

SECOND * AND * THIRD

* PROVINCIAL *



SUNDAY * SCHOOL * CONVENTIONS

OF

* NOVA * SCOTIA. *

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SECOND AND THIRD

Provincial Sunday School Conventions

OF

NOVA SCOTIA.

HELD AT

Granville Ferry, Annapolis County, October 22nd & 23rd, 1886
and Pictou, Pictou County, August 24th & 25th, 1887.

*Report compiled by a Local Committee, and published
by the Executive Committee.*

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COLONIAL STANDARD PRINTING OFFICE,
1887.

OFFICERS OF THE THIRD CONVENTION.

PRESIDENT.

HERBERT HARRIS, Halifax, Halifax Co.

VICE-PRESIDENTS.

J. GODFREY SMITH, Halifax, Halifax Co.
J. W. WHITMAN, Lawrencetown, Annapolis Co.
H. H. CROSBY, Yarmouth, Yarmouth Co.
F. B. ROBE, Amherst, Cumberland Co.
E. L. NASH, Lunenburg, Lunenburg Co.
DANIEL McDONALD, Pictou, Pictou Co.
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E. D. KING, Halifax, Halifax Co.
JAMES FORREST, Halifax, Halifax Co.
A. M. BELL, Halifax, Halifax Co.
J. C. McINTOSH, Halifax, Halifax Co.
S. A. CROWELL, Yarmouth, Yarmouth Co.
J. N. NALDER, Windsor, Hants Co.
J. F. BLANCHARD, Truro, Colchester Co.
ARTHUR DAVISON, Amherst, Cumberland Co.
REV. JOHN M. CALLAN, Pictou, Pictou Co.

(The Officers of Convention are *ex officio* members of Ex. Com.)

CORRESPONDING AND STATISTICAL SECRETARY.

CHAS. H. LONGARD, 95 Hollis St., Halifax.

THE SECOND
Sunday School Convention
—OF THE—
PROVINCE OF NOVA SCOTIA.

FIRST SESSION.

The second Sunday School Convention of the Province of Nova Scotia was opened in the Methodist Church at Granville Ferry on Friday, October 1886.

The Convention was called to order by the retiring president W. H. Blanchard, (after half an hour had been spent in devotional exercise,) who made a short address, referring to some of the S. S. work that had been done in some counties, —he regretted that he had not been able to give it the attention he wished, but thanked God for good done in the past in this respect, and prayed that greater things would be done during the incoming year from the same Divine source.

The following were named as the committee of organization. viz.: E. D. King, Halifax; J. W. Whitman, Lawrencetown; S. A. Crowell, Yarmouth; G. J. Ietberg, Digby; W. K. McHefey, Windsor, and W. McNeil, Melrose Square, Annapolis. These having retired, returned to the meeting and nominated as President of the Convention, Harris Crosby of Hebron, Yarmouth. Mr. Crosby having been duly elected President, was conducted to the chair by the retiring president. After a few pertinent remarks by the president, the committee on organization nominated the following as officers for the following year, viz.: W. K. McHefey of Windsor, and C. S. P. Robbins, Yarmouth, recording secretaries; C. H. Longard of Halifax, Corresponding Secretary, and S. Waddell, Halifax, Treasurer, all of whom were unanimously elected. The annual report of the Executive Committee was read by C. H. Longard, also the Treasurer's report; the latter was passed. On motion, the former was received and referred to the Business Committee.

On motion of Rev. S. B. Dunn and seconded by J. W. Whitman, it was resolved that a collection be taken up at all the public meetings of the Convention to meet the ordinary expenses. Reports from county organizations were read by S. N. Jackson, of Annapolis, and John Grierson of Halifax. Both were full of encouragement, but they showed a vast deal of work yet to be done, as large number of children within their bounds were destitute of S. School privileges. E. D. King spoke in the same strain and added that the Conventions lately held at Musquodobit and Ingraham had done some good, having been followed by blessed revivals of religion among the people of those districts. After appointing the hour of meeting for the succeeding sessions, the first session was brought to a close at 5.30 p. m. with prayer by Mr. Grierson.

SECOND SESSION.

The evening Session commenced in the Methodist church at 7 p. m., the president in the chair. Half an hour was occupied in devotional exercises, when after music by the choir, the Rev. J. M. Fisher, of Cranville Ferry, gave an address of welcome to the delegates, which was full of warm Christian sympathy and sound advice. This was responded to by the President in behalf of the Convention.

The Rev. Anderson Rogers of Yarmouth was then called upon to read a paper on "S. School work,—its defects and remedies." Among the defects the Rev. gentlemen named inefficient organization, defective preparation, neglect of the Bible in the classes, the teacher not having a correct idea of what he wanted to teach, neglecting to cultivate the seed sown by personal contact with the children in their homes, and lastly, the teachers attempting to teach with their own hearts yet unrenewed. Among the remedies, he mentioned strong consecrated effort, and when impressions are made, to follow them up by personal dealing with the scholar, a realization that the work is the Lord's and that His reward is with him. Short critical addresses followed by members present. On motion, the Rev. Mr. Johnston of New Brunswick was invited to take a seat in the Convention, who made a few remarks, and a very interesting session was brought to a close by prayer by Rev. Mr. Brown, at 9.45 p. m.

THIRD SESSION.

Saturday morning's session commenced by the usual half hour devotional exercise, led by A Logan of Halifax. The President in the chair, the minutes of last meeting were read and approved. The question "The Bible, how to study it, and how to teach it?" was then discussed by the Rev. S. B. Dunn of Annapolis, taking up the latter question, "How to teach it?" The Rev. S. B. Kempton of Canard, who was not yet present was to take up the former question, which Mr. Grierson of Halifax took up and treated in his usual racy manner. The subject was further discussed by several members present.

The report of the Business Committee on the Executive Committee's report was then read as follows:—"Your committee have examined the report of the Executive Committee referred to them and have pleasure in recommending its adoption by the Convention. They call special attention to several clauses referring to County organization, and suggest that the last three quarters of an hour of the present session be devoted to a discussion of that important matter. Your Committee have had referred to them certain correspondence in respect to primary work, and they recommend that all primary class teachers and others interested in that department of the work meet at 1.30 p. m. in the Methodist church to consider the suggestions contained in this correspondence. Your Committee recommend that the Convention, at its present session, appoint two delegates to attend the International S. School Convention to be held in Chicago in June next, and a like number to the maritime S. S. Convention to be held next year, to represent us in those conventions respectively, and fourthly your Committee recommend that at the afternoon session, immediately after the usual half hour devotion, the following order of business be observed, viz.: First, primary class with practical illustrations, by Miss Campbell; secondly, session of model S. School described, and thirdly, a graded S. School by John Grierson and Rev. F. O. Weeks.

(Signed) E. D. KING, *Chairman.*

After some discussion on County organization by several members of the Convention, the following resolution passed.—

Whereas this Convention recognizes the importance of organization in Sunday School work, and whereas the larger proportion of the counties of Nova Scotia are not organized,

Therefore resolved that this Convention request that a Convention of S. S. workers be held in every county in the province, and that the vice presidents of each county be respectfully invited to call such convention at an early day in counties not organized. All County Conventions shall, if possible, provide for ward associations.

On motion the following resolution was passed unanimously :—

Whereas this Convention learns with deep regret that a large proportion of the S. Schools in the Province are closed for a great part of the year, and whereas this Convention considers it of the utmost importance that S. Schools should be in operation the entire year,

Therefore resolved that this Convention respectfully urge upon the officers of every school when it is at all possible, the duty and necessity of keeping their respective schools in working order the whole year.

The Business Committee named the following vice presidents for the several counties of the province, viz. —

J. W. WHITMAN, Annapolis,	D. G. WHIDDEN, Antigonish,
P. MCG. ARCHIBALD, Colchester,	F. B. ROBB, Cumberland,
JOHN D. MCNEIL, Digby,	THOMAS CAMPBELL, Guysboro,
J. C. MCINTOSH, Halifax,	THOMAS McDONALD, Inverness,
S. S. STRONG, Kings,	E. L. NASH, Lunenburg,
—McLEOD, Pictou,	C. F. WRIGHT, QUEENS,
JOSIAH HOPKINS, Shelburne,	W. H. BLANCHARD, Hants,
J. E. BURCHILL, Cape Breton,	A. W. McCURDY, Victoria,
S. A. CROWELL, Yarmouth.	

The session was closed at noon by Rev. Mr. Fisher pronouncing the benediction.

FOURTH SESSION.

This Saturday afternoon session, after the usual half hour devotional exercise, was opened at 2.30, the president in the chair. The minutes of last session were read and approved. The president and E. D. King were appointed delegates to attend the International S. S. Convention to be held at Chicago next year, the Rev. S. B. Dunn having been appointed as an alternate. J. Grierson and J. W. Whitman were unanimously appointed delegates to attend the maritime Convention also held next year. C. H. Longard and E. D. Shand were appointed delegates to attend the New Brunswick S. S. Convention. About twenty boys and girls having taken the front seat, Miss Jessie Campbell of Halifax, was called upon by the president to conduct a primary class lesson, which being done, was much enjoyed by those present.

Mr. Longard announced that the meeting held at 1.30 of primary school workers had named a committee consisting of Misses Sarah Robinson, Kate Hill, Jessie Campbell, Mrs. Whiston, and Mrs. Anderson Rogers, to prepare a report and submit it. This is in connection with the International Union of the United States; and the intention is to form a local primary union. The president called upon Mr. Grierson to give an outline of programme for a S. S. School session, which being done, was criticised by A. Logan, S. A. Crowell and others.

The Convention on recommendation of Business Committee elected the following, the Executive Committee :

E. D. KING, Halifax,
HERBERT HARRIS, Halifax,
WALTER LAWSON, Windsor,
J. B. CALKIN, Truro,

JAMES FORREST, Halifax,
JOHN NALDER, Windsor,
DR. H. WOODBURY, Halifax,
W. C. PILL, Billtown.

The session was then brought to a close by prayer by Rev. Mr. Johnston.

FIFTH SESSION.

The Saturday evening session was called to order at 8 p.m., the previous half hour having been given to devotion, conducted by B. Huentis of Windsor. Minutes of previous session read and approved. The Business Committee reported the following resolutions :--

1st. That our corresponding secretary communicate with our several vice-presidents, without delay, and inform them of the duty imposed upon them in respect to county organization, sending them each a copy of the resolutions passed this morning in respect thereto.

2nd. Resolved that S. S. Schools connected with this association be requested to contribute towards the expense of the Executive Committee incurred in relation to our work as follows, viz.: all schools with a membership roll of not less than 100 scholars, a sum of not less than one dollar; and all schools having less than 100 scholars, not less than 50 cts. No school to be expected to contribute more than the sum of three dollars, and that such contribution be called for under the direction of the Executive Committee immediately.

3rd. Resolved that the hearty thanks of this Convention be tendered to the christian friends of Granville Ferry for their hospitable entertainment of delegates and friends attending our meetings; to the trustees of the several churches, for the free use of church buildings, and for the hearty assistance given to our Convention; to the organists and choirs of churches for the inspiring music with which we have been favored; to the press for kindly notices and reports; and to the proprietors of Railway and Steamship lines of travel for reduced rates of fares to delegates. All of which passed unanimously.

The Recording Secretary read a fraternal letter of greeting to the Convention received from Mr. Thompson, of New Brunswick S. S. Association. Also a letter from C. F. Wright, of Liverpool, inviting this Convention to meet in that town next year, which last was referred to the Executive Committee.

C. H. Longard read a paper, "The Graded Sunday School." The subject "the Sunday School as a missionary," was opened by the Rev. Mr. Johnston and continued by several members of the Convention.

After the collection was taken, the second annual Convention of the Provincial S. S. Association of Nova Scotia was closed by singing the hymn "Shall we gather at the river," and pronouncement of the benediction by Mr. A. Logan of Halifax.

(Signed) W. K. McHEFFY,
Recording Secretary.

THE THIRD
Sunday School Convention

—OF THE—

PROVINCE OF NOVA SCOTIA.

The third annual convention of the Sabbath School Association of Nova Scotia took place at Pictou, on Wednesday, Aug. 24th 1857, at 2.30 o'clock, p. m. at Prince Street Hall. After a half hour devotional exercise by Laverton Harris of Halifax, in the absence of the President, H. H. Crosby of Hebron, Yarmouth, W. H. Blanchard, Vice-President of Windsor, called the convention to order, and after a short address, named the following committee on organization, viz. :—C. H. Longard, S. Waddell, Halifax ; Rev. S. B. Kempton, Cornwallis ; Andrew Walker, New Glasgow ; E. L. Nash, Lunenburg ; H. H. Bligh, Antigonish ; W. J. Gates, Truro ; W. K. McHefey, Windsor ; John Ross, Pictou ; F. B. Robb, Amherst ; J. W. Dobson, Sydney.

This Committee reported as follows :—

President, Herbert Harris, Halifax.

Vice-Presidents, Daniel McDonald, Pictou ; H. H. Crosby, Yarmouth ; J. W. Whitman, Annapolis ; F. B. Robb, Cumberland ; J. Godfrey Smith, Halifax ; E. L. Nash, Lunenburg, R. Irvin, Shelburne ; J. W. Dobson, Cape Breton ; Thomas Campoell, Guysboro ; Angus McAskill, Richmond ; D. G. Whidden, Antigonish ; W. J. Gates, Colchester ; I. H. Saunders, Digby ; W. C. Bill, Kings ; C. F. Wright, Queens ; W. H. Blanchard, Hants ; N. W. McCurdy, Victoria ; E. D. Tremaine, Inverness.

Recording Secretaries, W. K. McHefey, Windsor ; A. C. Baillie, Pictou.

Treasurer, S. Waddell, Halifax.

On motion it was agreed that all Sabbath School workers and Pastors present be members of the Convention.

A letter was read from H. H. Crosby, retiring president, expressing regret for his inability to be present, and assuring this convention that his heartfelt sympathies and prayers were with them, that their deliberations might be blessed by God.

The following were appointed a business Committee :—E. D. King, Halifax ; Principal MacKay, Pictou ; E. L. Nash, Lunenburg ; D. McDonald, Pictou ; A. Davison, Amherst ; J. W. Dobson, Sydney ; S. Waddell, Halifax.

The devotional Committee appointed were :—Major Theakston, Clarence Primrose, W. J. Gates, John S. Smith, R. Sweet, R. N. Beckwith, James Thompson.

Report of executive committee was read by C. H. Longard, Corresponding Secretary, and was referred to the following committee appointed for the purpose, viz. : John Burgoyne, John McKay and John S. Smith.

The Executive Committee appointed at the Second Provincial Sunday School Convention held at Granville Ferry, October 22nd, 1886, in presenting their report, would express devout gratitude to GOD for the measure of success which has attended the work done in the Sunday Schools of our Province. Imperfectly and feebly as this work has been performed, GOD has graciously set his seal of approval upon it, and has crowned it with his blessing.

Your Committee have held several sessions during the year at their headquarters, Halifax; and although the representation from outside the city was not general, the Committee have been in communication with nearly all sections of the field. Your Secretary and other members of the Executive have also been enabled during the year to visit the workers throughout a large section, and thus a measure of general work has been accomplished.

A cordial invitation was extended to the Association at the last convention to meet this year in the town of Liverpool. This invitation has been renewed during the year, but your committee thought it wise to defer the acceptance of the same until such railway facilities are afforded as will enable that town to be reached with greater ease from all parts of the province.

An invitation was also received from New Glasgow to meet there next year, and it will devolve upon our successors to take action thereon.

Your committee rejoice that such a cordial invitation and reception has been accorded the Association at Pictou, and that there has been such a general response to their call, and they feel assured that the influences of the present convention will be felt, not only throughout the eastern section of the province, but also throughout the entire field.

The Convention held at Granville Ferry, in October of last year, proved an interesting and profitable one, but it was thought unwise, owing to lack of funds and other causes, to incur the expense of publishing a report of the same.

Delegates were appointed at that gathering to attend the International S. S. Convention at Chicago in June last, but the brethren so appointed were unavoidably unable to be present, and the following telegraphic message was sent by the executive in the name of this Association:

"To the President of the International S. S. Convention, Chicago, U. S. The Nova Scotia S. S. Association sends Greeting." "Now the lord of peace himself give you peace always by all means. The Lord be with you all. 2 Thes. 3. 16. And who will hearken unto you in this matter, for as his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff; they shall share alike." 1 Sam. 30: 24.

In response to which the following was received, "All that are with me salute thee. Greet them that love us in the faith. Grace be with you all, Titus 3: 15 Now the God of Peace that brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: To whom be glory for ever and ever. Amen. Heb. 13: 20 & 21.

(Sgd.) WILLIAM REYNOLDS, Chairman,
Fifth International S. S. Convention, Chicago.

Referring again to the Provincial Convention of last year, your committee rejoice that as an outcome of the meeting of Primary Workers held thereat, Primary Unions have been organized at Yarmouth and Halifax, and a renewed interest in Primary work inaugurated; and they endorse the appointment by the National Primary Union, of Miss Sarah Robinson, as Primary Secretary for Nova Scotia. Your committee refer with much satisfaction to the encouraging progress of general S. S. Work in the sister Province of New Brunswick, your representatives being invited to be present at the organization of the last County Association in that Province, on the 30th, July at Hillsboro, Albert County.

Sensible of the great value of County Organizations, your committee have endeavoured in every way to encourage the same, and have adopted this as one of the subjects for discussion at the present convention; and they feel assured that the reports of work done in the metropolitan and other counties, which will also be presented at this convention, will serve to stimulate and encourage this branch of our work.

Your Committee have been in correspondence with the International Executive Committee during the year, and did expect to have a special representative from that body at this Convention, but have been disappointed in that respect. A visit from Mr. Jacobs, Chairman of the International Executive Committee,

and also Mrs. W. F. Crafts, to the Province of New Brunswick in October next is contemplated, and it will devolve upon this Convention, if it is thought advisable, to arrange if possible for an extension of their visit to our Province.

The Executive Committee of the International S. S. Convention, in session at Chautauqua on the 12th inst., decided to invite the various State, Territorial, and Provincial Associations to send delegations of not less than five prominent S. S. workers to attend a Conference to be held at Chautauqua, August 13th to 15th 1888, in connection with the next meeting of the Executive. It will therefore devolve on this Convention to appoint delegates to represent this Association at that gathering.

Your Committee heartily endorse the action of the International Committee in having opened correspondence with Theological Seminaries and all other institutions of learning under control of Evangelical Christians, urging the adoption of a course of Normal Bible Study, and such methods of training as will best qualify students to become efficient S. S. workers.

Your Committee rejoice at the growth and extension of denominational S. S. interests, as evidenced by the denominational S. S. Conventions now held throughout our Province; and they believe that there is no want of harmony or perfectness between the two principles—"an intense thorough denominational development, and a cordial broad sympathetic, co-operative catholicity." Your Committee would refer to the report of the Treasurer, which will be submitted, and call attention to the very limited sum placed at the disposal of the Executive, the amount expended for postage alone (and which is not charged in the account,) almost equalling the sum received. They would urge upon the Convention the importance of placing such an amount at the disposal of our successors as will enable to carry on more effectively the work of the association.

The Statistics presented, are those submitted to the International Convention at Chicago and are as follows: schools, 651; scholars, 40,878; teachers and officers, 4611; totals, 45,489; population, 387,800. This shows an apparent increase on the report presented at the previous International Convention at Louisville, Ky. in June 1884, of 264 schools, 10,615 scholars, and 1205 officers and teachers. Total apparent increase, 11,820.

The leading theme of this third Provincial S. S. Convention, which was adopted by your Committee, is Power, Spiritual Dynamics. And they earnestly trust that a fresh endowment of spiritual power may be experienced by all our workers, and that the development of this theme shall receive careful study and faithful prayer, "that the Spirit of the Lord may rest upon us; the Spirit of wisdom and understanding; the Spirit of counsel and might; the Spirit of knowledge and of the fear of the Lord."

Respectfully submitted for the Executive Committee,
CHAS. H. LONGARD,
Cor. and Stat. Secretary.

Pictou, N. S., August 24th, 1887.

Treasurer's report was read by the Treasurer, S. Waddell, showing an adverse balance of \$14.69. The report was received, and resolved that this deficit be immediately wiped out. Voluntary subscriptions were received to the amount of \$14.38.

The following reports from County Associations were received:—

Annapolis County by J. W. Whitman, read by C. H. Longard.
Halifax by S. Waddell, Lunenburg by E. L. Nash, Kings by Rev. S. B. Kempton.

The Business Committee reported that the sessions of the Convention be as follows: morning session from 9 to 12.30; afternoon 2.30 to 5.30; evening 7.30.

The Devotional Committee reported as follows: half hour devotional meeting this evening at St. Andrew's church at 7½ p. m. conducted by Major Theakston; Thursday 7 a. m. in Prince Street Hall, James Thompson, chairman; 2.30 p. m. Prince Street Hall, R. N. Beckwith, chairman; 9 a. m. Prince Street Hall, John Ross, chairman; 7.30 p. m. Prince Street Church, F. B. Robb, chairman, and open air meetings at 7 o'clock each evening conducted by Laverton Harris. This session was closed by singing the doxology, "Praise God from whom all blessings flow."

SECOND SESSION.—WELCOME MEETING.

The Convention met in St. Andrew's church at 7.30 p. m. The first half hour was occupied with devotional exercises led by Major Theakston of Halifax. The president's chair was occupied by Principal McKay of Pictou. After singing hymn, "All hail the power of Jesus name," the Rev. Alexander Falconer, of Pictou was introduced by him, and delivered the "Address of Welcome" to delegates which was responded to by the President, Herbert Harris. After the singing of the hymn, "There shall be showers of blessing," Mr. Harris said: It was an honor and privilege to be in Pictou and enjoy the hospitality of the town. It was a long time since he had been in Pictou, and a great many changes had taken place. The kind reception to delegates had been marked indeed, and impressed itself on their minds very forcibly. "We are one with you," said the president, "in the work in which we are engaged." It is, he considered, the most important branch of church work, and next to the preaching of the gospel he held S. S. work the most important. The more one labors in it the more he grows in love for the work, and it was certainly dear to all hearts. While some have not been called to it they must have felt that the teaching of the young is the hope of the church; the saving of the young is the hope of the world. A short time ago a convention was held in Chicago, and the delegations there represented 10,000,000 S. S. children. Think of that. We are doing our part, and we hope Pictou will come to the front and do better than she has done. She is doing a noble work. We listened with gratification to remarks regarding advanced education, etc., and we hope S. S. work will soon be up to the standard it ought to be. A S. S. Association like the one in Halifax and elsewhere, should be formed, and then the Christians in Pictou would be better able to carry on the work in the county. It is intended to organize a convention in every county, so that the work may be more efficiently carried on. An anthem was well rendered by the choir, after which Rev. S. B. Kempton, Cunard, gave an address on "Power in the word, the earnest of S. S. success." A collection was taken during the singing of the hymn "I gave my life to thee." The chairman of business committee announced Thursday's meetings, after which this session was brought to a close by singing hymn, "Christ receiveth sinful men," and benediction by Rev. A. Falconer.

THIRD SESSION.

Devotional exercises were held according to appointment at 7 a. m. Thursday, led by James Thompson, and at 9 in same place, led by John Burgoyne. The regular session was opened by singing hymn No. 65, "Is your lamp burning my brother?" and prayer by Rev. John McMillan. Minutes read and adopted. Mr. Burgoyne presented the report of the special committee on the Executive Committee's report, which, after some discussion, was laid over to a future session. The president then introduced Dr. Angwin of Halifax, who read a very able and interesting paper on "Power in the careful preparation of the lesson." The paper gave rise to a considerable discussion. E. D. King said that teachers who go to the school in an unprepared state were failing in their duty to their master. Principal McKay held that teachers could not study too much. They should always have their lessons carefully prepared. They would get power from the Holy Spirit if they asked for it. The more we study the fuller our knowledge. Rev. E. Scott said the teacher should look upon himself as a burning glass, one side open and

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the centre spread out collecting all the light possible. Collector McDonald liked to see a thorough study of the Bible; that is better than all the commentaries upon the Bible. Mr. Smith said the S. S. was not the place for helps. The teachers should go into the schools with their heads full and their hearts full. Rev. Mr. Turnbull thought the helps of great advantage. R. J. Sweet expressed himself in a similar manner. Mr. R. N. Beckwith said that two kinds of preparations were necessary to succeed in this work, and the most important was the preparation of the heart. That was the first thing. We must be in communion with God. We must ask for the aid of the divine Spirit, before we undertake to study the lesson or presume to go before our classes to endeavor to break unto them the bread of life. He was in favor of the leaves to a certain extent. The great danger is that we scan too many leaves. We should always look at the golden text and the parallel passages bearing on it, and should always look after the spiritual well being of those under our care. We should never lose sight of that. We should endeavor to so present the truth that the scholars will be attracted by it and led to give their hearts to the Lord. The preparation of the head and heart is the main thing, and not too many leaves. We should not take the leaves to the school. Bros. Harris, Honigh, Sutherland and others spoke. At the conclusion a very hearty standing vote of thanks was tendered Dr. Angwin. The hymn, "I will guide thee with mine eye," was sung, and the Rev. E. Scott of New Glasgow led in prayer. Dr. Angwin's paper elicited much discussion among the different members of the Convention—with so much interest that it was resolved that J. Burgoyne be requested to prepare a synopsis of it. After singing, the Rev. John McMillan delivered an able and practical address on "Teacher's meetings and how to conduct them." On motion Mr. McMillan was tendered the hearty thanks of the meeting, and agreed that his paper and that of Dr. Angwin's be published and distributed. After general discussion of the paper and practical suggestions, on motion F. B. Robb was appointed to summarize Mr. McMillan's remarks in such paper and report at evening session. A. Dennis of the Pictou STANDARD offered to make a report of the proceedings of the several sessions of the Convention for distribution to delegates who might leave with him their names and address. The Business Committee reported that the order of business this evening would be in accordance with printed programme, and that they had named the following Executive Committee for the ensuing year:

E. D. KING, Halifax,	S. A. CROWELL, Yarmouth,
J. NALDER, Windsor,	JAMES FORREST, Halifax,
J. F. BLANCHARD, Truro,	J. C. MCINTOSH, Halifax,
A. M. BELL, Halifax,	ARTHUR DAVISON, Amherst,
REV. JOHN M. CALLAN, Pictou.	C. H. LONGARD, <i>Corresponding Sec'ty.</i>

After singing, the session was closed by Rev. Mr. Callan pronouncing the benediction.

FOURTH SESSION.

Thursday afternoon session commenced as usual with a half hour devotional exercise conducted by R. N. Beckwith. The regular meeting then began by singing hymn No. 1 on sheet, and prayer by Dr. Lathern. R. N. Beckwith read the resolution prepared by Mr. Burgoyne on Dr. Angwin's paper, and F. B. Robb presented a resolution bearing on the paper on teacher's meetings by Rev. John McMillan, both of which passed unanimously. The following are the resolutions:—

Resolved, that after listening to the paper read by Dr. Angwin and the discussion which followed, this Convention is of opinion that in the preparation of the teacher for his work, the essentials to success are a careful and complete study of God's word, and a heart filled with love, and guided by the Holy Spirit. These essentials being secured, the Convention recommends that the lesson be read the week before hand together with the necessary parallel passages of scripture, and any good articles bearing upon them, that all the helps possible shall be used in the study of the lesson, but not before the class, except notes of the teacher's own preparation, including scripture references gleaned during study; that the scholars shall be encouraged in the use of the Bible exclusively in the class, and that the teacher shall aim to enforce some leading thought, or central truth, towards which all other truths shall converge, and to be burned into the minds and hearts of the scholars, through the aid of the Holy Spirit, which is ever ready to bless all christian work done in earnest simplicity and prayerful directness of purpose.

Resolved, that in view of the infinite issues which hang upon the destinies of the immortal souls committed to the charge of the Sabbath School teacher, and the absolute necessity of the convincing power of the Holy Spirit to attend the efforts of the teacher, we do express our high approval of the *Teacher's Meeting*, both as it conduces to the more thorough preparation of the lesson by the teacher, as well as the mutual intercourse of sympathy, fraternal counsel and good cheer in the work, and also, as we learn to bear one another's burdens" and so fulfil the law of Christ; and we would urge upon members of Convention, and all Sabbath School workers, and especially every Sabbath School teacher, to take advantage of the opportunity thus given to study, "to show thyself approved, a workman, that needeth not to be ashamed, rightly dividing the word of truth among them," praying God the Father to so fill us with the Holy Spirit, that we may be constrained to preach Christ and Him crucified, as dying men to dying men, not only by our example, seeking to exhibit a life "unspotted from the world," but also by precept, sealing the truth upon the hearts and consciences of those who shall be jewels of Christ's crown of rejoicing.

A letter from B. F. Jacobs, chairman of the International Committee having been read by E. D. King, it was resolved that this letter be gratefully acknowledged, and that it be left to the Executive Committee to act upon the suggestions therein contained. The report of the special committee on the Executive Committee's report was adopted, except the clause in reference to engaging the services of delegates from abroad. It was afterwards agreed to leave the matter of inviting Mr. Jacobs and Mrs. Crafts to hold a conference with Sabbath School workers in the hands of the Executive Committee. At the request of the president, John S. Smith was asked to answer the following question :

Is it desirable to have the members of our schools pledged against the use of intoxicating liquors, tobacco, and profane language? If so, would it be advisable to recommend to the Sabbath School teachers to take up the work?

Mr. Smith, in response, while deploring the prevalence of the vices named, did not see his way clear to make the recommendation any more than to leave it to the exercise of the individual conscience. Professor Kierstead of Acadia College, Wolfville, addressed the Convention in his terse style; subject, "Power of Christian Character in Sunday School work," for which he received a hearty vote of thanks. Discussion on the topic elicited favorable comments from the delegates. The following is the Special Committee's report on the Executive Committee's report above referred to: "Your Committee to whom had been referred the report of the Executive Committee, beg leave to recommend its adoption so far as it concerns the record of the past year's work. While your committee would gladly hail a visit to this Province from Mr. Jacobs, a Samson in Sunday school work, and from Mrs. Crafts, a God-honored worker, they do not see their way clear to assume the necessary expense, which such visit would demand, and therefore do not make any recommendations in

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the matter. Your committee would recommend that credentials be given to any member of our association who will volunteer to attend the Chatauqua Conference in August next, the Executive Committee to be entrusted with the furnishing of such credentials. In order to prevent a deficit in the treasury in future, your committee would recommend that the Sunday Schools in this association be requested to make an annual payment of at least one cent for each scholar of its membership. This plan, they believe, while imposing a very light burden upon our schools, would furnish ample means to effectually carry on the work. Your committee would emphasize the paragraph of the executive committee's report calling attention to the effort being made looking to the immediate formation of Normal Bible classes among teachers.

A paper on "County Associations, their purpose and value," was read by James Forrest of Halifax. The practical remarks of the paper evoked considerable practical discussion by several members of the Convention. The usual time being exhausted, it was agreed that time of discussion be extended ten minutes longer. It was finally resolved that this Convention, recognizing the importance of organized effort in Sabbath School work, recommend, that as soon as possible a county association be formed in every county not already organized for effective effort. The session was then closed, singing, "Praise God from from whom all blessings flow," and Dr. Burns pronouncing the benediction.

FIFTH SESSION,

This Thursday evening devotional meeting as usual from 7.30 to 8 o'clock p. m., presided over by F. B. Robb of Amherst. Meeting proper opened by the president who called on the choir for an anthem, which was exceedingly well rendered. Referring to the music, he said it was a foretaste of that angelic sound which by and by he hoped all would enjoy. Rev. Dr. Lathern delivered an exceedingly interesting address on "the power of prayer in S. S. work." He was followed by Rev. Dr. Burns, who gave an address on "how to retain the older scholars." Mr. Smith then spoke briefly in regard to the society of Christian Endeavor. It was started six years ago with 68 members; now it has 140,000. He predicted that in ten years branches of the Society would be established all over the land. On motion of Dr. Burns and seconded by Dr. Lathern, it was

Resolved that this Convention would record a general approval of the objects and operation of the Society of Christian Endeavor and remit it to the Executive Committee to consider how far the plan may be recommended for introduction in connection with our Sabbath Schools.

After an anthem by the choir, Mr. Blanchard of Windsor, spoke as follows:—"Like the Rev. gentleman who preceded me, I too have pleasant memories of Pictou. They extend far beyond the time referred to by these gentlemen. It was something like half a century ago when the venerable McKinlay was Minister of Prince St. church, and the time when as a boy I went to school in this town, and when I went out to the little pond fishing and bathing with the boys. I sometimes wish that I was a boy again. Yes, I have pleasant recollections of Pictou, and today I could not resist the temptation to tear myself away from the Convention, to visit some of the old places I visited when a boy, and see the sights and objects familiar to my mind for nearly 50 years. There are always feelings of sadness in saying good bye, but whilst feelings of sadness may be experienced, we also have feelings of pleasure. I could have

wished to have lingered longer at the Convention. We were charmed with the soul-stirring music, not only in convention, but by the choirs which so kindly gave their services to make our meetings pleasant and agreeable, and for our edification. If there is one thing above another that will make one feel joy in Heaven, it is music, and when we have music rendered so well as that to-night, it gives us a foretaste of that joy which we hope to experience when we hear the heavenly choir. As delegates and members of Convention, you, the citizens of Pictou, have kindly admitted us to your homes, and not only to your homes but to your hearts as well. We have enjoyed this season exceedingly. We have experienced the home-like pleasure of meeting, not strangers but friends. Although most of us were received as strangers, we have not been treated as such. We go away as friends, and I may say for myself, and I re-echo the minds of others, we go away charmed and delighted with the pleasure we experienced in making friendships. We go away with pleasant memories of Pictou, and we hope many of us will be spared to see you again. At all events, one thing we say, that wherever our conventions may be in the future, we shall always be delighted to see representatives from Pictou. I say, therefore, farewell, and in going away we hope to carry blessings as we hope blessings may be left." Rev. J. M. Callan said:—"On behalf of the citizens of Pictou, I bid you good-bye. When I entered the Hall yesterday, I must confess it was with feelings of indifference, and a sort of curiosity mixed up with it to see and hear what was likely to go on. But I found the meetings of this convention so profitable that I have been led to take a deeper interest in them than at first I expected I would. Some people say there is no good in these conventions, that delegates meet together and air their own little conceits and vanities, and that there is no real practical good derived from them. Now, this is the first convention I have attended, and from what I have seen and heard, I am thoroughly convinced that the opinions of such people are altogether wrong. Conventions like this one do good. It is our duty as christians to assemble together and take steps as to the best means of promoting the glory of God and the best interest of His church on earth. While we bid you good bye, it is our earnest wish that you will soon return, and I can assure you from my heart that you will all be welcomed." After a beautiful solo, "consider the lilies," by A. Rice, an eminent tenor singer of New Glasgow, on motion of E. D. King, it was

Resolved that the hearty thanks of this convention be tendered to the friends of Pictou who have opened their hearts and homes to the delegates attending this Convention for their generous entertainment, and kindly sympathy in our work; to the pastors and trustees of churches for the use of their church and other buildings; to the members of the choirs for excellent music, which has so thrilled and inspired our hearts; to the Intercolonial, the proprietors of railway and steam-boat companies for reduced fares to delegates, and especially to the local committee of management of Pictou for the excellent preparatory arrangements, which have so largely contributed to the great success of this convention.

A vote of thanks was tendered brother McHefey for faithful and painstaking work as recording secretary, which evoked a suitable response. Hymn 89, "When the mists are cleared away," having been sung, the president gave a few parting words and then closed the Convention by all joining in singing the Doxology, Praise God from whom all blessings flow.

(signed)

W. K. McHEFFEY,
Recording Secretary.

Addresses at Second Convention.

Our Sunday School Work—Its Defects and their Remedies.

BY REV. ANDERSON ROGERS OF YARMOUTH.

"Our Sunday School work."—We all know what that is. Nevertheless press the question, "What is the work of the Sunday School?" and it will be found in a vastly greater number of cases than the mantle of charity can possibly cover, that no satisfactory answer can be given. It may be glibly said "our work is to teach about Jesus." In the face of the fact that multitudes have been in our schools for eight or ten years, and *graduated unconverted*, and yet all the while were "taught about Jesus," no one, on reflection will accept the above as a satisfactory answer. To say that our work in the Sunday School is to teach the lesson for the day, means nothing; for the teacher who has had no control of the lesson, of the class, nor of himself, supposes he has taught it. That many teachers do know what Sunday School work should be, and with singleness of purpose bend their efforts to the attaining of the object in view, can by no means be placed as an offset to the lack of that knowledge by others.

Our work as teachers is not to drill in sacred history and geography, in oriental customs and manners. Nor is it to narrate anecdotes in this anecdotal age. Nor is it, chiefly, to expound doctrines however important; nor enforce practical lessons, however necessary for every day life; our work is nothing less than winning the heart of every one in our classes to the Saviour; and when won, to aim at developing a Christ like character. This is our Sunday School work—What are the defects? What the remedies?

Are we then to begin by pointing out blemishes, and thus discourage struggling teachers, who, wearied at heart, and chafed in spirit, have come here, not to be subjected to a running fire, but to be cheered by sympathy and strengthened by words of counsel? It would be a sorry piece of work to point out the defects in Sunday School work for the satisfaction of finding fault. Such would rank with the conduct of a boy, who was recently observed throwing stones for a low-minded dog to pursue, and who rewarded the industrious efforts of the ungainly cur by battering his flank sides. We say it without the fear of contradiction, the teacher who has the loftiest aim, and the most perfected consecration, is the one that most readily welcomes suggestions even from those that have not attained his own roundness of effort. If, as the sage puts it, "a knowledge of our ignorance is the first step towards true knowledge," we may be sure that every earnest worker who is reaching out to the as yet unattained will desire to know the truth, the whole truth, so far as it can be expressed, and nothing but the truth.

As we look narrowly at our schools we find that many defects result from inefficient organization; many more from inefficient teaching; while the greatest of all defects we shall reserve for final treatment, without mentioning what it is just now.

First, then, defects in organization. It would hardly be to the point to speak of schools that have no organization; where instead of international lessons, a half dozen chapters from as many different books of the Bible are taught during the same hour. It is to be hoped that schools of this class are few and far between; though two years ago they were plentiful enough. In such a school, at least one present was fed for three summer months on disquisitions based on the prophecy of Hosea. To speak respectfully, they were

historico—prophetic dissertations, greatly to the liking of the teacher, no doubt, but containing no nutriment for the ordinary scholar. All that is remembered of that summer's teaching is "Ephraim went to the Assyrian and sent to king Jareb;" the impression being that he went to the dogs, as it were.

An organized school like any other organism presupposes oneness of life; unity of effort. Not merely life, but *oneness* of life; not effort alone, but *unity* of effort. This is just what many schools do not exhibit. There is want of *esprit du corps*. There is no golden hoop to convert staves into a vessel in which to hold waters of refreshing. There is no electric current passing from hand to hand, from heart to heart. Teachers complain of the want of cooperation on the part of church members. The complaining has grown chronic, and yet the evil prevails. Schools fail to secure cooperation from their christian constituencies because there is no plan to reach them. A teacher here and there whose enthusiasm burns in an atmosphere that makes the teeth of ordinary christians chatter, can and will arouse the interest of the parents, but these are the exception. The average teacher's liver is apt to vary, and he requires the enthusiasm of numbers, the tidal wave of associated effort, in order to do his best. Even if there is no meeting for the study of the lesson, (and the less experienced the teaching staff the greater the loss) there certainly ought to be a conferring together by superintendent and teachers on the many matters that pertain to the well being of the school. The unskilled must know the best plans for overcoming difficulties; the discouraged must have the support and sympathy of the successful. It is admitted that joys are doubled by being shared; it is equally true that sorrows are halved by similar treatment.

Take another defect resulting from feeble organization, and a glaring defect it is—the large number of young persons between the ages of 15 and 20 years not found in our schools. How can this be remedied? It may be confidently asserted that such a state of matters could never have existed if *concentrated, loving, persistent efforts* had been put forth at the right time. Many of the class referred to were once in our schools. Not a few who dropped out because of a worn coat, or some other thin excuse, have been *left out* so long—*left out by us*—that they are ashamed to come back. I know of a boy neglected since last spring time. A talk on the street, (by one not his teacher either) resulted in his return to school where he has been in regular attendance since. Generally speaking however, such a simple remedy will not suffice. A teacher in one of our schools has spent two years in gaining back lads that had fallen away; and he dare hardly say that he has them all secured yet. Nothing but a high pressure, the physical and material weight of the whole management of the school, will bring back to the true pastures the herds of young goats that now are seeking food in the wilderness. To obtain that high pressure, the superintendent and teachers must sit down together, sit down hard, plan together, work together.

Another defect to which I am expected to refer is the closing of schools, during the winter season. To those accustomed to the habit of schools becoming dormant six months in the year, it is considered a necessity, like the fastening down of an outside cellar door. And yet do day schools find it necessary to hibernate? In many localities where the Sunday Schools are closed during the cold season the attendance at the public schools is much in excess of that during the summer months. If it be said, "little children can not attend Sunday Schools in stormy wintry weather," the simple reply is, Sunday Schools are by no means exclusively for little children. Does society cur' up, bruin-like during the snowy season? The strange contradictoriness of human actions may be seen in this, that during the months in which the pulse of social life beats fastest, many of our Sunday Schools are frozen through and through, and bound with fetters of ice.

Now the way to do a thing is to *do* it; and the way not to do a thing is *not* to do it. Let superintendent and teachers agree that the school shall not be closed, and it will not be closed—never closed again.

We pass from defects in organization to, secondly, defects in teaching. The importance of the right kind of teaching cannot be insisted on too plainly and persistently. When we reflect that the impressions by the teacher upon the character of the young people of the land are being made for eternity; that they are the chief, and in many instances the only religious influences of the week; when we reflect further that the teachers of another day must be sought for among our scholars, and that these coming teachers must in the nature of things reflect largely, in their classes, the teaching methods to which they have been subjected, and with which they are alone familiar; when we reflect, I say, upon the far and wide reaching results of our work, the question assumes some of that interest which its magnitude demands.

In looking at the character of the work in our schools, defects will be found in three directions: (1) defective preparation; (2) defective class work; (3) defective cultivation.

(1) Defective preparation. To study Sunday School helps assiduously is only a part of the needed preparation. It is remarkable that frequently the best informed are the poorest teachers. Of course no teacher worthy of the name will ordinarily undertake to teach without previous study. To prepare a lesson exhaustively, even in its related questions, may save from the mortification of being tripped up by a smart youth; but by no means does it necessarily imply a fitness to teach. A teacher must know not only WHAT but WHOM he is to teach: the home influences of the scholars; their occupations, habits, temptations, peculiarities of disposition, or there may be downright failure. The other day when in the woods gunning, I came at an unexpected moment upon a partridge. With every feather on high parade, it bobbed its head, and uttered that succession of danger signals which makes one's heart jump into one's throat. I raised the gun and let go—and the partridge went. What was the matter? Didn't I aim? Aim! I aimed enough to kill a whole flock. I would not acknowledge it in Yarmouth, but I will here, for I have a point to enforce. I did not aim at the *right place*. So in teaching; we aim, but not knowing the habits and surroundings, the feelings and heart life of many of our scholars, we miss the mark.

Another defect in preparation is neglecting to have a lesson plan. Any plan is better than no plan. After studying the lesson let a teacher state to himself what he would have the scholars know. The more definitely the lesson is apprehended (and definiteness of apprehension is to be judged by the power to reproduce in words) the more efficiently can it be taught.

(2) Defective class work. Here it is possible only in the boldest manner, to indicate evils that need redressing. In the forefront of these may be placed the use that is made of helps during the lesson hour. In many instances the bible has been supplanted. For three years the speaker sat under the cold shadow of helps in the teacher's hand, and in his own. The class was very well behaved, the influence of the teacher as a christian gentleman was certainly salutary, but so far as the teaching is concerned, I am not conscious of having been once impressed. Scholars must be accustomed to use their bibles. Let the teaching of the lesson be buttressed with passages from God's Word, and the thought of the carnal heart, that the Bible is an ill-assorted mass, will be dissipated. This is one way of leading the young to see "wondrous things" in God's Law.

Another defect in teaching is to take for granted that scholars are familiar with the A. B. C. of christian knowledge. That they have a wonderful insight into some particulars, every teacher knows; but their dense ignorance in other matters simple enough to the matured mind, is equally remarkable. Let teachers make sure that the words and phrases which pass as current coin in the class have the image and superscription of intelligibility clearly stamped upon them. A short time ago a ship owner showed me a cablegram in cipher from a distant part of the world. It ran something like the following:

JAPAN, SEPT. 15th, 1886.

B—Yarmouth,
Jurisdiction.

(Name of captain of the ship.)

When the owners received the despatch they knew to a certainty that the operator on the other side, through ignorance of the meaning of the word in cipher, had mistaken it for another. On notification that a wrong word had been transmitted, the operator sent another which proved to be the correct one. In the use even of Bible words and phrases let us be sure that the scholars have an intelligent grasp of them, and are not using words in cipher.

Another defect in teaching is to spend the whole hour in opening up the lesson. In view of what is apparent on all sides that an insignificant portion of the amount taught is stored up, the opinion is growing upon me that if one half of our time were occupied in riveting the truth previously taught, and fastening the lesson just under treatment, there would be a positive gain. If we keep the end in view, we will see that it is not the length of time occupied in *hammering* that tells, but the *number of nails we drive home*. For instance, in the first lesson of the current quarter, "Jesus betrayed," to leave the thought deeply impressed upon the children's hearts that Jesus gave himself up willingly for us, and to enforce it still further on reviewing, will accomplish more good than ten truths trampled upon in the attempt to transfer all that is in the teacher's mind to that of the scholar.

(3) Defective cultivation. As to the third defect in the teacher's work, neglecting to cultivate the seed sown, there is only time to say a word. If the best results are to be obtained (and who can afford to be content with less) we must follow our scholars to their homes. Some of them live in cheerless surroundings, some have their tempers sorely tried, others are in sorrow and are lonely, others yet are sick. Go into their homes and take with you some delicacy for the parched lips, and the doors of their hearts will be swung wider open to your teaching than ever before. I beseech you, go out after your scholars. Not only sympathize, but let them know that you sympathize with them, and thus your influence will be multiplied.

By this time you will be wondering if I have forgotten about the greatest of all defects of which I promised to speak. To come at it, permit me to remind you of the defects singled out, and the remedies suggested. We noticed that an organism presupposes oneness of life, and unity of effort, and that many schools lack this through inefficient organization; how the evils of indifference on the part of christian parents, neglect of instruction on the part of the young, and the chronic attacks of sleepiness that infest whole communities might, in surprising measure be remedied by superintendents and teachers planning together. We next noticed defects in teaching in three directions; in preparation, in class work, and in cultivation. As to preparation, that it is not sufficient to study helps, but that we must study the scholars as well, and prepare the lesson with a view to influence them, and to do so requires a lesson plan. We observed, when speaking of defective class work, that helps should not be substituted for the Bible; that scholars should not be allowed to use words in a slipshod manner; and that more time should be occupied in pressing home one or two of the prominent truths. And further, that if the teacher's influence is to be strongly felt for good it must be exerted during the week, by visiting the scholars in their own homes, and showing that interest which the dullest and most wayward will respond to.

When we have mentioned these defects, and they are not to be lightly passed by, still the greatest of all defects remains to be stated, viz.: *the unrenewed heart*. A teacher may be successful even if there is no organization; even if all other teachers are failing; but cannot be successful if he ignores the radical defect in the human heart, the bias away from God, the mysterious inclination to evil, fail to recognize the lamentable fact that every child by nature is under sentence of condemnation, and an easy going indif-

ference will be manifested. On the other hand let teachers realize that sin is already in the heart of the sweetest child; the same sin that in its developed form filled Cain's heart with hate, and raised his arm with murderous intent; the same sin that hounded the Saviour by Jordan's banks, in Galilee's villages, and through Jerusalem's busy streets; that furiously and relentlessly pursued him to death, and that found one ready to wreak their hate still further by piercing his heart when still in death; let teachers realize, in addition, that they may be the means of saving many souls from the mire of sin, saving even the most reckless, hardened scholar in school, and have the added joy in eternity of seeing these jewels cleansed and polished, and made fit for the crown of Him who holds the sceptre of universal dominion, and we shall cease to hear of those who have neither energy nor earnestness in Sunday School work.

Nothing but lack of time prevents me from telling of one case, out of many, where a boy who had been a street thief was taught in a Mission School, about the Saviour; and who, rather than continue to pilfer, suffered himself to be beaten to death's door by a drunken father (from the effects of the bruising he died in a few hours) rather than continue in the course of sin. If we put forth wise, persistent and consecrated effort, we may depend on the Spirit of the Lord coming with almighty power to change the heart. Let us never forget that this power must come from God. You may melt iron without a blow-pipe into a putty-like mass, but you cannot run it into a mould and make it receive a distinct and an abiding impression. It cools before you can handle it. Just so in teaching. We may stir the feelings powerfully, but alas! how soon they cool. When however the breath of the Lord comes, their hearts are melted through and through, and made fit to receive the image of the divine Saviour.

Are we then because of abounding defects to give up teaching? By no means, if the love of God is in our hearts. The work is His; the reward His. "They that be wise (margin, teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

How to Teach the Bible.

BY REV. S. B. DUNN.

Assuming without debate that the Bible, the whole Bible, and nothing but the Bible is the teacher's text-book, the question becomes one of vital consequence, How best to teach it.

And in discussing this topic with as much brevity as its broad compass together with my limited time will permit, let me detain you for a moment while I call attention to a preliminary point or two.

And first, *the Bible should be taught with a definite aim.*

A primary canon of effective teaching is. Take aim. The immediate lesson in hand, made up as it is of facts to be told and truths to be taught, is your ammunition, your shot and shell, and your class is a citadel to be reduced until its garrison shall surrender to Christ, and success in teaching lies in such gunnery as hits the mark aimed at and gains the end desired. Let it not be supposed, therefore, that the Bible is taught simply when the ground of the lesson for the day is covered, nor yet when the matter prepared by the teacher is transmitted to the pupil's mind. A right aim lies more remote—deeper—it is to win to Christ, and reaches to character. Would you learn, then, how to teach the Bible? I answer. Take aim.

Second, *the Bible should be taught in a proper spirit.*

It is well known how much the growth of plants and flowers and fruit depends upon the atmosphere, temperature and climate generally. A tropi-

cal warmth is favorable to the best results, while polar cold and arctic storms are fatal. Now the teacher's spirit constitutes the climate of his class, determines its temperature and forms the belting atmosphere in which his pupils grow. Let his spirit be cold, indifferent or severe, and the withering, stunting effect will be seen in inattention, dislike and failure; but let it be dignified, affectionate and patient, and his class will be "as the garden of the Lord." I plead, then, in Bible teaching, for the tropical spirit. Let "the truth in love," be your motto. Make the school a Conservatory. Carry sunshine into your class, and make every lesson beam with the light of love.

And now for my main theme. *The best method of Bible Teaching.*

To speak generally, it is all embraced in this: Teach the Bible *biblically*,—that is in the Bible way, after Bible models in particular.

1. Teach the Bible *concretely*.

The average mind, especially of youth, finds it difficult to comprehend truth in abstract forms, but let the same truth, whether of doctrine or principle be embodied in concrete forms, as seen in living men and real life, and the difficulty largely disappears.

How much of the Bible itself which is the Divine method, is moulded on this plan. The truth there is for the most part concrete. Witness its histories, its biographies, its impersonations of character. The Author of the Word has dwelt with abstract and abstruse truth as He dealt with dust in Eden, built it up into a living form, breathing into its nostrils the breath of life. To teach the Bible concretely, therefore, is the Bible way.

And it is scientific, or perhaps I should say, artistic. You seldom see a landscape scene on the painter's canvass but a human figure is inserted somewhere in the foreground or background, in order to make the picture life-like and to afford to the mind of the beholder a scale of measurement in respect to size and proportion. And where the human figure is wanting, Art wins its proudest triumphs, not in the analysis of a whole into parts, but in the synthesis of parts into a whole, not in the presentation of a single leaf, for example, but in the presentation of the entire tree. The concrete is carried up from the simple to the complex, from the mere detail to the collective.

And here let me pause to point out to the teacher a common danger. The lesson as it is furnished, cut and dried, in the Berean leaf is analysed down to such minuteness that the average mind is confused and bewildered. It is made to have so many points that it practically has no point at all. The tree is pulled to pieces into leaf: the bird is plucked for its feathers, and is no longer a bird at all and certainly cannot fly. The human figure is left out of the picture. The concrete is destroyed.

Now I take it, that, for the teacher at any rate, the opposite method is the right one. His work in the class is not to analyse the lesson into *firstly*, *secondly* and *thirdly*, into theological dogmas, or doctrinal reflections; but rather to synthesize the practical points into moral duties, and to build up his materials into character and manhood. Make everything gather around and centre in character. Give personality to teaching. Look at the Great Teacher's sermon on the Mount, and see how concrete His teaching is. In its initial sentence He does not deal in a mere abstraction and say, "Blessed is poverty of spirit," but He puts living men before you. "Blessed are the poor in spirit." And so through the whole nine beatitudes, as indeed everywhere in that model lesson, the truth is taught concretely.

It may be objected to this canon, that the character of the individual lesson in many instances makes a concrete treatment impossible. I reply, this rarely occurs. Examine the International Lessons for 1886, as I have done and it will be found that almost without an exception each lesson has a character in it and therefore will readily yield to a concrete mould.

A more common objection might be a want of the necessary talent. I reply, cultivate this talent. Cultivate the style called the picturesque. Acquire the art of picturing. Cultivate the graphic, the photographic. Make your class see as well as know. Not only give them thoughts, give

them ideas, mental images. Put a man in every landscape. In a word, teach the Bible concretely.

2. Teach the Bible *Illustratively*.

In designing what may be called the architecture of the lesson do not forget the windows to let the light in. Make the lesson a crystal palace—all window, wall and roof. At least do not be afraid. You cannot make the truth too plain and too attractive. Often the best parts of a lesson are its "likes."

Here again we turn to the Bible for our model. There is no lack of windows in Bible teaching. In the Old Testament the Lord says: "I have multiplied visions, and used similitudes, by the ministry of the prophets." And in the new Testament, especially in the discourses of the Great Teacher, "likes" are as thick as blackberries or as corn on a cob. "The Kingdom of Heaven is like a grain of mustard seed;" it is "like leaven;" it is "like a merchant man, &c." Lilies, sparrows, a thousand familiar things are made to illustrate the truth taught until teaching becomes pictorial, panoramic.

A rich fund of illustration will be found in *the analogy of scripture*. One part will throw light upon another. The apostle gives this counsel in Romans 12, 6. "Let us prophesy according to the proportion of faith."—"analogy of faith." And our Lord says in John 10, 35, "the scripture can not be broken;" that is, it must be taken in its entirety. To teach the Bible, then, quote the Bible. Look up parallel passages. Utilize your marginal references. Bring your concordance into play. Make the Bible teach the Bible. The New Testament quotes the Old nearly three hundred times, and one third of these quotations are made by our Lord. The analogy of scripture will supply a teacher with plenty of "likes" and glass enough for no end of windows.

So will a *keen eye of observation*. Illustrations lie around you. A ready mind will lay hold of current events and casual occurrences and familiar objects and make them lend their light. Such power of illustration is the teacher's mucilage pot for convenient use to make the lesson stick.

A word of caution, however, just here. Be sure that the *illustration* illustrates. Sometimes windows fail to let in light. Their utility is subordinated to ornament, like the painted windows of a grand cathedral which are so full of figures that they only admit "a dim religious light," and I am not sure it is even religious; certainly it is dim. Now illustrations that darken, however much they may decorate and ornament, are to be eschewed.

Again, I would say, be very niggard of anecdotes. A teacher that is in his anecdotage is far gone towards second childhood and has degenerated into a mere story-teller. No part of the fabric of teaching is made up of yarn. With these cautions teach the Bible illustratively.

3. Teach the Bible *discriminately*.

Does a farmer discriminate between varieties of soil so as to adapt kinds of seed and modes of tillage to the necessities of each case? Does a worker in wood carefully avoid planing against the grain? And ought not a worker in mind and a cultivator of the moral nature to consult the peculiar properties and conditions of his pupils, discriminating between things that differ and wisely adapting the truth to the immediate need? All the members of your class are not alike either in temperament, disposition or character; nor is any one pupil the same at all times. Moods differ; and these variations of mood and material are as intricate as the wards of a lock, and unless the teacher can find a key to fit, in the suitability of discriminate Bible truth, the mind will remain closed against him. Unless you first learn the combination the safe is hopelessly shut. "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season." The steward is neither faithful nor wise if he does not have due regard to kind, quantity and season in the distribution of food to the family. Therefore teach the Bible discriminately.

4. Finally, teach the Bible *interrogatively*.

I would punctuate the lesson from beginning to end with interrogation points, especially in the case of younger pupils. The average boy—I am not so sure about the female mind, for the gentler sex is fonder of answering than of asking questions, particularly when the question is popped,—the average boy, I say, is himself an interrogation point, and can ask more questions in five minutes than the teacher could answer in a life time. A question therefore appeals to this twist in his nature. Besides, there is nothing like a crooked interrogation point to hook out of his mind any latent knowledge that may lie there unknown to himself. A pointed question well baited and wisely handled will fish it up. Mere questions, however, are of little value. A string of questions with no information between, can hardly be called a lesson. I have said I would *punctuate* the lesson with interrogation points; but then there must be something to punctuate. A question to a class should be like water poured down a dry pump to help suction and bring more water up; or like a charge of gun-cotton in a lode of precious ore, loosening it and making it available. First, store the mind of the taught with water from the well-spring of the word, and then by wise questions help draw it out. First deposit the precious ore of truth in the strata of the heart and then explode it with an interrogation.

And now I must punctuate my own lesson on How to teach the Bible with a period, or my audience will rise en masse an army of interrogation points asking when I am going to stop. I have not attempted to exhaust my fruitful theme, nor yet to load my counsels with illustrative examples from the Bible itself or from instances of successful teaching. These points are left to be filled in as you would fill in an outline. I would sum up with the simple remark: Let the Bible be taught concretely, illustratively, discriminately, interrogatively.



Addresses at Third Convention.

Welcome Address.

BY REV. A. FALCONER.

My duty to-night is both simple and pleasant, viz. to extend to you all a welcome to our town, to our churches, and to our homes. And I think that without my saying it, you might presume that we do it heartily. I feel that I may safely say, that Pictou has always tried to observe the divine precept, "Use hospitality one to another without grudging." Possibly we Pictonians have inherited from our Scotch ancestry, (for most of us trace our connection therefrom) a certain degree of caution and reserve. According to Dr. Blackie, the old Greek professor of Edinburgh, "the Scot is a very cautious animal." But when once the mind and heart have been reached, there is a thorough heartiness in the reception that he will give you. If he knows that a man is worthy, he is ready to adopt and apply Paul's advice to a bishop, "Be a lover of hospitality, a lover of good men."

Then you have come as Christian teachers of the young. Now Pictonians I think stand well to the front, in this Province, in two respects, viz. : in their love for education in general, and in their regard for the saving and sanctifying truths of the old Bible. Well, your object is educational, and your regard for the Bible should be supreme, for does not your organization exist to teach it? It is therefore in harmony with our traditions and good name, that we should welcome such as you into our midst.

But whilst we thus extend to you a christian welcome, and whilst we trust that each who comes to this Convention may receive a blessing, we at the same time may reasonably expect that you will be helpful to us in stimulating our zeal, and suggesting new methods, for the carrying forward of this department of the Lord's work. Much should be expected from such a gathering of Sabbath School workers. Elihu in reasoning with Job says, "I will fetch my knowledge from afar." And here we are bringing our knowledge from various quarters—fetching it from afar—and focusing it on the one common object. That object should surely therefore look somewhat brilliant under the operation. We are entitled to hope for the manifestation of some light, on the important matters that shall occupy our attention.

There is very much, friends, that should cheer and encourage us in connection with this great and important christian enterprise. When we look at the history of this institution, we may well say, what hath the Lord wrought? What wonderful progress hath in every respect been made. I think we may note four distinct epochs in the onward movement of Sabbath School work. (1) The institution began, as doubtless most of you are aware, in a movement to instruct poor children, in the elements of secular education. It could not however long confine itself to such a purpose. (2) In the second stage, the work was largely confined to the instruction of youth, in the facts and doctrines of God's word. The gospel was treated, rather as a remedy, the truths connected with which, should be comprehended, but only to be

acted upon by and by, after a fitting period of probation. (3) It was to be expected that such a work could not stop at such a point as that. The gospel was intended to reach a salvation, adapted for childhood as for old age—to be truly honored by a present acceptance. And so we find, that the epoch came, when the Sabbath School teacher was brought to feel that the highest aim of his work should be nothing short of the salvation of the souls of those entrusted to his care. That, the true S. S. worker now feels, is the ground upon which he must stand. (4) But is there not another stage still: when the Sabbath School was expected to do something, as an evangelizing institution? When religion has got control of the heart, it works outward, outward towards a needy world. And so there is no thoroughly equipped school of to-day that is not contributing more or less for missionary or other christian objects.

Thus marked has been the progress in the advancement made by this agency, in furthering the work of the christian church; and surely this is very encouraging to those who are devoting their energies to this department of christian service.

I am not sufficiently acquainted with the work of S. S. Conventions, to know in what definite ways they may have furthered the interests of this great institution. But I can readily understand, that the discussions of questions relating to the work by those of large experience, must help to enlighten, encourage and stimulate.

(1) We need enthusiasm in this, as well as in all christian work. Enthusiasm makes men strong. It wakes up the latent powers within them. There are men working in all departments of church service, who might be strong men, but who from lack of enthusiasm, follow the beaten track, tremble at difficulties, and die weaklings. We want this enthusiasm in the S. S. teacher. And I doubt not that these conventions are adapted to awaken this noble inspiration. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

(2) Then I think they may also help to our obtaining a higher and better qualified class of teachers. It is surely a great mistake to suppose, that S. S. teaching is a work which any earnest christian is perfectly qualified to undertake, or that any novice can successfully accomplish. We want christians certainly; but they should be men who can wield the sword of the spirit, which is the word of God, intelligently and skillfully. I am afraid that of some teachers it may be said, as a sagacious elder remarked of a young preacher in the north of Scotland, "the lad was more willinger than qualifeeder." No, every pious man, is not fit for a S. S. teacher. It is a great mistake to suppose so. Napoleon used to say, all depends upon who is behind the bayonet. And so of him who is handling the sword of the Spirit. The issues are too momentous to admit of the notion that any one can teach. And it is a hopeful feature of our times, that such notions are getting out of date, and probably S. S. Conventions have hastened their exit.

But I must not occupy your time in discussing these matters, as my duty to-night is simply to bid you welcome to our midst. In the re-construction of human nature, into a habitation of God through the Spirit, there are many workmen. And certainly not the least important is he who is laboring among the young. In the circle of church life and duty, they must always occupy a prominent place; and it is difficult to over-estimate the claims of the "lambs of the flock" upon the church of Christ. This great concern, then, has called you here to-night; and we, the members of the various churches of this town, would feel that we had failed in recognizing the importance of that great agency—the Sabbath School, which God has honored in doing so much for the advancement of His kingdom,—did we not heartily bid you welcome into our midst. Please then accept this note of hearty greeting from Pictou. May you have come with a blessing; may each carry a blessing away; and may you leave a blessing behind when you shall have gone hence!

The Sunday School Lesson.

By DR. MARIA ANGWIN.

We are fond of styling the age in which we live an "eminently practical one." The expression drops glibly from our lips, for as Josiah Allen's wife would say, "it sounds well." Just how much truth there is in it is an open question. With far more propriety can this be called an age of shams, and an age when want of thoroughness is crippling reform and hindering progress in every department. One is constantly being forced to exclaim in the immortal words of the immortal Miles Standish, "If you want a thing done well do it yourself," for unfortunately a large portion of the dwellers on our globe run away with the idea that like Minerva they sprang forth fully armed, ready for any post of duty. To the casual observer it would seem as if success crowned the labors of the illy prepared for their vocations in life quite as often as it waited upon the steps of those who "through long days of labor and nights devoid of ease," left no stone unturned to render themselves worthy of their chosen calling. For a little time this may be so. "Independence gets the biggest slice of pudding, while modesty goes hungry to bed," but slowly and surely, the former will be outstripped by the latter in the race of life. It is for the earnest, faithful worker earth's best places, earth's highest summit wait. Success must crown patient endeavor, power must follow careful preparation. Not always are the children of light less wise in their generation than the children of this world. In marked proof stands the attention now paid to Sunday school work. With Sunday school conventions, Chataqua circles, lesson notes, lesson leafs and lesson helps of all kinds, no excuse is left for incompetence on the part of Sunday school teachers. The days when each lass followed its own sweet will in the selection of a passage for examination, when during the same session, one class wrestled with the story of the creation; another expended its energies on the last chapter of Revelations, while the remaining half dozen or more were scattered promiscuously over the books between, when a concordance or at most a commentary possessed by a few was the only aid to preparation—these days we trust, are passed. We must not forget, however, that with increased facilities come increased responsibilities, and now we look for greater results. With every advantage for careful preparation, we have a right to expect power to follow commensurate with the careful preparation. Here, as in any or every field, if there is a perfect adaptation of legitimate means to accomplish a certain end, the accomplishment of that end, (other things being equal) is a foregone conclusion. In Sunday school work the well-studied lesson is the means; the desired end, the conversion of our scholars and the building them up in our most holy faith; the divine influence in the power given to every earnest, conscientious laborer in the vineyard which welds these two inseparably together. In considering the vast amount of assistance in Bible studies, we must not lose sight of the imminent danger of becoming diffuse, by weakening the force of our teachings, through piling up such a mass of information, instruction and application, that the structure toppling over, the result of these stupendous efforts is buried under the debris. There is preparation, and preparation. The teacher who ransacks libraries, pores over ponderous tomes, consults numberless authorities and devours all available Sunday school literature, might lay claim to the prize for careful preparation, anticipating marvellous results. It is to be feared that in such a case the power realized would not be at all proportionate to the effort expended. Far likelier would the mind of the scholar be a confused jumble of fact, metaphor, illustration and application; left somewhat in the condition indicated by the poet.—

"In doubt to act or rest,
In doubt, to deem himself a god or beast,
In doubt, his soul or body to prefer."

The verbose lecturer who illustrates or argues his subject to death; the minister who preaches all over the Bible, the speaker who as the little girl said, "talked and talked and did not say nothing after all," or he who does not stop when he is done, or the learned man who indulges in "verbal and sinuous tergiversations and lexicographical perigrinations,"—all of these may have expended an infinity of time, patience and research in getting ready for the task. The trouble has been that in exhausting the topic, they have also exhausted the physical and mental capacities of their hearers, for our capacities, like Sam Weller's vision, are limited. Their work is not going to tell to anything like the same extent, as the concise, clear cut, to the point utterances of another who with far less time and material at command yet has so thought out and wrought out all the salient features of a theme, that they are "the words of the wise as goads, and as nails fastened by the master of assemblies." Every nail goes straight home and is clinched. It behoves us as Sunday school teachers to remember that simplicity which is the chief element of sublimity is also the chief element of power. The members of our classes come from all ranks and conditions. They are of both sexes and all ages, the tiny tot, whose eyes are just opening to the mysteries of life, and the grey-haired parents, almost through with fighting sin and satan. They have all sorts of dispositions and all sorts of temptations. They have a bona-fide devil in their own hearts to contend with and his viceregent at every corner in human form to overcome. Life is full of snares and pitfalls, full of dangers, difficulties and discouragements. The young especially need to be led to a right decision, need to be guided, guarded, strengthened. Our aim ought to be so to plan and arrange, so to prepare the lesson as to meet all the requirements of the human soul in this work a day world. Bible truths should be presented in terse vigorous language, calculated to awaken interest, arouse the slumbering conscience, incite to deeds of righteousness, comfort in trouble, and upbuild in holiness, the members of our class. Life is too short, its problems too complex, its situations too alarming to allow of vague generalities; something helpful and practical is the thing wanted. The enemy is too active for us to waste any of our powder in learned disquisitions, rhetorical flourishes, or namby, pamby small talk, and if we prepare our lesson aright every shot will tell. Can we not learn something from Christ's method of teaching? His discourses were models of perfect diction, not one superfluous expression, couched in the simplest words, full of severest denunciation or tenderest pity; and the arrow struck the mark every time. "Then began he to upbraid the cities wherein most of his mighty works were done because they repented not. Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." We read, "they were astonished at His doctrine; for his word was with power." Can Christ's divinity be urged as a reason for this? I dare not think so. There is no record of the Saviour exercising his divinity to bring any soul into His kingdom. "Oh, Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings and ye would not." His Godhead was made manifested in feeding the hungry, bealing the sick and raising the dead, but the choice between good and evil was always left entirely to the individual's own decision, biased it may be by our Lord's pure life. Witness the story of the young ruler, whom Jesus beholding loved, yet who would not accept Christ's conditions of eternal life and went away from him grieved, yet refusing to give up his great possessions. We have Christ's own promise that He will be with us, "Christ the same yesterday and to day and forever," "I am with you always, even unto the end of the world." Shall we not believe that He is ready, ever ready to give us a mouth and wisdom that we too may speak the word with power; if we take Him for our pattern and go forth in humble dependence upon Him to help us in every time of need, and when is our need greater than when we are preparing for that which is to influence immortal minds for time and for eternity? My idea of preparation would be carefully to read over the lesson and one or two good articles relating to it on Sunday and Monday. Have the text pretty well in our minds, and as we pursue our daily avocations during the week going about here and there, many will be the odd moments our thoughts can be in the work of the coming Sabbath, planning it out, and as we plan thinking what would suit just this or that scholar. The strengthening suggestion for the tempted and tried, almost it may seem to them beyond endurance; the crumb of comfort for the sorrowing one; earnest, solemn counsel and warning for the careless and thoughtless; something to enchain the wandering attention of the restless boy and girl; will we strive to fill their heads

and hearts, full of noble aspirations and lofty ideas. Nature abhors a vacuum and you may depend upon it if a child's head and heart are not full of what is good and pure and true they will most certainly be filled with what is not, "For satan finds some mischief still for idle hands to do." Something also to hold the interest as we instil right principles into the opening minds of infancy. With all must go the eye single to the glory of God, and the constant prayer that He will bless our humble endeavors to lift humanity higher. So pondering and digesting the lesson throughout the week, Sabbath will find us carefully prepared to teach the word with power. With such instruction will not our young people pass to their work in the world faithful Christians, to supply the want from which society is cruelly suffering—the scarcity of God-fearing, God-honoring men and women?

Teacher's Meetings, and How to Conduct Them.

BY REV. JOHN McMILLAN.

"Teacher's meetings," I unhesitatingly affirm, are absolutely necessary, in order that teachers may be well equipped for their work and thoroughly interested in it. I do not deny that good work may be done in Schools, in connection with which no teacher's meetings are held, and in which each teacher works according to a plan of his own and imparts knowledge gathered by private study, but I do affirm most confidently that the most successful teachers are those who regularly attend teacher's meetings, and that the most prosperous schools are those in which teacher's meetings are regularly held and are well conducted. The officers of an army consult together before every battle, and politicians hold meetings by day and by night before every election. No political party could expect to succeed without thorough organization and united effort. It is equally true that the teachers of our Sabbath Schools must meet together regularly every week, if they would be eminently successful. Teacher's meetings should not by any means set aside PRIVATE preparation. No teacher should depend upon the teacher's meeting altogether. Every teacher should think about his class all the week, should pray for every member of it daily, should be meditating continually upon the lesson to be taught, and gathering illustrations with which to enforce it. But, on the other hand, teacher's meetings are exceedingly important, nay, absolutely necessary for every teacher who would be eminently prospered in his work. For, let us enquire, what is their object? It is at least four-fold. 1st, Teachers should meet weekly for the study of the lesson of the following Sabbath. No matter how carefully the lesson may be studied privately, a great deal of information can be gathered in the teacher's meeting. No man, no number of men, can exhaust scripture. Truth, like a magnificent castle, is many sided, and different men often get widely different views of it. One man often sees a meaning in a simple passage which another never dreamt of. I have invariably received new light from the members of the class I conducted, although I spent many hours in the study of the lesson myself. Thus teachers, by meeting together, give and get, and both in giving and in getting they are blessed. For all, and especially for those who possess comparatively few commentaries and lesson helps, teacher's meetings are simply invaluable. It is sheer nonsense to suppose that any one in some mysterious way will be taught by the Holy Spirit to understand the word, while he neglects to use faithfully the means within his reach. The Holy Spirit will not countenance laziness on our part, or make up for our culpable ignorance. I don't know that there is much that is original in us except it be original sin. It is sad that frequently those who most sorely need the assistance of these meetings are the most likely to neglect them. It is marvellous how many very ignorant persons think they are quite well enough qualified to teach in Sunday school. Many do little more than listen to the children reciting verses of scripture and hymns, and congratulate themselves that they are doing their duty nobly. This could not be the case if they attended an effective teacher's meeting regularly. There, their mind and heart would be filled with the lesson of the day, and they would find that the time they spend with their class instead of dragging

heavily would pass all too rapidly. In most schools the pastor or superintendent will have to preside at the teacher's meetings when the lesson is being studied, but my own opinion is that the teachers should preside in turn. It is true that some are better qualified than others to preside, but all should be trained, and none should shirk the office. The president should not be expected to conduct the meeting himself alone. He should simply guide it. Every one should take part. All should carefully study the lesson before the meeting, and then ask questions and tell interesting incidents illustrative of the lesson. The lady teachers should take part as well as the men. I fear that the ladies as a rule are too backward, afraid to hear their own voices in the meeting. This should not be so. Many of our very best teachers are ladies, and therefore they should be prominent in our teacher's meetings. Why should they not preside in turn. The meetings should never be stiff and formal and drony. There should always be a perfectly free interchange of views, an earnest and informal talk about the lesson. The teachers should be sociable and friendly, and I would like to see them sitting together around a common table with their Bibles open before them. Of course heated discussion and angry or impudent contradictions are unpardonable, and should in every case be immediately stopped by the president. The lesson should be well understood by all. No teacher should ever go to his class without being able to explain the lesson, to illustrate and enforce it. This important object, viz., the study of the lesson, is the main one of every teacher's meeting. It is the only one of most of them. But it should not be so, for 2ndly, Teachers should meet weekly to learn how to teach the lesson. I fear that most teacher's meetings are nothing more than Bible classes. The teachers receive a great deal of information, but they have not learned how best to impart that information to those under their care, hence many intelligent teachers never interest their classes and do little or no good. They may convey a great deal of information regarding the lesson, but as there is no system, no order in their teaching, it has consequently little effect. It is clear, therefore, that in the teacher's meeting, the best ways of teaching, the best manner of adapting the lesson to the varying ages should be discussed. The teacher of the infant class should ask "How can I best treat the lesson so as to interest and benefit my class?" The teacher of the Bible class should ask the same question. A great deal depends upon the plan a teacher adopts and follows. This, I regard as one of the greatest benefits of teacher's meetings. Different outlines or skeletons of the lesson should be considered and the simplest and best adapted. 3rd. Teachers should meet for conference upon the management of the school generally. Meetings for the appointment of officers, the reorganization of classes, the appropriation of mission funds, and other business will of course be held annually, semi-annually, or quarterly, but in addition to these, a portion of the time of the weekly meetings should be given to the consideration of the general interest of the school and all matters pertaining to its welfare. Each teacher should be asked every week whether he or she has anything to report, any difficulty or hindrance, any encouragement. All cases of spiritual anxiety and of conversion in the school should be reported and earnest prayer offered for the subjects of the same. In this way all the teachers will become interested in one another and in the whole school. Thus too each teacher will be cheered and stimulated by the sympathy and advice of the others. Every true and faithful teacher will meet with many trials. Every worker will have many hours of discouragement and gloom when he will be tempted to give up altogether. We have all of us our fainting fits. At times the strongest of us wax faint, the bravest lose heart, and the most cheerful are cast down. To many it is particularly hard and trying work to teach children, to gain their attention and to win their affection. Some indeed seem to be born to the work, and do it always courageously, hopefully, successfully; but not so all. Many begin cheerfully, but soon become discouraged.

"Oh! it is hard to work for God,
To rise and take His part,
Upon the battle-field of earth,
And not sometimes lose heart."

Hence the need of words of counsel and cheer from others. Words of cheer make heroes. The cheers which the boatmen hear from their friends on shore as they pull over the raging, roaring billows to the distant wreck, give new strength to their arms and urge them on with heroic determination to rescue the perishing, to do or die! Even so, if teachers cheer and encourage one another in every possible way, they will be strong for work and their labors will not be in vain in the Lord. Then again, teachers should take counsel together as to the best way of retaining the

older scholars, of getting in those who attend no school, of increasing the contributions, and so on. Enthusiastic teachers will always find something new and interesting and important, bearing upon the welfare of their school, to talk about at their weekly meetings. 4th. Teachers should meet weekly for united earnest prayer. Every teacher should every day mention each member of his class by name at the throne of grace. Without prayer for Divine grace to assist us and to bless the word, all our efforts will be in vain. The preceding subject was "Power in careful preparation of the lesson." Yes, but it is the power of the dynamite, mighty but yet ineffective without the spark of fire. In war the cannon may be the strongest ever invented, the balls and powder the best ever made, the gunners trained and skillful and active,—but all will be in vain without the spark of fire. Even so, teachers may be devout, intelligent, earnest; they may be regular in attendance and succeed in interesting their classes, but all will be in vain without the Spirit of God. "It is not by might, nor by power, but by my Spirit, saith the Lord." But the Holy Spirit is promised in answer to prayer, and therefore teaching without prayer is useless. I fear we do not honor the Spirit as we ought. We depend too much upon ourselves. Let us pray for the Spirit, and every day humbly, earnestly, expectantly, and then we shall be successful. Power with God gives power with men. But God has promised a special blessing in answer to united prayer. "If two of you agree on earth as touching anything that they shall ask, it shall be done of them of my Father which is in Heaven." Surely therefore teachers will gladly meet once a week to spend a short time in earnest prayer to God for a blessing upon the school. It is folly to expect prosperous schools if the teachers are prayerless. Much more is required in a successful teacher than a clear intellect and a full store of knowledge. There must be a deep love, a peculiar holy charm of spirit which divine grace above can impart. Our Lord said to Peter, "lovest thou me?" before He said "feed my lambs," There must be love for Christ before there can be successful work. For this Spirit we should ultimately pray. We can get a wonderful amount of Scriptural knowledge by our own unaided effort, but without the Spirit we cannot be pure, loving and attractive in soul. Such are the objects, some of the advantages of teacher's meetings. Each meeting should occupy about an hour and a quarter. I would give about 15 minutes for devotional exercises, 15 minutes to the consideration of school matters in general, and 45 minutes to the study of the lesson, and the best way to teach it. Of course there will be times when far more than 15 minutes will be required to discuss some matter affecting the welfare of the school. When such is the case, less time must be given to the study of the lesson, or 2 hours spent together, or a second meeting may be held that week. Many teachers object to teacher's meetings because they have no time to attend them. If so, then as a rule, they should not be teachers at all. I fear however, that the cry, "no time" is a mere excuse. As a rule "where there is a will there is a way." Everywhere the complaint is made that the attendance at the teacher's meeting is poor. This should not be so. For teachers it is by far the most important meeting of the week. No other meeting should even be placed above it. If a teacher can attend only one meeting each week, then let it not be the prayer meeting or any other meeting religious or benevolent, but the teacher's meeting. It is a most sacred and binding duty to be there. None should be absent. There should be as many teachers at the teacher's meeting during the week as there are in the school on Sunday. I know that there are difficulties in the way of teachers attending in large and scattered country congregations, but enthusiasm in the work can, I am persuaded, overcome them all. I trust, therefore, that every school in the Province shall have ere long an effective teacher's meeting in full and successful operation. And I pray that every teacher may be richly blessed by God in learning and teaching, in receiving and giving.

The Power of Christian Character in Sunday School Work.

BY PROF. KIERSTEAD, ACADIA COLLEGE, WOLFVILLE.

I. (a) What is character? It is the sum of the qualities possessed; it includes the original stamp, the mark, the endowments, and also the enrichment and culture gained.

(b) *Christian* character is the sum of the qualities one possesses as a christian. The possessor must be a christian, and he must have the spirituality, the knowledge, the power with God and with men that mark the christian. Often this christian element in character is very weak; in many it is comparatively strong; and in some it is a great power. In a few, at least, the *christian* graces are so marked, that it is the *christian* part that is most prominent; the individual peculiarities sink, and what you think of when they are mentioned is some stamp, some feature of Christ these persons bear,—His righteousness, His love, His meekness, His self-sacrifice, His zeal, His hopefulness.

What power Christ has to become incarnate in men! He is Christ in you the hope of glory. His mind, His nature, His law, His will are, in the deepest sense, natural to man's being, and so we find Him coming to his own and man in finding Christ, comes to himself. Wonderful to us is the nature of man; passing all wonder the nature of God, and mysterious but true is the union of the two. This inspirableness of man, this coming of the divine mind into the human, this new creation in Christ Jesus, this permanent occupation of a human soul by the Divine Spirit, this moulding of the mind of man into the image of Christ, how suggestive of future attainment, how creative of present duty, how potential of highest results!

The sum of Christian character is very great. If we were to take out of our communities the lineament of Christ what a barren thing society would be. Imperfect it often is, and yet we see Christian character in the hundreds in our churches who are living in close alliance with the mind and will of the Adorable Redeemer.

Bless the Lord for so many: may they greatly increase.

II. What is Sunday School Work?

(a) *What is its object?* (b) *What is its method of accomplishing this object?*

(a) Its object, as I understand it, is to induce men to obey Christ, to bring the people to repentance and faith in the Lord Jesus Christ, and to mould the characters of the believers into the likeness of Christ. The true work is not to impart knowledge, but to form character; it is not enough to teach about Jesus, we must win the heart, the soul to Christ. The scholars must be brought to a knowledge and use of their dependence on God. We must not be satisfied with second results any more than with grand causes; it is not the performance of a certain work but the attainment of a certain end, not the imparting of certain acts but the securing of a certain life, we are after.

(b) *This end to be reached determines the means to be used.* The Bible is to be taught, its meaning unfolded, its lessons applied. To this end the heart of the pupil is to be won by the teacher, the confidence secured; for this purpose also prayer must ever rise, the work outside the school go forward. The work of the Sunday school is to obtain the highest results by the best and highest means.

III. *What is the power of this Christian Character in this Sunday School work?*

For success the teacher must rely:—

(a) *Upon the work of the Holy Spirit.* To say we believe in the Holy Ghost, is to renounce all confidence in any creative energy of our own. Only the living can give life; only the spirit regenerate. And the work of the Spirit is promised fully and may be always enjoyed.

“Speak to Him thou for He heareth,
And Spirit with Spirit can meet,
Closer is He than breathing,
And nearer than hands and feet.”

(b) We reply *Upon the protency, energy, breadth, and remarkable adaptation to human needs of the wonderful message we have to deliver.* No other truth is like the Bible; no other word so carries conviction of its own truthfulness; no other word so satisfies the soul. As the seed cast into the earth by the child will grow, not because of the skillful sowing, but because the seed is so full of life and the soil has nature's strength, so the word of God cast into hearts prepared by the Spirit, will not return void, though the skill of the teacher be slight.

(c) *We rely upon the character of the teacher.* And we have to indicate how the character bears upon the power in the work.

First then it must be said that *one's character largely determines all his work.*

The work of one set of powers so far qualifies the work of all other powers that every work is largely influenced by their entire personality.

Says Tennyson :

" Flower in the crannied wall,
I pluck you out of the crannies;
Hold you here root and all, in my hand,
Little Flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

That is to say that the divine mind is so stamped on that flower, that to know the single flower would be to know what God is: and to know that flower requires so many of man's faculties that in knowing it he would know what man is. We say that the flower only reveals God's power and wisdom, but the poet with the eager far seeing eye discovers far more. So we are taught that the Lord is righteous in *all His ways* and holy in *all His works*. We say some works show wisdom, others mercy, still others righteousness. But the assertion seems to be that righteousness enters into all his works. So Carlyle is never tired of declaring that a dishonest man cannot do anything real; that he cannot build a stone wall thoroughly so fully will his dishonesty enter into his work. And Emerson tells us that it is of more importance *with whom we study*, than *what* our study. Especially is this true when the mind and heart, the moral and spiritual nature, the deepest and most central parts of man's nature are engaged, and where the minds acted upon are most open to the influence exerted. Both these conditions are fulfilled in Sunday School work, for it engages most of the best powers of the teacher in action upon the most open, receptive minds in their religious aspirations.

It is evident, then, that whatever christian character the teacher possesses will tell effectively in Sunday School work. If the fruit is to be of the same nature as the tree we must first make the tree before we can have the fruit; if we cannot have a great musician if he knows nothing but music, if the great poet must first be a great man, surely the successful worker must first have the power that character alone can give.

2. This christian character is proven in our work *because it conditions the work of the Holy Spirit.* The Spirit does not commonly use irreligious men in the work of redemption. The Lord sets apart the godly for Himself. The more the spiritual character is established and developed the more there is in the worker for the Spirit to use, the better conductor of divinity the teacher is. It is such workers as Francis R. Havergal and Elizabeth Prentiss, who are given to the Lord indeed whose work is most blessed. The Spirit's work is essential and christian character is necessary to secure the continued influence of the Spirit.

3. *Christian character is necessary to secure knowledge of the word of God. "Light is sure for the upright." One teacher must know the truth; but only the mind longing for God will know Christ and the power of his resurrection.*

4. *The teacher must have the confidence of the pupil, and this can only be secured by the possession of a true religious life in the teacher. Children are quick to recognize the magic, or rather supernatural element in christians, and perhaps equally quick to detect its absence.*

If then the character acts by its own nature and in proportion to its own strength, if it conditions the work of the Spirit, the knowledge of the Bible and the confidence of the class, it is clear the potency of christian character in Sunday school work can scarcely be overestimated.

It would be easy, if time permitted, to give examples under these points from the biographies of Sunday school workers and other christian teachers.

IV *How is this Christian character and hence this power to be obtained?*

Time admits not of an exhaustive enumeration of the success of this character. But it may be said,—

1. *Something is gained if we learn that we have not merely to do certain work or to know certain professional tactics but to become christians indeed. This is what all our preachers are constantly teaching us to be,—real christians. We need to know that we cannot do successful work without the qualities the christian alone possesses, and that we cannot possess these qualities without directly and indirectly doing successful work.*

2. *We need to cherish profound sympathy with the author of our message. Many cry for freedom of thought and the rights of men. We need workers who take their stand with God, and who are faithful to Him, who speak for Him, and not for any other.*

3. *We must have intellectual and affectionate sympathy with our message in its wide dimensions. If the word does not take hold of us, we cannot expect it to find others through us. It must mould our character first; it will mould us.*

4. *By cherishing the deepest interest with those for whom we work, we gain qualities which give us power. Aching, hungry hearts are all around us. The one who is in genuine sympathy with them will attain that temper of mind, that open as to the divine orders which will enable him to break the seal and read the book.*

Thus faith in and sympathy for the one who rules over all, faith in and sympathy for the message to be declared, and faith in and sympathy for the persons sought will form the mind that will so far agree with the deepest, highest purposes in the universe, that this work must be the grandest of works.

Power in the Word—the Earnest of S. S. Success.

By REV. S. B. KEMPTON.

We read in the 18th chap. of the Acts of the Apostles of one Apollos, that "he was mighty in the Scriptures," and that "he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ." It is true that Aquilla and Priscilla, when they heard him, saw that he needed fuller instruction "in the way of God." But this signifies, as I think, not that Apollos needed to be better read in the Scriptures, but only to be better taught in the interpretation of them. He knew when Aquilla and Priscilla met him, "only the baptism of John." They instructed him in the gospel of Christ. Then, when he saw the Christ, all the scripture, in which he was so "learned," was radiant with this divine light, that had come into the world, and Apollos became a mighty teacher, powerfully convincing the Jews, that Jesus was the Christ, their Saviour.

A successful S. S. teacher is one who powerfully convinces his pupils of the truth as it is in Jesus. Thus, thus only, are they the means of successfully teaching. In order to this we believe:

1. That a teacher should be well read in the scriptures. All men should read the scriptures. But it is especially incumbent on those who undertake to teach, to be well read in their text-book. It is much to be feared, and deplored, that the Bible is not read. People read selections from it. They read interesting portions; they mark certain texts. It should be read thro' and thro', again and again. To be mighty in the scripture one needs to be familiar with all parts of it. A day-school teacher loses at once the respect of his pupils, if they find him deficient in his knowledge of the subjects he is attempting to teach. No one can teach successfully what he does not know. To teach the truth as it is in Jesus, one needs to read all that God has revealed concerning it. The whole revelation is the Bible. This Bible, not a large book, can be read through, every word of it distinctly, in a few days. Though there is so much else to read, any christian ought to be ashamed to confess, that he has not read the Bible through many times.

Power in the word implies familiar, intimate knowledge of it.

2 A teacher will acquire *Power* by reading good commentaries on the scriptures too. A silly habit prevails sometimes, of making what are supposed to be, witty remarks of no complimentary nature about commentaries. Some people assume a superiority to commentaries. They say, "Oh, I never read commentaries," with an evident intention to lead us to suppose, that they understand all the scriptures, better without, than with, the aid of any commentator. These all very absurd ridiculous commentaries contain the best thoughts of pious, laborious servants of God. They are worthy of our regard. They will often aid us to understand difficult portions of the scripture. They will, at least, make us acquainted with what devout and learned men have thought of the various parts of the Word. A lawyer does not despise the labours of the expounders of English law. Read therefore, so far as you can, different commentaries on the Bible, and different versions of the scriptures too. These are helpful.

3. But not other men's thoughts, other men's interpretations alone, can gain our mightiness, such mightiness as Apollos had in the scriptures. One must cultivate an aptitude for interpreting the scriptures for himself, and must learn to read that he may know what the Lord has said. A good deal of the reading of the Bible is only mechanical. The words are uttered, but no meaning attaches to them. There is no enquiry in the mind after the sense. I could easily illustrate.—prove this.

What does God say to me, in this Book, chapter or verse? This the way to find out the interpretation of the things said. This will lead us into "the mind of Christ." This is what we want. One who is continually learning from the scriptures, will successfully teach.

4. But above all, power in the word, to avail a successful teacher, must come from a diligent and skillful application of the scriptures. 1st. To the teacher's own life. Let the teacher apply the commands, the precepts, the promises of God, to his own *life*. If they are useful, precious, saving, such they will prove to him. If they are worth anything, adopt them. The practice of the truth will both make it plain and commend it to others. The practice of the truth is the best way of illustrating and enforcing it. Be godly if you would have others godly. Love Christ fervently if you want to induce others to love Him. Practice in your own life, all that you would teach others from the Scriptures.

2nd. To the life of the pupils. Bring the truth to bear on the life, as well as to the attention of the scholar. Apply the word. Try to show them that the Bible teaches how to *live*, that we may know how to die. No remedy is any use, until applied.

But to apply, requires care, skill, persuasion, ability. Condemning, scolding is not applying the truth. "Speaking the truth in love," is the Apostle ideal of teaching.

A firm faith in the Bible as the word of God, and a deep regard for the souls of others, and an earnest purpose to save them, will both lead to a study of the scriptures, and a correct and efficient use of them in teaching.

County Organizations—their Purpose and Work.

BY JAMES FORREST.

I feel that some one else more conversant with county work should have been appointed to open this discussion. However, I hope the few remarks I may make will be followed by addresses from representatives of each county, and also followed by practical results, and before very long, let us hope, that a number of our counties will be organized into county associations. But we have been hoping against hope for several years in regard to some of our counties; however, hope springs eternal, so we will hope on.

I am a firm believer in thorough organization. The business man who has his papers, letters and accounts snugly filed, and who can put his hand on any paper, letter or account he may want, at any moment, has decidedly the advantage over the slap dash, happy go lucky man, who stuffs all his letters, &c., in his pocket, and has his desk in such confusion that it would puzzle a Philadelphia lawyer to straighten things out, who can scarcely ever find the letter or paper he may want; and consequently loses the confidence of his friends.

Law and order are a supreme rule. The law of system and organization, as a rule, foreshadow success in whatever undertaking we may find it.

Now, regarding this important question of county organization, it may be there are some here who are not at all enthusiastic over the question of Union County Associations. They may say perhaps that the denominations are doing the required work. True—the different denominations are doing splendid work in several of our counties, but *are* they overtaking all the field that is necessary? We think not. If such were the case, there would be no need of a Union County Organization. Can any one in this Convention point to a county that is thoroughly worked up in regard to its Sabbath Schools, in any other way than by a system of united effort?

What do we mean by united effort? Simply, *County Associations, County Organizations*. Now the question may arise... What is this object?

In reply, we would say, their object is, to become thoroughly acquainted with the whole county. *First*, geographically, to have the county maps divided and sub-divided into districts and sections, and *secondly* to become acquainted with the population, in order that you can easily find out the thousands of children and young people in our counties who do not attend Sabbath School at all.

The purpose of these associations is certainly *not* to interfere with denominational work that may be going on in the county, but rather to assist it in every way possible—to hunt up children that should be in their school, and in every way to strengthen their hands.

Then, again, these associations should organize schools in neglected districts and endeavor to encourage weak schools already formed. They should encourage the study of the word among old and young, and strive to create an enthusiasm in each section over Sabbath School work.

But you may say that this programme means a great lot of work. So it does. And any county that is not prepared to go into the work had better not organize an association.

How can we accomplish anything without work?

The man, nowadays, who will sit in his store, and whistle for trade, shall find that he will be obliged to take it only in whistling; and will soon be obliged to close his store. But the man who is determined to succeed, must throw off his coat and work,—*work, work*,—at it early and late. Exactly so with the Sabbath School work. It means steady, persistent effort, and such effort under God's blessing will meet with abundant success.

How do politicians do? A county is on the eve of an exciting election. What course is pursued? Why! the prominent workers of each party come together, and the county is divided and sub-divided, and if possible, every man is canvassed, nearly every house is visited. What for? To see if the children attend Sabbath School? Oh! no. The children are a secondary consideration now. Perhaps you may have some candy in your pocket for them, if you think that through the children you can reach the fathers better. Now as a rule, enthusiastic, red hot determination will meet with success. My good friends, if we become enthusiastic in our business, if we take an interest in the affairs of our county, as certainly we should, *why* will we not become red hot for the Master, and exert all our energies to win the young of our Province to Him? The Aunt Hannah style will never do. You know Aunt Hannah sang lustily "Spread the Gospel all around," but she sang with her arms folded. "Faith without works is dead."

Perhaps one of the greatest obstacles to county organization is the strict denominational spirit in which we sometimes work. I am in favor of church work, but I am no denominationalist to the exclusion of united effort, and when we attempt to shut ourselves up in our denominational shell, (as an eminent writer on the subject puts it) we wither our powers and dwarf our usefulness. By reaching out to help each other, we develop ourselves.

But some one may again ask, what is really the value of County Associations after all? Well! in reply we think we are warranted in saying that they are absolutely necessary to thorough county work. In saying this, we by no means belittle the large amount of good Sabbath School work that is now being done in several of our counties, on denominational lines; but we think we are safe in setting down the general principle, that individual effort can never accomplish as much as united effort, and the one cannot do without the other.

We have in our Province and C. B., 18 counties, and we are sorry that we are unable to report more than five associations. And strange to say, the counties that are the most difficult to work, are the very ones that have associations.

Shelburne has had a good organization for some years.

Lunenburg also had an association for some time. So also Halifax.

Now, we look upon Halifax County as the most difficult to work in the Province, inasmuch as it stretches along the shore a distance of over 120 miles, and, outside the city itself and Dartmouth, has really no town. Still as appears from Halifax Co. report, a fair amount of good work has been done. We have had a paid agent in the field for two months, who has worked faithfully and well.

We are now at work, (as the report shows), taking a census of the city and Dartmouth, and intend to extend our work as soon as practicable to the outlying districts. Halifax County has a population of 67,917. It is our aim to find out how many of that population are directly or indirectly connected with Sabbath School work, and how many that are not should be.

We are glad to hear that Annapolis reports good work, and that Kings is moving on.

Pictou. You have a population of over 35,000. You have not reported a County Association. Have you one? If not, why not? Remember that whilst you may be doing a large amount of good Sabbath School work, there are certain classes you cannot overtake, working on denominational lines.

Colchester, with your population of over 26,000, Cumberland, with your population of over 27,000, Hants, with your population of over 24,000, none of you have reported County Associations, and why not? (I have not mentioned any county not represented at this Convention.) When we look at the population in each county, it well becomes us to ask the question, are we doing our duty?

Of course, in speaking of this matter, we have to speak generally, as we do not know local circumstances which perhaps may alter cases. But this we do know, that we are far behind our sister Province of New Brunswick in this matter, as they are now about organizing their last county.

My fellow workmen, what is to hinder you, representatives of counties here when you return home, calling a meeting of workers in some central place? You say the workers will not come. On! they will not come; they will not answer your circular, you say. Well! if your circular does not get a response write a second time, if no answer to the second write a third, and if no response to the third, do as an enthusiastic worker did in New Brunswick a short time ago, harness your horse and drive out 12 miles if need be (as our N. B. friend did), and enquire why you did not get an answer to your letter. And you will give the man such a surprise that he will be sure to answer your *next* letter and attend your meeting also.

The bump of *sticktoitiveness*, if well developed, will accomplish wonders.

When you manage to get a meeting of representatives from the different towns and villages, organize your association forthwith. And if at all practicable, appoint a paid agent to travel your county, say for 3 or 4 months, whose duty will be to visit every town, village and hamlet, and instruct him to appoint a worker in each place, with whom your County Secretary can correspond. In this way your County Executive committee can become acquainted with the different districts, and can at once commence to take a complete census of the county for Sabbath School purposes. But you may say, we are all busy now, and cannot spare the time necessary to carry out this plan. Well! rest assured we *must* do the work: it will not work itself. We are all live men, I hope. And I think experience has taught that it is the busy man who does the most work for the Master. Another objection you may urge is the expense of employing a paid agent. Well! \$200 will defray the expenses for a year, and we cannot see where the difficulty in raising that small amount in any of our counties. An election campaign in any of our counties will cost, perhaps, 3 or 4 times that amount, and the required sum always appears to be forthcoming.

Allow me to refer to an incident that occurred as we were coming to this convention and I shall have finished. Passing through the train we came to one of our brother delegates sitting beside a little boy. On enquiring we found he was taking the little fellow to a good home in a certain locality in Pictou County. We recognized the boy as a little arab belonging to one of our Mission Schools (a Union School). An interest was taken in the family to which the boy belonged by the Mission Teacher, and the youth has been thus saved from becoming a street waif, and has the chance of becoming a respected citizen. Another prominent worker has been instrumental in getting homes for over 100 such little waifs—this is all undenominational work.

My dear fellow-workers, what are you doing for the little arabs in your towns and villages? United effort will be the most effectual means of getting at them.

Let us be up and doing, for the night cometh when no man can work.

Power in Relation to Prayer.

BY DR. LATHERN.

Dr. L. said that his theme had been assigned to him. It was Power in relation to Prayer. Power and Prayer. These were words which he wished to emphasize. They held marvellous secrets of influence and success. "Ye shall receive power after that the Holy Ghost is come upon you," was the last and greatest promise of Christ to his followers. Power in the sense of ability. The subject involved questions of spiritual dynamics. We had agency and organization of an efficient kind. We did not need more of human appliances. We needed power. He had recently visited the site of the dry dock now in course of construction. There was an immense excavation. Rock was drilled by means of a steam engine. Dynamite was inserted but still there was no sign of explosive force. A child might handle the cartridge without harm. What is needed? A touch of flame. An electric flash rouses slumbering forces. Masses of rock are shattered and upheaved, as the dynamite explodes. A large amount of rock-drilling had been done. Human agency had been at work. We were waiting for power to dissolve the rocks of obstruction. After that the Holy Ghost is come upon you, Jesus said. For this power we had to wait and plead, Spirit of burning come!

Prayer led us up to the source of power. It was the only power to which Jehovah yielded. Other forces might have in them more or less an element antagonistic to the Supreme One. But prayer moved the arm that moved the world. Jacob at Jabbok, Moses at the Red Sea, Elijah on Carmel, David in the sanctuary, Daniel in Babylon, Paul in a Roman dungeon, and John in the isle of Patmos, had obtained power in answer to prayer. When the disciples prayed together, after the threatening of the Sanhedrin, the place where they were met was shaken by a manifestation of mighty energy. It was through the efficacy of prayer that the Monk of Saxony shook the world. The great evangelical work of the last century might be traced to the Moravian prayer meeting at Fetter Lane, when at three in the morning the Holy Ghost fell upon the waiting suppliants, as at the beginning, and straightway Wesley and Whitfield went forth as flaming messengers of salvation to tens of thousands of their countrymen. Prayer was a source of strength to the teacher in the Sunday School. It made the weakest worker strong. A young lady had gone from Edinburgh to India, to be the wife of a distinguished missionary,—one who stood by his side at their final examinations in London. That lady was in charge of a Bible class. It was large.

She became keenly solicitous for the conversion of the several members of the class. Their names were written down on a slip of paper. Each day in her closet she pleaded for them one by one. Before the day of her departure came all had been converted. Dependence was her might. For behold she prayed.

There could not be a greater work than that in which we were engaged. All triumphs which were merely mental and mechanical were inferior to those which were moral and restorative. He who was the means of leading a soul to the Saviour did a greater and more glorious thing than if he had made a discovery in science, or had attained to distinction through the accumulation of wealth. Once he had attended a remarkable meeting in New York. It was a meeting of Sabbath School Superintendents. Over a thousand were present. They took counsel in regard to methods of work. One had been offered a partnership in business, on condition that he would give up the Sunday School. But he kept to his post. Results were more to him than thousands of gold and silver.

Society of Christian Endeavor.

BY REV. DR. BURNS.

The Society of Christian Endeavor is the offspring of the Sabbath School, though the parent was a hundred years old when the child was born. 1780 was the birth year of the S. School in its modern form. That little word "Try" borne into the benevolent mind of Robert Raikes the Gloucester printer, was the "mustard seed" out of which grew that blessed Banyan, whose far reaching branches now canopy some fifteen millions of young immortals. In Williston Congregational Church, Portland, Maine, during the winter of 1880, occurred a revival in which many of the young were converted, about whose spiritual culture, after their reception into the church, the faithful pastor, (the Rev. F. E. Clarke) was exercised. He pondered and prayed over the question, "How can these children be best trained for active christian lives?" "Try" wrought in him, as in the mind of Raikes a century previously. The Society of Christian Endeavor was the product. It was formally organized in 1881,—"a day of small things" at first. The first two annual meetings were held in Portland, the 2nd of 1883 reporting 56 societies and 2870 members, which by 1884, (when the anniversary came off at Lowell, Mass.,) had increased to 156 societies and 8105 members. At Ocean Park, in July 1885, 253 societies reported with a membership of 15,000, which, by 1886 had reached 850 societies and 50,000 respectively. During the past year, the societies in Mass. have doubled. In New Jersey they have increased three fold, and in New York four fold. The annual meeting convened at Saratoga in July last, and none of the many conventions that have gathered in that central rendezvous, have exceeded it in numbers and enthusiasm, there were *two thousand* delegates, 410 from Mass., and 200 from Connecticut. Morning, noon and night the pews of the largest churches were crowded. 1200 gathered to the prayer meeting at half past six in the morning, at which over a hundred would take part, and it was hard to get it closed. When any great success was recorded, "let us thank God for it," was the exclamation, or any new plan suggested, "Let us ask God's blessing."

At the consecration meeting 118 testified in 23 minutes. Societies of Christian Endeavor were reported among the Baptists, Congregationalists, Methodists, Episcopalians, Reformed Episcopal, Lutheran, Moravians, Quakers and Presbyterians. Besides the extending network at home, they had reached to China, India, Japan, Ceylon, Turkey, and dark S. Africa. "We have societies away among the swarthy people of Turkey, and the dusky

tribes of Ceylon, among the quick witted "Yankees of Asia," as the Japanese are called, and the almond eyed Chinese. Already in Ceylon the boys have their Christian Endeavor Palm Trees, and the girls their C. E. Hens, and the same day at the central office, news came of societies established in Alaska and Natal." The well known Rev. Dr. McArthur, of New York, speaking at the convention said. "This convention marks an epoch in the religious history of our times," and the yet better known Dr. Lyman Abbott declared. "It is one of the great religious movements of the time." Seven thousand dollars were raised to carry on the work through the year, and its originator, Mr. Clarke, now of Phillip's church, Boston, was invited by acclamation to give up his pastoral charge and devote himself exclusively to its supervision.

The mission of the society of C. E. is to glorify God and to lead young people to enjoy him for ever; to promote a more earnest christian life among our members, and to make them more useful in the service of God. Its motto is that of Harvard University, "Pro Christo et Ecclesia,"—"For Christ and the Church." It is the missing link between the church and the Sabbath School. Those joining the church are looked after by it. Those disposed to leave the S. School find a receptacle here. It may be used for 1, conversion. Those not members of the church are received as associate members here. The weekly presentation of precious truth, and the pressing home of the duties and responsibilities of the christian life is fitted to impress the young. Facing weekly the great question, "why am I not a christian," is solemnizing.

2, Confirmation. Instruction is imparted by the mutual discussions, and Bible readings, by the papers written, and the conventions held. The opportunities given too to testify for Christ are helpful. It brings the retiring out, strengthens the good resolutions of the wavering, comforts the feeble minded and supports the weak.

3, Consecration. The monthly opportunity given for consecrating ourselves to the Lord, for telling what the Lord has done for us, and what we wish and intend to do for the Lord, is calculated to have a fine effect.

4, Society. We are apt to be offish,—not to be enough friendly and social. We stand too much aloof from one another, and turn the cold shoulder to one another, instead of considering one another to provoke unto love and good works. Sociability in the church is promoted by the weekly occasions of meeting supplied by this Society, the chances given for breaking the ice, and hand shaking. The vestibule and visiting committees do much in this way.

5, Service. Having settled the question "what will you do with Jesus?" you should consider the question, which is the sequel to and complement of it, "what will you do for Jesus?" This society opens up ways of working for the Master, thereby developing the gifts and graces of the members. "We should not be as Simeon Stylites, but as he who went about continually doing good, not standing all the day idle, till our sinews stiffen, and our arms get shrunken, but lifting up holy hands in prayer, while in effort, what ever our hands find to do, we should do it with our might. The S. C. E. helps in carrying out the precept, "Exercise thyself unto Godliness," literally "practise SPIRITUAL GYMNASTICS." The Devotional Flowers "look out," musical, missionary, social, visiting and other committees, are all tributary to faithful service. In an enlarged view of it, the society of Christian Endeavor may embrace all the christian work of the church.

A Society of Christian Endeavor was formed in Fort Massey church some months ago, and has had successful meetings all through the summer. From the experience we have had of it, we would cordially recommend it to others. Rightly managed, it must do good. There is much latent ability in all our churches which behoves to be brought out. There are hidden resources which need development. There is a great deal of energy unutilized. "The river must be held in by a dam, and the dam must be narrowed to a mill race if

the water is to turn the wheels." We may anticipate discouragements and difficulties, but the Lord can turn them into helps. We have just returned from a journey of 8000 miles, during which, we were enabled, through a marvel of engineering, and the might of patient and persistent "endeavor" to pierce and scale the giant "Rockies." We found a new meaning in that old familiar verse, "I will make all my mountains a way and the highways shall be exalted." So, before our faith and patience may mountains of difficulty be removed. We can boldly face the mountain and say, "Who art thou O great mountain," or with faith's hand grasp it and hurl it into the sea. Let us, above all, keep out self. Self spoils our best concerted plans. This and every other society, will suffer unless it be excluded. It is said that Michael Angelo, used to wear a lighted candle fastened upon his cap, that no shadow of himself might fall upon his work. Have we not often marred our work by allowing our shadows to fall upon it. Let us keep ever burning the candle of love, love to the Saviour and to souls, and we shall have ourselves out of sight. "None of self but all of Thee." Let us go down from this mount of privilege determined, if in aught we have failed hitherto, (and we have failed in much and in many things offend all), to "try, try, try again;" to be active members of the great "society of Christian Endeavor." "endeavoring to do more than ever for Him who says, "I did this for thee, what are you doing for me?" The forces are mustering and our hearts sometimes sink. Let us feel like Jehoshaphat, "we have no might against this great multitude," but our eyes are upon Thee," and we shall soon hear the message from headquarters that shall strengthen our weak hands, and confirm our feeble knees, "Fear not, neither be discouraged, for the battle is not yours but the Lord's." "If God be for us, who can be against us." One recently returned from a visit to fatherland, got this good-bye from Charles Spurgeon. His eye glistened, his great heart heaved, as with a significant hand pressure, and never to be forgotten look, he said: "Farewell, brother, farewell: WE'LL WIN THE FIGHT."

"Sure I must fight if I would win,
Increase my courage Lord.

Let us go away determined to war a good warfare, to endure hardness as good soldiers of Jesus Christ, to be faithful unto death.

"Oh! who would not a champion be?
In this the lordlier chivalry.
Uprouse ye then brave brother band,
With honest heart and working hand.
We are but few, toil tried yet true,
As hearts beat high to dare and do.
Oh! there be those that ache to see,
The day dawn of our victory.
Work, brothers work, work hand and brain,
We'll win the Golden Age again.



A Sunday School Session.

SUGGESTED BY J. GRIERSON.

Perhaps the best, sometimes the very best way to tell what a thing is, is to tell what it is not.

A Sunday school is *not* a prayer meeting, for a prayer meeting is a place where, according to the occasion, a long winded brother may and often does extend his liberty from ten to twenty minutes.

It is not an annex to the nursery for the relief of wearied mothers.

It is not a reformatory to save bad boys from the police and the prison.

It is not a singing school to acquire the art of solo and social singing.

It will be indeed the beginning of prayer meetings. It does blessedly relieve weary mothers. It supplies grace to guard against all disgrace. The lower notes of the everlasting song are learned in the Sunday school.

But its supreme object is to save souls and advance believers in faith and holiness.

To accomplish so much, certain conditions are indispensable. Eggs will not hatch under every circumstance. If you believe they do, don't go into the business, or your ignorance will be your ruin. Just so, souls will not be converted under all circumstances. There must be order, devotion, reverence. I don't refer to long faced Pharisaism, put on by restraint, but a glad, joyous, hearty service.

But the clock is striking three and before the sound ceases the superintendent is at his desk and has touched his bell for first silence and attention.

1. Every superintendent does not know how to do it. The experienced superintendent doesn't touch the bell and then speak to somebody near: does not look vaguely around, but prompt, attentive composure is seen a living loving object lesson by every one, and instant silence is the result.

2. The invocation should not extend over two minutes. Prayer is the right name, but for six months of a year I would like to drop the name in the Sunday school, to correct many wrong ideas that have crept in. Prayer to many means to "address the throne of grace," and in range it reaches from Dan to Beersheba; Genesis to Revelations; from the "River to the ends of the earth"—includes ruin, redemption, regeneration, nobility, gentry and inhabitant; it takes in the past, present and future, until it exhausts itself in a feeble "amen." No wonder "amen" has lost its scriptural meaning: "Truly, Lord this is the truth." To hundreds of boys and girls it has come to mean, "glad it's done."

Solomon's prayer at the consecration of the temple was twelve minutes long. Our Lord's prayer at the close of His public ministry was just four minutes. The prayer He taught His disciples was just thirty seconds. Many of us here present have heard prayers range from 10 to 20 minutes in the Sunday school of not so long ago.

Invocation means looking up to God in the name of Jesus, directed by the Spirit for a special blessing, for a special purpose, at this present time.

3. Singing two appropriate hymns will occupy six minutes.

4. Recitation of titles, topic and golden text, the whole school standing, will take another three minutes. This exercise will include also the past titles, etc., up to date each Sunday. This will so impress the teaching of the quarter upon the memories of the scholars, that review day will be a day not for speech making, but for asking and answering questions. Thus the teaching of the Word will blessedly abide on the memory. Such a process followed out with, for instance, John's gospel, would so index the book that they would "have it and hold it."

5. A review of last week's lesson will occupy the next ten minutes. The scholars are now selected, and in clearly stated questions the superintendent will call back in an intelligent and orderly way in outline the lesson of last Sunday, sometimes naming individuals just sufficiently often to let it be expected, as a stimulus, but the question will chiefly be to classes or to the school in general.

6. Class-work by the teachers, 45 minutes. This time is from ten to fifteen minutes longer than is allowed in most schools, but not too long, remembering that for one-half of the scholars it is all the Bible-teaching they get during the week. It is the superintendent's duty to protect each teacher from disturbance or interruption. If the school numbers fifty or under, the superintendent may teach a permanent class. If seventy-five he may occasionally teach as substitute; but if the school is one hundred or upwards he must not teach under any circumstances. His eyes and ears, his head and heart will be fully occupied. The loud teacher will get a gentle touch on the shoulder, perhaps a loud whisper in his ear (for it is generally him), as he says, "Brother remember your failings." He hovers around the noisy class till they get to work.

But along with the general supervision he will see at least four kinds of scholars:

The restless boy. His quick eye sees that is not the place for him, but in another class with a more sympathetic teacher in front of him and a thoughtful boy on each side of him. From that hour he is no trouble to anybody. Now he gets his eye on the

Premature boy—not so big as he is saucy and heedless. He is in a class taught by a lady; not a matron but a girl. He is amongst boys younger than himself. His elbow is on the back of his chum; his eye is on the *big boys* in the young men's class. With thumb and finger he is trying to find the fuzz he imagines has begun to grow upon his upper lip. The wise superintendent after a thoughtful look sees three mistakes. He is with the wrong teacher in the wrong class. He should have looked after him sooner. Don't misunderstand me. I do not mean to say that a woman is not as good a teacher as a man, for she is, often better; but not for boys of this kind, especially if she is young. All who have attentively studied boy-ology, know that there is a period during which quite a percentage of boys hate girls, or anything girlish. Speaking generally it ranges from the time that his mother stops kissing him as much as she used to do, until the time when he begins to look out for a girl of his own to kiss. The period is not long, from 10 to 16 or 12 to 18; but it is real and awful while it lasts and during the passage of it we lose some of our boys of the grandest possibilities, chiefly for lack of thoughtful observation and prompt action on the part of those in authority. Unwise reproof or a little more neglect and he will be found smoking cigarettes at the street corner, instead of being in the Bible class, or the situation of assistant librarian will result in a worthy young man in the near future.

The bad boy I will say little about. He is to be found in every school. There are not many and they are often more sinned against than sinning. He has been in several classes already. Superintendent, let patience have its perfect work. In due season you will have your reward if you do not get angry.

About the good boy there is no occasion to say anything, except that he is the joy of the officer and teacher. Much of the school's power for good is in his keeping.

I have purposely said nothing about girls, because the difference between boys and girls is not worth talking about. Principles are the same in reference to both. There must necessarily be a variety in application. Though I love the girls just as well as the boys, I only know them in general, while boys have been the particular study of half a life time. Now I want to tell you, while the precious 45 minutes are flying past, that from week to week the superintendent has recognized also four kinds of teachers.

a. The teacher who imparts a great deal of knowledge in general, but it is neither appropriate or practical. He is chiefly a talking teacher; "garns" would be the brief way of stating it; the teaching goes on, but not into. He does not take out the corks before he begins to fill the bottles. He passed for a good teacher until the quarterly review came round and his scholars had nothing to give out, because they had got nothing in worth having.

b The teacher who simply crams the memory with knowledge, but without any reference to its intelligent retention; there is no "calling back" to discover whether or not the teaching has been taken. Everyone who thinks, knows that an idea received, but not expressed in words, will fly away without wings.

If preaching was teaching what a change would we see. If the pulpit would only question the pew, and the pew could occasionally ask a question back at the pulpit, ignorant, indifferent sleepy hearers would receive new life and interest. As it is, nine tenths of our best preacher's grandest efforts are lost. I know I will not be misunderstood by the ministers of the gospel present, when I give it as my opinion that the preaching of the present day is a relic of barbarism. It is not scriptural but heathenish in its origin. It is good enough for a political platform, but it is out of harmony with the ministry of the word.

Instead of a short text and a long sermon, we want a long text and a short conversational sermon. In fact, just let the heathen at home have the same chance to hear and understand that our missionary gives the heathen abroad. But so long as we have so many preaching teachers we cannot expect to have teaching preachers

c. The teacher who communicates knowledge well and gets it intelligently impressed upon the mind and memory by review, but fails as a present truth to apply it to the heart and conscience—he prays and dreams about finding fruit after many days. If hopes it will come all right at last. He forgets that "behold now is the day of salvation." That not months hence but even now "the fields are already white into harvest."

d. The teacher who implants appropriate truth in the scholar's head and heart, mind and memory, makes it practical and particular, declares it to be personal and present truth, while scholar with Teacher No. 3, do well under review. This latter is the kind of teacher who is made the honored instrument of leading souls to Christ and the fellowship of the church. Now the forty-five minutes teaching time is gone.

7. At a signal by the bell, singing an appropriate hymn—3 minutes.

8. Review of the lesson of the day—7 minutes, chiefly by the superintendent or pastor, if present; occasionally by an experienced teacher. But be afraid of strangers. This exercise will be a practical application of the centre thoughts of the lesson by question and illustrative application.

9. Report of secretary—3 minutes—consisting of the total attendance, male and female; notice of teacher's meeting, every meeting of a special character, in which the children should be interested.

10. Singing and prayer—5 minutes.

11. Distribution of paper library books—3 minutes. The librarian and his assistant have everything ready. The teachers find them in order for distribution at the proper time. The secretary having his attendance enumerated fills out a list of absentees for the classes to which they belong—in this form—

JOHN SMITH, teacher, class I:

Absent—James Shaw and William Carson.

Please inform me at the teacher's meeting or next Sunday the cause of their absence.

AUGUST 28, 1887.

JOHN JONES, Superintendent.

12. Dismissal—2 minutes. The superintendent touches the bell, the school rises; at the second bell he names the class that goes first; then as rapidly as order and decorum will warrant he lets the classes follow each other out in silence. Total 90 minutes.

CONSTITUTION

— OF THE —

Provincial Sunday School Association of Nova Scotia.

ART. I—This organization shall be known as the SUNDAY SCHOOL ASSOCIATION OF THE PROVINCE OF NOVA SCOTIA.

ART. II—The object of this association shall be to give increased efficiency to our Sunday Schools, and to advance by every practicable means the Sunday School cause generally within the limits of the organization.

ART. III—This association shall be composed of all pastors of churches and superintendents of schools connected with the various Evangelical denominations within the Province, who shall be members *ex-officio*, and of delegates from all the Sunday Schools, Sunday School Societies, Sunday School Teacher's Associations, within the Province, each of which shall be entitled to be represented by one delegate.

ART. IV—The officers of this association shall consist of a President, a Vice-president from each county in the Province; a Corresponding Secretary, two Recording Secretaries and a Treasurer, who, together with seven other members shall constitute an Executive Committee, all of whom shall be elected annually, in such manner as the convention may designate, immediately after its annual meeting shall have been called to order. These officers shall continue in office until their successors are appointed. Five members of this committee to constitute a quorum.

ART. V—There shall be an annual meeting of this association to be held on the _____ day of _____ or at such time and place as shall have been previously determined and designated by the Executive Committee, when the Secretary and Treasurer shall report, the officers shall be chosen, and any other appropriate business transacted.

ART. VI—The Executive Committee shall have power to make by-laws for their own government, provided that such bye-law be not inconsistent with this constitution.

ART. VII—The annual reports of Sunday Schools connected with this association shall be made up to and include the last Sunday in June in each year, at which date the association year shall close.

ART. VIII—This constitution may be amended at any annual meeting, with the concurrence of two-thirds of the members present.

THE LETTER

—FROM THE—

Chairman of Executive Committee.

INTERNATIONAL S. S. CONVENTION.

(Referred to in Minutes.)

Mr. E. D. King, Chairman Executive Committee.

ON TRAIN, AUG, 19th, 1887.

My Dear Sir and Brother. Your favor and one from brother Forrest have been submitted to our committee, and I am requested to send you their Christian salutation.

I have pleasure in reporting the re-election of brother Forrest as member of the Executive Committee, and yourself as Vice President of the 5th International S. S. Convention. The names will appear in the report. We hope your Convention will be pleasant and profitable.

We are beginning to understand the importance of a united and continued effort to reach all classes with the gospel, and the not less important work of persuading all to study the Bible. To secure these results we believe a systematic effort of *house to house visitation* should be planned for every province, state, and town. And this should be a united work as far as christians of different denominations can be induced to co-operate; and should be a continuous work—to be done in the name of the church or school, or both. The object is: 1. To canvass the field, and *know the facts*. 2. To secure children and adults to attend the various Sunday Schools and churches. 3. To dispel ignorance and disarm prejudice, and to lead souls to Christ.

We also recognize the necessity for more study and better training for S. S. teachers. Therefore, we seek: 1st. To organize teacher's meetings, study classes, and institutes in school, in cities and villages and in the country. 2nd. To arouse enthusiasm, to give and communicate information, to suggest methods and plans, to quicken thought, to unite the workers and secure more thorough co operation. To do this we urge that conventions and meetings be held in every province, state and territory, and also in the counties—even in the school district. Our mottoes are "All for all," and "organization for evangelization." For an illustration permit me to refer to Illinois. We hold each year: 1. A state S. S. convention; 2. A convention in each county—102 in all; 3. Last year we held 1039 township S. S. conventions. (We have 1534 townships and we aim for one in each.) Several of our counties employ S. S. missionaries to visit, hold institutes, etc., and some counties have completed the first visitation of every house in the county.

Our International work is quite new and so far we have not had means to employ workers to attend conventions. Many of them are so far away, and held at different times, we cannot find workers who can give the time needed, even if we pay the expenses. It seems that the only way to secure workers, is, for provinces and states adjoining to arrange to hold their convention in succession, thus forming what we call, "a chain of conventions," so that one or two workers may attend, four or six in succession, and thus save time and lessen expenses. If this can be done, I think we can send some helpers to you in connection with N. B., P. E. I., (N. F. perhaps) and part of N. E. This plan has been adopted in part, N. B. and Ont. will unite with Me, N. H. and Vt., and we hope to meet them in Oct. and Nov. Your meeting being alone in August, we could not find a worker to go. I regret that I cannot go. The remembrance of my visit to N. S. is pleasant, and I would like to see you again. Give my love to all the brethren. We have appointed a committee to correspond with S. S. workers abroad with reference to an International S. S. Convention in Europe in 1889. We think many would go, and much good be done. Help us all you can.

In christian love and work, your Bro.

B. F. JACOBS, Ch'r. Ex. Com.

SUNDAY SCHOOLS PROVINCE OF NOVA SCOTIA.

REPORT FOR 1886.										
	No of Schools.	No of Officers and Teachers.	No of Scholars 1885.	No of Scholar 1886.	Increase since last year	No Boys & Girls 5 to 20, 1880.	No Boys & Girls not in S. School.	Percentage of Schools open all the year.	Rate of attendance per family of officers, teachers and scholars.	Total in population, 1880.
Methodist.	190	1550	10568	11557	989	18134	6577	58	1.29	50811
Baptist.	162	982	11475	12306	831	26139	13833	64	.81	73149
Free Baptist	29	265	1888	1888	0	3792	1904	0	1.00	10612
Presbyterian	244	1697	14057	14182	125	33862	19680	0	.80	94760
do Church of Scotland.	0	0	0	0	0	5562	0	0	0	15567
do Reformed.	0	0	0	0	0	768	0	0	0	2150
Congregational.	17	417	815	945	130	1252	307	100	1.89	3606
	51	4911	36915	40878	2975	89509	42301			250655

REPORT FOR 1887.										
	No of Schools.	No of Officers and Teachers.	No of Scholars, 1886.	No of Scholars, 1887.	Increase since last year.	No Boys & Girls 5 to 20, 1880.	No Boys & Girls not in S. School.	Percentage of Schools open all the year.	Rate of attendance per family of officers, teachers and scholars.	Total in population, 1880.
Methodist	215	1663	11557	12045	488	18134	6089	62	1.35	50811
Baptist	242	1644	12306	14845	2539	26139	11294	75	1.12	73149
Free Baptist	29	265	1888	1888	0	3792	1904	0	1.00	10612
Presbyterian	256	1851	14182	15135	953	33862	18727	0	.81	94760
do Church of Scotland.	0	0	0	0	0	5562	0	0	0	15567
do Reformed.	0	0	0	0	0	768	0	0	0	2150
Congregational	17	417	945	945	0	1252	307	0	1.89	3606
	759	5840	40878	44858	3980	89509	38321			250655

- Families*
- Note 1. The Sunday School statistics used in the above tables are taken from the latest published report of the denomination to which they refer.
- Note 2. The number of ~~families~~ is found by dividing the denominational statistic of the Province for 1880 by five.
- Note 3. To the "number not in Sunday School" should be added the actual increase since 1880, also a number equal to the enrolled attendance over 20 years of age.
- Note 4. The total number of Presbyterian School is estimated, the true total being unknown.
- Note 5. The Provincial S. S. Association has now been organized for two years, having held its third Convention, and already has done much to increase the efficiency and enthusiasm of the S. S. workers of the Province. It is the object of the Association to have every county organized, and to bring the best method of S. S. work to the attention of every teacher in the Province. We adopt the International motto, "Organization for Evangelization." "It is souls we are after," and while we labor to convert the heathen in other countries, we can not forget, as evidenced by the above statement, that in our own Province we have forty thousand (40,000) children at least, who are outside of S. S. instruction and influences.

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