the year, when the lambs were born, the nights were cold; and they would see the good shepherd go, and seeing a little fellow hardly able to walk, his heart was moved with compassion towards it, and he took it up as we took our children, and kissed it as we kissed our children. "He taketh the lambs in his arms, and carrieth them in his bosom." He could never look at a scene like this, or think of it, without being reminded of that precious lesson which the word of God taught—that just so was Christ. They could trust their lambs to the Good Shepherd. If these hard-hearted men were so tender hearted towards these little mute creatures, could not they trust the Saviour with their precious lambs? He had been travelling on horseback in Turkey—for there they had no railways at that time—and he was dressed in what they called European garments, with a stovepipe hat on his head; and the boys and girls thought it very strange—just as his present audience thought the garments he now had on were odd—because he was dressed all in black. They said, "Look at that fellow with a black thing on his head, dressed all in black." They called him a crow. (Laughter.) He went on, and came to a road quite narrow, and there was a shepherd dog watching him carefully to see who this fellow was coming: it was some distance from the city where he lived—Smyrna—and he thought the dog had sinister motives, and he started at him with such a bark that the horse nearly threw him off his back. He had a long whip, and he gave him one cut and he went off; but, very much to his (the speaker's) annoyance, some fifteen or twenty dogs, hearing the howl of this dog, came to the rescue, and he was surrounded with them. What was he to do? He had a pistol with him, but he said, "I know you are doing your duty." At last, he noticed some shepherds, and he called out to the shepherds to call off the dogs. They

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whistled, and the dogs went away; and he came up to these young men and thanked them, and went on. Ah, what a sight presented itself to him. There was the company of sheep, more in number than the people present that night, and in the midst of the fields was an old-fashioned well, with a stone, and the shepherds were drawing water to water their sheep. An old man came and welcomed him, and broke bread, as their Saviour did. He called his sheep by name. He played on a flute, and all the sheep came round him. When he (Mr. Van Lennep) called them, they would not follow him. "The sheep hear the voice of the shepherd, but a stranger, they will not hear." The sheep followed the shepherd; they knew his voice. They knew that if they did not follow the shepherd, they would have nothing to eat; and the business of the shepherd and the dogs was to lead them to pastures where they would live. Had his hearers learned that their true wisdom was to follow their Saviour where alone they could find food to eat, and those pastures which would satisfy their souls? There they would learn the lessons which they had to teach to those immortal beings. Thank God, they were permitted to do something in His name; permitted to show their love and gratitude to Him for all He had done for them, by working in the Sunday School.

Rev. G. Bruce, of St. Catharines, pronounced the benediction, and the Session closed.

THIRD DAY—SIXTH SESSION.

The Convention reassembled at 9 o'clock.

Mr. Edgar took the chair in the absence of the President.

After devotional exercises, the Minutes of the Fifth Session were read and sustained.

It was announced that the previous evening's collection had amounted to \$80 58.

Mr. Edgar having to retire with the Business Committee, the Rev. E. B. Ryckman took the chair.

THE MISSION WORK OF THE ASSOCIATION.

Mr. C. CRASSWELLER was called upon to give an account of the mission work of the Association in which he had been engaged. He said the statistical summary of that work had been presented to them in the report read by their very able, earnest and energetic Secretary, Mr. Millard. It was therefore unnecessary for him to refer to that again, but rather to go into some of the features of the work, so as to show what had been done and how the work had been carried on.

He should have to enter somewhat into detail, and some of the incidents might appear trivial, but they must bear with him in that, because that was the only way in which he could show the way in which the work had been done. In the winter time—January, February and March—his work had been in the old settled Counties of Grey and Bruce—counties that were, so far as he could learn, well looked after as regards Sabbath Schools. Lying north of the County of Bruce there was what was called the Peninsula, a much more newly settled part, extending for fifty, sixty or seventy miles north of Owen Sound, having the Georgian Bay on the east and Lake Huron on the west. There some of the most interesting work had been done in some of the roughest parts of the year. In the summer time his work had been in measure in the old settled parts of the Counties of North Ontario and Victoria. These counties were, more or less, well supplied, having here and there, however, vacant spots which had to be filled up and schools planted. He was also led into the newly formed County of Haliburton. There, from various causes, Sabbath School work had been at a very low ebb indeed. From the information he received, he found that it was really because the ministerial activity and interest in the work was low as well. There were many vacant spots where, with the least trouble imaginable, Sabbath Schools, healthy and vigorous, might have been established, if only some effort had been made for that purpose. After referring to some incidents of the roughest parts of his travel—having been weather-bound on one occasion for four days, and on another having his vehicle upset—he went on to say that the work had been accomplished in two different kinds of neighbourhoods—the old settled and the new. In the old settled it was the hardest kind of work to do. When he came into neighbourhoods that had established schools and discontinued them, and re-established them and re-discontinued them, over and over again, the work became very hard. There were these stations in numbers throughout this country, and he might tell them with pain that they were identified with church organizations; but it might be said of them as of Sardis, “Thou hast a name that thou livest, and art dead.” This was not universal, but prevailed to an alarming extent in some places. He would give two or three instances by way of illustration. He had gone into a neighbourhood where there were two churches within a mile of each other, and the resident minister within a reasonable distance, where there were services every Lord’s day, but where they had not had a Sabbath School for years. When he went there first, although he held two meetings, it was impossible to get them to take up the work. In another neighbourhood he went twice by appointment. There was the church with a membership of eighty, and yet, because it was a little late in the year, they could not take up the work; they did not see their way clear, and so it went on for a long time before they took it up. He went

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last winter by appointment twice or three times to a neighbourhood, and the last time he was to succeed the minister in giving a short address to induce the people to take up the work. It was a fairly settled village, and when the minister left, before he (Mr. Crassweller) had got twenty words out of his mouth, the people were filing out of the church and going away—fathers, mothers and children. He went into another neighbourhood. He went to a minister and said, "Do you know any work in this neighbourhood of this kind?" He said, "No; all our appointments are filled up." He met some children going from a day-school some distance away, and they said they had no Sabbath School there or in the other direction. It had been given up some time ago. In the school-house to which he was going they had not had a Sabbath School for five or six years. He tried them. The minister was to preach on a certain evening, and he followed him in a short address, and he tried to set forth the work and induce them to take it up. The school-house was crowded, and it was put to the vote. It was a new neighbourhood, where a number of the children could not go to the school because of the distance. Only two hands were held up for that work. He did not want them to think that this state of things ran through the whole country; but many of their outlying districts required a different kind of education from what they had in the past as to their responsibilities in the sight of God. He believed that if there was less preaching and *more Bible teaching*, it would be better. If Parson's (of Boston) plan were adopted, more work for the Master would be the result. He turned with a great deal of pleasure to the newer settlements. Oftentimes the soil was virgin and more easily worked, and better attended to than the older sections. He could take them to many and many a neighbourhood, where it would do their hearts good to see the interest friends had shown in the work; how they had come out and crowded the school-houses and chapels, or churches, to have a Sabbath School established. Oftentimes the school-houses were not lighted, and if they watched the people they would find them one and another bringing lamps and lanterns, and candles to light up the building. Sometimes they would stick a candle up against the wall; sometimes they would cut a turnip in two and stick a candle in each part. Once he saw two men try to read a little hymn-book together. They had no lamp, and they struck a match and sang by the light of matches, lighting one as the other went out. That showed what kind of interest these people took in this matter.

In some of the back country places where there is no church organization, the people have service, it may be once in two or three or four weeks; and if the once in four weeks happens to miss, then they go for two months without any. In one place on Lake Huron they had not had a service of any kind for over twelve months, and they cordially joined in the work and established a school, which

had been going on increasing from that time to this. Many of the neighbourhoods that he had visited had old schools—some for one, some for two, five, ten and twenty years, and some during their lifetime. One school was eleven miles from the nearest post-office, and they had not a preaching there all the summer, but they took up the work very gladly. In one place, they gave him a warm Irish reception, and gathered in numbers to meet him. He heard that there was in that neighbourhood a local quarrel, which had arisen out of a lawsuit. At first, they thought he would not be able to establish a school there; however, he did. A few days afterwards a young lady at a house where he was staying said to him, "You appointed a superintendent conditionally on his accepting that position, as he was not present at that time, and he agreed the next day to do it on condition that that quarrel should be made up; and that quarrel, which had been so bitter, dividing the neighbourhood, was made up simply and solely through the establishment of the Sabbath School, and hands were shaken in token of reconciliation." If the Association had done nothing more, it had, by its mission work, done something in binding these people together, and winning them for Jesus. The difficulties of the work were various. Dr. Cochrane had taken hold of some of them in a forcible manner, when he spoke of the indifference of persons. Another great hindrance was the denominational proclivities which always cropped up. Here they stood hand in hand, and did not know what denomination each belonged to; but in the country neighbourhoods, everybody knew everybody, and it was hard then to carry on this work. Another great difficulty was in procuring proper superintendents. He had gone into one old settled neighbourhood, where the farms were large and the men were rich, and they said, "You may travel the whole length and breadth of this section, and you won't find one praying man. The only thing to do, then, was to import a superintendent from the neighbouring section. He should have liked to have referred to the ministers who so kindly helped him in this matter. It was so cheering to find ministers to take one by the hand. He could mention many, but one especially, the Rev. Mr. Rickley, of Wireton, who gave nearly a week, driving through the Peninsula, visiting Sabbath Schools that were already established, and aiding in establishing others. Thus the work had been going on in sunshine and in storm, sometimes encouraging, and sometimes discouraging. He asked them to pray for the success of the work in future.

In answer to the Rev. Mr. Burns,

Mr. CRASSWELLER said that whenever he began to speak to the people, he always went upon the clearest basis he possibly could. He said to them, "Friends, you know your own neighbourhood. If you have a church strong enough to support a school, make it denominational; but if not, you must do as you please, and make

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it a union school." But that he always left to the people. He never biassed them by the shade of a shadow. In previous reports, various denominations had been represented at these meetings, and various denominational schools had been established, though the union schools had predominated. In this journey, although he had not biassed the people, all the schools had been union, and some of them by the express wish of the ministers, who had come and taken part in them.

Rev. Mr. BURNS said he thought if all the churches took the same course that the Methodist church did in regard to books, schools would more readily be established in rural districts. They recommended that old libraries which had been used in schools in old districts should be sent to a central point—Toronto—and sent thence to the rural districts where they were not able to procure libraries. Very likely the agent had found difficulty in not being able to procure new libraries.

A DELEGATE asked if these books were only for the schools of the Methodist church itself, or for union schools also.

Rev. Mr. BURNS.—I am not sure of that.

Rev. Mr. ANDREWS.—They are sent to the Methodist schools invariably.

Rev. Mr. MILLARD said the instructions to the agent or agents, as it might be now, of this Association, and formerly of the Ontario Sabbath School Missionary Union, had been most decided, that in no measure or respect should they bias or direct the mind of the people present at the meetings called, as to what the character, denominational or union, of the schools should be. It was to be left entirely to the people. The Ontario Sabbath School Missionary Union had one agent, and it was so uncommonly easy for water to flow into its own channel, that it was very difficult not to have an idea, or an opinion, or a wish; and it was thought that that agent had acted a little unwisely, as he had given more attention to the place of meeting of one denomination; giving his addresses there only, he was considered to have acted unwisely; but he did not know that he did it intentionally to aid his own denomination particularly, but it had that appearance, and there was a complaint made about it to the Board. If they had an idea that their agent was trying to play into the hands of any one special branch of the church, they would be exceedingly sorry; but they had every confidence in Mr. Crassweller that he was acting correctly, and he thought the various denominations might have the fullest confidence in Mr. Crassweller as much as in himself (Mr. Millard); and God knew he did not want specially by this mission work to build up any one party.

THE CLAIMS OF MISSION WORK UPON MINISTERS.

Rev. A. ANDREWS, Strathroy, said the beautiful lesson of scripture, "It is more blessed to give than to receive," is not always the earliest learned, nor the most heartily welcomed. Indeed, the advocate of the very best cause often finds it necessary to proceed cautiously in advancing its claims in order to ensure success. In no department is it more necessary to be "wise as serpents and harmless as doves" than in making appeals for moral and material support for our great Christian and benevolent enterprises. It is rarely the case that such advocates are entreated as Paul was by the Macedonian—"Come over into Macedonia, and help us." It is hard to persuade an audience that we confer a favour upon them by presenting the opportunity of their helping others. And this is our duty to-day. We find that in proportion to the freshness and warmth of our Christian life, and the strength of the claims presented to us, so is our willingness to respond to appeals which may be made from time to time. The first condition, so far as the present occasion is affected, is certainly hopeful, and it was wise to delay this subject until our hearts should have been warmed into greater ardour, as they have been by the inspiring services in which we have engaged for the two past days. Let us now consider what are the claims which the mission work of this Association has upon ministers and churches. A claim is a demand made on the ground of right and justice; it is not an appeal for a gratuity or undeserved favour. If the cause be not worthy of support, then we ask not a farthing. If it be worthy, we hopefully turn to the friends of this cause for the help we need.

We base our claims on the nature of the origin, agency and accomplishment of this missionary work.

1. Its origin. This movement had its rise in what was felt to be a great destitution in the line of Sabbath School organizations. Notwithstanding the lively interest taken in many localities in Sabbath School work, many hundreds, if not thousands, of places could be pointed out as having no Sabbath School in existence, where it was desirable to have one established. It would be impossible to give exact figures on this subject, yet an approximate idea may be formed by the following facts. Even so late as 1875, the best estimate that could be made gave us only 4,401 schools, with 271,381 scholars in the whole of Canada; while in Ontario alone, there were at the same time 4,834 public schools, and 474,241 registered pupils. The rest of Canada would surely have given us 5,000 more, making 9,834 public schools, with nearly a million of pupils. But why should there be fewer Sabbath Schools than public schools; and yet we find more than twice as many day schools as Sabbath Schools. Besides this, we know that there are a large number of private schools, in all our cities and in many of the towns, whose aggregate

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attendance is quite large. Beside the scholars attending our Sabbath Schools, there is a large number of adults in attendance, all of which shews us that there must be great destitution in Sabbath School provision in many parts of our country. Then we must not here overlook the fact that a very large number of schools are still closed during six months of the year. It is safe, I think, to conclude that the Sabbath School work is not more than one-third as efficient as the day schools of the country are in this view of them.

Here, then, was the necessity felt of something being done. But one says, "Let the churches do this work." Who hinders them? Does the employment of one single agent, no matter how brave he may be and how almost ubiquitous, prevent this work being overtaken by the churches? What church has ever employed, or now employs, a Sabbath School missionary but through her pastors and church officers. True, much has been and is now being done in this way; but there is need of more. Even on the ground occupied by the churches, many places are destitute of schools for religious instruction of the children. I know of only one church that gives us the data that now serves my purpose. But I take it she is not behind the rest of the churches of this land. I refer to the Methodist church of Canada. Of the 2,971 congregations where her ministers preach, only 1,585 have Sabbath Schools under her direction, and of these but 845 are kept open the whole year. In 898 the International Lessons are used. 1,386 congregations there are without schools, except that in some instances there are union schools. Looking over the ground where a Sabbath School missionary might travel to good purpose, I find that on thirty home mission stations, taken as they come, there are 187 preaching places, but only 77 Sabbath Schools, or one school to two and a half congregations. Taking the returns of another church as they come, I find that thirty ministers report 58 schools, 88 churches, probably as many more preaching places, giving about the same result—one school to about two and a half congregations. Surely, until the churches can accomplish more than is done at present, it does not avail to plead, Let the churches do this work. The fact is, the children are growing up neglected in many places, to their own great loss for time and eternity, and to the damage most materially of both church and civil society.

Viewing, then, this great want, the Ontario Sabbath School Missionary Union was formed on the most catholic and liberal basis possible. Last year it was judged best to adopt this work by this Association. I do not know how I should have voted had I been able to attend the Belleville Convention last year. I might have felt that the two societies would have been better apart. But that is not the question to-day. Fairly, and after full discussion, and almost unanimously, it was resolved to enter upon this work; and I can do

no less now than acknowledge that it comes fairly before us to demand the support of ministers and churches. The expression is a little peculiar. It reminds me of an invitation issued not long ago in a circular announcing an important Sabbath School convention. It ran something in this way: "A most cordial invitation is hereby given to all ministers of the gospel and Christians to attend." Here the claim is on ministers and churches. I find no fault with the heading, but I want to leave the impression that the minister is nothing without the church, and the church is not complete without its minister. We are one. Oh, that the barriers were broken down that prevent us feeling that we are one. There is a fitness in this distinction just now. Ministers, as such, are invited to attend our conventions, and take part in our proceedings. Churches, through their Sabbath Schools, have the right to send delegates here to aid in carrying on the business of the Association. That all ministers do not come, we grant; that all churches do not send delegates, is true; yet not a minister in this land, nor a church in this country, can be found who is not more or less indebted to this Association. This is the great parent of all Canadian county and town and township associations, and until these started no church in the land held conventions on Sabbath School matters. Now we see sessions set apart by synods, assemblies, conferences, district meetings, and other religious gatherings, for conversations and action on Sabbath School subjects. Among her other calls this Association has undertaken the mission work, and it now claims our support. For it is, after all, the outgrowth of the church through representatives of various branches.

2. We appeal, in the second place, on the ground of our agency. Not that I would enter into any extravagant adulation of Mr. Crassweller and his faithful attention to his work; yet it is at least matter of thankfulness that he has so well satisfied the executive as to lead to a very hearty resolution of appreciation being passed by them. We have in our mind now rather the instructions under which the agent labours. These have been distinctly set forth by the report, showing that the schools established are not to be in the interest of any particular church; but without bias, the parties in the several localities are to decide what church shall have the oversight of the schools; and where, from the sparseness of the population, it is thought well to establish a union school, it is done.

We must certainly approve of the purpose of the executive to secure the very best agency they could. The time has passed when we could accept the position that anyone can teach a Sabbath School, or perform work in connection with the Sabbath School. We now acknowledge the necessity of devoting the very best agency to this part of our Lord's work. Missionary work has often suffered at the hands of second-rate agency. How different was the opinion of the

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early church from that held now by some. When the first missionary tour was to be made, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." So to-day in the forefront of the world's great workers we find many noble Sabbath School workers—John Hall, of New York; Dr. Newton, of Philadelphia; Newman Hall, of London, England, and others. Referring more particularly to this work, we notice that Dr. J. M. Gibson, formerly of Montreal, but now of the Second Presbyterian Church of Chicago, and Rev. Albert Bushnell, D.D., of the Congregational Church, Sterling, Illinois, have both spent a large portion of their summer vacation in visiting the regions where the American Sabbath School Union missionaries have been at work in Nebraska and Iowa. Among many other fruits of this visitation, we may mention that in a place called Tekoma, at a grand gathering of the schools, the pastor said he had to make a confession and offer a thanksgiving. When the missionary came there and told him what he was going to do he was not friendly, because he feared it might be detrimental to his denominational work. The missionary did not heed him, and he now rejoices that he did not; for in one of the schools he had been called to lead in a revival, and forty-eight persons had united in forming a church. All, with one exception, attributed their conversion to the little Sunday School that the missionary had planted. With an agency so catholic in its aims, it does seem that the small meed of support necessary should be cheerfully furnished.

3. As to work actually done. It must be remembered that only six months' labour has been given and paid for, yet twenty-four new schools have been established, mainly in the Counties of Grey, Bruce, North Ontario, Peterboro' and Victoria. Mr. Crassweller also visited forty-two schools, and delivered sixty-two sermons or addresses. The miles travelled, nearly 2,800, during the period, averages over 100 per week; and this, be it remembered, where travelling is by no means an easy work. Compared with the work done by the tried and tested agents of the American Sabbath School Union, this is a very good showing indeed. One missionary, named Love, in about fifteen months had established fifty-three schools in Iowa. Twenty-one of these assembled to hear Dr. Gibson, one school coming as far as sixteen miles. Over 1,200 people came together, all of whom had been brought into Sunday Schools by this one missionary. Eighteen months before, some of the young people then present did not know who made them; now they were regularly taught in the Sabbath School. In one neighbourhood the men had been in the habit of working on Sabbath, but through the Sabbath School it was discontinued. Of the result of his visitation, he said he had never been so inspired as during these days. These schools have been established in districts where as yet no church could reach, and have taken a powerful hold of the community, and are centres of gospel light

where there are no other means of reaching the people. The missionaries of the American Union plant annually an average of 1,200 Sabbath Schools in the destitute places of the land.

Of course, of our work in this country less glowing accounts have been given, for it is yet in its infancy. What we want for it is the warm support of the ministers and Christian churches of our land. What support do we want? We want the thought of these Christian people to be directed to our work. Let them consider that frontier now means front to-morrow. It is only about forty years since two little boys were lost in the unbroken forest in Dorchester, about two or three miles from London. After four days one was found; the other, a fine little fellow of five and a half years, was never found, although the search was continued for three long months; but two years after, his blanched and whitened bones were discovered in the dense forest where he had wandered. Yet now all that is changed. The grand forest city has been built; railways branch off in every direction. So it must be of every part of this land. We must then see that these regions are not neglected. We want sympathy, and we want money. As the most important part of a lady's letter is what is in the postscript, so in my last observation—we must have money to carry on this work; and to you we appeal for the necessary support, which we believe we have a right to expect from the ministers and Christian churches of Ontario and Quebec.

A DELEGATE.—Is this missionary work confined to Ontario, or does it include the other Provinces?

Rev. Mr. ANDREWS.—The work has been carried on in Ontario entirely.

Hymn—"O think of a home over there."

REVIEW OF THE LAST QUARTER'S LESSONS.

Mr. A. Marling, M.A., Inspector of High Schools, Rev. George Graffey, of Kingston, and Rev. G. Bruce, M.A., of St. Catharines, gave specimen review exercises in an able and interesting manner. Each reviewer differed in some respect from the others; and collectively, a very large amount of helpful and instructive information was given to the assembly.

THE TRUE PLACE AND PURPOSE OF THE SABBATH SCHOOL.

Professor SHERWIN conducted a conversation on the true place and purpose of the Sabbath School—showing what it was not and what it is—in the course of which he pointed out that it was not a substitute for the preaching service, which had been ordained of God. If they could only have one, they should take the preaching service.

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Neither was the Sunday School a substitute for the other religious meetings of the church. Dr. Vincent said, "The Sunday School is that department of the church of Christ in which the word of Christ is taught for the purpose of bringing souls *to* Christ, and of building up souls *in* Christ." Some ministers said that implied that there was no teaching done from the pulpit. It did not imply that at all. The main purpose of the pulpit was *to* preach, and preaching was to proclaim. Preaching was not necessarily teaching. In the Sunday School the object was not preaching but teaching. Would to God many of their Sunday School teachers could get that through their heads. Then, was it a department of the church of Christ? (Hands held up.) That was unanimously accepted. Then it was not something outside with some sort of connection with the church, but it was in the arms of the church. Then it was under the control of the church, and if so, that church was thoroughly and wholly and completely responsible for it as to its maintenance, establishment, proper organization, support, as to what should be taught there, and how it should be taught; and the church was responsible for securing the best teaching there, for providing all necessary means, doing all it could, furnishing all that was necessary to bring that school to the highest state of efficiency, "In which the word of Christ is taught." How much was taught in their Sunday Schools that was not the word of Christ, that bore no possible relation to the truths which ought to be taught there, and had no legitimate connection with the lesson. All these helps were valuable, but when they put the help in the place of the thing it was to help, they prostituted the whole thing. Whatever threw light upon the lesson was a valuable help, but the lesson was God's word. The word of Christ was to dwell richly in them, so that in all wisdom they might teach and admonish one another. "For the purpose of bringing souls *to* Christ and building up souls *in* Christ." Some people talked as if the only purpose of the Sunday School was to secure the conversion of the scholars. It was not so. When a soul was brought to Christ, they had only done a part. They were to be built up and cultured in Christ. That was just as plainly taught in scripture as that they must secure their conversion. They should see that they not only brought souls to Christ, but trained them up so that the Sunday School should all the time be merging into the church, so that the trees in the nursery should come up fruit bearing. (Applause.)

Rev. Mr. Christopherson pronounced the benediction, and the Session closed.

SEVENTH SESSION.

From half-past one o'clock until half-past two, Mrs. Clark, of New York, gave an hour's instruction, with great acceptance, on Primary Class Teaching, using the black-board, &c.

The Convention re-assembled at 2.30 p.m.

After devotional exercises, the Minutes of the Sixth Session were read and sustained.

Professor Sherwin sang, by request, "The ninety and nine."

DIFFICULTIES OF SUPERINTENDENTS AND TEACHERS.

Professor SHERWIN conducted a conversation on the Difficulties of Superintendents and Teachers. He said: We had better take in the whole batch of difficulties. Take the pastors in—(hear, hear)—because the pastors are beginning to have difficulties there which they didn't use to have, because they did not use to be there; but now they are there, and now this highly respectable Convention has decided that the Sunday School is a department of the church, the pastor comes in for consideration. Let us make this a conversation. First—What are the difficulties of pastors—practical difficulties which pastors find in Sunday School work? I will give a little key, a sort of tuning-fork pitch. In some places the superintendent ignores the pastor. In some places the Sunday School is all managed with a sort of jealousy in regard to the pastor; and if he is recognized at all, it is in a sort of perforce way, not willingly; in other places, they do not allow him to do anything but a certain specific thing. They do not allow him to come in as part and parcel and general father of the whole. *Answer.*—1. Not allowing the pastor to be the head of the school. 2. Pastors have to preach three times on Sunday, and cannot come there at all. 3. Superintendents relying on the pastor to do part of their work. 4. All not working unitedly.

Professor SHERWIN.—That is not specific enough. What special difficulty does the pastor have? Lack of unity would affect everybody. *Answer.*—5. Working from party views, or separate considerations. 6. Difficulties of accommodating themselves to the circumstances. 7. Crotchety superintendents. 8. Want of proper material of teachers and officers. 9. Jealousies between teachers.

Professor SHERWIN.—Wouldn't this come more properly under superintendents' difficulties? *Answer.*—10. Ministers sometimes find it difficult to persuade their superintendents that they require a weekly teachers' meeting. 11. Difficulty in persuading educated men of the flock to take up any Sunday School work. 12. Difficulty in

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making the teachers believe they ought to study. 13. Difficulty in making the church understand that the Sabbath School belongs to it.

Professor SHERWIN.—Now for the superintendent's difficulties.

Answer.—1. Want of earnest, intelligent labourers in the work. 2. Want of previous training. 3. Want of true co-operation on the part of teachers and officers. 4. Want of punctuality in teachers. 5. Lack of money. 6. Lack of co-operation on the part of pastors. 7. Want of enthusiastic teachers. 8. Lack of sense of responsibility on the part of teachers. 9. Lack of co-operation on the part of parents. 10. Meddlesome teachers. 11. Too sensitive teachers. 12.—Inconsistency on the part of teachers—I mean teachers who drink, smoke, play cards, and go to dancing parties.

Professor SHERWIN.—That is, want of consistent Christian life on the part of teachers. *Answer.*—13. Teachers who have no control over their class. 14. Want of self-control. 15. Difficulty in retaining the older scholars.

Professor SHERWIN.—Now for the difficulties of teachers. There are real practical difficulties in the way, which need to be carefully taken up, and which can be remedied if we have grace and patience to search for the remedies. It requires them to receive medicine, particularly if it is in the allopathic style, and this is in the old allopathic style. What are the teacher's difficulties? *Answer.*—1. Want of home preparation.

Professor SHERWIN.—Oh, that is his own fault. *Answer.*—I mean on the part of scholars; want of home preparation on the part of scholars. 2. Unnecessary interference on the part of others with the classes. 3. Want of normal classes. 4. Irregular attendance. 5. Not realizing the effect of Sabbath School libraries. 6. Lack of teachers' meetings. 7. Scolding superintendents. 8. Want of power to command the attention of the scholars.

Professor SHERWIN.—That is his own fault. *Answer.*—9. The effect of cheap periodical literature. 10. Superintendents consuming too much time in reviewing. 11. Long prayers.

Professor SHERWIN.—Is there not a difficulty of too talkative superintendents? They talk forever, and do not give the teachers a chance of teaching their lesson. One of the worst I know, is one of the sanctified talking style. He is all grease and no axletree. *Answer.*—12. Superintendents adding to or taking from the class without consultation with the teacher. 13. Careless and listless indifference on the part of pupils in regard to the lesson.

Professor SHERWIN.—Now then for the pastor's difficulties. First—Not allowing pastors to be the head of the school. Is that a difficulty? *Answer.*—Not common.

Professor SHERWIN.—Should the pastor be at the head of the school? *Answer.*—1. It was stated that the pastor was responsible

for what was taught in the school; if so, I claim he should be regarded as head in that sense; and in some schools he is not so regarded, and only as a visitor. If he says anything, he does it as a matter of sufferance. 2. He should be the general overseer, but not the official head. 3. I think we would split hairs on that to very little benefit.

Professor SHERWIN.—You will not find five contiguous schools in the country agree as to the position of the pastor. If we can have a general idea of the position of the pastor, you will do good. I gather from certain casual remarks that it is probably the sense of the Convention that the pastor should not necessarily be the superintendent of the school, but that he should occupy the position a father of a family occupies, as chief counsellor, and head over all in difficulties, while the oldest boy manages at other times. The head of a railway company is the president of the company, not the conductor of the train; but when the president is on a train, he does not conduct the train. If the conductor does wrong, he can call him to account, but he cannot interfere with the systematic running of the train. The president of the school is the pastor; the superintendent, the conductor of the train. The pastor, if he sees the superintendent doing a wrong thing, should stop him, and tell him of it, or make some other provision; but he should not interfere with the running of the train. The pastor is in that sense the head of the school. If he does not want to be there, he is not right himself. If they don't want to have him, they are not right. There are hundreds of schools where they won't admit that at all.

A DELEGATE.—That is the case with a union school.

Professor SHERWIN.—Union schools are altogether an exception; they are little kingdoms of their own.

Rev. Mr. ANDREWS.—Suppose a minister of the neighbourhood went into a union school and found anything wrong, might he not mention something to the superintendent, without its following that he should be officious?

Professor SHERWIN.—Is that right? (Loud cries of "Yes.")

Professor SHERWIN.—Second difficulty. Too much other work to attend to. If that is so, that the pastor cannot be in the school, it is not his duty to be there. A man ought not to be anywhere unless he ought to be there; and if he ought to be there, there is no reason why he ought not to be there.

Rev. Mr. ANDREWS.—Could we not say sometimes, "Let us have a Sunday School to-day instead of a sermon, and I will be with you once in a while." (Hear, hear.)

Professor SHERWIN.—The time will come when there will be less preaching and more Bible reading; when the pastors will not be com-

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elled to grind out two sermons a week, whether they like it or not. Third difficulty. The superintendent relying on the pastor to do part of his work. The superintendent should do his own work, and let the pastor do his own work; but when the pastor wants any help from the superintendent, or the superintendent any from the pastor, he should get it. A great portion of all the refusals of the pastors to take hold, is, because they are not approached in a right way. They are approached in a supercilious manner.

Rev. Mr. RYCKMAN.—Sometimes the superintendent tries to make the pastor do all the praying, and give out the hymns, and talk to the children. A superintendent sometimes thinks a pastor has nothing to do, and he is very busy; and if there is any work to be done in connection with the Sabbath School anniversary, or if a teacher has got wrong, he wants the pastor to do all that work, and the same with a hundred things.

Professor SHERWIN.—The pastor who has skill, and studies how he may set every man, woman and child at work in his church, will get them to do things which will gradually relieve him; and, secondly, only a lazy superintendent will do that by a pastor. If a superintendent is too lazy to work things up, he will throw them on to the pastor if he can.

Rev. Mr. BURNS.—Some superintendents have so much respect for the pastor, that when the pastor comes in they step aside. It is not so invariably. I can preach a better sermon than the superintendent can, but I cannot teach the lesson as he can.

Professor SHERWIN.—Every one to his own business. When the true position is ascertained of pastor and superintendent, it is found the superintendent is the pastor's right hand man. When the pastor comes in he should be reasonably treated, but if the school understands that the relations between the pastor and the superintendent are most cordial, and the pastor is a man of good sense, judgment and discretion, he will see that he cannot increase his popularity by the superintendent stepping aside from what he has in hand, to give place to the man who has it not in hand, and does not want it.

Fourth difficulty. That of accommodating themselves to the work of Sabbath Schools. That is mainly because pastors are not trained by the process of education to this peculiar form of work. The time will come when they will be trained as much to manage a Sunday School as to write a sermon.

Fifth difficulty. Crotchety superintendents. What are they?

Mr. MARLING.—Some superintendents have hobbies.

Professor SHERWIN.—What shall be done with such an one?
Answer.—Put him out.

Professor SHERWIN.—You would make no attempt to reform him?
Answer.—Yes; encourage what is good in him.

Professor SHERWIN.—Then, if he won't become converted, put him out.

A DELEGATE.—Who is to correct this man?

Professor SHERWIN.—The Sunday School has been voted by this Convention a department of the church, subject to the church, under the oversight of the church. The pastor is the leader of the church; the pastor and the church, therefore, are to have a hand in saying who shall be and who shall not be superintendent and teacher. They may delegate it to a committee, or to one man or a dozen men, but the power is in the church. That is sound doctrine, I am certain.

Sixth difficulty. Want of earnest and enthusiastic and intelligent workers. There is one thing will cure a great many of these—a good, well managed, judiciously cared for meeting, spiritual in tone, regularly held; that will cure more of these difficulties than twenty other remedies. Of course, it may be said that supreme love of God and consecration to Him will cure the whole. It ought to cure everything, but it don't.

Seventh difficulty. Want of co-operation on the part of the pastors.

Eighth difficulty. Want of sense of responsibility on the part of teachers. There is an old saying, "Like priest, like people." A church is oftentimes what the minister is, and the Sunday School is more emphatically what the superintendent is. Put a warm-hearted, judicious, earnest worker, who has tact and skill, and tries to acquire tact and skill, and knowledge to manage wisely and well, and that man is sure to gather the best workers around him, and gradually to infuse them with a spirit like his own, as the magnet is to draw iron filings. You cannot put a red hot staff anywhere and not have it warm the things next to it; and so with a warm, earnest Christian. If he lets his fire go out because the camp-meeting is over, or shuts up during the summer or deep snow, he will have no time to get up his fire, and won't warm many.

A DELEGATE.—What will you do with the quiet, easy-going superintendent?

Professor SHERWIN.—Stir him up.

A DELEGATE.—How?

Professor SHERWIN.—That depends on what his occupation is. Some people are like nice Shaker women; others can't understand that it is not the steam-whistle that draws the train, they make so much noise.

The time allotted for this subject had now expired.

APPOINTMENT OF THE EXECUTIVE COMMITTEE.

Mr. EDGAR presented the Report of the Business Committee, submitting a list of names proposed to form the Executive Committee for the year 1877-8, as follows:*

The adoption of the list was moved, seconded and carried.

Mr. FOTHERINGHAM moved the following resolution from the Business Committee:

"That the Executive be empowered to adopt such measures as will bring the Sabbath Schools into organic connection with this Association, in view of obtaining a systematic and continuous revenue."

Mr. EDGAR seconded the motion.

The Rev. C. FISH, of Cobourg, said it was very important that there should be a systematic arrangement, which would save the unpleasantness of bringing these financial difficulties before the Convention from year to year.

Rev. THOMAS KEOUGH, of Cooksville, asked for an explanation of the term, "Organic connection."

Mr. FOTHERINGHAM said it was not easy to explain it. It meant consanguineous or blood relation. They went to County Associations and said, "We want money," and the County Associations wanted to have a good reason for it. They went to the County Sabbath School Association, and the latter said, "Why, as we don't attend your Association meetings, should we be asked to support your Association?" Sabbath Schools should be so related to the County Associations as that it should be to their interest to contribute. There should be some means by which County Associations could help Sabbath Schools directly and have a direct influence, and some means, which do not now exist, for this Provincial Association to control County Associations, and make it to their advantage to supply funds liberally, and systematically, and continuously.

Rev. J. M. CAMERON inquired whether there was any understanding as to when the \$750 subscribed yesterday was to be paid.

Mr. EDGAR said a report would be brought in on that subject.

Rev. Mr. ANDREWS submitted a resolution in reference to the raising of funds, but did not press it.

The resolution from the Committee was then adopted.

Hymn—"Precious promise God hath given."

NORMAL CLASSES.

Rev. J. McEWEN, of Ingersoll, delivered an address on Normal Classes. He said: Mr. President, in connection with Sabbath School

* The list will be found at the commencement of this Report.

work, we meet with strange things in unexpected places. There is a passage in no less an important book than the Bampton Lectures, 1876, that runs in this way, where the reverend and learned lecturer is exhorting his audience to a certain course in reference to the Book of Psalms, in order that these institutions—which are nothing but dry bones—called Sabbath Schools may be delivered from certain sad consequences that will follow the neglect of instruction. Now that is about the last idea that any intelligent man, who gives any thought to the subject, would ever think of Sabbath Schools in these days; and if there was any such man—this man did exist, it appears, last year—he ought to be transported, or rather his passage paid to Chatauqua, or the Thousand Islands, or to the Guelph Convention—(hear, hear)—and he will find the bones rattling and life getting into them, and flesh coming on them, and all on the way for an exceeding great army to fight the battles of the Lord. The subject assigned to me is Normal Classes. Well, I understand and wish to define this term. Normal classes describe teacher training in Scotland; Institutes describe the same in England; and I think they describe the same thing very much in America. So when we use that term you will understand the sense we attach to it. So that our subject is teacher training, teacher preparation, the preparation of the teacher. I begin first in this way, and desire to be very clear and distinct. I think in the subjects to which our attention has been called as a Convention, we have gone on by the process of accumulation; and I think it could be shewn that this matter is really the key of the interests of our Sabbath School system at present, namely, the necessity of teacher preparation, general preparation. We were first addressed on the method of Christ's teaching; next on the aims the teacher ought to have; and next, an important subject, was the teachers' meeting; and the next was the substitutes that teachers are apt to put in the place of study, or instead of study; and then we had one or two discouragements; and last night we had the "whys" and "hows" of things. Professor Sherwin likes the "whys" and "hows;" and to-day we had capital illustrations of methods of procedure and of review. This must impress any one who has given attention to the subject, that the way these subjects have been presented to us—heartily, faithfully, clearly and concisely—presupposes a certain amount of training on the part of the teacher himself that he has not and does not know how to get. For example, does not any thought of obtaining the very treasure of Christ's methods of teaching presuppose a study of heart and a training of mind not possessed by the teachers? and the aims presuppose that grasp of the objects we have in view, and perhaps the teacher's heart has not yet been opened to grasp anything of the kind. As to the teachers' meetings: there is no one but must have felt that the illustration Professor Sherwin gave presupposed an amount of general training that is not

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in this country at all events. As a matter of fact, the teachers' meeting, as illustrated, presupposes a specific training on specific lessons, and that presupposes this general training. And then the discouragements. The training is needed to surmount these; and there are discouragements stronger in my mind than were presented to us—discouragements between the theory of Sabbath School teaching and the reality. It is easy to talk in Convention; it is a difficult thing to grapple with the Sunday School in practice. The difficulties are often of such a character that you cannot remove them; you can only surmount them; and that presupposes an amount of skilful training for the work, not possessed. As to the "whys" and "hows," the people generally, and teachers generally, do not like these "whys" and "hows." And the reason is, that when they make a statement they do not know why they do it, but they instinctively creep to the right thing; and when men like Professor Sherwin put you in a corner and say "why," perhaps you stumble on the right reason, perhaps not, because for want of the right training you do not see round a corner. All through, in the subjects we have had before us in this Convention, this has been presupposed, and it does not, with us at all events, exist to any very general extent. Hence the necessity of normal classes and Sabbath School Institutes. I do not care what name they go by, provided we can get the thing. The next point I want to make in this connection is this: the history of this Association for the past twelve years has been from year to year a continual groping and feeling, and desiring, and surmising, and supposing, and moving and backward moving, on this very subject. In 1865, when the Convention met in Hamilton, some perhaps will remember that this question was discussed at great length. It was the question of that day—"How shall we retain our older scholars?" And after a long discussion, and an endless discussion, Dr. Ormiston, in his peculiar way, got up and gave this recipe, "Get men that will hold them as well as draw them." Well, that was thought to be the wisdom of the day, and so it rested. In the next Convention, in 1866, in Montreal, up cropped this same subject again, and Dr. Cochrane was put up and gave an address, setting forth his experience in Scotland in reference to David Stowe's work in teacher training, the man who founded the first normal school in Her Majesty's Dominion. Fraser, of Paisley, his biographer, was held forth as a success in that town. Well, that satisfied them that year. The next Convention was in St. Catharines, and still a heavier speech was made on the same subject; and we all went home, and thought we had made advance.

In 1871, Toronto took a move in advance in this direction—they had a Sabbath School Institute. It met for four successive evenings. I have no doubt good was done, and seed was sown. We were groping our way along, and we came to the Convention in Montreal. This was in 1872. A paper was read by express arrangement on this

subject—"Competitive Examinations for Sabbath School Teachers," and any of us who are acquainted with the subject, or who were there, will remember what a discussion arose on that—what a warmth was excited on that. I never knew this Association to be at white heat until that subject came up; and the result of the matter was that the paper, if not voted down, at all events was voted out; and, in order to convince some of the men who opposed the onward movement in teacher training that it was practicable, that it was safe, and that it could be profitable, the author of that paper started a normal class in the city of Montreal, and had a series of sessions, fifteen (15) in all, attended by 300 teachers. That was a practical answer. It was productive of good in this direction, in the city of Montreal. But in the meantime a committee was appointed to consider this subject; and the committee reported through its convener, Mr. D. Fotheringham. "The old fire had not gone out of the old opposition; and the thing came up again, and very much as we saw before, not quite so white, only a little red hot. On matters went, and another committee was appointed; and they recommended a series of text-books for normal class study. They drew up a series of rules to guide normal class teachers and classes; and the matter was brought to the table, and it was discussed with the usual fervour, but it was deemed best not to take action then. Now, the matter has gone on in that way, and here we are, and the time has come—and I say it with deference to the Convention, expressing my own conviction—when this matter of general preparation of Sabbath School teachers will neither lie under the table nor on the table. It is bound to be out into the churches, and into all the communities where there is any general and special Sabbath School work. I hold that this historical resumé of the subject shows just what might be expected. The training of men in the work of education is one of the up-hill questions in study and in the church; but still it works its way, to show that it is practicable, that it can be done. My next point, and I state my own experience in connection with the matter. About a year ago it was proposed by the Sabbath School teachers, in the town where I live, that I should take charge of the normal class, composed of all the teachers of the various churches. After some degree of consideration and hesitancy, I consented to do so. We drew up our first programme of ten lessons, and went through them; our second, of ten lessons, after Christmas, and went through them. They have been drawing up a third programme, which is now before them, and we begin the third class on Tuesday next. By this common method of uncommon work, confessedly difficult, both for those under instruction and those who instruct, we have been favoured with great encouragement, and we have been encouraged with very great results. In a small town, with not quite 5,000 inhabitants, there was not a single meeting without seventy

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earnest, hard working, thinking Sabbath School teachers being present. (Applause.) At the County Convention at Norwich, this matter was taken up. The Business Committee through the Convention, or the Convention through the Business Committee, mapped out six or seven of the hardest places in the county where they thought it would be well to hold such classes, and appointed men to take charge of those classes. It is easy to put that on paper; but as the result of that in the County of Oxford, five out of the six have actually been held thus far; and all that, in these specially difficult places, and in the rural districts, with the blacksmith's shop, a shoemaker's shop, and two or three stores. Only by extended intimation we succeeded. We began at ten o'clock in the day with forty teachers, continued in session three times in the day, two hours a session, and continued next day. This was in the Township of Blenheim, and the work there has been for the summer very satisfactory; and they say, "We want more of it; we have only begun to know the value of it." In two other places the same thing was done, and in all these cases with similar results. First, let us lay down this as a settled condition of Sabbath School work, "that a teaching church must be a learning church;" and when you give up the learning, it is only a matter of time till you give up the teaching. When you give up the learning, you get into the position that you only pass on in routine. The great Eton teacher, Dr. Arnold, kept on studying and learning, that he might be a living flowing river of teaching to his students. What is the Thousand Island Parliament, and all other such assemblies? They are just temples for the embodiment of that one idea, making everything else as far as possible subservient to it, or by the side of it. It is quite true that Dr. Vincent and Professor Sherwin and others rule these institutions; but they are ruled by the importance of training Sabbath School teachers. And so I think the time has come in Canada when we should take up the work right heartily ourselves, with all the inspiration they have given us and the help they are able to give us; and I hope this Convention will not rise until it has done something, as far as may be done, in this matter.

The Chairman introduced Mr. James McNab, of Toronto, to speak on the same subject.

Rev. Mr. MILLARD said Mr. McNab was the Superintendent of the East Presbyterian Church Sabbath School, Toronto. From him he had received the papers he had been distributing in the Convention. Mr. McNab was also joint conductor of a normal class in connection with the East Presbyterian Sabbath School.

Mr. McNAB said it was to Dr. Vincent that the Convention was indebted for the papers that had been distributed. It had been assigned to him to give them an exhibition in words of a normal class. His friend, the editor of the *Presbyterian Record*, headed a

good article with the words "Normal Sabbath Schools." What then was a Normal Sabbath School? It contained a primary class, a junior class, a senior class, Bible classes, a normal class, and a permanent class, which carried out the idea of Mr. McEwen of a teaching church. It was the East Presbyterian Sabbath School and normal class that he was to endeavour to picture to the Convention. Eight years ago there was only a Mission Sabbath School there, and from that school came the East Presbyterian Church, of which the Rev. Mr. Cameron, who was present, was pastor. He (Mr. McNab) had been to Chataqua, and Mr. Cameron had been there also. He had heard of the normal class idea in 1874, and he went to Chataqua in 1875, 1876, and 1877. He little thought, however, that there would be a normal class in connection with the East Presbyterian Sabbath School in the year 1875. However, in the report it was his duty to read in 1876, he stated that there were some in the school speaking of the need of a normal class. It was to a lady teacher that they were indebted for this normal class. She took the idea, and presented it to the minds of the teachers, and they asked their pastor if he would undertake to conduct the normal class. He was glad to say that Mr. Cameron at once promised that he would. This class numbered 33: made up of teachers, 14; from the Bible class, 10; senior scholars, bright boys and girls, well advanced in secular schools, mentioned in the papers every time as winning certificates, 7; from the congregation, 2; making 33; besides 15 intelligent people in the congregation, who were regularly supplied with the course; making 48 members. Of the 33, 20 were ladies, and 13 gentlemen. There were 4 elders in the class. Sessions of the class, 18; lessons of the class, 13—Chataqua Course of Lessons. Time of study, Monday evenings, and occupying 75 minutes; followed by the regular Sabbath School Lessons Class, 75 minutes. That was an hour and a half for Sabbath School work, and for the normal class and teachers. They had frequent reviews; the number of questions submitted for competitive examination, 57. On account of this examination paper, they could not finish in one night. On one night they examined six lessons, and on the other the remaining seven. Two hours and a half were spent, perhaps, each of these evenings. Of the 57 questions, they found some answer as many as 50 and 52, and the least number of answers was 30. Dr. Vincent told him (Mr. McNab) that he would give certificates to every one of these scholars. They studied the Chataqua Course of Lessons, dividing into two parts—the Bible part and the Sabbath School part. He was sorry to say the Sabbath School part did not receive as much attention from the students as he hoped it would by and by. The course was, the Bible as text book. They took it as a divine book; they examined the evidences of it and the inspiration of it; they examined it as a book of geography, as a book of history and chro-

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nology; and then they examined the Bible class on the theory of the Bible, the relation of the school to the home and to the church, the organization, the management, the classification of scholars, the lesson systems in the schools, and the offices of the teacher and the superintendent. He was glad to say that they were perfectly delighted with the spirit which pervaded the class at every session when the class met, every one bringing Bible, hymn-book, pencil and paper; and after devotional exercises, they are all called over every time, and their roll would bear inspection as compared with the general roll of Sabbath Schools. Then, by the help of the black-board, they gave lessons which they were glad to learn. The trouble was, they did not know how to get the information which was given them for themselves. But other times might come, however, when it would not be necessary to give all this information; but, as with a pump which had long been dry, they must pour down the water first before they can get any up. Once get the connection made, and there was no more need of the water. Then they had maps as well as the black-board; they were also helps. Now, what fruit had they seen from these classes? They commenced in February. There was a time to sow and a time to reap. They could not expect to sow one day and reap the next; but the pastor and he were glad to say they had found fruits in this class. They had found the Berean spirit manifesting itself in the searching of the scriptures, and increased spirit in the school and in the teachers' meetings. Many remained there who never used to attend the teachers' meetings, and a better spirit was evinced there. They had found it very difficult to get teachers, as, when asked, they said they wanted to learn and not to teach; but now they had learned, and they came. One thing they had learned was their ignorance. Their ignorance about the Bible was astonishing. It was a mine which never could be explored by them. They grew their teachers now; they came to the school with readiness, and the great gulf between the school and the church was closed. They went from the school into the normal class, and then back again into the school. A superintendent wrote to him from Stratford that he wanted to form a normal class, and his scholars wanted to go through the first, second and third grades all at once. They asked what good it would do them to know when Solomon's temple was built. They would not like to be ignorant in the same way as to the accession of Queen Victoria, or as to the time when the Normans invaded England; neither should they be in relation to the scriptures, for all scripture was given by inspiration of God, and was profitable. Once let them begin to study the Bible, and they might expect that in this study the Holy Spirit would help them, and let the words of Christ be in them, and fruit would be borne. If people would begin to study the Bible, they would find that preaching was benefited, that the listeners gave better attention,

that the heart was open to the reception of the Word because it was studied at home, and they were hungering and thirsting for more. He hoped many would be stimulated to form these classes, which could be as easily taught as a teachers' meeting.

The Rev. Mr. McEWEN submitted the following resolutions:

In view of the necessity for a general preparation of Sabbath School teachers, and of the increasing interest taken in this part of the Sabbath School work—*Moved*,

First.—That a statement of the work done during the past year, as far as can be ascertained, be embodied in the General Report, and commending the work to the special consideration of the Sabbath School workers.

Second.—That the Executive of this Association take into their consideration, at an early day, the matter of presenting, through some Canadian medium, a scheme of Normal School Lessons, for the guidance and encouragement of any who desire to fit themselves to become teachers of normal classes.

Third.—That the Executive be requested to draw up a respectful statement on the importance of this work of teacher preparation in the Sabbath Schools, and present it to the consideration of the authorities of our theological institutions and ladies' colleges, with the view of their incorporating some short scheme of study in their course.

Rev. Mr. FISH moved the adoption of the first resolution, which was seconded and carried.

Rev. Mr. McEWEN moved the adoption of the second resolution, which was seconded by the Rev. Mr. Andrews.

Dr. NICHOL asked why the Chatauqua Lessons should not be used.

Rev. Mr. McEWEN.—Our Canadian people want to have the thing pushed out before their eyes by some Canadian paper.

Rev. Mr. BURNS asked if it would not do to get the matter from Dr. Vincent.

Rev. Mr. McEWEN said it was desirable if they were going on with this work to make it a Canadian work.

Dr. NICHOL said they had an International Lesson Series. Would it not be well to have this International also? ♦

Rev. Mr. McEWEN said the Lesson Series came from the International Committee.

Rev. Mr. MILLARD said that very likely the subject would be brought up at the International Convention to be held at Atlanta, Georgia.

Mr. FOTHERINGHAM said he did not understand the resolution to forbid the introduction of Dr. Vincent's series, or any other, but to leave it open to the Executive Committee to do it through a Canadian channel.

Mr. McNAB said the Chatauqua scheme was not got up by Dr. Vincent, but by a committee of ten, appointed by the Chatauqua assembly of all denominations; and the topics, to the number of forty, might be taken and filled up by any church or person. As

one of the committee who drew up the topics, he asked the Convention to take those topics and fill them up.

Professor SHERWIN said they must understand that the Chatauqua series was itself international, because it was made by a committee from all over the land, meaning Canada as well, of course. Then, it was customary everywhere for persons to look to that for general guidance, for very seldom, comparatively, was the entire scheme taken. They could take lessons here and there. He had supposed the idea was for the Executive to take what they thought best for home use. He had purposely avoided to-day any reference to normal class work, because two gentlemen were to follow him on that subject specially.

The resolution was carried.

Rev. Mr. McEWEN moved the adoption of the third resolution. He said it was thought that their training as ministers was for the most part specific training for pulpit and pastoral work; and when they came to deal with this matter of special teaching, they were all at sea; and he thought the time had come, as Professor Sherwin had said, when the men who were to have the moulding of the opinions of the country should take that of the times into their course.

Rev. Mr. ANDREWS seconded the motion, which was carried.

QUESTION DRAWER.

Rev. Mr. ANDREWS then answered the questions which had been put into the question drawer during the course of the day.

Q.—What is a congregation to do with a minister they are all tired of, because he will not study? A.—Am no bishop; have had no experience in disposing of ministers. Yet, ticket of leave will do. But pay his expenses to a Provincial Convention, stipulating for a report before a public meeting on his return, say on a Sabbath evening, instead of a sermon.

Q.—What would you do with a pastor who wants to be president, conductor, brakesman and everything else in his congregation? A.—Let him run on; need not throw anything in his way. He will soon find out that his train will be wrecked. Boy and mouse trap.

Q.—Who should lead in prayer at close or opening of the school? A.—Talk about this matter in the teachers' meeting. Usually the superintendent, or whoever he may think best; he must decide.

Q.—Should the superintendent review the lesson of the day? A.—Yes; unless he has confidence that some other person will succeed in that work.

Q.—What would you do with a superintendent who drinks, plays cards and dances? A.—No man can serve two masters. Will judge no man.

Q.—Should a superintendent suspend the regular order of the school out of deference to visitors? A.—No.

Q.—How can a pastor induce the staff of teachers and officers to come to a teachers' meeting? A.—Let him be well prepared with his work, and then invite them personally. Feed trough.

Q.—Should the scholars be taken out of the class to form classes, until the teacher is satisfied they are fully qualified? A.—Superintendent must decide this. Yet he should be very careful in extreme cases.

Q.—Should a superintendent frequently ask a teacher to take his place in the review of the school? A.—Not often.

Q.—Are promotions in the Sabbath School beneficial? A.—Should endeavour to promote teachers and scholars together.

Q.—Should the superintendent address the school every Sabbath? How much time should he occupy? Should the teachers, if able, ever be called on to offer prayer, or address the school? A.—He must decide that matter. If he can devise a better substitute, let it be done.

Q.—How are you to get teachers to attend teachers' meetings? A.—Already answered.

Q.—Is dancing consistent with Sabbath School teaching? A.—Not as I view it.

Q.—What would you do in your teachers' meetings with teachers who persist in whispering to each other during the progress of the exercises? A.—Must arise from thoughtlessness. Speak to them privately—never before the other teachers—and then tenderly.

Q.—Is it expedient for Sabbath School labourers to be total abstainers from strong drink to be successful? A.—Yes; moderate drinkers now are all too late for this century.

Q.—Would you prefer a professed Christian who uses tobacco, in preference to a non-professor, outwardly moral, who does not use tobacco, for a Sabbath School teacher? A.—Difficult to decide this matter. "He that *doubteth* is damned if he eat," (*i.e.*, condemned).

Q.—What is the best means of getting money for a Sabbath School? A.—Let church officers provide it.

Q.—What is the proper use of the *Chicago Teacher* or *Sunday School Times*, and the lesson papers, in connection with the teachers' meetings? A.—Do not take them to the meetings.

Q.—How would you keep only suitable books in your Sabbath School library? A.—Turn out all unsuitable ones. Get good ones.

Q.—What shall a "Backwoodsman" do, who is superintendent of a union school, four miles from the town (on Lake Huron), who feels his inability to "keep ahead" of the school. Shall he turn it over

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to one of the denominations in town, when the children from families belonging to *other* denominations will be withdrawn? Is it proper to turn over what has been given to a *union* school, to go for the benefit of one denomination? *A.*—If you are doing well, go ahead. Respect the rights of property in Sabbath School management as elsewhere.

Q.—How many scholars should constitute a Bible class? *A.*—As many as you can hold in the room.

Q.—How can we retain the larger or advanced scholars in the Sabbath School? *A.*—Get good teachers for them. Encourage all ages to come. Newly married people.

Q.—Do you think that Bible classes of grown up young people should open and meet with the general school, or do you think they should remain in their own rooms, as Mrs. Clarke thinks the infant class should? *A.*—Yes; there is an advantage of having them feel that they belong to the school.

Q.—How would you conduct competitive examination on the year's lesson? *A.*—By means of written or printed questions, and through the classes.

Q.—If a child is very troublesome, should it be turned out of the school, for fear of corrupting the other pupils? *A.*—Rarely, and only after every effort has been made with him.

Q.—Should we insist on our pupils learning a passage of Scripture every Sunday? *A.*—No; but would heartily encourage them in doing so, and give them merit cards who have learned verses.

Rev. Mr. Cameron pronounced the benediction, and the Session closed.

EIGHTH AND CLOSING SESSION.

The Convention re-assembled at 7.30 p.m.

Professor Sherwin sang, "Rescue the perishing."

Rev. R. Torrance led in prayer.

The Minutes of the Seventh Session were read and sustained.

OUR ENCOURAGEMENTS—WHAT ARE THEY?

The Rev. J. M. CAMERON, of Toronto, delivered an address on "Our Encouragements—What are They?" He said: Mr. Chairman and fellow-teachers, our encouragements—what are they? We all like to read the papers, and many of us like to read them when they give an account of what goes on in the Old Country. There is one thing I always like to read—it stirs your blood—and that is the account of the University boat races at home. We all know that in

these races a great deal depends upon a fair start, and anyone who has witnessed one of these races knows how often they have to try and try again, so that each boat will get a fair start, because a fair start has a great deal to do with the ultimate success of the race. As teachers in the Sunday School, we have this to encourage us, that in dealing with the minds of the children *we at least have a fair start*. Take the black-board used here this morning. There was not a mark upon it at first. It was all smooth and plain, and you could fill it up with whatever you liked. So with the children in the infant class, and the other classes under teachers. Those of us who have been teachers in a day school know that the hardest battle is to get the children to unlearn something amiss which a foolish teacher, or want of training, has allowed to occupy the mind of the child; and then, when that is unlearned, you have a better chance to teach them what is right. Is it not a great encouragement to know that we get them in the Sabbath School with the minds unoccupied, when the mind is young? The mind is like a sheet of paper without mark upon it, and you can make it beautiful if you are careful, or if not, you can mar it very much. "Take this child and nurse it for me, and I will give thee thy wages." Would that parents would take that home to themselves, for they have, after all, the fairest start with the children. Some of the farms we see overgrown with thistles. How would you like to take a farm like that? You would not like it at all. When a minister comes to deal with the young men and young women, he has not half as fair a start in dealing with them that the teacher in the Sabbath School has; and in that respect the teacher has this encouragement, that he has a fair start. In my own school a few Sabbaths ago, one of the neighbouring ministers came in when I was with my class. I did not know he was there. It was a mixed class—young men and women. The text was, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." He asked me, "Do you make your class repeat verses every Sabbath?" I said, "No; but one verse." Very often it is not in the lesson and has no connection with it, but I make it a point carefully to have one verse for the grown-up young men and women to learn. He remarked that the verses which he had learned in the Old Country when he was there a child he could repeat without thinking, but the verses he had learned to-day he could not. See the advantages of teaching the children early, on the principle of David, when he said, "Thy word have I hid in mine heart, that I might not sin against thee." And, like bread cast upon the waters, after many days the passages in the minds of these children will bear fruit, in some thirty, in some sixty, in some an hundred-fold.

Another source of encouragement is sympathy. I know sometimes we hear superintendents complain, and teachers also, of want

of sympathy on the encouragement and all in sympathy from my School large, un had to they the place was to go ro myself Toronto they ha to use nection of the p it is the rainy da about 3 wards, was qui superint not a m out the next ye way of sympathy our wor had not would y of sym regards have a if the r the peop and get expecta much fr assume God cor me, and

of sympathy. My connection in Sabbath Schools has always been on the other side, and I do not remember the time when I have not been in connection with the Sabbath School. We have this to encourage us as teachers, that we have the teachers of the church and all the parents, even though perhaps they do not go to church at all, in sympathy with us. We have it well manifested in this way. We have it manifested in their liberality towards us. I am speaking from my own experience. My first experience as superintendent was in a large Union Sabbath School where there had not been a Sabbath School for ten or twelve years before; and we grew and grew very large, until we had about 200 children, and sometimes over that. We had to get a library; and I remember when we began to think of it, they thought it was no use trying, we would not get anything. This place was near Hamilton. Two of the young ladies were appointed to go round, and they got between \$5 and \$6; and another man and myself went round among the farmers and got \$70, and came to Toronto and got a library for \$70. Since I have been in Toronto they have sent me \$50, another time \$75, another time \$70, for me to use in selecting a library to send them. My experience in connection with that Sabbath School testifies that we have the sympathy of the people, as shewn by their liberality. In our school in Toronto it is the same. Our picnic in Toronto last year happened upon a rainy day, but there was a large number of people there. We had about 300 children to tea, and gave the grown people their tea afterwards, and came out, after paying all expenses, \$30 in debt. That was quite an item to us; but what was our happy fortune when the superintendent brought from one of the friends in our congregation, not a member of the church, \$30—from one man, unmasked—to wipe out the debt, and give the Sabbath School a fair start again for the next year. We could give several examples of encouragement in the way of liberality. Another kind of encouragement is by way of sympathy. We have that in the expectations that are formed from our work and position, and I hold that is a very great deal. If you had not expected much from this Convention, some practical benefit, would you have been here? I say we have encouragement by way of sympathy from the expectations formed on the part of parents as regards the work of the teacher, and that is a great deal. When we have a great man coming to town, a great singer coming to Toronto, if the name is paraded in the papers and in other connections, when the people expect something, there is no trouble in selling the tickets and getting the hall filled. But there is a great deal in satisfying expectation, and there we often fail. Sometimes people expect too much from us as teachers. Too often they expect that you and I will assume the whole responsibility, and they forget that the authority of God comes to them and tells them, "Take this child and nurse it for me, and I will give thee thy wages." In expecting this they expect too

much, and I do not know how parents at the Great Day will answer for dereliction of duty here. Again, children come to the Sabbath School whose parents do not go to church at all. There are many of them in our school. My own church was formed from a Sabbath School. The parents are poor; they do not know the minister probably. With a large congregation and a large Bible class, the minister has not half the chance to become acquainted with the children. So they do not expect the minister when they are sick, but they do expect the teacher to visit their children. I have been often pained to find that when I have been sent for to see a child, when the child had for all these weeks been speaking about the Sabbath School teacher, and the parents had been expecting him, and the house had been kept in better order for him; but the heart grew sick, and they said, "No man careth for my soul," for the teacher did not come. I hold it gives you and me, as Sabbath School teachers, a far better start in dealing with the children and the parents—the thought that sympathy is manifested in the expectation that we will visit these children when sick. Do we keep track of them when they are away from school?

I would not give up our Monday evening teachers' meeting in my own house for any meetings we have. A little time ago, Mr. Affleck, the great temperance lecturer, volunteered a sermon for me. He said he would rather do it, and if he had a day vacant he would do it again. Why? He said, For my own growth in grace and growth in spirituality, I need to preach the gospel. Professor Caven said the other day, "I could not keep my own spirituality unless I studied the Bible every day devotionally." You will appreciate that when you know that he studies it critically in the original Hebrew every day with his students. But in our teachers' meeting, with Mr. McNab as its manager and teacher (for I am only a scholar in it), there is so much interest, there is so much to develop all that is noble and good in the true man, that you go away from the meeting a far better and purer Christian; and I can start my studies next morning far better, from the views I had at the meeting that night. Take, also, the encouragement that we have in our normal class, and in our schools.

The third encouragement is *the example of good and great men*. Where have you heard of a truly noble man in the church, in former or modern times, who has not been a man of a loving heart, one who has taken great interest in the church. I should have said, also, great and good women. Every one of us here knows that Her Majesty, every Sabbath afternoon, gathers the children of her own household, and carefully and prayerfully teaches them the Bible. (Applause.)

Further, we have for our encouragement *the example of our blessed Master*—"Suffer little children to come unto me, and forbid them not." See what an interest He took in them. How He took them

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in his arms, and blessed them. I am sorry I was not here last night to hear Mr. Van Lennep shew how he took the lambs in his arms, and carried them in his bosom. That is a representation of the way in which the Good Shepherd folds the children in His arms, and carries them in His bosom. In this respect, surely, it is enough for the disciple that he be as his lord, or the servant as his master.

Then we have *the encouragement of results*. Look in your own classes; look at the result of your own teaching years ago. I was in Hamilton a few days ago, and a young man, with a full beard, came in and said, "I am so glad to see you." I did not know who he was. He had been one of my scholars fourteen years ago. I heard from him words of great encouragement, tracing back to good impressions made upon his mind years and years ago. I came away stronger for those words of encouragement. I can remember when I could not get Mr. McNab to the Sabbath School or to a prayer-meeting. He wanted to have a smoke and a walk on Sunday afternoon; but now he puts life in our Sabbath School in Toronto; and you will miss your mark if you do not learn from him to form your normal class, and keep up your teachers' meeting.

Finally, let us remember that "he that reapeth receiveth wages, and gathereth fruit unto life eternal." Is not that an encouragement!

Hon. Vice-Chancellor BLAKE.—I promised my good friend and yours, and the friend of all Sabbath Schools in the Dominion—Mr. Millard—to say a word or two here, if it were possible. I have found, up to the last moment, that it was impossible. I have just come off the train at 7.30 o'clock, and have to leave at 9.30; and I come to drink in a little of the good, Sabbath atmosphere which is present here. I have not had time, as you see, to take off my livery; for I came here straight from the train.

In regard to the particular matter, "Encouragement to Sabbath School Teachers," which is now under consideration, I entirely agree with what Mr. Cameron says, that the first, the main, the grand encouragement is the immense benefit every one obtains for himself by being a Sabbath School teacher. No one can endeavour to perform rightly his or her duties as a Sabbath School teacher, without feeling an immense benefit to self. If you are nothing but a selfish creature, you will become a Sabbath School teacher, and test it for yourself. On the Sunday evening take the lesson for the coming Sabbath, and try to get the lesson from it; and take it every morning as you are dressing, and see what lesson you can learn from it; for there is nothing so elevating, nothing which will raise you above the littlenesses, the meannesses of the world, as the lessons you drink in for yourself. As you read and study these lessons, you will feel raised above all that this world can offer or tempt you to do. You will find that the little derelictions of duty to which, without that

strong food which you have been taking, you would be subject, will sink before your vision. So the great encouragement is the grand strengthening of yourself by becoming a Sabbath School teacher. It gives motives, encouragements, promises of that higher order, which are very necessary to us who are engaged in so much in this world which is likely to draw us away from what should be steadily before us. That is the grand encouragement which is given to a Sabbath School teacher.

Then consider the encouragements we have in our classes. Nothing perhaps can better bring that before the notice of the parent and the teacher, than the little anecdote which was told some nine or ten years ago as having really happened, and which has been repeated of late on many occasions. You recollect the anecdote of what happened in the town of Clifton, where a child and his parent wandered out to the green on the Sabbath afternoon. The parent was amused by his child, of some three years of age, bringing flowers to him. The parent falls asleep. He awakes after half or three-quarters of an hour, and the child is not to be found. He seeks to find the child, but in vain. He approaches the edge of the precipice, and there sees the form of the poor little boy. He goes down, takes the lifeless form in his arms, and exclaims, "I have murdered my child." There was no murder; but there was neglect on the part of the parent. And if your aim as Sabbath School teachers does not reach to the giving of the children life, you are pursuing your calling in a manner which is below the object of Sabbath School teachers. You will be responsible, and you will be a murderer before the great white throne, unless everything has been done to present the children to the Lamb of God. Coming from that to what I tell you is the greatest encouragement to Sabbath School teachers, I know nothing that sent my blood flowing through my body so much as a letter from a Sabbath School child. He did not like exactly to tell me the whole, but he said, "I am rejoiced to tell you that at length I am safe in the arms of Jesus. God has been good to me, and has given me much undeservedly, many, many blessings." I know nothing that afforded me such lasting joy as that. If you want encouragement, there it stands before you. What we want in regard to this is that we should approach the class Sabbath after Sabbath pervaded with the lesson. Bring no note-book or memoranda: it is an insult to the children to do that. If you have not sufficient interest in the children to prepare yourself at home, give up the class. Go there with the lesson so taken into yourself, that out of a great well, as it were, you can give forth your lesson. You have nothing to do but the great, grand thing—in some form to present the message, and witness for the Saviour. Teachers so going before their classes need never complain of inattention. You go there pervaded with the lesson, having asked God to bless it, having insisted that each child should make it a subject of prayer that the

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lesson, by God's Holy Spirit, may be brought home to its heart. Then you will never lack encouragement. We want more faith, more of the message of our Master, "Launch out into the deep, and draw it in." You may have been fishing without looking to Him. The arm of the flesh is poor and miserable, wretched and weak; with the strength from above, we shall be strong indeed. Seek not those encouragements which, if they be not given you, will drive you back from the path of the Sabbath School teacher. It is not success which is made the test of reward in the Great Day. Standing before Him, the great Rock on which we can never be shaken, the message is not to the successful, but it is, "Well done, thou good and faithful servant."

Professor Sherwin sang, "Christ the water of life will give."

Rev. Mr. MILLARD said it is so good to be reminded of encouragements; to us who are engaged in Sabbath School work and Sabbath School Convention work; and as my brethren were speaking, these words came into my mind—and, after all, these are our great encouragements—the assurances given by God in His word, the promises of the faithful and the true witness. I will mention one—"Knowing that your labour is not in vain in the Lord." Now, we are fond of looking for signs, and judging and walking by sight rather than by faith; but faith is what God would bring us into, and cause us to exercise. I had very great pleasure in preparing the mottoes which are at either end of the church, for this Convention, to help to make it bright and pleasant. I felt great pleasure, because, after a great deal of thought and some prayer that I might be directed to something that would preach profitable truths to those who should see them, those mottoes were given to me of God. They were commended to me as suitable; for He will instruct us and teach us, let the speakers be whomsoever they might. They are God's own words. I had thought—I had not much time, for I was working up to the last moment, when I had to take the train, and all night, for I had no sleep the night previous—I had thought of another motto—"Have faith in God." God's promise is what we should have faith in. Your labour is not in vain, but *it must be in the Lord*. I asked permission to say a word this evening to my fellow-workers and brethren who are county secretaries. I am afraid there are not a great many county secretaries here after all; but I hope this year we shall have more frequent correspondence. After all, the principal part of the association work—pen-work and head-work—devolves upon me; and sometimes I do feel a little of the weight of it. I wish I could always do what is right and best and most productive; but I am labouring in the Lord, and I am trying to have faith, as I have been recommending to you to-night; but I would be obliged to you county secretaries if you would correspond with me respecting any efforts you are making, and especially the conventions you are

intending to hold, so that if possible I might be at every County Convention. The only cost would be my travelling expenses. Then, again, do get township organizations. The county meeting is very valuable; the provincial assembly is a most important one; but neither the Provincial nor the County Conventions meet what is wanted. The multitude do not get to our larger conventions; the multitude know nothing about them, except what may be whispered in their ears. There should be a one-day meeting in every township of one or two sessions, if possible. It is also desirable that the county secretaries should become acquainted with the position of every Sabbath School in the county, and the person of every superintendent of every school. The township secretary can easily compass all the schools in the township. I do not know that I should say he is good for nothing if he cannot do that; but I do not think he is good for very much if he cannot visit them once a year. If the township secretaries do that, and report to the county secretary, then the county secretary will be able to report the Sabbath School state of his county without much trouble. Then I wish the township secretaries to report to the county secretary, and the county secretary to report to me. If they have not reported yet, I wish they would do it. I, and others, have to be at Atlanta, in the State of Georgia, next April; and we cannot report as we ought about our Sunday Schools unless county secretaries report to me; thus we are dependent upon you. Another thing: if you have not a county organization, try to get up one. We have somebody in this Convention that we think is an honourable specimen of what a county secretary should be. He spent four days in going to every Sunday School in his county; and that was a county we thought before had no proper Sabbath School Association life in it.

RESOLUTIONS.

As no sufficient invitation for the next Provincial Convention had been received, it was resolved to leave this matter with the Executive.

Mr. EDGAR, from the Business Committee, reported and moved a series of resolutions.

Mr. MONTGOMERY seconded the resolutions, which were as follows: The thanks of the Association are tendered to Professor Sherwin and Mrs. Clark for their valuable assistance.

To the Christian people of Guelph for their generous hospitality.

To the Trustees and Pastor of the Norfolk Street Methodist Church for the use of their fine and commodious building.

To Mr. Marcon and the active boys associated with him, for their kind and assiduous attentions to the delegates.

And to the railway companies for reduced fares.

—Carried.

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Rev. Mr. ANDREWS moved that all subscribers of \$5 should be supplied with a copy of the Report; and an additional copy for every \$5 paid by them.

The motion was seconded by Mr. WATSON, of Weston, and carried.

Professor SHERWIN said he had been asked to answer some questions, which were as follows:

Q.—Can you find Sunday in the Bible? A.—I do not recollect that it is in the Bible, nor do I remember that Wednesday or Thursday is there.

Q.—Is the Christian or heathen name most appropriate? A.—Find out which is really Christian or really heathen, and judge ye.

Q.—Should a superintendent often scold, and what would be the result? A.—He should never scold; and the result of continued scolding will be to get all the teachers to scold, and the result of that will be to get all the children scolding, and it will be a regular hornet's nest. The superintendent should learn to control himself. "Be ye angry, and sin not."

BIBLE READING.

Professor SHERWIN then conducted a Bible reading, prefacing it with the remark that they should have point and plan to a Bible reading as much as in the making of a sermon, or a book, or anything else.

The collection was then taken up.

Rev. Mr. ANDREWS made an appeal for a liberal contribution, and stated that cards had been prepared, on which those who could not give at once might promise to give what they chose, payable to the Hon. John McMurrich, in Toronto, by the first January next.

Professor Sherwin, by request, again sang "Rock of Ages."

FAREWELL ADDRESSES.

Brief farewell addresses were then delivered.

The Rev. J. A. R. DICKSON, of Toronto, said: Mr. Chairman and Christian friends, I have been since I came to this Convention simply a listener with many of my brethren. I have been drinking in the sweet, cheering, stimulating atmosphere which it has breathed, and have sympathized with the different brethren in that they have not had time to develop the different themes, or do themselves justice; and I felt that all the more when I was promised not to be called upon till the end of the meetings. I think there are some things in this Convention which cannot fail to make it a real power in our land—a loving, stimulating, beneficent power in our land; and the

first is, that this Convention, from the beginning to the end, has been thoroughly practical: no time has been wasted, so long as I have been here, in mere talk or idle theorizing; on the very contrary, the Convention has been occupied with living issues. It has been dealing with the actual wants of our Sunday School life. It has been seeking to mend the wrong and supplement that which is wanting, and lead it to a higher grandeur, and higher life in our Sunday Schools; and I think it has attained this. If I rejoice in anything in this Convention, it is in its thoroughly practical character. I have been exceedingly pleased by the emphasis which has been placed upon this by Professor Sherwin; how he has manfully stood against mere theories, and called us back to practical issues. Again, I have been pleased to see that the foremost place has been given to God's own word. Of course, we know the Bible is the one book of the Sunday School, and the Convention by every action has given emphasis to this; and it has pleased my heart that, from the beginning to the end, no whisper has been breathed against the inspiration of God's word, against the divine authority of God's word, against it being a finality; and when I think of this, I am led to say, "Let those words which create doubt and fear in the minds of many of God's people issue from one or two pulpits in our land as they may, so long as our Sunday School teachers are sound on this question, our land is safe." (Applause.) The Bible is the bulwark of our country (hear, hear); and so long as we believe it is God's own word, divinely inspired, of divine authority and final, giving the law to our consciences now and to be the law of the final judgment, we have a power here that has no superior on earth or in heaven. I remember a story of a woman with a large family, whose father was an infidel. All the children, however, were leading Christian lives, and the mother said in answer to a question, "The reason is, that I keep the Bible open on the table, and that no doubt creeps into their minds. I bring them to the table when they are in any trouble, or there is any darkness upon their minds. I do not speak to them, I allow God to speak to them, and that is the reason why they are all leading Christian lives to-day." And so long as we keep the Bible in this place—the highest place of all—there is no fear for the youth of our land, no fear for the future of our country, no fear for the church of Christ. The germ of the church of Christ is in the Sunday School, and thus we, in ministering to the upbuilding of the Sunday School, are the teachers of our country. I rejoice then in this feature of the Convention. I have been very much pleased with the illustrations of the Bible by Mr. Van Lennep; and by the unfolding of the Bible and the exposition of it by Professor Sherwin; and our friends who reviewed the lessons of the past quarter; and by the exemplification of the spirit of the Bible in all the sittings of the Convention—the brotherly love and Christlike spirit which has been manifested. Compared with

some of our ecclesiastical gatherings, these meetings have been most delightful and excellent in their character. There has not been a cross word spoken or an improper feeling manifested. Everything has been in the sweetest, kindest, tenderest, Christian spirit possible. How shall it tell upon our future? I believe all the teaching has been concentrating upon present immediate action, and what is the result upon our minds? Is it not to give ourselves again to Christ in the spirit of a higher and fuller consecration. I believe that, if the right end is gained, every one of us to-night will reconsecrate ourselves to the service of Christ in the bringing of the little ones to Jesus and in the upbuilding of those who have already come to Him. Is this our purpose? Let us see to it that this is our purpose, that we do give ourselves entirely again to Christ, so that every day, fall and winter, we may have a glorious revival of God's work all through our country. I believe if a revival is to begin in real earnest, and if we are to be blessed in this country of ours, it must begin in the Sunday School, and before that in the hearts of the Sunday School teachers. Your hearts have been cheered and blessed here. Go back to your schools carrying the living fire, and with it teach every heart in your class, that all may be set on fire for Christ, and then the result of this Convention will be seen throughout eternity in thousands having been brought to Jesus. (Applause.)

Rev. Mr. Brock said: Mr. Chairman and Christian friends, I hardly know the object of my being called upon, except to say a farewell word to the friends who have come to this town as delegates in connection with this Convention. I am in a position to know a little of the fears that were indulged by some who have had the management of this Sabbath School Convention here, as to our ability to suitably provide for such a gathering. I am in a position also to know the feeling of expectation in the minds of some of the good friends in this town, as to the spiritual and other results which might follow the holding of the sessions of this Convention in this town. I would not like to give utterance on behalf of others to a feeling which might not meet with a response in the minds and hearts of other people; but for myself, and if I am not very greatly mistaken in regard to the sentiments of others, I shall give expression to a feeling of regret that we have reached the last session and the last moments of the exercises of the Convention. I wish that we were just at the beginning, under such impulses and feelings and advantages as we now enjoy when we have reached the close of the services that have been so interesting, and I believe so profitable and inspiring to us all. I do wish, Mr. Chairman, that we could keep this Convention a little longer in Guelph. I have been a little surprised that no invitation has come from any other city or town in Ontario or Quebec with reference to the next Convention. I have somewhere met with this definition of the word "gratification"—"an earnest expectation of favours to come." It seems to me that if we had an opportunity

of consulting together here in Guelph, we might be able to get up another invitation twelve months from now, if no other place has desired to secure the benefits and blessings of the Convention next year. (Applause.) There has not been very much difficulty after all in making the necessary provision for this Convention in Guelph. I believe the difficulties twelve months from now, or three, five, ten years from now, will be much less. Such have been the benefits and blessings we have received from your presence, and the councils, addresses, and all the words of instruction and edification to which we have listened from your lips, I wish we could keep some of you, at any rate, here all the year, and have your services in our churches, Sunday Schools and homes. We have very greatly enjoyed your presence in our midst, and I believe we shall share, for the rest of the year, the advantages we have reaped in our Sunday Schools, and prayer-meetings, and churches. I believe the exercises of this Convention will result in great benefit to our schools here. I take the opportunity to say a farewell word to you, and in the fullest and deepest sense of the word, I wish you farewell. On your way to your homes I trust you will fare well, in your work in the church of God, and in the Sunday Schools you help; that you may fare well all the way in your life here on earth; and when your work and my work is accomplished here, in due time I trust we may hear the Master say to us at last, "Well done, good and faithful servant; enter thou into the joy of thy Lord." (Applause.)

The PRESIDENT announced that the collections and subscriptions during this Convention had amounted to \$1,010 28.

Rev. Mr. MILLARD said a paper had been put into his hand, asking if Kingston would be a good place for the Convention next year. He thought the Convention would be a capital thing for Kingston. He did not forget that Kingston was the place where Sabbath School Conventions in Canada were born. He could not say, however, where the Convention would be next year, as no direct invitation and positive promise of support had been received. They could not go where they did not know they would be thoroughly welcome. Let them have half a dozen invitations, and they would take the one they thought the best.

The PRESIDENT then introduced Professor Sherwin as the last speaker of the evening.

Professor SHERWIN first sang, "The sweet by and by," and then spoke as follows: Mr. President and fellow-workers, I always dread just this point. It used to be the style with people that Sunday School Conventions must end up with a sort of fire-works display. They used to save up all the wit and fun and jollity for the closing addresses; and now, how changed. Thank God, that it has been put into the hearts of the Christian workers, that as they draw towards the close of the Convention the tone of spirituality seems deepened,

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and hearts grow tender and loving, and lean up against each other, and are thereby in unison; and they feel a consciousness that not again will they all face each other here; it is impossible that ever just this assemblage should be gathered together again. It would be possible, but it has not the slightest shade of probability, that it could be done to-morrow, much less a year from now. And so it has come that there comes with the closing of the Convention a tremendous pressure upon the heart that sets home to the soul every good thing, and crowds out that which is only chaff, retaining the wheat. The closing session of a Convention nowadays is a winnowing mill, which drives out that which is light and worthless, and drops the pure grain into the garner for use. And what use are you going to make of this Convention, with all its sweet influences, with all its instruction, with all its songs, with all its lessons, with its touching of heart, with its kindling enthusiasm, firing of zeal—what are you going to do with it? Leave it here as you leave the hymn-books in the seats? That is too often done. I beg of you that you gather up the fragments, that nothing may be lost which is worth saving; that you take them with you, and then do your best, praying to God in the spirit of these mottoes, "Teach me *Thy* way, O Lord"—not man's way; and then looking to the golden promise which is written over there on crimson, of Christ's blood, "I will instruct thee and teach thee." So He will. But for all these things He will be inquired of, and He will not instruct thee and teach thee unless thou askest Him; and you need to ask continually. Go from this place, then, to your Sunday Schools and to your homes. Don't confine these influences to mere Sunday School work. Whatever is fit to use in our Sunday School, is fit to use in our Christian work; and whatever is unfit to use in other Christian work, I beseech you to remember, is unfit to use in this part of religious work. It has been thought that various means and appliances might be introduced into the Sunday School, of a secular nature, on the Sabbath, which would be very improper in what would be called a religious meeting; and in many classes, if you speak of a religious meeting, they would stare at you. Our Sunday Schools need to be made religious meetings more than ever. With the spirit of consecration in teachers, add prayer and supplication daily, and diligent application to all the truths God has taught us. So go from this place, carrying into not only the Sunday School, but into your prayer-meetings and church meetings, into your home circle, by the fireside, everything that you have found here that was of value; and then the reflex influence will be great, it will be wonderful. I have enjoyed this Convention more than I can tell you. I always enjoy Canada Conventions. I say it from the heart; I do not say it to curry favour with Canada people. Thank God, I have had no occasion to curry favour with them. They have borne with me, and forgiven me for saying pretty sharp things. I was almost amazed that they did forgive it; but somehow they take stock

in a fellow once in a while in a way that does me good, and—I won't say what I was going to, it would be egotistical—I think you try not to misunderstand a man who is in dead earnest, and does not palaver about it. In some places you have to walk in velvet slippers, but you let a man go double-soled, with nails in his heels, and it is no effort to walk with you. Sometimes I wish I lived further north, and sometimes I do not. (Laughter.) You have not heard me say much about this side of the line and that. I am getting to forget it. I wish you would forget it. When I saw those flags intertwined—but one you put above them, the blood-stained banner of Christ—what cared I about Niagara's roar. We have a suspension bridge there, and one here sufficient to carry the whole cataract and bridge away, and not make them tremble—a suspension bridge of brotherly love, of a cable of God's manufacture, one which never needs examining. Send your prayers, and tears, and sympathy over to us, until we become truly and really one in Christ Jesus; and may we meet in the "Sweet by and by." It is easy to sing, "We shall meet on that beautiful shore." Are you sure of that? Have you made it certain? Do you go out from this place to work for God, or to work for self? If you go to work for God, "We shall meet on that beautiful shore;" if you work for self, you shall not. Good-bye.

The PRESIDENT said: Some of the pleasantest memories of my life cluster around gatherings like this. I have never had friends billeted with me yet that the time did not seem too short, and it seemed almost as if my family were going to be broken up when they were going away. I am satisfied the families in Guelph have been more than repaid for any little inconvenience they may have found in providing for delegates. I am glad so many have come up, and that the friends from a distance have professed themselves easily satisfied; and though belonging to different denominations, I should like any one to tell me in this congregation who is a Methodist, or who is a Presbyterian, or anything else. We are one in the Lord Jesus Christ. Let us not forget the motto of a great Sabbath School teacher—"The world for Jesus." Our Father in heaven sets the example of that when Jesus said, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." I feel more love than I ever did for this work. I hope when we go hence, we shall think it to be our duty to speak not only to children, but to every man and woman. We are eternity-bound creatures. The place that now knows us may soon know us no more forever. And oh, let it be said of us when we go hence, that we did what we could for the Master. I wish you all farewell.

Professor Sherwin sang, "We shall meet beyond the river."

Rev. T. Wardrope pronounced the benediction, and the Convention closed.

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John H
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Daniel
A. Mil
E. Coa
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W. T.
John H
R. W. H

CONTRIBUTIONS

TO THE

SABBATH SCHOOL ASSOCIATION OF CANADA

RECEIVED BETWEEN OCTOBER, 1876, AND OCTOBER, 1877.

NAME.	RESIDENCE.	AMOUNT.
County of Peel S. S. Association		\$25 00
County of Peel S. S. Association		50 00
County of York, North Riding, S. S. Association.		50 00
County of York, E. & W. Ridings, S. S. Asso'n.		20 00
County of Perth S. S. Association		10 00
County of Huron S. S. Association		10 00
Zion Church Congregational S. S.	Toronto	10 00
Knox Presbyterian Church S. S.	"	25 00
Northern Congregational Church S. S.	"	20 00
Northern Congregational Church S. S.	"	50 00
Northern Congregational Church S. S.	"	15 00
Jarvis Street Baptist S. S.	"	5 00
Richmond Street Methodist S. S.	"	10 00
Richmond Street Methodist S. S.	"	12 00
Cooke's Presbyterian Church S. S.	"	6 00
Cooke's Presbyterian Church Mission S. S.	"	20 00
West End Presbyterian S. S.	"	10 00
Charles Street Presbyterian S. S.	"	10 00
Central Presbyterian S. S.	"	10 00
Gould Street Presbyterian S. S.	"	10 00
East End Presbyterian S. S.	"	10 00
Knox Church Presbyterian S. S.	"	10 00
Berkeley Street Methodist S. S.	"	8 00
Central Mission Congregational S. S.	"	10 00
Carleton Street Primitive Methodist S. S.	"	13 75
Bond Street Congregational S. S.	"	10 00
Alexander Street Baptist S. S.	"	10 00
St. James' Cathedral S. S.	"	5 00
S. S. Martin	"	2 50
John Hallam	"	5 00
N. W. Spellar	"	50 00
Daniel McLean	"	20 00
A. Miller & Co.	"	5 00
E. Coatsworth	"	5 00
James McNab	"	10 00
James Hughes	"	2 00
George Eyvell	"	10 00
James Paterson	"	10 00
W. T. Currie	"	5 00
John N. Lake	"	5 00
R. Wilkes	"	5 00

NAME.	RESIDENCE.	AMOUNT.
G. Murray.....	Toronto.....	\$ 2 00
J. Bruce & Co.....	".....	1 00
Rev. J. M. Cameron.....	".....	1 00
John L. Blaikie.....	".....	5 00
W. B. McMurrich.....	".....	4 00
Hon. G. Brown.....	".....	10 00
J. Gordon Brown.....	".....	5 00
Dr. Hodgins.....	".....	2 00
W. Finch & Son.....	".....	2 00
J. Turner & Co.....	".....	2 00
Friend.....	".....	0 50
Friend.....	".....	0 50
Alexander & Stark.....	".....	4 00
W. D. Matthews & Co.....	".....	3 00
W. Walter.....	".....	5 00
C. Page & Sons.....	".....	2 00
John D. Nasmith.....	".....	1 00
A. Farley & Son.....	".....	2 00
Sessions, Cooper & Smith.....	".....	5 00
P. G. Close & Co.....	".....	5 00
Hon. W. McMaster.....	".....	10 00
Hazleton Avenue S. S.....	".....	5 00
L. C. Peake (last year's subscription).....	Yorkville.....	10 00
L. C. Peake, 1877.....	".....	10 00
Trinity Methodist S. S., J. Craig.....	Toronto Township.....	25 00
Primitive Methodist S. S.....	Gore.....	3 00
Eglington S. S.....	Eglington.....	4 00
Willow Grove S. S., Rev. J. Brooks.....	Etobicoke.....	7 50
Willow Grove Congregation, Rev. J. Brooks.....	".....	2 50
Pine Grove Congregational S. S., W. Wallis.....	Pine Grove.....	5 00
City of Hamilton S. Schools (list not furnished).....	Hamilton.....	72 50
A. Macallum.....	".....	5 00
Cayuga S. S.....	Cayuga.....	2 00
Halloway.....	Halloway.....	1 00
Pelham.....	Pelham.....	0 75
Pelham, Baptist.....	".....	1 00
Pelham, Methodist Episcopal.....	".....	1 00
Farrington S. S.....	Brantford.....	10 00
Galt Presbyterian S. S., per W. B. Grant.....	Galt.....	10 00
W. B. Grant.....	".....	5 00
James Young, M. P.....	".....	5 00
King Mission S. S., per Miss Doan.....	King.....	5 00
Newmarket Methodist S. S.....	Newmarket.....	2 00
Newmarket Presbyterian S. S.....	".....	2 00
Aurora Presbyterian S. S.....	Aurora.....	2 00
Newton Brook Methodist S. S., W. W. Cummer.....	Newton Brook.....	5 00
W. W. Cummer.....	".....	5 00
McIvillie Church Presbyterian S. S.....	Fergus.....	5 00
Ebenezer U. S. S.....	Edmonton.....	20 00
Woodstock S. S.....	Woodstock.....	10 00
Baptist S. S.....	St. Catharines.....	10 00
1st Presbyterian S. S.....	".....	5 00
W. J. McCalla.....	".....	50 00

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AMOUNT.	NAME.	RESIDENCE.	AMOUNT.
		St. Catharines ...	\$ 1 00
\$ 2 00	Emil Wasman	"	0 50
1 00	A. Beaver	"	1 00
1 00	John Orchard	"	0 50
5 00	Arthur Fars	"	1 00
4 00	Small Sums	"	30 00
10 00	Knox Church S. S.	"	2 00
5 00	John McCalla	"	2 00
2 00	James Mills	"	1 00
2 00	Wm. Craig	"	2 00
2 00	L. H. Collard	"	0 50
0 50	J. Marshall	"	5 00
0 50	Thos. Shaw	"	1 00
4 00	M. E. Kellogg	"	1 00
3 00	R. Lawrie	"	2 00
5 00	James Norris	"	1 00
2 00	J. K. Black	"	1 00
1 00	C. E. Hamilton	"	2 00
2 00	Cash		10 00
5 00	A. J. Northrup	Belleville	15 00
5 00	A. J. Northrup, Presbyterian Church S. S.	"	1 00
10 00	Miss Carscullen	"	5 00
5 00	John Forin	"	1 00
10 00	J. B. McGann	"	1 00
10 00	J. B. McGann	"	10 00
25 00	J. F. Edmunds	"	10 00
3 00	West Belleville Meth. S. S., per J. N. Yeomans.	"	1 00
4 00	A. Christie	"	1 00
7 50	J. H. Swayzie	"	1 00
2 50	Miss Morton	"	5 00
5 00	Rev. S. P. Rose	"	2 00
72 50	Frank Hynes	"	1 50
5 00	Mrs. Terrill	"	5 00
2 00	Dr. Wilson	"	5 00
1 00	J. H. Meacham	"	2 00
70 75	J. Robertson	"	1 00
1 00	R. S. Crothers	Northport	5 00
1 00	R. S. Crothers, for Croon S. S.	Port Colborne	1 00
10 00	Port Colborne Presbyterian S. S.	Hampton	10 00
10 00	Hampton Can. Meth. S. S., Rev. E. Barras	Guelph	6 00
5 00	Guelph Can. Meth. S. S., H. Harley	Colingsby	2 00
5 00	Colingsby Primitive Methodist S. S.	Dayton	5 00
5 00	Dayton S. S., R. B. Fossett	Brownsville	4 00
2 00	Brownsville S. S., J. W. McGee	Madoc	5 00
2 00	Madoc Presbyterian S. S., A. T. Wood	Dundas	5 00
2 00	E. Dickie	Wicklow	1 00
5 00	Platt Hinman	Willoughby	1 00
5 00	John Smith	Prescott	1 80
5 00	Thomas and Mrs. Coates	Colborne	1 00
20 00	S. S. Brintnell	Millpoint	1 00
10 00	W. R. Aylesworth	Foxboro'	2 00
10 00	R. R. Bird	Kingston	5 00
50 00	A. Chown	Montreal	10 00
50 00	W. C. Coates		

NAME.	RESIDENCE.	AMOUNT.
Mrs. Coates	Montreal	\$ 4 00
John A. Heath	Harold	1 00
S. Parish	farmersville	1 00
J. A. Turnbull	Bensfort	5 60
John Riddell	"	5 00
Samuel Bigham	Etobicoke	3 00
Mrs. Sing	Canifton	1 00
Rev. Mr. Wellwood	"	3 00
William Craig, sen.	Port Hope	20 00
Rev. W. F. Dobbs	Portsmouth	2 00
William Watson	Weston	3 00
D. Ross	Leith	10 00
G. B. Platt	Picton	1 00
Rev. J. Kenner	Cobourg	2 00
J. J. Tomblin	Springdale	5 00
R. Thompson	Heathcote	2 00
W. H. Austin	Trenton	25 00

SABBA

Adair, Jol
 Alexander
 Allen, M.
 Andrews,
 Andrews,
 Anther, J
 Argo, Jan
 Ballason,
 Banks, G
 Barber, J
 Bardwell,
 Barnett,
 Bean, Ab
 Bemster,
 Bethune,
 Bigham, J
 Bird, Rol
 Black, R
 Blake, H
 Bowes, M
 Bowman,
 Boyd, Mi
 Bradley,
 Bramhall
 Bran, Ja
 Brasier,
 Braun, R
 Briggs, S
 Bristow,
 Broderick
 Brodie, J
 Brooks,
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AMOUNT.

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DELEGATES AND VISITORS
 PRESENT AT THE
 TWELFTH ANNUAL MEETING
 OF THE
 SABBATH SCHOOL ASSOCIATION OF CANADA,
 OCTOBER, 1877.

NAME.	DENOMINATION.	POST OFFICE.
Adair, John	U. Presbyterian of N. A.	Galt.
Alexander, Rev. T.	Presbyterian	Mohawk.
Allen, M.	Congregational	London.
Andrews, Rev. W. H.	U. Presbyterian of N. A.	Galt.
Andrews, Rev. A.	Methodist	Strathroy.
Anther, J. S.	Evangelical Association	Berlin.
Argo, James	Presbyterian	Fergus.
Ballason, M. Ann	Presbyterian	Strabane.
Banks, G.	Presbyterian	Toronto.
Barber, Joseph		
Bardwell, Meshech	Methodist	
Barnett, Mrs.	Methodist	Toronto.
Bean, Abraham	Methodist	Ratho.
Bemster, Miss	Congregational	Yorkville.
Bethune, Miss Maggie	Presbyterian	Jarvis.
Eigham, S. W.	Baptist	Islington.
Bird, Rolph R.	Episcopal Methodist	Foxboro'.
Black, Rev. James	Presbyterian	Seneca.
Blake, Hon. Vice-Chancellor.	Church of England	Toronto.
Bowes, Miss	Methodist	Milton.
Bowman, Menno	Mennonite	Bloomingtondale.
Boyd, Miss J. B.	Presbyterian	Crosshill.
Bradley, W.	Methodist	Listowell.
Bramhall, Mrs. J.	Methodist	Drayton.
Bran, James	Presbyterian	Norwich.
Brasier, Charles	Congregational	Toronto.
Braun, Rev. C. F.	Evangelical Association	Sebringville.
Briggs, S. R.	Primitive Methodist	Toronto.
Bristow, W.	Methodist	Harriston.
Broderick, J. W.	Methodist	London.
Brodie, John	Presbyterian	Paris.
Brooks, Miss P.	Baptist	Weston.
Brown, Rev. George	Methodist	Weston.
Bruce, Rev. G., M. A.	Presbyterian	St. Catharines.
Burkholder, A.	Lutheran	Maple.
Burns, Rev. W.	Methodist	Streetsville.
Burns, Rev. W.	Presbyterian	Perth.
Burton, Miss		Toronto.

NAME.	DENOMINATION.	POST OFFICE.
Burton, Miss E.		Toronto.
Butt, Rev. W. H.	Bible Christian	Palmerston.
Cadow, Miss M. E.	Presbyterian	Toronto.
Cameron, Rev. J. M.	Presbyterian	Toronto.
Cameron, Rev. D. B.	Presbyterian	Acton.
Campbell, Joseph	Methodist Episcopal	Campbell's Cross
Campbell, Rev. P.	Methodist	Albion.
Carter, Joseph	Methodist	Fairfield Plains.
Castle, Rev. J. H., D.D.	Baptist	Toronto.
Caswell, Thomas	Presbyterian	Toronto.
Christopherson, Rev. H.	Methodist	Kincardine.
Clark, H. J.	Congregational	Toronto.
Clark, Mrs. S. W.	Methodist	New York.
Clarke, Rev. Richard	Methodist	Lloydtown.
Clarkson, George	Methodist	Islington.
Clarkson, Mrs.	Methodist	Islington.
Clemens, M. B.	Menonite	Winterbourne.
Clement, Rev. B.	Methodist	Waterford.
Clutton, Wm	Baptist	Goderich.
Cochrane, Rev. W., D.D.	Presbyterian	Brantford.
Cooley, J. W.	Methodist	Stratford.
Coulter, Miss E. A.	Methodist	Islington.
Crabbe, J. J.	Methodist	St. Mary's.
Cranston, A.	Presbyterian	Galt.
Crassweller, C.	Baptist	Rosseau.
Crawford, John S.	Methodist	St. George.
Cream, Miss F.		Toronto.
Croll, Rev. R. M.	Presbyterian	Claude.
Cummer, W. W.	Methodist	Newtonbrook.
Cummer, L. A.	Methodist	Waterdown.
Cummer, F. A.	Methodist	Waterdown.
Culter, Rev. J. W.	Methodist Episcopal	Petrolia.
Dalghiesh, Miss	Presbyterian	Galt.
Damenworth, John	Baptist	
Davis, Charles	Bible Christian	Palmerston.
Day, John	Methodist	Washington, O.
Deacon, Charles	Methodist	Wallace.
Dennis, Isabella	Methodist	Weston.
Devitt, Joseph	Evangelical Association	Berlin.
Dickson, Rev. J. A. R.	Congregational	Toronto.
Dickenson, H.	Presbyterian	Stratford.
Dobson, Rev. John	Primitive Methodist	London.
Dobbs, Rev. F. W.	Church of England	Portsmouth.
Dodd, Miss	Presbyterian	Erin.
Duff, Charles	Congregational	Hamilton.
Duff, Rev. C.	Congregational	Speecliffe.
Eaton, George Y.	Methodist	St. Mary's.
Eaton, J. L.	Methodist	St. Mary's.
Edgar, W.	Congregational	Hamilton.
Edgar, Miss	Congregational	Hamilton.
Edwards, Rev. S.	Methodist	Holstein.
Eidt, J. L.	Evangelical Association	Phillipsburg.
Elgar, Thomas	Congregational	Yorkville.

Elsley,
Erb, W.
Fairclot
Faries,
Ferguso
Ferrier,
Finch,
Fish, R.
Fleming
Forin,
Format
Fotheri
Foulste
Fraser,
Freema
Freema
Gibson
Gilechri
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Gray,
Gray,
Grinush
Grose,
Hall, J.
Hall, J.
Hallid
Harlic
Harley
Harris
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Hartn
Healy
Heral
Hill, M.
Hill, Y.
Hodg
Hoop
Hossie
Howe
Howie
Hump

NAME.	DENOMINATION.	POST OFFICE.
Elsley, William	Methodist	Bloomington.
Erb, William	U. Brethren	Toronto.
Fairecloth, J. M.	Methodist	Ottawa.
Faries, Rev. F. W.	Presbyterian	Brampton.
Ferguson, J. H.	Methodist	Brampton.
Ferguson, Miss E.	Methodist	Islington.
Ferrier, J. C.	Methodist	Toronto.
Finch, C. S.	Methodist	Toronto.
Finch, Mrs. C. S.	Methodist	Cobourg.
Fish, Rev. Charles	Presbyterian	Napier.
Fleming, William	Presbyterian	Belleville.
Forin, John	Presbyterian	Mount Forest.
Forman, Rev. R. J.	Methodist	Aurora.
Fotheringham, D.	Presbyterian	Oriel.
Foulster, W. N.	Methodist Episcopal	Toronto.
Fraser, Rev. R. D.	Presbyterian	Erin.
Freeman, Rev. J. W.	Methodist	Listowel.
Freeman, A. D.	Methodist	Listowel.
Freeman, Mrs. A. D.	Presbyterian	Godrich.
Gibson, Samuel	Presbyterian	Woodville.
Gilchrist, J. C.	Presbyterian	Woodville.
Gilchrist, Mrs.	Presbyterian	Woodstock.
Goodspeed, Rev. C., M.A.	Baptist	Kingston.
Graffey, Rev. G.	Baptist	Dundas.
Graham, Miss Barbara	Presbyterian	Claude.
Graham, D.	Methodist Episcopal	Claude.
Graham, Thomas H.	Methodist Episcopal	Lansing.
Gray, R. A.	Methodist	Seaforth.
Gray, W. M.	Methodist	Edmonton.
Grimshaw, Mrs.	Methodist	Goldstone.
Grose, W. S.	Primitive Methodist	Ponsonby.
Hall, E. A.	Methodist	Winterbourne.
Hall, James	Presbyterian	Myrtle.
Halliday, Jesse E.	Methodist Episcopal	Brantford.
Hardie, J. S.	Presbyterian	Guelph.
Harley, Hugh		Rockwood.
Harris, James		Guelph.
Harris, Rev. H.	Primitive Methodist	Kilbride.
Harris, John	Methodist	Milton.
Harrison, James	Methodist	Milton.
Harrison, Mrs.	Methodist	Milton.
Hartley, David	Methodist	Aurora.
Hartman, H. J.	Presbyterian	Drayton.
Healy, J. C.	Methodist	Dundas.
Herald, C. F.	Presbyterian	Yorkville.
Hill, Miss	Congregational	Seaforth.
Hill, W. H.	Methodist	Rockwood.
Hodkinson, William	Methodist Episcopal	Mitchell.
Hooper, Rev. W.	Bible Christian	Brantford.
Hossie, W. N.	Presbyterian	Guelph.
Howell, Rev. J.	Congregational	Guelph.
Howie, James	Congregational	Guelph.
Humphries, C.	Methodist	Guelph.

NAME.	DENOMINATION.	POST OFFICE.
Munro, A.	Presbyterian	Morrison.
MacAllum, A., LL. B.	Methodist	Hamilton.
McAllister, Rev. J.	Methodist	Hespeler.
McCrae, Mrs. D.	Presbyterian	Guelph.
McEwen, Rev. John	Presbyterian	Ingersoll.
McEwen, Mrs. J.	Presbyterian	Ingersoll.
McGregor, Rev. M.	Baptist	Georgetown.
McGuire, Dr. E.	Presbyterian	Guelph.
McGuire, Rev. T.	Presbyterian	Jarvis.
McGuire, Miss S. A.	Presbyterian	Jarvis.
McKenzie, Miss Annie	Presbyterian	Seaforth.
McKenzie, Mrs. A.	Presbyterian	Dundas.
McKinnon, D. J.	Presbyterian	Brampton.
McKinnon, Miss	Presbyterian	Ottawa.
McLean, D.	Primitive Methodist	Toronto.
McLean, Angus	Presbyterian	Guelph.
McLean, Rev. H.	Methodist	Georgetown.
McLogan, Alexander	Presbyterian	Hamilton.
McMillan, Miss	Presbyterian	Galt.
McMullen, John	Presbyterian	Malton.
McMarchy, D.	Presbyterian	Hillsburg.
McNab, James	Presbyterian	Toronto.
McNersher, Rev. H. H.	Presbyterian	Nassagaweya.
McRobbie, Rev. G. G.	Presbyterian	Tilsburg.
McSweyn, P.	Presbyterian	Woodville.
Necklin, Charles	Methodist	Ponsonby.
Neff, Joseph	Methodist	West Flamboro'.
Nichol, William, M.D.	Presbyterian	Brantford.
Norris, Arthur	Methodist	Campbell's Cross.
Oldham, E. B.	Methodist	Guelph.
Paine, Annie	Presbyterian	Conestogo.
Parker, Mrs.	Presbyterian	Jarvis.
Passmore, E., M.D.	Presbyterian	Conestogo.
Peake, Lewis C.	Methodist	Toronto.
Philp, Rev. J.	Methodist	St. Mary's.
Pim, Miss P.	Congregational	Hamilton.
Piper, Miss Helen	Methodist	Fergus.
Porter, R. S.	Methodist	Lindsay.
Pote, W. H.	Congregational	London.
Prest, W. A.	Methodist	Guelph.
Pyke, Rev. R.	Primitive Methodist	Shanty Bay.
Raymond, C.	Baptist	Guelph.
Reid, Rev. W.	Primitive Methodist	Brampton.
Reife, D., jun.	Evangelical Association	Hespeler.
Reist, J. H.	U. Brethren	Guelph.
Rennie, Rev. J.	Presbyterian	Ailsa Craig.
Rennie, Peter	Presbyterian	Port Colborne.
Reynolds, Rev. J.	Methodist Episcopal	Binbrook.
Richardson, Rev. G.	Methodist	Milton.
Robbins, Rev. John	Methodist	Jerseyville.
Robbins, Mrs. John	Methodist	Jerseyville.
Robertson, Miss C.	Presbyterian	.
Robertson, J. L.	Presbyterian	Strabane.

NAME.	DENOMINATION.	POST OFFICE.
Robinson, Rev. R	Methodist	Knowlton, Q.
Robinson, G. K.	Methodist	Mascouche, Q.
Robinson, M.	Baptist	Islington.
Robson, Alexander	Presbyterian	Ayr.
Roger, G. M.	Presbyterian	Peterboro'.
Rogers, Miss	Society of Friends	Newmarket.
Roland, A.	Baptist	London.
Roland, Mrs.	Baptist	London.
Ryckman, Rev. E., M.A.	Methodist	Guelph.
Scott, George	Congregational	Yorkville.
Scott, John	Presbyterian	Shiloh.
Scott, A.	Congregational	London.
Shannon, Mrs. R.	Methodist	Brantford.
Shannon, Miss N.	Methodist	Brantford.
Shaw, James	Presbyterian	Varna.
Shaw, Rev. C.	Methodist	Dundalk.
Sherwin, W. F.	Baptist	Newark, N. J.
Shirk, Rev. D. B.	U. Brethren	West Montrose.
Smellie, W. L.	Presbyterian	Fergus.
Smith, Rev. J. C.	Presbyterian	Guelph.
Smith, Miss Carrie A.	Methodist	Fairfield Plains.
Smith, Miss Lizzie R.	Methodist	Fairfield Plains.
Smith, William	Presbyterian	Napier.
Smith, Robert, M.P.	Presbyterian	Brampton.
Snell, J. C.	Methodist	Edmonton.
Snell, Miss	Methodist	Edmonton.
Snell, William	Baptist	Edmonton.
Snider, D. W.	Methodist	Brantford.
Stacombe, James	Methodist	Nassagaweya.
Stewart, Rev. J.	Methodist	Preston.
Struthers, Miss M.	Presbyterian	Ayr.
Stuart, Rev. J.	Presbyterian	Pakenham.
Suder, Daniel	Methodist	Zion.
Taylor, A.	Presbyterian	Fergus.
Thompson, Miss Jessie	Presbyterian	Seaforth.
Thomson, Rev. J.	Presbyterian	Ayr.
Thomas, Mrs. M. A.	Congregational	Oro.
Thomas, E. C.	Presbyterian	Pelham.
Thurston, Rev. A. L.	Methodist Episcopal	Rockwood.
Torrence, Rev. R.	Presbyterian	Guelph.
Troyer, S.	Presbyterian	Concord.
Umbach, Rev. J.	Evangelical Association	New Hamburg.
Umbach, Rev. S. L.	Evangelical Association	Campden.
Unsworth, Rev. J.	Congregational	Georgetown.
Urquhart, W.	Methodist	Guelph.
Van Lennep, A. O.		Montclair, N. J.
Veale, W. G.	Freewill Baptist	Braemar.
Walan, R. S.	Congregational	Baden.
Walls, W. A.	Baptist	Otterville.
Wardrope, Rev. D.	Presbyterian	Teeswater.
Wardrope, Rev. T.	Presbyterian	Guelph.
Watson, William	Methodist	Weston.
Watson, H. D.	Presbyterian	Seaforth.

Watson, J.
 Watson, J.
 Wedge, J.
 Whale, W.
 Whipple,
 Whitlaw,
 Wideman,
 Wilder, C.
 Wilkie, J.
 Wilkison,
 Williams,
 Williams,
 Wilmot,
 Wilson,
 Winter, C.
 Wool, R.
 Woodwar
 Workman

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NAME.	DENOMINATION.	POST OFFICE.
Watson, William	Presbyterian	Guelph.
Watson, N. V.	Baptist	Edmonton.
Wedge, J. T.	Presbyterian	Stayner.
Whale, W. T.	Primitive Methodist	Goldstone.
Whipple, E. J.	Methodist	Hamilton.
Whitlaw, Miss J.	Presbyterian	Seaforth.
Wideman, J. L.	Evangelical Association	St. Jacob's.)
Wilder, George	Methodist Episcopal	Norwich.
Wilkie, J.	Presbyterian	Toronto.
Wilkinson, Rev. T. L.	Methodist	Fergus.
Williams, Rev. R. W.	Methodist	Berlin.
Williams, Rev. W.	Methodist	Hamilton.
Wilmot, J. B.	Methodist	Toronto.
Wilson, —	Presbyterian	Seaforth.
Winter, C. C.	Baptist	Acton.
Wood, R.	Presbyterian	Erin.
Woodward, E. G.	U. Brethren	Hawkesville.
Workman, G. C.	Methodist	Toronto.

N.B.—The foregoing names of those who attended the Convention have been taken from the books provided for registering delegates and ministers. A few others have been added; but many more were present who did not register themselves.

APPENDIX.

UNIFORM INTERNATIONAL LESSONS, 1878.

STUDIES ABOUT THE KINGDOM OF JUDAH.

Jan. 6.	REHOBAM, JUDAH'S FIRST KING <i>Golden Text</i> , verse 12.	2 Chr. 12: 1-12 <i>Commit</i> 5-7
13.	ASA FAITHFUL TO HIS GOD <i>Golden Text</i> , verse 11.	2 Chr. 14: 1-11 <i>Commit</i> 2-5
20.	THE COVENANT RENEWED <i>Golden Text</i> , verse 7.	2 Chr. 15: 8-15 <i>Commit</i> 10-12
27.	JEHOSHAPHAT'S PROSPERITY <i>Golden Text</i> , verse 9.	2 Chr. 17: 1-10 <i>Commit</i> 3-6
Feb. 3.	JEHOSHAPHAT REPROVED <i>Golden Text</i> , verse 7.	2 Chr. 19: 1-9 <i>Commit</i> 1-4
10.	JEHOSHAPHAT HELPED OF GOD <i>Golden Text</i> , verse 20.	2 Chr. 20: 14-22 <i>Commit</i> 17-18
17.	JOASH REPAIRING THE TEMPLE <i>Golden Text</i> , verse 4.	2 Chr. 24: 4-13 <i>Commit</i> 8-10
24.	UZZIAH'S PRIDE PUNISHED <i>Golden Text</i> , Prov. 16: 18.	2 Chr. 26: 16-23 <i>Commit</i> 19-20
Mar. 3.	AHAZ'S PERSISTENT WICKEDNESS <i>Golden Text</i> , verse 22.	2 Chr. 28: 19-27 <i>Commit</i> 22-24
10.	HEZEKIAH'S GOOD REIGN <i>Golden Text</i> , 2 Chr. 31: 21.	2 Chr. 29: 1-11 <i>Commit</i> 3-6
17.	HEZEKIAH AND THE ASSYRIANS <i>Golden Text</i> , verse 8.	2 Chr. 32: 9-22 <i>Commit</i> 19-21
24.	MANASSEH BROUGHT TO REPENTANCE <i>Golden Text</i> , Rev. 3: 19.	2 Chr. 33: 9-16 <i>Commit</i> 12-13
31.	REVIEW.	
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Apr. 7.	JOSIAH'S EARLY PIETY <i>Golden Text</i> , Eccl. 12: 1.	2 Chr. 34: 1-8 <i>Commit</i> 1-3
14.	SCRIPTURES FOUND AND SEARCHED <i>Golden Text</i> , John 5: 39.	2 Chr. 34: 14-22 <i>Commit</i> 20, 21
21.	JEREMIAH IN PRISON <i>Golden Text</i> , verse 3.	Jer. 33: 1-9 <i>Commit</i> 8-9
28.	THE RECHABITES <i>Golden Text</i> , verse 13.	Jer. 35: 12-19 <i>Commit</i> 18-19
May 5.	THE CAPTIVITY OF JUDAH <i>Golden Text</i> , Lam. 1: 8.	Jer. 52: 1-11 <i>Commit</i> 6-8
12.	THE CAPTIVES IN BABYLON <i>Golden Text</i> , Psalm 111: 10.	Dan. 1: 8-17 <i>Commit</i> 12-15
19.	NEBUCHADNEZZAR'S DREAM <i>Golden Text</i> , verse 28.	Dan. 2: 36-45 <i>Commit</i> 44-45
26.	THE FIERY FURNACE <i>Golden Text</i> , verse 17.	Dan. 3: 21-27 <i>Commit</i> 23-25
June 2.	THE HANDWRITING ON THE WALL <i>Golden Text</i> , verse 27.	Dan. 5: 22-31 <i>Commit</i> 25-28
9.	DANIEL IN THE LION'S DEN <i>Golden Text</i> , verse 22.	Dan. 6: 14-23 <i>Commit</i> 20-22
16.	MESSIAH'S KINGDOM <i>Golden Text</i> , Psalm 45: 6.	Dan. 7: 9-14 <i>Commit</i> 13-14
23.	THE DECREE OF CYRUS <i>Golden Text</i> , Isaiah 40: 2.	2 Chr. 36: 22-23 <i>Commit</i> 22-23
30.	REVIEW.	

STUDIES IN THE GOSPEL BY LUKE.

1878.	July 7. BIRTH OF CHRIST THE LORD	Luke 2 : 8-20
	<i>Golden Text</i> , verse 11.	<i>Commit</i> 10-14
	14. THE CHILDHOOD OF JESUS	Luke 2 : 40-52
	<i>Golden Text</i> , verse 52.	<i>Commit</i> 46-49
	21. MINISTRY OF JOHN THE BAPTIST	Luke 3 : 15-22
	<i>Golden Text</i> , Luke 1 : 15.	<i>Commit</i> 15-17
	28. JESUS AT NAZARETH	Luke 4 : 16-30
	<i>Golden Text</i> , verse 32.	<i>Commit</i> 18-21
	Aug. 4. THE DRAUGHT OF FISHES	Luke 5 : 1-11
	<i>Golden Text</i> , verse 11.	<i>Commit</i> 8-11
	11. THE CENTURION'S FAITH	Luke 7 : 1-10
	<i>Golden Text</i> , Matt. 9 : 29.	<i>Commit</i> 6-8
	18. THE WIDOW OF NAIN	Luke 7 : 11-17
	<i>Golden Text</i> , verse 13.	<i>Commit</i> 12-15
	25. THE FRIEND OF SINNERS	Luke 7 : 40-50
	<i>Golden Text</i> , Luke 15 : 2.	<i>Commit</i> 41-43
	Sept. 1. RETURN OF THE SEVENTY	Luke 10 : 17-24
	<i>Golden Text</i> , verse 23.	<i>Commit</i> 21-22
	8. THE GOOD SAMARITAN	Luke 10 : 30-37
	<i>Golden Text</i> , Gal. 5 : 14.	<i>Commit</i> 33-37
	15. IMPORTUNITY IN PRAYER	Luke 11 : 5-13
	<i>Golden Text</i> , Luke 18 : 1.	<i>Commit</i> 9-13
	22. WARNING AGAINST COVETOUSNESS	Luke 12 : 13-23
	<i>Golden Text</i> , verse 15.	<i>Commit</i> 16-20
	29. REVIEW.	
	Oct. 6. WARNING AGAINST FORMALISM	Luke 13 : 22-30
	<i>Golden Text</i> , verse 24.	<i>Commit</i> 24-27
	13. THE GOSPEL FEAST	Luke 14 : 15-24
	<i>Golden Text</i> , verse 15.	<i>Commit</i> 23-24
	20. THE PRODIGAL SON	Luke 15 : 11-24
	<i>Golden Text</i> , Psa. 40 : 17.	<i>Commit</i> 17-20
	27. THE RICH MAN AND LAZARUS	Luke 16 : 19-31
	<i>Golden Text</i> , Prov. 14 : 32.	<i>Commit</i> 22-25
	Nov. 3. THE TEN LEPERS	Luke 17 : 11-19
	<i>Golden Text</i> , verse 17.	<i>Commit</i> 15-19
	10. WHOM THE LORD RECEIVES	Luke 18 : 9-17
	<i>Golden Text</i> , verse 17.	<i>Commit</i> 13-16
	17. ZACCHÆUS, THE PUBLICAN	Luke 19 : 1-10
	<i>Golden Text</i> , verse 10.	<i>Commit</i> 3-6
	24. JUDAISM OVERTHROWN	Luke 21 : 8-21
	<i>Golden Text</i> , Luke 19 : 41.	<i>Commit</i> 14-19
	Dec. 1. THE LORD'S SUPPER	Luke 22 : 10-20
	<i>Golden Text</i> , 1 Cor. 11 : 26.	<i>Commit</i> 17-20
	8. THE CROSS	Luke 23 : 33-46
	<i>Golden Text</i> , Gal. 6 : 14.	<i>Commit</i> 44-46
	15. THE WALK TO EMMAUS	Luke 24 : 13-32
	<i>Golden Text</i> , verse 32.	<i>Commit</i> 28-32
	22. THE SAVIOUR'S LAST WORDS	Luke 24 : 44-53
	<i>Golden Text</i> , Matt. 28 : 20.	<i>Commit</i> 49-53
	29. REVIEW.	

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NOTICE.

International S. S. Convention.

The Executive Committee to whom was intrusted the calling of the SECOND INTERNATIONAL (SEVENTH NATIONAL) S. S. CONVENTION—comprising the S. S. workers of the U. States and Canada—have unanimously decided upon ATLANTA, GEORGIA, as the place of meeting, and said Convention is hereby called to meet in that city on WEDNESDAY, APRIL 17th, 1878, at 10 a.m., continuing its sessions till FRIDAY EVENING, APRIL 19th, inclusive.

Questions of vital interest to the Sunday School cause throughout the world, will come before this Convention, and the Committee earnestly urge the securance by each State and Province of *full delegations*, who will *surely attend* and *faithfully represent* their constituency in this great department of Christian work.

The basis of representation will be as at Baltimore; each State and Territory may send as delegates twice the number of its entire congressional delegation, including Senators; and Canadian representatives in the same proportion.

Where there exist State or Provincial Associations, (Union,) they are entitled to appoint said delegates, but in the absence of these, application should be made to Rev. GEO. A. PELTZ, Jamestown, N. Y., Chairman of Committee on Delegations.

Mr. J. C. MIDDLETON, of 805 Broadway, New York, will have charge of the Bazaar, to whom application for space should be addressed.

An outline programme will be published soon, and information concerning Railroad facilities will be given by the Chairman as early as practicable.

All duly accredited delegates are assured a hearty welcome to the homes of the citizens of Atlanta by forwarding—not later than April 1st—notice of their appointment to W. G. WHIDBY, Esq., Atlanta.

Let then the servants of the Lord gather with full ranks to give glory to the name of our God for what He hath wrought; and to seek together in His name and spirit, by wise counsels, to *push on* the mighty work.

“Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, and gathered them out of the land, from the East and from the West, from the North and from the South.”

JOHN E. SEARLES, JUN., *Chairman.*

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THE S. S. TIMES FOR 1878.

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PROF. C. H. TOY, D.D., LL.D., of the Southern Baptist Theological Seminary, a foremost Hebrew scholar, and the American editor of Lange's Commentary on Samuel, will give Critical Notes on the Old Testament Lessons.

PROF. A. C. KENDRICK, D.D., LL.D., of the University at Rochester, a member of the Bible Revision Committee, will continue Critical Notes on the Lessons of the New Testament.

PROF. AUSTIN PHELPS, D.D., of Andover Theological Seminary, author of "The Sabbath Hour," will furnish a series of Meditations, or Devotional Reflections, on the lesson themes and topics, week by week.

H. CLAY TRUMBULL, Editor of the Sunday School Times, will continue his Illustrations, Applications which have been so warmly received by readers of The Times during the year now closing.

GEORGE A. PELTZ, Corresponding Editor, is to prepare each week a Lesson Frame-work, giving the lesson outline and connections, with such explanation as will aid the student to its better understanding.

FAITH LATIMER will supply her admirable expositions of the lesson for the benefit of Primary Class teachers.

The **REV. W. W. NEWTON**, who is following in the steps of his distinguished father as a preacher to children, is to furnish illustrations, original and selected, for each week's lesson.

The **REV. WILLARD M. RICE, D.D.**, will give carefully collated Eclectic Comments on the lessons, week by week.

OTHER LESSON HELPS. The Rev. Messrs J. C. W. Coxe and J. B. Atchinson, and Mr. Henry Plant will present Black-board Outlines and Hints on the lessons from time to time. Bible Lights on the lessons are also to be given each week, and occasional special articles on particular points of fact or doctrine in the lessons will be furnished by well-known scholars.

ROSE TERRY COOKE, who is unequalled in her delineations of New England life and character, will write a serial story for the column of The Times. This is Mrs. Cooke's first serial story, and it is written for the stimulus and encouragement of Sunday-school teachers and other-Christian workers.

MR. CHARLES F. RICHARDSON, so well known for his literary work on The Independent, and as an editor of "The History of American Colleges," will give his constant attention to the Literary and other columns of the Sunday School Times.

ADDITIONAL ATTRACTIONS. A series of sketches of personal experience in the Sunday-school work by various prominent Sunday-school men, will be published during the year. Occasional sermons from distinguished clergymen will have a place in The Times. Besides these special features, the plans for the new year include the usual variety of Sunday-school intelligence, Ways of Working, Words of Workers, Concert Exercises, Notes on Open Letters, Editorials on current topics, and choice selections from other sources, under the heads of Worth Repeating and From Our Neighbours.

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