



Part
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1868

PROCEEDINGS

OF THE

SECOND

SUNDAY SCHOOL CONVENTION

OF THE

MARITIME PROVINCES,

HELD AT NEW GLASGOW, NOVA SCOTIA,

JULY 19TH, 1872,

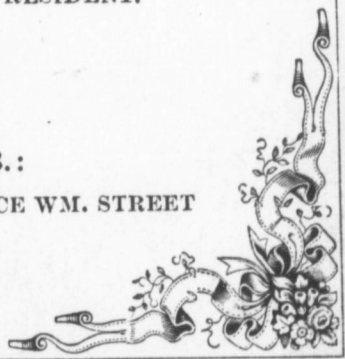
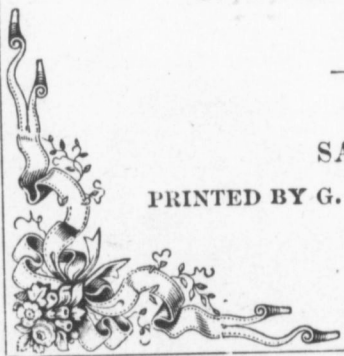
*TOGETHER WITH THE CONSTITUTION ADOPTED
BY THE CONVENTION.*

J. S. McLEAN, ESQ., PRESIDENT.

SAINT JOHN, N. B.:

PRINTED BY G. A. KNODELL, PRINCE WM. STREET

1872.



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CONSTITUTION.

Art I. This organization shall be known as the SABBATH SCHOOL TEACHERS CONVENTION OF THE MARITIME PROVINCES.

Art II. The object of this Convention shall be to seek to give increased efficiency to our Sabbath Schools, and to advance by every practicable means the Sabbath School cause generally, within the limits of the organization.

Art III. This Convention shall be composed of all Pastors of Churches and Superintendents of Sabbath Schools connected with the various evangelical denominations within its limits, who shall be members *ex officio*, and of delegates from all the Sabbath Schools, S. S. Societies, S. S. Teacher's Associations, and within such limits each of which shall be entitled to be represented by one delegate.

Art IV. The officers of this convention shall consist of a President, two or more Vice Presidents, a Secretary, two Assistant Secretaries, and a Treasurer, who together with five 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 Convention held 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 by-laws be not inconsistent with this Constitution.

ART. VII. This Constitution may be amended at any Annual Meeting, with the concurrence of two-thirds of the members present.

Pres

Met

NAMES OF DELEGATES.

Presbyterian.

J. S. MCLEAN, Halifax, N. S.
 D. M. STERNS, " "
 JOHN MCLEAN, " "
 P. P. ARCHIBALD, Halifax, N. S.
 A. CAMPBELL, " "
 D. C. ROSE, New Glasgow, "
 JOHN STEWART, " "
 R. S. MCCURDY, " "
 JOHN MILLER, " "
 D. MARSHALL, " "
 C. PRIMROSE, Pictou, "
 A. H. MCKAY, Elmsdale, "
 J. GRANT, Springville, "
 J. MCGILVARY, " "
 C. McDONALD, Gay's River, N. S.
 R. COX, Bridgewater, "
 I. BLAIR, Tatamagouch, "
 D. C. PEPPARD, Londonderry, N. S.
 I. MCCURDY, Onslow, "
 T. CHISHOLM, Lower Onslow, N. S.
 J. STRAMBERG, River John, "
 E. L. NASH, " "
 HON. S. CREELMAN, Stewiacke, N. S.
 W. SUTHERLAND, " "
 W. MCLEAN, Goldenville, "
 T. H. FORBES, Little Harbour, "
 L. MILLER, Greenhill, "
 J. B. CALKIN, M. A., Truro.
 R. ARCHIBALD, Clifton, N. S.
 A. RUSSELL, Sherbrook, "
 D. McDONALD, " "
 J. MCLEAN, Shubenacadie, N. S.
 Miss H. A. ELLIS, Yarmouth, N. S.
 J. C. BLACKADAR, Hebron, "
 E. CURRY, Windsor, "
 R. G. SINCLAIR, Eastville, "
 F. FALCONER, Sydney, C. B.
 A. KENNEDY, Charlottetown, P. E. I.
 J. MCKENZIE, " "
 W. D. STEWART, " "
 JOHN STEWART, St. John, N. B.
 A. MCKAY, Dalhousie, "

Methodist.

W. B. McNUTT, Halifax N. S.
 CHAS BELL, " "
 W. H. WEBB, " "
 G. Y. YOUNG, " "
 R. McDONALD, " "

J. M DEWOLFE, Halifax, N. S.
 F. BISHOP, Greenwich, "
 W. LANGVILLE, River John, N. S.
 W. C. BROWN, Pictou, "
 T. A. HALL, Lawrencetown, "
 A. HARTT, Guysboro, "
 J. W. COLWELL, Wolfville, "
 HON. JUDGE YOUNG, Charlottetown, P. E. I.
 G. E. FULL, "
 C. H. MANITON, St John, N. B.
 G. W. GANONG, Fairville, "

Baptist.

E. D. KING, Halifax, N. S.
 J. PARSONS, " "
 W. ROBERTSON, " "
 J. P. MOORE, Lower Truro, N. S.
 MRS. J. P. MOORE, "
 W. CUMMINGS, Truro, "
 J. A. LINGLEY, Caledonia, "
 G. J. CREED, South Rawdon, N. S.
 W. M. REED, Amherst, "
 A. J. WALKER, Colchester, "
 ARCH. LADNER, Charlottetown, P. E. I.
 G. MCNEIL, Cavendish, "
 H. GANNET, Boston, Mass.
 REV. J. WILLMARTH, Pemberton, N. J.

Episcopal.

J. C. ANDERSON, Halifax N. S.

Bible Christian.

R. PICKARD Charlottetown P. E. I.

Non Sectarian.


J. GRIERSON, Halifax, N. S.
 H. R. SMITH, St. John, N. B.

Members of Executive Committee of Convention of 1871 present.

J. MATHESON, New Glasgow, N. S.
 A. KENNEDY, Charlottetown, P. E. I.
 H. R. SMITH, St John, N. B.

SECOND ANNUAL
SUNDAY SCHOOL CONVENTION.

FIRST SESSION.

 THE SECOND ANNUAL SUNDAY SCHOOL CONVENTION of the Maritime Provinces was held in the Primitive Church, at New Glasgow, N. S., on Friday, July 19th, 1872.

The Convention assembled at 2 o'clock, P. M., and spent half-an-hour in Devotional Exercises, which were conducted by Judge Young, of Charlottetown, P. E. I.

Mr. A. Kennedy, Vice-President of last Convention took the chair, called the meeting to order, and appointed H. R. Smith, of St. John, N. B., Temporary Secretary. The Chairman in a few appropriate remarks stated the object of the Convention, and declared the meeting open for business.

On motion, a committee on organization was appointed, who, after some deliberation, nominated the following officers for the Convention:—

President.

J. S. McLEAN, ESQ, Halifax, N. S.

Vice Presidents.

JUDGE YOUNG, Charlottetown, P. E. I.

C. PRIMROSE, Pictou, N. S.

W. B. McNUTT, Halifax, N. S.

C. H. MANITON, St. John, N. B.

A. G. WALKER, Truro, N. S.

E. CURRY, Windsor, “

S. L. FREEMAN, Liverpool, N. S.

Secretaries.

H. R. SMITH, St John, N. B.

G. E. FULL, Charlottetown, P. E. I.

A. C. BELL, New Glasgow, N. S.

Treasurer.

J. MATHESON, New Glasgow, N. S.

Elective Members of Executive Committee.

A. W. MASTERS, St. John, N. B.

J. STEWART, St. John, N. B.

A. KENNEDY, Charlottetown, P. E. I.

F. W. HALES, Charlottetown, P. E. I.

HON. S. CREELMAN, Stewiacke, N. S.

The report of the Committee was unanimously adopted, and the nominated officers elected.

On taking the chair, the President in a suitable address acknowledged the honor conferred upon him; referred to the great work of the Sunday School, and how the cause might be advanced by the Convention, if they engaged with singleness of aim and sincerity of purpose in the work; and called upon all the delegates to assist him in making their meetings both interesting and instructive.

The President then appointed Committees on Credentials, Devotion, and Business.

Judge Young presented the Convention with a large card, on which was printed the words "*The Children for Christ*" which was adopted as the motto of the Convention, and the card hung in a conspicuous place in the Church.

On motion, the President appointed Messrs. King, Miller, and Cox a committee to prepare a Constitution for the Convention.

The following Superintendents and Delegates then gave reports regarding the management and working of the respective schools with which they were connected:—J. Stewart and Chas. Maniton, of St. John, N. B.; Judge Young and Geo. McNeil, Charlottetown, P. E. I.; J. Grierson, J. Anderson, and C. Bell, Halifax, N. S.; J. B. Calkin, A. J. Walker, and J. P. Moore, Truro; Hon. S. Creelman, Stewiacke; D. Peppard, Londonderry; Geo. Creed, S. Rawdon, W. Brown, Pictou; and McKenzie, Albion Mines, N. S. Among the variety of ideas presented, the most prominent were—"The Usefulness of Uniform Lessons," "Necessity of Teach-

ers' Meetings as a Preparation for Teachers," "Punctuality in Attendance," "Quiet and Order during the Exercises," "Good Singing and appropriate Music," and "Every Officer and Teacher fully impressed with the conviction that the great aim of Sabbath School labor was the 'Conversion of the Scholars.'"

After the various committees had reported, the meeting adjourned with singing and prayer.

WELCOME MEETING.

The Meeting of Welcome to Delegates was held in Primitive Church, at half-past seven o'clock on Friday Evening. David Marshall, Esq., President of New Glasgow Sabbath School Teachers' Association, occupied the Chair; and the Choir of the Church furnished the music. After singing, Rev. E. McCurdy read a portion of Scripture, and offered a fervent prayer for the success of the Convention. Addresses of Welcome to the Delegates were given by the Chairman on behalf of the New Glasgow Sabbath School Association, by Rev. A. Pollock, for the Sabbath School Children, and by Revs. G. Walker and W. Brown, on behalf of the people of New Glasgow and the County of Pictou. The welcome was hearty and sincere, and the responses by Judge Young of Charlottetown, P. E. I., C. H. Maniton, of St. John, N. B., and J. B. Calkin, of Truro, N. S., were given in a kindred spirit. The addresses were earnest and practical, and bore chiefly on the importance of Sabbath School work, and the great necessity there exists that the young should be early led to the Saviour. The exercises were enlivened by some beautiful singing by the Choir, and the large audience listened with deep interest and attention throughout the proceedings. The meeting closed with prayer by Rev. John Stewart, of New Glasgow.

SECOND SESSION,

Saturday Morning, July 20th, 1872.

The Convention assembled at nine o'clock, and spent half-an-hour in devotional exercises, led by Mr. A. Kennedy.

At half-past nine the President took the Chair, and called the meeting to order. After the opening exercises the Secretary read the minutes of previous meeting, which were confirmed.

Bro. Miller moved the following resolution:—

“Whereas, the terrible curse of Intemperance still prevails to an alarming extent among the youth of our land,”

Therefore Resolved,—That this Convention set apart a time for discussing the best means of introducing Temperance Societies among our Sunday School Children,—which was referred to the Business Committee.

The Committee on Constitution reported and handed in the Constitution they had prepared, which being read by the Secretary, was adopted, with some slight alterations. (See Constitution)

The Chairman announced the subject for discussion,—“The Art of Questioning,” and called upon J. B. Calkin, M. A., of Truro, who opened the subject in the following manner:—

THE ART OF QUESTIONING.

Mr. President,—

The subject before us this morning is one of the most important that claim the attention of this Convention. When invited to prepare a paper, introducing it for discussion, I at first declined. I felt that the undertaking was a serious one, involving, as it does, the whole subject of method, and the grand principles on which skill in teaching depends, both in the week-day and Sunday Schools. I was at length induced to incur the responsibility by the encouraging assurance of the Secretary, that there was “not much expected” from me; that I was only to lift the veil a little here and there, leaving to others to place the subject before you in a clearer light.

We live in a time when “many run to and fro—and knowledge is increased.” Not only is the range of human knowledge widened by discoveries in all directions, but our day is characterized by earnest and searching enquiries after better modes of teaching, so that the acquisition of knowledge shall be more easy and pleasant, and shall secure higher culture and greater mental power. Aptness to teach is properly recognized as a qualification quite distinct from the knowledge of what is to be taught. So fully and generally is it felt that skill in teaching is an art based on fixed principles,

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which can be expounded and inculcated, that every country possessing an educational system and striving to give its youth the highest educational advantages, has established Institutions for the special purpose of training Teachers in the principles and art of their calling.

Sunday School workers, too, are feeling more forcibly, and are recognizing more fully the two-fold nature of the qualifications which are essential to the successful prosecution of their work. They begin to feel as they have never done before; that they must know *how* to teach as well as *what* to teach. Some enthusiastic Sunday School workers who wish to be as wise in their generation as the children of this world, have proposed the idea of Normal Schools for the training of Sunday School Teachers. Under present circumstances, this seems scarcely practicable. But it is cheering to find so many devoting much of their time to this labor of love, and that the laborers are so eagerly enquiring for the best and most effective way to accomplish their work. It is cheering, and it presents a prospect bright with promise, to see so much means expended and so much effort made to assist Sunday School Teachers and render their labors more successful. The Sunday School magazines, papers, Teachers' Meetings and Conventions, not only show present attainment and manifest the interest felt in relation to the great work; but they are all effective means for securing still higher attainments and awakening still deeper interest.

The Art of Questioning requires to be studied in connection with the proper method of presenting the subject. In the Sunday School, as in the week-day school, we should place the children as much as possible in the position of investigators. Truth should not be presented to them in an abstract form after it has been discovered, generalized, and systematically arranged by others. The child must be brought to the sources of knowledge as an enquirer after truth; in this way he understands what he acquires, and power is developed by the effort made in acquiring.

I shall illustrate my meaning by reference to English Grammar. There are two ways of presenting this subject to the young learner. We may give him the text book, cause him to commit to memory its principles and rules, and then apply them to the various cases that come before him. The subject is thus presented in an abstract and systematic form. It is often unintelligible, uninteresting, and profitless. It never can secure that amount of activity, that varied mental exercise, and that development of mental power which another method is calculated to effect. According to this other method we proceed as if there was not such a thing as a text book, an English Grammar in existence. We bring the child to the source of Gram-

mar—the language he speaks—his words and sentences—and we lead him along an inductive course, somewhat similar to that pursued by the first writer of a Grammar. The young explorer observes the individual cases presented to him, he discovers resemblances and differences, he generalizes, classifies, and derives rules. The child feels that he is dealing with realities. Every step is intelligible and pleasing; all the mental faculties are called into exercise; and through the acquisition of new knowledge, mental power is developed.

These two methods of presenting a subject to the beginner may be illustrated by reference to Botany. On the one plan we give him the text book, with its classifications and technical terms, and when he has committed these to memory, he endeavors to reduce his knowledge to practice by the study of the vegetable kingdom; on the other plan, we take him to the garden, the field, and the forest, lead him to observe plants in all their endless variety, and when he has gained the idea, we give him the appropriate term.

There are the same two methods of presenting Scriptural truths. We may give formulated doctrine, derived principles, to commit to memory. At first sight this seems a beautiful plan, everything so systematic—one principle or doctrine resting on another, each rising higher and higher, like a fair proportioned pyramid stretching heavenward. But after all this beautiful system of doctrine may awaken no emotion of pleasure in the mind of the child who commits it to memory. Indeed he may consider his task in learning these doctrines as the most irksome drudgery; he may turn away with loathing and disgust. He is committing words to memory which bring him no idea. We offer to the child, it is true, fine rich nuts, but the meat is enclosed in a hard shell which he cannot break. We force him to swallow them, shell and all, in the hope that by and by, when he has more strength he will digest them. We feed him on strong meat when he is yearning for milk. Children are naturally enquiring, possess a strong desire for knowledge; when we cram them with abstract principles and doctrines we repress and destroy this desire.

Who has not observed the eagerness with which the young child handles every new object? Who has not felt taxed, even wearied, as the irrepressible learner puts question after question to satisfy the natural craving to know the whys and wherefores of the things that come under his observation? How beautifully the Bible recognizes this natural curiosity, or desire to know on the part of children! Referring to the Passover, Moses said to the people, when the children should enquire “what mean ye by this service?” they were

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to tell them the story of the wonderful deliverance. So also Joshua directed that the twelve stones be taken from the bed of the Jordan and set up as a memorial to call forth questions from the children in after ages.

Let us bring the child at once to the Bible, the fountain of truth, and let us there satisfy his desire and awaken it anew as we detain him over its enchanting pages, glowing with light and breathing with life. As delighted he lingers over its biographies, its narratives, its parables, and its emblems, we lead him to derive, through his own reasoning powers, what are the teachings of the sacred page in respect to faith and practice.

The child who commits to memory the statement "Man's chief end is to glorify God and enjoy Him forever," appears to have a general outline of life's duties and Heaven's bliss. So indeed he has in words, but these words may encrust the precious truth as the nut shall the rich meat. What to him is "*chief end*?" What is "*glorify*?" What is "*enjoy*?" And even though the intelligence grasps the idea, the truth is second hand. It should be our aim to lead children to recognize the truth and receive it with the fullest assurance that it is truth. How can this be done so well as when they infer it from the infallible source? How can we know so well the relation of the stream to the fountain as when we mark the spot where it has its birth and leaves the bosom of the parent waters?

We should not so much labor to teach children what we believe to be truth, expressed in abstract terms, as to cultivate the ability and form the habit of deriving truth for themselves by an independent and intelligent study of God's word. Principles thus derived directly from the Bible will be better understood and better remembered; convictions will be more impressive and abiding; and knowledge will lead to better practical results. Besides, the child forms a most valuable habit of reading his Bible with a spirit of enquiry.

To illustrate my method of teaching, I shall suppose that I wish to lead the child to infer from the Bible — that the present life is to be devoted to God, — one of self-denial; that we are to regard God's honor above every selfish consideration; and that in the life to come all this self-sacrifice will be recompensed with the highest rewards, — in Heaven there will be never ending joy. I take the story of Moses. The children mark his high and honorable position as the son of Pharaoh's daughter. What a splendid prospect opens out before him! But this worldly honor and dignity involved a life of sin, of denial of God's people. Moses chose to cast in his lot with the poor, the degraded, the persecuted — to suffer affliction rather than enjoy the short lived pleasures of sin. Moses had respect to the

recompense of reward. Then we take another beautiful incident in the life of Moses. When the spies returned from the Land of Canaan with the discouraging report and all the people began to murmur, and threatened to stone Moses for leading them out of Egypt, God proposed to him that He would disinherit them, and take him and his descendants in their stead. Here I would lead the children to mark how this good man pleads—how dear God's honor is to him! The Egyptians will hear of it, and they will say that God was not able to bring His people into the land which he had promised to give them; therefore, He killed them in the wilderness. A few years sped away and Moses went to his reward. The pleasures of sin which he might have enjoyed in Egypt would have been short. Ages have rolled on and still continue to roll, but the joy, the reward knows no end or interruption. How wise Moses was to lay up an enduring inheritance! The children will be led to this by questions. They will then advance to the conclusion that what was wise in Moses would be equally so in themselves. Finally, when they have thus learned the great practical truth, they may be asked to commit to memory "Man's chief end is to glorify God and enjoy Him forever," as a comprehensive expression of what has been learned.

I have said that the child must be an investigator. He must take an active part in the work. He should not be required to sit and listen to a lecture or discourse from the Teacher, however eloquent, captivating and instructive. But the child is not competent to conduct his enquiry unaided. The Teacher is to guide him by means of questions, must encourage activity and thought; but he should not do for the child what he can do for himself.

There are two leading objects served by questions. It will, therefore, tend to greater precision to speak of questions as belonging to two classes, according to the end they serve. We have the *tentative* question and the *teaching* question. By means of the first, we examine to ascertain present knowledge. Thus the class has read the story of the captive maid; we question to see if they know what they have read, or we question in review of some previous lesson. We should not ask too many questions for this purpose, that is, we should not at first go too much into detail. The questions should be more comprehensive and topical. The child has thus a wider field and an opportunity to put forth greater effort. The general question may often be appropriately followed by questions on matters of detail, either when important points have been omitted in the answer, or when we wish to test the knowledge of some other child.

To illustrate, we shall suppose the lesson is on the translation of Elijah. Some would question in this way:— *What was the Lord about to do to Elijah? In what way was Elijah to be taken to Heaven? From what place did Elijah travel? Who went with him? What did he ask Elisha to do? Where did he say he was going? &c., &c.* I would suggest instead of these particular questions, that members of the class be called on to give the whole story without interruption on the part of the Teacher, and that such narration be followed by questions to gather up those gleamings which have been left behind.

The question which aims to teach is based on something which is already known from which the new knowledge involved in the answer is to be derived as an inference. It appeals to the reasoning faculty. If the inference involves too high an exercise of thought and the child fails to answer, the difficulty is to be divided by two or more subordinate questions, until the original question is answered. We will suppose that the question proposed is— *Why did Elisha refuse to take Naaman's gifts?—No answer.—What grand object had Elisha in view in healing Naaman?—Still no answer.—When Elisha sent to the king to say that he would heal Naaman what reason did he give? That he might know that there was a prophet in Israel. From whom did Elisha derive his power? From God. Then what does he mean by saying that Naaman should know that there was a prophet in Israel? That Elisha's God was able to heal him.* We thus bring out the idea that Elisha's object was to promote the honor and glory of God, and in proof that he had accomplished the object we refer to what Naaman said on his return—“I know that there is no God in all the earth but in Israel.” We then proceed to question—*Suppose Elisha had received the gifts what impression might Naaman have had respecting Elisha's object? That it was selfishness. What impression might he have had respecting the God whom Elisha served? That He was unable or unwilling to supply Elisha with all he needed.* We finally obtain from the children the answer to the original question that Elisha by refusing to take gifts promoted the honor of God.

It will be seen that the resolving of a question into two or more with a view of drawing the answer from the children, occupies more time than for the Teacher to give the answer. But it should be remembered that the value of a lesson is to be estimated not by the ground gone over, or by the amount of information stated by the Teacher, but by the amount of truth *received* by the child, the exercise of the mind in the acquisition of truth, and the habit of independent thought formed through the exercise. We should aim

to cultivate the habit of thinking—to give the inclination and the ability to derive truth. I maintain that it is better to give a child the disposition and the power to derive a principle from the Bible, than to give him the principle. I do not wish the child to believe a truth because he believes in me. If so, when his faith in me is weakened his hold of the truth goes too.

Among the helps used by Sunday School Teachers are printed questions on the lessons. The Teacher has only to prepare himself to answer the questions in case the children fail. With one eye on the question and the other on the class, he worries through the tedious and lifeless hour. I always feel annoyed when I see these questions coming into Sunday School. No one can prepare in his study, and write out in detail, questions adapted to the various wants and circumstances of the different members of a class. There cannot be too much preparation or too much study respecting suitable questions; but the questions which in the study appear suitable or sufficient may not be so before the class.

Among questions to be avoided by the Teacher, aiming at high attainments, I may mention a kind of indefinite question which points to no particular answer, but admits of two or three answers equally correct. For example, I give two questions, taken from the Chicago "Sunday School Teacher."—"What tends to break friendship?" "How near friends does it separate?" There are many things that tend to break friendship, and the child has no means of determining which is wanted. The thoughtful is perplexed and gives no answer; the reckless is bound to try and begins to guess.

Another faulty kind of question is one that suggests its own answer. No exercise of thought is required, as the answer can be gathered from the question. Most of the questions requiring for answer *yes* or *no* are of this sort. I shall quote a few of this kind from the magazine before named. "Is true religion purified by trials?" "Can Jesus provide all the things He counsels us to buy?" "Was Jesus of the Tribe of Judah?" "Was He the lion, or in other words, the greatest man of the Tribe?" "Do these innumerable thousands show the immense numbers that Jesus has saved and will save?" "Is it any wonder then that all Heaven sings His praise?"

In questioning a class of children it is important that the Teacher attend to many little things that some might overlook as insignificant. He should be energetic and animated. He should not allow long pauses between an answer and the following question. The children will lose interest, and their attention will be diverted. The Teacher should cultivate a pleasant tone of voice, and should

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endeavor so to modulate his voice that he may not weary his class with one unvaried monotonous tone. It is better to give the question before naming the child who is to answer; all are then expecting and thinking of the answer. It is not good to question each in order. Take them here and there, coming more frequently to those whose attention is easily diverted, sometimes after an answer has been given it is well to repeat the question, calling on another for the answer.

Whilst referring to many features characteristic of good teaching, on which circumstances forbid me to dwell, I shall conclude by suggesting the importance of reviews. In closing the lesson of each day, a question or two should be given for the purpose of bringing up anew and impressing the leading points, and for the purpose of giving a connected view of the whole subject. So also there should be a review at the end of each month and each quarter.

In conclusion, let me remind you that we are engaged in a great work, and that whilst we ought to avail ourselves of every appliance to give effect to our labors, we should not forget that however skilled the laborer may be, it is God alone who can give the increase. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain to rise up early, to set up late, to eat the bread of sorrows." Let us come to God for wisdom, come to him for blessings; ask Him to establish the work of our hands. Let us not forget that our grand object should be to bring children to Jesus; that we are under-shepherds to feed his lambs, trusting that when he who is the chief Shepherd shall appear, we shall each receive a Crown of Glory.

A Resolution being introduced that each speaker should be limited to five minutes; short addresses upon the subject were delivered by Revs. G. Walker and J. Stewart, Bros. King, Cummings, Grierson, Stewart, McGregor, Parsons and others. Meeting adjourned at 12 o'clock.

THIRD SESSION.

Saturday Afternoon, July 20th, 1872.

Meeting opened at two o'clock, half an hour was spent in devotional exercises, led by W. B. McNutt of Halifax. At half-past two the President took the chair and called the meeting to order. Secretary read the minutes of previous meeting which were approved. On motion of R McConnell, it was

Resolved,—That the subject of discussion be embodied in

the form of a resolution, by some delegate appointed by the President, and put to the meeting at the close of the discussion.

Secretary called the roll of delegates, each one present answering to their name by standing up and announcing the name and denomination of School they represented, and giving statistics. The subject for discussion "The advantages and disadvantages of Uniform Lessons," was then opened by J. Grierson of Halifax.

UNIFORM LESSONS.

. Mr. Chairman.

The two great questions agitating the men who rule the nations of the earth who chiefly own allegiance to the God of this world—are iron clads, and projectiles, science and art are tested to their utmost to *hit* and to *hinder*. Now Mr. Chairman and fellow teachers as officers and members of the great Sunday School army we likewise have two great questions. 1st. The depraved heart harder than the thickest iron clads, this is a settled question unless indeed the forms and ceremonies of godliness now prevailing which not only *deny* but *frustrate* the grace of God, render harder and more hopeless any entrance of divine truth to the citadel of sin. Be that as it may, we must leave it.

For the great question we have to consider this afternoon is the Word of God and how it can be arranged in a Uniform system of divine truth, and taught as one compact harmonious whole.

This question of Uniform Lessons has been before our brethern of the United States for some time, there it means a Uniform system of Lessons for the nation, but we of the lower Provinces, at least in several sections of the country, have not yet a Uniform Lesson in each school; what I mean will be better understood by describing a school in session, no fancy sketch, I could direct you to it not more than 100 miles from New Glasgow, I wish I could believe it stood alone. When we entered they were singing, long meter, slow time, the Prayer had very many long words and was very, very long, but I chiefly want to call attention to the lessons,

Here in the corner next the door sits a man, his class are gathered round him, the subject of the lesson is in Job 1st and 2nd chap. "Job and his wife a contrast," a little further along sits a lady teaching from the "beautitudes," at the corner opposite and dark by reason of a staircase, sat another male teacher, and if the lesson was out of

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harmony with anything else it was in tolerable agreement with the shady corner, for their subject was Daniel in the lion's den. The next class and the last that we had time to observe, had no lesson and had not had any for three weeks, they were committing to memory the 119th Psalm. The Superintendent now called the school together, sang another hymn and then for 20 minutes brought before the children the story of The Little Ewe Lamb.

I went in expecting to be cheered and gladdened, I came away downcast and saddened, for although there was much teaching it was evidently *aimless, pointless, lifeless*. I tried as is my wont, to find a symbol, an illustration equivalent to the idea impressed,—and Noah's Ark alone would suggest itself. Of course in this school a teacher's meeting, except for business, would be impossible. Other schools there are where the Superintendent chooses and announces the lesson a week before hand, this is a small step in advance. In view therefore of the past and present state of our Sabbath School which I commend to your serious consideration, let me state what I hold to be a few of the advantages of a International system of Uniform Lessons. 1st. It will promote a more comprehensive and thorough study of the whole word of God. It will concentrate the best men and the brightest minds in the different branches of the church on the lesson for each week, and the result who can doubt; a great many *little* lights make an illumination, what will it be when you combine lights of magnitude. 2nd. It will greatly aid Teachers in the study of their lesson, they well know weeks and months before what the lesson is to be, bright thoughts and appropriate illustrations can be secured from the Bib'le and the pulpit, and daily incidents and accidents of an ever changing Providence, and stored up for future use. It will give a new meaning and interest to Teachers meeting because every teacher will come with his head full and his heart full of fresh thoughts which he cannot hide. If in town, he crosses the ferry or rides in the street car, if in the country he has been at the blacksmith's or the shoemaker's, the tailor's or the tanner's, and he has met a number of teachers of different denominations and instead of enquiring about the "weather" or "what's the news," in the new order of things, the question is what do you think of our lesson for next week, and between what he agrees with and what he differs from he comes to teachers meeting and before his class with his head full and his heart flowing over with precious living truth, not acquired out of commentaries, into his memorandum book, but talked out and prayed out until they are part and parcel of his very being. Nothing but an international system of Sabbath School lessons can bring this to pass. 3rd. It would greatly aid

children and benefit parents, the family religious paper will contain exposition, illustration and question. Little Tom is particularly interested in the answers, but answers there are none, so Tom goes lesson paper in hand and says "Mother, what is the proof of conversion?" what is meant by "the body is dead because of sin?" what is the difference between "justification and pardon?" Mother says, "Tom, my dear, I have not been thinking so much about such questions of late as I used to, we will see what your father says when he comes home," and when tea is over father and mother and Tom sit down, for the questions must be answered, and they are all beautiful, some of them are so interesting that mother thinks she would like to hear how some one else will answer them, so she plans to accompany the children to school and take her seat in Mrs. Thompson's Bible Class, for Tom had told her that Bible Class and Infant Class and every Class had the same lesson, what a blessed thing it would have been for Children and Teachers and Parents too if this proposal had been made and *carried* out one hundred years ago. Now 4th, and *almost* last, for my time must be getting short, but very important it will tend; and that is not strong enough, I will say very much tend to round off the cutting edges of our sectarianism. It is said that good old Martin Luther wanted to cut out the Epistle of James from the Bible, because it taught justification by works, forgetting worthy man that he was, that we need justification by works in the sight of men just as much as we need justification by faith in the sight of God.

A New York minister once told me that when he was a young man six or seven ministers of different denominations were in the habit of meeting on Monday's for reading the Word, conversation and prayer, sometimes he said the conversation got considerably sharpened up especially among the younger ministers, with a spice of ism in doctrine. After some such conversation a sly "Dutch Reformer" suggested that "they had better read to-day Romans 9th Chapt," when a warm hearted young Methodist Episcopal minister said "he objected to that passage because it was sectarian." And do we not almost all of us leave the meaning of "buried with Christ by baptism" "in Jordan" "much water" &c., to our Baptist brethren, now Mr. Chairman in these days we need to be *whole bible christians*, and if we should find ourselves shrinking back from any *passage* of the word of God, because of our creed getting ruffled, let us beware, for be assured, before the good time coming, "When we all shall be one" many of us will have to forget our creeds and confessions or parts of them. The Uniform Lesson system will give us a grand opportunity of comparing views, and I am glad to find

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that several Sunday School Societies in the lower provinces have adopted the uniform system now in use.

A very large majority of Baptists, Methodists and Presbyterians are now teaching on the same day the same lessons. Out of seven different schemes of lessons reported from all parts of the lower provinces five are the uniform system adopted by as many denominations.

Now, Mr. Chairman, let me reply to the only objection I have heard advanced against a Uniform Lesson for the whole school and the whole continent, since I came to this convention. Bro. Cummings of Truro, said to me this morning "it's no use trying a Uniform Lesson for the whole school, you must leave out the Infant Class"—this grave objection has been so completely answered by Dr. McCook, of Philadelphia, that I need only refer to it. I forget the exact words but this is the sum of it—"the same leg of mutton suffices for the whole family, father, mother, big brother and little sister the baby, each getting their appropriate part, and baby getting a nice tender streak to suck growth out of—and there are tough parts in every mutton." So there are always some in the family who like to gnaw a bone and you will hear them declare "the nearer the bone the sweeter the meat." So in a Sabbath School every one can be suited from the same passage, in the Bible Class will be found those who propose the tough doctrine—the theological sinews—their eyes fairly brighten when they come to a verse they can have a *tug* at something deep and difficult, but not so in the Infant Class, the simple truth, the "sincere milk of the word" is what their wise teacher knows they love, need, she cuts it out accordingly.

The discussion was continued and remarks upon it made by Messrs. Anderson, McLean, King and Parsons of Halifax, Cuning of Truro, Falconer and McNeil of P. E. I., and others. At the close of the discussion W. S. Stewart submitted the following resolution which was seconded and carried unanimously:—

Resolved,— "That this Convention approves of and recommends to all Superintendents and Teachers the system of Uniform Lessons preparing in the United States by the Committee appointed by the International Sunday School Union, as the best method of teaching God's Word to our children."

After a short discussion of the Resolution on Temperance, a Committee was appointed to report some plan to carry out the object contained in the Resolution. The Convention then

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proceeded to discuss the place of meeting for the next Convention. Judge Young and Mr. A. Kennedy tendered a hearty invitation from the people of Charlottetown, P. E. I., for the Convention to meet there next summer, after some further discussion the following resolution was unanimously adopted,

“Whereas, the people of Charlottetown have through their representatives at this Convention kindly invited us to meet there in 1873,

Therefore Resolved.—That the invitation be accepted and this Convention meet in Charlottetown next summer at such time as the Executive Committee may appoint.

Meeting adjourned with singing and prayer.

FOURTH SESSION.

Saturday Evg., July 20th, 1872.

Meeting opened at seven o'clock, Mr. E. D. King of Halifax led in devotional exercises. Convention resumed at half past seven, President McLean in the chair. The subject for discussion—“The relations and duties of parents to Sunday Schools,” was opened by J. L. Parsons of Halifax.

THERE IS A RELATION WHETHER ACKNOWLEDGED BY THE PARENTS OR NOT.

I shall mention in the first place that of ownerships. They own the pupils, the material of which the school is largely composed, and in temporal affairs such as food, clothing, social advancement and happiness this ownership is satisfactorily acknowledged.

Friendships should be strong in binding parents to the School. Every church-going man and woman has one or more friends engaged in Sabbath School work; and many who seldom enter church doors have found friends in those who in our quiet way, have a care for souls. Not only friendship for the Teachers but friendship for the scholars—their own children and the children of their neighbours, should bind parents closely to the School.

Social Interest and Moral advancement.

Parents desire so earnestly, the advance of their children in the social scale. It is so pleasant for a father and mother to say “my son has been promoted in his employment.” It is a fact which no one can gainsay, whatever may be said of S. S. scholars going to destruction, that the successful and trusted men in all the duties of life were Sabbath School scholars a few years ago.

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The majority of parents, even the irreligious, desire their children to grow up inclined to good rather than evil. Yes, some who have lost all hope of themselves are anxious that their offspring shall escape the thorny road of sin and misery. Ethan Allen advised his dying daughter not to accept his free-thinking ideas, but to cling to the christian faith of her mother. We have many such parents in our day, yes, in our very midst.

These are relations which are not ignored, but they have not yet borne abundant fruit in the fulfilment of the DUTIES parents owe to the School.

First, we will mention the duty of Financial Aid.

Teachers devote care, time and money to the work, surely parents—owners—ought to give money when required.

Social aid. By visiting the school and thereby giving countenance to the great work in which Teachers and Scholars engage. We might venture to suggest further that if parents actually joined the school and met together for the study of God's Word it would benefit themselves, help to retain the large scholars in school and greatly encourage all S. S. workers. And further, every parent whatever his or her position in life, should be personally acquainted with the teacher, and the teachers whatever their social standing, should be acquainted with the parents: where this is not the case there is a great gulf.

Moral aid. By placing a high estimate on the school and its great work.

By aid and supervision in the lessons at home, not a more interesting and profitable topic of conversation for the Sabbath Evening tea-table, can be selected than the "Lesson of the School."

By teaching Religion before Pride, Vanity, Worldiness. A lady friend of mine, a pious woman, keeps her children home from Sabbath School occasionally Spring or Fall because the new bonnet or coat could not be finished Saturday night. If we sow tares we cannot expect to gather wheat.

How are parents to be roused?

Preachers must exhort to this duty from the pulpit and from house to house. No pastoral visit can be satisfactory that neglects the lambs, that ignores the Sabbath School.

Teachers and Officers must talk it up, never be backward speaking of Sunday School, even though some may say "out of season," give parents to know at first and ever that the object is *the Salvation of the Souls of their children*. It may be hard work but there is *noble pay*. The pupils must get into the habit of going home full of their school and lesson and there rousing up interest in the work.

God has promised and blessed feeble effort and it is very weak that we have to offer, but for Christ's sake our Father accepts of it as he accepts of us, and makes of it a tower of strength for resisting the power of the Adversary of Souls.

Messrs. Cumming, Creelman, Stewart, Marshall, Moore, Hart, Grierson, Fraser, King, Blair, Young, Fraser, McLean and Revs. Messrs. McCurdy, McLean and Stewart each spoke briefly of the close relationship that should exist between parents and the Sunday School to make its labors successful. The discussion was summed up in the following resolution which was carried unanimously:—

Resolved,— “As the opinion of this Convention, that as the work of the S. S. Teacher is one subsidiary to the more important duties of the parents, with regard to the conversion and religious training of children, therefore it is essential to the full success of that work that the teachers efforts should be supported by the sympathy, the counsel, and the prayers of the parents and when practicable by their presence in the school.”

The reports of the Committee on Credentials showed the following statistics. Delegates in attendance at the Convention 76, representing 1033 Teachers, 8516 Scholars. Nova Scotia sent 58 delegates, Prince Edward Island 11, New Brunswick 5 and the United States 2. The remainder of the evening was spent in reading and answering written questions which had been deposited in a box placed in the hall for that purpose at the opening of the Convention, after which Convention adjourned.

SABBATH SERVICES.

On Sunday Morning at seven o'clock a prayer meeting was held in Primitive Church and one in the same place at nine o'clock the former conducted by C. Maniton of St. John, the latter by J. S. McLean of Halifax. At four o'clock P. M. a meeting of the S. S. Children of New Glasgow was held in St. Andrew's Church, addresses were delivered by Judge Young and Mr. Kennedy of Charlottetown and J. Grierson of Halifax, Rev. R. J. Cameron of St. John N. B., presiding. At seven o'clock P. M. a public meeting was held in the same Church,

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President McLean in the chair, the object of the meeting was to awaken a deeper interest in Sabbath School work among the people of New Glasgow, the attendance was very large, the Church being filled to its utmost capacity. The meeting was addressed by the President, Messrs. Webb, Parsons and Grierson of Halifax, Mr. Stewart of Charlottetown, and Rev. A. D. Morton of Stellarton. Members of the Convention also held services at Stellarton and the Westville and Albion Coal Mines during the day.

FIFTH SESSION.

Monday Morning, July 22nd, 1872.

Convention met at nine o'clock and were led in devotional exercise by W. B. McNutt of Halifax. At half-past nine the meeting was called to order by Vice President C. Primrose. After reading of Minutes the subject for discussion,—“Our Mistakes” was opened by Mr. H. R. Smith of St. John, N. B.

OUR MISTAKES.

It is a true saying that “all are liable to mistakes,” and the Sunday School worker in whatever position he occupies in the Sunday School can claim no exemption from such liability. Assuming the mistakes referred to in our subject for discussion this morning to be those of the S. S. Teacher, I will enumerate a few of such as are most commonly made, and hope by drawing attention to them, we may be enabled in some measure to correct them and be thus benefited by our discussion.

The first mistake I would notice is **SELF IMPORTANCE**. Teachers sometimes err in having a too-exalted sense of their position and their own authority, and great intolerance of any interference from Ministers and Elders in the affairs of the school, indeed, there are some schools in which the teachers occupy a kind of independent position, having a distinct organization, and manifesting the greatest jealousy if any officers of the Church attend officially any of their meetings and offer a word of counsel. This serious mistake arises from want of appreciation of the benefit and aid the School derives from the Church and her authority, and can be remedied if teachers fully comprehending the object of their work, become filled with such love for it, that will render them willing to receive advice and

counsel from any quarter that will benefit them and promote the cause they are engaged in.

WANT OF RIGHT MOTIVES is a great cause of unprofitable labor. There should be in the S. S. Teacher a heart pure before God, free from all selfishness, and a love for the children, anxious for the conversion of each scholar under their charge and willing to make any sacrifice to accomplish this object. It is not the duty of the teacher simply to give his scholars the power of reading God's Word, or to afford them so much information on Biblical subjects, though this is all very good as far as it goes, but the object of S. S. teaching is something higher and holier, and the instruction should be rather moral and religious than intellectual, the training of the child to see his condition by nature; ruined by the fall, and his hope in the future; Redemption by the Cross, and Regeneration by the Holy Spirit. The conversion of the scholar is to be devoutly sought for, and our motives should be our desire to fulfil His command who said "feed my lambs." It is a mistake to teach with a view to the advancement of our own peculiar doctrines as such, but rather looking to the advancement of God's Kingdom. Therefore it is important that the teacher should have all the stimulus which can be drawn from a clear comprehension of the nature of his work, from a realizing sense of the value of souls, the responsibility of opportunity, the honor of the service, and the richness of the reward.

WANT OF PUNCTUALITY is a most destructive fault which Superintendents and earnest teachers everywhere have to deplore. On what a slight pretext a teacher will sometimes absent himself from his class; a visit from a friend, a slight indisposition, a walk in the country, or some other trivial excuse will serve to draw him away from the school without any thought on his part of doing any serious injury, also to be five or ten minutes late is thought by many to be a matter of no importance, this is a great mistake, Punctuality and regularity are of great importance. The example of the teacher is often more closely followed in faults than in virtues and an irregular teacher can only expect to have an irregular class. Let the teacher bring the same promptness and punctuality into his Sabbath School duties that he practices in business matters and he will have a class characterized for its regularity.

WANT OF PREPARATION is a very common mistake. Many look upon the work as easy, requiring no preparation or skill; and supposing any one can be a Sunday School Teacher they give little heed to their work. But it is not every one that can be a teacher, and none can be a successful one without much study, preparation and prayer. It is true simplicity is essential, but then simplicity does

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not come by chance, does not consist in giving utterance to anything that comes uppermost in the mind, and is not manifested in speaking to children as if they had no minds. To meet the scholar's intellectual curiosity and craving, to fill their memories with the seeds of truth, to reach their hearts with words of heavenly love, to arouse their consciences by faithful and tender appeals, in a word, to unfold the Word of God to the circumstances, necessities, and capabilities of the youthful soul, is surely not an easy task, but requires thoughtful and devoted preparation. Children are very observing and soon discover the teacher who is not prepared for his duty. They may not be able to tell what is deficient, but their listlessness and want of interest in what the teacher says, plainly show that there is something wrong somewhere.

APPARANT WANT OF SUCCESS and immediate results. A teacher is not unfrequently heard to exclaim "I do not see any good results from my teaching, my words do not appear to have any abiding effect, I do not think I am doing any good." Why do they say this? because they do not see any immediate results, and many are apt to feel discouraged at this. Is it not right to labor for the conversion of the souls of the children? "then learn to labor and to wait," do your part and leave the results to God. "One soweth, another reapeth," perhaps you may sow the seed and never know, until that great day, that it has brought forth fruit to His honor and glory. Be assured that right seed from God's Word prayerfully and faithfully cast into the soil of the youthful heart will not die but live. Many persons who do not until late in life give their hearts to God can trace their conversion to the seed of early Sabbath School instruction which latent for years in the soul, has suddenly through God's blessing, sprung up to proclaim its presence, its preciousness, and its power. As you prayerfully toil amidst difficulties and discouragements, with no apparent results, you know not what good you may be doing. Labour for present fruits, but do not let your zeal depend upon such success; a faithful, earnest devoted prayerful teacher will never labor in vain, he will surely have his reward, both in this world and that to come. Let us never forget as we labor in the Sabbath School that it is the spirit of God only working in us, that can give power and efficacy to our efforts. May we all have His help and blessing and be earnest, prayerful and consecrated in our labours for the souls of those committed to our care, and feel confidence in the power of God to finish the work, remembering who it was that said—"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

In the discussion Rev. Messrs. Walker, Stewart, McCurdy and Messrs. Grierson, King, Kennedy, Parsons, DeWolfe, Creelman, Fraser, Sterns, Forbes, Archibald, McLean, Creed, Stramburg and others participated, after which, Rev. Mr. McCurdy presented the following resolution which was carried:—

Resolved,—“That the Convention recognising that S. S. workers often fall into serious mistakes in the discharge of their duties, affectionately urges all teachers to promote punctuality and strict regularity in attendance both upon teacher’s meetings and the Sabbath School, to a more diligent and careful preparation of their lessons, to more earnest persevering and believing prayer, for the conversion and upbuilding of those committed to their care, to more direct and personal efforts on their behalf, and to a cultivation of a more ardent longing for their speedy salvation.”

The Committee to whom were referred the resolution on Temperance reported the following:—

Resolved:—That this Convention suggests that each Sabbath School shall recommend its Scholars to take a pledge of total abstinence from all intoxicating liquors, and that where practicable a union temperance organization be formed of the children of the different Sabbath Schools in the place.

J. Grierson moved and D. Fraser seconded the adoption of the resolution, during the discussion that ensued the following points were raised. The propriety of pledges, the advantages of preventing the increase of inebriates by putting a stop to the recruiting for that body which goes on among the youth, pledging children without the consent of their parents, and Messrs. Creed, King, Parsons, Walker and others taking part in the discussion. The resolution was adopted almost unanimously.

SIXTH SESSION.

Monday Afternoon, July 22nd, 1872.

Vice President C. H. Maniton of St. John, N. B. opened the meeting at two o’clock. After the usual devotional exercise the subject for discussion,—“Sabbath School Literature,” was opened by Rev. J. F. Campbell of Richmond.

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SABBATH SCHOOL LITERATURE, AND THE MANAGEMENT OF
SABBATH SCHOOL LIBRARIES.

"Sabbath School Literature," includes Sabbath School Libraries, and Sabbath School Periodicals. I have not given particular attention to the latter but I believe most of those in common use are pretty good, and that little mistake can be made by selecting any of them. A good plan is to take several in a school; say, one for the most advanced, one for the youngest, and a choice of two or three for the intervening age.

But I shall speak at present only of the former branch of the subject, because there seems to me to be great need of reform in our Sabbath School Libraries and I wish to promote it. The importance of the subject can be seen from the vast number of books thus circulated, the number of persons by whom each is read, and the power of books for good or evil. The general sense of this is shown by the amount of money spent on Sabbath School Libraries; for men are unwilling to let their money go for nought, at least in the Lord's service.

I propose them to consider.

1. The use of a Sabbath School Library.
2. With what to stock it.
3. How to stock it.
4. How to manage it.

1. The use of a S. S. Library is to aid in the work which every true S. S. Teacher is trying to do, namely, to *bring the young to Christ, and help them to follow Him*. The teacher feels how little he can say in his one hour a week, or even in his visits, and he wants books to speak when he cannot. He wants books to draw and awaken the careless, to deepen impressions, to guide the anxious enquirer, to help the young disciple.

With what shall we stock our Library?

2. In a general way this may be answered by saying with whatever will help in this work. But, more particularly, with books suited to your scholars. They must be selected with reference to whether your school is in the city or in the country; whether it is composed of the intelligent children of respectable and perhaps christian parents, or of the neglected of young men and women or of little children; of thoughtful scholars fond of solid reading, or of frivolous ones; or of all combined. In every school there will probably be some *careless* scholars, it is to be *expected* that some will become *anxious*, and some be *converted*. There must be books for each of these classes. There will likely be little difficulty in obtaining such

as are suitable for the anxious and the young disciples, but there is great diversity of opinion regarding those which should be got for the careless, and here reform is needed. Most Sabbath School Libraries are stocked largely with "religious" novels, many of them very poor at that, some of them were love stories with a religious tone, and the love portrayed is often only "calf-love," at best. These are doubtless pleasant to the youthful heart, but are they helpful to our work? They may tend to produce a religion, but it is one of weak sentiment, not a strong, healthy, life-controlling spirituality. Yet several arguments are urged in their favor.

1. It is said, novels will be read by the scholar at any rate, and better these than worse. Ans. Let them not at least be read on the recommendation of the religious guides. Many are thus led to read them who otherwise would not. I have known parents object to their children reading the books they had brought from Sabbath School. What a shame!

2. These will form a taste for reading, and thus lead to better. Ans. No; they rather foster a craving for those others, for which you wish yours to be a substitute; they dissipate the mind, and give a distaste for solid reading. A minister lately told me that his little daughter when nine years of age took pleasure in solid literature suited to her age. But now, when two years older, seemed to care for nothing but fiction, for which she eagerly sought, and he attributed the retrogression to *the influence of the Sabbath School Library*. Is that not sad.

3. These will be most read. Ans. Yes; but it would be better if they were less read. There is no advantage in "doing" a great amount of reading. Consider quality, not quantity; ask whether a sufficiency of good food has been masticated and digested, not whether a mass of trash has been devoured. There is too much reading now-a-days, and too little thought. Children are not the best judges, we should select for them, and get them to take what we think best, as parents do with food for the body.

4. But others will not be read at all. Ans. Yes they will, if suitable to age, &c. They can be had most interesting; the teachers can get them read by selecting for the individual scholar those most suitable, recommending them, telling something about them, *asking* the scholars to read them, and conversing about them afterwards. They would be more read and better liked if taste were not already vitiated by trash, and will be as taste recovers.

5. Solid books are not suitable for the young—"milk for babes." Ans. Of course; but let it be true milk, not manufactured imitations. Lectures on theology and learned disquisitions will not do, but get

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such books as the line upon line series, Dr. Newton's series, Miss Marsh's, or any good narratives well written.

3. How shall we stock our Library?

Two questions are here to be considered. How to get the money, and how to buy the books. I deal here only with the second. Negatively—don't send an order to some society in Boston or somewhere else which offers to send you a lot from which to select, and at greatly reduced prices. For (1) most of them will be trash; and (2) you don't know the books properly, and cannot judge by glancing over them. Don't even send a general order to the Religious Tract Society, London, though this is better, yet Spurgeon's criticisms of its publications is admirable. He says they are like the cargoes of Solomon's ships, "gold and silver, ivory, *and apes and peacocks.*"

What then? Get through the British American Book and Tract Depository, Halifax, and S. S. Union Depository, St. John, books which you already know to be good, especially if stamped by God's own seal of success in doing good. If a teacher or christian parent finds a book good, interesting, the means of awakening, leading to Christ, helping forward, let her recommend it. Let the committee, which must at least include Pastor and Superintendent have charge of the matter and buy what they approve of.

But won't this plan cost more? Probably not, for many of the publications of these societies are so high-priced that even when reduced they are high; and the Book and Tract Society gives large discounts. But even if so; it is better to have a few goods books than a great many poor ones.

4. How shall we manage our Library?

This must partly depend on the size and circumstances of the school. Let the Library interfere as little as possible with the regular work of the classes; the time given them is short enough. If possible have the delivery during the week, especially as it is desirable to put into the hands of the scholars some books which are not fit for Sabbath reading, *i. e.* books of trades, travels, natural history, &c., as children naturally think that books which are fit to be given out on Sabbath, are fit to be read on Sabbath. Or, there might be a Library of purely religious books to be given out on Sabbath, and another of good, true, useful books, on a week day.

If the Library is to be open on Sabbath, perhaps the best mode, though several good ones have been recommended, is for each scholar as he enters to hand to the Librarian the book he has had, and a card on which are written his name, the No. of his class, and, on the other side, the numbers of several books one of which he wishes. The card is inserted between the leaves of the book but projects sufficiently to

be easily seen and removed by the Librarian, who, when the school has been opened, removes the cards, puts the books in their places, and then takes card after card, places each in one of the books marked on it, and piles the books thus selected ready for delivery. At the close of the school each scholar as he passes out receives his book and card. The scholars easily make their selections, aided by a catalogue, and the recommendations of their teachers and companions.

Do not cover the books at first. It is not the cloth of the original cover which first gives way, it is the binding at the back, and your cover does not save this. The original cover is attractive, and wins the regards of the scholars. When the binding breaks, sew the book through the original cover, and then cover over finally. Do not give books to a scholar who abuses them, or to one who does not learn his lessons.

An interesting discussion followed the delivery of Mr. Campbell's remarks, in which Messrs. Underwood, Grierson Primrose, McCurdy, Howard, Gannett, and Rev. J. W. Wilmarth, took part, the last two named gentlemen gave interesting accounts of Sabbath Schools in the United States. Rev. A. Morton moved the following resolution, which was carried:—

Resolved,—That this Convention having listened with the deepest interest to the foregoing discussion, is of the opinion that Sabbath School Libraries should be selected with the greatest care, and should contain nothing but sound wholesome reading, and such as would be suitable for the Sabbath day.

Further Resolved,—That the Convention confidently recommend to the notice of Sabbath Schools "The British American Tract and Book Society, of Halifax, N. S., and the Sunday School Union Depository, of St. John, N. B.," as places where they can rely upon procuring suitable books for Sabbath School Libraries.

After some routine business had been transacted, the meeting adjourned with prayer.

FAREWELL MEETING.

The Farewell Meeting was held in St. Andrew's Church, on Monday Evening, July 22d. Vice-President Primrose, of Picton, presiding. The opening devotional exercises was conducted by Rev. J. Stewart, of New Glasgow; E. D. King, Esq., and

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Rev. J. F. Campbell, of Halifax; J. Matheson and G. W. Underwood, of New Glasgow; H. R. Smith and C. H. Man-
iton, of St. John, N. B.; and the chairman delivered addresses
congratulating the Convention on their labors, and the probable
results of their meeting together in christian love and harmony
for the advancement of the Sabbath School cause. Messrs.
Matheson and Underwood bade the delegates farewell in behalf
of the people of New Glasgow, which was responded by Messrs.
King and Smith for the delegates, in which they thanked their
hosts for the very kind and hospitable manner in which all the
delegates had been treated during their stay in New Glasgow.
The speeches were varied by the congregation singing appropri-
ate hymns.

The Convention was then adjourned by the Chairman, to
meet at the call of the Executive Committee next year, in
Charlottetown, P. E. I.

Meeting closed with singing and prayer.



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