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PROCEEDINGS

OF THE

FOURTH ANNUAL CONVENTION

OF THE

Sabbath School Association

OF CANADA,

HELD IN THE CITY OF TORONTO,

ON THE 8TH, 9TH AND 10TH OF OCTOBER, 1867.

INCLUDING THE TWO PRIZE ESSAYS.

Toronto:
PRINTED FOR THE ASSOCIATION,
BY LOVELL & GIBSON.
1867.

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PREFATORY NOTE.

While preparations were being made for holding the late Sabbath-School Convention, the hope was expressed by many that steps would be taken to secure a full Report of the proceedings, and also to provide for its publication at the earliest possible date. Concurring in the views thus expressed, the Publishing Committee engaged the services of a competent short-hand writer—Mr. S. Hutchinson, of London—to take full notes of the proceedings of the Convention, and prepare the same for the press. They also arranged with Messrs. Lovell & Gibson to undertake the printing without any delay; and thus they are enabled, at this early date, to present to the friends of Sabbath-Schools throughout the Dominion, the most complete Report yet issued by the Association.

It was at first intended to publish the two Prize Essays in a separate pamphlet only, but it was finally resolved by the Executive Committee, in order to give the Essays a more extensive circulation, to print them at the end of the Report, and also to publish a separate edition for those who might desire them in that form.

Considering the important and interesting character of the matter contained in the Report, it is earnestly hoped that the friends of Sunday-Schools throughout Canada will endeavour to give it a wide circulation.

A. SUTHERLAND,
W. ANDERSON,
J. J. WOODHOUSE,
H. J. CLARK.
} *Publishing Committee.*

TORONTO, Nov. 5, 1867.

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INTRODUCTORY ADDRESS.

To Parents and Pastors, Superintendents and Teachers, and all Friends of Sabbath Schools.

It has been laid upon us, by the Fourth Provincial Convention of Sabbath School Teachers, to address a few words to you, by way of introducing the following report of the proceedings of that body.

We desire to call your most earnest attention to the momentous work, which, in various forms, is the subject of consideration by every Sabbath School Convention, viz., the Religious Instruction of the Young, in order to their eternal salvation through the Lord Jesus Christ; and to enlist your most active exertions and earnest prayers in that behalf, as you have opportunity.

The bringing up of children in the nurture and admonition of the Lord, is confided, first and chiefly, to their own parents. No system of Sabbath School instruction, however complete in its plan, or however skilfully wrought out, can relieve any father or mother of one jot or tittle of duty to their offspring. The most earnest workers in the Sabbath School continually insist upon this; they never profess or aim to supersede, but only to further, the training given in the family; in all our Conventions, this testimony is borne, year by year, with loud and united voice. The Family is older than the School, older than the Church itself,—rather, *was* the Church—"the Church in the House," for the many centuries of the Patriarchal Dispensation. And when, as in the case of a solitary settler in our own forests, the Church and the School cannot yet exist, the Family is there before them. When those follow, it is not to set aside the religion of the family, but to complete it. When most efficient, the School and the Church take care of the children but for an hour, or a few hours in the week; but parents have them in hand every day and all the day. The command in the Old Testament, (Deut. vi., 6-9,) one which has *not* "decayed and waxed old," nor "is ready to vanish away,"—"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up: and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes: and thou shalt write them upon the posts of thine house and upon thy gates;"—and that in the New Testament, (Eph. vi., 4,) "And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord;"—can *only* be fulfilled by parents in their own homes. It is often lamented by the best friends of the young, that the

frequent changes of residence and the absorbing labours of a new country so greatly interfere with the regular and faithful discharge of the duties of household piety. Permit us, dear friends, to warn you against this danger, and by the love of the Saviour and of your children, to entreat you to suffer nothing to prevent your filling the place in which the God of families has placed you. No interest or pursuit in life is paramount in importance to this: nor should this be sacrificed to any artificial or imagined necessity. Let family worship be statedly maintained in every house; let the father and mother, in person, regularly teach the children from the Holy Scriptures; let the whole life and discipline of the household be brought into accordance with the word of God; let Pastors and Teachers feel that parents are heartily with them in their work; and let the blessing of God be sought, and His covenant promises be pleaded, in effectual, fervent, and believing prayer. Only thus can we hope to resist the enemy coming in like a flood upon the rising generation, in this our day. We live in a time distinguished by insatiable greed for wealth, profuse indulgence in amusement and display, and all-disturbing scepticism,—a time, too, and a country, in which the young are tempted to assert a premature and lawless independence, to the greatest detriment of their own behaviour in the family, the Church and the State. The Church and the School will not prove a sufficient breakwater against this flood, without the co-operation of parents. It is upon the individual labour of each father and mother, in "every family apart," that we must rely to preserve the light and power of Christianity in our own day, and to transmit it to the times that shall follow. Now we "beseech you, brethren, suffer the word of exhortation;" "we commend you to God, and to the word of His grace;" and may every one of you be able, at the last Great Day, to stand before the Judgment Seat of Christ, and say of your family what He will say of "the whole family in heaven and in earth," "Behold I and the children which God hath given me!"

In addressing a few words, next, to the pastors of the several churches in our land, we do so in the grateful assurance that the cause of the young is already appreciated by them, and is dear to their hearts. The labours undertaken by so many of them in their own charges, in family visitation, in Bible Classes, in the preparation of Teachers, in conducting or visiting Sabbath Schools, and in preaching to the young, are continual manifestations of their interest in the great work; while their attendance, in such large numbers, at the recent Convention, repeated the same testimony. We know that many would be oftener and do more in the schools, but for the pressure of other public labours on the Lord's day. We ask you, fathers and brethren, to "increase more and more" in feeding the lambs of the flock, to carry them in your bosoms, like the Chief Shepherd, in your love, your thoughts, your prayers; to teach them, speak to them, pray with them, and win their souls in early youth to Christ. Many, who once shrank from the undertaking, have found that they could acquire the happy art of preaching to children, and no sermons have interested and instructed their adult

hearers more than those prepared for the young. On behalf of every scholar and every teacher, we respectfully solicit that the whole weight of your office and character be given to promote the prosperity and efficiency of the Sabbath School.

Turning now, and lastly, to superintendents, teachers and friends of Sabbath Schools, we do not usurp that function of Conventions which consists in pointing out the best methods of teaching, but refer them to the following pages, and to similar documents, for that purpose. We would, however, in the spirit of the recent meeting, speak a word of cheer to those, especially, who are labouring almost alone, in remote places, and under peculiar difficulties. The cause in which you are engaged is the noblest upon earth; most dear to the heart of the Saviour; and most fruitful for eternity. "Be not weary in well-doing: for in due season ye shall reap, if ye faint not."

In placing this report in your hands, we desire to make special acknowledgment of the indebtedness of the Sabbath School community of Canada, to the Publication Committee for the promptitude and efficiency with which they have prepared it for the press. We ask members of the Convention to carefully study its contents, to relate them to those who could not attend, and to circulate the document as widely as possible throughout the country. By these means, the benefits of a meeting which was so richly enjoyed by those who were present, may be imparted to a very wide circle at their own homes, and hundreds of schools receive an impulse for good.

We would also urge upon Sabbath School workers in every County, the great advantage of holding local Conventions, and of *organizing associations* within its bounds. In such smaller gatherings, individual members can take part to an extent impossible in the thronged Provincial meeting. Ample information on all matters connected with County Conventions will be found in the very valuable Prize Essays appended to this report. The Secretary of the Association will be happy to attend such meetings, when desired, as far as he is able, and to assist in their organization. We would further suggest, especially to the residents in towns and cities, the plan of holding Sunday School Institutes, as briefly noticed in the first Prize Essay, on the successive evenings of a week.

We fervently hope and pray that when the Provincial Convention of 1868 assembles, we may hear from every quarter of multiplying and increasing schools, of an abundance of labourers, of liberal support and earnest co-operation, and, above all, of success in the great End of Sabbath School teaching, viz., the conversion of large numbers of children and youth to God!

On behalf of the Sabbath School Association of Canada,

F. H. MARLING, *President*,
WILLIAM MILLARD, *General Secretary*.

TORONTO, October 25th, 1867.

OFFICERS FOR 1867-8.

PRESIDENT:

Rev. F. H. MARLING, Toronto.

VICE-PRESIDENTS:

The Right Rev. the Bishop of Huron.
Hon. J. S. Sanborn, Sherbrooke.
Lieut.-Col. Haultain, Peterboro'.
Rev. Dr. Bancroft, Montreal.
Rev. Dr. Wilkes, Montreal.
Rev. Dr. Jenkins, Montreal.
Rev. Dr. Taylor, Montreal.
Rev. Dr. Caldicott, Toronto.
Rev. Dr. Fyfe, Woodstock.
Rev. Dr. Ryerson, Toronto.
Rev. K. McLennan, Whitby.
Hon. John McMurrich, Toronto.
John Macdonald, Esq., Toronto.
Hon. J. C. Aikens, Richview.
John Mair, M.D., Kingston.
H. A. Nelson, Montreal.
J. W. Dawson, LL.D., Montreal.
Daniel Wilson, LL.D., Toronto.
Hon. Billa Flint, Belleville.
F. W. Torrance, Esq., Montreal.
Rev. Dr. Green, Toronto.
Rev. — Clarke, Quebec.
Rev. Samuel Rose, Toronto.
Robert Walker, Esq., Toronto.
S. H. Blake, Esq., Toronto.

GENERAL SECRETARY:

Rev. William Millard, Toronto.

TREASURER:

Hon. John McMurrich, Toronto.

MINUTE SECRETARIES:

J. J. Woodhouse, Esq., Toronto.
Rev. A. Sutherland, Yorkville.
J. A. Boyd, Esq., Toronto.
A. J. McKenzie, Esq., Hamilton.
F. E. Grafton, Esq., Montreal.
S. J. Lyman, Esq., Montreal.

EXECUTIVE COMMITTEE:

The President.
The General Secretary.
Rev. E. Baldwin, Toronto.
Rev. A. Sutherland, Yorkville.
Rev. J. B. Clarkson, Montreal.
Rev. J. Potts, Hamilton.
Rev. G. Young, Toronto.
Mr. D. W. Beadle, St. Catharines.
Mr. Thomas Robin, Toronto.
Mr. S. S. Martin, Toronto.
Mr. W. Kennedy, Toronto.
Mr. S. B. Scott, Montreal.
Mr. J. B. Boustead, Toronto.
Mr. J. J. Woodhouse, Toronto.
Mr. W. H. Pearson, Toronto.
Mr. A. J. McKenzie, Hamilton.
Mr. H. J. Clark, Toronto.
Mr. R. Walker, Toronto.
Mr. W. Begg, London.
Mr. John Mair, M.D., Kingston.
Mr. J. A. Boyd, Toronto.
Mr. W. Hunter, Toronto.
Mr. T. Muir, Hamilton.
Mr. S. H. Blake, Toronto.
Mr. G. Hague, Toronto.
Mr. W. Kerr, Toronto.
Mr. John Paton, Kingston.
Mr. G. Goulding, Toronto.
Mr. J. L. Blaikie, Toronto.
Mr. D. Morrice, Montreal.
Mr. D. McLean, Toronto.
Mr. L. Cushing, jun., Montreal.
Mr. W. Anderson, Toronto.
Mr. J. J. Withrow, Toronto.
Mr. John Barron, Toronto.
Mr. Thomas Nixon, Toronto.
Mr. A. McMurchy, Toronto.
Mr. R. Baldwin, Toronto.
Mr. F. E. Grafton, Montreal.
Mr. S. J. Lyman, Montreal.
F. W. Kingstone, Esq., Toronto.

For list of County Secretaries, see the Statistical Tables at end of Report.

REPORT OF PROCEEDINGS

OF THE

FOURTH

Provincial Sabbath-School Convention

OF CANADA.

FIRST DAY.—AFTERNOON SESSION.

THE fourth Annual Convention of the Sunday-School Association of Canada, commenced its Sessions at 3 p.m., on Tuesday, October 8th, 1867, in Knox Church, Toronto. Between 800 and 1000 Delegates and Visitors, from different parts of Canada, and some from the United States, were present.

Rev. Dr. CALDICOTT, of Toronto, one of the Vice-Presidents of the Association, on being called to the chair, read the third chapter of the Book of Proverbs, after which Rev. John Potts, of Hamilton, led in prayer.

The CHAIRMAN then, at the request of the Convention, appointed a Committee to nominate Officers and Committees for the ensuing year, as follows:—Rev. George Bell, Clifton; Mr. David Morrice, Montreal; Mr. Joshua Adams, Sarnia; Rev. J. A. R. Dickson, London; Mr. Thomas Robin, Toronto; Rev. John Potts, Hamilton, Mr. D. W. Beadle, St. Catharines.

The Committee having retired for the despatch of business,—

Rev. Dr. CALDICOTT remarked that, while they were waiting for the Committee to prepare their report, they could not more profitably employ their time than in a brief interchange of opinion and sentiment respecting the great subject which had brought them together—the training of our youth in the knowledge and fear of God. We could conceive of no work more important, for upon it depend the future character and prosperity of our country. There could be no question, that great improvement might be made in the mode of communicating religious instruction to the young, or that the Sabbath-School could be rendered far more interesting than it is, by the introduction of improved modes of teaching. He would not lengthen his remarks, but would give way to any delegate who might wish to address them.

After singing and prayer,—

Rev. Mr. CHAMBERS, of Storrington, suggested that, as they had the presence of the first Sabbath-School teacher of Canada—Mr. Sherwood, of Brockville—he should be requested to say a few words to the Convention.

Mr. Ex-Sheriff Sherwood, a venerable looking old man of 89 years, then ascended the platform, and was warmly received. He said he had long been engaged in the Sabbath-School work, and he felt great pleasure in being able to attend the Convention, because his heart was still in the work. (Applause.) He had commenced a Sunday-School in 1811, at the request of the Rev. Mr. Smart, who then resided at his house. When Mr. Raikes first started the idea

of a Sunday-School, he little expected that it would extend to its present large dimensions; but the work had been in a special manner blessed by God. The speaker then referred to the difficulty of securing a regular attendance at school, and suggested that visitors should be appointed from each school to go around among the families, and stir them up to the importance of keeping their children regularly at the school.

Rev. JOEL BRIGGS, of Welland, in the course of a few remarks, related an incident of a young man, 18 years of age, in Utica, N. Y., who succeeded, amid great difficulties, in establishing a Sunday-School, at first on a very small scale, but now he had in his school 178 scholars, 100 of whom were members of the Church. This was a useful example of what might be done by those whose hearts were warm in the work.

Rev. GEORGE BELL, Chairman of the Nominating Committee, then proposed the following List of Officers, &c., for the Convention:—

PRESIDENT:

THE REV. F. H. MARLING, TORONTO.

VICE-PRESIDENTS:

Hon. JOHN MCMURRICH, Toronto.
JOHN MACDONALD, Esq., "
REV. ALEXANDER TOPP, "
Rev. Dr. CALDICOTT, Toronto.
S. H. BLAKE, Esq., "
ROBERT WALKER, Esq., "

[Additional Vice-Presidents to be appointed at a subsequent stage of the meeting.]

MINUTE SECRETARIES:

J. J. WOODHOUSE, Esq., Toronto.
Rev. A. SUTHERLAND, Yorkville.
J. A. BOYD, Esq., Toronto.
A. J. MCKENZIE, Esq, Hamilton.
F. E. GRAFTON, Esq., Montreal.
S. J. LYMAN, Esq., "

TREASURER:

Hon. JOHN MCMURRICH, Toronto.

PRINTING AND PUBLISHING COMMITTEE:

Rev. A. SUTHERLAND, Yorkville, Convener; Messrs. W. ANDERSON, J. J. WOODHOUSE, and H. J. CLARK, Toronto.

BUSINESS COMMITTEE:

Hon. J. C. AIKINS, Revds. R. F. BURNS, D D., G. BELL, JOHN POTTS, and WM. MILLARD; and Messrs. D. W. BEADLE, F. B. SCOTT, A. I. MCKENZIE, JOHN PATON, DAVID MORRICE, J. J. WOODHOUSE, F. W. WATKINS, P. W. DAYFOOT, THOMAS ROBIN, and H. J. CLARK.

The nominations were unanimously confirmed.

THE CHAIRMAN'S ADDRESS.

The Rev. F. H. MARLING, of Toronto, President-elect for the ensuing year, then took the chair, amid applause, and delivered the following Address:—

Brethren of the Convention,—You have conferred a very great honour upon me in calling me to this chair, but you have also laid upon me a heavy burden of responsibility. I profoundly appreciate the confidence thus exhibited by so many honoured brethren, from various places, and of different denominations, and I earnestly ask your co-operation and your prayers. How often have I heard the expression used, among those who were preparing for this meeting,

"So much depends on having the right man in the chair." It does. I feel it deeply; and I ask myself, "Who is sufficient for these things?" I could not obey your call, but for the assurance that you will have me in your hearts, and make mention of me in your pleadings with our Father. I understand that pledge to be included in the vote just given, and, thus strengthened, address myself to the duties of the chair. Permit me to say that not only is the Sabbath-School cause dear to my inmost heart, but that I also place a very high value on these Conventions, as a means of promoting it. In attending (as I have done) each of the Provincial Conventions already held in Canada, not as a teacher but as a learner, I have so richly enjoyed the brotherly fellowship on these occasions, and have received so much of stimulus and instruction, that they are among the happiest recollections of my life. Heartily, therefore, do I rejoice that, at length, you have come to Toronto. Welcome to our homes and hearts, our Churches and schools! May this be the best Convention of the four, but may the next be better still! You put a President here to serve, not to rule. His function is to be your voice and your hand, in fulfilling your will. In the discharge of this duty, it may sometimes be necessary, for the sake of the body, to cross the path of individual members. The liberty of the whole is not to be sacrificed to the license of any part. Now, if I ever have to call a wandering brother back to the point under discussion, or to stop one who is speaking too long, please to understand that there will be nothing personal in such a necessary act. I am now simply a piece of clock-work, constructed and wound up by the Convention itself, compelled to go round according to the rules, and when the hand points to the hour, I must strike—can't help it! I know, for I have felt, how hard it is for a speaker to be thus brought up suddenly, when he has just fairly got under way, and feels that he is sailing along fairly. That ting of the bell is like a sudden box on the ear, or a shot from a gun. But if every one were to speak as long as he might think it desirable, and as often, there would be an unseemly scramble for the floor; ten would be disappointed for one that would be gratified; and conventions would be broken up amid general discontent. If every speaker will cut off all apologies, introductions, repetitions, and perorations, dash right into the middle of the subject, and stop when he has done, it is amazing how much he can say in five minutes. The three golden rules to be remembered, are these:—Speak to the point; speak out; and speak short. Will my fathers and brethren in the ministry allow me to say, that we that are accustomed to have full swing in the pulpit, the only speakers, with our thirty, forty, or sixty minutes, need to drop our preaching habits when we come to a Sunday-School Convention? *Verbum sat sapienti.* It is one of the difficulties and drawbacks of this position, that the presiding officer does not come to know the greater part of the members of the convention until its sessions are nearly over. I would that I could call you every one by name, and "draw out" the "gems of purest ray serene," whose light is hidden in "dark, unfathomed caves" of unconquerable bashfulness! Would that I could "put into the pool" those whose "infirmity" would keep them at the margin for "thirty and eight years," for always "another steppeth down before" them. Their heart is ready to burst like wine bottles, but their tongue refuses to give it vent. I can only invite you all, the humblest as well as the highest, to use the liberty of the Convention as you have opportunity; and ask you beforehand to pardon any "sin of ignorance" I may commit in passing by any one who ought to be called out for speech, or prayer, or office. Just in proportion as our Conventions are successful, as the members in attendance increase, will it be more difficult for every member to have a hearing—nay, it will be impossible. But our silent friends may not always be our least benefactors. I am sure that I but express the earnest desire of the body when I say, that we want all mere formal and routine proceedings cut down to the smallest possible dimensions, to have no "points of order" arise, or, if "such offences come," to dispose of them with the utmost celerity; and so to reserve our whole time for the great cause that

has brought us here. I cannot express the overwhelming sense under which I labour, of the value of every moment of time we spend together. In your name, I earnestly charge those who may serve on our committees, or sustain any official position, that they do their work most thoroughly, and have it perfectly "in shape" before it is presented here. Let us not have one item of committee work to do in Convention. My brethren tell me, "Put it through! Put it through! Put it through!" I will do my utmost, but you must all help me. Pardon all these personal statements. They have been made in the feeling that it was desirable, at the outset, and, once for all, that we should thoroughly understand one another. And now, brethren, deferring any general remarks on the occasion of our gathering till the public session in the evening, I ask you to join me in prayer to God for His presence and blessing.

The Business Committee then retired to prepare a Programme of Proceedings. In their absence the time was occupied with short speeches from delegates, and with devotional exercises.

A Communication was received from the Education Office, inviting the delegates attending the Convention to visit the Normal School Museum, and Picture Gallery.

A cordial vote of thanks was tendered to Dr. Ryerson, Chief Superintendent of Education, for the kind invitation.

Prof. SEAGER, of Cincinnati, who conducted the singing during all the meetings of the Convention, was introduced, and observed, that he had just come from the Convention of the North Western Young Men's Christian Associations, and was commissioned by that Convention, and also by the Young Men's Christian Association of Chicago, to convey their Christian salutations and fervent prayers to the members of this Convention. Mr. S. then sung, "Singing for Jesus."

The Business Committee presented a Programme of Proceedings, which was adopted.

The Doxology was then sung; the benediction pronounced by Dr. Burns, of Chicago, and the Convention adjourned till seven o'clock.

EVENING SESSION.

The attendance at the Evening Session was very large—the Church being filled to its utmost capacity. After devotional exercises,—

The PRESIDENT said he was glad to see such a large attendance at this—the first Sabbath School Convention held in Toronto. He could not describe this Convention better than by calling it a Normal School for Sabbath-School Teachers. We come together to be taught how to teach, and at the same time to stir up each other's hearts and enkindle what is called the Sabbath School fire. We also seek to gather information with regard to the extent of the Sabbath-School work that we may be guided in our endeavors to establish schools in every corner of the land. The labor connected with the Convention would, he believed be repaid a hundred fold. The very sight of such an assembly was inspiring. Meeting and conversing together, singing and praying together, hearing each other's trials and encouragements,—these things comfort our hearts in trial, enlarge our minds, increase our charity, and make us in every way better and stronger men and women. The members of the different denominations of Christians are here brought nearer together and become more closely united in the bonds of a common faith. He would not forget to speak of the pleasure we experience on these occasions by the visits of our esteemed friends from the other side of the line. (Applause.) The delegates would go home from this Convention with a more exalted idea of Sabbath-School work, feeling that they are not alone, that they are part of a great army "battling for

the Lord." But he would not anticipate the address of the Rev. Mr. Topp, who had been chosen to greet the delegates on behalf of his Toronto fellow Christians.

ADDRESS OF WELCOME, AND REPLIES.

Rev. ALEXANDER TOPP, of Toronto, then addressed the Convention as follows:

Mr. Chairman:—It is but right, and what common courtesy demands, when we meet a friend who has come a long distance to see us, to extend the hand of friendship and cordially invite him to our house and our home. And if that is the natural prompting of the heart between private friends, even so it is when those who are united by the strongest bonds, even the bonds of a common faith in Jesus Christ, are visited by others who are animated with the same spirit, and who come in the interest of the same great and glorious cause—that cause which is destined to prevail and fill the whole earth. I feel persuaded, therefore, that I give expression to the sentiments and feelings not only of Christian friends in this assembly but of Christian people throughout the city, when I say that we are right glad to see so many of the various denominations of Christians who are warmly and earnestly seeking to obey the command of our great Head and Lord, "Feed my lambs," assembled together in this city, and that we cordially extend a welcome to all the members of this Convention. The friends of truth in this city not only hail your visit as a visit of brethern in Christ, but as an evidence of the deep and growing interest that is felt in the Sabbath-School cause, and the anxiety of all who are embarked in this great work to do what they can, with the Divine blessing, to render it more interesting, more comprehensive and more effective. Our lot, sir, is cast in very extraordinary times. There is much of unsettledness, even of error and infidelity abroad, and I do not know anything of more importance to the future of the Church than that the young should be imbued with right principles and indoctrinated with the truth of the gospel of Jesus Christ. I think it was John Newton who said, "If we would keep out the chaff we must have the sack full of good grain." Even so, if we would keep the young from error we must imbue them with the truth of God. I do earnestly trust that the results of this convention will be to stir up our hearts to greater earnestness in this good cause. For I am sure we are all met together this evening with the conviction that "except the Lord build the house they labor in vain that build it: except the Lord keep the city the watchman waketh in vain."

But, sir, in offering our congratulation and welcome to the delegates and members of this convention who are our fellow subjects in these Provinces, I rejoice in being permitted in the name of this assembly, and of the Christian friends of this city, to extend the same cordial greeting to our brethren from across the lines who have honored us, and who may yet honor us, with their presence. (Applause). And this for several reasons: 1. The Christian people of the United States have devoted their attentiou and their energies very largely to the cause of Sabbath Schools. Indeed, the Sabbath School there is one of the most prominent organizations in connection with the Christian Church; and for some of the most interesting, most admirable and useful treatises in regard to the working of Sabbath Schools, and the religious instruction and care of the young generally, we are indebted to the American mind. 2. We cordially welcome them because we hope to be largely benefited by the warm outpouring of their sentiments and their experience in regard to the various departments of Sabbath School work, and Sabbath School Conventions such as this. Whatever they do, they, for the most part, do warmly and fervently, and we do hope that whilst they may find something not to be despised or overlooked in Canada, their presence with us will be the means of stirring us up to greater earnestness and devotedness in the Sabbath School work. (Applause). 3. We are under great obligation to them for putting themselves to the inconvenience—great inconvenience in some cases—of coming to visit us on this occasion. And

then, further, we cordially welcome them as citizens of another country, yet, at the same time, kins-folk and fellow subjects of the Spiritual Kingdom of our Lord and Saviour Jesus Christ. I believe, sir, that the interchange of Christian sentiments in connection with the cause of Christ, and the personal intercourse of Christian people from the two nations, will do far more than anything else to promote those feelings of unity and peace and good-will in which all right-minded men will rejoice, and which I trust will ever prevail. (Applause). I have long cherished the idea—and I do not see why it should not be realized—that these two nations—one in blood, in language, in religion and in liberty should unite as one to spread the blessings of civilization and religion and true liberty over the earth, (Applause), and help to hasten on the glorious time when "the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it;" when no man shall need to say to his brother, "know the Lord, for all shall know him from the least unto the greatest." I will not detain this meeting longer, but will conclude by again cordially extending our welcome and congratulation to all the members of this Convention, and to all our friends from the other side, hoping that they will have much pleasant intercourse with us and much profit also from this Convention. (Applause).

Rev. Wm. H. Poole, of Goderich, then replied on behalf of the delegates from Canada. He said:—

Mr. President and Christian Friends:—We give the very best evidence of our appreciation of your invitation by accepting it, and coming here to enjoy your kindness, your homes and your hospitality. We esteem it one of the first duties we owe to this great country to respond heartily to every call of duty, and to come forward and take counsel with one another, in regard to the carrying on of the great work of Sabbath-Schools. We receive a great deal from this city in the way of education. Our excellent educational system which extends over the whole country finds here a centre. From this city there goes forth an influence which is felt in every school in the land. If this is the case in connection with secular education, why may it not be so in connection with the religious instruction of the young? Why may there not go forth from this city as a centre an influence which will be felt in every Sabbath-School in the land? But you should remember that whilst we in the country receive much from the city we also send you back a great deal. We have sent you many of your best men from our common and our grammar schools to fill your pulpits, to stand at your bar, and to occupy high positions in the medical profession. We are furnishing you men every year in all these various departments; so that there is a principle of reciprocity here: while you send us influences we send back men. We are here to collect those influences which shall go forth with us, enabling us to be still more successful in the great work of bringing the youth of our land to Christ. I hope the influence of this meeting will be felt in every Sabbath-School in the country, filling the hearts of all with greater love for the lambs of Christ's flock, and leading us all to go forth with renewed energy to obey the command of Christ, "Feed my lambs." I will not longer detain you, but will conclude by thanking you most heartily in behalf of the Canadian delegates whom I have the honor to represent, for the very cordial reception we have received. (Cheers.)

The President then introduced

Hon. Thos. F. Flagler, of Lockport, N. Y., who replied on behalf of the friends from the United States. The honorable gentleman was loudly cheered on coming forward. He said:

Mr. President, Ladies and Gentlemen:—On my own behalf, and on behalf of those who with me have come from our respective homes across the lines to attend this gathering, I feel pleasure in returning our thanks for the kindness

which has been extended to us, and for the promise we have that our sojourn here will be one of profit not only to you but to us also. I am advised, Mr. President, that the subject of Sunday-School Conventions is one of recent origin in Canada. In the States of the Union they have become established institutions. There underlies these Conventions a growing sense of the deficiencies of those who are engaged in the Sunday-School work, and hence they are drawn together to take counsel one with another, and learn improved methods of teaching, and thus the better to qualify themselves for the work which they more than ever realize to be great indeed. The Sunday-School cause has been blessed in the past. Its history is replete with interest and instruction. Sunday-Schools should from this time forward take a higher standard of excellence. The Sunday-School teacher—even the best qualified of them—comes lamentably short of the high standard which should be attained. But we may look to these gatherings of Sunday-School teachers, increasing in frequency and interest, as the means under God which shall raise this cause to that high standard which we all wish to see attained, and bring under the influence of the Sunday-School the great mass of the young everywhere. The Sunday-School should not only be improved, but it should be extended. There are large masses beyond the reach of all the influences of this blessed Sabbath instruction. The time must come—nay, I believe the time is near at hand—when it will be said, "This is the era of Sunday-School movements,"—the reaching out to those who are beyond the pale of all religious instruction, the bringing of them in the morning of life to be interested in the great subject of religion, instructing them in the oracles of God, and leading them in the right way. The improvement of Sunday-Schools and the extension of their influence to all should be the subject towards which our minds should be directed. It is this idea that has brought so many from the States to take part with you in this Convention. We are here, Sir, because in the Conventions which have been held in our own country, we have enjoyed the valuable cousel and aid of brethren from Canada. We come, too, I should be frank to say, because we feel our deficiencies and wish to gather up and carry home whatever we may hear that will aid us in our future work. We live under different governments, each of which may have its excellencies and its defects, but blessed be God we are one in this cause. (Cheers). If you have a thought or a plan that will aid us in bringing souls to Christ, you will give it to us as freely as we shall freely accept it and take it home with us, and I hope that no custom-house regulations will be in the way, (Applause), that no patent or copy-right laws shall hinder our carrying home whatever good we may find in Canada, or, as I should say, the Province of Ontario. Is it the influence of example, or what is it that has led you over here to find a new name? Is it the spirit of change which is so proverbial with the Yankee? (Laughter). Whatever it may be, be it yours to honor the name you have taken, and you can in no way better honor it than in raising higher the standard of your Sunday Schools. (Cheers). I thank you, Mr. President, and ladies and gentlemen, for the opportunity of expressing to you my satisfaction with meeting you on this occasion. I trust that in theprogress of these meetings we shall all be interested and benefited, and that the Great Master whom we serve will pour out his blessings upon us and upon those who aid us in the Sunday School work everywhere. (Cheers).

The Hymn—"Blest be the tie that binds," was sung by the Convention, after which Prof. Seager, of Chicago, sang—"Brother you may work for Jesus."

The President said he was glad to be able to introduce to them one who had had much practical experience in Sabbath School work—Ralph Wells, Esq., of New York. (Cheers). He had gone down among the lowest of New York Society, established Sabbath Schools amongst them, and had been the means of bringing many of the children to Christ.

Mr. Wells, on coming forward, was warmly greeted by the whole audience. He said:—The night had been very dark, the waves were high, and all through its watches came the sound of the steam whistle; and in the morning's dawn, coming from a close state-room, I saw on the deck of the old steamship Persia, an old man with a limp in his gait, walking backward and forward, and I said to an old sailor, "Who is that?" "They call him Captain Judkins." "How long has he been there?" "All night; our Captain never sleeps," was the reply. And many a time since, when the night seemed dark, and discouragements many, I have heard the words ringing in my ears, "Our Captain never sleeps." And were it possible for his eyes ever to close, surely it could not be when there is such a gathered scene as this, when from all parts of the country His dear children come and look up to Him and ask Him to help them to serve Him better. I come as a Sabbath School Teacher, working up to the very hour I started. I come from work to compare work with you, fellow Sabbath School teachers. I remember reading somewhere an incident which impressed me as a good illustration of what is the first qualification of a Sabbath School teacher. During some great argument, long years ago, one of the debaters was observed very busily employed with his pencil. Before he arose to speak, his cause seemed almost hopeless, but he had not spoken many minutes before the minds of his auditors were changed and he was declared victor. His notes were examined, when it was found that they consisted of only two words, "Light, Lord." It was the prayer of that speaker's heart going forth to God. Such must be the prayer of the Sabbath School teacher, "Light, Lord;" and when he gets light into his own soul he cannot help shedding it upon the soul of another. I must get a personal Jesus in my own soul if I expect to make a chord vibrate in the hearts of my children. I must not only begin this work, but when I put the harness on I must not expect to lay it off till I die, or my Master calls me to another field. This work must be my life work—to win souls to Him who gave himself for me. Mr. Wells then went on to relate an incident of an old woman who had after a great deal of difficulty started a Sabbath School. She had applied again and again for the use of a school-house to hold her class in, and was as often repulsed. Finally her importunity prevailed, and she secured the school-house. I saw, continued Mr. Wells, in that school 36 young men—all infidels—with 40 or 50 more of all ages, and this holy woman was telling them of Jesus. One very stormy day she felt inclined to stay at home, but the thought that perchance there might be even one there whose heart she might reach, impelled her to go. She went, and found just one young man. She sat down with him and told him again of the love of Jesus; and in one of those terible battles near the close of our war that young man fell, and left in his knapsack this message, "Tell Aunt Polly if she had not come that rainy day all the rest would have been lost. And when I get to heaven where I am going, I will meet her there. Thank God for her." Brother, sister, how do you know what day the blessed Spirit of God is coming? Be sure you are always there ready to deliver God's message to perishing souls, and in a day that you think not of, the Spirit of God will touch the heart of some of your scholars.

One step further: I have gone to the hardest places I can find in New York city, and I have got the children of your friends the Fenians—lots of them there to teach. (Laughter and Applause.) I have turned out at 8 o'clock on Sunday mornings to take their children and teach them of Jesus and his Salvation. Last Sabbath morning a friend came in and said, "There is one thing I notice here. On the school banner and on the walls I see nothing but something of what Jesus said. There is such a thing as making too much of that." "Thank God, said I, we have got one school with too much Jesus in it. You could not have paid me a higher compliment." Leave out Jesus! No, No; The great truth "Jesus died for me" is found in every lesson in the Bible from Genesis to Revelation Let me give you an illustration: Two years ago a pale faced youth at the request of a friend of his joined my bible class. Says he to me, "I dont want

to deceive you; I do not believe a word of the Bible." "Very well, I am glad to welcome you." Before two months had passed away that pale faced lad again called on me. Oh! if there was ever a time when those poor feeble hearts of ours feel that they are utterly nothing it is when some poor sinner says to us, "How shall I be saved?" He said he had met with three questions that troubled him—that Jesus was able to save everybody, that he was as willing as he was able, and that he would save now. "Why," said I, "you do'nt believe that." "No, but I never closed my eyes last night thinking about it." I read to him the passages containing the proofs of these three points, and then added, "If you only believed the Bible how simple it would make it." "Ah, but I do'nt;" "Then pray to God to help you to believe it." "But I dont believe their is a God." "Well, take this litttle testament go home and ask God if there is any God." He went home, and for 36 hours laid the matter before the Lord, and on the third morning he returned, threw his arms around my neck exclaiming, "I have found Him; it is all true." It was the same old word of God, "Jesus died for sinners." Take another instance—the case of a young man whom Dr. Skinner said was the finest mind that ever went from the New York City Theological Seminary. He was the first one after I had found Jesus, to take me by the hand and wish me God's speed. Said he to me, "Brother, take the Gospels, live in the Gospels, get into their meaning and Spirit that you may find the mind of Christ. Bury yourself in the Gospels!" I enquired, "How did you find Jesus?" He replied, "You know I was an infidel till I was 35. A poor young man of inferior attainments said to me one day, 'I was wondering whether you ever read the Bible just as any other book, or whether you read it to find out what you previously thought was untrue.' Here was an idea I had never thought of. I determined to read the Scriptures with a different spirit. I began at Genesis, and, brother, I did not get through Genesis before I found Jesus Christ." What was it? It was the Word—the blessed word of the living God. The precious promise has never been broken, "My word shall not return unto Me void."

Then again, the teacher should wrestle with God in prayer for his scholars. Do you know the meaning of that agonizing prayer, "I will not let Thee go except Thou bless me"? A week ago last Sabbath one of our teachers at our preliminary prayer meeting said that he had three months ago lost a boy from his class. His father had removed him because, he said, "His manhood was being sapped." The Spirit of the gentle Jesus had taken hold of the boy, and the father thought his manhood was gone. We unitedly offered up an agonizing prayer for that poor boy. When we went into the school-room there sat the boy in his seat. You may call it what you will, but God *does* answer prayer most wondrously.—The reason why we get so little is because we do not open our mouths wide that God may fill them. How little do we expect the actual conversion of the children to God while we apply God's truth.

One more instance: A poor, miserable fellow lay in a cellar in a state of great pain. His mother came to me and begged me to go and see him again. Said she, "Jesus went lower than that for souls; won't you go again and see my poor boy?" It seemed to me there must be salvation behind that mother's bursting heart. I went and saw the poor fellow. He spurned me, and his wife who was a Jewess spat on the ground to show her contempt. I said, "I do not come, my brother, for anything but to speak kind words to you." That man lived a year and a half. My pastor sat at his bedside during the last minutes of his life; and, "never," said he "during a ministry of 40 years, have I witnessed such a clear, plain evidence of real conversion to God." After his death, his Jewish wife came to the Session, and said, "I feel that the religion that could make out of my poor husband what he became, must be a religion from heaven. I think I have found that same Jesus. Will you take me in?" What was it? It was that feeble mother's prayer that could not let Him go unless he blessed. Oh! the power of earnest faithful prayer! Now for the result. Going to my country home one night a short time ago, a man stepped up to me and told me

of a little boy who had been crushed in the elevator, was at the point of death and wished to see me. As soon as he saw me he said, "Oh! teacher, what a blessed thing it is that I have found Jesus. I have only a few minutes to live Let us sing;

"There is a fountain filled with blood
Drawn from Immanuel's veins."

And after we had sung it, "now, teacher," said the poor boy, "come nearer, nearer." He clasped his arms around my neck, kissed me and said, "Teacher, that is all I have to give you; but you led me to Jesus." (Mr. Wells sat down amid loud applause.)

The Hymn—"Oh! for a thousand tongues," was then sung after which Rev. Mr. Frankland, of Cincinnati, led in prayer.

Rev. R. F. Burns, D.D., of Chicago, formerly of St. Catherines, was the next speaker. He said the delightful state of feeling into which the meeting had been brought by the last speaker reminded him of a little dying child he had heard of the other day in Chicago. She said to her father, "Pa, raise me up a little," and the father raised her on the pillow. And again she said, "higher," and he took her up in his arms; and still she cried "higher," and he lifted her till she was in his outstretched arms; and still the little voice whispered "higher," and the little one was taken home. I feel to-night as if we were being raised higher and yet higher still. We have got up to-night in heavenly places, and we feel that is good to be here. Notwithstanding our differences we feel to-night that there is "one faith, one baptism, one God and Father of all, who is above all, and through all and in us all." It was on the day before the memorable battle of Trafalgar that Nelson took two of his Captains, who had been quarreling, in sight of the enemy's ships, and said, "Yonder is the enemy." "Shake hands and be friends like good Englishmen." (Applause.) It seems in these last days our Captain has been taking his troops right in front of the common foe, and saying to them, "Yonder is the enemy; shake hands and be friends like good Christians." (Applause.) A few nights ago I heard George H. Stuart tell a very affecting incident of his going one dark night towards a Northern camp. "Advance and give the countersign," said the sentinel. "Genesee," said Stuart. It was the wrong word, but the sentinel knew the voice to be that of his old Sabbath-School teacher, and directed him to go back and get the right countersign. When Stuart returned he asked the sentinel, "Have you got that other countersign?" Thank God, I have, "replied the sentinel." It is, "The blood of Jesus Christ cleanseth from all sin!" Oh! how important to get that countersign in time. If we put it off we may have no time to go to head-quarters to get it. It would be wrong in me to detain this meeting. (Go on, go on.) I have just come from the city of Chicago where something has been done in connection with the Sabbath-School work. I may say that 35 years ago—in 1833—the first Sabbath-School was started there, with fifteen children and four teachers. The library of that early Sabbath School was for a long time carried in a silk handkerchief, and now what splendid libraries are there. Ten years ago the first Mission School was started in that city. Some 17 persons met in a railway car, and hence the school is now called "The Railroad Mission School." Now they have some 35 Mission Schools, and have gathered into them 15000 children from the streets and lanes of the city. And the work is going on, and the disposition is growing to gather them in from the haunts of vice and crime which abound throughout the city. And I pray God that one of the results of this Convention may be that we will feel more than ever that it is our individual duty not merely to have our regular Church schools, but feel increasingly the necessity of gathering the outcasts from society and bringing them to the feet of Jesus. The faithful Sabbath School teacher will never lose his reward, for his Master has said, "Verily I say unto you, you shall in no wise lose your reward." "He that goeth forth

weeping as he bears this precious seed, will doubtless come again with rejoicing, bringing his sheaves with him."

"Press on, press on, nor doubt, nor fear,
From age to age this voice shall cheer;
Whate'er may die, and be forgot,
Work done for God, it dieth not." (Applause).

The Hymn—"Oh! help me sing for Jesus," was sung, after which by request, Prof. Seager sang, "Your Mission." "Nearer my God to Thee," was then sung, a prayer offered up, and the first day's proceedings came to a close.

SECOND DAY.—Morning Session.

The Convention met at 9 a.m., the President in the chair. The first half hour was occupied in devotional exercises led by Mr. Ralph Wells, after which the minutes of the first day's proceedings were read and confirmed. The President announced that a number of delegates were present from the United States, and he hoped they would hand in their names to the Committee. He was glad to see ladies as well as gentlemen present from the neighbouring Republic.

The business Committee presented a report recommending the appointment of the following Committees:—

On Resolutions.—Rev. John Wood, Brantford; Rev. Charles Walker, St. Catherines; Rev. R. F. Burns, D.D., Chicago; F. W. Torrance, Esq, Montreal; Rev. E. H. Dewart, Toronto.

On Credentials.—Messrs. D. Buchan, Convener; W. Kerr, G. Harcourt, G. Goulding, W. Anderson and W. Kennedy.

GENERAL SECRETARY'S REPORT.

The Secretary, Rev. W. Millard, then read the Second Annual Report of the Association, as follows:—

As we present the Second Report of the Sabbath-School Association of Canada, gratitude and praise are called forth, and we say, "Bless the Lord, O my soul: not unto us, not unto us, O Lord, but unto Thy name, be the praise."

With all the evils that distress the Christian's mind, not the least of which is a subtle infidelity, attempting the sapping of the foundations of the Christian Church, and religious institutions, we have great cause of rejoicing this day that the Sabbath-School is spreading in extent, brightening in intelligence, and prospering in the religious training of millions of youths, and in the decided conversion of thousands. We bless God that Italy, Germany, and France, as well as Great Britain and her colonies, and the United States of America, are all furnishing abundant and increasing proof of the wisdom and excellence of this means of training the children for God and His service; so that the Church really looks to her Sabbath-Schools for the sons and daughters who shall fill up the ranks of the fallen, swell her legions to do battle for the Lord, and maintain and carry the standard of the Cross "where'er the foot of man has trod."

The past year has been memorable in Sabbath-School history. The capital of France has been not only the emporium of fashion, the repository of the arts, and the exposition of all nations; but in gay and polite Paris, side by side with the admirable display of the Bible Society, has been exhibited the literary furniture of the Sabbath School Societies of the world; and as a companion to the Evangelical Alliance was found the International Sabbath-School Convention. At this gathering of great and good men from England, the United States of America, the Netherlands, Germany, Switzerland, and France, Canada was well

represented by the Rev. Dr. Ormiston, whose report as the respected delegate of this Association we anticipate.

The London Sunday-School Union is prosperous; the statistics furnished by the London and County Unions are far more complete than previously. Seventy-two per cent. of teachers are Church members, and seventy-six per cent. of the teachers have been Sunday scholars; about 8,000 have joined the Church.

On the continent of Europe, agents have been employed in France and Germany under the patronage of the London Sunday-School Union. Subscriptions to this work amounting to about $4,000 have been received, towards which Mr. Woodruff, of Brooklyn, N.Y., has been a large contributor.

In the United States we have remarkable instances of God's blessing on Christian intelligence, liberality, devotedness, and prayer. Many States, and a multitude of Counties therein, have each in their turn recorded abundant fruitfulness. Of Ohio it is said, "The work has been prosecuted during the past year with a holy, earnest energy, never before equalled; nearly all the counties have been organized, a higher standard of teaching is observable, and, above all, conversions have multiplied; the corps of competent teachers has much enlarged, and the mission work is being prosecuted with astonishing vigour."—Brother Childlaw reports 10,000 conversions in this State.

New York State reports over 9,000 conversions in its Sunday-Schools. Illinois, with its 3,000 Sunday-Schools, 30,000 teachers, and 300,000 scholars, was represented in Convention in June last by 2,000 Sunday-School workers. The 100 counties of this State have all permanent Sunday-School organizations. In one county of Illinois 46 new schools have been organized during the year; $100,000 have been spent in the interest of Sunday-Schools in this county during the past year. In another county they have 1,000 more children attending Sunday-Schools than are in the day-schools.

Before the Illinois Convention broke up, upwards of $5,000 were subscribed, in sums of not less than five dollars each.

We rejoice to record such prosperity for God's glory, and for the encouragement and faith of the devoted Sunday-School teachers of Canada, and now we turn to that which is the more immediate object of this Report.

The Executive Committee of the Sabbath-School Association of Canada have, during the past year, held sixteen meetings on business, terminating in this Convention. The recommendation of the Montreal Convention, respecting Missionary Agency in Canada, has received due consideration. To provide funds for the same, an appeal was made to the Sabbath-Schools of our country; the result has been that 115 schools have contributed in sums varying from 30 cents to $24.38, amounting to $342.54. The amount may not appear large, but when we remember that it is the pence of the children we are very thankful. Some time elapsed before the Executive Committee could, in all respects, find a suitable person as a missionary. At last, by an application to the Montreal "Canada Sabbath-School Union," the services of the Rev. John McKillican, the missionary agent of that Association, were obtained for the work until this Convention. Mr. McKillican has been devotedly employed in the north part of the Counties of Simcoe and Grey. From the reports received from that gentleman and others, the Executive Committee are satisfied that a necessary and good work has been begun. Appeals from other sections of this Province teach the importance of prayer to "the Lord of the harvest, that He would send forth laborers into the harvest," and that with earnest prayer for willing and wise workers, it is the bounden duty of this Association to devise and procure the means of maintaining and multiplying such missionary agency. Mr. McKillican reports 24 new schools organized. Out of the fund given by Sabbath-Schools, twenty dollars have been appropriated for books for the schools newly

organized, and the "Upper Canada Religious Book and Tract Society" has generously granted a like sum in books for the same purpose. Such aid was necessary, as the people of our new settlements, for the most part, are unable to provide Sabbath-School requisites of the most ordinary kind, while they are hearty in welcoming the missionary, and in having Sabbath-Schools organised.

Much labour and correspondence has been expended by your Secretary in obtaining the statistics of the Sabbath-Schools of Ontario and Quebec. Several of our counties are still without secretaries, and but few have organized Associations. There is, too, a general complaint on the part of the county secretaries of great difficulty in obtaining statistics—of the unwillingness on the part of some to give any information of the state of their schools, even of the number of teachers and scholars.

The elections which have lately taken place have been a hindrance to some obtaining and rendering the reports required by this Association; but it is considered that the principal obstacle in the way is a misunderstanding on the part of many, of the real objects of this association in requesting such information. We pray, work, and look, for better things. We greatly desire that a candid and honest expression may, at this Convention, be given, which shall disarm prejudice, and bring over those who stand aloof.

In a few counties, Conventions have been held, and associations organized, but many have had none.

We are convinced that if some plan could be devised and carried out, by which every county and city should be organized, much would be gained. This also is submitted: forty counties has been heard from, more or less, but the returns are very imperfect:—

Number of Schools reported	1,236
Number of Teachers	10,477
Number of Scholars	90,608

It is hoped that before the Report of the Proceedings is published, other information may be received to render it more complete.

Respectfully submitted by

WILLIAM MILLARD, *General Secretary.*

After some little discussion the report was adopted.

The Hymn—"Rest for the weary," was then sung.

Prof. Seager also sang a solo—"Stand like the brave with thy face to the foe."

The Chairman having retired, the chair was taken by John Macdonald, Esq.

PRIZE ESSAYS.

The Prize Essay Committee then presented their report It may be necessary for the information of those who were not present at the Convention to state that during the year two prizes—one of $50, and one of $25—had been offered for the best Essays on "Sunday-School Conventions; their objects and importance, and the best methods of conducting them," and a committee appointed consisting of Revs. Alex. Topp, F. H. Marling, E. H. Dewart, and W. Millard, to adjudicate upon the merits of the respective productions. The Essays were all sent to the General Secretary, accompanied by a sealed envelope containing the name and residence of the writer, and these envelopes were not opened till the award of the judges had been declared. The whole number of Essays sent in was ten. The part of the Report referring to the prizes was as follows:

That taking into view all the requirements of the case, the Essay with the

motto "*Feed my Lambs,*" is, in the opinion of the judges, entitled to the *First Prize*, and that with the motto "*Canadensis,*" to the *Second.*

The Essay, "*Prove all things,*" although not covering the whole ground required, is marked by so much excellence in respect to thought and expression as to be entitled to *special honourable mention.* Several other Essays are characterised by considerable merit.

A call having been made for the names of the successful competitors, the Chairman proceeded to open the envelopes, and announced as follows:

First Prize—Rev. George Bell, Clifton.
Second Prize—Rev. J. Wood, Brantford.
Honorable Mention—Rev. A. Sutherland, Yorkville.

ORAL REPORTS FROM COUNTY SECRETARIES.

Brief oral reports from County Secretaries were now called for. From these it was seen that in districts where branch associations were formed the schools were in a more efficient condition; and all the speakers urged the necessity and importance of forming County and Township Associations. The presenting of these reports closed the morning session.

[Abstracts of written Reports from County Secretaries, will be found at the end of this pamphlet.]

AFTERNOON SESSION.

MISSIONARY'S REPORT.

Rev. Mr. McKillican, missionary of the Association, said he entered upon his work in the middle of July, while the excitement of an election and the labours of the harvest tended to distract the attention of the community. He began in the County of Simcoe, and everywhere met with the greatest kindness amongst the people. He found many deficiencies in the schools, indeed he could not say that he found a single one furnished as it ought to be. If nine-tenths of the schools he visited were properly in order the attendance he believed would soon be doubled. Up around Muskoka Lake, and back 50 miles from that, he established a number of schools, the people willingly assisting as far as their limited means would permit. North of Simcoe, he went within 60 miles of Lake Nipissing, settled all the way by poor men living in shanties, and whose principal provision consisted of potatoes. Here he organized some schools. Some of the people had not heard a sermon preached for upwards of three years. Of course, it was very difficult, under these circumstances, to carry on a school after it was started. He was happy to learn that an effort was being made in Toronto to do something towards meeting the wants of this people in regard to Sabbath-Schools. At Three-mile Lake he found a large number of families—some of them having 6 and 10 children—and no Sabbath-School. The young spent the Sabbath in hunting and fishing, and the parents, though uncultivated, felt pained to see the religious education of their children neglected. He would recommend his friends who sometimes feel dyspeptic, when they have a little leisure, to visit those back sections of the country. It would cure them most effectually. He organized several schools there, and supplied them with books. About $40 or $50 were spent in those new settlements in that way. He found the people of these new settlements very poor, but he was always received with unbounded kindness. The youth of these new sections were as precious as any in the land, and if christians who were more favoured were to allow these children to grow up neglected they would not be guiltless. Young men and women could be found working there under circumstances of great difficulty, and they should be visited and encouraged. West of Penetanguishene there was a vast extent of country without any means of

religious instruction. As the result of his visit he stated that 24 new schools had been organized, with 117 teachers and 847 children; 36 schools had been visited, employing 213 teachers, with an attendance of 2851 scholars; 86 sermons and addresses delivered, and $200 worth of books distributed. The speaker then alluded to the cases of three or four inmates of the Penitentiary, as showing the result of the neglect of early religious training, and concluded by urging on the Convention to put forth greater efforts to reach the youth in the most remote parts of the land.

The Chairman announced, that the Mission Fund amounted to $342, the contributions solely of Sunday-School children.

The Hymn, "Battling for the Lord," was sung by Prof. Seager.

The Hon. John McMurrich, Treasurer of the Association, presented his Report, which will be found at the end of this pamphlet.

BLACKBOARD TEACHING IN INFANT CLASSES.

Mr. Ralph Wells, of New York, was then called on to explain his mode of using the blackboard in teaching his infant classes in the Sunday-Schools. He said, that long ago our public school teachers felt the power of the eye in communicating instruction. For years the blackboard has been an established institution in the public schools. Little by little it is being brought into use in the Sunday-Schools. Like everything else, its use can be made perfectly ridiculous, and then it is laid to the charge of the blackboard, and not to the persons who use it. The speaker then gave an illustration of the power of the eye in teaching, by relating an incident which happened in connection with his own infant class in New York. He wrote on the blackboard a line of verse, and requested the children to make another line to rhyme with it. This being done, with a little assistance, another line was taken, and so on several times. In the same manner he made up another couplet, which was not written on the board. Then all were rubbed off, and the children requested to repeat them. Those that were written were readily given, but the other one they had forgotten. They had *seen* the first, but not the other. Take, continued Mr. Wells, my last Sabbath-School lesson—the eighth commandment. I wrote on the top of the blackboard, "Dost thou steal?" in preference to "Thou shalt not steal," as being more pointed. Teaching is questioning things into a child, and then questioning them out again. I never make my blackboard exercise, my children make it. I merely lay out the plan; the filling it out comes from them, or they think it does, which is just about as good. I wrote upon the blackboard, under "Dost thou steal?" the words, thus:—

Common ways. | Causes. | Remedy.

I called upon the children—a child will remember a thing that he hears from another child ten times as long as he would if it came from you; every one wants to hear what that boy says—I asked one, "What is a common way of stealing?" "Well, sir," said one little fellow, "I saw a little boy t'other day, his mother had sent him for milk, and he drank half of it, and then went to the pump and pumped it full." I believe in practical teaching. I would not like to stand up before those children and tell them, "Beware, when you get to be cashiers of a bank, not to rob the drawer." But stealing milk—that produced sundry nudges all through the class; that came home. So I put down "Milk" under "Common ways," as being very expressive. "Another way of stealing?" "Fishin' lessons; gettin' the lesson from another boy, and not learnin' it myself." So "Fishing Lessons" was put down. "Another common way?" "Please sir, stealin' time." "What time?" "Why, sir, when Mr. French sends me to do something, and I stop to look at the windows. Stealin' Mr. French's time." "Errands" was accordingly put down next. To a little girl, "What way can you tell me?" "What my teacher told me this morning, 'stealing

God's time.'" "What is that?" "Playin' on Sundays." So "God's time" was written. From another little girl, "Borrowin' books, and forgettin' to send them back again." "Very well; can any of you think of anything else people sometimes forget to return on rainy days?" "Umbrellas!" went up from a dozen voices. "Borrowing books" was then put down. Next answer, "Found things." I said to a little boy, "Suppose you don't know whose it is, and keep it; what then?" "Well, if I don't know whose it is, I have a right to it," said the little fellow. "Very well, it is a question; how many think that they have a right to keep it when they don't know whose it is?" No hands up. There's an intuition about these things. "Missionary money," was the next answer. "How can you steal missionary money?" "I knew a little girl," said one of the girls, "and her mother gave her a penny to put in the box, and she kept it." "How do you know that?" "'Cause I was the little girl." The next thing we had was "Playing." "Inchin' marbles," said one litle boy. "What's that?" "Why, sir, inchin' 's cheatin'." The next common way of stealing that the class gave was, "Making bargains." And then I told them a story about a little boy who had some brass buttons, and another boy who had a beautiful ship. The boy with the buttons got the other little fellow to swap off his ship for the buttons and a penny, though the ship was worth ten times the buttons; and then, said I, "Do you think God wrote down that he stole?" "Yes, sir," in a low voice, was the answer. "Bargains" was therefore next written down. "Character" was the next answer got. "How in the world can you steal character?" "Well," says she, "I can say that girl over there is a very bad girl—I suppose that's a way of stealing character." Oh, how hard it is to rob a man or a woman of character merely out of thoughtlessness, or a desire to appear favourably in the contrast! So "Character" was put down. The next was "Servants." As fifty of our scholars are "living out," that came home to a great many. One girl says, "Taking home things to mother from mistress." Then we came to the "Causes." The first answer I got was "ignorance," and the second, "covetousness." But time will prevent us from dwelling on this point. "The Remedy." The first answer was in these four words, "Thou God seest me." "Very well; what, then, should that lead you to do?' "It should lead me to go to Jesus with my poor, dishonest, guilty heart, and get him to give me an honest heart."

Take another illustration—the third commandment. "How broken?" "Why broken?" "Why not?" "How broken:" First, "Profane swearing;" second, "Oh, gracious!" was written down as covering a great deal of swearing, that is called by other names. "Making fun of the Bible;" and those covert Bible puns, that I have known even deacons of the church guilty of—taking a passage of Scripture, and trying to make something very smart out of it. "Making fun of the Bible" was accordingly put down in the column "How broken." "Taking God's name in vain, by singing improper songs," and "Praying with the lips alone." These were the five divisions of "How broken." "Why broken:" "Got mad," was the first reason I got from the children. The second was, "Didn't think;" the third, "Think it's big;" and the fourth, "Bad company." Then, "Why not:" "Not right;" "Bible says so;" "ungenteel, unmanly;" "useless;" "bad place."

Take another illustration entirely different.: At one of our lessons I wrote on the blackboard, "Almost thou persuadest me to be a Christian." Six months or a year after, I was called to see a little girl. When she saw me she says, "I have got some good news to tell you; I have become a Christian." "How do you know that?" "Because I hate sin." That is it; when a child shows by her life that she hates sin, that is, perhaps, one of the strongest evidences that the love of Jesus is in her soul. Says she, "Those words on the blackboard, 'Almost thou persuadest me to be a Christian,' kept coming up before my eyes all day, and a voice in my ears, 'Almost!' why not altogether? Why not?" And that girl attributed her salvation, under God, entirely to those words on the blackboard. We hear similar instances, again and again, from different teachers.

The Speaker next remarked that he always made it a point before singing a hymn to make the children understand it. Take the Hymn.

"How wondrous is the Book Divine,
By inspiration given."

This was the illustration, "What does inspiration mean, Mary?" says Johnny, "how do you suppose the Bible got down here?" "Don't know, Johnny, unless God throwed it down." "No, he did'nt, else the corners had got turned down." 'I know, God spoked it." "No, men could'nt hear him." "I know Johnny." "How?" "God put it into men's thinks." 'How wondrous is the book divine' that God put into men's "thinks." After two or three other illustrations of a similar character, Mr. Wells proceeded to offer a few practical suggestions to teachers. One great object to be attained in teaching a class is to secure the undivided attention of the whole class. One plan he adopted, and with good success, was whenever he saw a boy looking off to ask him a question. Another was to induce the children to ask questions to one another about the lesson. He also urged on them the importance of visiting the children at their homes, that they might become better acquainted with their character, and thus be better able to apply the truths of the gospel to each individual case. He also gave an interesting account of the first Sabbath School class he taught. He urged teachers to be practical, to come down to a level with the children, and then raise them up. A great deal of teaching was worse than lost because the children do not understand it. The time allotted to Mr. Wells being now up, he resumed his seat amid applause.

The business committee then nominated the following gentlemen as a special committee to report upon the whole missionary work:—S. B. Scott, Thos. Muir, D. W. Beadle and Mr. Rutherford.

"How precious is the Book divine," was sung.

Prof. Seager then occupied half an hour in explaining the best way of teaching singing in circumstances where there are neither books nor instrument. He remarked that that kind of music should be introduced into Sunday Schools that the children love to hear, and that the room should be made as attractive as possible by means of flowers and pictures. The time on a Sabbath morning should not be taken up in learning a new piece. Never let the Sunday School become a Singing School. Such tunes as "How tedious and tasteless the hours," &c., should be avoided—they drive away the scholars. No school can sing well without having occasional rehearsals, and these should not be in the morning before the School opens—the one-half won't be there. Let them be on some week day or Sabbath afternoon. In Schools where they had no books he would advise this plan of teaching the singing:—Let the teacher first read the piece, then sing it, then go back to the beginning and sing the first couplet two or three times, then let the class join in with him, and in a short time both the tune and the words would be learned. But the teacher must be sure and have the piece thoroughly himself before he commences. Prof. Seager then sang several pieces.

DISCUSSION ON TOPIC NO. ELEVEN.

The eleventh topic named in the circular, viz., "The end of Sabbath-School Instruction," was then brought up for consideration.

Rev. Dr. Ormiston was called on to open the discussion. He said that a clear and definite idea of the end to be attained was indispensable to efficient action anywhere. The Great Creator had the ends specially before him when he created all things. A man without a purpose is no man at all. The necessity for a discussion of this subject arose from the fact that different objects have been aimed at in different schools; by some, teaching to read, teaching the

catechism, singing, while some converted their schools into a drill room, and taught a kind of gymnastics. The question arises, are these ends, however valuable in themselves, worthy of the Sabbath School? Provision was made for these objects outside of the Sabbath School, and the great end of the Sabbath School teacher is to win souls to Christ. The one end to be aimed at is the spiritual culture of the children entrusted to our care. Attain it as you may, with a blackboard or without it, with singing or without it; but let each teacher have that end clearly and definitely before his mind. The next question is, who should teach? The Christian Church alone should have charge of the Sabbath Schools, and none should teach but those whom she approves of. The end of the teaching settles who should teach, as well as how. If the end is to win souls to Christ, then the teachers should be those who have felt the power of Christ's love in their own hearts. Class teaching had its advantages, but he must insist upon individual teaching as well. The children of the church should be reared *in* as well as *by* the church. The teacher should strive to make his children first Christians, then intelligent Christians.

Rev. E. H. Dewart, of Toronto, said there was a danger of their forgetting to some extent the great end of their work, and resting on the means as if that itself was the end. It should be impressed upon the teacher every time he enters his school, that the real end of his work is the salvation of the children. He should feel that his work is comparatively a failure unless some real, practical, spiritual results flow from his teaching.

Rev. P. G. Cook, of Buffalo, said he had just come from a similar Convention in that city, in which this was one of the topics discussed. The language of the Saviour, "Suffer *little* children to come unto me," showed that we should seek to convert the children *now*, without any delay.

Rev. C. W. Bolton, of New York, mentioned an instance of three model lessons taught before a Sunday School Convention in London, England On being requested to criticise, they could not find a fault until a gentleman rose and pointed out that in the last teacher's lesson there was not one mention of Christ. He took the rebuke to himself, because he had not discovered the omission He exhorted them never to teach without mentioning Christ, even if the time be ever so limited.

Rev. Mr. Dale, of Illinois, said that a great revival had taken place in his neighborhood, on returning from a Convention of this kind, more than a hundred converts being added to the Church. He hoped to see similar results flow from this Convention.

Rev. Henry Gordon, of Gananoque, said it was a great mistake to put one branch or instrumentality of the Church in antagonism to another. The Sabbath School was one of the most important of these instrumentalities.

Rev. Mr. Goodman, of Toronto, said the end is the salvation of the children, nothing more, nothing less. If we do not gain that end our schools are in vain.

Mr. D. W. Beadle, of St. Catherines, mentioned an instance in connection with his own Sabbath-School, to show the power of persevering prayer. They might be long in reaping the fruit, but the fruit would come.

It being now 5 o'clock, the meeting was brought to a close, after the usual devotional exercises.

EVENING SESSION.

On the opening of the Evening Session, the Church was soon crowded, many being obliged to go away for want of room. After devotional exercises,—

Mr. Ralph Wells, again illustrated his mode of using the blackboard by teaching an infant class collected for the purpose from two or three of the city

Sunday-Schools. There were about 30 children, of ages varying from four to eight. They first repeated a simple prayer, after their teacher, then sang a little hymn which he had taught them in the few minutes he had them under his care previous to bringing them on to the platform. The lesson was the "Passover," and by simple illustrations he continually brought forward the one great truth that our hearts must be sprinkled with the blood of Jesus before we can be saved from the destroying angel. The lesson was made very interesting, and left a deep impression upon the minds of all who listened to it.

After a collection had been taken up—

Rev. Mr. Frankland, of Cincinnati, presented the greetings of the Ohio State Sabbath-School Union, and expressed his pleasure at meeting so many distinguished friends of the Sabbath-School. He said he had been requested to say a few words in regard to the best method of gathering together destitute and neglected children. He had labored in that field for the last eight or ten years. There were two classes of delegates present—one from the city, the other from the country—who looked at this matter from two seperate stand-points. Yet the people of the country had a deep interest in the welfare of the city. Every year, as the young men leave their homes to go out into the wide world, many of them turn to the city as the place where they fancy they are to make their fortunes. Many a time had he stood in the city by the dead body of some poor boy whose pious parents lived far away in some retired rural district. Through the city there flows a stream, its waters dark, muddy and turbid. Whence came these waters? Far away at the foot of the mountains there are little rills pure as crystal, bright and beautiful; but the waters flow downward gathering impurities as they go, and by the time they reach the city they are turbid and muddy, unfit for use. Just so it is with life. It commences almost pure, but gathering impurities on its way, it becomes corrupted and defiled; and only from the blood of Jesus can purity come. The Church of the Lord Jesus Christ is the divinely appointed means for the salvation of the world, but the Almighty God has given to his Church the Sunday-School as a means of labor, as one of the most honored instrumentalities whereby they can bring souls to God. Jesus came to *seek* as well as to save; and when those disciples of John questioned him concerning the proofs of his divinity, he told them among other things "the *poor* have the gospel preached unto them." There is a power in the gospel of Christ to reach the lowest. In every city where christian men and women are it is felt. If we only devote ourselves to the work of reclaiming these destitute ones, the Lord Jesus will open up the pathway, and secure to us the victory. His (the speaker's) experience taught him that. He had known instances in which one little child had been the means of bringing a whole family to Christ. He appealed to all present to be more earnest and faithful in the great work that was before them.

Professor Wilson, of Toronto, was then introduced by the Chairman. He said that although unprepared to address them at length, he gladly responded to the call of the Convention to say a few words. In reference to the best method of interesting scholars in the cause of missions, he would say that the teacher must himself be thoroughly in earnest. He referred to the School in connection with St. James' Cathedral, where pupils were trained to become future teachers. A collection is taken up every Sunday morning for Mission purposes. Year before last their attention had been specially directed to the prosecution of Indian Missions on the shores of Lakes Superior and Huron, and collections were raised for that purpose. A sum of money was raised towards providing—what was much needed—a mission boat for the Indian Mission on Lake Superior. Other children also subscribed to the fund, and this summer the boat was safely launched. He thought the Indian Missions had special claims on Canadians. It might be well for the churches of Britain to look to their vast East India Possessions, to their African Colonies, and to other mis-

sionary fields where the flag of England floats, but the Indians of North America have the first claim upon us. We have displaced their forefathers from their lands, and it is sad to hear, as we do almost daily, of massacres perpetrated by hordes of Indians, and also of Indians cut down and exterminated by whole tribes. He thought better results would follow if the contributions of Sabbath-Schools were directed to a special mission than to missions generally. The children would take more interest in it. He hoped and believed that the fruits of this Convention would be manifest in the improvement and extension of Sabbath-Schools throughout the whole country.

Mr. Dale, of Illinois, then addressed the Convention. Sabbath-Schools in his State, he was happy to say, were in a very prosperous condition. They claimed the credit of having the best organized association in the Union. In the State of Illinois there were over 100 counties, in each of which they had an organization, and each had sent in a complete report at their last Convention. The statistics presented at that Convention showed that they had over 3000 Sabbath-Schools in Illinois, 30,000 teachers and officers, and 300,000 children. This was mainly due to some half-a-dozen active, earnest, working laymen. (Applause.) The President of the Association used to be one of the leaders of what are called "the fast young men." After his conversion, although a wealthy man, he went into business with more earnestness than ever, but with a different object in view. It is said he made $10,000 the first year after his conversion, every dollar of which he gave to the cause of Christ. Now every year he spends eight months working for Jesus. At our convention we endeavour to raise an interest throughout the County in Sabbath-Schools; and another object is that the Spirit of God may reach the people, and that a glorious revival may break out after the Convention closes. We are also trying to do missionary work a little nearer home than Lake Superior or Lake Huron. We have "heathen" all around us in all our large cities, thousands who never come under the influence of the gospel excepting through the missionary effort that is being put forth by our Sabbath-School Associations. Mission schools are established; and the fruit of their work has been glorious. The way we manage is this: The State Association appoints officers all over the State; these officers call Conventions in their different counties. County Associations are then organized, and these appoint an officer for each township, whose duty is to establish an Association in his own township. By these means our Associations spread like a net work over the whole State. Of course sacrifices had to be made by individuals, but the cause was worthy of it. The speaker concluded by remarking that he was born under the old flag of England, and he did not think it necessary, in order to be a good citizen of the United States, to stigmatize the land of his birth. He hoped the two countries would go hand in hand in this great Sabbath-School work, as well as in every other work for the elevation of the human race.

Prof. Seager sang—"There's a work for you to do."

Rev. S. B. Johnson, one of the Agents of the Upper Canada Bible Society, next offered a few remarks. It was a grand sight to see such a gathering as this, all brought together for the sake of the little ones, the lambs of the flock, to make them happier, holier, and more useful. The effects of this Convention will be felt in the future; good motives, good thoughts, good deeds, never die. The Bible Society, at an important committee meeting the previous night, had commissioned him to make known to this Convention that in any back parts of the country where new Schools were being started, they might have all the bibles and testaments they wanted, simply by making application. (Applause.)

Rev. C. W. Bolton, compared the children to a fleet of vessels bound for their different destinations, and the question comes up, will they reach their port in safety, or be shipwrecked on their way. There is a responsibility laid upon

every one to care for the young. Christ died for all, and those poor creatures that wander through our streets, houseless and homeless, sometimes have thoughts upwards. To bring these to Christ was not a labor; we should rather call it a work in which we loved to engage. There is a work for all to do. God does not like to see any of his people idle. If the children around us perish, are our skirts free from their blood? May God give you and me grace to go forth to this work with renewed zeal and earnestness.

REPORT OF DELEGATE TO THE INTERNATIONAL S. S. CONVENTION IN PARIS.

The Chairman then announced that Rev. Dr. Ormiston would give an account of his recent visit to the International Sabbath-School Convention, held in Paris in June last.

Dr. ORMISTON, on coming forward, was greeted with loud cheers. He said he had not been in Paris two hours before he found himself in a meeting held in connection with Sabbath School work. This meeting was addressed among others by the Rev. Newman Hall, who gave them an account of what was being done in England to bring out the working classes to hear the gospel. In the building, which was within the precincts of the great Exposition, an hour's prayer-meeting was held daily, and he was sorry to say that many Protestants from Britain and America spent weeks at the Exposition without once visiting this place of worship. He attended it regularly, and was much benefitted. It would not be interesting to go over in detail all that was done at that International Convention; but he would rapidly glance at the features most interesting to Canadians. The first meeting was devoted to the receiving of delegates. There were delegates from the United States, Canada, England, different parts of France, Belgium, Holland, Germany, Switzerland, Prussia, and Italy. He never saw a finer exhibition of Christian courtesy and of warm hearted hospitality than was manifested on that occasion. A right cordial welcome awaited all delegates, come whence they might. And when the ceremony of reception which was a little distinguished from ours by a greater amount of formality, was ended, replies were given by some of the delegates, and reports were read from the Sunday Schools in Paris and in different parts of France. These reports brought out some striking peculiarities. Their course of operations is altogether distinct from ours. They have the same faith, the same Lord, the same Word, the same love for souls; but their wants are peculiar, and the courage required to meet them, and the perseverance to overtake them are far greater than with us. As a proof of this, imagine an attempt to introduce Sabbath-Schools among children of Roman Catholic parentage. Even though the parents are willing to have their children taught the word of God, they are prevented by the ecclesiastical authorities. In view of this, it will not be surprising to find that the children generally regard the Sabbath as a grand holiday. These things have to be contended with by those who undertake to teach Sabbath-Schools. He (the speaker) was invited to address them, and after he had spoken, questions were sent up to him to answer. These were questions bearing on the difficulties Sabbath-School teachers in France had to encounter; and he had in many cases to confess his utter inability to answer them satisfactorily—their situation was so different from ours. His advice to them was, "Say nothing against anybody, but everything for HIM." The second meeting they had was devoted specially to the hearing of reports from England and America. Some of these were written, others given orally. Statements were made by delegates from different parts of England, and especially from New York and Chicago. He (the speaker) gave an account of the Sabbath-School work in Canada. The next day was spent in reading reports from general superintendents of districts, and the whole was wound up by a discussion of the very question that was discussed in this Convention this morning—"The end of Sabbath-School instruction." Considerable diversity of opinion was expressed on this subject In some localities it is

almost impossible to introduce the reading of the Scriptures. Some schools merely use a little catechism. The result at which the Convention arrived, and that nearly unanimously, was that with which he believed almost every person who heard him would agree—the salvation of the children. The general sentiment of that Convention seemed to be that the Sabbath-School was nothing more nor less than a Church for the children, and therefore teaching Sabbath-School is simply preaching the gospel to children in the style adapted to children. Hence the teacher should have the same spiritual qualifications, be actuated by the same motives, and be possessed of the same skill as the minister. The speaker then gave a very interesting account of a day he and other members of the Convention spent at the country seat of the President of the Convention. They were treated with the most unbounded hospitality, and had a delightful time. He came away with a higher opinion of Frenchmen, and with an experience most pleasant to remember. As to the results of the Convention, he did not think any very great results could have been anticipated from a meeting gathered as that was, its sessions so brief, the subjects introduced so varied, and the difficulty of language to be overcome, so great. But it did cheer the hearts of our French brethren very much, and every delegate from distant lands went home with a higher opinion of their zeal, their ability, and their courage. Why, it requires no courage for a man to be a Christian here; it is a credit to him. But there it is quite a different thing. And the courage of these continental Christians, their heroic endurance, their calm magnanimity, their strong faith in God's Word, are something remarkable. The speaker then described the happy manner in which he spent a day with the children on an excursion some five or six miles up the Seine. There were 500 or 600 Sabbath-School children, and though many of them were poor, they were all neat and tidy, and scrupulously clean. Everyone had, if not a bouquet, at least a single flower. They were well behaved. The idea of reverence for age and authority, for law and order, in those old lands, is greater than it is with us; and it is an evidence of weakness, not of strength, when respect for authority and age declines. We are ahead of them in most other things, but we have lost as well as gained. Could not this defect be removed in some way? He (the speaker) could not understand the children's talk, but he could play well with them, and some glorious sport they had. They could interpret the language of the hand with amazing facility. The last thing he did before leaving New York on his way to Europe, was to address 550 of the little ragamuffins gathered from the ditches of that great city. When they get these children first, they are sifted and every atom of decency taken out of them. The neglected refuse—those whom nobody would have in their houses—are then cared for. The main idea is to teach them obedience, so that they will submit to family authority. Those poor little creatures that don't know what it is to lie down on a bed are kept and trained for five or six months, and then they send them off to the magnificent West to make men of them. A great work is being done in New York in this way. He had a good time there, and a more appreciative little chubby audience he seldom ever before addressed. The first public act he did after landing in England was to talk to a Sunday-School. The deduction he drew from what he learned at the International Convention, from what he observed in his personal visits, and learned from converse with leading men engaged in the work, was that the Sabbath School, in the dimensions which it has attained, in the attention it has attracted, in the piety and energy which are employed in it, is one of the mightiest agencies which the Church can employ to elevate home piety, to increase her power and to hasten the time when she shall arise and put on her beautiful garments. The Sabbath-School should be constantly associated with the Church, and the Church should use the school to the very best advantage. In order to do this she must take care to place over it her very best men and women. The conclusion to which he came, from all he had seen and heard was, that the character of the school depends more

upon the teacher than upon everything else put together. What we want then is skilled labor in our Sabbath-Schools. He exhorted the young men to lay themselves out for the work, to prepare themselves for it by study and by prayer. And if some of our young ladies would devote one tithe of the time in learning how to play upon the chords of a child's heart which they employ in learning to play on the piano, oh! what music they would bring out of it. His advice to them was, "Don't play upon your pianos less, but play upon the harp-strings of children's hearts more.

THIRD DAY.—Morning Session.

The Convention re-assembled in Knox Church at 9 a.m. The first half hour was occupied in devotional exercises, which were again conducted by Mr. Wells.

TEACHERS' MEETINGS.

Mr. R. Wells then addressed the Convention on the subject of "Teachers' Meetings." He remarked at the outset that it was always expected that the teachers should come to their meeting with the lesson well prepared; and the object of it was to compare notes, and assist one another with thoughts and illustrations. Before entering upon his subject, he would refer to a matter which had been spoken of before—the best method of interesting children in Mission labour. He felt it a matter of great importance. Get children to work for any one, and they will soon begin to think of the relation of their work to the person for whom they are working. They should try to awaken the *spirit* of missions among the children. It is not the amount they give, but that it is for Jesus. Get them to feel that. One plan they adopted in his mission schools in New York, was to have the children enclose their offering in an envelope, with a statement showing how they got the money. These little papers were very interesting, showing the sacrifices the children made. "For selling cinders, 3 cents;" "for getting up head in class at day school, one penny;" "running errands for ladies and gentlemen, 4 cents;" "trimming dolls," "washing dishes," "holding horses," "sweeping streets," "shovelling snow;" and last Fourth of July $4.32 was sent in, "saved from firecrackers." Oh! Jesus, how they love Thee! That is the spirit of missions—the spirit which leads them to make sacrifices. How are you going to interest the children in missions? Let them know where their contributions are going; let them see that their money is put to some use. Last Sabbath afternoon I had a letter from a missionary in Persia to whom the children had sent some of their contributions. Oh! how long they had waited for that letter, and how glad they were to know that their money had reached him safely. And then I pointed out Persia on the map, and showed them how far the letter had to come. We have a large map of the world, and whenever we send a contribution to a missionary, we tack a piece of gilt paper over the part of the country where he resides; and one little thing said while we were looking at it, "Won't it be grand when we get it all covered over with gilt!" Be practical, and let the children see that their money is accomplishing something. There is another question I would like to answer. "May I have an impenitent teacher in my Sabbath-School?" It is simply a question of supply and demand. Get the good ones if you can; if you cannot, get the best you can. But there is a great responsibility resting on the superintendent. In the fifteen years he (the speaker) had been teaching, he had admitted 72 unconverted teachers. Out of that 72, 71 were brought to Christ; and the other, his father took away. The secret was with the God of heaven. So if you have to employ an impenitent teacher, leave no stone unturned to bring him to Jesus; and you will succeed. It is impossible for any one to continue teaching a child the truths of the gospel, under the eye of a faithful superintendent, and not himself feel their power; he will either give up the work entirely, or submit his heart to Christ.

He would give a few rules in reference to preparation for class. Study the Bible first; compare Scripture with Scripture; see what the Lord has to say about the particular passage you have on hand. Then get a definite meaning of the words and expressions used; then get the context, and see how you can weave it into a vivid picture. Next, find out what is the one great lesson the Spirit of God would teach in the passage under consideration; then, all through the week be looking out for illustrations of one kind or other, and as they occur to you write them down in a little book. Oftentimes some little trivial incident is the conductor of a mighty truth. Of course all this takes up time; but what was our time given us for? It costs something to be a real Christian. The teachers' meeting should generally be conducted by the Superintendent. It is opened with a short prayer and the singing of a hymn. Throw your question books away before you go to the meeting. Then each teacher brings in his thoughts on the lesson, his illustrations and suggestions; and among ten or twenty teachers quite a mass of information is collected, all of which is common property.

The speaker next referred to his notes of a teachers' meeting, and explained how it was conducted. The lesson was the first few verses of the third chapter of St. John. The question was asked, "Can any one give the meaning of the word Nicodemus?" Another question, "Will some one give us the character in a word of this man?" "What was the object of his coming by night?" Quite a difference of opinion was expressed on this point, but no discussion was allowed; each one's view was simply taken, and then we passed on. "Do we ever read of this Nicodemus after?" Then the three times in which we read of him are given with the passages, showing the progression in the mind of Nicodemus. Second verse: "Why was he afraid?" "Give us a description of how he appeared." Children love pictures; this picturing a scene before the minds of the children in a graphic manner has a wonderful power. "How did Jesus receive this proud-spirited man" This was dwelt upon. Then the third verse was taken up, and here came in the point of the lesson. "Ye must be born again." Oh! how interesting that was! One teacher gave this, "It is a change of motive, of desire, of liking." "This verse shows man's natural heart to be totally wicked." Then some passages were given to prove this, "The heart is deceitful above all things," &c. Then, "Can any teacher here give us a Bible example of this being born again." The case of Paul was given, and these three points were made: What Paul was, what Paul became, and how that change was effected. 1. Paul's former character, interests, and prospects were dwelt upon. 2. What Paul did—he began to pray; he began to tell others about Christ. 3. How his conversion was effected: Jesus spoke and Paul listened. There is a whole sketch of a sermon at once. The evidences of the possession of this new heart was the last point made. Four Bible texts were given. The first was 1 John v. 1, "Faith in Jesus Christ;" the second, v. 2, "Brotherly love;" the third, v. 4, "Overcoming the world;" and the fourth, ii. 29, "A holy life"—the outward evidences of the inward change. Then each teacher gave his illustrations on these different points. The speaker concluded by urging on teachers and superintendents the importance of holding a teachers' meeting in each week, before meeting with their class. He hoped that one result of the Convention would be that such meetings would be established in connection with every Sunday-School.

TEMPERANCE.

The subject of Temperance was not brought up for discussion, but the Convention, recognizing its great importance, invited Rev. R. F. Burns, D.D., of Chicago, to deliver an address on the subject.

Dr. Burns, in commencing, related an incident which occurred to him not long ago. He was walking with Mr. Gregg when they passed a miserable

woe-begone looking creature—the very picture of wretchedness. Said Mr. Gregg, "That man was once one of the brightest lawyers, and had brilliant prospects before him." A few weeks afterwards I saw a notice of his death in the papers. He died as the fool dieth. Two years ago I paid a visit to the jail in Cleveland. I met there a man who had once been an officer in the British army, had moved in the first circles of society, had fought in the Crimea bravely; had left the army, and gone into the practice of medicine; came to Cleveland, and there I found him in that jail for a very aggravated crime. "Oh," said he, "I took a single glass, and it put the devil in me." A few months afterwards he was swung with a rope into eternity,—a specimen of the evil effects of intemperance in another profession. And just to follow out this line of thought, it is about a year ago that I did duty one day for my father in the House of Industry. A man was there on whose lips I had hung—an eloquent preacher of the gospel in the dear old land. As I looked at him—a most pitiful sight—the victim of intemperance—I thought to myself is anyone safe? These are but three cases out of a multitude showing that there is no one who should think himself strong. Some, who supposed that they were very Samsons in principle and in purpose, have been induced to lay their heads in the lap of this cunning enchantress, and have been shorn of their strength and their reason, and, like Samson of old, have been made the sport of those who have made them their victims. At the great Sabbath School Convention at Dacotah, Illinois, an enthusiastic resolution in connection with this subject was passed; and the President, Mr. Reynolds, a devoted man of God, has, as a regular part of the exercises in connection with his Sabbath School, a temperance meeting. I have collected a few statistics which show that there is great danger that the young men may be drawn aside even from within the sacred enclosure of the Sabbath School. Mr. Smithers says, that on visiting York City (England) jail, he found in one ward 15 out of 17 who had been attendants at Sabbath-School. Pursuing his investigation further, he found 9 out of 10 in another ward, 2 out of 13 in another, and two of them had been Sabbath-School teachers. All bid fair for a season, but were dragged down by this monster, intemperance. And when Mr. Smithers asked one of the criminals if his Sabbath-School teacher or minister had not advised and urged on him to abstain from all that could intoxicate, his answer was "No, Sir." Mr. Smithers mentions that this case so affected him that he knelt down there on the cold flags of that York jail, and looking up to heaven for help, vowed that he would never touch, taste, nor handle, anything that could intoxicate;—(Cheers)—and that he would see to it that he would never be in a position that any poor criminal within the walls of a prison would have to answer when asked, "Did your teacher or your minister never advise you to abstain?" "No, Sir." Oh! if we look at our skirts in reference to this matter we may find great drops of blood, and perhaps we need to look up to heaven and pray, "Deliver me from blood guiltiness, O God." Are we clear from the blood of all entrusted to us in this way? It was but the other day that I read in your papers an account of that horrid murder committed in a distillery at Kingston. In the narrative you notice the names of some connected with the crime who had had good Sabbath-School training; and you recollect the references to the drinking before the deed was done. You recollect the case of Newman Hall's father. I heard an affecting account given by his devoted son in Chicago, of the early history of his father's life, of his struggles with this strong man armed; of how he first gave up the whiskey and kept the wine, and that dragged him down; how he then gave up the wine and kept the ale, and that dragged him down; and then how he resolved to touch not, taste not, handle not, anything that intoxicated. (Cheers.) And talking of Newman Hall makes me think of Surrey Chapel. This morning I read an account of the predecessor of Newman Hall, Rev. James Sherman, of blessed memory. (Cheers.) Mr. Sherman says, "How is it that out of 3000 attending my Bible class and Sabbath-School so few of

them have been brought within the Church." The account went on to say that out of one class—the vestry class of 42 members—13 became confirmed drunkards; 13 were occasional drunkards; 13 only were steady; leaving three whose cases he could not discover. That was just a specimen. Let no one say then that this subject is foreign to the Sabbath-School—(hear, hear)—that this is not a matter for a Sabbath School Convention to have anything to do with. In the early mythological history of Greece we are told that seven boys and seven girls—the pride of Grecian families—had to be sacrificed to a certain great monster. And there was great mourning all over the land when these children were to be sacrificed. And oh! my friends, to this monster in christian lands there are sacrificed not seven boys and seven girls, but hundreds and thousands. I recollect reading an account of a little boy bathing in the sea. His father was watching him; when suddenly he observed a shark coming after his boy. He fired at the shark, then fell back and fainted. Friends and citizens of Toronto! the sharks are after your boys! and it behoves you to be up and doing. Prevention is better than cure. That was a noble song Prof. Seager sang last night—"the song of the life-boat." But the light-house is better than the life-boat; it were better to prevent the wreck. And this is the object of the Bands of Hope, and other Juvenile Temperance Societies. I would to God that every Sabbath-School had a Temperance Society like Brother Reynolds' in Illinois. If we had Bands of Hope connected with our Sabbath-Schools, by which the young could be indoctrinated into the principles of temperance, an influence would be exerted for the better. We find in connection with one Sabbath-School in St Catharines, a Band of Hope, and the exercises were most interesting to the children. I know that the parents who were admitted as honorary members, and who took the pledge, said it did an immense good to them. Stephen Paxton was at one time a most worthless man. His little daughter brought him to the Sabbath-School, and the influences that were thrown around him there led to his conversion. That man, whose absence on this occasion I regret, directly established 1200 Sabbath-Schools, and indirectly 1000 others, and brought 60,000 children with his own hands into the Sabbath-School, and 100,000 indirectly, and even his horse that carried him over the length and breadth of the western country—a fine little animal—he has called "Robert Raikes." When I think of that little girl bringing that father to the Sunday-School, I find a new illustration of the blessed truth, "A little child shall lead them." In connection with these juvenile temperance societies, many of these little girls and boys bring their parents to the meetings, and through them they are led to be sober men and women, and oftentimes members of the Church of Christ. I shall sit down expressing the hope that although there may be no discussion allowed on this subject, the resolution committee will bring in a strong resolution on the subject. (Applause.)

REPORT OF THE MISSIONARY COMMITTEE.

Mr. S. B. Scott, chairman, presented the following Report of the Missionary Committee.

The Committee appointed to consider the subject of Missionary work, beg leave to report that, in the opinion of your Committee, it is of the highest importance that the Sabbath School Missionary work should be prosecuted with zeal and energy, and that the experiment made during the past summer but reveals the great need there is for a systematic and thorough prosecution of this work in the west; and as in the present circumstances it is not advisable to incorporate it with the other work of this Association, they therefore recommend that the following gentlemen be requested to take up this work and prosecute it by such means as may seem to them best adapted to render it at once permanent and efficient, namely:—Henry J. Clark, Esq, convener; Hon. J. McMurrich, W. H. Pearson,

Esq., Rev. Dr. Caldicott, Robert Walker, Esq., Robert Baldwin, Esq., and Rev J. H. Robinson.

An animated discussion on this report ensued, which continued till the hour of adjournment, (12 o'clock).

THE CHILDREN'S MEETINGS

were seasons of great interest. It had been arranged that the children of the various Sunday Schools should assemble in three divisions, one in the Richmond Street Wesleyan Church, one in the Bond Street Baptist Church, and one in the Elm Street Wesleyan Church, and that, should the weather prove favorable, they would proceed at 3 p.m to the Queen's Park, where a grand mass meeting was to be held. However, as the day proved very stormy, the mass meeting had to be abandoned, and the services were held in the three churchss already named. The programme was similar in all, consisting of singing by the children, and addresses by members of the Convention. The following hymns had been printed and distributed among the children: "Hosanna," "Universal Praise," "Sunday School Battle Song," "Around the Throne of God in Heaven," "Shall we gather at the River?" closing with the Doxology.

THE RICHMOND STREET MEETING

was opened by singing the first hymn, after which the Rev. Dr. Wilkins, of Medina, N.Y., offered prayer.

The second hymn was then sung. Rev. Dr. Richardson, Bishop of Methodist Episcopal Church, Canada, read the 28th Psalm.

Rev. G. Young, pastor of the church and chairman of the meeting, in a few introductory remarks, thanked the children of the different schools for their attendance, in spite of the unfavorable weather, and promised they would have no reason to regret it, as they would hear some good speakers—some of the best friends of children, who had come a long distance to meet them.

The third hymn having been sung,

Rev. Dr. Burns, of Chicago, was called upon to address the meeting. He said it was a grand sight to be thus surrounded by a cloud of witnesses; but, as the hymn they had just been singing told them, there was a grander sight still of children singing, "Glory, glory to God in Heaven." What a glorious concert is that, like the voice of many waters, singing Hallelujah. It is pleasant to hear the children's voices, and he thought that God needs their voices to perfect his praise. How is it to be done? He found the answer in a little verse, which he wanted them to carry away with them—"Give Me thy heart." He related an anecdote in point. Three little children, at Christmas, were giving presents to their father. The two elder gave him nice little presents, but the youngest, "little Totty," laid her arms around his neck, and said, "Oh, papa; I haven't got anything, but I'll give you all my love." That is giving the heart. Jesus, who laid down his life for children, is the One that asks it. This gift is little; it costs nothing; all he wants is the heart. He compared the heart to the works of a watch that were out of order. It could never go right till it was renewed inside, and then every thing will go right, and they will learn to hate sin, one of the surest signs of conversion. He made use of many other simple but telling anecdotes, to illustrate his address, and sat down amidst great applause.

The Chairman then introduced Professor Seager, who said he was greatly delighted with their singing this afternoon. It was the first children's singing he had heard in Canada, and he thanked them and their conductor of music. He then sang, "I'd tell them to be true."

Rev. P. G. Cook, of Buffalo, had some years ago, attended a similar meeting in the central part of the State of New York, and he stated the surprise of an old visitor from India at the beautiful sight of so many children. He had visited the Philadelphia Museum in company with a young lady, who alone could aid him in the expression of his wonder and delight at what he saw. He felt as if he wanted a young lady to express his feelings now. He said he had helped to tame the wild young "Buffaloes" for the last twenty-five years. He was away ten years, and during part of that time he was in the State Prison. On coming back from the war he found the young Buffaloes a pretty hard set. Everybody knows him there. They call him sometimes Chaplain Cook, friend Cook, and, as his initials are P. G., they say it stands for a "Pretty Good Cook." He mentioned the result of establishing a Mission School in the "Five Points" of Buffalo. He advocated a cheap singing-book for gratuitous distribution. He strongly commented on the powers of music. He cautioned the scholars against the use of by-words, as it is a near approach to swearing. He illustrated his speech with many anecdotes and retired amid applause.

The fourth hymn was then sung.

Rev. C. W. Bolton, of New York, said he wanted to bring them back to where Dr. Burns left off, viz:—"The consideration of sin, especially of little sins that lead to larger and more wicked ones." He related several anecdotes to show that their sins would find them out. As the boy sliding down the hill on his sled, it is almost impossible to stop in a sinful course.

The last hymn, "Shall we gather at the River?" was then sung, the benediction pronounced, and the audience dispersed about 4 o'clock.

THE ELM STREET MEETING.

The gathering of scholars, teachers and delegates in Elm Street Church also took place at two o'clock in the afternoon, and was very large. Rev. E. H. Dewart occupied the chair. After singing by the children, who were led by Mr. J. B. Boustead, and prayer by Rev. J. King, a portion of the 10th chapter of St. Mark, beginning with the 13th verse, was read by the chairman. The children then sang the "Voice of Praise."

Rev. C. Winter Bolton, of New York, then proceeded to address the meeting. He said, did I hear in that hymn of praise just sung that there is a God who sees us always? That God sends me with a message to you—"*Be sure your sin will find you out.*" But how do I know when I sin? There is in each of us a conscience which says when we sin—*Stop!* I must not do it! By listening to this we shall escape evil and misery. Jerry was a boy whose father had a garden with plenty of fruit in it. He asked Jerry to help him collect and carry away the weeds from this garden. Jerry saw a tree on which were some beautiful peaches, and thought he would like one of them. Just as he was reaching up to gather one, something said, "Jerry!" He ran away frightened. He came back again, counted the peaches, saw one at the back which he thought would not be missed, reached up to take it, but again something said "Jerry!" and away he ran much frightened. He afterwards, on returning, found a sparrow in a tree close by, and it was its chirping which Jerry had heard, and conscience which made the chirp sound like Jerry! "Be sure your sin will find you out," boys. There was a man who did not listen to conscience when it spoke to him. A showman, with a dancing bear, wanted to put up at an Inn near where this man lived. The host agreed to take the man, but not the bear. However, it was finally arranged to place the bear in the pig-pen, the pig having been removed for the night to the cow-shed. During the night there was a cry of "Murder! murder!" The inmates of the house arose much alarmed, but on going to the pig-pen, whence the noise proceeded, they found the bear hugging a man. The man was rescued by the keeper of the bear, and afterwards confessed

that he had come on purpose to steal the pig, which he knew to be nice and fat and just ready to kill. "Be sure your sin will find you out." Some boys and girls take peaches and apples not their own, or sugar out of the sugar bowl, and say they never intend to steal; they will stop when they like; *they* will never be thieves. Ah! but can they stop when they like? Three boys were sliding down hill on their sleds, Tom, Dick and Harry. It was pleasant work going down but hard climbing up again. Tom said he could stop half way down if he chose. The other boys said he could not. Tom said he would stop when they cried "*stop.*" He started and when half way down Dick and Harry shouted *stop!* Tom stuck his heel in the snow, and over he went sled and all, head over heels to the bottom. If we go on in a course of sin, boys, we cannot stop when we like. A boy called Amos gave his father a great deal of trouble and his father wept over him. Was it possible that Amos could be so wicked? He took him into the garden one day and said: Amos, there is a keg of nails, a hammer and a plank, now each time you are naughty, go by yourself and drive a nail into the plank. A few weeks after, he took his father and showed him the empty keg, and the plank full of nails and his father was still more grieved than before. He then said, Amos, now begin and for every time you do a right thing take a nail out and put it into the keg. A long time after, Amos took his father and showed him the plank with no nails, but the keg full, and expressed his pleasure at having got rid of them. But his father pointed to the plank and showed him the holes which were in it and which he could never remove. The boy was much obliged for the lesson. O! the marks of sin how sad they are! How can we get them out? It is easy to take the nails out, but the marks, the marks.

A mother gave her little boy a sheet of white paper and a pencil to write with Presently he made a mistake—he then tried to rub it out with his wet finger, but this only smeared it and made it worse—and he said O! mother I cannot rub out the mistake! So with our sins, we cannot rub them out! Cannot get rid of them ourselves. But the blood of Christ can take away our sins, and God's holy spirit will be given to us if we ask for it, and will help us when we are tempted. The reverend gentleman sat down amid applause.

After singing by the children—

Rev. J. Wood, of Brantford, came forward and said that he had read a book about giants, each giant meaning one of our very common sins. Jesus spoke of two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and, "Thou shall love thy neighbor as thyself." Little children are in danger of the sin of idolatry —of worshipping something besides God. Nebuchadnezzar commanded all the people to bow down to the golden image which he had set up. Did the three Hebrews—Shadrach, Meshach and Abednego do so? (No, no). Were they afraid of refusing? (No). Was Daniel afraid to pray to God because he was ordered not to do so? (No). Not even the lions touched him. *We* may never be asked to worship a graven image or idol, but we may be tempted to love something more than Jesus. Another sin is that of disobeying and dishonoring parents. How many of you children here present have said and done things which have made your parents sad?

A mother told her little girl that when she disobeyed her and was naughty, she was like a thorn; but when she was good she was like a rose. There is nothing so lovely as a rose, and I hope all boys and girls present will grow up to be a comfort and support to their parents. Intemperance was another giant. Could it be possible that any child present should ever be a drunkard? I can hardly believe it possible—and yet I saw not long ago on a railway train a young man of about 19 or 20 years of age, bound with chains, going to Kingston to be placed in the penitentiary. He did not know whether he had been a Sunday School scholar or not. O, intemperance was debasing. A man who had a wife

and five or six children was wicked and a drunkard. His wife had to work very hard to support her children and her drunken husband, and even of the money, she earned for their support he would often manage by some means to obtain a large portion which he spent in whiskey. His little boy earned a half penny and hid it lest his father should get it. His father however heard of this and got his elder son to search for it and spend it for whiskey. If we take intoxicating drinks we cannot tell what the consequences may be and if the habit is formed we may find there may be no stopping.

The children sang another hymn.

Mr. Ralph Wells, of New York, next came forward and said that in Scotland many years ago, a young minister was walking early one morning. He went into an old ruin, when he thought he was alone. He thought he heard some one speaking. He listened. Some one said, "O Lord! O Lord! give the man a word to speak to the children." *His* (the speaker's) children in New York had doubtless prayed that God would give *him* a word to speak for the children present. They knew he would speak for Jesus if he spoke at all, because he spoke for no one else.

Two men were walking along together, one spies some peaches on a tree, says nothing about them to the other man, but asks him to sit down and rest awhile as he thinks he must be tired. He then goes and takes the peaches for himself, hides them, and returns to his companion. His companion sees the peach tree and returns with a spade, digs up the tree and transplants it into his own garden and so gets a supply of peaches every year. The first man is like a boy or girl who hears a story merely because it is a story, but the man who got the peach tree is like the boy or girl who gets the story *and* the *truth* which it is intended to teach. The boy who gets the *truth* gets the best. The Bible! is it all right? (Yes!) Is it truth? (Yes!) He would speak of four truths—the children to imagine one written in front of the pulpit and the others written one in front of each of the three galleries—Salvation! *What is it? How to get it? Why get it?* Now, first, *what is it?* Salvation was a sweeter thing to talk about than sin. Years ago he was travelling in a steam vessel. All the passengers had gone to rest in their berths, when suddenly there was a shock. The vessel had struck. All rushed upon deck. The sailors were pulling ropes and shouting from the bow; away off in the darkness sounds a voice—Help! help!! The steamer had run down a brig, cutting her in two, and all on board perished except this poor man, who was floating on a hen coop. The sailors got a boat and rescued him, and then there was another shout—Saved! saved!! But what was saved? Only a man's body.—A mill pond was frozen over and some boys were passing along near it. One boy saw the ice and ventured on it, although contrary to his teacher's orders. The ice broke, and he fell in. There was a cry—Help! help!! The teacher with his heart full of love crept along and pulled the boy out safely, but was lost himself under the ice. The teacher saves the boy but perishes himself. What was saved? The boy's body. But the soul is of infinitely more value than the body, and will live for ever, and Salvation is the saving of the *soul.*

2. *How to get it.*—Some boys were playing. A gentleman asked them to go to Sunday School. They answered, No! He told them of One of matchless love, who died for them. Would they come and learn of Him? No One little lame boy said, What, did he die for *me?* Any body be kind to *me?* Yes, I'll come to your school. He got a Testament with his name written in it. Months after, the gentleman going along the street, was accosted by a little boy. "Black your boots, black your boots!" When they were done the boy looked up with a smile saying, "Don't you remember me, sir? I love Jesus now, who, you told me died to save me." The gentleman asked him how he showed that he loved Jesus

Oh, sir, I have left off swearing and try to do right, work hard at shining boots and take home the money to mother. Jesus can make the heart clean. Looking up to the gallery, Mr. Wells said, I wonder if that little boy with those black eyes, looking so eagerly this way, thinks anything about the salvation of his soul. The youngest child here can be a christian. A father asked a gentleman to pray for his little boy who was not a christian. He did, and his father prayed too. Months after he asked the gentleman to go up stairs to the garret where the little boy slept. They found there a little wooden stool, and on it a testament, and on the wall a paper, on which was written, "O, dear Jesus, O, I wish I could be good, but its dreadful hard." But at the bottom was written, "but I mean to keep on trying."

3rd. *Why get it?* It makes the soul happy. Rain is a good thing, but sunshine is more pleasant.

A little girl at Saratoga was called "Sunshine," because she was always happy and cheerful. All loved her. Sunshine from the sky was beautiful, sunshine in the face was better, but sunshine in the heart was best of all. She saw one day a little boy crying. What was the matter. O, said he, I am lame and weak, and cannot do anything to help mother. She is ill, can't get any medicine to make her well, has no money to pay her rent, and will be turned out. The little girl at first cried, but after a while said, I'll help. I have a penny, I'll get some apples and sell them. She went to a kind farmer who knew her, and asked for a penny-worth of apples, that she might sell them and give the money to Willy's mother. The farmer who loved "Sunshine," gave her an apron full and the penny back again, and took her in his waggon, picked up Willy and drove them to a place where there were many rich ladies and gentleman. The story was told; the apples sold for five cents a piece, and the money taken to Sunshine's mother. An iceberg floated down to the southern latitudes, and by means of the warm waves and the rays of sunshine was melted, and the ice and the rocks of which it was composed fell to pieces. The sun of righteousness beams on this cold heart and melts and softens it. Who will get this salvation? Who will have it? Don't tell *me*, but tell Jesus, and ask him for the new heart and His Holy Spirit. Jesus stands with his arms stretched out to receive *all* who will come to Him.

"Beautiful River" was sung by the children, the Doxology by all present, and the Benediction pronounced by Rev. Mr. Ewing.

THE BOND STREET MEETING.

About 2 o'clock eleven schools, numbering between 1200 or 1300 children assembled in the Baptist Church, Bond Street.

Rev. Dr. Caldicott, pastor of the church, occupied the chair, and the singing was conducted by Mr. Robert George.

The meeting was opened by the children singing "Hosanna." Prayer was offered up by Rev. James Cooper, of London, and Dr. Caldicott read the 34th Psalm, after which the children sang "Universal Praise."

Rev. Mr. Cooper was the first speaker. He addressed them briefly, in a manner and style well suited for children. The next piece sung was the "Sunday School Battle Song."

Rev. Mr. Barrass then gave a short address in which he referred to some pleasing reminiscences of his experience in Sabbath Schools. The children again sang "Around the Throne."

Rev. Mr. Frankland, of Cincinnati, Ohio, then addressed the meeting. He explained to the children what the object of the convention was, and stated that he had 1500 children under his charge at home. He endeavored to impress upon them

the importance of learning to love Christ and remembering their Creator in the days of their youth, and closed by making some suitable remarks to the teachers, shewing the great encouragement they have in striving to labor faithfully in their Master's cause.

The children sang "Shall we gather," when the Rev. Dr. Caldicott addressed them in a very happy manner, gaining their attention by asking them questions about the meeting.

The Doxology was then sung, followed by "God Save the Queen," and the benediction pronounced by Rev. Mr. Frankland.

The singing was very good, and the children behaved remarkably well, considering the large number assembled together.

AFTERNOON SESSION.

On the close of the children's meetings at 4 o'clock, the convention re-assembled in Knox Church, for the despatch of the business that remained unfinished. The discussion on the Missionary Committee's report was resumed.

Rev. J. Learoyd was in favor of adopting the report.

Mr. Paton, of Kingston, said the committee felt the importance of the missionary work, but as the Convention did not seem to favor the carrying on of the work by the Association *as* a Convention, the committee thought it best to refer the whole matter to a small committee with power to add to their number.

Rev. J. McKillican said that the Canada Sunday School Union desired the co-operation of all evangelical denominations in their mission work. He had been seven years engaged as a Missionary, and he had always in establishing a school allowed the people to decide whether they would have a union or a denominational school, and if the latter, of what denomination it should be.

Rev. Mr. Hingston thought it was not proper to appoint a committee to do what they ought not to do themselves.

Mr. Scott, of Montreal, chairman of the Missionary Committee, remarked that though he was a stranger here, he believed they had put on the committee to whom they referred the mission work, persons representing every evangelical denomination in Toronto.

Rev. Mr. Millard, General Secretary, remarked that in his annual report he had mentioned that they had no agency such as they had in the Canada Sunday School Union, for organizing Sunday Schools. It was important that they should have such an agency. The matter had been left in the hands of the Executive Committee. At the second meeting of the committee, it was decided that when they had the means to warrant them in commencing the work they should employ a missionary. At that time they had about $200 in the treasury. They thought they might commence the work, and that no time might be lost, they had asked the Canada Sunday-School Union to allow them the services of Rev. Mr. McKillican. This was granted, and through his labours they had found out more thoroughly the need of Sabbath-Schools in distant parts, and how gladly they had been accepted. Mr. McKillican had organized and furnished a number of schools. A good work had been done, and he thought it should not be discontinued.

Rev. A. Sutherland recognized the importance of the missionary work. At the same time he thought the resolution could not be accepted. It was simply calling into existence a Committee over which they had no control, and yet they would be held morally responsible for what the Committee might do.

Mr. Milne thought the matter might be safely left in the hands of the Committee that had been named.

Rev. H. Christopherson thought the Convention would be going out of its legitimate sphere, to engage in the work of missions.

Rev. Mr. Nattrass thought it would be an injury to the Sabbath-School cause, if the resolution should not be adopted. He would support the resolution.

Rev. George Goodman opposed the appointing of a missionary, at present. It was best to let the matter stand as it was, for another year; then they might take it up.

Hon. John McMurrich said, that Mr. McKillican's time would soon be up, and then, if the Committee saw fit, the whole matter could be dropped. He thought it would not be wise to have the work carried on under the auspices of the Convention. Such a work could be more properly left to a Sabbath-School Union, such as they had in Lower Canada.

Mr. Edwards, of Peterborough, thought it was not the object of the Association to send out missionaries. If we wished a Sabbath-School Union, let us have one.

The Report was finally laid upon the table, and two resolutions, intended as substitutes, met with the same fate.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

The Committee on Resolutions then reported the following:—

Resolved—That we devoutly thank the Giver of all good, for the harmony of feeling and rich spiritual influence that have pervaded the sessions of this Convention; and we confidently hope and pray that these annual gatherings of earnest workers for the salvation of the young, may, from year to year, become increasingly distinguished as seasons of fraternal Christian intercourse, valuable instruction, and rich spiritual blessing.

Resolved—That, regarding the grand object of all Sabbath-School instruction to be the early salvation of the children, it is of the utmost importance that this object be kept distinctly and constantly before the minds of all engaged in Sabbath-School work; as only by cherishing this singleness of aim, can we expect to secure the proper qualifications for the work, or those practical spiritual results which alone constitute success.

Resolved—That the essential importance of Sabbath-School work, in its relation to the Church and the world, renders it of the highest practical interest that in all our schools the proper instruction and training of teachers should command a greater degree of attention in the future; and it is greatly to be desired that, by the introduction of blackboard exercises, and other approved methods of illustrating the truth and increasing the interest and efficiency of our schools, we should labour to make them more effective agencies in accomplishing the great end for which they exist.

That we record, with devout submission to the Divine will, the sudden removal by death of Mr. Jesse Ketchum, of Buffalo, N.Y., and formerly of this city, a warm and liberal supporter of Sabbath-Schools, and every good work—whom many had hoped to see at this Convention—and pray that the mantle of his charity and beneficence may fall upon us all according to the means which God has given us for promoting His cause in the earth.

That this Convention, viewing with distress and apprehension the fearful ravages of intemperance in our land, and believing that it is both safe and scriptural to abstain from intoxicating drinks, earnestly recommends to the teachers and managers of Sabbath-Schools, the inculcation of the principle of total abstinence upon the young, as one of the most effectual remedies for this parent evil.

That the cordial thanks of this Convention be tendered—1. To the several Railway and Steamboat Companies, for their liberal reduction of the travelling fares of members attending this Convention. 2. To the Press of this city, for their daily reports of the proceedings of this Convention. 3. To the Christian public of Toronto, for the generous hospitality extended to the members of the Convention, during their stay in this city. And, 4. To the Trustees and Managers of Knox Church, and Richmond and Elm Streets Wesleyan Methodist Churches, and the Bond Street Baptist Church, for the use of their respective edifices for the meetings of the Convention.

That we also present our most cordial thanks to the delegates from the United States, for their presence at this Convention, and especially to Mr. Ralph Wells, and Mr. Seager, for their efficient and valuable services in promoting the object of the Convention.

That the thanks of the Convention be given to the Rev. F. H. Marling, for his able and impartial conduct in the chair.

The Report was cordially adopted, after which the Convention adjourned.

FAREWELL MEETING.

An immense audience assembled at the closing meeting of the Convention—every available inch of space in the large church being occupied. After the customary devotional exercises—

The President remarked, that although "out of the abundance of the heart the mouth speaketh," yet out of the superabundance of the heart the mouth can scarcely find utterance. Any remarks he had to make would come in more properly at the close of the meeting. He would, therefore, simply express his earnest desire and hope, that their meetings which had begun well, and continued so well, might also end well; that they might not only be interested and pleased, but also spiritually profited, and that every one of them would go away feeling that they were nearer to Christ in love, in faith, and in personal devotedness to Him.

The General Secretary then read the following communication from Rev. Stephen H. Tyng, D.D., of New York:—

Irvington, New York,
October 2nd, 1867.

Rev. William Millard,—

My dear Christian Friend and Brother,—I have received your circular and letter with much gratification.

I should gladly attend your convention if it were possible for me. The Lord has ordered my ways and calls in a line quite inconsistent with the attempt.

The cause you have in hand was never more dear to me, or more exalted as a divine instrument of boundless mercy in my conviction and experience. Near 50 years increasing labour in this cause has made "the beginning of my excellency," "the son of my right hand." My ministry would be powerless without the Sunday School. I have seen more than 20,000 children in my Sunday Schools. I have known at least 2000 of them embracing and illustrating the Gospel hope in their youth. I have every reason to suppose that many more of them have elsewhere displayed the fruits thus planted. More than 50 are now preaching the Gospel, who were brought under its influence then. These have passed their whole education for the ministry with me. There are many besides who have entered the sacred ministry under other auspices.

I am still always at work in my Sunday Schools, and in my age delight to return and be a little child again.

I am amazed at any indifference, still more at opposition on the part of professed ministers of Christ. I cannot conceive that such men can know a Saviour's redeeming love to themselves, or believe that he died to call the little ones of the earth to himself. Indifference in a pastor to the religious education of children is, to my mind, hostility to the whole extension of the Gospel among men. I pray your brethren to go on faithfully to the end. More and more shall all see the power and triumphs of the Lord Jesus, if we continue with him through all his temptations. "If we suffer with him, we shall also reign with him. If we deny him, he also will deny us."

The Gracious Lord, even Jesus, be with you in all your work, and prosper and bless you in his heavenly ways, with the unsearchable riches of his grace.

I am faithfully your friend and brother in that dear Lord,

STEPHEN H. TYNG.

A communication to the same effect from James H. Kellogg, Esq., of Troy, N. Y., was also read.

Rev. Mr. McLennan, of Whitby, then briefly addressed the assembly. He remarked, that the cause of the Sabbath-School is the cause alike of God and of man. The cause of man, in that it addresses itself to the highest interests that concern man; and the cause of God, in that it promotes His glory. The truth that "the child is the father to the man," justifies the interest that is taken in the young. The Sabbath-School is of Divine appointment. Under the Old Testament economy, not only were God's people required to worship Jehovah, and commemorate His mercies, but they were also required to teach their children what those services meant. Although the Sabbath School is of recent origin, yet the training of the children religiously—the great end of Sabbath-Schools—was attended to by the Church in all ages. The Sabbath-School should always be regarded as an adjunct to, not a substitute for, the instruction and training of the children in the family. He used the words instruct and train, for the difference between them was exceedingly great. Knowledge must not only be communicated, but that knowledge shown in its practical bearing. The faithful Israelite took his child up to the house of God to see the solemnities of the sanctuary, and at the proper time he became a participant in them. The important question in connection with Sabbath-Schools is, "Who should teach?" He held that Christian men and women should do this work. What reason have we to believe that God, who jealously guarded His ark from unholy touch, would honor and bless unsanctified means for the promotion of His own glory. Those who have known the way of life, who can tell what Jesus has done for their souls, these are the ones to bring others to Christ. Why? Because it is not mere knowledge that is wanted; it is precept, it is example. What would an unconverted teacher answer the child that should say to him, "Thou that sayest a man should not steal, dost thou steal?" Or if he should say to him, "Why are you not a Christian; why are you not an open professor of that faith that you teach me?" That teacher has absolutely no answer to give. A great instructor in elocution said, the first, second, and third qualifications in an orator were, action, *action*, ACTION! So, if he were asked what were the first, second, and third qualifications in a Sabbath-School teacher, he would answer, piety, *piety*, PIETY! The Bible is the means of instruction. Lessons drawn from its pages, embodied in its language, illustrated by its incidents, based upon its facts—these are the prime means by which the young may be brought to the knowledge and love of the Saviour. Why? Because, emphatically, "these are they that testify of Christ." Our religion is interwoven with the family institution, and it is at our peril if we overlook or forget the religious instruction of the young in the family. Christ was subject unto his parents, even at an age when many youth of our day think it proper to shake off parental authority.

Prof. Seager then led the audience in the Hymn, "Blow ye the trumpet, blow!"

The Business Committee then presented their final report, which was adopted.

The Committee on Resolutions presented a further report,—

That the hearty thanks of this Convention be tendered to the General Secretary for his faithful and laborious services during the past year; also to the members of the Executive Committee, and the Committees of Arrangements, as well as to the several Secretaries and Messengers, for their services during the Sessions of this Convention. Carried.

Rev. George Bell urged on the delegates to form County and Township Associations. The discussion of practical questions could come up better in such Associations than at a Convention such as this.

Rev. Mr. Alexander said, if he was authorized by the Convention, he would endeavour to organize an Association in his County.

Rev. Dr. Green said that others were in the same position; and he would move a resolution that the Convention authorize all delegates to form County and Township Associations.

Rev. Dr. Ryerson was next called on to address the audience. He congratulated the delegates on the vast and deeply interested audiences which had attended every session of the Convention, and which he had never before seen equalled in this country. Every heart in the assembly must feel deeply grateful to the Source of All Good for that Divine influence which had rested upon all the deliberations of this Convention. He could not help bearing testimony to the clear and excellent judgment, and the rare ability, with which the President had presided over all the deliberations of the Convention. Such ability for managing a vast and miscellaneous assembly of this description, he had never seen excelled, and seldom equalled. It was also a matter of congratulation that they were favoured with the presence of delegates from a neighbouring country, who were not only deeply experienced in the work of Sabbath-Schools, but whose lives and whose powers are consecrated to it. They were under many obligations to their American brethren for the suggestions they had offered, the pleasure they had given, and also for their cordial co-operation in this noble work, in which there ought, over the whole country, to be a heart-felt and practical annexation. (Applause). Especially would he mention in this connection the valuable services of Mr. Wells, of New York—(applause)—a gentleman who, retiring from active commercial pursuits, had consecrated those rare powers which he possessed to the great work of Sabbath-Schools. Such conduct was an honour not only to himself but to the city and country to which he belonged. It was a matter of thankfulness that so many from the United States and Canada were associated in this noble work. Here was a work in which there might be a national and Christian rivalry. It was not whether we shall have so much territory; it was not whether the United States shall be annexed to Canada—(laughter)—or whether Canada shall be annexed to the United States; but which of the two countries shall do the most for the instruction of the rising generation—(applause)—which should do the most in advancing civilization to the highest point of our patriotic aspirations; which should do the most to raise up a population marked for their strong sense, for their vigorous industry, for their temperance, and their sobriety, and for all those virtues which constitute a great people, and which lie at the basis of national progress and prosperity. (Applause). Other minor considerations, such as—whether we are united under one civil polity or not—will be lost in the more glorious work of spreading over our continent the light of the highest and purest Christian civilization. It had been fifty-one years since he (the speaker) became a Sabbath-School teacher, and he looked back to that period as one of the brightest spots in his Christian experience; and he could not but regard it as one of the greatest calamities should Sabbath-Schools decline or be regarded with indif-

ference. He thought the report of the secretary failed to give a complete estimate of the number of Sabbath-Schools in the conntry. He was surprised to find that only some 1,200 or 1,300 schools had reported, whereas there were 4,300 Common Schools in Ontario, and he thought there were more Sabbath than Common Schools in the country. According to the Statistics which had reached him, there were 2,125 Sunday-School Libraries, containing 323,628 volumes. In the blank reports which he was sending out to the Common Schools, he intended in the future to have a column for Sabbath-Schools, so that he hoped to be able to bring to the Convention next year a large amount of statistics on this subject. He concluded by again expressing his pleasure at being permitted to take part in the proceedings of the Convention, and hoping that they would in the future be blessed with still greater success in this divine work. (Applause).

A collection was then taken up.

A Delegate inquired—How much do you want?

The President—Five hundred dollars.

Dr. Caldicott—One thousand dollars would answer better.

Prof. Seager—I will be one of ten to make up one hundred dollars of the amount. (Applause).

The proposition was heartily responded to. Subscriptions from individuals and schools came pouring in, and in a few minutes, $613 was announced. While this was being done,

Rev. Mr. Livingston, of Goderich, offered to be one of ten to raise $1,000 to supply books to destitute schools. The proposition was well received, and in a few minutes $400 was raised.

Rev. Dr. Wilkins, of Medina, N. Y., was now introduced, and delivered a farewell address on behalf of himself and his fellow delegates from the United States. He said he was authorized by his co-delegates to express to the Convention their profound sense of gratitude for the cordiality with which they had been received, and for the hearty, christian expression of regard that had been accorded to them and their country. I will bear to the New York Sabbath-School Association, said Mr. W., an assurance of your earnest christian co operation with them, which will contribute to their encouragement, and their success in laboring to save the young. We have been endeavouring to perfect our organization, and to extend its influence over the whole length and breadth of the State. I have been thinking, Sir, of what old Archimedes said, "Give me a fulcrum on which to rest my lever, and a place to stand, and I will raise the world." In this blessed work, we have got the fulcrum, the place where to stand, and now we are exerting our strength upon the lever, and when you unite your strength with ours we will lift the world a little higher. (Applause) I cannot go away from this city without expressing to the families by whom we have been entertained our sense of the kindness we have received from them. I am sure myself and my colleagues have been entertained in the most princely manner. I want to tell you a little secret. We have been entertained at the house of Mr. Alexander Manning, on Wellington Street, and we have been permitted to repose our bodies on the bed on which the Prince of Wales slept. (Laughter.) And yet I must tell you the perfume of Royalty has not in the least disturbed my Republican nerves. (Continued laughter.) I wish to say further that in that room there was a splendid lithograph of Her Majesty the Queen. (Cheers.) Permit me to say, Sir, that I never see the image of that woman—the widow of one of the noblest husbands—(cheers)—nor read her name without thinking of the exemplary mother and the model woman. (Loud cheers.) Permit me here to say—and before my Maker I am unconscious of any affected adulation—Long live her Majesty Queen Victoria.

(At this point a perfect storm of applause burst from the assembly and continued for some minutes; and then, as if moved by a spontaneous impulse the vast audience sprang to their feet, and the soul-stirring strains of

"God save our gracious Queen,
Long live our noble Queen,
God save the Queen!
Send her victorious,
Happy and glorious,—
Long to reign over us,
God save the Queen!"

pealed out in a burst of harmony that almost shook the building. This outbreak of loyal enthusiasm having subsided, the speaker resumed:)

I cannot allow myself, Mr. President, to trespass upon your time, (Go on, go on) but permit me to say that in this great work you are turning your attention just precisely to that element of society that will secure the most perfect triumph. (hear, hear.) You are not, Sir, taking the weapon by the blade, but by the handle. Now, I heard some discussion yesterday on the end and aim of Sabbath-School instruction. One word upon this point, for it is very essential. It is our work to teach the children how to get converted, and it is God's work to convert them. I like Paul's theology, "It is God that worketh in you to will and to do of his good pleasure." The difficulties in our way are very formidable. When the women were going to the sepulchre of our Saviour they said to each other, "Who will roll us away the stone from the door of the sepulchre?" When they got there they found that God had sent down his angel to roll away the stone. The difficulty they expected was removed before they got there. So it will be with our teaching; if we only work on in faith, if we only do our part, God will remove the difficulties in the way. Now, Sir, I take leave of you (shaking hands with the President—Mr. Marling.) On behalf of my co-delegates from the New York Sabbath-School Association, I bid you farewell. I hope, Sir, to meet you when the toils of life are over, in the land of the blessed, to go no more out for ever. They may talk of the annexatiou of the two countries. I have no objection to it. When the trump of the archangel shall sound I would just as soon rise with Christ's people in Canada as anywhere else. Allow me to say to the members of this Convention, and to the christian friends whom I have met here that I shall be happy, God's providence permitting, to meet you in your next annual Convention,—(Cheers)—when I believe I shall hear even more cheering reports of the results of your labours. Now, Sir, I cannot shake hands with your Convention individually; let me do it in my heart. (Loud applause.)

John Macdonald, Esq., of Toronto, replied to the address of the last speaker. He said: How very much we owe to our American friends who have come so far to visit us on this extremely interesting occasion every one in this house can bear ample testimony. However excellent our Convention might have been without them, it has been infinitely better with them. Every delegate is free to admit the lessons he has learned from their addresses and illustrations. We came here to learn how to do this blessed Sabbath-School work in the best way; and I am sure we all feel that it is a mightier work than we ever before realized it to be. If we get hold of the children we get hold of the world. An intelligent Roman Catholic remarked to me that he had thought the differences between Protestant bodies were greater than they really are. He never supposed that they could meet on a common platform, to unite in a common work. And have we not ourselves discovered since we met here that our differences are *not* as great as we supposed they were. (Cheers.) And if no other object had been attained by this Convention this alone amply repays us for the trouble of coming here. But this is not the only object attained. We will go home with our hearts warmer in the work, and with a determination to do more for Christ. This Convention will be a comparative failure unless every man and every woman goes home fired with new zeal, and with a determination

to consecrate themselves anew to this glorious work of their divine Master. We have been convinced during the sessions of this Convention that if we had a hall in Toronto capable of holding 5000 people we could have filled it with those desiring to attend this Convention. (Cheers). I venture to predict that before this Convention meets again here we will have such a hall in this city; and that when you sing that beautiful hymn, so sweetly sung during the sittings of this Convention, "Shall we gather at the river," the music shall come from the lips of 5000 people. (Cheers). Allow me to say through you that the remembrances of our esteemed American friends will be very pleasant. Never shall we forget them. I am sure that I only repeat the sentiments of every earnest Sabbath-School Teacher when I say to those dear brethern that their labour will not be in vain in the Lord. We wish them God speed. We wish them good-bye; and we shall long retain pleasant and lasting remembrances of their visit to us. (Applause).

Rev. Dr. Ryerson—I have omitted one thing I intended to have said. When I alluded to my friend, Mr. Wells, I had connected with his name in my own mind the name of my friend on my left—Prof. Seager. (Applause.) I think we are indebted as much to Mr. Seager, as to any one individual—perhaps more—for much of the spirituality and interest and pleasure we have experienced during the sessions of this Convention. (Applause).

By request, Prof. Seager then sang "Battling for the Lord."

Rev. R. F. Burns, D.D., of Chicago, was the next speaker. He said:—If we go down to the sea-shore when the tide is low we notice a great many little muddy pools. In a little time the tide comes up, and then those little pools are lost. So when the tide of christian sentiment and sympathy is low the Church has been like those little pools. I think throughout this delightful meeting the tide has been rising, rising, rising! And now all the little pools are lost. (Cheers). At the opening of the Church with which I am connected we had a festival, and at the end of the room we had hung up that time honored flag that has "braved a thousand years the battle and the breeze." And crossing it that other flag that may now be truly said to wave over the land of the free as well as the home of the brave. I felt when I looked at these two flags, Let them ever be crossed thus, and let that tongue cleave to the roof of the mouth and the right hand lose its cunning that would ever utter a syllable or pen a sentence that would involve in war these two great Protestant powers. (Loud cheers). And whilst speaking of the former flag, allow me to say that it was the flag that the citizens of Toronto gave to those noble young men who when those miserable wretches, the Fenians, came across the border about a year ago,—(I rejoice to know that our dear brother Wells is doing what he can for their benefit,) (laughter)—at the peril of their situations and their lives, came over here to—

"Strike till the last armed foe expires,
Strike for their altars and their fires,
Strike for the green graves of their Sires;
God, and their native land." (Cheers).

We feel in connection with this blessed meeting that there is what has been spoken of as "a better annexation, a better reciprocity." We go for that glorious annexation—the annexation of our Country to Him, whose "large and great dominion shall, from sea to sea extend." Though political and commercial treaties be repealed, it is a blessed thought that there is a better reciprocity treaty that can never be repealed. We need more christian heroism. To every Sabbath-School teacher present I would say "Be up and doing."

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle,
Be a hero in the strife!"

During the battle of Waterloo, at a critical period, when the soldiers were beginning to waver, the Iron Duke came in sight. One of the officers cried out, to encourage his men, "Yonder's the Duke, he is worth five thousand of us, any day!" It is a blessed thought that we have a glorious Captain of Salvation, who has been appointed Leader and Commander to us in this great work; and He is "the chiefest among ten thousand, and the altogether lovely." I was thinking of an old chieftain, who fell at the battle of Preston Pans, fighting for the cause of Prince Charlie. His followers, seeing their chief fall, began to waver, when he, raising up his head, exclaimed, "I am not dead, my children; I am only looking to see that you will do your duty!" Oh! there is One who has died for us, but who is saying to us, "Fear not, I am He that liveth and was dead; and, behold, I am alive for evermore!" Is not He looking down to-night, to see if we do our duty? May we go from this Convention with a fresh baptism, a renewed consecration, and a determination to go forth to do battle for the Lord. Will we not all heartily respond in our lives, as well as in our words, to the sentiments of that noble song, "We'll work till Jesus comes; we'll work till Jesus comes?" (Applause.)

CLOSING ADDRESS BY THE PRESIDENT.

After the singing of the 20th Psalm,—

The PRESIDENT, Rev. F. H. Marling, remarked, that in bringing this Convention to a close, he would remind them that they had all come together in order to learn how to work for Jesus; how to live for Jesus; how to pray to Jesus; how to win souls to Jesus. And the Lord will not hold us guiltless if we go away from this place merely telling every one what a good time we have had, what hospitality we have enjoyed, what addresses were given, what splendid meetings we had, what excitement, what scenes, what sensations, what eloquence, what marvellous exhibitions of teaching, what curious and amusing and thrilling incidents were related. If we stop there, brethren, sin, a great sin, will lie at our door. Who, then, is willing to consecrate his services, this day, unto the Lord? We have been dwelling upon the heights of Zion, during these days. It has been the very Mount of Transfiguration unto us; and I do think we have seen more of the Saviour in his glory, than we have been wont to see. And have we not felt, as we got nearer to the Saviour, that we have also got nearer to one another. Shall we not go to our homes with a larger and deeper sense of our brotherhood. I do think that God confers upon a man one of his greatest blessings, when he thus enlarges his mind and ennobles his heart; and, instead of suffering him to think that all Christianity and liberality are in his own Church, brings him out of that narrow enclosure, into the wide field of the world, wherever Christ's redeemed are, and leads him to feel that One is our Master, even Christ, and all we are brethren; that there are diversities of operation, but the same spirit, differences of administrations, but the same Lord. We have enjoyed that feeling here very much, and I hope that we shall cherish it when we leave, and return to work for our Master day by day. And especially, brethren, carry home with you that language of the Saviour with which we commenced our service to-night—"Lovest thou me? Feed my lambs." Every little child is a lamb in the fold of the Good Shepherd. Brethren, it is a different thing to work for the Master from day to day from what it is to come here and enjoy those services. A very different thing. There is many a one that can be thrilled with enthusiasm in such a gathering as this, that cannot sit down during an hour on Sabbath and bear with the waywardness and the ignorance, and the inattention of a class; that cannot go with the wandering one day by day, and work, and pray, and love on, till that soul is brought to Christ. But the Lord has brought us here, and given us this meeting, that we might be strengthened for work—for work at home, for work as long as we live. I dare say some of you felt a certain degree of disappointment in some matters in connection with this Convention. We have not been able to cover the whole ground laid out in the circular. But I do feel that a great impulse has been

given to the Sabbath-School cause in Toronto, and in Canada, by our coming together; and that we shall go home wiser and better for having come together here. On behalf of our citizens, I do heartily thank you for accepting our invitation to meet here. We have richly enjoyed your society, in our homes, in the prayer-meeting, and in the various other services on this occasion. You have conferred a great benefit upon this city, and our schools will feel the impulse that you have imparted to them. It will be seed that will leave fruit, some thirty, some sixty, and some an hundred fold. (Applause).

Bishop RICHARDSON remarked that forty-three years ago, the only Sabbath-School in Toronto was held in a little brick church, on the site of which Knox Church now stands. It was interesting and encouraging to mark the rapid progress of Sabbath-Schools since that time.

The PRESIDENT then read a passage of Scripture, after which Mr. Ralph Wells offered a few remarks, and led in prayer. The President then pronounced the benediction, and the delegates and friends separated, saying one to another, "It has been good for us to be here."

GENERAL REMARKS,

PRINCIPALLY FROM REPORTS OF COUNTY AND CITY SECRETARIES.

COUNTY OF BRANT.—The Rev. W. Cochrane writes that, "after repeated calls upon Superintendents, I have in some cases had no answer."

COMPTON.—Mr. Hurd expresses his disappointment in receiving so few returns from the schools to which blanks were sent. He says, "I think your Society may do good by sending a suitable person to organize Sunday School Conventions in the Eastern Townships."

DRUMMOND AND ARTHABASKA.—Mr. Jas. Miller says, "I can only give you an approximate report. Upon the whole, the want of interest taken generally in our Sunday Schools is much to be regretted."

ELGIN.—Mr. E. A. Dunham writes, "I am very sorry that it (the report) does not give a fuller statement of the schools in this County. I have been much disappointed in some of the parties on whom I depended for statistics."

FRONTENAC.—Mr. J. Paton reports, "after waiting for one Township Secretary for a month, I am obliged to send the report away without his. This Country presents a wide and interesting field for Sabbath School work. In the rear the County is wild, and the settlements scattered, the people far from Church and Sabbath School; without personal visitation it is impossible to obtain any Sunday School statistics from these vast districts. There is a fair field for the labors of a Sunday School Missionary. Reports from every Township shewing that hundreds of children are uncared for in the essential requirements of spiritual instruction. Many of the Sunday Schools are conducted on the most primitive (and often defective) principles, library books, Sunday School papers, suitable hymns, &c. being unknown. A good Sunday School paper similar to the Sunday School Times of Philadelphia, giving information, &c., would be of incalculable benefit. Several new schools have been opened, with most encouraging prospects. Two schools are actively engaged in Mission work, and support an orphan in a Mission Institution in Calcutta."

GRENVILLE.—The Rev. J. B. Mullan says, "with sorrow we write in answer to the two last questions. Oh for an outpouring of God's Holy Spirit upon our efforts, that the lambs of the flock may also be brought into the Saviour's fold."

"Neither Oxford nor Wolford have sent returns." A Sunday School Convention for this County and Leeds was held in Brockville last summer.

HURON.—Rev. A. McLean (Blyth) writes, "all the schools which reported, affirm that they are progressing favourably."

HASTINGS.—The Secretary, Hon. Billa Flint, "regrets that it is out of his power to give full statistics. 1st. The removal of some of the Township Secretaries. 2nd. Three of the most active were engaged in the elections as Candidates. 3rd. Illness prevented him from moving in the matter. 4th. Depending on receiving information from some, which has not arrived. In all I should be safe in putting down the number of schools at from 70 to 80."

HALTON.—"The 14 schools reporting, (says the Rev. R. Ewing), are a very small proportion of the number of Sabbath Schools in the County. My impression is that while as to extended organizations or routine effort, the cause maintains its ground in our districts, only with a large outpouring of the Spirit of Grace and supplication upon our Pastors, Sunday School Teachers, and families generally, may we expect to have anything encouraging to report.

HALDIMAND.—The Rev. J. Rennie reported that, "about 20 schools are not reported. Our Convention here was very successful, larger than last year."

KINGSTON.—Of this city it is said that the report presented "gives a satisfactory view of the position of it as regards its Sunday Schools. One of the schools reported, superintended by the City Missionary, consists entirely of neglected children. One school has collected for Missionary purposes, $288,44, another supports an orphan in India. One Sunday School reports want of Bibles and books. The elder girls of one school were assembled last winter to sew for the benefit of the school, these meetings were crowded, interesting and profitable."

KENT.—The Rev. G. Goodson says, "the returns are to be considered rather as an approximation to the facts pertaining to the schools, than as furnishing the exact figures. I am satisfied the figures are below rather than above.

LEEDS.—A County Convention held in Brockville for this County and Grenville.

LAMBTON.—Joshua Adams, Esq. writes, "In 1866 I reported 54 schools. I am satisfied there were at least a dozen new schools established within this County during the past year, and that there are at least 65 Sunday Schools in our County. Want of suitable libraries in Country Schools, apathy and indifference in many professing Christians, irregularity of attendance in Teachers, and a want of a thorough oversight and system of teaching and visitation of absentee scholars are among the evils complained of in the reports sent me."

LINCOLN.—The Secretary, D. W. Beadle, Esq., complains of the difficulty of obtaining statistics. This County has a Sabbath School Association. A Sunday School Convention was held in the town of St. Catherines during the past year.

LONDON.—The Rev. Jas. Cooper says, "the Sabbath School interest is very fair in London. Another Sunday School Convention was held this summer, and we have determined to have another in February.

MONTREAL.—"One or two schools situated among the poorer classes (writes Mr. L. Cushing, Jr.,) have sewing classes, savings' banks, children's monthly concerts, Temperance Societies, &c. One school has visitors present during the opening and closing exercises of the school, who, between these services, visit absentees and search for new scholars. During the early part of the summer an association of Sunday School Teachers was organized."

NORFOLK.—Mr. Romaine Van Norman, the County Secretary, says, "we have not been able to get returns from two whole Townships, and only from one school in another." A Sunday School Convention had just been held, and an organization set a going to hold quarterly meetings with public meetings in the evenings.

SOUTH ONTARIO.—Mr. E. N. Thomas, Secretary of this district, reports that the schools in Whitby Township "have generally adopted monthly Teacher's meetings." A Sunday School Convention was held lately in Columbus, and an association organized for South Ontario.

PEEL.—This County has had a Sunday School organization in successful operation since 1857, the Secretary, R. Smith, Esq., is most devoted to the cause, but being a candidate at the late election, and other things, have prevented a full report being rendered, therefore part of the last year's has been taken.

PRINCE EDWARD.—Mr. W. J. Porte says, "I think there is more interest taken in Sunday Schools this year than in former years."

PETERBOROUGH.—Lt. Col. Haultain says, "several schools have not reported. We held a Sunday School Convention in this place (the town of Peterborough), in June last, which was not well attended, but I trust it will not be without some advantage to us. It is determined, God willing, to hold our County Convention annually."

PONTIAC.—The Rev. D. Wardrope reports that his County is thinly settled, that there are several schools where there are no ministers. Many schools have been organized this year, consequently the reports are imperfect and incomplete. There has been some awakening recently regarding Sunday School work.

RENFREW.—The Rev. J. McEwen in his report says of the remarks made by Superintendents on the state and prospects of the schools in their locality. The schools are on the whole well supplied with libraries, uniformity of lessons in each school obtains, quite an impetus has been given to Sabbath School singing, a reflex result of the Provincial Convention

SIMCOE.—The Rev. J. G. Sanderson reports that "the labours of the Rev. J. McKillican have been very successful in this region; he has organized a number of schools which appear prosperous and healthy. The question of a County Convention is being considered.

TORONTO.—Mr. J. J. Woodhouse reports that a social gathering of Sunday School teachers, &c., held in the Music Hall, in March last, led to the holding of Monthly Union Teachers' Meetings, for prayer and mutual improvement, which were profitably sustained until the late Convention, and he believes tended to that union which so much aided in carrying out the late Provincial Convention. Also that the number of Mission Schools in the city is on the increase, and the poor and uncared for are being brought under religious instruction. Various churches have established Dorcas Societies for clothing poor scholars.

Referring to the means of retaining the poorer and more unruly classes, Mr. W. says, "I know of a very interesting case, where a young lady has a class of 10 or 15 very rough boys; at first it was necessary for her to visit these boys constantly during the week, and remind them of, and almost drag or drive them to the Sabbath class; but by constant kindness and manifested interest in their welfare their hearts have been won, and there exists now little need for such exertion. This class meets the teacher at her house once a week regularly. Many of them have left off drinking and the use of tobacco through her persuasion, they leave their savings with her to be taken care of. In cases where they have been tempted to commit any glaring sin or break the promises made to their teacher, they go at once and confess their fault to her, and she does not fail to point them to Him, to whom all confessions should be made, and who alone is able to forgive and restore."

VAUDREUIL.—Mr. Wm. Hodgson states that all the Sunday Schools of the County but one are in operation. That when all are, they comprise nearly all the protestant population in the County.

NORTH WELLINGTON.—Rev. Thos. McGuire says, "though I have taken a good deal of trouble and spent both time and money, yet I have almost failed in getting co-operation in Sunday School matters. If spared another year I think I shall be able to succeed."

WOLFE AND RICHMOND.—Mr. Goodhue here reports the schools much as last year.

YORK.—Mr. Jos. T. W. Wallis thinks that "a depot for books suitable for Sabbath School teachers and scholars and Sunday School periodicals suited for teachers would be a great boon."

STATISTICS OF SABBATH-SCHOOLS FOR

COLLECTED FROM THE REPORTS OF COUNTY AND CITY

No.	County or City.	No. of Schools.	No. of Teachers.	Av'rge attendance of Teachers.	Teachers Church Members.	Scholars on School Roll.	Av'rge attendance of Scholars.	Ministers Bible Class.	No. attending Bible Class.	Is it included in the School?	Increase.	Decrease.
1	Addington	11	92	..	83	578	..	Generally in the Towns.	..	..	..	..
2	Argenteuil	6	13	..	..	160	..		..	..	..	..
3	Brant	43	431	320	300	3757	2624		300	Yes.	454	..
4	Beauharnois	..	..	..	..	..	..		..	..	..	..
5	Brome	..	..	..	..	..	..		..	..	..	..
6	Bruce	..	..	..	..	..	..		..	..	..	..
7	Carleton	..	..	..	..	..	..		..	..	..	..
8	Compton	8	40	38	33	283	240	1	5	No.	20	2
9	Drum'nd&Arthab'ska	7	28	21	17	140	105	..	..	..	..	..
10	Dundas	..	..	..	..	..	..	..	..	..	..	..
11	Durham	79	812	..	..	5000	..	..	..	..	..	..
12	Elgin	19	199	149	104	1665	1138	7	164	3 are.	220	..
13	Essex	9	67	..	53	630	..	..	..	..	..	..
14	Frontenac	19	102	92	74	1057	741	4	98	Yes.	90	..
15	Glengary	..	..	..	..	..	..	..	..	..	..	..
16	Grenville	15	97	77	59	790	..	1	10	Yes.	..	..
17	Grey	..	..	..	..	..	..	..	..	..	..	..
18	Haldimand	41	339	278	240	2930	2052	5	55	4 are.	249	..
19	Halton	14	140	118	100	1296	882	6	86	all b't 1	140	16
20	Hamilton	20	470	385½	384	4384	2881	Most ch'rches have, some are with S.S.			227	..
21	Hastings	56	422	319	..	3698	2774	..	..	..	..	..
22	Huntingdon	..	..	..	..	..	..	..	..	..	..	..
23	Huron	31	172	..	..	1850	1000	Yes.	..	No.	..	..
24	Kent	40	280	235	156	2400	1800	2	40	Yes.	640	..
25	Kingston	11	183	154	157	1538	1135	4	60	30	91	..
26	Lambton	39	308	237	218	2744	1829	5	82	Yes.	763	70
27	Lanark, North	13	66	60	54	636	488	5	63	n'r all.	69	9
28	Lanark, South	9	119	114	50	878	740	p'tly	35	part'ly	41	..
29	Leeds	22	211	131	38	1590	1173	..	..	..	..	..
30	Lennox	14	91	..	..	856	..	..	..	..	..	..
31	Lincoln	21	245	209	205	1738	1217	2	..	..	135	..
32	London	14	249	194	157	1958	1453	8	171	97 are.	59	12
33	Megantic	5	10	10	70	..	..	..	..	..	..	..
34	Middlesex	18	114	..	80	1043	..	..	..	..	..	..
35	Montreal	28	482	417	460	3854	2700	14	..	h'lf are	l'ge	..
36	Norfolk	39	327	265	282	3209	2256	10	196	7 are.	276	147
37	Northumberland	15	102	88	57	1064	789	5	..	all but 60	3	..

THE YEAR ENDING 1st OCTOBER, 1867.

SECRETARIES, &c., BY REV. W. MILLARD, GENERAL SECRETARY.

Scholars Church Members.	Scholars added to Church.	Names of Secretaries.	P. O. Address.	REMARKS.
48	..	Rev. J. Scott	Napanee	Taken from last year's report.
..	..	R. Pridham	Grenville	Do do
300	156	Rev. W. Cochrane....	Brantford	
..	..	.....	.....	
..	..	.....	.....	
..	..	Rev. A. G. Forbes.....	Riversdale.....	Not reported.
..	..	.....	.....	
35	14	S. A. Hurd	Eaton.....	
85	..	James Miller.....	Ulverton	
..	..	.....	.....	
..	..	Rev. G. Blair, M.A ...	Bowmanville	Taken from last year's report.
77	34	E. A. Dunham	Port Burwell	
..	..	A. Bartlett	Windsor	Last year's report.
31	14	J. Paton	Kingston	These schools are in the 6 front townships only.
..	..	.....	.....	
..	..	Rev. J. B. Mullan.....	Spencerville	
..	..	.....	.....	
205	25	Rev. J. Rennie.....	Dunnville	20 schools send no report.
24	15	Rev. R. Ewing	Georgetown	Only a partial report.
132	43	P. W. Dayfoot	Hamilton	
402	..	Hon. Billa Flint.....	Belleville	Taken from last year's report; there are from 70 to 80 S. S. in the county—say 75.
..	..	.....	.....	
..	..	Rev. A. McLean.....	Blyth	19 S. S. not reported.
..	..	Rev. G. Goodson	Chatham	
9	19	No acting Secretary ..	Kingston	3 large schools furnish no report; said to have 63 teachers and 500 scholars.
139	65	J. Adams	Sarnia	26 S. S. not reported.
8	..	Rev. R. Lewis	Lanark Village...	Only a partial report.
55	2	Rev. W. M. Roger....	Perth	
..	..	Rev. H. Gordon.....	Gananoque	8 schools give no report,
..	..	T. W. Casey	Napanee	Taken from last year's report.
133	75	D. W. Beadle	St. Catharines ...	Several S. S. furnish no report.
165	91	Rev. James Cooper...	London	Episc. Ch. schools not rep'rted.
..	..	P. Campbell	Inverness	Taken from last year's report.
..	..	Rev. J. A. R. Dickson.	London	From report of last year.
..	..	L. Cushing, jun.....	Montreal	12 S. S. not reported, containing 400 teachers and 2,300 scholars, some of them the largest S. S, in the city.
448	48	Romaine Van Norman.	Simcoe	There are 18 or 19 more S. S. with about 1,000 scholars.
17	15	No regular Secretary .	.....	Only a partial report.

STATISTICS OF SABBATH SCHOOLS FOR THE

No.	County or City.	No. of Schools.	No. of Teachers.	Av'rge attendance of Teachers.	Teachers Church Members.	Scholars on School Roll.	Av'rge attendance of Scholars.	Minister's Bible Class.	No. attending Bible Class.	Is it included in the School?	Increase.	Decrease.
38	Ontario, South	18	227	168	194	1657	1038	6	87	Yes.	96	..
39	Ontario, North	..	..	..	..	..	..	..	..	..	..	..
40	Ottawa	10	155	..	87	1451	..	10	362	all b't 1	151	..
41	Oxford	48	449	..	..	3810	..	..	..	..	..	..
42	Peel	67	483	..	..	4573	..	..	..	..	..	..
43	Perth	75	380	..	..	3600	..	..	..	..	..	..
44	Peterborough	33	255	211	191	1896	1271	6	131	..	219	..
45	Pontiac	13	66	62	53	554	419	1	l'rge	..	59	..
46	Prescott.....	14	53	..	..	590	..	..	..	..	..	14
47	Prince Edward.....	42	400	350	300	2587	2000	4	120	3 are.	376	..
48	Renfrew	16	78	70	67	833	673	7	87	5 are.	88	..
49	Russell	5	20	15	18	180	125	Yes.	50	No.	..	..
50	Shefford	..	..	..	..	..	..	..	..	..	..	..
51	Sherbrooke	5	28	24	20	213	177	..	..	..	55	..
52	Simcoe, North.....	9	70	61	52	803	555	..	..	..	125	..
53	Simcoe, South	..	..	..	..	..	..	..	..	..	..	..
54	Stanstead	...	..	..	..	..	..	..	..	..	..	..
55	Stormont	..	..	.	..	..	..	..	..	..	..	..
56	Toronto	35	785	643	654	7248	5027	11	387	102 are	478	139
57	Vaudreuil	4	21	15	21	145	92	3	34	30 are.	30	6
58	Victoria	30	166	..	..	1310	..	..	..	..	..	.
59	Waterloo	7	72	63	65	817	560	3	140	95 are.	32	..
60	Welland	35	288	230	174	2166	1528	7	70	30 are.	173	75
61	Wellington, North..	7	76	57	65	606	381	4	66	..	109	..
62	Wellington, South..	..	..	..	..	..	..	..	..	..	..	..
63	Wentworth.....	35	350	..	..	1500	..	..	..	..	..	..
64	Wolfe and Richmond	14	67	..	..	877	..	..	..	..	..	..
65	York	55	466	362	308	3331	2400	13	290	all bt 32	349	96
66	Quebec	15	182	..	..	1855	..	..	..	..	..	..
67	Middlesex, North. .	10	70	..	..	500	..	..	..	..	..	..

It is not pretended that this is a record of the full number of Sabbath-Schools

YEAR ENDING 1st OCTOBER, 1867.—(*Continued.*)

Scholars Church Members.	Scholars added to Church.	Names of Secretaries.	P. O. Address.	Remarks.
98	17	E. N. Thomas.....	Brooklin	7 schools in the t'hp. of Whitby furnish no report; only one school in Pickering is reported
..	..	.....	.....	
19	6	W. A. Lamb	Ottawa.....	
..	..	No acting Secretary...	.....	Taken from last year's report.
..	..	Robert Smith.....	Brampton	Elections prevented obtaining a full rep't; drawn from last yr's; several new schls in Caledon.
..	..	James Hogg.....	Stratford	
62	30	Lieut.-Col. Haultain ..	Peterborough	Several schools not reported.
7	4	Rev. D. Wardrope....	Bristol	Several new schools organized.
..	..	Rev. W. Lumsden, M.A	Vankleek Hill ...	Taken from report of last year.
..	..	W. J. Porte	Picton	
40	15	Rev. J. McEwen.....	Pembroke	
18	6	Rev. J. C. Smith	Cumberland	7 schools make no report.
..	..	.....	.....	
..	5	Hon. J. S. Sanborn ...	Sherbrooke	Some schools make no report.
40	20	Rev. J. G. Sanderson .	Rugby	10 schools not reported; 24 new ones organized by S. S. Miss'y, with 177 teachers, 847 scholars.
..	..	.....	.....	
..	..	.....	.....	
..	..	.....	.....	
280	123	J. J. Woodhouse	Toronto	6 schools not reported are said to contain 100 teachers, 83 average, 921 scholars, 615 average. The increase is in 18 schools, the decrease in 14.
30	36	W. Hodgson	Pt. aux Cavagnal.	Taken from report of last year.
..	..	L. McGuire	Lindsay	As no report is furnished this year by the secretary, the last has been taken; 7 of these schools sent no statistics.
23	17	James Dalgliesh	Galt.....	25 more schools rep'ted last year.
171	71	Rev. Geo. Bell, M.A ..	Clifton	11 other schools are mentioned in the 11 municipalities reporting; no reports received from villages of Welland and F. Erie. Welland rep. 4 schools last yr.
59	21	Rev. Thos. McGuire...	Glenallan	
..	..	Rev. R. Torrance	Guelph	
..	..	D. B. Chisholm	Hamilton.....	
..	..	J. L. Goodhue	Danville	1 school newly organized; the rest taken from last yr's rep't.
160	32	J. T. W. Wallis	Thistleton	There are 43 more schools in this county, with about 350 teachers and 2580 scholars.
..	..	Rev. D. Marsh	Quebec	
..	..	Rev. H. Christopherson	Ailsa Craig.....	Last year's report.

in the Provinces of Ontario and Quebec. The above statistics have been taken

principally from the last reports of the County and City Secretaries. In some instances information has been gathered from other sources—some have referred the General Secretary to the reports of 1866. Where no reports have been received this year, or where very meagre reports have been received, the General Secretary has considered it best to draw from the reports of 1866. The last column in the Schedule will show where this has been done. There is, however, a marked advance in the number of schools, &c., reported. Whereas

In 1865 only 448 schools were reported,
In 1866, 1294 do do

This year, 1867, 1480 schools are spoken of.

1268 schools furnish some statistics.

No. of Teachers (including those in 24 schools organized by Rev. J. McKillican)	11,595
Average attendance of Teachers	6,242
Teachers Church Members	5,700
Scholars on School Rolls (including those in schools organized by Mr. McKillican)	95,675
Average attendance of Scholars	46,363
Net increase of Scholars	7,078
Scholars Church Members	3,265
Scholars added to the Church	1,019

The inequality between the number of Teachers and Scholars, and their average attendance, arises from the average attendance not being always reported. The same may be noticed of Church Membership.

A large number of Ministers' Bible Classes are reported; in some instances the number is not given, but the greater part are included in the schools.

WILLIAM MILLARD, *General Secretary.*

TREASURER'S REPORT.

Dr. SABBATH-SCHOOL ASSOCIATION IN ACCOUNT WITH J. McMURRICH, *Treasurer*. Cr.

		$ c.			$ c.
1866.			1866.		
Sept. 7.	To Cash, paid order favor of Rev. Geo. Bell.	7 50	Sept. 7.	By Balance	6 92
" 14.	George Brown, for printing	2 50	Nov. 19.	Cash received from Mr. Mathewson, Montreal	113 00
" "	James Beaty, for printing	1 00			
Nov. 21.	Chewett & Co., per Mr. Millard's order	38 50	1867.		
1867.			July 10.	J. J. E. Linton, Stratford, per Rev. Mr. Millard	2 00
Jan. 11.	Paid Rev. Mr. Millard	5 00	" "	Cash received for Reports	6 00
	Remitted J. Plimsoll, for 300 Reports	30 00	Oct. 9.	Balance	39 38
" 25.	Mr. Millard's order in favor of Chewett & Co	6 38			
Mar. 25.					
May 2	Mr. Millard, for postage	5 00			
June 14.	Do do	5 00			
Aug. 7.	Do do	5 00			
" "	Chewett & Co	35 85			
" 17.	Telegraph	0 57			
" 30.	Mr. Millard	5 00			
Sept. 6.	Do	10 00			
" 28.	Do	10 00			
		$167 30			$167 30
Oct. 9.	To Balance due Treasurer	39 38			

Sabbath-School Conventions;

THEIR IMPORTANCE AND OBJECTS, AND THE BEST METHOD OF CONDUCTING THEM.

BY REV. GEORGE BELL.

Being the Essay to which was awarded the First Prize, at the Provincial Sabbath-School Convention of 1867.

One of the most wonderful facts to be observed in the Christian Church of the present day is the position occupied by the Sabbath-school. Of comparatively recent origin, it embraces a million of teachers and six millions of pupils. A power in the old and wealthy congregation, an important agency in the new and struggling Mission Station; an angel of light and joy to the dens of wretchedness in the crowded city, and a messenger of glad tidings to the distant country settlement, its blessed influence has grown with astonishing rapidity; and its results in proportion to the mental and pecuniary wealth of capital employed, have shown it to be an evangelistic agency of high value to the Church of Christ. In the creation of a new literature of most extensive influence, in re-modelling Church Architecture, in rapidity of growth, in vastness of equipment, and power of earnest working, it stands alone, as the great fact of the day.

The great object of the Sabbath-School enterprise is the salvation of the young. We seek to lay hold of the young life and have it given to Jesus; to reach the fountain of influence in the human mind, and impress it for eternal life. A pebble or a few grains of sand may decide whether the rain drops falling on the crest of the Rocky Mountains shall flow Westward to the Pacific Ocean, or Eastward to the Gulf of Mexico, but let the little rills combine into the broad and deep river, and what power can turn it from its course? So a gentle influence may turn the tender heart of the child into a heavenward course, but if that child is left alone until evil passions have grown strong, these passions become like the irresistible river. To draw the lambs to Jesus, to labour for the development and training and working out of a Christian character, and to train up the youth to a ripe Bible scholarship are the aims of Sabbath-School workers. Who then are qualified for such a work? In the urgent call for labourers many must be employed who have not had great advantages in early life as regards scholarship, and comparatively few have had much experience in the principles and practice of Sabbath School teaching. They may have a fair education, they may be careful students of the Bible, and they may be earnestly pious, but without experience or special training, they work at a sad disadvantage either in the general management of a Sabbath-School, or in the teaching of a class. Even were opportunities of training in all the qualifications of good teachers much more abundant than they are, a very great deficiency would be practically felt, arising from the rapid development of the Sabbath-School work, and the wide extent of its field of operation. To be a *good* Sabbath-School teacher involves a number of qualifications, as, earnest piety, a good education

acquaintance with the Bible, and the numerous appliances in use for its elucidation, considerable power of illustration, and aptness to teach, as well as the power of managing a class, the members of which are brought together only once a week, keeping them in order, exciting an interest in the lesson, and maintaining that interest to its close. The proper management of a school involves additional qualifications, but which need not be here specified. Hence two facts of serious moment force themselves on our attention; first, that the number of thoroughly qualified superintendents and teachers urgently required by the Sabbath-School enterprise is vastly beyond the present ability of the Christian Church to supply; and second, that there are no adequate and practicable means of speedily training a sufficient supply of such workers.

What possible agency then can be employed for removing the evils arising from such a state of things? There are many Sabbath-School workers who are sensible of their deficiencies and willing to learn. For such, Sabbath-School Associations and Conventions afford the most ready means of improvement. Earnest labourers meet to compare their experience, their difficulties and their plans. Questions put and answered may bring out information of the highest value. The experience of the few who have spent years in the study and practical working out of the problems of Sabbath-School labour, becomes available to the many; and a beginner may learn the means of introducing improvements at once, which would have required perhaps years to discover by his own unaided efforts. The great value of this means of diffusing information and influencing many earnest minds is felt and acknowledged in the extent to which such agency is now employed for promoting desirable objects, whether these are religious, scientific or political. Where practicable, an Association should be formed under a few simple rules, and regular times appointed for holding its Conventions. This Association may embrace the Sabbath-School workers within any extent of territory from a village or township to a nation.

I.

THE IMPORTANCE AND OBJECTS OF SABBATH-SCHOOL CONVENTIONS.

Earnest Christian men and women met for a day or for two or three days to give their minds and hearts to the study of the means of higher efficiency in the Sabbath-School, can scarcely leave the meeting without having received benefits, which, if properly followed up, must make them ever afterwards better workers. A ripe experience brought to bear on the inexperienced, the deep devotional spirit which pervades the assembly, the prayers and praises which bring the soul up to the fountain of spiritual influence, the best thoughts expressed in the fewest words, the discussion of interesting and practical questions, and the model exercises which are introduced—all exert a powerful influence for good on those who attend. Earnestness kindles earnestness, and the earnest learner obtains much of the most valuable truth respecting the best modes of teaching a class and the best modes of managing a school.

In considering the importance and value of these conventions the first place should be assigned to their influence in *awakening zeal*. There is perhaps no department of Christian effort in which zeal is so necessary for success, and perhaps none in which it is so apt to cool. A healthy stimulus needs to be periodically applied, to raise those who are languid, and to keep up those who are earnest. When a Convention has been well conducted, and the members of it separate with their love to the Saviour and the lambs of His flock quickened, their self devotion to His work renewed, and their zeal kindled with fire from above, it cannot be that all these ministers, superintendents and teachers shall return home under such influences without extending around them a precious spiritual power. The diffusive nature of Christianity is thus applied in numerous

places at once, and spiritual refreshing may come on many desert spots. The light bearers come together to have their own souls brightened, and then return to cause their light to shine in many dark places for many days to come.

Another benefit arising from a Sabbath-School Convention is to be found in its *drawing christians of different names nearer together.* Under the warmth of the spirit of love the affections are drawn forth to others, who, however differing in external things, are felt to be one in Christ. Sectarian prejudices are softened down or removed to such an extent that the question is forgotten as to what section of the Christian Church one or another may belong. If in any age intense earnestness is peculiarly necessary for doing the work of Christ, and reality is needed instead of sham and pretence, the present is that age. The blessed influences of closet communion with God are augmented and extended by the devotions and other exercises of the Convention, and we return to our individual fields of labour, loving one another more deeply as we have learned to see the likeness of Christ in each other, and feeling that we have received a fresh baptism of the Holy Spirit to prepare us for renewed work for Christ, as fellow-workers with Him.

An important benefit of these Conventions is in *the large amount of practical knowledge which is acquired in a comparatively short time.* The meetings usually have the presence of Sabbath-School men of great experience in the peculiarities of the work, and who are capable of conveying much of that knowledge to others in the exercises of the Convention; while the experience of even the humblest workers is valuable as a means of mutual help and encouragement, and much information in the best methods of instruction is eventually given and received. As many are teachers in the Sabbath-School who are very destitute of a theoretic knowledge of the science of education and a practical knowledge of the art of teaching, the use of the Convention we are now considering becomes a very important one. It is not assumed that a Convention or a number of Conventions will make a person a good teacher who has never been regularly trained as a teacher. But in the great and pressing necessity of the case, in the number of *untrained teachers* who *must* be employed the results of the Convention are highly to be prized, and thankfully to be used for even partially supplying a great want.

The Sabbath-School Convention has been the means of developing correct ideas of *the immense importance of Sabbath-School labour.* So quiet and unobtrusive is the humble and self-denying work of many workers in this field, that the Church of Christ is slow to learn its real value. The value of the Sabbath-School as a link of connection between the children of Church members and the Church has been often overlooked. Its power as an evangelistic agency both in Church and Mission efforts has not been fully appreciated. One hour in a week for religious instruction appears very little for those neglected children whose days are spent in vice; yet, let it be observed that in many cases it is their only source of religious instruction, and it is cause of thankfulness that, feeble as it is, it has been the means of bringing many precious souls to Jesus. Apart from Sabbath-School Conventions few are fully aware of the wonderfully rapid development of Sabbath-School labour, or of the value of that labour as an evangelistic agency. Conventions are well fitted to impress these truths on the minds of those who attend, and as these are likely to be earnest Christians, much is done to bring out the proper relation between the Church and School, and to bring the working piety of the former to bear on the improvement and advancement of the latter. Christians will do well to consider the following indisputable truths; first, every kind of effort for the moral and religious improvement of the world is suffering from a deficiency of the means, moral and material, which are necessary for the highest success, and particularly, *the deficiency of personal effort.* This want is severely felt in the Sabbath-School enterprize. Secondly, the health of the soul requires the use of the above named

means, and *especially that of personal effort* in working for Jesus. Sabbath-School Conventions bring out in a very impressive manner these truths, and show that self-denying labour in seeking to save the young is the best remedy for those soul diseases so prevalent among Christians now. Is the Christian suffering from doubts and fears and darkness of mind? Are his affections cold and his aspirations feeble? Let him go with earnest personal effort to work for Jesus, and a morning of joy will dawn on his soul.

The benefits of a Convention are not confined to those who attend. Returning home aroused and quickened from the stirring exercises in which they have taken part, they put forth thoughts and efforts which arouse other minds, fresh zeal is infused into the community, and the teaching and conducting of the school is improved.

The last object of a Sabbath-School Convention we shall here mention is the organizing and directing of efforts for the extension of Sabbath-School work in the field embraced by the Convention, whether that be a Province, a County, a City, or a Township. There is everywhere a field of labour and a work to be done for the extension of the Sabbath-School Mission. To overtake this work brought so near us, is a plain duty, but how to do it is sometimes a problem of difficult solution. A Convention affords the opportunity of organizing the available means which can be employed, and of using them to the best advantage. By consulting as to the best means and combining their efforts, the earnest workers may be able to excite an interest in the work, where such does not already exist, and in many instances to succeed in opening and keeping up new Schools in localities hitherto destitute. This may be done by personal effort in fields of limited extent, as in a city, town or township. Where an Association embraces a wider field as a County or Province, much may be done by employing a Sabbath-School Missionary to canvass the field, co-operating with the Churches, Ministers and existing Schools, always trying to *draw out unemployed piety and ability*, that the number of workers may be ever increasing.

II.

THE MODE OF CONDUCTING SABBATH-SCHOOL CONVENTIONS.

Where an Association is in existence, its Conventions will be called pursuant to adjournment, or as may be provided for by its rules Where an Association has not been formed, a number of Sabbath-School men should consult together and agree to hold a Convention, at the time the most suitable and in the place the most convenient for the largest number of those who may be expected to attend Every effort should be used to get all the religious denominations interested in the movement and to unite in calling the meeting. A circular should then be prepared naming the place and time for the meeting, stating a few strong reasons for holding the Convention and naming subjects for consideration In some instances partial programmes may be included. Every effort should then be used to obtain thorough publicity to the movement. Ministers of all denominations should be asked to announce it in good season, and if they would preach on the subject of Sabbath-Schools and call special attention to the Convention on some previous Sabbath, it would doubtless do much good. The local press should be asked to publish and recommend the matter. Special efforts should be used to interest Churches and Sabbath-Schools and induce them to send ministers and delegates. Prayer on behalf of the Convention should be asked for in the Churches and Sabbath-Schools as well as in the family and closet, that the Spirit of God may be present with a rich blessing, filling the hearts of the brethern who may assemble with heavenly love, and their minds with heavenly wisdom and guidance. The projectors of the Con-

vention should in good time appoint provisional committees to make all needful arrangements.

As soon as possible, arrangements should be made to furnish entertainment for the delegates who are expected, and as much as possible should be done beforehand in assigning the guests to their entertainers, so as to avoid delay and confusion on their arrival. The provisional committees should have everything which can be done beforehand in readiness, as the transaction of preliminary business at the opening of a Convention may have a most disastrous effect on the spirit and tone of the meeting. The opening exercises should be devotional and stimulating, so as to intensify and perpetuate the holy joy which will be felt in such an assembly.

When a Convention assembles, a certain amount of business must be transacted, and its effect on the spirit of the meeting will depend very much on the wisdom with which preparation has been made. After the opening with devotional exercises has taken place, it is usual to appoint a Nominating Committee, who immediately retire for deliberation, and then comes a difficulty respecting the way in which the time should be occupied until the Committee are ready to report. If left to hap-hazard, it may become a time of dulness, or of exercises unsuitable to the occasion. Feelings of delicacy and fear of offending should be set aside, and definite arrangements should be previously made for filling up the time in a useful manner. *Mere speech-making should at all times be discouraged*, and experience shows that the members of a Convention at its first session are not prepared to make *volunteer addresses of real value and interest*. It is recommended, therefore, that a number of persons be asked beforehand, each to prepare his thoughts so as to make a short address on a subject named. Let these addresses be interspersed with prayers and singing, all very short. Thirty to forty-five minutes spent in addresses of five minutes each (or perhaps one of them of ten minutes), prayers of two minutes each, interspersed with singing four to eight lines of a rousing hymn, will be well spent, and will avoid the feelings of uneasiness and disappointment which are often experienced at the opening of a Convention. The Nominating Committee having brought in their report, the appointment of office bearers for the Association, with the several Committees required, may be made in a few moments. The Business Committee will then have to retire and prepare for the next Session. This will be a suitable time for the reading of an Essay. If one is to be read, the preperation of it will of course have been provided for by the Provisional (or Executive) Committee. After being read, the Essay should be discussed in volunteer speeches of from three to five minutes. The Business Committee having made a report of arrangements for the next Session, the first will be closed with devotional exercises.

At all the Sessions of the Convention, the details of business should be so arranged as to be transacted with as little delay as possible, and while a certain amount of routine must be gone through, care on the part of the Business Committee may prevent it from dissipating the higher feelings which a Convention seeks to cherish. It should be remembered that it is precious time for the spiritual interests of the delegates and the interests of many Sabbath Schools which is being used, and every moment unnecessarily spent in mere routine or in fruitless discussion is a serious loss to the highest interests of human souls. Hence the necessity for strict order, rigid punctuality, and the shortest speeches consistent with the object for which they are made.

A Provincial Convention will usually meet in the afternoon, and continue two days and a half; one for a County should continue one day and a half; a local Convention may meet and continue as suits the convenience of the members.

OFFICE BEARERS.

The Office Bearers of an Association should be appointed on account of their fitness, and as being the best Sabbath School men to be found. As far as this principle admits, they should embrace all denominations represented. In this as in all matters, care should be taken to avoid stirring up opposition or jealousy on the part of any denomination. Hearty good will and co-operation are needed. The President should be a man of piety and earnestness; gentle and courteous in his manners; familiar with the rules which regulate the proceedings of deliberative bodies; prompt and decisive in action. He requires tact and judgment to keep the Convention moving on without loss of time; decision sufficient to stop *any one* in *any exercise* when the general good requires it, or the time allotted for the exercise has expired, and suavity to do so without giving offence. A Provincial Association should have as permanent office bearers, a President, Vice Presidents, a Provincial Secretary, a Treasurer, and an Executive Committee; also a County Secretary for each County in the Province; and any special Committees that may be needed. When met in Convention, there will be needed in addition, several Assistant Secretaries, a Business Committee, through whom all business must come; and a Committee on resolutions to collect the general sense of the discussions and embody it in a series of resolutions to be reported near the close of the Convention. Other special Committees will be appointed as they may be required.

SESSIONS.

The morning session should be preceded by a prayer meeting lasting half an hour; say from 8.30 to 9 o'clock. The exercises should embrace six to eight prayers or more; one or two addresses, and four or five songs. Besides these services, short and lively devotional exercises should be interspersed among the other engagements of the sessions. The singing should be of the most rousing spiritual kind; the prayers should be earnest and generally limited to definite objects desired. General indefinite petitions in prayer are unsuitable to the devotions of a Convention, as general speaking is unsuitable to its discussions. Let it be laid down as a positive rule that *all exercises of every kind in a Convention must be short.*

The time of a Convention is most precious, and should be used to the best advantage. All addresses and other exercises therefore, should be carefully prepared so as not to lose time. The members have met to be awakened to a deeper sense of the importance of the Sabbath School work, and to obtain light on the best way of doing that work. Their hearts are turned on the question how they can make their teaching more *plain*, so as to be easily understood, more *warm*, so as to touch the heart, and more *interesting*, so as to attract the little ones to Jesus. Let all exercises then be devout, interesting and impressive. The place is holy, and everything frivolous, commonplace and apart from the reigning spirit of the meeting should be put down. The Business Committee should exclude all irrelevant matters from their programmes, and in particular prevent any agents of religious operations which are only remotely connected with the Sabbath School from advertising any pet schemes before the Convention. The President in like manner should stop any irrelevant speaking in discussion and mercilessly ring down everything which is not to the point. A Convention cannot afford to listen even to good speeches, if they are not to the point in hand. Let the President then ring down every one who wanders from the subject; let him prohibit all discussion on points of order, by which even good men, if allowed, would destroy a session. No speaking is of any use unless it will either *stimulate* or *instruct;* let all else be put down. The one great and important object sought, is to bring the greatest influence to bear on the eternal interests of the children, and nothing should be allowed to divert the thoughts of the Convention from that object.

The Business Committee will arrange the various parts of the work so as to be the most effective, assigning the time for each. Business items should be relieved by illustrations of model opening and closing exercises for a school; model lessons for the several grades of classes; the consideration of the appliances to be used as aids, such as black-boards, mode of arranging classes, maps, pictures, objects and object lessons; model teachers' meetings, and practical discussions. The evening session will usually embrace a number of addresses on special topics, both by members of the Association, and by strangers who may be in attendance.

DISCUSSIONS.

A good way of conducting a discussion is to have some person appointed beforehand to open the discussion, allowing him ten minutes (or more if the nature of the subject requires it). It may be well to appoint a stranger to this duty if one is present who is known to have large experience in that particular subject. Volunteer speeches of three or five minutes may then follow, being always practical and strictly relevant. No one should speak from mere impulse, but if any one has carefully considered the matter and has a useful and practical thought on the subject which he can earnestly express, let him by all means speak. Discussions should always tend to the advancement of the work of Sabbath-School teaching.

SUBJECTS OF DISCUSSION.

A few of these may be noticed. One of the most important is, *the preparation of the teacher for his work*. This will have respect to him personally in the spiritual preparation of the heart, and the intellectual culture of mind required. It will also have respect to the special preparing of the lessons which he is to teach. This will include the way of studying the Bible itself; the use of helps, as concordances, commentaries, books of oriental travel, manners and customs, bible geography, natural history, &c.; the best modes of collecting and storing facts for future use; the use of illustrations; the study of child nature; the art of teaching; the art of arresting and securing attention; the art of bringing all teaching to bear on the moral nature of the child; the ability to present to the child a clear, attractive and beautiful ideal of Christian character and life; the best means of forming the image of Christ on that plastic, impressible and everlasting substance, the child's soul; and the most effective way of making all the teacher's work bear on the child's conversion and salvation. Closely connected with the teacher's preparation, is the scholar's preparation. A proper subject of discussion will then be, the means of securing the previous preparation of the lesson by the children.

Another subject suitable for discussion will be, *helps to teaching*, apart from the teacher's mental preparation. The use of the black-board has been found a valuable aid in all other kinds of teaching, and the numerous ways in which it may be made a valuable help in the Sabbath-School should be discussed and illustrated. The value and use of maps, pictures and object lessons as powerful auxiliaries in making the truth comprehensible, should also be discussed, and information given as to how they may be obtained.

A Library is a very important adjunct to a school, and the enormous development, within the past few years, of this department of the general work, shews how deeply its importance is felt. As the value of a library will depend on the quality of the books composing it, the best mode of making a selection from the books offered to the public, will be a useful subject of discussion. The conductors of Sabbath-Schools are often sorely puzzled in the use of a library after it has been procured. The books rapidly get soiled and torn; the binding gives way, and they fall to pieces; and many of them speedily disappear altogether.

Earnest men have planned and contrived, have formed regulations and re-formed them, for the management of the library, and have almost given up in despair, as if an effective management of it were impossible. This subject has latterly attracted the attention of some of the ablest Sabbath-School workers, and some of the more recently devised plans may very profitably be discussed.

The *proper grading* of the several departments of a school, and, along with this, its architectural arrangements, may here be noticed. The best form and position of the seats for classes; the provision for the infant class, and how connected with and separated from the other classes; the construction of school rooms, as part of church edifices, or as separate buildings, and kindred subjects, are suitable for discussion.

The want of means to procure suitable rooms, furniture, and apparatus, is, in a majority of schools, a serious hindrance to efficiency. Men may know what good aids to teaching are, and may know how to use them well, but who can not procure the money wherewith to purchase the needed articles. Hence, to the teachers of a great majority of the schools in the Province, one of the most practically interesting questions to be discussed, is this: *How can we make the most of limited means?* To lay out, to the best advantage, the small sum they have to spend on these objects, and to make the most of an imperfect equipment, may be profitably discussed. An important question attaches itself to this subject, and may also be discussed, namely, What is the best method of raising money for the support of a Sabbath-School?

The only other subject we shall mention here, is the vital one of *procuring teachers.* There is much of the piety and ability of the Christian Church which is, as yet, unemployed in the Sabbath-School cause. Unquestionably the Lord has need of these, and means should be used to bring more labourers to the most promising part of the whole harvest-field, where the souls of the young may be gathered.

MODEL EXERCISES.

These may, perhaps, be regarded as touching on the ground of the Sabbath-School Institute; but no Convention will be very efficient, unless it include some Institute exercises. They may be rendered highly instructive and valuable to many teachers who come to the Convention for the purpose of learning from others, and improving their own practice.

The opening and closing exercise of the school may include definitions and illustrations of the devotional services with which a school is opened; the presenting of a special text, or the central thought of the lesson, orally or on the blackboard; an object lesson to illustrate the central thought; the summing up of the lesson; and the exercises with which the school is closed.

A *class lesson* may illustrate the mode of teaching a class, the modes of questioning which may be employed, and the bearing of Bible literature, geography, history, biography, ethics, and theology, on the lesson.

Infant Class teaching. To be well done, this will require an experienced infant class teacher, with a class of children, to be brought into the Convention, and a lesson, which they have not been previously taught, to be used, so as to give a real example of the ordinary work in the class.

Blackboard lessons, *object lessons*, and *map lessons*, may be introduced, and the mode of using them in the school may be practically illustrated, so as to enable teachers who have never used them, to prepare themselves for employing these valuable aids.

A *teachers' meeting* may be brought out not only in description and illustration, but after this has been done, the Convention itself may be turned into such

a meeting and all the ordinary exercises gone through, greatly to the advantage of the assembled teachers.

QUESTION DRAWER.

There are many subjects on which teachers desire information, which they do not obtain in the discussions and exercises which we have already noticed. For their benefit an exercise bearing the above name is provided. Slips of paper are distributed in the Convention, on which the members write their questions, and at a specified time drop them into a hat or bag. They are then given to a person of the highest knowledge and experience who gives rapid verbal answers to them, and thus the whole Convention gets the benefit. This process is sometimes reversed, and thereby becomes an *answer drawer;* a question being given out to the Convention, answers to which are written, given in and read. The answers are sometimes given verbally, but this practice is not generally desirable, as liable to lead to confusion and frittering away of time.

HIGHER AIMS.

One great want of this day is a vast extension of the Sabbath-School work. There is a loud call on the Church at large and on individuals for action. All the exercises of a Sabbath-School Convention should force the truth on the conscience that there is a pressing want of more work for Jesus. Time is short, souls are perishing, and how can they be saved? By love within and work without. Let the loving heart pour itself out in work,—earnest work, for nothing less than this will now do,—faithful work, persevering work, self-sacrificing work, patient work, prayerful work and loving work for Christ.

The history of the Sabbath-School enterprize, though yet short, shows that it has passed through several important epochs. At first, an instructor of the poor and destitute in the elements of a common education; then a teacher of children in religious truth; next growing into an important instrument of the Church for its own edification, it has now expanded into one of the most extensive and efficient agencies which the Church employs for evangelizing the masses and bringing the knowledge of salvation to the lost. It is not to be wondered at that many of the most earnest and devoted christians of the present day should turn their attention to the means of increasing and extending its efficiency. The formation of Sabbath-School Associations, and the holding of Sabbath-School Conventions afford the most ready means of doing this, and consequently these are rapidly multiplying and increasing in usefulness.

We have not made suggestions as to any special means to be used in forming Associations, or conducting Conventions in Counties, Cities, Towns, Villages and Townships as distinguished from those of a Province. The principles governing them and the exercises to be employed are so much alike in all, that we have not considered it necessary to do so. The differences in practice arising from the differences of circumstances can easily be arranged by the use of ordinary judgment and skill. The great matter in all cases is to obtain a large attendance, a deep interest, rousing exercises and practical means of training teachers to be better teachers than they were before. It is most important that efforts should be used to have Associations formed and Conventions held in every Municipality in the Province where several schools exist or may be organized.

SABBATH SCHOOL INSTITUTES.

Sabbath School Conventions have shown the necessity of some more practicable means of training teachers for their work. The Convention goes a certain length in giving general information, and new and valuable suggestions to teachers; but training of a more direct and systematic nature is necessary, and

Sabbath School Institutes have arisen as the next step in advance. In these the practice assimilates itself to Normal School teaching. A course of study is marked out and followed by the Conductor or Conductors of the Institute, in which the teachers present are trained in the principles and practice of Sabbath School teaching. By holding local Institutes, at times to suit the convenience of teachers, much good may be done in this way. Sometimes a succession of evenings may be devoted to the holding of an Institute, so that many whose other duties render it impossible for them to give whole days to attendance, may yet be able to reap the benefit.

SABBATH SCHOOL NORMAL COLLEGE.

The Institute is not the last step of progress; the wish is rising for something more definite and permanent We hail with joy the call of the recent New York State Convention to their sister States and the Dominion of Canada to join in founding an International Sabbath School Normal College for the training of teachers. The value and importance of Sabbath School teaching is thus becoming better appreciated, and the necessity of higher training is becoming more felt. We trust the time is not very far distant, when not one only, but several such institutions shall exist for the better preparation of teachers for their work. We hope also soon to see the Christian Church so awakened to a sense of the true value of the Sabbath School, that a thorough training on this subject with an ability to guide others in this work will be required as a necessary part of the educational training of the Christian minister, and the preparation for his pastoral duties.

To attain the full benefit of a Sabbath School Convention, it is necessary to carry out into practice the knowledge there acquired. Let all then who attend, pastors, superintendents and teachers, before the kindled zeal becomes cold or the truths acquired are forgotten, go vigorously to work to obtain a practical result. Bring everything to a practical use; let improvements be introduced and patiently followed up, and we may rest assured that the result will be to the honour of God and the saving of souls by means of feeding the Saviour's lambs.

NOTE.—The writer of the above Essay considered himself bound to keep to the title named in the printed circular, and therefore to allude to Sabbath School Institutes only incidentally. Had the title been "Sabbath School Conventions, *and Institutes*, &c," the essay, by treating more fully on Institutes, might have been more useful and more fully up to the present standing of the Sabbath School enterprise. Much of what is written above will, however, apply to Institutes as well as Conventions.

Sabbath-School Conventions;

THEIR IMPORTANCE AND OBJECTS, AND THE BEST MODE OF CONDUCTING THEM.

BY REV. JOHN WOOD.

Being the Essay to which was awarded the Second Prize, at the Provincial Sabbath-School Convention of 1867.

It must be obvious to the most casual observer, that the capabilities of the Sabbath-School, as an institution for the moral and religious training of the young are as yet far from being fully developed. Taking even the best specimens that can be found, we shall probably discover, upon a close inspection of them, many things lacking, and some things perhaps positively bad and prejudicial in their management and modes of instruction. Some of these must undoubtedly be set down as inseparable from our fallen humanity,—evils to be endured, since they cannot be cured—but others of them are curable, and are perpetuated only because of the inexperience, inaptitude, or indifference of those who conduct them.

These evils need neither surprise nor discourage us. Looked at as a whole, there is no department of Christian effort that is better or more vigorously conducted than this. The work is a purely voluntary one,—a labour of faith and love. Unlike that of secular education, it is not a profession, commanding all the time and energies of those adopting it, and remunerating them with an honorable livelihood. It is performed chiefly by those who all the week long are engaged in other avocations, and often have neither the time nor the helps necessary to fit them as thoroughly as is desirable for so important a work. To a very large extent it devolves upon the younger portion of the Church, for the reason that they are generally both more at liberty and more willing to engage in it than those more advanced in years. But youth, while usually noted for zeal, and that lively sympathy for the young which is so valuable a qualification in a teacher, is also characterized by inexperience, and sometimes by instability —defects which exhibit themselves in a variety of ways—in irregularity, or unpunctuality of attendance, in a lack of acquaintance with Scripture truth, or with the best methods of teaching it, in the absence of proper self-control, or control of the class, &c., all of which tend to mar the work, and diminish the prospect of success.

These, however, are not insuperable evils, and it should be the earnest endeavour of every friend of the Sabbath-School to remove them, and in no way is this more likely to be done than by bringing to bear upon our work the combined experience, wisdom and piety of those who have been longest and most successfully engaged in it,—in other words, by an occasional conference of the leading spirits of the enterprise. Our Provincial Conventions, and the County Associations which have sprung out of them, (as yet, we are sorry to say, comparatively few), have already proved of great service in awakening a new interest in its behalf, and it is the writer's earnest desire to see as it is mainly the purpose of this essay to promote, the organization of such Associations all over this New Dominion.

Keeping this design in view, we shall endeavour to show:

I.—THEIR IMPORTANCE AND OBJECTS.

It is characteristic of the age in which we live, that almost every moral and

social enterprise has its annual, or occasional Convention.. Men are learning the value of combination, as compared with isolated individual effort. "In the multitude of Counsellors there is safety." Constitutional and Parliamentary Reform are sought by means of leagues and mass meetings of the classes interested. Working men strengthen each other's hands by Trades-Unions. *Savans* have their Scientific Associations, and Philanthrophists their Social Science Congress, by which to promote the respective objects they have in view. The several Temperance organizations, and Young Men's Christian Associations, have their Annual Conventions, and Christian Churches of all denominations, recognizing the importance of enlisting the sympathy and co-operation, as far as possible, of their entire membership, on behalf of their various Missionary Schemes, hold their anniversaries in all the great centres of population throughout the land. The facilities of travel and of communication now afforded us, render such gatherings comparatively easy and inexpensive, and the fact that the children of this world, who are often "wiser in their generation than the children of light," are employing them so extensively in the furtherance of their ends, ought to convince us of the value to us of similar means in the pursuit of the objects we have in view.

"Union is strength," and the adage is not less true of moral than of material forces. Missions to the heathen could never have been carried on, with their present degree of efficiency, by unorganized effort. The translation, printing, and circulation of the Holy Scriptures, in the many foreign tongues to which they have been given by our great National Bible Societies, would have been a work altogether too difficult and costly for private enterprise. And so, the planting of the Sabbath-School all over this young and rising country, can never be fully accomplished without calling out the combined energies and zeal of all the churches towards that specific object.

This, then, we take to be the great end of a Sabbath-school Convention,—the bringing together of the most experienced and most earnest friends and helpers of the cause, for mutual conference and instruction in regard to the details of their work; for their spiritual quickening and encouragement in relation to it; the enlisting of a livelier and more general interest in the Churches in its behalf; and the extension of the enterprise all over the land.

To show how such a Convention tends to promote these objects, will, without doubt, be its highest recommendation. We shall therefore examine these points in order.

1. The mutual improvement of the Teachers and Managers of our Sabbath-Schools. Many of those who are engaged in this work have never seen any other School than the one to which they belong,—have had no instruction in regard to teaching,—and receive no help in the preparation of the lessons; and while doing the best that can be expected of them, under the circumstances, are labouring under the greatest disadvantage. They do as others have done before them, and fall into a dull routine of exercises, hardly conceiving that there can be any other or better way of conducting them. Everything is stereotyped. The singing belongs to the last century, and is altogether unsuited in style to the taste and capacities of children. The prayer is a weekly repetition of the same set phrases. The lesson is gone through as a task, of which both teachers and scholars are tired before it is completed. The library is neglected and mismanaged. And thus the school goes on, year in and year out, in one unvarying round, the question apparently never arising, whether some improvement could not be made in its management.

Now, one of the direct advantages of a Sabbath School Convention is, that we have there brought together, and gathered as it were into a *focus*, the wisdom and experience of many earnest thinkers and workers, from different parts of our own country, and often from other lands, thus enabling each one to com-

pare the various methods in use in his particular department of labour, and to choose the best. The Superintendent learns how he may conduct the School so as to secure at once the greatest order and efficiency, the Librarian discovers the best method of managing his books; and the teacher has suggested to him a variety of ways, before unthought of, in which he may engage the attention, reach the understanding, and win the hearts of his scholars. And, what is better still,—all are set to thinking and planning how they may improve the school. Their hearts are enlisted anew, and each one finds for himself ways of doing his work more efficiently; for what we want is, not servile imitation of any one method, but a lively, earnest, and natural manner, combined with an intelligent and thoroughly evangelical presentation of divine truth. Thus the Sabbath School Convention becomes a kind of Normal School for the training of teachers, and lies at the very foundation of all true progress in our work.

Another most important object sought, and to a good degree secured, by such conventions, is:—

2. The spiritual quickening and encouragement of the teachers. It is not too much, perhaps, to say that the attendance on such occasions is made up, for the most part, of the best, most intelligent, and most earnest labourers in the Sabbath-School cause. We have, alas! in most of our schools, some teachers who make no public profession of religion, and who, it is to be feared, have no experimental acquaintance with the power of vital Godliness. But these would probably not be the choice of their fellow-teachers, as delegates to such a Convention, nor would they be likely to feel enough of interest in the objects of such a gathering, to lead them to attend if they were. Hence it is fair to infer that we get together, on such occasions, the very best class of Sabbath-School teachers.

More than that,—our Sabbath-Schools usually enlist the sympathies and co-operation of the very best and most earnest class of Church members, those who are foremost in every good work; and hence such a convention brings together the picked men,—*la crême de la crême*,—of the churches of all denominations, those who are, at once, the most able to do, and the most likely to get good.

Such a gathering can scarcely fail of the favour and blessing of Him who has promised that "wheresoever two or three meet together in His name, there will He be in the midst of them." They have left their homes in the East, and in the West, praying that He, whose command they are endeavouring to fulfil, in feeding the lambs of His flock, will manifest Himself unto them, and fit and equip them more thoroughly for His work. Their minds and hearts are in their most receptive condition. Speakers and hearers are in lively sympathy with each other. Every encouraging word, every earnest appeal, every illustration of the power of divine truth, or of the faithfulness of God in hearing and answering prayer, tells upon them, until their hearts are all aglow with the love of Christ. So that, even if they should return to their homes, unable to carry with them anything beyond a general impression of what they had heard, they would not have attended the Convention in vain.

"It is something good," says an eminent minister of the Gospel, in England, in reference to similar gatherings, "simply to meet, even though our meetings were in silence. It is good to look each other in the face with confidence and love, and to say by the steady light of the eye, and by the peace that overlays the countenance, 'Brother, another year has gone, but I am still true to our Master, and loyal to our King.' It is good to grasp each other's hands, as a symbol of the charity that never faileth, and as a sign of the outloving love which is superior to the severing power of absence, and of distance, and to the destructive force of the teeth of time. It is good for the heart that has, perhaps, through months felt solitary, to feel many kindred spirits near. It is good to show by our very coming together, that, as members of one body, we have some

care one of another. All this is surely something, and something good, and something *done*. It is something good simply to meet, and something better to speak to each other, words of truth and grace,—"to comfort yourselves together and to edify one another, even as also ye do." Shall we whose work is so largely wrought by means of *words*, underrate christian utterance? May not many good works spring from thoughts suggested by words spoken in this assembly, as a forest of oaks may rise from a handful of acorns? But if it be good to meet, and if it be better to speak to each other, it is better still to meet to *pray*. The effectual fervent prayers of righteous men avail much; and when we agree as touching the good things which we shall ask—and when we ask these good things of God, with one heart and with one soul,—we are employing the most mighty force within our reach. Something will indeed be done by our assembling together, if we ask in faith that *fresh power* may be given to us by the Holy Ghost."

Have we not ourselves experienced the truth of these eloquent words, and felt, as we have journeyed homeward from our Conventions, that all the cost and trouble of attendance have been amply repaid by the spiritual enjoyment of the occasion and the impetus given to us in our work? "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." It may not be easy to say just how this impetus is communicated. The numbers whom we see engaged in the same good work as ourselves, may have something to do with it; their zeal and earnestness still more, probably; but chief of all, doubtless, there is the presence of the Head of the Church, and that unseen but Almighty influence of His Spirit, which, in answer to prayer, distils "like the dew of Hermon, and as the dew that descended upon the mountains of Zion," and that alone shall bring a blessing with it, "even life for evermore."

3. A third, and equally important object, promoted by Sabbath-School Conventions is, the increasing of the Churches' interest in this work. It is not necessary to say anything by way of attempting to show the value of the Sabbath-School as an auxillary to the parents, and the pastor, in the training of the young. With all its imperfections, there is no agency, outside of a christian home, that does so much to form their religious opinions, or lead them in the way of life. The connection, therefore, between the Church, and its Sabbath-School, ought to be very intimate, and its care over it very earnest and practical. It is a matter of deep regret, however, that there is often but little connection between them, beyond the fact that the School assembles in the Lecture Room of the Church, and is called by its name.

Anything, therefore, that tends to increase the interest of the Church in the Sabbath-School work is eminently desirable, and we know of no means better adapted to achieve this result than a Sabbath-School Convention. The influence we have been describing, as exerted by it upon its members, cannot stop there; it will be felt far beyond the immediate circle of those who were present at it. The delegates report, in many cases, to the Schools and Congregations that send them, and relate in private the various opinions and remarks that most impressed them; and what memory fails to carry away with it, the press supplies in its daily record of the proceedings. And thus the subject of Sabbath-School instruction becomes, for a time, the chief topic of discussion, and is invested with a new interest.

These remarks apply with equal force to County Conventions, which. in our judgment, are of quite as much importance, within their more limited sphere, as the Provincial. In some respects they may appear to be less attractive, but there are points of view in which they possess some advantages over the larger gatherings. Being nearer home, many persons will avail themselves of them, who have neither the time nor the means at their disposal, to enable them to go to those at a great distance;—they reach a class of teachers who possess the

fewest advantages for self-culture, and observation, and will probably reap the greatest amount of benefit from them ;—they afford an opportunity for females to attend them,—a privilege which they rarely enjoy in connection with the Provincial Convention ;—and lastly, being much smaller, and more manageable, many persons will suggest questions, or take part in the discussions that may arise, who would feel abashed at the very thought of doing so in the larger assembly. While, therefore, we look to the Provincial Association for the motive power, figuratively speaking, of all our machinery, we must do our utmost to secure the formation of County Associations throughout the Dominion, so as to bring that power into the widest possible use. The latter are but the complement of the former,— the one is the great throbbing *heart* of the Sabbath-School enterprize,—the others are the *arteries* and *capillaries*, carrying its warm pulsations of love and mercy to the farthest extremities of the system.

4. Sabbath-School Conventions are exerting a most powerful influence in the extension of the Sabbath-School enterprize. Apart from the increased interest it has awakened in the work itself, our Provincial Association has already done good service, by revealing the destitution existing in some of the newer parts of the country, and arousing the Churches to the necessity of more vigorous measures to supply them. The statistical returns presented at the annual meeting in Montreal last year,—by far the most complete yet obtained,—show a total of 1294 Sabbath-Schools in (what was then called) Canada, with an attendance of 86,726 scholars ; or in the Western Province alone, 1183 schools, with 78,089 scholars. The same year there were in operation in the same Province, (now Ontario,) 4,803 common schools, with an attendance of 383,052 scholars. Hence, if these returns afford us even an approximation to the truth, it will be seen that scarcely more than one fourth,—more complete returns might possibly increase the proportion to one third,—of the children of this Western Province, are as yet gathered into her Sabbath-Schools.

Here is a field for christian enterprize, the extent of which would never have been known but for our Sabbath-School Association, and which only some such organization can properly explore and cultivate. Already has it set its hand to this work, and sure are we that there is none more worthy, or that will more readily command the sympathies and support of the Christian Church, of all denominations.

And here again, we see the necessity for the formation of County Associations. Upon them ultimately, or upon those, at least, who ought to form them, and sustain them, must rest the responsibility of their own particular sphere. It is for them first to explore, and, if possible, to occupy the field. Every man must build "over against his own house." Or, if the work be found to be too great for the County Association, let them then appeal for help to the Provincial, making their prayer meanwhile, "to the Lord of the harvest, that He would thrust forth labourers into the harvest." Willing hands and praying hearts are all that we need, with God's blessing, to make the most desert and desolate places of our land, to rejoice and blossom as the rose.

Such then, in our view, are the objects contemplated and promoted by Sabbath-School Conventions. Their importance can hardly be over-estimated, and if we have been able to show that they are, to any considerable extent, attainable by their means, no other argument will be needed to prove the desirableness of establishing one in every County in Canada.

It is time, however, to turn our attention to the second part of our subject, viz.,—

II.—THE BEST MODE OF CONDUCTING THEM.

Their usefulness will very largely depend upon the intelligence, and business tact, of those who have the management of them. Such meetings oftener fail of

their purpose for want of a *head*, than from any other cause. We propose, therefore, to offer a few suggestions, such as may be likely to be of service to those to whom a Sabbath-School Convention may be a new thing.

To begin then, *ab initio* :—

1. As to the calling of a Convention. The Ministers, and Superintendents of Sabbath- Schools, in the County Town, and immediate neighborhood, acting in concert, might very properly take the initiative in such a movement, inviting, by circular or otherwise, all teachers of Sabbath-Schools in the County, to meet them, at a specified time and place, for the purpose of organizing a County Association. The arrangements for the entertainment of the teachers, and other friends attending the meeting, should, of course, be left in the hands of a Committee, which might be appointed at the preliminary conference, at which, also, a docket of business should be prepared for the first day's session.

From these County Associations, delegates should be sent to the Provincial Association, which would thus become a representative Body, composed of all the more prominent, and intelligent labourers in the Sabbath School cause, throughout the land. The deliberations of such a Body would have much more weight, than if they were nothing more than the opinions of a self-constituted gathering of the friends of Sabbath-Schools.

2. A County Association having been formed, the Teachers should do their utmost to sustain it. Every School should, if possible, be represented at its Annual Meeting. The cost and trouble would be trifling, and the advantages to be reaped from it, supposing it were properly conducted, would be immense. Of course the attendance, after the first or second meeting, will be very much in proportion to the interest those meetings have awakened; but, on the other hand, the interest awakened will also be much affected by the attendance. A crowd always attracts, while empty benches repel and chill. Hence, neglect of such a meeting not only deprives the unrepresented School of any benefit that might have been derived from attendance, but it detracts from the general interest of the occasion, and damages the meeting of the following year.

3. The manner in which the Convention, or the Association, is organized, will have much to do with its efficiency. The hour spent in (what is sometimes contemptously shunned as "routine,") the appointment of officers, &c., often decides the measure of its success. Instead, therefore, of leaving all the preliminaries to a few, the delegates should all be in their places at the hour of assembling, and secure the appointment of the most suitable men upon the several committees. Special care should be taken to obtain a prompt and intelligent chairman, some one well acquainted with the rules in general use, in all deliberative assemblies; and if such a man is not to be found in the neighbourhood, it were better even to import one from a distance, if it can be done without arousing jealousy. And further, by all means let us have *christian* men in the chair, on such occasions, men chosen, not for their worldly distinction, but for their personal worth and earnest interest in the work in hand. Great care should also be taken to secure the appointment of a good Business Committee, and, before the final adjournment, of an energetic Executive, to arrange for the next annual meeting.

4. The Executive Committee should provide, *inter alia*, for the following exercises :—(*a*). The reading and discussing of papers, previously assigned to competent hands, on questions of wide and practical interest. Such a course need not prevent the introduction, through the Business Committee, of other topics; but it is always of advantage to have the well-digested views of a thoughtful and experienced man, as a starting point in such discussions.

Two or three able speakers from a distance also, lend interest to such a meeting. Our American brethren have, on several occasions, at both County and

Provincial Conventions, laid us under great obligations, for the assistance they have rendered us. But the delight and profit we have experienced in listening to them, must not be allowed to destroy our self-reliance. We must raise up our own Sabbath School men, and send them forth, as our neighbours have done, Apostles to this special work, to go from town to town, and from County to County, to plant and foster Sabbath Schools.

(*b*). A Teachers' inquiry meeting, if we may so call it, ought also to be held in connection with every Convention, at which every one might feel free to ask any question, or state any difficulty that had met him, in the prosecution of his work. Since, however, the sessions of the Convention can seldom be protracted beyond the second day, it will often be needful to limit the speakers in their replies. Short, spirited addresses, directed right to the point under discussion, are far more effective than anything lengthy, however ornate.

(*c*). Reports of the state and progress of the Sabbath School cause, will naturally occupy a prominent place in the proceedings. The Secretary, either County or Provincial, will be able, from the memoranda accompanying the statistical returns, to sketch its general outline; but at the Provincial Convention, every County should also report through some of its delegates, *viva voce*, the more important facts connected with the work within its boundaries; and in the local Conventions, the more prominent and effective Sabbath School societies should do the same. It is always interesting and instructive to learn how other schools are conducted; what difficulties and discouragements beset them, and how they are overcome; what instances they may have had of God's converting grace among the scholars; and how the general work progresses. There is no exercise that will more powerfully call forth our sympathies towards each other, or tend more to awaken within us the spirit of prayer, than this.

(*d*). Illustrations of the most approved methods of instruction should also be given, by experienced and successful teachers. The conducting of infant classes, the different uses of the blackboard, and of pictures and object lessons, the arts which a loving ingenuity may devise for securing the attention, impressing the memory, and moving the hearts of the children,—the use to be made of music, and the style of it most suited to the Sabbath School,—the place to be given to the subject of Temperance, Christian Missions, &c., in the teachings of the school,—the adaptation of the opening and closing exercises to the wants and capacities of the young,—all these, and many other matters of equal moment, might be illustrated with great advantage on such occasions.

The attempt is being made, in some localities on both sides of the Atlantic, to form classes in suitable districts, for the education of Sabbath School teachers. One great difficulty, however, in the way of the establishment of such classes among us, meets us at the very outset, viz.,—the indifference of so many teachers as to self-improvement. The Rev. Dr. Steel, in a work recently published in England, entitled "The Christian Teacher in Sabbath Schools," says, "Perhaps the most ominous circumstance in our present Sabbath School movement, is the unwillingness of the majority of teachers to be taught." We fear the evil omen is not confined to Great Britain alone. Bnt however well such classes might be attended, were they established, the fact remains that we have them not, and our Conventions must be made, therefore, as far as possible, to supply their place.

Lastly.—An earnest devotional spirit must animate, and hallow all its proceedings. Let the first hour of each day's session be spent in worship. "Them that honour me I will honour," saith God. We come together with solemn work on our hands. A conscious dependence on Divine help to do it properly, must lead us to importunity at the throne of grace. Our real success will be just in proportion to the spirit of believing prayer among us. Luther's experience,—"to have prayed well, is to have studied well,"—bears testimony to a

principle applicable to work, as well as to study; losing sight of that, the best arrangements, the largest attendance, the most stirring addresses, will fail of their end. But going with the desire and expectation of meeting the great Teacher, and of being filled with His Spirit, we cannot assemble in vain.

Dear fellow-labourers in the Sabbath School! Our opportunities for doing good are rapidly passing away. Even though we should live to prosecute our work for many years, the children are slipping out of our hands;—some into the presence of the great Judge, to testify either for, or against us, according as we have been faithful, or unfaithful, to our charge;—others into manhood and womanhood, with its thousand duties and cares, to bear very much the impress we do so much to put upon them all through life. How are they leaving us?—with whose image upon them? "Where is the flock that was given thee, thy beautiful flock?" (Jer. 13, 20). Remember that the period of a child's attendance at Sabbath School will not average, probably, more than six or seven years; so that, out of a class of half-a-dozen, one leaves us about every year. Let us work, then, "while it is day, for the night cometh." John Knox was wont to pray, 'Lord, give me Scotland!' Be it our daily petition, 'Lord, give me my class!'—then may we hope to have many souls for our "crown of rejoicing," "in the presence of our Lord Jesus Christ, at His coming."