

Sabbath School Association of Ontario.

TEACHING 

AND

 TRAINING

BEING A RECORD OF THE

Proceedings of the Twenty-first Provincial

SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF HAMILTON, ONT.,

ON THE

26th, 27th and 28th OCTOBER, 1885.



TORONTO:

PRINTED FOR THE ASSOCIATION BY WILLIAM BRIGGS,
78 & 80 KING STREET EAST.

1887.

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JOHN YOUNG,
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OF THE

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1887.

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 Gavin Fleming, Glenmorris, " "
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 Alfred Frost, Owen Sound, Grey.
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 Rev. W. G. Wallace, Georgetown, Halton.
 A. G. Northrup, Belleville, Hastings.
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 D. D. Wilson, S. aforth, " "
 J. C. Stevenson, Clinton, " "
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 Hon. A. Vid'el, Sarnia, Lambton.
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 James Clark, Smith's Falls, Lanark.
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 Joseph Henderson, Cobourg, Northumberland.
 Rev. N. Burwash, S.T.D., Cobourg, " "
 Rev. D. A. Thompson, Hastings, " "
 Rev. Principal Rand, Woodstock, Oxford.
 W. H. Eakins, Woodstock, " "
 D. J. McKinnon, Brantford, Peel.
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 Rev. P. Wright, Stratford, Perth.
 J. B. Wilson, B.A., Stratford, " "
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 G. D. Platt, P.S.L., Picton, Prince Edward.
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 Rev. S. W. Jones, Lindsay, " "
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 E. S. Whipple, Hamilton, " "
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 Rev. W. W. Smith, Newmarket, York.
 Lewis C. Peake, Toronto, " "
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 Rev. H. M. Parsons, Toronto, " "
 Rev. John Burton, B.D., Toronto, " "
 Rev. Septimus Jones, Toronto, " "
 Elias Rogers, Toronto, " "
 D. Fotheringham, Toronto, " "
 W. B. McMurrich, Toronto, " "
 Richard Brown, Toronto, " "
 Thomas Bengough, Toronto, " "
 Rev. P. McF. McLeod, Toronto, " "
 C. R. W. Biggar, Toronto, " "

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Lewis C. Peake, Toronto.
 D. McLean, " "
 H. J. Clark, " "
 W. B. McMurrich, " "
 D. Fotheringham, " "
 C. R. W. Biggar, " "

J. K. Macdonald, Toronto.
 Elias Rogers, " "
 Richard Brown, " "
 J. J. Woodhouse, " "
 Thos. Bengough, " "
 Alfred Day, " "



SABBATH SCHOOL ASSOCIATION OF ONTARIO.

*Report of the Executive Committee presented to the
Provincial Convention, London, October 1887.*

<i>President</i>	G. RUTHERFORD, Hamilton.
<i>Chairman of Executive Committee</i>	LEWIS C. PEAKE, Toronto.
<i>Honorary Secretary</i>	REV. J. MCEWEN, Lakefield.
<i>Corresponding Secretary and Treasurer</i>	J. J. WOODHOUSE, P.O. Box 525, Toronto.
<i>General Secretary</i>	ALFRED DAY, 61 Gerrard Street (east of the Don), Toronto.

N.B.—The Report of the Provincial Convention, London, 1887, will be sent to any address, post-paid, on the receipt of 25 cents, by J. J. Woodhouse, Corresponding Secretary, P.O. Box 525, Toronto, Ontario. A few of the Reports of the Brockville (1884), Stratford (1885) and Hamilton (1886) Conventions are left, and will be sent on the same terms. Also, a limited number of the Report of the International Convention, Chicago. Price 50 cents per copy.



Belleville.
Guelph.
M.A., London.
C., Toronto.
Brampton.
A., Cobourg.
Ckville.
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the County Associations

Secretary:
EWEN, Lakefield.

Secretary.
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TON, London.

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bourg, Northumberland.
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Hastings, "
Woodstock, Oxford.
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ston, Prince Edward.
Pembroke, Renfrew.
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SABBATH SCHOOL ASSOCIATION OF ONTARIO.

REPORT OF CORRESPONDING SECRETARY.

The twenty-second year of the existence of the Sabbath School Association of Ontario has just closed.

Much has transpired which calls for gratitude to God for His goodness and forbearance, and which should incite all Sabbath-school workers to begin the new year with a more earnest purpose to work for Him and by His promised assistance. May the Spirit of prayer and consecration be granted to each and all!

With the increased capabilities at the command of the Executive Committee, efforts have been made to prosecute with more and persevering energy the work for which this Association was instituted, and which, doubtless, all its members and friends fain wish had by this time assumed far larger proportions.

The result has been in a great measure encouraging, and the experience gained such as to furnish a fulcrum for more rapid and apparent progress in the near future.

As has been stated on a former occasion, where little is known of the existence and aims of the Association, much difficulty is experienced in extending its operations, whereas the influence, in a neighborhood of even a scattered few intelligent and thoughtful persons who have been present at its Conventions and Institutes, is such as to create a desire on the part of others to participate in the advantages offered by it.

ORGANIZATION

has been extended during the year, and those who have perused circular No. 117, giving a report of the half-yearly meeting of the General Executive Committee at Bowmanville, will have some idea of the work done. The

full report, however, of the General Secretary, about to be presented, will afford all needed information on this point.

We make use of the present opportunity to mention the regret which is felt by the Central Executive Committee that the promises made by delegates at the Provincial Conventions, to use efforts to obtain pecuniary support from their counties for the Association are not more productive of the desired end. Of the sums promised, we rejoice to say, some are paid promptly and in full, but in many cases much valuable time is consumed in correspondence, which results in obtaining a tardy, and, perhaps, partial payment, and in some instances none at all.

We cannot but think that some little system put in practice immediately after the holding of the Provincial Convention, by the friends making promises, so that all the schools in the respective counties are induced to contribute a few dollars each, yearly, would result in an early, easy and cheerful payment of the obligations entered into, and thus ensure the comfort of the officers and committee of the Provincial Association, and the good of those who actually give the money, as well as afford a pleasing retrospect to the delegates who have been good enough to promise it and have aided in its collection.

The sum of \$2,500 at least, is the estimate for the needs of the ensuing year.

THE FIFTH INTERNATIONAL S. S. CONVENTION took place this year in the City of Chicago, on the first, second and third days of June last, and was the largest and one of the most instructive yet held.

Of the delegates in attendance from all parts of the continent, eighteen were from Ontario a larger number than on any former occasion, excepting when the *third* such convention was held in Toronto in 1881.

Any details of this great gathering in this report are rendered unnecessary after the full accounts given this morning.

It may, however, be stated that the work accomplished during the year 1886-7 through the Executive has been of a most important nature, and that of the current year is expected to be equally so and much more extended. Several of the provinces of our own confederation have been receiving the benefits of its operations. In view of these facts the Ontario delegation felt constrained to increase the contributions by this Province to its funds from \$300 to \$450, or \$150 per annum for the three years ending June, 1890. They moreover pledged themselves to aid in the raising of this amount. It is hoped, therefore, that all present will see the need of

increased exertions, and be willing by personal example and effort to aid in the good work of Sabbath-school extension and improvement.

THE STATISTICS

of the Sabbath Schools throughout the *Province of Ontario*, obtained from the most reliable sources, and as furnished to Mr. E. Payson Porter, are as follows, viz:

DENOMINATION.	Schools.	Teachers on Roll.	Scholars on Roll.
Methodist	1,908	18,679	145,996
Presbyterian	828	6,388	60,022
Episcopalian	472	4,481	42,479
Baptist	310	2,330	21,836
Congregational	64	662	5,883
Evangelical Association	82	1,058	5,868
Evangelical Lutheran	52	306	2,879
Friends	26	114	828
Reformed Episcopal	7	57	600
Union Schools (estimated)	150	750	6,000
	3,899	34,825	292,391

AN ADDRESS TO HER MAJESTY THE QUEEN on this the Jubilee anniversary of her accession to the throne was, by order of the committee, drawn up, richly illuminated by a skilful designer and handsomely bound in purple silk velvet. Through the courtesy of Mr. Daniel McLean, Vice-President of the Association, who visited England in the spring, this address was placed in the hands of General Sir Henry F. Ponsonby, K.C.B., for presentation to Her Majesty.

THE ANNUAL REPORTS.

It is gratifying to state that the unusually large sum of \$183.56 has been during the past year received for Provincial Convention Reports sold.

Arrangements are made for the publishing of the proceedings of the present Convention at the usual price, 25 cents, payable in advance as last year.

A limited number of the Reports of the late International Convention of Chicago are on hand, price 50 cents each.

J. J. WOODHOUSE,

Corresponding Secretary.

TREASURER'S REPORT.

J. J. WOODHOUSE, *Treasurer, in Account with the Sabbath School Association of Ontario.*

RECEIPTS.

To Balance on hand, 22nd October, 1886		\$10 56	
To CONTRIBUTIONS FROM COUNTIES—			
North York	\$100 00		
Brant (1886)	60 00		
Halton	50 00		
Huron (on account)	50 00		
Peel	50 00		
East and West York	45 00		
Oxford (on account)	34 19		
Waterloo			
Perth (on account) \$20.00; 1st Presbyterian S. School, St. Mary's (remitted direct) \$5.18	25 18		
West Durham	25 00		
Lanark (1886)	20 00		
Stormont (Sundry amounts)	18 11		
Leeds and Grenville (on account)	10 75		
Middlesex and Lambton (on account)	10 00		
Dundas	8 00		
Wellington (St. Andrew's, Fergus, remitted direct) ...	5 00		
		561 23	
To CITY ASSOCIATIONS—			
Hamilton (1886)	\$37 50		
Hamilton (1887) (on account)	112 50		
		150 00	
Guelph, St. Andrew's, Presbyterian	5 00		
" Knox, Presbyterian	6 00		
" Chalmers'	6 00		
" Congregational	6 00		
" Norfolk Street Methodist	4 00		
" Dublin " "	4 00		
		31 00	
St. Catharines, five schools	27 00		
Brantford (1886)	15 00		
		223 00	
To SABBATH SCHOOLS OUT OF TORONTO, REMITTED DIRECT TO TREASURER—			
St. Paul's Presbyterian, Peterboro'	10 00		
First Methodist, Picton	10 00		
Presbyterian Sabbath School, Lindsay	5 80		
Presbyterian Sabbath School, Woodville	2 85		
		28 75	
To PERSONAL CONTRIBUTIONS—			
J. Peters, London, England	24 33		
Hon. James Young, Galt	10 00		
C. R. Sing, Meaford	5 00		
W. G. Graham, Aurora	1 00		
		40 33	
		\$863 87	
Carried forward			

\$863 87

<i>Brought forward</i>			
To TORONTO SABBATH SCHOOLS—			
Knox Bible Class	\$30 00		
Knox Sabbath School	25 00		
		55 00	
Northern Congregational		25 00	
Old St. Andrew's Presbyterian		15 00	
Carlton Street Methodist		11 03	
Richmond Street Methodist (1886-7) ..		10 00	
Parkdale Presbyterian		10 00	
Berkeley Street Methodist		10 00	
Jarvis Street Baptist		10 00	
West Presbyterian		10 00	
Occident-Hall Union		10 00	
Spadina Avenue Methodist (1886)		10 00	
Metropolitan Methodist		10 00	
St. James' Square Presbyterian		10 00	
Elm Street Methodist		10 00	
Erskine Church Presbyterian		10 00	
East Presbyterian		10 00	
Duchess Street Presbyterian Mission ..		10 00	
Sherbourne Street Methodist		10 00	
Central Presbyterian		10 00	
Charles Street Presbyterian		10 00	
Zion Congregational		8 00	
College Street Presbyterian		6 10	
Chestnut Street Congregational Mission ..		6 00	
St. Mark's Presbyterian Mission (1886) ..		6 00	
" " " (1887)		6 00	
Woodgreen Methodist		5 00	
Parliament Street and Eastern Avenue Baptist ..		5 00	
Bloor Street Baptist		5 00	
Queen Street Methodist		5 00	
Bloor Street Presbyterian		5 00	
Leslieville Presbyterian		5 00	
Dovercourt Road Baptist		4 00	
Dovercourt Methodist		3 13	
Bathurst Street Methodist		3 00	
Mount Zion Congregational		2 00	
Friends		2 00	
Cooke's Church Mission		1 50	
Leslieville Methodist		1 27	
Rose Avenue			
			355 03
To TORONTO PERSONAL CONTRIBUTIONS—			
Hon. S. H. Blake, Q.C.	100 00		
Henry Gooderham	25 00		
W. B. McMurrich	25 00		
Kilgour Bros	10 00		
Caldecott, Burton & Co	10 00		
J. L. Hughes	10 00		
A. M. Cosby	10 00		
McMaster, Darling & Co.	10 00		
E. & C. Gurney Co	10 00		
John Macdonald	10 00		
Northrop & Lyman	10 00		
H. A. Nelson & Sons	10 00		
H. S. Howland	10 00		
D. W. Alexander	10 00		
Lyman Bros. & Co.	10 00		
<i>Carried forward</i>	\$270 00		1218 90

White,
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Alfred
George
David
J. B. I
R. S. C
J. T.
J. Y.
A. A.
Henry
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J. F.
W. H
Glove
A. M
J. L.
Capt
J. J.
J. W
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John
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Elia
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<i>Brought forward</i>	\$270 00	\$1218 90
White, Joselin & Co.....	10 00	
Richard Brown	10 00	
Christie, Kerr & Co.....	10 00	
Hon. Wm. McMaster	10 00	
Thomas Thompson & Co.....	10 00	
Alfred Day	5 00	
George Craig	5 00	
Davidson & Hay	5 00	
J. B. Reid	5 00	
R. S. Gourlay	5 00	
J. T.	5 00	
J. Y. Reid	5 00	
A. A. Allen	5 00	
Henry Kent	5 00	
R. Irving Walker	5 00	
Warring Kennedy	5 00	
J. F. Eby	5 00	
W. H. Smith	5 00	
Glover Harrison	5 00	
A. M. Smith	5 00	
J. L. Blaikie	5 00	
Capt. J. T. Douglas	5 00	
J. J. Woodhouse	5 00	
J. W. Gale	5 00	
S. F. McKinnon & Co.....	5 00	
John Stark	5 00	
J. Burns	5 00	
Elias Rogers & Co.....	5 00	
S. Trees	5 00	
John Kay	5 00	
Robert Hay	5 00	
James Scott	5 00	
Friend	5 00	
J. K. Macdonald.....	5 00	
J. J. Tolfree	5 00	
Lewis C. Peake	5 00	
Mrs. James Lesslie.....	5 00	
W. J. Gage	3 00	
J. G. Macdonald	2 00	
J. L. Brodie.....	2 00	
J. J. Kenny	2 00	
Ph. Jacobi	2 00	
J. D. Nasmith.....	2 00	
H. P. D.	2 00	
Mrs. Freeland	2 00	
Wm. H. Orr.....	2 00	
John J. Gartshore	2 00	
Gzowski & Buchan	2 00	
D. and B.	2 00	
Robert McLean		515 00

To COLLECTIONS—	205 60
Hamilton Convention, \$46.06, \$59.54, \$100	
Per Alfred Day, General Secretary:	
Vaughan	3 55
Brant	3 90
Carville and Maple.....	2 50
Otterville	2 30
Sundry small sums	6 77

Carried forward \$224 62 1733 90

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18 90

<i>Brought forward</i>	\$224 62	\$1733 90
Keswick	3 20	
Tilsonburg	2 34	
Ingersoll	4 40	
Sundry small sums	3 65	
Bowmanville	2 50	
Hamilton	2 00	
Port Perry	2 60	
Norwich	2 60	
Otterville	2 60	
Oaklands	3 25	
Sunderland	2 65	
Townsend Township	1 25	
Sherwood	1 00	
Stayner	3 50	
Maxville	18 00	
Mass Meetings of Teachers, Toronto, \$12.15, \$20, \$9.47.	41 62	
		321 78
To Advertisements		88 00
To Reports sold		183 56
To Interest		3 95
		<u>2331 19</u>
Total		\$2331 19

DISBURSEMENTS.

By Paid Rev. A. F. Schaffler, D.D., and Prof. W. F. Sherwin, for their services	\$200 00
" Sundry Convention Expenses	37 50
" T. Bengough, Reporting, Hamilton	50 00
" Wm. Briggs, on account of printing Reports, etc.	227 10
" Expenses of three Mass Meetings of Teachers, Toronto	24 89
" L. Biglow, Treasurer International S. S. Convention, balance of \$300 pledged	100 00
" Telegrams, express charges, and petty expenses	13 12
" Exchange on drafts, etc	1 63
" Stationery and Printing	55 60
" Postage Stamps	66 86
" Travelling Expenses, General Secretary	90 15
" Salaries, A. Day, 10 months, from 1st December	750 00
" " J. J. Woodhouse, 12 months	600 00
" Illuminated Address to Her Majesty the Queen	39 00
Balance on hand	75 34
	<u>\$2331 19</u>

The Treasurer's books, of which this is an abstract, have been examined and found correct.

C. JOSELIN, Auditor.

TORONTO, October 22nd, 1887.

REPORT OF GENERAL SECRETARY, 1886-7.

When a city is besieged by a common enemy, all distinctions, social or sectarian, all idiosyncrasies of personal character, are lost in an united hostility to a common foe; and the force of this statement is intensified a thousand fold when such a foe assails the unarmed citadel which enwraps the immortal possibilities of a child's nature. There was Divine philosophy no less than Divine simplicity in the act of the blessed Lord who "took a child and set him in the midst" of the incipient controversy of religious pride and unworthy jealousy; and the presence of the "Little Child" in our midst has tended, more than any other factor in these latter years, to Christian unity in pur-

(Circular 126.)

SUPPLEMENTARY STATEMENT.

Sums received and paid since October 22nd, and during the Convention, belonging to the past year:

Balance on hand as above	\$75 34
County of Brant, including Brantford (1887)	80 00
Counties of Middlesex and Lambton (on account)	7 66
London S. S. Association (on account)	42 00
Hamilton S. S. Association (balance of \$150)	37 50
St. Thomas S. S. Association	32 00
Guelph, Congregational Sabbath School	\$5 00
" Norfolk Street Methodist Sabbath School	5 00
" Dublin Street Methodist	5 00
" Chalmers' Church Presbyterian Sabbath School	5 00
" Knox Church Presbyterian	5 00
" St. Andrew's Presbyterian	5 00
"	30 00
Toronto, Hazelton Avenue Congregational S. School	5 00
" Alexander Street Baptist Sabbath School	5 00
" Tecumseth Street Baptist Sabbath School	1 68
"	11 68
"	1 00
"	5 00
W. G. Graham, personal contribution	
Advertising	\$322 18
"	169 60
"	\$152 58

31st October—William Briggs, balance of account

J. J. WOODHOUSE, TREASURER.

Audited November 15th, 1887, and found correct.

C. JOSELIN.

means by which it could be best attained, viz., Stimulation, Organiza-

<i>Brought forward</i>	\$224 62	\$1733 90
Keswick	3 20	
Tilsonburg	2 34	
Ingersoll	4 40	
Sundry small sums	3 65	
Bowmanville	2 50	
Hamilton	2 00	
Port Perry	2 60	
Norwich	2 60	
Otterville	3 25	
Oaklands	2 65	
Sunderland	1 25	
Townsend Township	1 00	
Sherwood	3 50	
Stayner	18 00	
Maxville	41 62	
Mass Meetings of Teachers, Toronto, \$12.15, \$20, \$9.47.		
		321 78
To Advertisements		88 00
To Reports sold		183 56
To Interest		3 95

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REPORT OF GENERAL SECRETARY, 1886-7.

When a city is besieged by a common enemy, all distinctions, social or sectarian, all idiosyncrasies of personal character, are lost in an united hostility to a common foe; and the force of this statement is intensified a thousand fold when such a foe assails the unarmed citadel which enwraps the immortal possibilities of a child's nature. There was Divine philosophy no less than Divine simplicity in the act of the blessed Lord who "took a child and set him in the midst" of the incipient controversy of religious pride and unworthy jealousy; and the presence of the "Little Child" in our midst has tended, more than any other factor in these latter years, to Christian unity in purpose and effort; and this spirit in its turn has surrounded the tender susceptibilities of childhood with a phalanx of Christian defence and care which, by God's blessing, is defying more and more the stratagem of the World, the Flesh and the Devil. This issue bespeaks at once the aim, and justifies the existence of the Association, and invests the self-sacrifice involved, whether financial or otherwise, with a promise more radiant than almost any other—that of the talents here employed—the Master shall receive His own *with usury*. Even the Civil Government of the world now recognizes a responsibility to lay its hand on the literature and life of society, so as to minimize the power of evil upon the infancy of its citizenship. But "our sufficiency is of God," and as the children of to-day hold in their hands the sceptre of the twentieth century, with its measureless possibilities in the extension of Christ's kingdom, it is meet we should "compass the King round *every man with his weapons in his hand* and be with the King when He goeth out and when He cometh in." The Association has but one end in view, viz., the loyalty of our future men and women to Christ and His cause by an intelligent familiarity with the teaching of the Divine Word of God; and it seeks to secure this result:

1. By sustaining a living, active public sentiment as to the vital importance of this spiritual shepherding of the young, both in the home and Sabbath School.
2. By securing united co-operation of the Church of Christ in this work of tending and feeding with the "sincere milk of the Word," the lambs of Christ's flock.
3. By mutual instruction of Sunday School workers in "the things pertaining to the kingdom of God," involving a clearer and more soul-absorbing acquaintance with the Bible and its teaching, and a knowledge of the psychological principles which underlie the communication of Christian truth.

With this ideal of the purpose of the Association, and of the means by which it could be best attained, viz., Stimulation, Organiza-

tion and Education, your Secretary has striven, as God has helped him, to represent them in the various parts of the Province opened to him during the ten months which have elapsed since his call to the work. It is to be regretted that lack of concerted arrangement has considerably narrowed the possibility of aggressive work which might have been done had the dates of conventions, etc., been pre-arranged, so as to admit of greater economy of time and expense than was possible where the Secretary has been translated from east to west or north to south of the Province from day to day. This hindrance will, so far as possible, be obviated in the coming year.

In the ten months your Secretary has responded to calls to aid the work in organized sections on *two hundred* distinct occasions; and has gone, without call, to unorganized districts on *twenty-five* other occasions. These services have extended over the following counties, viz.: Brant, Carleton, Durham, Frontenac, Glengarry, Grenville, Leeds, Middlesex, Norfolk, Ontario, Oxford, Peterboro', Simcoe, Stormont, Wentworth, and York, and have been of the following nature, viz.:

STIMULATION.

Press.—From time to time, through the influence of the press, whose columns have at all times been most generously opened to us, the work of the Association and of Sabbath Schools generally, has been brought before the public, and here is set before us "an open door," which, if entered, would incalculably strengthen the position of every County, Township or City organization throughout the Province. It is hoped local secretaries will note and act on the suggestion, for our work surely demands such public recognition in the interests of Christ's Kingdom.

Conventions bring the work home impressively to the Church itself, and quicken and strengthen the pulse of Sabbath School fervor in the localities in which they are held. Your secretary has accepted every invitation extended which did not conflict with pre-engagements, viz.:

- BRANT—*County*; Brantford. *Townships*: Oaklands, Onondaga, and Tuscarora.
 DURHAM—*County*; Bowmanville.
 GLENGARRY—*County*; Maxville.
 MIDDLESEX and LAMBTON—*County*; London.
 NORFOLK—*Township*; Townsend.
 ONTARIO SOUTH—*County*; Whitby. *Township*: Pickering.
 ONTARIO NORTH—*County*; Port Perry.
 OXFORD—*County*; Drumbo. *Township*: Otterville and Norwich.
 SIMCOE SOUTH—*Township*; Sunnidale and Nottawasaga.
 WENTWORTH—*City* of Hamilton.
 YORK, (East and West Riding)—*Township*; Vaughan and Scarborough'.
 YORK (North Riding)—*County*; Keswick.
 TORONTO—Methodist S. S. Association.

General S. S. Meetings.—Of the three public meetings held in Toronto, with the object of reproducing as much as possible of the Hamilton Convention, your secretary was privileged to attend two. The interest in this intention of the Central Committee was most manifest and useful. A meeting was also held to welcome the London Sunday School Union's delegate to the International Convention, Mr. Edward Towers. Three other meetings were attended in Toronto, and one each at Beachville and Sherwood. In addition to services conducted at Y. M. C. A. gatherings, viz, four in Toronto, one each in Brantford and Gananoque, the ambition of years was realized in being privileged to attend the International Convention in Chicago, where our Province was honored by the election of three of its delegates to official positions. Your secretary sought and found both inspiration and information in the interests of our own work.

Mass Meetings of Scholars have brought the home, the Church, and the charge in conscious and vital contact in this divinely blessed work of the salvation and Christian culture of the young, the scholars themselves being directly impressed with the widespread concern for their spiritual well-being, these have been conducted as follows:

In BRANT, at Oakland and Ohsweken; DURHAM, at Bowmanville; GLENGARRY, at Maxville; LEEDS, at Gananoque; NORFOLK, at Waterford; ONTARIO SOUTH, at Whitby and Pickering; ONTARIO NORTH, at Port Perry and Sunderland; OXFORD, at Drumbo, Tilsonburg, Ingersoll, Norwich, Otterville, and Beachville; SIMCOE, at Stayner; YORK (East and West Riding), four in township of Vaughan; YORK (North Riding) Keswick.

Sermons—Deeply conscious of the divine sanctity of the pulpit, I have with prayerful humility and manifest approval of the Spirit of God occupied Sabbath pulpits, by request, on forty-four occasions in the following localities, many of these services being specially for young people:

BRANT, twice at Brantford; LEEDS, twice at Gananoque; NORFOLK, at Waterford, twice at Wilsonville, and at Bealton; ONTARIO NORTH at Sunderland; ONTARIO SOUTH, twice at Pickering; OXFORD, Goble's Corners, Princeton, Beachville, and twice at Woodstock; YORK (East and West Riding), three times each at Sherwood, Carrville, and Maple, also at Providence, Hope and Edgeley; TORONTO, on sixteen occasions.

ORGANIZATION.

The Semi-Annual Meeting of the Executive Committee in June was impressed with the urgent need of aggressive efforts in unorganized sections of the Province; the claims of organized districts during the first six months having made such work next to impossible, it was deemed desirable to use the comparative quiet of the summer months in this work. Your Secretary drafted a map of the Sabbath School organization of the Province, and since June has sought, by personal interviews with Sabbath School workers on the spot, to initiate

organization in the following Counties, viz.: Carleton, Frontenac, Glengarry, Grenville, Leeds, Norfolk, Peterboro', and Simcoe, besides correspondence with others with like intent. The dearth of bold, aggressive brethren, with enthusiasm in the Sabbath School cause unbounded by walls, or even township lines, has been the chief difficulty to success in these attempts, such initiatory work depending naturally on the influence of local effort on the part of those who know both the work and the men in the county. This difficulty can only be overcome by the Secretary spending sufficient time in a county to hold a representative meeting in, say, each township. It is doubtful if there is a county where organization would not accrue within a week if "light" was given as to the advantages and purposes of such organization at its various centres; hence the wisdom of a pre-arranged plan of work as above suggested. Where county organization has seemed impracticable at the time, your Secretary has sought to consummate township associations as a nucleus of influence in subsequent attempts at organization of county. Through the indomitable zeal and perseverance of Rev. E. Barrass, M.A., and others, the County of Durham inaugurated its organization by a Convention at Bowmanville of such interest as amply to justify the efforts made.

In addition to meetings held at Barrie and Peterboro' for this purpose, which were adjourned for early and more decisive efforts at organization, new associations have been constituted at the following places, the success in each instance being such as will surely develop loyal Sabbath School workers who will be both cosmopolitan and aggressive in their sympathies.

DURHAM—County.

NORFOLK—Townsend Township.

OXFORD—Townships of North Oxford, West Oxford, Dereham, South Norwich, North Norwich, East Oxford, East Nissouri, West Zorra, and East Zorra.

ONTARIO—Township Pickering.

SIMCOE SOUTH—Nottawasaga and Sunnidale Townships.

EDUCATION.

It has been a constant aim, without discouraging any, to hold high the standard of efficiency in Sabbath School workers who study to show themselves approved unto God, workmen that need not be ashamed, "*rightly dividing the Word of Truth.*" By Teachers' Institutes, Specimen Teachers' Meetings, and Conferences, as well as by hints during the visitation of Sabbath Schools in session, it has been sought to provoke the intelligent application of the best principles and practice in the work. This, however, can be accomplished by no means so well as by the institution of regular Normal Classes, in which are taught and discussed the foundation principles involved in Biblical teaching and Christian culture. At the inauguration of such a class in connection with city of Brantford S. S. A., your Secretary was favored to be present. It presented an example of hungering and

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thirsting after intelligent consecration to the work which deserves to be known throughout the Province. Our CANADIAN CHAUTAUQUA, inaugurated under such favorable auspices during the past summer at Niagara-on-the-Lake, places this advantage, under the best conditions, within the reach of our teachers. The Chautauqua Normal Course, covering their requirements in this regard, being made a prominent feature of this "College in the Grove." At the following places such services as above indicated were held, viz.:

BRANT—Brantford, six schools visited during session; Normal Class inauguration.

GLENGARRY—Maxville, Teachers' Meeting.

LINCOLN—Niagara, Teachers' Meeting.

NORFOLK—Waterford, two schools visited in session.

ONTARIO (South)—Teachers' meeting at Pickering, Institute at Brougham.

ONTARIO (North)—Two Institutes at Sunderland.

OXFORD—Institutes at Mount Elgin, Otterville, Burgessville, Tilsonburg, Ingersoll and Strathallan. Teachers' meetings at Kintore and Beachville. Schools visited at Goble's Corners, Woodstock and Sweaburg.

SIMCOE (South)—Institute at Stayner.

YORK (E. & W. R.)—Teachers' meeting at Carville. Institute at Maple.

TORONTO—Seven Teachers' meetings, eight Schools visited, and two Institutes held.

Throughout the Province, with a unanimity that is remarkable, certain aspects of our work are being emphasized with such persistence, as bespeaks determination and success in the near future, and next to the conversion of our scholars, the foremost among these are:

1. Temperance principles, upon which the Sabbath School pronounces, as with one emphatic voice, echoing in the coming years the death-knell of the bold and impious traffic, which more than any other cause has thwarted the permanency of our influence in the past, and we may well feel encouraged that henceforth our youth are to be armed against this foe by the exercises of our Public Schools.

2. That adult members of the Church need and might well avail themselves, by regular attendance, of the facilities afforded by the Sabbath School for the study of God's Word.

3. That the Divinely imposed responsibility of the Home in the moral and spiritual culture of the young, is far from being universally recognized, and that the Sabbath School cannot become the substitute for this liability.

The following suggestions are submitted, from observation of their need:

1. That the Secretary of each Township Association should interest himself by every means in his power to secure organization of neighbouring townships and county. In this endeavour the General Secretary will gladly render all possible assistance.

2. Conventions should be constituted not of unofficial and hap-

hazard attendance, where no one is responsible for the diffusion of its influence, but of distinctly appointed delegates responsible to the bodies appointing them for reports of their proceedings.

3. It is most desirable, as recommended by the Executive Committee in June, that District Provincial Conventions should be held annually in each of the districts of the Province, viz., north, east, and west, that the whole area may be reached by the inspiration and example which such a gathering would afford.

4. That, as has been abundantly proved of late years, in England, the isolation of classes in their own separate rooms would greatly contribute to the power, efficiency and comfort of our teachers, it is desirable that, so far as possible, new Sabbath School erections should have regard to this advantage, especially in view of the attendance of the adult portion of our congregation upon Biblical study in the Sabbath School.

5. That as primary work is primary in the same important sense as the foundation of a building, it demands the best teachers, the most generous equipments, and the widest possible information. As to the principles of its success, it is suggested that these would be aided by the establishment, in connection with the Association, of a branch of the National Primary Union, which deserves to be International.

Your Secretary may not close this report without expressing gratitude to Almighty God for His blessing, which has made the work not only possible without a single default through sickness, but has made every service undertaken a source of deeper personal consecration and joy in the Master's service. Moreover, the generous hospitality and cordial co-operation of pastors, teachers, and people throughout the Province, have awakened Christian communion and friendships which would have amply repaid far better service than it has been in his power to give. The hopeful dawn of the coming century is already breaking, in which the youth in our Sabbath Schools to-day, will be charged with the issues material and eternal which it will evolve. Let us prove our patriotism to our country, and loyalty to our God, by laying deep and firm, "as wise master builders," the foundation principles of the Word of God in the characters we are helping to build.

All of which is respectfully submitted.

ALFRED DAY,

General Secretary.

Toronto, Oct. 25th, 1887.

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INTRODUCTION.

The Publishing Committee have much pleasure in issuing—though after unlooked for and unavoidable delay—the Report of the Provincial Sabbath School Convention, held in Hamilton in October last.

Notwithstanding the very unpropitious weather which prevailed at the time, the number of delegates was larger than for many years previous. The proceedings were exceedingly interesting, and the addresses delivered of a high order of merit—a fact indicated by the purchase on the spot, in advance of publication, of a large number of copies of this Report. There is reason to believe that the pamphlet containing the Reports of the Brockville and Stratford Conventions has been largely read, and this encourages the Committee to again respectfully urge upon superintendents and teachers the advisableness of personally possessing and carefully perusing these Reports, published from year to year, as a means of obtaining the best and most practical information to assist them in their work.

Reference to pages 85 and 151 will show that, all existing liabilities having been discharged, the Convention, on recommendation of the Executive Committee, made an appointment to the position of General Secretary, for some time vacant, in the person of Mr. Alfred Day—a gentleman who for a number of years, in England, had been doing a work of a nature akin to that which will engage his attention in the interests of this Association.

This Committee, on behalf of the Central Executive Committee,

solicit for Mr. Day the kindly reception and cordial co-operation of the various Sabbath-school organizations, and friends of Sabbath-schools, in the Province, as he seeks to carry out the aim of the Association; which is to bring under organization, as speedily as possible, every county and township in Ontario.

Any application for the assistance of the General Secretary, addressed to Mr. J. J. Woodhouse, Corresponding Secretary, Box 525, P.O., Toronto, will meet with attention.

By a unanimous vote of the Convention it was resolved that this Association, heretofore known as "The Sabbath School Association of Canada," be hereafter designated "The Sabbath School Association of Ontario."

Copies of this Report will be sent postpaid to any address, on receipt of 25 cents each, by the Corresponding Secretary and Treasurer.

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PROGRAMME.

TUESDAY AFTERNOON, OCT. 26th, 1886.

3.00 P.M.—President J. J. CRABBE in the chair. Opening services conducted by Rev. S. J. HUNTER, D.D., Prof. W. F. SHERWIN conducting the Singing. Appointment of Nominating Committee. Retiring President's Address. Report of Nominating Committee. General Business. Reports from Counties.

TUESDAY EVENING.

7.30 P.M.—Praise and Prayer Service, led by Prof. W. F. SHERWIN, Boston.
8.00 P.M.—Address by the President elect.
8.15 P.M.—Words of Welcome, Rev. A. BURNS, D.D., LL.D.
8.30 P.M.—“Mission S. S. Work in our Cities,” His Worship, Mayor HOWLAND, Toronto.
9.00 P.M.—“The Parents' Providential and Moral Responsibility in the Training of the Young,” Rev. P. McF. McLEOD, Toronto.
9.45 P.M.—Collection. Closing Exercises.

WEDNESDAY MORNING, OCT. 27th.

9.00 A.M.—Devotional Exercises.
9.30 A.M.—Conference on Teacher-Training, Rev. J. McEWEN, Lakefield.
10.30 A.M.—Address, “The Great Teacher,” Rev. A. F. SCHAUFFLER, D.D., New York.
11.15 A.M.—Praise and Prayer.
11.25 A.M.—Question Drawer. Professor W. F. SHERWIN.

WEDNESDAY AFTERNOON.

2.00 P.M.—Devotional Exercises.
2.15 P.M.—Reports of Secretary, Treasurer, etc. Action on Ditto. Appointment of Delegates to the International Convention. The Province of Quebec and the Sabbath School Association of Canada.
3.30 P.M.—Conference, “The Advantages of Memorizing Scriptures,” Rev. MUNGO FRASER, Hamilton.
4.15 P.M.—Address, “How to Study and Teach the Scriptures,” Rev. A. F. SCHAUFFLER, D.D.

WEDNESDAY EVENING.

- 7.30 P.M.—Praise and Prayer Service, led by Professor W. F. SHERWIN.
8.00 P.M.—Address, "The Cultivation of Christian Beneficence in Sabbath Schools, and Its Importance to the Church of the Future," Rev. W. J. HUNTER, D.D., Hamilton.
8.30 P.M.—Address, "How shall we lead our Scholars into Church Membership?" Rev. A. SUTHERLAND, D.D., Toronto.
9.00 P.M.—Question Drawer. Rev. A. F. SCHAUFFLER, D.D.
9.45 P.M.—Collection and Closing Exercises.

THURSDAY MORNING, OCT. 28th.

- 9.00 A.M.—Devotional Exercises.
9.30 A.M.—Institute Exercise, "The Progress of Revelation," Rev. W. C. HENDERSON, M.A., Galt.
10.15 A.M.—Conference, S. S. Libraries—Best Method of Selecting, Arranging and Distributing: and How can they be made of Spiritual Benefit? THOMAS BENGOUGH, Esq., Toronto.
11.00 A.M.—Conference, S. S. Secretaries, Records and Statistics, W. N. HOSSIE, Esq., Brantford.
11.30 A.M.—Conference, "How shall we Secure the Deepest Spiritual Interest in Our Work," Prof. W. F. SHERWIN.

THURSDAY AFTERNOON.

- 2.00 P.M.—Devotional Exercises.
2.15 P.M.—Conference on Primary Work. Principles and Methods: (a) Paper by Mrs. G. A. CHRYSLER, Galt. (b) General Discussion. Rev. A. F. SCHAUFFLER, D.D.
3.30 P.M.—Address, "How can we aid in Improving the Moral Culture of Scholars in the Public Schools," Rev. Professor CLARKE, D.D., McMaster Hall, Toronto.
4.00 P.M.—Sunday-School Music, by Prof. W. F. SHERWIN.

THURSDAY EVENING.

- 7.30 P.M.—Praise and Prayer Service, led by Professor W. F. SHERWIN.
8.00 P.M.—Address, Rev. A. F. SCHAUFFLER, D.D.
" Rev. J. W. A. STEWART.
" Professor W. F. SHERWIN.
" "Watching, Working, Waiting," Hon. S. H. Blake, Q.C.
COLLECTION. CLOSING EXERCISES.

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REPORT OF PROCEEDINGS

OF THE

TWENTY-FIRST

Provincial Sabbath School Convention

FOR ONTARIO.

HAMILTON, October 26th, 1886.

The Twenty-first Annual Convention of the Sabbath School Association of Canada opened in the Centenary Church, Hamilton, at three o'clock this afternoon, Mr. J. J. Crabbe, of St. Mary's, President of the Association, in the chair.

The opening devotional services were conducted by the Rev. S. J. Hunter, D.D., pastor of the church, and Prof. W. F. Sherwin, of Boston, led the congregation in singing. After singing the 108th hymn,

"All hail the power of Jesus' name,"

Dr. Hunter read parts of the 51st Psalm and the 2nd chapter of the Acts of the Apostles, and then led in prayer.

The Nominating Committee was then appointed, consisting of the following delegates: Dr. E. W. McGuire, Guelph; Mr. W. N. Hossie, Brantford; Mr. L. C. Peake, Toronto; Rev. J. McEwen, Lakefield; Rev. W. W. Smith, Newmarket; Rev. S. L. Umbach, Berlin; Mr. Geo. Rutherford, Hamilton.

RETIRING PRESIDENT'S ADDRESS.

MR. CRABBE said: Now, we will just begin the work of the session. This first session will, as usual, be quite informal, but I trust not without its success for all that. I am pleased to see so many here to-day. I am pleased to see that the Twenty-first Annual Convention of this Association is being held in the City of Hamilton. I

think it very appropriate that it should be held here, inasmuch as the Association was formed in this city; and now, when it has attained its majority, I think you can look back for twenty-one years—that is, some of you can—and see how the Lord has led us all this time. It is not our place to despise the day of small things, but the Lord has given us a rich heritage; He has given us a rich country to work in, and willing hearts and willing hands and willing brains, and we have gone forth and done something for the children. The Lord has blessed us in the past year. How many things have occurred in all the churches during the last twenty-one years? When this Society was organized in this city Rev. Dr. Ormiston and the Rev. Mr. Millard were the President and Secretary; and grand men they were. I wish we had them here to-day. And I was greatly pleased to think that this Society, of which Dr. Ormiston had the honor of being the first President, has gone on from strength to strength, and has been a source of comfort and instruction to all that have come within the scope of its influence. I would draw your attention to the fact that conventions now-a-days are better attended and more instructive than they ever were in the past; I think you will find that in your own experience; and I don't think we can do much better when we go home from this Convention than to establish institutes and local conventions in all our districts. Some people say these conventions do very little good. Well, perhaps they don't do much good to you, and perhaps they do to me. But, whatever they may do for us here, in this Provincial Convention, we have learned something at any rate. We never come to one of these meetings that we do not learn something that we can go home and put into practice. Now, let us establish institutes wherever they have not got them. I do not think there is a man in this house to-day who has done the work, during this year at any rate, that my friend Mr. Hossie, of Brantford, has done. I think he has visited every Sunday-school in Brant, with the exception of one or two which he intends to visit before the winter sets in. Ask yourselves the question, "How many Sunday-schools have you visited?" and do not, as Sam Jones says, "Put it on to the man beside you." If the Lord has not given you some specific work to do in the Sunday-school, then you ought to go out and spread your influence around the Sunday-schools in your own county.

There is just one thing I want to say about the influence of what has been done in the Sunday-schools during the past year—I think more particularly during the past year than ever before—with reference to missionary and temperance effort. I think the Sunday-school teachers of this country are the leaders in the temperance effort. I won't say they are the leaders, but they do their full share in the missionary cause. I think they have done more than their share in the temperance work, and the result is that in almost every school in this Province you will find a temperance society incorpor-

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ated with the school; and, as has often been said before, I believe that if we can educate the children and make them temperate, there is no danger of their becoming drunkards when they grow up.

I want to say this to the delegates: I have noticed—more particularly in Provincial Conventions—a certain amount of bashfulness. I find that a few who sit near the front and on the platform, are the persons who generally take part in the discussions. Now, it ought not to be so. I think I voice the sentiments of the brethren around the platform and who do take part in these gatherings, when I say that all the delegates should come prepared to take an active part in all the discussions that are going on. Now, will you take the hint? I want everybody in the house to talk, ladies as well as gentlemen, and we shall have a grand time. Why, it will be a regular experience meeting.

I believe that these Sabbath-school conventions have been, are, and are destined to, be the means of bringing the churches still closer together. There is a spirit of union in all the churches now-a-days. I believe every man should be loyal to his own church, but, at the same time, there is a spirit of union springing up in all our hearts, and it is exemplified in the hymns we sing to-day. Twenty-five years ago you could not have had representatives of all the churches singing these hymns, because they would not have known them; but because of the union spirit we are to-day able to sing these glorious hymns. Some of these hymns, I am beginning to find out, are not orthodox; but all the hymns *we* sing are orthodox, and I am pleased that we can all stand on this platform and sing these blessed hymns to the praise of God. Let us, at the beginning of this Convention, make up our minds that we will do our duty; then we shall have the grandest convention of our lives.

Last year at Stratford we had a good time. We had present with us that grand man, Bro. Reynolds, who gave us hints that have done us good. He sent us back to our schools enthusiastic for the work. And here we have men just as good. Let us gather up all the good we can, and go from this place to our own fields of labor determined to gather the children in. There are, as I have found in my own experience, every Sunday, scores in our own towns that have not been gathered in. Why, if we were doing our duty, they would be gathered in. Let us get some enthusiasm into this work, and then we will go into the country, into the back streets of our own villages and towns, and gather the children in and educate them for Christ. It is a glorious work. What a magnificent privilege it is—that of the teacher—in teaching the children and bringing them up for Christ. In former times the parents left it all to the teachers, but they are not doing so now. The parents see that the children are prepared with their lessons and get their catechism and other religious education at home; and that makes it easier for the teacher. Let us help the parents still more, and take charge of these

young and tender minds and get them full of Christ; then we will be bringing them up on the direct road to His kingdom. Let me solicit the help of everyone here and let each be determined to go forward to do his duty and use all the talent the Lord has given him in carrying on this great work.

I am pleased that we have with us our old friend, Prof. Sherwin, who will lead us in the singing. Let us join heartily in the singing, because that makes our hearts warm and makes us better friends to Jesus.

The hymn, "Work for the night is coming," was then sung.

Dr. McGuire, the Chairman of the Nominating Committee, then reported the following nominations:—

President—MR. GEO. RUTHERFORD, Hamilton.

Minute Secretaries—Rev. W. G. WALLACE, Georgetown, and Mr. W. M. HAMILTON, London.

Business Committee—Mr. L. C. PEAKE, Chairman, Toronto; Rev. J. MCEWEN, Lakefield; Rev. J. T. DAVIS, Tapleytown; Mr. SENECA JONES, Hamilton; Mr. J. C. STEVENSON, Clinton; Mr. W. N. HOSSIE, Brantford; Rev. S. L. UMBACH, Berlin; Mr. J. J. CRABBE, St. Mary's; Rev. W. W. SMITH, Newmarket; Dr. E. W. MCGUIRE, Guelph.

The Report of the Committee was amended, giving them power to add to the number of the Business Committee, and carried.

REPORTS FROM COUNTIES.

The President then called for reports from Counties, and Mr. W. N. HOSSIE reported for the County of Brant as follows:—

COUNTY OF BRANT.

We reported last year that the work of local organization was almost completed, and expressed disappointment at the hitch that had prevented the enjoyment of the pleasure anticipated in announcing complete organization. On that occasion but one township remained unorganized, and one town to revive. Well, the lapse of time transferred the chief hindrance elsewhere, and, on the 12th of December, 1885, South Dumfries was organized, and a convention held in the Baptist Church, St. George, on the 9th of February, 1886—three sessions—discussing many practical questions with a spirit

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that would have done credit to an older institution. One of these questions was, "Are there all the schools in the township necessary for the good of all the people?" And since spring, five new schools have sprung into existence in this township—two union schools and three mission schools—one by the Presbyterian Church, Glen Morris, and two by the Methodist Church, St. George; and now there are but two other points in the township where schools should be planted. The city of Brantford, that had long rested satisfied with the triennial meeting of the county association, having invited Bro. Reynolds, of Peoria, when at Stratford last year, held a mass meeting of workers with Mr. Reynolds—two sessions, afternoon and evening—and the association was re-organized. During the summer Grace Church has established two mission schools—one in the northern and the other in the western suburbs. North Brantford and Onondaga held their Second Annual Convention at Cainsville, on the 17th December, 1885—three sessions, all highly interesting—and appointed a summer meeting to be held at Onondaga, and an invitation to be then given to the Indian brethren of Tuscarora to join on that occasion. On the 17th June a local convention was held in the Methodist Church at Onondaga—a crossing place on the Grand River, where the Indians usually take the railway trains for Brantford and other points. Here Tuscarora was represented, and a resolution passed receiving her into the union, changing the name to "North Brant, Onondaga, and Tuscarora Sabbath School Association." There is promise for this union reaching a hitherto neglected field.

Our County Convention—the seventeenth annual meeting—was held in the Methodist Church, Mount Vernon, on the 16th and 17th of February, occupying two days of three sessions each. A programme of rare excellence was rendered and a profitable time spent; not a moment lost excepting one hour on the first morning, which was stormy and rather early, 9.30 a.m. On that occasion, for the first time in our history, a written report was submitted by each local association, giving full Sabbath-school statistics for their district, as well also a report from the union of primary Sabbath-school teachers. A report of the proceedings at that convention, including the local reports, a statistical table, and a list of all the schools in the county, giving hour of opening, was published, and nearly 1,200 copies have been circulated. I shall have pleasure in placing a copy of our Seventeenth Annual Report in your hands. The other townships, namely: Burford held its Ninth Annual Convention in the Methodist Church, Etonia, on the 1st June. A most interesting programme was discussed; the importance of school secretary and improved records urged. This township is one of the best worked in the Province, having a Sabbath-school in every section, and some places two or more. The workers are live men and women. For several years they held annually Sunday-school picnics, and latterly

railway excursions, which have the past two years greatly exceeded the expectations of the railway officials. Two immense trains were required to move the multitudes, who suffered great discomfort because of the inefficient accommodation. Still, the township Sabbath School Association received goodly sums from percentage on tickets sold, and have made a donation to county and provincial work. South Brantford and Oakland held their Second Annual Convention in Bethel Methodist Church, the home of our Whyte Brothers, who led the service of praise and song at Stratford. There we held three sessions—all well attended—discussing a programme of practical topics, and resolutions were passed declaring in favor of house to house visitation, temperance, and a declaration on the objects of Sabbath-school work, namely: "To gather the people together on the Lord's day to study, teach, and learn the Word of God under the guidance of the Holy Spirit, for the purpose of leading souls to Christ, and building up believers in the grace and knowledge of our Lord and Saviour Jesus Christ; and to help each other to search and know more of the great salvation so freely offered in the Gospel." And on the 10th August a successful meeting was held in the Methodist Church, Paris, and an interesting programme of reviving topics was heard, and the town association re-organized after a rest of nearly twelve years. Our youngest work—that of the Union of Primary Sabbath School Teachers—continues to exist, holding monthly meetings in the parlor of the Young Men's Christian Association, where the lesson is either taught to a small class or presented for discussion and study by the primary teachers. On the 9th July we held our first entertainment in Wyckliffe Hall, where representatives from sixteen primary classes were present and seated mostly in children's little chairs; over one hundred and sixty little ones taking part, each class rendering one piece, and all joining in several choruses. The hall was well filled and a collection of twenty dollars received on behalf of this interesting work. The county has now a population of over 35,000, and of school age—according to the census of 1881—8,436. Its territory embraces four large townships and two small ones, one city and one town, in which we have four township associations, one city, one town, and a union of primary Sabbath-school teachers, all of which have held meetings and conventions within one year. There are now in the county 101 schools, an increase of 11 since April last; 1,113 officers and teachers; 8,598 scholars; making a total membership of 9,711, being an increase of 498, with an average attendance of 6,451, and 578 reported as added to church membership. Last year the number reported was over 700; 85 use the International lessons in some form; 16 use selected or chance lessons; 11,801 volumes in libraries; \$45.88 is the average aggregate weekly collection; \$953.00 contributed to missionary and benevolent objects; \$68.00 to county and provincial Sabbath-school work; \$3,878.10 expended on school maintenance, making a total

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expenditure for the year of \$4,899.16; 183 are reported as having attended the county convention, and 277 the local conventions—small numbers considering the multitudes engaged in the work. A new feature of our work in Brant, that should be mentioned, is the work of school visitation. Since November, 1884, the present County President has visited 90 schools for a first time during their regular session, sometimes conducting the exercises, and in almost every case giving a short address. And during the past summer local presidents, under the new constitution, are taking charge of the school visitation. All that is now needed is better records kept by the schools, and each president supplied with uniform blanks to enable us promptly to obtain full and reliable statistics. We are trying to stir up the brethren among the Indians in Tuscarora, and have called attention to the liberal offer of the Bible Society whereby every scholar may be supplied with a copy of God's Word that they may call their own; and one school has already distributed twelve copies of the twenty-five cent school edition on payment of a reduced price of ten cents per copy. The General Committee, also—to induce better attendance by the Indians, who appear to be slower than the whites—give prizes to all Indian scholars who may be present ten or more days during the quarter. Four of their schools have been visited. One of these, the Mohawk Institute, is a thorough training school in all branches, that must make its influence felt among this interesting people, who have in their township 600 pagans, living only twenty-five miles from this gospel city. At coming conventions the work of house to house visitation will be dealt with and undertaken. The lifting up of the school secretary and improvement of our system of records will also receive attention. So with God's guidance and continued blessing great things may be looked for in Brant. Having completed the work of local organization our General Committee appointed, along with myself, the venerable Rev. P. German, of Cainsville, President of North Brantford, Onondaga, and Tuscarora Sabbath School Association, and Gavin Fleming, Esq., of Glen Morris, President of South Dumfries, a delegation to this Convention; and on behalf of Brant, in the name of the Executive Committee, I beg to lay on the table our Treasurer's cheque for \$75.00.

COUNTY OF BRUCE.

Rev. JOSEPH GALLOWAY, of Paisley, said: I am sorry that I should be obliged to say that the work in the County of Bruce is not so thoroughly organized as it appears to be in the county from which we have just heard. We have found it almost impossible to obtain statistics from the different schools within the bounds of our county so as to be able to present information that would be reliable, and that would be a fair representation of the Sabbath-school work

in the County of Bruce. The secretaries of the schools were asked to send in reports, but only a few of them did as requested, consequently we have not the full information we desire. However, I would say that conventions are being held regularly year after year, and are, I believe, increasing in interest and becoming more and more profitable. Our convention held last winter in the village of Paisley was exceedingly interesting. I would say, though, that we missed very much our General Secretary who was with us the year before—the Rev. John McEwen—and I hope that some arrangement will be made by which either he or some other well qualified person may be able to visit these conventions from time to time, to give us information in regard to Sabbath-school work and interest those who may attend. We have had two conventions during this year. There was a change made in the time of holding our convention, so that instead of holding it in the winter as formerly, it was called for the latter part of the summer. In some respects the change was advantageous, while in others I believe it was injurious. We found there was not so large a number able to be present as during the winter session, those living in the rural sections of the country being busily engaged at the time. An excursion was run by the line of railway, which certainly brought a large number of people to Southampton, where the convention was held, but the excursionists came very largely, we found, for recreation and pleasure, and not from a desire to take part in the convention, and consequently the work of the convention, during the afternoon, was practically killed. A mass meeting, it is true, was held, at which there were quite a number present, but we found that the change of time materially interfered with the practical work of the convention. I don't know that I can say anything further regarding the work in Bruce just now.

COUNTY OF HALDIMAND.

Rev. R. J. ELLIOTT, of Caledonia, reported as follows: Mr. President, I think we have no township organizations in the County of Haldimand; we have, however, an excellent county convention, which has just held its twenty-first meeting. The successful work of this Association in the county is largely due to the earnest efforts of the Rev. J. Black, who for twenty consecutive years has been the secretary for that county, but who, on account of failing years, has been obliged lately to resign and retire. He reported 80 schools, with 5,000 scholars, in round numbers, and 800 teachers, and upwards of 10,000 volumes in the libraries of these schools. The last convention was held in the village of Canfield, on the 21st and 22nd of the present month, and was very fairly attended. It was a very interesting and enthusiastic meeting, and could not have failed to accomplish a great deal of good. The special feature to which we have been devoting attention during the past year has been temper-

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COUNTY OF HALTON.

Rev. D. HUNT, of Omagh, reported as follows: Mr. President, I am not in a position to give a very interesting report, as I am not prepared with figures. Though requested by some of our schools to attend this Convention, I did not think I would be able to come until yesterday, and then it was too late to get up the statistics. However, I am able to say that the entire county is very well organized as far as Sabbath-schools are concerned. It is composed of four townships and five live little towns. I am tolerably well acquainted with two of the townships and two or three of the towns, and I can safely say that the Sabbath-schools are well organized and working vigorously.

Rev. R. H. ABRAHAM—Speaking for the neighborhood of Burlington, in the County of Halton, I may say that the work is going on there with very great success. One feature we have among the workers in our section of the county is to take Sabbath-schools to the scholars. That is, we have been organizing union Sabbath-schools in every school section wherever we find enough scholars to have a school. One or two of these schools have been started during the past year. I have attended two of them during the past two weeks, and the success of the work there was beyond my expectations; in one school, especially, the work was exceedingly gratifying, and warmed my heart and the heart of every earnest Sabbath-school worker who saw them.

COUNTY OF HURON.

Mr. J. C. STEVENSON, of Clinton, reported as follows: Mr. President, I am here representing one of the Methodist schools in Clinton, and am connected with the county work, being an officer of that association. We have just held our Twelfth Annual Convention and had a very interesting and profitable time, and, I believe, are doing a great work. One evidence of this is that wherever we have held a convention, the churches there, after we have left, have felt an influence for good. Revivals have also sprung up after we have been in a place, and that speaks well also. Speaking just from memory, we have 80 schools, about 8,000 scholars, and between 700 and 800 officers and teachers. We have some local organizations, but very few. Whilst we have our county conventions, the Methodists and Presbyterians and some other denominations hold their conventions in connection with their own churches, besides our usual convention where all the churches unite. The latter, we find, does the

best work. (Hear, hear.) I have nothing to say against the others, but as a general thing in the conventions where all the different denominations take part we do more good, and we find that for the last four or five years we have not had any collisions in the way of differences of doctrine or anything of that sort. I believe the Sabbath-schools and county conventions are doing good work, and I wish I could give more statistics and particulars; but I can say that we are earnestly engaged in Sabbath-school work, trying to do good, and I believe and know that the Lord is blessing us in it.

A DELEGATE—Let me ask if Bro. Stevenson speaks for all the Hurons?

The PRESIDENT—He speaks for the whole county.

DELEGATE—He said there were eighty schools. If that is the case there is a good deal of room for mission work.

Mr. STEVENSON—There are really more than that. I did not want to say any more than I actually knew of. I believe there are more than a hundred.

DELEGATE—Many of the Sabbath-schools refuse to send in the statistics of their several schools or to send delegates to the county conventions, and consequently a secretary cannot feel that he should send here a partial report which would really be misleading, and fail to represent the county. These are some of the difficulties that arise with county associations in regard to sending representatives here.

The PRESIDENT—I think the Business Committee should take some steps in order to effect a remedy there. The secretaries are expected to total up the number of teachers, officers, and scholars under the jurisdiction of this Association, yet there is nothing for them to base a report on.

Mr. PEAKE—That is a matter that has been engaging the attention of the Central Executive Committee for some time past, and we expect before this Convention is closed to be able to make some suggestions in regard to the question of statistics.

At this point the hours of meeting and adjournment for the sessions of the Convention were fixed, and reports from counties were continued.

LONDON.

Mr. HAMILTON said: I am not authorized, Mr. President, to speak for Middlesex. We are just now getting ready for the Middlesex and Lambton Convention. I can but speak for London. The existence of our London Association is a testimony in favor of the continued existence of your own Association. It was through the efforts of the Rev. Mr. McEwen, the late Secretary, that our Sunday-school workers were stirred up to start an association. Our association has now been running about two years and a-half. The intention at the outset was to include all the Protestant Sunday-schools in the city and suburbs, but so far, although they have been cordially

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invited to do so, our Episcopalian brethren have not joined in. Without them we have nineteen schools, which embrace, as we estimate it—not having got the statistics from the schools themselves—about 4,800 scholars, with 420 teachers and officers. We meet on the second Tuesday evening in each month, and our programme consists usually of a model lesson taken up by some one, sometimes as adapted to senior or adult classes, sometimes to intermediate and sometimes to infant class work. We also have papers upon different practical subjects and a question drawer, which we find to be about as interesting and profitable as any part of the programme. Our greatest difficulty in these meetings up to the present time has been in getting sufficient representation from the different schools, and not having sufficient interest enlisted. After a holiday of three months during the summer, we attempted to secure a larger representation and greater interest in the different schools, and for that purpose secured an exchange of superintendents in six or eight of the largest schools so that they might bring the claims of the association before the schools they visited, and thereby give the matter greater prominence than would have been secured by the simple announcement by the school's own superintendent. That plan worked well in so far as that it secured at least the co-operation and attendance of the superintendents thus enlisted. Hitherto we had been working upon an unwritten constitution, but at our last meeting we adopted a constitution in which we sought the aid of the same principle of enlisting co-operation which had succeeded with the superintendents referred to. Working on that line we embodied in our Executive Committee one representative from each of our nineteen schools; that representative to be the superintendent, unless the school appointed some substitute. We have done a good deal of practical work in connection with the association. Last winter we organized a normal class having about sixty-five members, which met on Sunday afternoons after the school sessions for about sixteen consecutive weeks, during which time we went through the first book of normal lessons prescribed by the Chautauqua Sunday School Assembly, and found it result in greatly increased efficiency on the part of the teachers who attended. Now we have a very important and practical subject before us—one on which I hope we shall have a good deal of light before this Convention is over—and that is the question, "How can we gather in the neglected and neglectful children of the city?" A committee appointed to report on this subject brought in a report at the last meeting recommending the adoption of what is known as the territorial system, dividing the city into a number of districts and appointing one district to each church to be worked as they might think best, but by periodical and systematic visiting; the object being to gather the neglected children into *some* Sabbath-school. The committee thought the plan too good to be confined to one purpose, and they combined the work of gathering in neglected

families into the church at the same time, the idea being that each church should take its district and, if it chose, sub-divide that district; at all events to push the several works and cover the ground and find out if the children are attending Sabbath-school and the families the churches. We wished to enlist the sympathies of the Ministerial Association, and they hailed the matter as a new departure in their work, and we are looking for a good time and a great increase in the membership of our schools. The Vice-President of the Association, who drafted the report, estimates that we shall increase our attendance twenty-five per cent. at least; and really, going on as we are, with an organized association for the city, so that all the energies of the different schools will be thrown together and made effective for the purposes of further association and Sabbath-school work generally, we begin to feel the immense possibilities of the field and are astonished that we did not discover such a good thing before.

Mr. Peake, on behalf of the Business Committee, announced the programme for the evening session. In doing so he said that Prof. Sherwin would lead a large choir composed of the members of the various city choirs, in special selections, and they expected that everybody present at the Convention would join heartily in the hymn-singing.

Prof. Sherwin made an announcement regarding the use of singing books, and the President impressed upon all the advisability of joining in the service of song.

The session closed with devotional exercises.

EVENING SESSION.

There was a very large attendance at the evening session, which began with a praise and prayer service, led by Prof. Sherwin. The topic of the Bible reading was, "Looking unto God."

"Jesus, keep me near the cross,"

was sung.

The Chairman, Mr. CRABBE, said: I am pleased that at the very beginning of this meeting Prof. Sherwin has put forward the thought that the spirituality of a convention is one of the most important things about it. I believe that thoroughly; and if the officers and teachers of our Sabbath-schools neglect that point in their work, their success will be no success at all. I am pleased that my work

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is done. We had a very pleasant afternoon session, and I believe that the prospect for a very successful convention all the way through is excellent, and that great good will accrue to the city of Hamilton from the fact that this convention was held here. I am glad, too, that a gentleman whom you all know and respect has been elected to the honorable position of President of the Provincial Sabbath School Convention, and have much pleasure in introducing to you Mr. George Rutherford, the President elect, to whom I now hand over the keys of office. (Applause.)

President RUTHERFORD said: Ladies and gentlemen and Christian friends, I feel very deeply the high honor that the Nominating and Executive Committee and yourselves have done me to-night, and not only to me, but also to the city in which we meet. My opinion of their wisdom, however, does not equal my opinion of their kindness, for I am afraid they have made a poor choice, as I am entirely inexperienced and quite unused to presiding over such a large and important meeting, and, in fact, I only know of one good quality of a chairman that I possess, and that is that I am no speaker. (Laughter.) Fortunately the success of a convention does not depend upon the chairman. It rests more largely with the delegates themselves, and more especially still, as was expressed in the opening exercises, on the blessing from on high; and, as we have many important business subjects and important topics connected with our common work to be brought before this Convention, I trust that we shall look for that blessing, and if we do I have no doubt that this, the Twenty-first Annual Convention of the Provincial Sabbath School Association—the time of our majority as an Association, if I may so speak—will be one of exceptional blessing. Many of you know that I have been engaged for some time in Sabbath-school work, and that my heart, as well as the hearts of all I see around me, is in it, and I trust that such benefit and such enjoyment may be derived from this Convention, that we shall all go home inspired to fresh effort, encouraged amidst all our discouragements, and stimulated to nobler work in our Master's service. I trust that our venerable friend, Mr. McEwen, will not allow us to separate without some allusion to the topic of the best methods of helping teachers to carry on their work more efficiently. I have sometimes thought, although it perhaps does not become me to make the suggestion, that it might be profitably discussed whether it is not the minister's duty to teach the teachers how to teach. I am perfectly well aware, and many ministers here are more thoroughly aware of it than I am, that a minister's duties are neither few nor light; but I think it may be possible to relieve a minister of some of his duties in order to enable him to do the work I have referred to, with profit to all. But if that might not be so, at least this duty might be incorporated with some other duty, and so the efficient discharge of all duties be increased. Un-

doubtedly we shall all look, as I myself look, to receive some benefit in this line from this Convention, that we may get nearer to the solution of the vexed question, "How are our teachers to be helped to reach a higher standard of teaching power?" When we have that question answered I think we shall be able to dispense with the discussion of a great many other questions, such as "How can we retain our elder scholars in the school?" "How shall we be able to interest our classes?" "How shall we do away with absenteeism?" and other questions that come up constantly in our conventions. All these questions, I think, will be answered when we accomplish that work of making the teachers attractive teachers because they really do teach something. I will not detain you longer. Abler speakers than I, by far, are to succeed me and I will leave the time to them. Let me again thank you very much indeed for the honor which you have done me, and ask you to pray that through the blessing of the Holy Spirit we may be able in this Convention, in the short time we are together, to do something for the advancement of the kingdom of our Lord and Saviour Jesus Christ. It is in my heart to welcome you all, but the Committee have made a much wiser choice in this respect, and left that matter in far abler hands than mine, namely, those of Rev. Dr. Burns, whom I will now call upon to deliver the address of welcome.

ADDRESS OF WELCOME.

Rev. Dr. BURNS, President of the Wesleyan Ladies' College, Hamilton, then delivered the address of welcome. He said: "Mr. President, first let me assure you that we, who know you best, know that no mistake has been made in putting you in that chair; we are thoroughly satisfied with the appointment; we appreciate it at its worth, and it is worth one hundred cents on the dollar to us every day in the year, and I am only uttering the sentiment of everybody in this house who knows Mr. George Rutherford when I say that we are glad and proud to have such a man in our city to take the position. I thank you for the honor you do me in choosing me to present the address of welcome to such a body as is now before me. I see the date 1865 on the programme sent round: that added a little to my stock of information regarding the Association, for I was ignorant of that fact until this afternoon I looked at the programme and saw on it 1865, and this being 1886, I saw that that meant twenty-one years of age. Now, these twenty-one years mean a good deal, and this Association comes back to this city after the lapse of that time with the experience of its maturity upon it, and inasmuch as you have had one of the best men in our province for, I believe, your General Secretary, and who, I see, is going to conduct an institute at this Convention wherein he will give us the results of his own extensive and rich experience, Bible teaching, and the management of Sunday-schools, I am sure that there

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will come up at this Convention much that is worth going a good piece to hear. He will go back and tell us of the old methods now gone, gone forever. Peace to their ashes; they served their purpose well in their day, but better ones were introduced, and he can also tell us the result of them. I am also happy to be here to-night to welcome this audience, because it is not an ordinary but a representative body, every lady or gentleman in which has been selected to come here on account of possessing some really sterling quality and particular ability in connection with Sunday-school work; and as you are all representatives I think it is reasonable to suppose that you were chosen because you know something about the work; and as a working man myself—and if I am not that I am nothing, for I am not ornamental, and if I am not of some little use in this world I don't know what I should exist for—I can answer you, “What is the chief end of man?” though—for I never forget it—as a worker in the cause I shall be glad to hear what you have to say, and, my dear brethren, it is your duty and privilege as representatives to tell us a little of what you know. What do you know of this work, and, in the next place, what can you do? These are two very important questions—and I might add to that: How do you do it? Tell us the results of your methods of teaching; maybe you have a good method worth hearing about, and by hearing of the results of it others may adopt it and profit more abundantly in their work. Tell us what you know. I don't think it would be worth coming here if some delegates with extended experiences were not here to say what they have done, and what they can do, and how it is done. There is a character that is absolutely necessary to ensure the success of a convention, and that is a good questioner. They say people who have long noses are good at asking questions; all humanity is said to be, because man is a reasoning animal, and necessarily somewhat of a philosopher. He was turned up this way, and all the human family are like a note of interrogation. It is not a bad feature of the human family. The note of interrogation means: How?—when?—what?—why? That is what we want here; we want a good questioner at meetings of this kind. I have seen meetings spoiled for want of it. People sit and hear eloquent addresses, filled with interesting and valuable information and suggestions, and delivered with all the graceful flow of language that polished rhetoric can bestow upon them; they go away delighted with them, but without one question being put, though there were points where a well-put question would have added immensely to the value of the address. You know there is a way of imparting instruction by asking questions. There was one great questioner in the world who gave his name to a system of instruction which consisted in asking questions. The old fellow was wont to go about the market place and there instruct his followers by asking questions. I love the name of old Socrates. He used to fix his points by asking such questions as, “Is not a person who uses a thing different from the thing he uses?” “Oh, yes.” “Do

you use your hand?" "Yes." And then he would follow it up until he made the man admit that his soul was different from his body. It is a great thing to know how to ask questions. In the life of Christ we have an example of this. We find the child of twelve years of age listening to the wise men in the temple and asking them questions, and simply from hearing him ask these questions it is recorded that the people "were astonished at his understanding and answers," but we are told he was there only listening and *asking questions*. Let us take a lesson from that, and when listening to pieces of the ripest experience or to interpretations of passages of Scripture at this Convention, do not forget to ask questions regarding it. I am glad also to welcome this audience because it is an audience of great variety; it is a large body, and large bodies imply diversity of gifts and grades in acquired ability, and there is a great deal of acquired ability here to-night both before me and around me on this platform. It is a great luxury to come before an audience like this, where the members of it are amongst the best workers in the Church of Christ. I venture to say, and it is nothing but the simplest truth, that those who volunteer their services for Sunday-school work constitute the liveliest part of the Church of God. One thing we have that is good, and that is diversity. We need diversity; diversity broadens. I have sometimes been at a normal school and seen a man who has undertaken to teach some point tell his class: "You divide a fraction by a fraction and you double that and multiply them by such a number, and that is the only way to do it, there is no other way that it can be done." But another explains it in a way best adapted to himself, and which appears to him as clear as a sunbeam. But it is not the teacher's way, and he says, "No, that is not the proper way to do it. Mr. So-and-So, will you explain this?" and so on down the class until he comes to one who does it in his own way,—and then he is the "white-haired boy,"—he has just got the way of it, and that way is right. If there is going to be any good in this world, we must not lose our individuality in even teaching God's Word. Follow the way that appears clearest to you, and ninety-nine times out of one hundred it is the best way. We should not have this undue dogmatism,—though, mind you, I am not speaking against Normal Institutes, for most of them are good, but I will say that it is a great pity to hear the faulty way in which different matters that come before them are occasionally treated. I am called to welcome this body of delegates also for another feature,—because it represents the different regiments of Christ's militant host. Truth is many sided,—none of us has it all,—and I think the day is coming when probably all Church-workers will be brought together in one association, and all outside of that will be looked upon as non-essential, and you will all work together and have your funds in one common treasury. You all belong to Christ's militant host as it is; whether your regiment is the Scots Greys or the Enniskillen Dragoons, the Guards or the Blues, it

makes no difference. The Union is in the fact of bringing us together; the union does not keep our hearts from critical subtleties of some race in them than that you report the Province of the Agency of the pleasure in different denials here and there can bear with little "isms," Brown part of These are good no harm to a biblical term they kept secret although the counties, the developed vein so that you could just as you the things were leth," they to talk England were only a had got "themselves—too much to of an Irishman within five Tipperary, had no rain Judges, and and died with Shilbooth There is no graphic con- degrees, and steam will a few States New England and it is

makes no difference that your methods of work are not the same. Union is in the age, and God is in the union; the love of Him will bring us together and make us one in all but the little things, for union does not depend much upon these little details so long as we keep our hearts and heads together in God's work, and leave these critical subtleties regarding the explanation of little outside parts to some race in the days to come who will have more time to attend to them than the men of the nineteenth century. I am glad to know that you represent the different parts of Christ's Church throughout the Province. For sometime I have been honored with the presidency of the local Sunday School Association, and I have had great pleasure in watching the progress of the work in this city of the different denominations,—Episcopalians, Presbyterians, Baptists, and here and there a stray Methodist, and some of you who listen to me can bear witness that it is wonderful how they are forgetting all the little "isms," and the John Wesley, and John Knox, and John Brown part of it. It is, after all, God's eternal truth they are after. These are going,—the shibboleths are going away forever. It does no harm to ask where shibboleth came from, for shibboleth is only a biblical term. The children of Israel crossed the Jordan, and because they kept severely to themselves and isolated from the other nations, although they were only a country as big as two or three Canadian counties, they kept so much to themselves that they eventually developed very marked characteristics of feature and dialect, so much so that you could distinguish them in a moment from the other tribes just as you can tell a Cornish man from an Edinboro' man; one of the things was that they got so that when they tried to say, "shibboleth," they said, "sibboleth," just as you hear a Frenchman trying to talk English say: "Vill you go wit me?" and these Israelites were only a little while in the promised land when they found they had got "sibboleth" for "shibboleth," and they couldn't help themselves—they were caught on it. It all comes from people keeping too much to themselves. In the same way I can tell the countenance of an Irishman as soon as I see it, and more than that, I can tell you, within five miles, whether he was raised in the County Kerry, or Tipperary, or Sligo. What does this all mean? Simply that they had no railways worth talking about in the days of Genesis and Judges, and very likely the most of them were born and grew up and died without having gone ten miles from their own back doors. Shibboleth was right in those times,—there was a premium on it. There is none in the United States; they have railway and telegraphic communication over the whole country, and from latitude 45 degrees, away down to New Orleans, you can travel just as fast as steam will carry you. They have no time to get up shibboleths. In a few States they have peculiarities, such as the nasal twang of the New-Englander,—and probably you will look in vain even for that, and it is only a legacy,—but the days of the multiplication of

languages have vanished completely, never to be seen more on this earth. It is done, and only the language of John Bull and Brother Jonathan, the two nations whose flags are seen in every harbor of the earth, whose currency is the monetary standard of all lands, and whose language in the course of a few generations will be the language of the world,—only improved by time. There is no doubt of it in the world,—it is just as sure as there is a heaven above us, and that love unites and love is great,—just so sure are the children of Christ coming together. They have to come, and they are coming. Who can tell us to-night how much is due to the efforts of the Sabbath School Association for this feeling of unity amongst the various denominations? Then there are these International leaves we all know so well, and when I look at them I always think of “the leaves of the trees that were for the healing of the nations.” These are bringing us together more and more, and healing up the little differences of doctrine. There is one thing more before I sit down, and that is in regard to our American friends who are here with us. I am very proud to welcome them. I have not had an opportunity of shaking hands with them yet, but I see that they are here. The years I spent in the United States myself were among the happiest in my life. Taking away the years of my University life, and those are always your brightest days, there is no other part of my life that I look back upon with so much pleasure. I think a man over there passes for all he is worth, unless he comes from Great Britain,—and I really think they put a premium on any one who is educated under the old Union Jack. I am very glad to welcome our American friends here to-night. The Sunday-school, like the Gospel of Christ, knows naught of boundaries. Christ Himself, too, came and took a man by the hand wherever He found him, and He was Himself a cosmopolite—a citizen of the world. We are all brothers,—all humanity is my brother,—and you remember that, although Christ Himself was called the Son of Abraham, when speaking of Himself He invariably called Himself the Son of Man. He is the Son of Man, and the brother of the whole of us. He is our brother, and all the world are our brethren through Him; and you cannot get it into the brain of the intelligence of this age, that a boundary or a river is going to make any difference with your duty to your fellow-man here or there, nor that a mountain chain is going to divide human hearts. I tell you we shall want a new definition of patriotism some of these days. When I hear some people talk of patriotism I always think of old “Sam Slick’s” definition of it. “Sam Slick,” as you all know, was the *nom de plume* of good old Judge Haliburton, of Nova Scotia, and he thought the term patriotism was very much abused in all lands, and he set out to make a very neat saying of it, and this is what he wrote: “Patriotism is the trump card of the scoundrel.” Now that is rather a bad definition of it. Patriotism is the love of our native land—but not at the expense of another. Help ourselves as far as we

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can, and in doing so help everybody else. I have just as much right, on the principle of patriotism, to benefit myself by filching out of my friend's till as one nation has to benefit itself at the expense of another, as far as the validity of the thing is concerned; and the time will come when, should one nation by reason of its strength try to triumph over and enrich itself at the expense of another, the voice of every other power on the globe will cry shame upon it, until the whole world shall echo with the wrong of it. We are all brethren, and we should help one another in provincial affairs, in national affairs and in international affairs, and the strong should bear with the infirmities of the weak and assist them, instead of seizing the opportunity to drag them down. I love to think of patriotism according to my own idea of it. Canada is a big country, I know, but according to my idea of a great patriotism, it is not right unless it embraces not only Canada but New York also. I see Prof. Sherwin of Boston here, and Dr. Schauffler of New York will be with us to-morrow, and I anticipate a great deal from this meeting, for in looking over the programme I notice two or three topics to be discussed by these gentlemen which cannot fail to be interesting. Our President has called attention to a subject that we all should pay some attention to, and that is the study of the Bible. If there is one thing we have to attend to particularly, it is getting acquainted with the Book itself. In these days we have such a pile of books and commentaries and treatises written about the Bible that a man almost thinks he cannot know anything of it without investing in a small library. And this vast array of books on the Bible falls into the hands of our classes, and they come to Sabbath-school on Sunday full of the opinions and views of these commentators, and if you ask them where they got such and such a thing, the answer is: Well, I got it from Dr. Smith, or Dean Stanley, or Canon Farrar—or it is the opinion of Dr. Parker, or somebody else. Where do they get it? Why, sometimes I stand in the presence of things that appall me, which scholars have imbibed out of such works without reading between the lines. If you only read it out of the Book itself it is all right, but they have taken these commentaries and just glanced briefly into their views of some passage without duly considering it, or reading between the lines, and the effect is sometimes startling. If there is one reformation that is needed, and needed badly, it is that we get down to the study of the Bible itself, aside from all these commentaries, and find what the Book says. And you may emphasize that, and I can give my reasons for it. It is a strange fact, but one that confronts us everywhere to-day, and that is, that you can go through the whole of our own schools in this country and learn nothing about the Bible. There is no study of it. They read a few verses here to-day, and they read a few somewhere else to-morrow. That is not the way to study it. We should teach less history in our schools and colleges, and more of the Bible. They can tell you all about the strategic advantages of

the Spartan position at Thermopylae, which enabled them to hold over two million Persians at bay; of Themistocles, of the first and second Triumvirates, the conquest of little Britain by the Romans, and the triumphs of Germanicus and Agricola. But what about the relation of Holy Scripture to it? Well, that is not in the curriculum. Is it not in the interests of our churches that more about the Bible should be taught in our primary and high grade schools? Of course it is, but there is little or none of it taught in our schools to day. It is a terrible fact that a man can go clean through, not only matriculate, but graduate in any of our high schools or colleges in this Christian land,—and I don't mean to say anything derogatory to other countries, but if there is any land that is a Christian land, it is this Canada of ours,—I say that a man can graduate in any of our best universities to-day, and yet hardly know anything of the relation of even Rome to Christianity. He may take everything in the curriculum, everything in history, geography and languages, and when he is through he has to begin the study of Christianity, and the relation of Christ's life and times to contemporary history. When we have an educational system that embraces this, then we shall not need these commentaries so much, and we shall learn the advantage of simply comparing Scripture with Scripture. I am glad that these topics are on the programme of this Convention, and that the subject will be fully gone into. In conclusion I wish to say that Hamilton welcomes you all, especially the workers. The Centenary Church (I am speaking as a member of it) takes you to its heart, and hopes that this meeting of Sunday-school workers may be replete, not only with benefit to the spiritual education of our children, but with supreme delight to all, and that all that is done may redound to the glory of God.

MISSION WORK IN OUR CITIES.

Mayor HOWLAND was introduced by the President and said: Talking about missionary work, I remember very well, Mr. Chairman, ladies and gentlemen, that it was in this church, some eight or nine years ago, I think, that I, as a very young Christian, stood up to make my first public profession in any convention or public assembly, of loyalty to the Lord Jesus Christ, and I am very glad and proud to-day to be able to say that I have been able to keep the testimony clear so far, and I hope it is going to be so to the end. I feel some diffidence in speaking this evening before a body of Sunday-school workers, because in such a body you have those who are the best able to judge of the metal in a Christian man. I don't think anyone is so able to tell whether a man is faithful and true as is a Sunday-school worker. I agree with Dr. Burns when he says that Sunday-school workers are the very life and soul of the Church, and it is a pleasant thing to come here to-night to talk to you, and I am going to do so very largely from my own experience and from my own work; and of course, in

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any recommendations that I may make, I cannot say how far they may apply to circumstances and conditions other than those in which I have been working. Now, missionary work among children is, I think, entitled to very grave attention from Sunday-school workers. We distinguish mission work in this way: that outside of the work for children which is done in the Church itself, it is an effort thrown out beyond or outside of the Church—the Church putting its arm out to reach those who are not in its fold, whether old or young. Our mission Sabbath-school is just reaching out to get the children that are not in the Church, or drawn in by its ordinary organism. I do think we don't realize sufficiently how much the Lord Jesus Christ conveyed in His beautiful object lessons (because He taught all the time in object lessons, and I thank God that in these latter days we are getting back in our Sabbath-school teaching to the way the Lord Jesus Christ used to teach). If He wanted to teach any duty, He brought an object lesson in. If He wanted to teach the people about their having faith in His clothing them, He held up to them the lilies of the field; and if He wanted to teach them about having faith in His feeding them, He spoke of the ravens; and when He wanted to show them about those He wanted them to have near their hearts, He just took a little child and put it in the midst of them. I want you to think that that little child is not like the little child we probably have pictured it—not a little child beautiful in every way—but probably a poor little brown youngster, with a torn, ragged dress, with a circlet of muslin, brown and ragged, and as plain as it could be; He just reached out and took a young child, because as usual the children would be around the Lord Jesus Christ, as many of you workers know the children are around you when you go down where your work is, and get hold of you in many kinds of ways—the young children were around the Lord Jesus Christ like that. He had not to reach far to take up the little rough child just to tell them about that child. Now I think of that little child as being all the time put down in our midst. The Lord Jesus Christ uses very strong words when He speaks about the little ones. He says: "Take heed that ye despise not one of these little ones." What does He mean? Why, despising is neglecting or not paying attention to them. If (as He is doing continually) He puts that little ragged and coarse child, with all kinds of coarse instincts and tastes, in the midst of you, He means that you shall not despise that child, or overlook it, but that it shall have just that attention which He meant when He put it in the midst of those people. I want you to think first that the child is a wonderful teacher. I remember reading about a man who was a rough fellow, and who said that he was a man who never thought much about God until he had a little child. His little child was born, and then he said he began to think that there was a little being with an immortal soul that was dependent upon him, in a great measure, as to what its future should be, and he knelt down and prayed for the first time, and kept praying

ever afterwards. The Bible tells us how blessed a child is to the salvation of men, and I believe there is not a man in this place who has a little child but can hold up his hand and say, that thoughts of God come with the responsibilities that are attached to little children. If that is the case, then, friends, we want just to look around us and think of the little child the way Christ intended us to think about it. Let us see the condition of these children now. Really we are not finding them and drawing them to ourselves. It would not take me long to draw a veil from a picture that would make every heart here sad, but I don't want to go into these things for the sake of making your hearts sad; but everyone who has done mission work in cities knows how sad it is to see the wrongs that are done to the little children in the cities. Oh, God! it just makes one cry out with the feeling that it is all wrong,—something is all wrong—when such things can be for little children; and God knows if Christian people can and do reach these children in any way, that they are not doing anything more than what the Lord Jesus commanded they should do when He took that little child and put it in the midst of those about Him. I tell you, it makes one wish to be able to cry out, like the prophet in the wilderness, for everyone to hasten and see what is all about us, and then to tell the Church of this great wrong, that there is a great responsibility upon God's people which they have overlooked, a responsibility about a little child. And there is no man under God's heaven can escape the responsibility about little children, whoever they belong to. Men never could, since the day that Jesus put that little child in their midst—when we think of the results of allowing children to live in such places as they are in this town, and in other large towns, living and growing up in ignorance and sin, and remember what it means for the human race to have them growing up in corruption, and violence, and sin, what it means in misery for those we do not know, that are coming, what it means in suffering to the human race, and in deepening hell. All the children born and allowed to grow up in such surroundings will be as fire and sword, red ruin and destruction to the laws of society. We cannot afford on human grounds to have it go on; and we cannot, a thousand times more, on Divine grounds, be guilty of such neglect. I sometimes think of the Church of God, and how lovingly we think of the Church of God, and the white robes she is going to wear, and the blessed union with a blessed Saviour, but when I think of it, and then think of her garments here not being broad enough to cover all these little children! We don't blame anybody but ourselves; there is no one of us, brethren, who can blame anyone else, I don't care who he is or how hard he works. He may be the best worker in the whole of Canada, but he is responsible for the welfare of every child within the reach of his voice, or prayers, or desires, for there within his reach is the little child that Christ has pointed out, growing up in sin, and wickedness, and misery, and crime.

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If the Church of Christ loses hold of the poor children, we are going to have the fruits of it in devilry, anarchy, and sin. How much of all these have their beginning in the neglecting of little children. But if we look after the little children, we will have in the next generation a generation that will scarcely know crime, if we could only properly look after them now, and could reach them and get them to come to God. You take the vilest house on the face of the earth, and though you may be afraid of the man or woman in it, you are not afraid of the little child, and you can go there and get hold of that child,—and we mean to do so. I want to say that you cannot be satisfied with just the regular Sunday-school, though it is a blessed work and all that,—it is impossible for any Church to reach these outcast children with it. This mission work in cities is a missionary work, and it lies beyond and outside of the Church Sunday-school. Half the world is outside of the Church to-day, and how many of them are little children! The Church of Christ must get out beyond their household, blessed as it is in itself, and the Church that does not do so will not be fully blessed. The only way to do it is by Sunday-school mission work, and I tell you there is growing love and strength and blessing for everyone who enters into this work, for Christ blesses it. You cannot teach one of these little children which He has taken out and placed in our midst, but there is a fire from Him will enter into your veins to make you work for Him, and there is peace, and joy, and blessing in it for you. We want every one here to throw himself into it. And if you do, oh, what peace and joy will come to the Church, and what happiness will come to it when you clear your skirts in this way of the blood of souls! That is what we want to do. There is such a thing as the blood of souls that attaches to the Church and Christian people. I believe that the Moravian principle is the only true one. The Moravians say that when a man is converted they will give him three days rest, and then put him to work; they don't believe in the fashion that, when a man is brought into the Church, leaves him to be coddled and fed on pap and to go along in that way for six or eight months until he is good for nothing. I don't believe in doing that—they ought to be driven out. Three days is the Moravian time, and if you follow their plan you will have plenty of mission Sabbath-schools. There is not a Christian to-day who is doing nothing that does not owe it to the fact that while the fire was in his heart he sat still and fed, instead of going out and doing something. Now, I tell you, you don't want much machinery about mission schools. Go at the work without much machinery and expense. Here is a church with two or three workers: you are ready—you have got the steam in, and you want to work for the Lord, and there are the children, and you go out and you say, "We will commence with the children and go on to the parents," and you work there and stick to it until you have a church in the place. Two or three are enough: it is wonderful what two or three will do. The

very moment you want to work, go off and work. If you have people come to you, as I have had, who want to work, don't wait to ask whether they are ready or not, or anything of the kind—there are the children and the workers, and let them go. If they have a real desire in their heart to work for the Lord Jesus Christ, you can trust them. If they are not made of the right stuff they won't bother you much with bad work; they will soon drop it and you will hear no more about it. I remember just the other day a young lady coming and saying there were little children on a street in Toronto who ought to be taken in, and I said I thought so too. She said, "Well, I think I will take them in," and I said "All right." She said, "I think I will go and get a room," and I said "All right." She said, "I think I will get an organ," and I said "All right;" and she went off and got a room, and she spoke to thirty children on the street, and got them to come; and she says she will get an organ soon, and she will soon have that whole place blazing. Why should she not do the work? You don't know how any woman can work or what she can do until after she gets started—it is all in getting started—that is the chief thing in a great work. I remember some people who were surprised because they saw a little stone block about a foot square heaved up, and upon looking under it found there three mushrooms growing which had lifted it up. Now, I don't think that was strange, because mushrooms are things that grow. That is just what is the matter with Christians: the working Christians are Christians who are growing in their hearts all the time, and everything grows about them, and that is the way with a mission when you once get it started: you see very soon how it will begin growing and lift things all around it. I thank God for the man who first started me to work, and would not believe what I said about not being able to teach and that I could not teach because I could not bear children and they couldn't bear me, and all that; instead of taking me at my word he took me down to St. James' Cathedral and I was put before a class of small boys, and I tell you, I would rather have faced the guns of a battery any day in the week than that class; but I found out that the Lord would supply all the help that I needed; and I had one of these very fellows in to see me the other day, and a fine big fellow he was. He came in and explained that he had been a member of my class, and had come in to ask about the others and how they were getting on, and I was glad to be able to tell him how well they were doing; and there is just one poor fellow in all that class for whom I am not rejoicing to-day, and I have hopes that he may come around yet. I was just put into the work, and I went at it and did not have any more thoughts of giving it up after I once got started, and I tell you I have always been far happier than I could possibly have been if I had stayed quiet; and I believe if some others were to be put to work that way we would not have so many people lumbering up the pews of our churches to-day and grumbling about the minister's sermons. Where are the children

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to-day? is a good question. Where are they? If any of you have tried to find out (and some of you have, I know, found out already) where the children are, you have at least got some idea. Suppose you have a Sunday-school in connection with your church, just as full as it can hold, and you may build a ten thousand dollar addition to that, and get enough children in this city to fill that again until they are piled two or three deep, and you will think that you have got about all the children that you can get in the city; then some Sunday afternoon get off during Sunday-school time—not for being sick—and go out and see if there are any children on the street and find out whether they go to Sunday-school or not, and I tell you, you will be surprised to find what a lot of them you could get in this city of Hamilton. You will find them piled up around the corners and in all the little halls and alleyways, and in the outskirts of the city in all the vacant lots and in the fence corners, and you will find them smoking, and sometimes drinking and swearing and cursing enough to make you think that there is a mouth to hell somewhere near where these children are; and there you will find them all around in this generation just like that, and you will find plenty of them, and it is your business to find them out. Never mind what they are like; they are just exactly what you could expect them to be, nothing more or less. They are just what you could expect even the best of them to be (the ones out of the comparatively better homes, where there are better influences, and where there may not be drinking), corrupted and spoiled and destroyed by the worse ones about—all because you are not out looking where these children are, and are not getting hold of them. If you were out looking where these children are, you would have the best of them picked out, and drawn to you, and the worst of them coming after them, oh! so soon; you would be surprised to find that the children really like to have you gather them together. You blame these children; you have no right to blame them. Look at them—dirty, miserable, filthy, coarse, you sometimes find them, so you can scarcely think you can do any good with them at all. Why, what could you expect? They have had no treatment but the vilest treatment, and the vilest of uses. Oh! the uses children are put to in Hamilton. I see them at the Refuge, at the Mercer, and all you have got to do is to say to one of them, "Well, my poor child, you had a hard time at home, didn't you?" and you see the tears come and the heart break. You can see them all through your towns to-day. You expect better things? Why, you must not. You remember the story of the boy who was in the habit of whistling, and his mother was a very nervous woman and did not like it, and she said, "Now, my boy, I wish you would not whistle," and so he stopped. But it was not very long before he was at it again, and his mother said, "Do stop," and he did; he stopped when she told him the second time; but again he went on unconsciously with his whistling, and his mother again requested him to stop. "Well," says he,

"Mother, I can't help it—it whistles itself." Then what could you expect, coming out of these houses, that the children should be? I don't know. I think sin produces itself—it could not be any other way. You don't get hold of them, and work with them, and there they are. You have got them there, but you cannot get them into the Church. Now, there is nothing so sensitive as a child; and you get a little ragged child into a room where all the rest of the children are tidy and nice, and it looks around at them and at its own torn, dirty clothes, and the first thing you know, it slinks out, and you cannot get that child back again for the world. You have to work with them until you get them rescued, and they begin to feel that they have a right to be respected, and then you will get them to you,—if you get them where they are and work there with them. It is my duty and yours to find out these children and bring them in, and you will be surprised to find how nice they are,—they are so sociable and frank, these children. A lady was telling me just to-day, speaking of the rough children among whom she was working, and she said, "They are so gallant to ladies;" and our experience is that they are very easily managed. Indeed, there is little difficulty where there is a spirit of kindness and gentleness towards them. There is not a bit of use of a young man or teacher going out to work at all, though he may have the Bible and history and everything else at his finger ends, he will not do any good unless his heart is as full of the Lord Jesus Christ as it can be, and unless it is as soft as butter; unless he would rather have that child he is after than anything else in creation; unless he is ready to forget his breakfast, dinner and supper, and hang on to him. Then we must make the schools attractive for the children. Some schools look dry and miserable, the children don't get on nicely, and the teachers are grinding away,—you cannot handle these children that way, my friends; you have to do as the Lord Jesus Christ did when He got that little child,—He put His arm around that child, and drew it right to Him, and drew it right in to Him, and I guess He kept His arm around it all the time. When you once get hold of them like that they will know it. Children do know. There is no use,—if you go out and find you cannot get on with them, go back and put your heart to soak, until you get it soft. There is nothing the matter except your own hardness of heart. I tell you, I don't care how rough a child is, it answers to the tender heart as sure as anything can do. If you had seen the love these little children pour out to those who give attention to them; how when they come to the mission school they will get up to the teacher who has been working for them, and seeking for them, and washing their faces, and everything of that kind, and how they snuggle up and sit there, and if any friend should come in to talk to these mission children for two hours about theology, they would sit there with their arms about that teacher, and be happy. That is just the way, you can get them so that they are so full of love that you can do any-

thing with them ; and when they get that way you can trust them. When we built our mission hall on the Avenue, we had the hardest lot of youngsters on the street coming up against it ; they were noted, and it was known as about the worst street in the city. We had great big windows put in the building—almost as big as these great big panes in this church ; and you know it is against the heart of a boy to see these great big panes and a stone, and let the panes alone ; but we had a meeting outside of the hall when these windows went in, and we said to these boys, "Look here, this place is your place ; we are going to have all the things in this place for you, and it is going to be yours. If there is a treat for the old people there will be a treat for you the next day. We mean the place to be yours, and it belongs to you ; don't you do anything to hurt it, and don't you let any others do it"—and they didn't, and all the panes of glass that have been broken in that place have been paid for by those children. We trusted them, and it was worth while trusting them, and after that you could not hire one of them to hurt anything about that place. You don't know how nice and easy it is to manage them ; but you want method. You must make up your mind to teach them, and do it everywhere you can find them. In speaking of the work, I may say that you cannot do it in one special way. We have a great number of workers in Toronto, and our method is this : We have all kinds of work, but the Gospel work is the centre. There is the Sunday-school for the children, and besides that we have a little church for them on Sunday, and there are their pews, and their little singing, and what they call their sermon, and the collection and everything perfect in that little church, and the children come there on Sunday, and they are just as happy as can be ; then we have a day school during the week in which these children can learn to read and write—for nearly all of them have no good clothes fit to go to the regular schools in. Many of them never went to school before, but they not only enjoy the privilege afforded them, but though we have some of the worst classes in the city in that school, they are the best behaved lot of children I ever saw, and they are the quietest and nicest ; but they have a teacher there with a heart about four times as big as an ordinary person (you can just see the lines of it outside of her), and that is the kind of woman to manage those children. They are really perfectly wild except for the influences around them, but they are gradually being controlled. We have an interest in the mothers, too, and to help them further we have a *creche* for taking care of their babies while they go out to work, and we have a kindergarten for the children and everything connected with it, and we have opened up a flower mission. The children take flowers and cultivate them in their windows, and we had a little flower show, and the children stayed there from half-past seven to half-past nine—the happiest crowd you ever saw ; and we gave them their little prizes, and if you had seen the little flowers and the happy children you would have

thought you could influence these children very easily. We have also a work-room devoted to industrial work for them; we had a very nice, earnest girl, who, I suppose, knew as much about carpentering as I do; but she got hold of the children and they built a little place in a yard—having got the permission of the owner of the yard—with bits of board, and got the very worst children in that district working away with the plane, and saw and chisel, and even some of them sewing; and they turned out quite a small roomful of things themselves, and the things were sold for their benefit, and you don't know how happy they were over it, and how happy they are in the work. Everybody is interested in it; our friend Mr. McLeod is in occasionally, and gives us a little talk, and many more do so, and we are going on and on and larger children are coming in, and as we find out where other children are we start little missions anywhere where we can get any children, and we are having such a pleasant time of it, and are finding such pleasure in it, and blessing, and everyone engaged in it is perfectly happy. There is just another point I want to speak to you about, and that is a great thing in speaking of children; that great thing is faith in the conversion of children. I often think of the Ark, and of the children that used to run about the Ark, playing there among its ribs and along over its planks, and among the blocks and shavings, and standing around Noah watching him at his work, and pushing around him, as any one who knows children must be sure they were all the time; and I always want to know why none of these children went into the Ark, and why he didn't take some of them along. It is one of the things you can only explain by the fact that Noah was preaching above the heads of the children, even though he was preaching righteousness for a hundred and twenty years. I have no objection to preaching righteousness, but you must remember that with children you have to preach a person to them, or a thing; there is no use preaching anything abstract to them at all; you have to preach something tangible. If a man gets into the water and you begin to preach to him about the qualities of the water, and all that, is he likely to listen to you much? No! What he says is, "I want a rope," and it does not do him a bit of good to tell him about the water. He would not be patient under it unless he drowned. Now, I want to say that you want to have real faith about this matter. And you want to bring the "thing" home to the children, and tell them about the "person"—you must show them the person, and you must get the person to them. If you don't get the person to them you are not going to do much permanent good. You complain that your children get large and go out from the Sunday-school. Why? Because they are not converted. Oh, I tell you, you have got to have faith for the conversion of children. Why, if it is true that children can be converted, think of the time you are losing—look at the time many of us have lost. Think how happy we would have been in seeing these children going out converted. Is it not an awful thing that we have seen

these children going out unconverted? We must just see where we stand in that particular. Christ says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," and many of you think that it is not natural for a child (at the very point of feeling and stage of sensitiveness and sensibility that we have got to get back to before we can enter the kingdom of heaven) to enter into the kingdom and be saved. Now, is not that so, and is it not a ridiculous thing for us to think, and utterly unreasonable? So many of us have got that feeling ourselves. We believe that the children, if they die before they are old enough to be responsible to God, will go where the Saviour in His love for little children has prepared a place for them in His heavenly kingdom; but we too often are so absorbed in this feeling as to forget the time when responsibility does come, and consequently we let the time slip by, and every day the children are growing up around us, and the time passing when we should be shaping their lives in the love and knowledge of that Saviour, until as time wears on they begin to get beyond our influences. You have to get *the person* to them. I remember reading of a little child that was at a religious meeting, and it was much interested by what it heard, and the Gospel preached to it had affected it deeply, and the minister coming around after the service saw it crying in a corner, and he was sorry and thought it was sick or had lost its mother, but when he spoke to the little girl she very soon let him know that it was for grief for her sins she was crying. So he spoke a few words of kindness, and repeated some comforting texts to the child, but it cried, "I know all about the texts. I want the Lord Jesus." And that is what every child wants—Jesus Himself. Why, I tell you, friends, you may believe it or not, but it is as true as you are sitting there, that you can get Jesus Himself to a child as the great object lesson, and get Him accepted as easily as you can tell them about it. There is one thing sure, children are lost. Spurgeon says he never knew a person converted as a child to fall from grace; it is not natural, because they grow up into the Lord Jesus Christ. So you want to look at it that way, and realize that that is so. The light of the Gospel is all around. As it is with the blind child when its eyes by the operation are opened to the light, and it says, "Oh, how glorious it is, why didn't you tell me of it before?" and we say, "Why, we did tell you, but words could not describe it." So is the Gospel shining around the eyes of those children. And cannot those eyes be opened? Why, there is not a soul that cannot be opened any time it can understand what the person of Jesus is and what He did. I want to verify that from some facts I have here. I want to show you how Sunday-school influences act for a child's conversion; I have a letter here from one of the best workers we have, which I will read to you. Now these are realities, and I want you to hold them as such. She is speaking of her experiences: "You can tell them about myself, if you like. How the first desire for Christ was put

into my heart by a lesson in the Sunday-school from a man who was not our own teacher, when I must have been about eight years old. I don't know what he said, but I know that I then began to 'hunger and thirst' after righteousness. How when I was about eleven years old I stood and watched our minister for about twenty minutes as he was looking over a bridge, trying to screw up courage to speak to him. I remember it as well as if it was yesterday. I did so want to come to Jesus, but I did not know how. How at last I found out that I was to come just as I was, from a sermon printed either in the *Leisure Hour* or the *Sunday at Home*—I don't know which—which some kind friend had sent up to form a library for the little Sunday-school in the backwoods which I was then attending. God bless that person, whoever it was. So you see, I was really brought to Christ through the Sunday-school." Don't you believe that if that minister, when he stood there on that bridge, had known that that little soul was longing for the Lord Jesus Christ, that he would not have gone and spoken to her? Can there be a doubt of it? I will give you another from the Sunday-school at the Refuge at the Mercer, where the worst children in Canada are sent. It is from a dear earnest Christian woman who has charge of them: "I will give you one instance, as it was so marked. Minnie R. was deserted by both mother and grandmother when about three years of age; she was taken care of by a Christian lady in a western town until she was sent to the Refuge about a year later. She never forgot this lady nor her kindness, and as soon as she could write legibly she began a correspondence with this lady which lasted during Minnie's stay with us. One of these letters particularly attracted our attention: 'I was converted last month; I might have been before if I had known that I was a sinner,' she wrote. We took her aside and spoke to her concerning all this, and we neither then nor after had any doubt of her conversion. Her lessons were perfectly recited, her work (such as it was—dusting the stairs) never had to be gone over. I am sorry to say that some of our girls are careless and destructive with their books, but Minnie never was, and she never saw a leaf of the Bible lying loosely about that she did not gather it and put it carefully away, 'because,' said she, 'these are God's words.' One day we spoke to her about her future, that she was without father or mother, that God heard and answered the prayers of His children, and if she prayed daily to Him to put it in the heart of some kind persons to take her for their own little girl, He would do so. Often afterwards we asked her about this, and were assured that not only she was praying for it but that, 'Dolly does too.' (Dolly was her friend.) About five months later a man came to our home wanting to adopt a little girl, 'I have been to two or three homes in the city, but I have not seen any child that I care for among them," said he. Minnie was sent for and on seeing her he said, "I like her, I will be glad to take her." Application was made in due form, and she went to his home a few weeks later, where she gladdens

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daily those who have her. I might tell you of others, but this, of a child so young (seven years), and of the most dissolute parentage, solves every doubt in a worker's heart about "labor in vain and no fruits." Here was a child's conversion, and more, the answer to her own prayer,—a home provided. Now, that is just as genuine and as true as I am telling it to you. These are absolutely reliable. Now, I am going to give you one more, and this one I give you from my heart of hearts, and I would not give it unless I meant and felt that nothing but the teaching of the Word, and work, and faith in the conversion of children is going to make your Sunday-school work of any use. I want to tell you this because it converted me to real faith in the salvation of children. I will just read the letter to you. It is from my own little daughter.

"My own Dear Father,—You must not take this as a letter, but just as if I was talking to you, and as it is a secret you must excuse all mistakes. I have been wretched since you left, and last night I made up my mind to write to you and ask your advice. Mr. Sibbald preached this morning, and this was the text, "Rise ye and depart, for this is not your rest,"—and it was very nice. Now, dear Father, will you try and see what you can do for me, for I knew you would be the best person to ask. I have not faith, and without that you can do nothing. I know you will help me all you can. Will you pray for me secretly and write out a prayer for me, and some verses out of the Bible that you know will help me. Will you write to me as soon as you can, and please write plainly, so that I can read it myself. I suppose you know how I feel, for you were like it once yourself. I just cried myself to sleep last night."

I wrote to the child, and got this letter back almost immediately:—

"Dear Father,—I thought I would write to you a short note before tea. I feel much better now than when I got your last letter; but I feel as if there was yet something between myself and Jesus, and yet I feel as if I was one more day nearer Him. And dear Father, no one can tell how much more happy I am than when I got your last letter. I told mother about it and she said you would be very glad to hear, as she was."

And the fact has remained, and I have now no doubt about the conversion of children. I want to say this to you, just in conclusion: Jesus says, "Suffer the little children to come unto Me," and I want to ask you if the doubt which is in many of your minds is not preventing many children from coming to the Lord Jesus Christ? May God grant that you may see clearly about this matter, and that you may have such a blessing to your souls as to see the little ones coming to know their own Saviour, and may God bless you, each and every one.

The PRESIDENT—Mayor Howland has told us that these mission schools are the most live schools in the city of Toronto: I think we can all tell the reason why. I will give you a fact to illustrate it,

which I have received from the Billeting Committee, and that is, that the representation from the mission schools of his own city is three times that from the regular schools, and I think it is pretty nearly the same in Hamilton. Permit me now to introduce to you the next speaker, Rev. P. McF. McLeod, of the Central Presbyterian Church, Toronto; his topic is:—

THE PARENTS' PROVIDENTIAL AND MORAL RESPONSIBILITY IN THE TRAINING OF THE YOUNG.

Mr. McLEOD, said: Mr. Chairman and Christian Friends,—There are two kinds of extremists who are dying out, I am glad to say, in this country, if they have not already entirely disappeared. The first are those who were wont to speak of Sunday-schools as necessary evils, and who held that if parents would only do their duty there would be no need of Sunday-schools at all. These friends really looked upon the Sabbath-school as a rival of the Church, and, therefore, watched it with a good deal of jealousy and suspicion. I am glad that in these days we have become more enlightened, and that we now understand the Sabbath-school to be the Church at work, taking care of the children, and that the care of the lambs is just as important, nay, in many respects, more important than her work in caring for the full-grown sheep. The other class are those who were inclined to consider the Sabbath-school as the only institution of the Christian Church, and who were not only in danger of subordinating the Church to the school, but were inclined in their mistaken zeal to ignore the responsibility belonging to the parents. I am glad to see that Sabbath-school teachers have come now to understand how impossible it is for them to take the place of the parents, and are urging upon the parents the duty of assisting them in their work. They know now, what the authorities in secular education have also discovered, that the parent must not be ignored in the training of the child. I find, when my children come home from day school, that if there was any fault in their exercises I am asked to sign the faulty paper and return it to the teacher. I think it is a capital idea that if a child has been guilty of negligence the parent should be informed and given the opportunity of using his legitimate authority in admonishing and instructing the child. Would it not be well if, in our Sunday-schools, the same plan were adopted and a note sent to the parents when the child has come unprepared or been inattentive to the lesson? Thus parents and Sabbath-school teachers would labor together in the great work of training the children. But in considering the subject before us it will be necessary for us to look beyond the family and the family life to what lies at the foundation of it all, viz., the forming of the marriage relationship. It is folly to speak of having the children well trained where the husband and wife are unequally yoked. The young man who is captured by a pretty

face which masks an empty mind, a selfish nature, and a hardened heart, has not his troubles to seek; they will follow him all his days unless God in His mercy converts the woman and she becomes a new creature. The woman who gives her children a godless, reckless father will only repent her folly once, and that will be all her life. We can only look for happy, well-ordered households where man and wife together are not only joined by law but by a holy affection rooted in mutual respect and mutual piety. I have sometimes married couples to whose future I could not look forward with much hope. There was a good saying quoted the other day in Toronto, that if you are going to train a mother you have to begin with her twenty years before she is married. It is in the home the girl must learn how to take her place and do the work for which God has ordained her as a Christian mother. And now suppose I ask you to look for a moment at the roots of the responsibility that rests upon us as Christian parents. I ask you first of all to consider the natural tie that binds the parent to the child. Science is giving us new light upon this every day, and it seems to me that all the lessons we are learning in this day about the law of heredity are bringing home the responsibility that rests upon parents in a way that it was not understood by our forefathers. It is a mysterious and a wonderful law this, but it is an inevitable law. We find not only our physical features and our physical defects and peculiarities reproduced in our children, but our mental and moral and spiritual qualities are also in a large measure reproduced in our children, and the only comfort is, that sometimes this law passes by one generation and goes back to the grandfather; and perhaps there are some people among us who may be very thankful that their children are not like them, but like their grandfather. I know a fine old Scotchman in one of the Presbyterian churches who is one of the old stock; a man who has trained up his family in the nurture and admonition of the Lord and has had God's blessing in the work. But there is one member of that family who has not decided about joining the Church, and he has a dear little boy—a boy who is the darling of the whole connection. That little boy, the other Sunday, when the question came up in the family circle as to whether they should go to church or not, was tying on his little shoe (he is only five years of age), and he turned to the father and mother and said, "Whoever is going out or not to-day, I am going to church." (Laughter.) And that was the old grandfather speaking out in the little fellow. That little boy on one other occasion, as his father was speaking to him on a Sunday afternoon and saying, "Are you going to church to-night?" replied, "I am going to church if you go; you have as much right to go to church as I have." This natural tie is the cause of the wonderful affection that exists between a parent and a child, so that the parents are ready to deny themselves for the good of the little child, and the child clings to them with an affection that is unspeakable and that only a parent's heart can understand. That was rather

a striking saying of the little fellow's when somebody said in his hearing that "An honest man was the noblest work of God." The little fellow said, "No, it's not so, my mother is the noblest work of God." He thought that it was really doing injustice to his mother to say that any man could be better than she was, or more worthy to be called the noblest work of God. And so, friends, if this tie be rightly understood I am sure it will make us better fathers and mothers, and it will make us more capable of doing our duty in the training of our children and in seeking to help others to train their children for God. So much for the natural tie, but there is more than that; there is the legal tie. I am so glad when I find Mayor Howland taking steps in the city of Toronto to make parents recognize their legal responsibility to their children. (Applause.) And I am glad to know that the law keeps a hold upon the child when the parent is neglecting it—that the Divine law is reflected in our human laws, our national laws, and that through these national laws the child is cared for in spite of the godless and reckless parent. And it seems to me that it is a solemn thing to put before men, that whereas the parent is oftentimes ignoring the child God has put in his charge, the law of the land steps in and says, "You shall not neglect that child; you must see to its education; watch over it and provide for it, and if you have not a father's heart in you and won't do your duty, the law of the land will step in and compel you to do it." But again—and this is the most important thought in this connection—think of the spiritual tie that binds the parent to the child. We have that put before us in many ways, and it is only necessary that I should call your attention to one or two points on that subject. Remember the requirements of the law of Moses concerning the training and caring for the child. You are instructed to teach your child when lying down and when rising up and when walking by the way, and under all circumstances and conditions the law of the Lord is to be kept before its mind. One of the most solemn passages to me in the Old Testament is this, where God says, "I will judge his house (Eli's house) for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not." There is God's judgment upon his old servant Eli: he had been careless (when thinking of his public duties) of his home duties and the nurture of his children, and this was God's statement and His judgment upon him. I wonder if fathers and mothers think of this, that God will not hold us guiltless if we neglect these children. "It were better" for a man "that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones." May God help us, then, to look at the roots of our responsibilities as Christian parents, and I am very sure that we will go away from this Convention better men and better women and better fitted for the work He is giving us to do in caring for the children. But now, why is it necessary to call attention to the responsibilities of parents for the training of their children? Why, because there are

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large numbers of parents amongst us who neglect their children—who have no sense of responsibility at all in regard to the training of their children. There is a story told of an old, absent-minded Scotch minister who took no care of his family or thought of family concerns, but left them all to his wife. On one occasion, when he was sitting in his study, the servant came rushing in and cried out, "The house is on fire, sir, the house is on fire!" And he replied, "Go and tell your mistress; you know I have nothing to do with household matters." I believe we have a good many fathers who are in such a condition with regard to their children. If anything is wrong with the children they say, "You can go and tell mother, and she will attend to it." They take no responsibility and have no care, and they have a good many reasons to give why this is so. One says, "It is his business," and that he is so much engaged he has not time to look after his children. Well, it would be better for him to give up that business at once. Men say that when they are away from home the mother must take the children in hand. Well, it is in some cases necessary for them to be away from home from time to time, but surely every man to whom God has given a little child can find opportunity for taking his share of responsibility for its training. Mothers have said, "I don't like to tell father all that the children have been doing while he was away, because when he comes home he is so tired and does not want to be troubled about those things, and I don't want to bother him with them, and so I try to bear the whole burden myself." But God will not hold any one guiltless who neglects his little ones in this way and makes the excuse of the exigencies of business. But then, I see again there is another trouble that is growing upon us in this age and in this country, and that is the worldliness that is found in the home. Friends, is it not the case, that the conversation that is heard around our tables is earthly? That the tendency is to talk about our lands and our houses, and our business and our difficulties with our neighbors, or our social surroundings or our pleasures, and not to talk about the things that concern our heavenly interests, and not to draw the thoughts of the children towards heavenly things? But again, is not the tendency to make the education of the children entirely secular? Dr. Burns has referred to that to-night, and I think it is needful in every such Convention as this, where Christians are gathered together, to refer to the fact that the Bible is really being put out of our schools—really being put out, because it is not there as a book that is to be studied, but is only to be made known to the children as a book to be read in the devotional exercises at the beginning or close of the school. Now, we believe that the Bible should have a higher and holier place than that in the hearts of our children; and the whole tendency should be to elevate the child heavenward by its education, rather than to drag it earthward. But the tendency of all the higher education is to further secularize the children, and in this Convention we should lift up our voice and say, that with

God's help we will strive to see to it that the education of the children in this country shall be a Christian education. There is a further leak in the home life, however, that we must look into. We have not only a secularizing education and conversation, but there is a strong tendency in the home to turn the children's minds towards purely secular callings, by which they might make money, raise themselves to a higher social plane, or elevate themselves above their fellows. Would it not be better if Christian parents, instead of saying to their boy, "My boy, you must be a man of the world," should say to him, "My boy be a man of God, live for God and for eternity; set out in life with the purpose before you of making the world the better of your life work"? Let Christian parents take this course, and they will be certain that if their children accept their advice their lives will be noble and pure, whether they attain worldly success or not. But there is another leak that requires to be noticed. We have in many Christian homes religious instruction divorced from religious life, and I believe many of us have had experiences of this which we will never forget, where we got Christian training of a kind that rather tended to make us dislike religion than draw us to the Saviour. This was especially so in days gone by. Among many there was a determination to make the child do what the parent would not do himself. Let me give you an instance that occurred to a friend of mine. When a little boy, he lived in a village in Scotland. His father was a man who was liberal in his views, though an earnest Christian,—so liberal that he ventured to take his little boy for a walk on a Sunday evening through the village. They stopped at a neighbor's door where the neighbor was standing at his garden gate, smoking his pipe. My friend was looking through the palings, and by and by he saw the other man's little boy quietly slip out from the cottage door, with a book in his hand, and come to the fence, and they began whispering together, and my friend said, "What book is that you have?" And he said, "It is 'Boston's Fourfold State.'" And just as he said that, his father caught sight of him, and gave him a cuff on the side of the head, and said, "Get into your book, sir." Now, he could stand out there, while this little fellow had to go in and sit on a high chair with his feet dangling in the air, reading "Boston's Fourfold State." I have found parents in our own time who are saying, "Well, now, children, you get ready for Sunday-school, and you go and learn your lessons; you must go and learn your lessons; it will never do; you must not go there and disgrace your parents." And yet the parent will be lying on the sofa, with his pipe, smoking and reading the newspaper—that is what the father will be doing, while the child is getting his Sunday-school lesson. The father is so glad to get rid of him for an hour or two in the afternoon so that he may take his ease, and have a rest, because he is tired with his week's work. So the children must go to school, and they must learn their lessons. Friends, religious instruction of that kind can only have two results,

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unless the grace of God prevent, either in making men grow up hypocrites or skeptics; and I believe we have many in this country who are now outside of the Church of God because of the kind of religious training which they got at home, which was divorced from Christian living. And now, friends, let me say with regard to this whole question, that it seems to me that there are many points that we ought to think about more than we have been doing. Mr. Howland has been referring to-night to the great matter of keeping before our minds, as Christian parents, the possibility of a little child giving its heart to the Saviour. We know that God does take little children, even from their earliest infancy, and make them His. We believe that the Lord is willing to bless parents in bringing their little ones to the Saviour as soon as they are able to understand what Christ has done for them, as Mr. Howland said to-night. But here are three things we should keep in mind in the family: First of all we can do this, we can watch the social atmosphere of our homes far more than we are doing. I am so sorry for Christian parents who have to seek the devil's help in order to find amusement for the children. I am so sorry for people who have to adopt expedients that, to say the least of it, are unwholesome, in order to make home pleasant for children, and make the children happy in their home. I am extremely sorry that it is becoming more and more difficult for us to keep the children together in our homes, because of the attractions that are found even in the churches—attractions sometimes that are of a questionable kind, and to which the children are expected to go. It may be a good thing to have a number of meetings of various kinds, entertainments, Bands of Hope, etc; but I do believe it is getting to be a serious thing in many of our families, that the boys and girls are out of their homes every night attending these meetings. We must watch this. We want to have a Christian, social atmosphere in the home, in which the children will grow up surrounded by Christian influences all the time, so that Christianity will not be a thing they are to hear of only on Sunday in the church, but something that will surround them like the atmosphere in which they are breathing all the time. It makes a happy and beautiful home, when Christ is honored in the home from day to day and hour to hour. It will help on the children heavenward, instead of hindering them. It is a dreadful thing, that while we are trying on the Lord's Day to train the child for God, that in the home all the week his attention should be drawn off in an entirely different direction. We want the social atmosphere to be right in the home. We want practical Christianity in the home. Little things should be given the children to do, to help those who are in need of assistance. I was touched the other Sunday night when a little fellow came to our door while we were in church, and my children were in the house alone; they were overwhelmed with anxiety for the poor child, and would have done anything to help him. And if we can get our little children

in the home to think of the poor and needy and bring them help, God will bless us in the training of the children, and they will come to understand the blessed truth, that if you give a cup of water in the name of a disciple, you will by no means lose your reward. Now, just one word with regard to family worship. Friends, I suppose I am speaking to a company who understand what family worship is. There are a great many ways of having family worship, and I must confess that for myself (and I believe Professor Sherwin would agree with me), I don't think very much of family worship where there is no singing, and I believe with the chairman we had to-day, that whether the grown people can sing or not, there is not a little child born into the world that has not some music in its soul. Sometimes it is not very pleasant music when they are very young, and when it is heard in the middle of the night, but still they can shout, and they can "holler," if I might be allowed to use an expression that has become common in Toronto lately. They can understand the making of a loud noise, and I think that in some of the Psalms it will be found that is the way we are to praise God—to make a loud noise. I would like to know whether there is a little child that cannot do that. Many a time, I believe, there are Christian parents who could have singing, but do not have it, and I will tell you why: it takes a little more time. They are in a hurry, they must be down to the office at a certain hour, they must hurry through the worship (they don't hurry through the breakfast); it is necessary to hurry through the worship in order to get down town in time. But, friends, if the worship is to be worship, the little children must join in it, and I like to give the little children an opportunity, each one in turn, of choosing the hymn to sing. If they begin when they are little children they will all grow up singers, every one of them, and they will love to sing these songs, and it will be as in the Lord's own time—when the grown people are silent, the little ones will shout hosannahs to His name. Let us have family worship in a form that is happy and attractive, and don't pray the same prayer all the time; remember that these little boys and girls have their own wants and desires and little troubles, and your prayer ought to teach them how to pray. I was much touched the other night in overhearing the prayer of one of my little boys. It was Saturday night, when I was busy preparing for the Sabbath, and I happened to go past the nursery door, and I heard these words, and they went to my heart, "Oh, God, give papa a good sermon for to-morrow, and don't let him forget it." That did me a great deal of good, and I can assure you I did not forget the sermon next day. And now, friends, here is the subject that I believe is lying at the root of all the work in which we are engaged as Sabbath-school teachers. I thank God this subject is discussed on the first night of this Convention, and I trust all of us who are working among the little ones will impress upon their fathers and mothers the responsibility that God has placed upon them, and that those whom God has joined together no man can put asunder.

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Mr. PEAKE having stated the needs of this Association, a collection was taken up, amounting to \$46.06. After singing the doxology, the Rev. Thomas Scoular pronounced the benediction, and the Convention adjourned.

SECOND DAY.

WEDNESDAY MORNING, OCTOBER 27.

The Convention went into session at 9 a.m., and a praise and prayer service, conducted by Prof. W. F. Sherwin, of Boston, was engaged in.

The President then called upon Rev. J. McEwen, of Lakefield, Ont., to conduct the Conference on

"TEACHER TRAINING."

He said: The subject as presented by the Committee is a Conference on Teacher Training. That means that I am not to make an address, but just to say as little as I can, and to give you a chance to say as much as you can; and so that you should fully understand it, I lay down this as the position: That it is in order in this meeting in any statement that I may make, at any stage of that statement, for any delegate to stop me either to ask a question or interpose a thought that he may have. Now, I cannot give you any larger liberty than that, and as you are a body of representatives, I want you not to be embarrassed in regard to these privileges. If you embarrass me—all the better for yourselves; and the object is that I should push you just as hard as I can, and that you should push me just as hard as you can, and see if, out of the conflicts of opinion, we cannot evolve the very best method of doing this work. Now, while that is a very large liberty, you ought to give it to every teachers' meeting, and every class, from the primary to the adult classes; but it should be well understood that, like all liberties, it has its limitations, and the limitation in these cases is: That the question you ask, or the thought which you interpose, must be in the line of the subject under consideration, and if it is not in that line, either I, or the class, will rule it out of order, and you can reconsider your question. Now, we understand each other, I think. Eleven years ago this very question of teacher training was discussed in Hamilton in public convention,

and the public mind seemed to be in this state: There was hardly an individual present but seemed to think that teacher training was not a very safe thing, and that it would eat out the vital religion of the teacher if he had training; and to indicate the state of the public mind at that time a motion was passed, not to lay it on the table exactly, but to send it out to the provinces, and let the provinces consider it; and the provinces have been considering it for the last eleven years. The first thing laid down upon us is to start upon a solid basis: Is it good that a teacher be trained?

A DELEGATE—Yes.

Mr. McEWEN—Then I start in this way: What is training? I take Christ's commission as given by Matthew, "Go ye therefore and teach." Now, any one who has read the new version will find that the word "teach" there does not mean the exercise of communicating instruction, but of enlisting men and women to be scholars. Go and make scholars—make disciples of all people; as Mayor Howland said last night, "Go out, and wherever you find them go to work." Get them into that position as soon as you can. The next part of the passage deals with the teacher, the actual struggle of mind with mind—the communication of the gospel of Jesus Christ, "Teaching them to observe all things whatsoever I have commanded you." Now, if the Sabbath-school work is not in that passage it is not in the Bible, and if you as workers ever get discouraged, get back to the commission. Later on in the line of that commission the Apostle Paul, writing to the Romans, has this: "Thou, therefore, which teachest another, teachest thou not thyself?" What authority have you to do so if you have not been taught yourself?—if you are not prepared to be taught? And later on, as showing how the thought was kept in view in the early Church (Col. 3:16), "Let the word of Christ dwell in you richly;"—I make my semi-colon there—then, "in all wisdom teaching." It is the teaching that is to be done in wisdom; that is the starting point—that is where we begin, and from that we go on. The first thing we have to do is to ask the question: What do you mean by Sunday-school teacher training? "Training is that process in education by which a man is awakened to a sense of power to know and to do—self-activity is a good word—and with that sense of power to go to another and make him think what you think. Get him to do what you do, intelligently, lovingly." That is training—and I tell you there is not a sense that we have but we require to use in this work. Take the average men who work day after day, ten or twelve hours a day—you ask them to come to an institute or anything that is in the line of their work, but they are worn out in mind and body; and even these two brethren here, who have got such good strong physiques, and this third one here who beats them all, even they, with all their mental discipline, will tell you that they could not very well get their minds to work in a weary body. How much more so is it with our Sunday-

school teachers with them, to a note-book and of training is so hands engaged, and if they thi self-activity, th of power work it week after out of them? this reverentl work in and by which the power, and we Perhaps some By no means. will you turn There was a w We don't gua think, we can thought and t fications for a out which it desirable to l lutely necessa engaging in it a man just kn the presence Sunday-school and best wor that he must in saving sou have a firm that? Well, last night ab and it is gen interrogation he would mo Now the th with child lif he must have for results. process in e by which a doing"—and as you thin power; I ha

school teachers—and hence you need to talk closely and familiarly with them, to engage their eyes and ears, and they should each have a note-book and try to write and engage their hands; and as the law of training is self-activity, if you once get their eyes and ears and hands engaged, if there is anything in them they have got to think, and if they think they are interested; and wherever there is thinking, self-activity, there is consciousness of power, and after consciousness of power work is given to them, and they start to do it, and doing it week after week they become trained. Does that eat the life out of them? No. It gives the Holy Spirit in the man (I say this reverently)—it gives the Holy Spirit a better opportunity to work in and with that man. Training is that process in education by which there is awakened a self-activity and consciousness of power, and we bring that power to our work there in our classes. Perhaps some one asks: Can you do that with any man or woman? By no means. A man asked me in London: "In how many lessons will you turn out a thoroughly trained Sunday-school teacher?" There was a wonderful revelation made of that man in that question. We don't guarantee anything, but if we can get a man who will think, we can do it—provided he is a Christian man. One more thought and then we will begin the questions. There are some qualifications for a Sunday-school teacher, which are NECESSARY, and without which it cannot be done,—and there are others which it is desirable to have, but you can get along without them. It is absolutely necessary, in order to do Sunday-school work, that the person engaging in it have personal communion with a personal Christ. If a man just knows the Book and has not a constant, precious sense of the presence and guidance of the Master, he cannot teach in the Sunday-school; he may teach, but he is not qualified for the highest and best work,—he has no power to waken up. The next thing is that he must have a firm grasp of the truth that the Holy Spirit uses in saving souls; he does not need to know all the Bible, but he must have a firm grasp of that class of truths. What do you mean by that? Well, why don't you ask that question? Dr. Burns talked last night about the human family being like a mark of interrogation, and it is generally supposed that the longer the nose the longer the interrogation mark, but I am afraid that if he was here this morning he would modify that statement, for there is not a question asked. Now the third point: He must have an appreciative sympathy with child life. There is a good deal in that. And in the last place, he must have patience with the process of teaching, and in watching for results. Now come back to the definition, what is it? "That process in education"—(All together!)"—"that process in education by which a man is awakened up to self-activity in knowing and doing"—and what is the result of that?—"to make another think as you think, and do as you do." The result is consciousness of power; I have more power to-day than I had before, and I have

consecrated that power to the Lord Jesus Christ, and I am going to make others think as I think, and do as I do,—they can do it any way they like. And the training comes in that way. As the blacksmith develops his arm by beating metal,—exercise. Let no one imagine, however, that we do not expect a man to do anything until he has got through his course of training, and that only then he will be a teacher; that is not the idea at all. In our schools and cities, as has been successfully demonstrated in the city of London, they do their work and do their training as they go along, and the one helps the other and the one is kept in view by the other. Once more, how are you going to have this training—training of what—exercise about what?

A DELEGATE—Distinguish between training and preparation?

Mr. McEWEN—I get my training in my preparation, and to the extent to which I am trained I bring it to the preparation, and get a little more training. Any other view?

A DELEGATE—It is the mind that gets trained.

Mr. McEWEN—What do you mean by that?

A DELEGATE—It is that with which you have to gain, that which is yet to be gained.

Mr. McEWEN—That is sufficiently aphoristic; that is the quintessence of profit and nutriment.

A DELEGATE—What is quintessence?

A DELEGATE—The essence boiled down.

Mr. McEWEN—Any other question? We want to get on. That was a good question.

A DELEGATE—Is it not one of the essentials that we should have a right view of the aims we should have before us?

Mr. McEWEN—Yes, essential. And getting the right view will direct the training. Suppose we have this aim: "I want to enter into this course of training, without marking out any course at all; I want as a Sunday-school teacher to be more efficient and have more power; and if I want to do the work thoroughly with that power, I must know the system on which I work, and the principles by which I work."

DELEGATE—I was trying to distinguish between the secular knowledge and the spiritual effect of our teaching.

Mr. McEWEN—We want to keep to the spiritual and let the seculars keep to themselves. The idea is that our aims are to bring the soul to Christ, and to build up the soul in Christ, and, as a matter of course, our application and training are sustained and directed by these aims. And, taking that view, what ought to be my supreme anxiety in connection with this training for more efficient Sunday-school work? We have settled that the man must have personal communion with Christ, a firm grasp of the truth to save the soul, sympathy with the child, and patience. What is the next thing that is involved in this training?

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A DELEGATE—The salvation of the souls of those he is teaching.

A DELEGATE—Consecration of the mind to the work.

A DELEGATE—Go to work.

A DELEGATE—Have something to work with.

Mr. McEWEN—Well, there you are. Let me say, if you are come prepared to ask questions, and to push the matter up, put it into the form of a question, and don't let it drop with this Conference; we must reach something that will help one another before we get through with this Convention. Then there is our International Selection of Lessons, what length of time do they cover?

A DELEGATE—Seven years; we are now at the end of the seventh year.

Mr. McEWEN—These lessons are within the range of the whole Bible, and I take this view of them: If any conscientious, earnest Christian man or woman, however limited their education or mental discipline may be, if they only give all the time they can spare to the study of these lessons, with a fair share of help that lies all around them, and go through the whole seven years noting, remembering, reviewing, illustrating, teaching, they will come out of it with such a store of knowledge and grace as will be a blessing to them all the rest of their lives, and a blessing to their homes and families, if they have them, and a blessing to the community wherever they may be. (Applause, and cries of "That's so," "That's true.") If I may say this: It is fourteen years ago since this matter first came before my mind, and I suppose I have given some attention to it, and all the attention I have given has been along the line of the selection of lessons, and whatever I know of the Bible to-day I have gleaned principally by a close, systematic, vital study in the Sunday-school. I did not learn it in preaching: There is the Book, what do you know about it?

A DELEGATE—It is a combination of books—a library of books.

Mr. McEWEN—What do you know about the Book? Do you know where each volume in it lies—can you lay your finger on it in the dark—or can you name its place if you don't see the Book! (Cries: "Yes," and "I can.") Some can and a good many cannot, and principally to show how much scope there is for training for Sunday-school teachers, here are some of the ways in which it can be divided. (Referring to the blackboard.) There is one section of it with five books; the first book lays the foundation; the second, third and fourth give us the laws to regulate man, and morals, life and conscience, and here we read of God's dealings with us. It is the childhood of the book, and of the Bible; and then comes the discipline that belongs to childhood, and if a child does not get discipline at home, he will not get it abroad in the proper sense of the term; and if a child does not come under the law when young, he will be lawless when old. And so the teacher in his study of God's Word finds that God's method of training was to bring us first under the law; and out of

the law comes the history, and out of the history comes the joyful period, just like the boy who is getting into manhood,—he whistles and sings all the time; and if he has been living in the kingdom of the devil, he will sing the devil's songs; and if in the nurture of the kingdom of God, he will sing God's songs. Then there is the prophetic period. And to put it poetically, there is, for example, the kingdom of the law in the first five books; there is the temple of history in the twelve historical books; there is the palace of poetry, there is the landscape of prophecy, there is the galaxy of prophets, and then there is the Sun of Righteousness in His Gospel rising over the whole. And if we are Christ's, and take in His Gospel in its full power, we will get light upon the whole. And so it is with the International lessons; as we progress from one to the other, the light on the Gospel is gradually growing brighter all the time. Then there is the dome, so to speak, in those letters presenting the art of teaching through the Holy Ghost in the man. And thus each book has just got its idea. First of all we have the book of beginnings, the book of redemption, the book of worship, the book of discipline, and as if you said, Now we have gone far enough and must have a review, what is the book of Deuteronomy but a review? It would be a matter for an institute to bring all these out. That is the way to get at the Book; and in this way training comes—by careful study of the details of the work. And in this way you learn to get at the pith, and point, and marrow of the passage, and so you learn by getting at that to get the truth the Holy Ghost uses to save the soul,—on sin, on salvation, and on holiness. You learn to understand what is clothing and what is body, what is life and what is health. You learn to distinguish between the scaffolding or framework of that truth and that truth itself, and I tell you in these busy times it is a matter of no small moment when a man has only thirty or thirty-five minutes, perhaps, to rub in the special truths, and then get back to questioning and repeating and illustrating and reviewing. Well, that is about the Book. That is what enters into the composition of the Word of God, and the exercise and awakening that result from a careful study of that Book will make a man more of a Christian and more of a worker than he could ever be without it. The fact of the matter is, that we know more about the helps, and of the Book through the helps, than we know about the Book; and it is a great matter to have a teacher open up his Bible before his class, and have his scholars open up their Bibles and turn to the passage that is going to be read, instead of every one coming with a leaflet or magazine as it used to be. I am glad to say that it is getting out of Canada now, and I hope Dr. Schauffler will be able to tell us that it is getting out of the United States. That sort of thing during the past fourteen years, while it has done much for us, has left many of the young people who pursued the course destitute of any intelligent knowledge of the book. Go into any of the churches of this land to-day and make it a point to see how the people turn up

the texts in the embarrassment of eighteen years of school since that and you will hear "What did he do with the whole thing up and ask some questions."

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the texts in the congregation. And you will notice the feeling of embarrassment among those young people of fifteen or sixteen or eighteen years of age, who have been just long enough in the Sunday-school since that sort of thing started to grow up under its influences, and you will hear them when the text is given out whispering: "What did he say,—what did he say?" and finally they give the whole thing up in embarrassment. Now I wish some of you would ask some questions.

A DELEGATE—Should we give our chief attention to impressing the simple facts of the Bible on our classes, or should we give more attention to the spiritual application?

Mr. McEWEN—That is a good question. The teacher ought to carefully distinguish in his own mind, and seek as far as possible to grasp in his own mind the difference between the spiritual truth of the passage and the building or framework in which the truth lives; and we ought to keep the spiritual truth before the child. First get the passage into the memory, and then work the spiritual truth of it into the mind of the child. If I want to do my work wisely and well I must just use the framework as a platform for the other; the spiritual truth is the point in view all the time. What help can I get in presenting the spiritual truth to the mind of the child from the framework? If it is a truth that some are familiar with, and I can get it in without much of the framework, I will do so. With primary and intermediate classes you must deal largely with the framework in order to lodge the truth in the memory—for they cannot think of a spiritual truth unless it is connected with some historical association.

A DELEGATE—Take the next Sabbath's lesson—the Resurrection. Should we spend our chief time in clinching the argument that the resurrection is a literal fact, or take the spiritual application of it? I ask this because if we take the time to really clinch the argument firmly, we will not have time for the other.

Mr. McEWEN—It is a matter of opinion. I intend to have no argument at all. (Hear, hear.) Unless I have an adult class who are never right unless in that line, and I will keep them out of that line all I can. Why? Because nothing has impressed me so much as the transparency and simplicity of this narration of the resurrection, as picture after picture and fact after fact in this simple story is unfolded before us. The writers don't even say "I think," or "Well, now, that is very powerful," not even once; they don't reason or reflect upon it, they simply place the story before us in this transparent purity of narrative, and if they thought that was best for us under the guidance of the Spirit, and if it was enough for the Christians of the early Church, we cannot improve on it in the nineteenth century. If you have adults who will reason, then I will take the epistle to them.

A DELEGATE—May I ask whether it is not essential to know something of the soil in which we are sowing the seed?

Mr. McEWEN—Now, I settle that to my mind in this way: There are two kinds of teachers, the trained teachers and the untrained teachers, and they are like the firemen in a steamship and the engineers. The firemen have one kind of work and it is to shovel in fuel, and there is a good deal shovelled in, and sometimes it burns and sometimes it does not, sometimes it is coal and sometimes it is dross, sometimes one thing and sometimes another—shovelling away. But the engineer has got to know the valves and has got to know the engine; he has got to know how this valve will affect that, and how this will move the whole of them, and what the result of their combined action will be. That is what I understand the brother to mean by knowing the soil; and there is where training comes in. It is that which is so helpful in awakening power by broadening the intelligence and so understanding the scholar, be it primary, intermediate or adult, that is being taught; that is understanding about details. You need to know your scholars and the history and circumstances of each of them; you have to know his home and companions. Part of our training is in this work of investigation. Then you have to keep an eye on the boys to see how they conduct themselves outside the school; and mind you, there is a great deal of training required in doing that—how to get near enough. One very important point is how to make an impression on your class, and, more important still, how to keep that impression when it is made. Some teachers can make an impression in one way and then feed it up with something else, and it goes to naught because it is not fed with the proper food. We have not had much questioning or interchange, but I hope the matter will not lie here and that it will come up in the Question Drawer, and that Prof. Sherwin and Dr. Schaufler, who will handle these Drawers, will give us the benefit of their experiences on the subjects brought up here.

A DELEGATE—I would like to ask you one question that may lead to some questions for the Question Drawers: How is a teacher to be trained? Who is to do it? Is he to train himself or to be trained by some one else?

Mr. McEWEN—He must train himself under the direction of the best person possible. In other words, if the commission is anything, the Church of Christ is responsible for the training of the teacher in the work of Christ.

THE GREAT TEACHER.

President RUTHERFORD, introducing the speaker, said: We are already acquainted with Rev. Dr. Schaufler, of New York, in mind and spirit, and I am very much pleased to be able now to introduce him to you in the flesh. He will now address you on the topic, "The Great Teacher."

Rev. Dr. SCHAUFFLER spoke as follows: Mr. Chairman and Christian Friends,—I am exceedingly glad to be with you here this morning

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and to have the privilege of being for two days at this Convention. My effort, in all I shall have to say here, will be to try to help the feeble teacher. The strong teachers need no help. The trouble in these Conventions is that very many of the feeble teachers do not attend. Those teachers who think they are strong are generally feeble, but they stay at home, and therefore our sphere of usefulness is somewhat limited. My trouble in my Sunday-school is that those who know the least think they know the most; and the difficulty is to handle those who don't come to the Conventions and won't come to the teachers' meetings. However, since they won't come, and others do, we have to do the best we can with those who do attend. Still I shall aim for the feeble and discouraged teacher. Our theme is "The Great Teacher." If we had been present in the days when our blessed Lord trod this earth, and had had the experience and thought of the men of those times, what would have impressed us in the teaching of the Master as we followed Him from village to village, heard Him speak in temple and courtyard, heard him preach from the pulpit of Simon Peter's boat which he thrust out into the sea? We want this morning to realize what those impressions would have been, and then, if we can, to discover the source of the power which this Teacher knew so well how to wield. Evidently one of the things which impressed the multitude in those days concerning the Master, was the authority with which He spoke. He had something to teach. He did not speak as the scribes spoke, who were echoers of the law, commenting, dividing, subdividing and splitting hairs. He followed no such method in His teaching, but He taught them with clear cut views of the truth, and the ground on which that truth rested. There was authority. Again, His teaching was doctrinal teaching; positive, personal. "Ye have heard, ye have heard, but I say unto you; thus and so." This was in marked contrast with the teaching to which they had been accustomed from the scribes. I don't know how many of you are at all acquainted with the refinements of the Jewish theological schools, but there were such changes made that the great commandment, "Remember the Sabbath day to keep it holy," was completely annulled. A multitude of commentators set to work to define how the Sabbath day might be kept holy or unfringed; I don't mean in regard to the length of the day, that is as to whether it was between sunrise and sunset, but the law says, "Remember the Lord's Sabbath day to keep it holy, on it thou shalt do no work." The Jewish law then said: What is work? The carrying of a burden is work. What is a burden? Anything that does not belong to your wearing apparel is a burden. Is your pocket-knife a burden? "Yes." Why? Because it does not belong to your wearing apparel. Then you may not carry a knife on the Sabbath day? Yes, you may carry it in the house, but not on the street, for you must not carry a burden over the threshold of the house. Can I evade the law in any way? Yes. According to the doctrine of the Sabbatical law, if a Gentile butcher or grocer

brings the supplies on the Sabbath day he can hand them over the threshold, provided he stands outside, and when he hands them over the threshold you can take them in. But you may not reach forth your hand across the threshold and take them. The law of course forbids moving from house to house on the Sabbath. Well, in their interpretation of the law I may move all my furniture from one house to another on the Sabbath by simply tying a rope around the two houses, and then because this means that they are simply one enclosure, I can move without crossing the threshold, as within my house I can do certain works. This is what the Lord meant when he said, "Ye teach for doctrines the commandments of men, and have made void the Word of God because of your tradition." Take for example the whole question of the Passover. We saw in the lesson of three Sundays ago how the Pharisees and chief priests were careful not to go into the hall of Pilate lest they should be defiled, for they wanted to eat the Passover. The Jewish law says this: "All leaven must be ejected from the house." The commentary of the scribes on the law says: "If after a man has cleansed his house of leaven, he sees a mouse run into the house with a piece of bread in his mouth, must the house be cleansed again? Yes; leaven has been brought into the house. But if a man after he sees the mouse run into the house, it being a grey mouse, see it run out, must he cleanse the house? No, because probably the grey mouse has taken the bread out with him. But if the mouse that ran into the house is a grey mouse, and he sees a white mouse run out, must he cleanse the house? Yes, because it is not the same mouse, and probably the grey mouse is still with the bread in the house." "Woe unto you scribes and Pharisees, hypocrites, ye make void the law of God." Now, the Master did not come with any such absurd refinements of the law, while the spirit of the law itself was abandoned, but He came with a clear and simple doctrine, teaching so that the common people could understand. Now, the Sunday-school teacher might well take the Master as an example in this respect; we have positive teaching to impart to our scholars, and we may be as positive as the Master was. When I teach what He taught, I teach divine truth, though feeble I may be, and should speak as one having authority. When a herald comes to announce what his sovereign tells him to make known, he tells it with royal authority, though it may be with stammering lips. So a teacher of Christ tells what he has to say with the divine authority of our Heavenly King. In our work we must have none of this higher criticism nonsense; I do not know whether you have any of it here in Canada, but I know we have a good deal of it in the United States from that pest-house, Germany. I am a German myself, but when I hear of their new theologies and new philosophies, I begin to wish that they would leave the old things as they were in the days of Luther, before they commenced picking religion to pieces in this way. Take none of these for help in your teaching. We stand on the simple

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Word of God, and what it lays down as the law that we lay down as the law to those we teach, and fear the face of no man, much less of the scholars who are to be instructed by us. If you bring before them all manner of hypotheses and different doctrines, doubts are suggested to them and injected into their minds. The teacher also in coming to his class wants to be a little careful lest he be in the condition of the scribe and Pharisee with his commentaries, which are so numerous in our days. Now, I am not one of those who say that a commentary is not good. A commentary is good, and is necessary for the teacher, but I have sometimes found, as perhaps you have too, that in the multitude of commentaries, and in the variety of opinions, we get confused. If you run to see what too many people have to say, and are not then careful to turn back again to see whether the Word endorses what they say, you will become somewhat misty in your own mind. I remember a story of an old lady to whom some one gave a large commentary as a birthday present ; it was a work of six or seven quarto volumes. She was a simple-minded but godly woman, and when afterward a friend said to her : " Well, how do you like the commentary ? " She replied, " Well, I think it is very good ; I find the Bible throws a good deal of light on it. " There is a good deal of truth in what that old lady said. Use the commentary, but look out that you do not begin to split hairs the way the scribes did, of whom I have already spoken, and bring before your scholars all this variety of opinion which will confuse them more than it does you. My idea is, that in the study a teacher must on great points find out what all the wise men have to say about it, and then pray for guidance between the right and wrong before you make up your mind which to choose ; but before his class the teacher must come with it clean cut, and not with different ideas of how the lesson shall be presented. You should not go there with twenty-five different opinions, and say to the younger scholars, " Choose between these ; "—it would only hopelessly confuse them. The Master taught with authority His doctrine, and laid down the truth, and it was for men to obey the truth. The common people, you remember, were said to hear Him gladly, and I suspect one reason was, because of the illustrations He used. His were commonplace illustrations ; notice how He took them from the daily life of the people. Did He want to illustrate the joy of the angels in heaven over a sinner that repents ?—He spoke of a woman sweeping the house ; she has got ten pieces of silver ; that is her all ; she has lost ten per cent. of her capital, and she lights a candle, and diligently sweeps the house until she discovers the missing piece of silver, and then she is happy—and that is how the angels feel when a soul is rescued from sin. Is not that plain ? From one of the most commonplace and unpoetical of household duties He illustrates the joy of the angels in heaven over the saving of a human soul. And because the men in the crowd would not appreciate the woman's joy in sweeping the house and finding what she had lost, He

changes the illustration in a moment for the sake of the men. As shepherd has sheep, loses one, goes and searches for it, finds it, in his joy he puts it on his shoulder, brings it home and says to his friends: "Come, be glad with me, I have found the sheep which I had lost." So, says Christ, do the angels rejoice over one sinner that repenteth. Now, perhaps there was some father there who knew nothing about housework or about shepherding, but who had a prodigal boy or had a friend who had a prodigal boy—and all fathers will sympathize with other fathers in such an experience—so He changes the figure again, and now it is the story (for I do not think it is a parable) of the prodigal son. Probably there was hardly a person in all that audience who could not out of his own experience say: "Now, that reminds me of So-and-so; don't you remember how his boy went far away and bad news kept coming from abroad about him?" "Yes, I remember, I remember." While He uses the household illustration to indicate the joy of angels, He illustrates also the evil spirit of the Pharisees, for the "elder brother" is the pith of that parable. You see how He came down to them, to their daily avocations and experiences, and from these He illustrated the things that pertained to the everlasting kingdom of God. That pleased the multitude, not by way of tickling them, but by way of simply instructing them and making clear Divine things. He sits by the lake (and most of the commentators think that the parable of the sower was chosen because He was speaking in the open air, and He saw a sower in the distance sowing seed), and there He gets that familiar illustration of the sower, to impress upon them the promise, Whosoever soweth of the Word of God shall reap life eternal. This grand promise is illustrated by that sower whom, by chance, they saw, or had frequently seen, sowing in the field. And then were not Peter and John fishermen?—so He illustrates the kingdom of God in another way—"The kingdom of heaven is like unto a net." Peter says: "Now you're talking, that means me; I have a net, and I am a fisherman," and immediately Peter's boat, and net, and all his past experiences flash before him. Christ says, "The kingdom of heaven is like a net that was cast into the sea and gathered of every kind." Some of them there have nets, and some their boats, and the moment He speaks of a net, every man or boy in that crowd who has ever had even the most ridiculous little net, and cast it into the water to catch something, begins to understand the truth that the Master was presenting. But I cannot dwell at length on these points. His preaching pleased the people because all His illustrations were drawn from every-day life. Now, of course, this is to be an example for us according to our strength. We want to draw our illustrations from life that is familiar to the scholars. What is the use of me going back to classical days and drawing from thence my illustrations, when they lie right here in Hamilton; that is where they have got to lie if I live in this beautiful town; I don't want to go down to Toronto for my illustrations, I will get them here, off the

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streets, if I can. I remember my brother took down literally a sentence from the sermon of a young Episcopal minister. He was talking about pride; what he wanted to say was, what the Bible says very plainly, "Pride goeth before a fall, etc." This is how he said it: "Thus on dædal wings he soars through the azure vault of the empyrean until the pigment, solved by the fervid rays of the king of day, he comes floundering, a ruined mass, to the ground." What did he mean by all that classical nonsense? The Bible puts all that in one sentence, Don't be proud or you will fall. Don't take an illustration from what nobody knows anything about. What does illustration mean? It means throwing light upon anything, not throwing darkness on a subject, as a good many of them do. An illustration is like a telescope; the moment anybody says in regard to the telescope, as he looks upon its polished exterior, "Is not that beautiful?—how it shines!" and has his attention turned away from the original use of the instrument until he forgets to look through it at the stars, just then the use of the telescope, as a telescope, is lost, because he is enjoying the telescope and he is not enjoying that for which the telescope is intended, viz., to bring the stars of the heavenly vault nearer to him. Let a man forget about the telescope and not look at the outside of it, but let him simply say: "Give me a peep through the telescope," and the glory of the heavens is revealed to him, and he has no thought about the telescopic lens. As soon as you tell a story to your scholars and they say, "Was not that a lovely story?" and forget what the story was meant to illustrate, that moment you have developed yourself into a good story-teller, and abandoned your calling as a teacher of the Word of God. We want to take our ideas from the Master and see how He illustrated. The Master illustrated for the sake of illustrating and not for the sake of making a point or telling a story, and so the truth stood out in its naked beauty, unaccompanied by anything else, but with the illustration standing on one side and blazing its light on the truth. One teacher in my school used to bring a story book down to the school, and as soon as the reading of the lesson responsively was over she would take out her story book and read to the scholars from it; of course they were interested, but I noticed that she was not teaching them the lesson, and when that young lady came back from her vacation next year, and said to me, "What class shall I take?" I said, "All the classes are full." And it is the duty of every superintendent to fill a class in such a case as that. In regard to illustrating, much that I have said will apply to the blackboard, you see. Many superintendents deal too much in colored chalks, I fancy, and all that sort of thing. There is no objection to that as long as the chalks are not so lovely that the scholars do not think of anything else but the chalk; but when I hear little scholars say, "Is not that lovely!" I say it is not lovely, for its utility has been ruined. I want on the board simply such lines as shall not attract attention by their beauty or their badness. Don't think that you can do a very bad thing

either and illustrate successfully, because if it is badly done they will say, "That is horrid," and as soon as they say that you have spoiled your illustration again. They must neither bless nor curse your illustration, but think of that which it is intended to illustrate, whether it be by word of mouth, or by object teaching, or by blackboard. We must follow the example of the Divine Master, whose illustrations were telescopes through which men saw the truth. Furthermore, notice that the Master's teaching was practical. If you can find anything more practical than the Sermon on the Mount, or those two parables and one story in the 15th chapter of Luke, I wish you would bring it. He never dealt in theological truth for the sake of the theory, or in speculative truth for the sake of awakening but not satisfying enquiry. It was plain what He taught was that which they could put into their every-day lives. It was intensely practical. How practical it was is evident from some of the reforms that took place under His preaching. Take the conversion of Zaccheus; we do not know what the Lord said to Zaccheus while they were alone together in his house, but I expect that the presentation of the truth was so tremendously practical that Zaccheus saw it at once, and he immediately says, "Behold, Lord, half of my goods I give to the poor, and if I have taken anything from any man I restore him four-fold." Somehow it took him in such a practical way that it changed his nature and his actual life right there. What a tremendous change it would make in the aspect of a good many of our revivals, as the world looks upon them, if they had this effect. If anybody could convert our New York citizens who have come over here to your too hospitable country, and get them to go back to New York and say, "Here we are, put us back in gaol where we belong." If that should happen we would say, "Some one has taught these people with authority." We want to be, as far as possible, practical, giving instruction to our scholars and applying the truth along the line of their individual lives. Now, when I say apply the truth, I mean apply it down to its minutest details; and, Christian worker, there is no detail so small and so apparently insignificant as to be unimportant to you and me in our work. Take the matter of prayer; see how tremendously practical the Master was in regard to prayer, in the parable of the unjust judge and also of the publican and sinner. How he made the truth shine out before them in regard to the sincerity of prayer and the persistence with which it should be urged. However, in dealing with the younger scholars, we have to be very specific; I always think myself back into my own childhood and remember how I felt then. I was a child of Christian parents (I was the son of a foreign missionary), and had as good a Christian training as most children. One day I said to my mother, "What is meant by joining in prayer?" for I had heard the minister use that term, and I didn't see anybody unite in prayer, though I saw him unite; so I asked my mother what was the meaning of "uniting in prayer." Now, if a Christian boy brought up by Christian parents

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did not know how to "unite in prayer" how could the majority of our scholars, some of them coming from ungodly households, be supposed to know anything of it? My mother told me how to unite in prayer. She said, "When you hear the minister praying you should say over to yourself, sentence by sentence, all that the minister says, or listen to what he says, and whenever he asks anything that you want very much say to yourself, 'Yes, Lord.' Just keep saying that at the end of each sentence that you understand." That to me, as a boy, was a great help. When I was a boy I remember that when I got away from being in my mother's room, and had a little room by myself, I began to say my prayers in bed. I don't like the expression "say my prayers"—I began to pray in bed. And as boys often do, I fell asleep before I was through my prayer, for I was tired, and my prayer shaded off into a dream. That was not good. My mother did not suspect it, and I didn't know better. As a teacher I must teach my scholars practically with regard to this duty of prayer. I will find out from my scholars whether they pray before or after they get into bed. You say that is getting it down too fine. Not at all. A teacher in New York who once heard me say this said, "I don't believe there is a scholar in my class who prays after getting into bed." She put the question to her class the next Sunday, and five of them prayed in bed and two out. Well, now, these are practicalities that come down into the daily life of our scholars. I once visited a poor woman who had a little girl about four and a half years of age, and I asked her if she had taught her child to say her prayers, and she said "Yes;" and I was just congratulating myself on my having found such a faithful and godly parent among these poverty-stricken surroundings, when she turned to the little thing and said, "Come, Nelly, and say your prayers." And down dropped the child on her knees, and this was what she said: "Oh, Thou, with the tenderness of an earthly mother and the power of more than an earthly father, look down upon us, Thy creatures, we beseech Thee, and vouchsafe unto us Thy benediction and grace. Amen." That is just what she said—four and a half, and talking about "vouchsafe"! What does a girl of four and a half know of "vouchsafe a benediction"? These are regular three-decker words and you would need a three-decker scholar to understand them. Just as soon as I saw that the child was taught that sort of a prayer, and that the mother in her self-righteousness thought that she had more than fulfilled the law regarding her child, I sat right down there and gave her a talking to on the subject. But if I had not happened to hear that prayer I should likely have gone away thinking what a blessed household it was, and that the mother knew enough to teach her child to say her prayers—and would have left them there understanding no more about it than when I first came in. We must instruct our scholars so that the practicalities of the truth will be brought out, and we must be sure that they understand the Scripture and the teaching therein contained. The Master in His teaching dealt wonderfully

with questioners. Sometimes He dealt with them by way of pure instruction, sometimes by way of—may I say—irony. Was there not a singular irony in the answer to the question, "Who is my neighbor?" Was not there a singular irony in the remark that it was the Samaritan and not the priest or Levite that was neighbor to him who fell among thieves? As the Master was ready to meet any one who came with honest questions, and with dishonest ones too, so ought the teacher to be ready to meet any of his scholars who come with honest or dishonest questions, it makes no difference; we are there to meet them all, and I would a great deal rather have a fellow blurt out his dishonest question and meet him with sanctified irony than cork him up. When you cork him up it is all in him still; let him get it out, and when it is out it evaporates itself. In a great public meeting it is sometimes necessary to answer a fool according to his folly, for you cannot stop in a meeting like that to answer every man in detail, especially if he is stiff-necked; and sometimes you have to answer him strongly. One of the worst of this kind of men is he who is always harping on fore-ordination, or some such hobby. With regard to Pilate's crime, a man once asked me, "Could Pilate help himself?" "Yes," said I, "he could." He said, "It was fore-ordained that he should crucify Christ." Now, is it not a wonder how people will have this fore-ordination and harp upon it on every possible occasion? So I answered him thus: I told him a story I heard when I was a theological student, of a farmer in New England who was a great theologian, as some of the Puritan farmers used to be—they are not so much given to that now. This man was going to town, and before he had gone far he came to a fork in the road. He was accustomed to take the left hand road, so this day he said to himself, "Now, I always take that road; I guess it is ordained that I should take that road to-day. I won't." He turned off on the other road, but when he got along a piece he said, "I guess it was fore-ordained that I should go this road to-day, and I won't." So he turned back, and struck into the old road again, and after a while he repeated the performance, and turned back on the other road again, till at last, completely mystified, he exclaimed, "Well, I guess it was ordained that I was going to make a fool of myself to-day, and I have." Just the telling of that story shut that fellow up, for he saw the point—viz., that it is out of our power to get rid of the responsibility of free agency. I can do the right, or I can do the wrong; I ought to do the right, and I am responsible if I do the wrong; everybody knows what is right, and if they don't do it they are responsible. Even Pilate says, I can release Him, and I can crucify Him, if I want to; I will crucify Him. Very well, then, you are guilty, that is all. Use then your question and answer in the class as well as you may. I remember one time I was teaching a class which was a new class to me, and very large—some hundreds—and I felt in my bones that there was trouble in the corner. The

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lesson happened to be about Balaam with his creature. By-and-by one young man gets up and says, "May I ask a question?" I said, "Yes." "What do you make of Tyndal, Huxley and Darwin?" So I answered. Then in about five minutes he asked, "What do you make of Bob Ingersol?" I said, "He is too small fry for us to consider here." In another moment he was on his feet again, and he said, "Where did Cain get his wife?" I said, "Balaam's ass had the advantage over you, my young friend, in one respect, he never asked a foolish question in his life." (Laughter.) Well, after the class was over he came around and said to me, "I don't think you had any business to answer me like that." I said, "Well, I could not have the time of the class taken up in that way. I will answer your question now, if you like." He said, "Oh, I don't want to know, it was just the fellows put me up to it." I said, "I felt that myself, and that is why I knocked you down." Answer as the Lord teaches you, but wherever an honest question is asked, always answer it honestly; and sometimes when any foolish question is asked, you may answer foolishly to let them see their folly. Now, one thing more; notice in all the Master's teaching how tender He was. There was not any waywardness, vice or degradation so deep but what, if it came toward Him, He put out His hands toward it. He was willing to instruct them. Even where men were desirous of casting stones, He had no stones to cast, and where His very disciples say: "Lord, send her away," He refuses. There is only one class of people against whom the Master was lightning—He was lightning and thunder against the hypocrites. Wherever he met a hypocrite, the lightning smote: "For they bind heavy burdens, and grievous to be borne and lay them on men's shoulders, but they themselves will not move them with one of their fingers." The men who pretend to know, and claim to know, but refuse to do, these are the ones against whom the Master was incomparably strong in His utterances; but wherever there was a poor broken soul, or a soul in darkness, He would take all the patience in the world to reach him. See how fully and explicitly He answered Nicodemus when he came to Him, and how patiently He dealt with him. And with the woman at the well of Samaria; though she twists and turns, and tries to assert her superiority over the contemptible Jew, He deals kindly and gently, and leads her step by step, with marvellous rapidity, until He brings her to a sense of her true condition. So we must have the best part of our nature in continual exercise; we must deal gently and kindly with our scholars, so that they may not be afraid of us, for you know some scholars are afraid to ask questions for fear that they may display their ignorance. Let every one of your scholars come to you and ask anything and everything he wants, tell all his experiences, and open his heart to you. And as soon as your scholars find confidence and sympathy in their teacher, they will often come to you for gentle guidance when they are in trouble. Welcome your scholars' confidence. It is a

great thing if they get to love you enough to come to you and tell their woes and difficulties. It is a great blessing God has given you, if you are so sympathetic that they will do that, for there is many a child bears a big burden which he dare not tell his father, which, perhaps, he feels it is of no use to tell his mother, which he is afraid to tell his minister, and he bears it about with him, oh, so heavily, whereas if he could come to you with his burden and meet with a tender welcome, he would come and tell it, and not only get lightened of his burden, but encouraged in his duty and his future perseverance in good things. I remember when I was a boy (for, as I told you, I always try to think back into my boyhood, so that I may think as John is thinking to-day) I told a lie; it was the only point blank, up-and-down lie I ever told, that I know of. I told a lie and it bore on my conscience. The man to whom I told it was a stern old minister, and I was afraid to go and tell him of it. I was also afraid to tell my mother, and I was ashamed and afraid to tell my father, and so I told nobody, and I carried that lie on my conscience a whole year; but I think if I had had some teacher who would have been sympathetic, I would perhaps have told him, for sometimes boys will tell things outside of the home that they will not tell inside. You will sometimes find a stranger that sympathizes when you don't just want to go to your home. If I had had just such a teacher then, who would have told me my duty in regard to falsehood, and perhaps taken me with him to this minister, as I very well remember taking one of my scholars to her parent, that we might tell it together, I would not have carried that lie for a year as I did. Many a time I went up to the door to tell the minister about it, but I was afraid of him because he was so stern, and I drew back, and went away again. Finally it came to me that I had to do it, that I could not get away from it, and I simply rushed into his study without ever knocking, lest I should be afraid and run off again, and blurted it all out. Well, then, as it is nine times out of ten, I found that there was no lion in the way. "Why," said the good old man, "I am very glad, my dear boy, that you had the pluck to come and tell me." Now, if I had had a teacher to lead me, I would not have borne that burden on my conscience for a year. We must be tender with our scholars, and strive to enlist their sympathies so that they will be willing to come to us with everything they have to ask. Finally, all the Master taught by way of precept He taught by example as well. Aye, there was the power of His teaching: Not alone in its truth, it was powerful in that; not alone in its clearness, though it was as clear as crystal; not alone in the power of illustration, though that was marvellous; not alone in the tenderness with which He taught, though that was truly divine; but there was a life lying behind the whole, and His example enforced the teaching, so that while they said, "Never man spake like this man," they also could say with even more emphasis, "We find no fault with this man." Neither Pilate, nor Herod, nor Judas,

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nor the centurion found any fault in Him; and thus His words were re-enforced by the overwhelming power of His life. To-day I am merely speaking of Him as a human-divine teacher, and all that I have said applies to us. Whatever we say, we can undermine if our example on which our words are based is faulty; I could pull down the whole of the results of my teaching by doing some one thing any day that would wreck the influence which I have over my scholars. You would hear them say, "Teacher is quick at talking; he talks finely, but see what He does." Deed and word never collided but what deed had the best of it, and killed the word by its weight. We must follow in the Master's footsteps there also; see that our lives are based on the truth, firmly founded on Jesus as a personal Saviour. And out of that will spring all our teaching, illustrated and guided by the Divine example, and in that way we shall be what the Master said of His disciples, "The light of the world," gaining our light from Him who is THE Light above all other lights, and ourselves being subordinate but none the less divinely illumined lights, pouring the light into the minds, and upon the hearts, and into the lives of our scholars. So the Master's power will be reproduced in His disciples.

After a short prayer and praise service, Mr. Peake read the programme for the afternoon, and the President called for the—

QUESTION DRAWER,—

Conducted by Prof. W. F. SHERWIN, of Boston, the questions being read by Rev. S. J. HUNTER, D.D.

"Is every Christian qualified to be a Sabbath-school teacher?"—
No. Many good Christians are not apt to teach. It is one thing to know, and another thing to be able to impart that knowledge to another.

"Which is the better way of teaching a class, by asking questions or by lecturing to the class?"—It depends upon circumstances; there is a questioning *into*, and a questioning *out from*; there is ordinarily in Sabbath-schools too much of mere lecturing and preaching. Preaching is to proclaim, and teaching is another thing; the end of teaching is not simply to cause another to know; but to cause him to understand what to do with that knowledge when he gets it.

"In the Sabbath-school is it a good plan for teachers to have a temporary exchange of classes?"—I cannot see what can possibly be gained by that; I think it must work badly. It is an experiment I never tried. I would not want any man tinkering with my class, and I don't suppose any teacher would like to have me pottering with his.

"Is it desirable for the minister of a congregation to superintend the school?"—Ordinarily it is not. The pastor can be more useful

to the school in some other capacity than as superintendent, but there are circumstances which make it necessary for him to take the position sometimes.

"Should the superintendent of the school visit every class when they are being taught, so as to learn what is being taught?"—No! (very loudly.) Nobody should visit a class when they are being taught,—the pastor, nor the superintendent, nor the secretary, nor anybody else. It is one of the evils that creep into our Sabbath-schools with an utter abandonment of kindliness or thinking. It is no more proper to interrupt the teaching, when the teachers are perhaps engaged in making a point with their classes, than it would be, when Dr. Hunter stands here, and is pressing a point home, and has just got about half through, for a deacon to run up and pull his coat and whisper, "Remember that the Sewing Society is to meet on Wednesday?"—and distract the attention of the people. The poor man is gone up before his time. (Laughter). It is wholly, and thoroughly, and unequivocally bad.

A DELEGATE—"How are you going to find out the teacher's ability?"—I can stand here and watch this size of an audience made into classes, and pretty nearly tell the teachers' ability by the manner in which their classes are gathered around them. Besides that, the teachers' meeting is the place to discover that ability. The pastor or the superintendent, to know the teacher's ability, must know what is being taught, and he is not going to find out by disturbing the class, because when he does that, he puts everything into confusion, and that is the time when the teacher will show to the very worst possible advantage.

A DELEGATE—"That makes it absolutely necessary to have a teachers' meeting in order to find out what the teachers are doing?"—It is absolutely necessary to have a teacher's meeting in order to do the best work.

"Should library books be distributed during the singing of the hymn?"—No, sir; unless you take turns at it, and let it be during the singing of the hymn one Sunday, and during the prayer the next Sunday. If it works well in one case, it will work well in the other, and if not in the one, it is equally bad in the other. The hymn should be worship; to interrupt worship when nothing is wanted, is wrong.

A DELEGATE—"Should they be given out while the teachers are working at their classes?"—I don't think you could hold the interest of a class after the library books were given out. If Dr. Hunter, or the President of this Convention, has ordered a book that was to come by mail, and I perhaps may be giving one of my most eloquent addresses, and right then a person comes up and hands him that book; he wants to hear me, but he gets that book down by his side and looks

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at me and then at the book, and in a little while begins turning the leaves like this (illustrating). It is human nature. You cannot repress the curiosity to see it. You ordered the book largely by the title, and you want to see if it is what you thought it was when you ordered it. The library books should, in my judgment, be the last thing given out.

"Should there be an exact minute for opening the school and for closing it?"—There should be an exact minute for opening the Sabbath-school and Sabbath-school conventions, and they should be opened at that time, whether there is anybody there or not. As to the closing, it is better to have a uniform time, but do not hold rigidly to it, for if there is something of special interest, or a point to be made that will be of value, you must not throw away the opportunity of making that point for the sake of the traditions of the school. As a general thing, close at the understood time; but as a universal, invariable thing, begin on time.

"Should the Bible be used in the school in preference to the Berean leaves having the same lessons?"—Certainly; the lesson leaves are intended for home study and for help to study. I do think that some one of the speakers last night made a good point when he said that the Bible itself ought to be put into the hands of the Sabbath-school scholars that they may become more familiar with the book itself, and learn how to handle it and turn quickly to places.

"Would you encourage the use of the lesson leaf in the school, or merely for preparation at home?"—That has been answered substantially; I would not say I would not have it; the Scripture that is there on it is none the less the Word of God, but I prefer the Bible in the hands of the scholars.

"Would it not be better to have the children commit to memory more Scripture than to be content with the Golden Text and a few isolated verses?"—Yes, yes, yes—and to forty more questions in the same line that take you further on. I would to God the old days would come back when the children were compelled to memorize the whole lesson.

"Are unconverted teachers capable of doing the work of the Sabbath-school teacher?"—A wooden guideboard is very good at the forks of a road, but it is not worth as much as a live guide after you get over the first hill and come to the first cross road; and the unconverted teacher is like that. He says always "Go," never "Come." A man cannot explain astronomy who does not understand it, and a man cannot lead a soul to Christ who has not himself already gone that way. There are circumstances in which an unconverted person of good moral character may be employed if it is the best you can do, but as a principle I don't believe in it. I would not employ a physician who never had studied medicine or the nature or power of remedies or the human system.

"What would you suggest as the best way of getting temperance into the schools?"—I would not leave it to be made a hobby as something outside to be plastered on, and get down on my marrow-bones and write to the International Committee to ask if they would not please let me speak one truth that was in God's Word, at least once a year, and if possible once a quarter. I would treat the subject of temperance, by which we mean total abstinence, just exactly as I would treat anything else, such as lying, stealing, swearing—I would teach about it when I came to it, and I would not stop to ask anybody on earth whether I might or not. In my old home we were taught to hate intemperance just as we were taught to hate lying and stealing and other degrading things. The teaching of temperance was not made a hobby at all. Intemperance was put with the other dirty things; if it is done so in the Sabbath-school—if, instead of waiting until somebody forces the teaching of temperance into the schools because it is not touched, we go on and teach it whenever we come to it—that is the way to introduce it. When I come to the place where it says the drunkard shall not inherit the kingdom of God, I am going to teach it, whether the International Lesson Committee have got it on the scheme or not.

"Should practising for Sabbath-school entertainments, etc., be allowed to interfere with the teaching of the lesson during the Sabbath-school session; and should the return of moneys be received during the session of the school?"—I think it is wholly bad, and will tend to distract the attention from the truth and paralyze the whole service. I do not say that it is unforgiveably wicked, that it cannot, under certain circumstances, possibly be done in a quiet way, but the tendency of the whole thing is to take the attention from the study of the Word of God, and therefore distract the attention from the divine truth. There should be some better way, but if you have not got a better way take that, and God help you, for you will do mischief.

"Would it add interest to the hymn singing in Sabbath-schools to allow the elder pupils to select the hymns in turn?"—I don't think it would; I think it is better for one head to manage that. If one of the older pupils has some favorite hymn and it is suitable to the occasion, you may sing it. If you begin that sort of thing, though, there is no end to it, and it is throwing the musical service into a matter of entertainment, instead of worship.

"Is it best to furnish Bibles gratuitously to the scholars, or to train each scholar to have his or her own?"—Every child on earth ought to have his own personal Bible, and if he would bring it to Sabbath-school all the better; but every Sabbath-school ought to be fully supplied with Bibles all through and through.

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at his disposal, and does not this tend to discourage and beget weariness and distaste for the imperfectly known truth, and hence inefficient work?"—You cannot fix any series of lessons that would not be tiresome to somebody or other. We have men on the International Lesson Committee, carefully selected, who have given thought and correspondence, and confabs innumerable to this subject, and are better qualified to judge than any of us. If any of you find the lesson too long, take the heart of it, and, if necessary, let some of the two ends go; make the best you can of it. No committee can make a lesson that will fit every individual Sabbath-school and every individual teacher. Our International Lessons are the best we have ever had, and the best we are likely to get; the men who are managing the scheme are splendid men, and doing God's service, and the lesson should be made the best use of without grumbling. Support these men, don't pick flaws; their work is imperfect, so is yours.

"Would not much be gained if teachers made it a point to visit scholars at their homes?"—Yes; and no teacher can do good work without doing that. You must know the home life, and know the scholar in all his surroundings, before you can adapt yourself thoroughly to his needs.

"How can we induce our scholars to ask questions?"—Make it so interesting for them as to excite their curiosity. It is a great thing to do, and it is almost impossible for some people; you want to exercise all the talent you have to do that. You can do so by interesting them, and so putting the lesson to them that they will warm up, and want to ask questions.

"What can be done to arouse from their apathy even professed Christian parents regarding the training of their own families?"—Oh, a hundred things,—living interest in them; stirring them up. If one thing does not answer, try another, and keep on trying and praying. Show your interest in them one way and another, and by and by you will bring them round. If you don't, you have then done the best you can, and you are clear.

"How many minutes should the teacher be in the class before the exercises begin?" As many as he can; if not indispensably necessary, it is intensely desirable that when the first scholar comes in, he shall find his teacher waiting for him. It makes a great bond between the teacher and the scholar, and gives the teacher tremendous power. If I was teaching a class of boys, I would be the first there; and the first boy that came in, I would get into conversation with him along the lines where I wanted him, and the next one I would link with him, and by the time they all got there I would have them all in my hands. If you cannot do that, do the best you can, but it is unparadonable for a teacher to be carelessly and heedlessly late.

"Is it not advisable in all our schools to establish a teachers'

prayer-meeting at the close, to which those scholars impressed with the lesson might be invited, and prayer could be offered by teachers for the conversion of their scholars?"—It is undoubtedly a very great blessing, when it is practicable to hold such a teachers' prayer-meeting at the close; and it impresses the school when each class knows that their teacher has gone with the others in there for that purpose; it tends to make the whole school more prayerful.

"Is it wise to pursue the regular lesson with a class of young men, or would it be better to select from the historical part of the Bible?"—I think it is clearly unwise to have two lessons going on at the same time, in the one school; it breaks up the continuity of thought, and makes any comment of the superintendent of no avail unless all have the same lesson. It is better for all to take the same lesson.

"How would you get young men or boys to pay attention, and become interested in the school exercises?"—Interest them by making them "exercises" and not merely entertainments; I find no difficulty at all in that direction.

"Do you not think too much attention is paid to the temporalities of the school, and not enough effort made to drive the truth home from the desk, as well as by the teacher?"—Yes; I often think of the story some of you have heard me tell before in Provincial Conventions in Canada, of the old man in Massachusetts who had a son who had one of those Yankee "turning shops." I noticed one day when I went there, that since I had been there a year or two before he had got in a great amount of labor-saving machinery, and I said to the old man, his father, "Sam must be doing an immense amount of work with all this new machinery he has got in." And says the old man: "He never did so little work in his life." I said: "Why, how is that, with all this new machinery to help him?" And he says, "Well, that is just the plague of it; instead of working he takes all his time attending and oiling that new machinery,"—and I see a great many Sabbath-schools that are just the same; they are so tremendously organized, and have so much machinery about them, that it takes them all their time oiling it, so that there is precious little teaching or good work done.

"Should a superintendent allow his teachers to bring lesson helps into the class, or should children bring their leaves or quarterlies?"—That has been answered substantially already.

"Is it not the duty of the teacher to inculcate the truth of God, as found in the Bible, rather than to work upon the feelings of the little ones?"—Working on the feelings has never opened channels by which the truth can reach the heart. Truth is the thing.

"What are the best methods of opening and closing the Sabbath-school?"—Devotional exercises,—everything made sacred and holy and interesting.

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"What should be the basis of promotion for scholars from the intermediate to the higher classes or Bible-class?"—Religious intelligence, comprehension, and true ability to understand.

"How would you make a personal appeal to the children,—as a class or personally? and where,—in the class or out of it?"—Well, a personal appeal is usually made personally; I would appeal to them as a class. I am sorry I cannot speak upon that at such length as to be thoroughly understood. There is such a thing as a kind of persecuting personality by which you compel a child, or a young man or woman, to drag out before a class that which you have no right to compel them to, either by forcing them to say "yes" to a question, or by their refusal to answer, to imply "no." There needs to be a great deal more care taken; some people think to be very blunt, and that to sort of draw off and take you right between the eyes is the way to inculcate divine truth; and they hit you with it, after wadding it up like a snowball and aiming for the scholar, or a Church member, and they think that is Christian brusqueness; it is not, it is unchristian impertinence, ever so many times. The Lord Jesus Christ, as Dr. Schauffler said, did not deal that way except with one class of persons—hypocrites. But, you say, "that is His divine truth; I found it in the Bible." Yes, that is so; but it never was intended to be packed and delivered in that way.

"How long should a superintendent take up at the opening and closing of session?"—It depends entirely upon circumstances; it depends upon his gifts, and upon the purpose of it;—the danger is in taking up too much time

"With advanced classes, such as Bible-classes, is it improper to give the different opinions entertained in regard to scripture texts? This arises from Dr. Schauffler's remarks on dogmatic teaching."—While it is wise to bring in anything which will be helpful to a right understanding, the common habit of Bible-classes of turning themselves into an "argufying" body is bad, and only bad, in its tendency.

"How would you treat children whose parents are neglectful at home?"—The more neglected at home the more lovingly you should put your arms around them in the Sabbath-school and make up what they lack at home.

"When it seems impossible, even after preparing the lesson well to gain the attention of intermediate classes, would it be allowable to talk of what the scholars have been doing through the week, part of the time?"—There may be cases where that will come in, but if the teacher is brimming full, the heart overflowing with the lesson, he will get the attention of the scholars. I am sorry to say it, if it sounds unkind, but ninety-nine times out of a hundred the trouble is with the teacher. You know the old story about the old lady who, when the

minister reproved her for taking snuff, said it kept her awake, and recommended him to put a little more snuff into his sermons.

A DELEGATE—"Should the superintendent be changed annually?"—I don't believe in rotation in the office of superintendent for the sake of rotation. The best man should be put there, and if he proves efficient, and wise, and you have not some one who would do better, keep him there if it is ninety years. I think it is perfect nonsense to think that the office of superintendent is something to be farmed around to make the honors easy for everybody. Get the best man for the place, and if he proves to be the right man, stick him there. Never put a man in that place simply because he is a man of influence, or because he wants it.

The PRESIDENT—I would ask the the delegates to ask their hosts to attend the sessions of the Convention. In this way we shall do something towards interesting the parents in Sabbath-school work.

The session then closed with devotional exercises.

AFTERNOON SESSION.

On re-assembling at 2 p.m., the exercises began with the singing of the hymn,

"To the work,"

followed by a Scripture reading by President RUTHERFORD, and prayer. The devotional exercises were continued for some time.

The PRESIDENT announced the receipt of a letter from the General Secretary of the Young Men's Christian Association of Hamilton, as follows:—

"To the Secretary of the Sabbath School Association Convention:—

"DEAR SIR,—The Board of Directors of the Young Men's Christian Association send greeting to their co-workers, and give them a hearty invitation to use their reading rooms and parlor during their stay in the city.

"F. LONSDALE, *General Secretary.*

"Refer to 2 Cor. vi. 1-10."

Rev. Mr. WALLACE, Minute Secretary, read the Minutes of the preceding sessions, which were confirmed.

The hymn,

"Must Jesus bear the Cross alone?"

was then sung.

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The PRESIDENT—We will now for a few moments receive any further reports from counties, for which an opportunity was not given yesterday afternoon.

REPORTS FROM COUNTIES.

COUNTY OF OXFORD.

Mr. HUGH MCAULEY, President of the County Association, reported as follows: I represent, as far as we know, 85 schools in our county, with 800 officers and teachers, and 7,000 scholars, as near as we can get at it, we cannot get at it within a few owing to the fact that some schools failed to report at our last County Convention. Out of this number there were added 357 to the different churches according to the report of last year—of 1885. And during this year, or since the 9th May, I have visited thirty schools in our county, the object being to stimulate and help schools and Sabbath-school workers in their work, which we find to be necessary, especially in the country sections. We hope by our next Convention to have a fuller report. I have visited many schools which have never reported to the County Association, and we may possibly have a few more schools than what I have reported here. Three schools have been established since I have been organizing. As far as I know the work is prospering in this county.

COUNTY OF PERTH.

Mr. D. MCTAVISH, Stratford, said: I cannot properly be called the representative of the county, living as I do in Stratford, and representing only a single church in that town; but in reference to the report from that town alone I have no statistics to give, and cannot make any further report than to say that I believe the work is going on favorably, not only in our congregation, but in the town schools generally.

COUNTY OF PEEL.

Dr. J. C. THOM, Streetsville, said: I beg leave to give a report on behalf of Peel similar to that given by the gentleman who has just sat down, in behalf of his county. I have no statistics, as I only represent one Sabbath-school, but the County Conventions which have been held for the past two years in Peel have been very well attended, indeed, and show a growing interest in the work. I believe, for I was not present at the last County Convention, that the building in which it was held was filled to overflowing with farmers who came in very largely from the surrounding country, and great interest was manifested in the work both by them and the people from the town. It

was more like a great family gathering than a formal convention, and I am satisfied that throughout the County of Peel there is a growing interest in the work. In regard to our own neighborhood, I know that there is in Streetville.

The PRESIDENT—Some of these reports emphasize the fact that where there are no organizations there ought to be, and we should then have more statistics and more information.

COUNTY OF SIMCOE.

Mr. M. S. BEGG, of Collingwood, reported as follows: I beg to say that I am not aware of any organization in connection with the county. I regret very much this afternoon to have to say that, and would like very much if steps could be taken for the formation of an Association, because I can see from the reports already handed in that salutary effects follow wherever these organizations exist.

COUNTY OF WELLINGTON.

Mr. DAVID SPRAGGE, of Guelph, said: I may say, Mr. President, that I thought Dr. McGuire would report for our county, but he is engaged in business just now. I can report so far, that we have a county organization in Wellington which, though not in the possession of statistics, I believe is doing a grand work; but as far as our own city is concerned, I must just report the same as my good brother on my left did—as a representative of one school. Our schools in the city are all doing well. Our own school—the school of which I have the honor to be superintendent—has twenty-three classes, having in all twenty-seven teachers and officers, and is carrying on the work with all the energy we can command; and I may speak as encouragingly, I am sure, of all the other schools in our city; and, so far as I can learn, throughout our county the Sabbath-school work is progressing very favorably.

A DELEGATE—I may be departing from the order of business, but our country has been showing a good deal of attention to our Indian friends lately, and the politicians also. I wish to say that we have an Indian brother here to-day who represents a township, and is very much interested in Sabbath-school work, and I believe the friends here to-day would hardly regard it as an intrusion, but rather as an honor, to hear from our Indian brother, Mr. Hill.

Mr. HILL—Mr. Chairman, ladies and gentlemen, you will excuse me for not having proper English language, but I will try my best to give you a little statement about our school in our section. We are only lately commenced; our school was organized last July, and we have now something over sixty scholars, and increasing every week. Last Sunday the newly come in was seven scholars—on our books first time last Sunday. When I first commenced to teach that Sun-

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day-school there I promised the congregation that I would teach Sunday-school last April. When I first went there, the first Sunday I took charge of the school, none came.

A DELEGATE—You did not give up then?

Mr. HILL—No, sir. And the next Sunday I went there was three there, and I kept on. Now it is up as high as over sixty. (Applause.) I am glad to say that my Indian friends, especially my neighbors there—just where I got this school—that I see that they are trying to send their children to my Sunday-school, and, as I said, we are newly started—we are not able to help ourselves much. Of course we are short of books; we have not got these small books; I have got some small children—have small classes—and they have not books supplied for these little children, but I hope there is a time coming when I will have books enough to supply all the scholars that I have. And I will endeavor to do all I can to encourage them to do better in the time to come. That is about all I can say in the meantime.

The PRESIDENT—Perhaps our friend will give us his address and some friend may send him those books and supplies. What is your address, Mr. Hill?

Mr. ISAAC JOHN HILL, Ohsweken.

COUNTY OF YORK.

Mr. F. N. DAVIS, of York Township, reported as follows: I am not here, Mr. Chairman, as the representative of the County of York, and I don't know that I have any right to say anything, any more than that I attended the Convention that was held in the township last year, and the reports were very favorable and showed that Sunday-school work was progressing in the county. I don't know as I can say anything more; I expected that we would have a representative from the county here.

COUNTY OF LEEDS.

Rev. HENRY GRACEY reported as follows: I don't represent the county; I am here simply as the representative of one school in Gananoque. I do not think that there is an organization in connection with this Association in the County of Leeds. I am not aware of it if there is. However, Sunday-school work is not neglected in that county. So far as I know, there are Sunday-schools in connection with all the live congregations in the county, and we have some very excellent and efficient schools in the village I represent. We have some very good schools in connection with each of our congregations, and in the summer time branch schools are conducted in the outskirts of the village for a couple of miles around, and are well attended and are conducted by earnest Sunday-school men and teachers who go out

from the village. I believe that throughout the county there is great interest taken in Sunday-school work, although we are not formally associated, so far as I know, with this Association.

Prof. SHERWIN—I asked the chairman to give me an opportunity to answer a question a little more fully—a question concerning the personal application of the truth of a lesson to individual scholars. You know I told you that it was almost impossible to answer briefly such questions without the danger of being misunderstood, and several have asked me during the intermission such questions that I fear I may have left a wrong impression. Truth distributed in wholesale packages will not be very efficacious; personal work on the part of every teacher with every scholar is necessary. This work needs very great tact and delicacy to know just when to make the application of the truth, so gently and so free from any objectionable surroundings, and so lovingly, that it shall not, by its touch, cause a pupil to bar you out by shutting his heart. I was misunderstood this morning by one person as not being in favor of personal work. That would be the farthest possible from my meaning; but I believe that personal application of truth should not be made in any way so as to mortify a pupil before his or her comrades, because when that is done they will steel their hearts against you, and shut the truth out. Suppose it is a boy who works in a store; you show your interest in him by stepping in and purchasing some little article because he works there, and make that an occasion to ask him if he can do such and such a thing for you; and get a personal interview, and make the application of the truth when others won't point at him. You can get the boy thus when you cannot get him in any other way; and that is the way to make personal application of the truth. I believe every teacher ought to know the personality, and the condition of mind and conscience and heart, of every pupil, but no pupil should be picked out from the class and asked to stay behind, because when that is done the boy feels that the rest of the class think that he is picked out as one of the toughest, and that he has got to have a lecture. I have seen a good deal of mischief come from that method. I don't think that is the best way to get a personal application of the truth, but if it is the only opportunity you have, why take it. By all means, loving, earnest, constant personal work should be done, but not in such a way as to make your pupil feel that he or she is singled out, and that their condition is in any way exposed to the gaze of the others. I don't believe that anything else but a personal application of divine truth will answer. If I sat down there, and was sick, I would not thank a physician who stood up here on the platform and hurled a pailful of medicine across and ran the risk of me getting a drop. I would want him to come to me and study my symptoms, and give me that which was best for me. Take an illustration which has been used before, and is not my invention, concerning the trying to fill a dozen bottles with water by taking a pitcher

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and firing the water across the top; you don't get much in any bottle by that method. If you want to fill them, you have to take a funnel and pour the water into each bottle. You have got to do the same thing with your pupils, or else you have not found the right way.

THE ANNUAL REPORTS.

The President then called for the report of the Secretary for the past year.

Mr. J. J. WOODHOUSE, Secretary *pro tem.* of the Sabbath School Association, then read his report as follows:—

REPORT OF THE SECRETARY *PRO TEM.*

The beginning of the year just closed found this Association in a very unenviable situation: the late much esteemed and highly efficient General Secretary resigned; no successor in view, nor the means on hand for warranting the Executive Committee to appoint one; and a deficiency of \$730.21, in a large measure the accumulation of several years.

Pledges, however, had been given by representatives of various counties, etc., at the Stratford Convention to the extent of \$1,315, several other representatives had promised to endeavor to raise larger or smaller sums amounting in all to \$400, and there were hopes that many private individuals, friends of the Sabbath-school cause, would, as formerly, continue to manifest in a tangible manner their sympathy with the objects of the Association.

With this in view, and being conscious that it would be unadvisable and wrong to appoint a General Secretary until existing liabilities were discharged, and being desirous that the work of the Association should be sustained, the Central Executive Committee felt the heavy responsibility which rested upon them, and prayerfully and carefully considered the course of action they should take.

At their first meeting, held early in November last, they decided to appoint a gentleman to act as Secretary *pro tem.*, at half the salary of his predecessor, whose duties should be to use his best endeavor to collect the amounts pledged; to sustain and increase as far as possible amongst the various local organizations the interest in the work and welfare of the Association; and, further, to use means to obtain from the Sabbath-schools of Toronto more general and constant contributions to its funds.

Acting upon the understanding that the pledges at the Convention above mentioned were given in good faith, in full view of the urgent and immediate needs of the Association, and that the sooner they were redeemed the sooner would the Committee be enabled to make the appointment of a thoroughly competent gentleman to the

office of General Secretary, the Secretary *pro tem.* commenced at once a correspondence with each party whose name was on the list supplied, representing to him the position of matters and respectfully but pointedly requesting immediate action.

The appeal thus made was, on the part of some, promptly responded to, and the sums pledged in full; in some cases partial payment has been made; in a few the full amount yet remains unpaid.

As was stated in the printed report of the half-yearly meeting of the General Executive Committee, held in Toronto on 7th May last, a circular giving a comprehensive and at the same time succinct sketch of the work, objects and needs of the Association, had been prepared, and, accompanied with a manuscript letter suited to each case, presented personally to nearly all the Sunday-school Superintendents in Toronto by the Secretary, who, by the interviews thus obtained, had been able to learn much about the schools, as well as impart useful information respecting the Association.

The replies to this circular have been encouraging, both in number and amounts given, thirty-two schools having contributed a total of \$295.19. The citizens of Toronto also have very generously met the Secretary, either when accompanied by a member of the Committee or alone, and sums amounting to \$857 have been given in aid of the work.

As the above-named half-yearly report may not have been seen by all present, the following extracts are made from it:—

“The Committee felt increasing regret at the circumstances which had rendered it necessary to accept the resignation of the late efficient General Secretary, Rev. John McEwen, viz., the uncertainty experienced by him in the receipt of his salary—arising out of the irregularity in the payment, to the Treasurer, of the contributions to the funds of the Association from various sources—and that the good work carried on by him for two years and a half should, from such a cause, be temporarily checked.

“The Central Committee, however, thought that the evil had been reduced to a minimum by the valuable assistance of several members of the Executive, who had cheerfully given their services in Conventions, etc.

“Rev. Mr. McEwen had, after the Stratford Convention in October last, filled the several appointments which remained of the plan previously sketched out, by conducting a series of Institutes at Ottawa, Woodstock and Drumbo, and had, by invitation, attended a County Convention in North Ontario.

“Conventions had been held in Kleinburg, London, Markham—for East and West York—Wellington County, Middlesex and Lambton, Brant County, Oxford, Waterloo, South Ontario, North Ontario, and doubtless others not reported. At several of these the claims of the Association had been urged, and the result was that Oxford County, at the Convention at Otterville, endorsed the action of Rev.

J. J. Hill, immediate steps to fifty dollars last October hundred dollars similar sum.

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J. J. Hill, of Woodstock, at Stratford last autumn, by taking immediate steps to raise one hundred dollars. South Ontario had pledged fifty dollars (since paid), being the amount asked from that county last October; the City of Hamilton Association had pledged one hundred dollars, and that of London assessed their schools for a similar sum.

"The County of North Ontario had been organized.

"A visit had been made by the Chairman and Secretary *pro tem.* to Hamilton, where they were cordially received at a meeting of the officers and committee of the Association of that city convened for the purpose. The result of the interview was, that at a subsequent meeting of that committee a resolution had been passed unanimously inviting the Executive to hold the next Annual Provincial Convention in that city. The invitation had been with much pleasure accepted, and the time of meeting fixed for Tuesday, Wednesday and Thursday, the 26th, 27th and 28th days of October."

The whole of the liabilities remaining unpaid in October, 1885, amounting to \$730.21, have been, since then, paid off, and the valuable reports of the Brockville and Stratford Conventions printed in one pamphlet and published in July last for the low price of twenty-five cents. The volume is replete with useful information, and may be read with profit by all, whether Sabbath-school teachers or not. Copies may be obtained from the Secretary at any time.

It is sincerely hoped that sufficient encouragement will be afforded to authorize the publication of the proceedings of the present (Hamilton) Convention as soon as the phonographer's notes can be transcribed for the press. It is pleasant and profitable, and, indeed, a great privilege, to be present at a Provincial Sabbath School Convention. The beneficial influence of it is doubtless in a measure conveyed directly or indirectly by the delegates to the various schools which they represent, on their return home; but it is our firm conviction that tenfold good would result were teachers who are unable to attend, to supply themselves each with a copy of the reports from year to year, and carefully read what has been so thoughtfully and generously prepared and spoken by so many of the ablest and most gifted Christian teachers of the day. A word to the wise is sufficient.

The following statistics of the number and strength of the Sabbath-schools of Ontario and Quebec have been attained from the most reliable sources. They are not so complete as we hope to be able to furnish in time for the International next June:—

	Schools.	Teachers.	Scholars.
Episcopalian.....	655	5,308	50,822
Presbyterian.....	908	7,044	65,845
Methodist.....	2,058	19,804	154,686
Baptist.....	295	(say) 2,216	20,756
Congregational.....	61	777	6,637
Total.....	3,977	35,149	298,746

A member of the Central Executive of this Association (there being no other representatives from Canada) was present, on behalf of Ontario, at the meeting of the International Executive Committee held in August last at Chautauqua Assembly. There were fourteen present, and the chairman (Mr. B. F. Jacobs, of Chicago) gave an interesting account of the work done during the year. One of the most efficient workers had, sometimes alone and sometimes in company with a fellow-worker, travelled many thousands of miles in visiting some of the Southern and Western States of the Union and our own British Columbia, with a view to mission work and furthering organization. There was, he said, a boundless and magnificent field for the prosecution of Christian work there, which could be done by Sabbath-school agency better than by any other means, if only sufficient funds could be obtained.

A copy of the Minutes of the Committee was promised, but has not yet come to hand.

It was decided to hold the next International Convention in Chicago, on the first Wednesday, Thursday and Friday of June, 1887, or on the same days of the last week of the month previous, but in June if possible. (The 1st, 2nd, and 3rd June have since been decided upon.)

This Association, since the 1st of July, has paid two of the three yearly instalments of \$100 each, promised in aid of the International work, leaving the third to be paid before next June.

Acting under the directions of the General Executive Committee, and seeing that all the liabilities before referred to have been paid off, the Central Committee have taken the initial steps in the direction of filling the vacancy occasioned by the retirement of the late General Secretary, and will report to the General Committee at their meeting on Wednesday, the 27th inst.

J. J. WOODHOUSE, *Secretary pro tem.*

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October, 188

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TREASURER'S REPORT.

J. J. WOODHOUSE, *Treasurer, in account with the Sabbath School Association of Canada.*

RECEIPTS.

October, 1885.			
To Balance on hand.....			\$50 00
To CONTRIBUTIONS FROM COUNTY ASSOCIATIONS—			
North York	\$100 00		
Huron	100 00		
Brant (for 1884-85	60 00		
Oxford	55 00		
Perth	51 00		
South Ontario	50 00		
Peel	35 00		
Waterloo.....	30 00		
Bruce	19 00		
Wellington (per A. Dingwall Fordyce)	10 00		
Dundas	8 00		
			518 00
To CITY AND TOWNSHIP ASSOCIATIONS—			
Hamilton	\$62 50		
London	47 00		
St. Thomas.....	23 00		
Galt	20 00		
Brantford	15 00		
Vaughan Township	12 00		
Etobicoke Township	10 00		
			189 50
To SABBATH SCHOOLS OUT OF TORONTO, REMITTED DIRECT TO TREASURER—			
First Presbyterian, St. Catharines.....	\$10 00		
St. Paul's Presbyterian, Peterboro'	10 00		
Mount Pleasant Presbyterian	5 83		
Chalmers' Church, Guelph	5 00		
Knox Church, Guelph.....	5 00		
St. Andrew's Presbyterian, Sarnia	5 00		
Dublin Street Methodist, Guelph.....	4 00		
Norfolk Street Methodist, Guelph	4 00		
Congregational, Guelph	3 60		
Toronto Street Methodist, Mitchell.....	3 00		
Friends, Norwich	2 00		
			57 43
To PERSONAL CONTRIBUTIONS—			
Hon. James Young, Galt	\$10 00		
Rev. E. Barrass, M.A., Kleinburg	1 00		
			11 00
To TORONTO SABBATH SCHOOLS—			
Knox Church—			
Bible Class.....	\$25 00		
Sabbath School	25 00		
Church	10 00		
			\$60 00
Northern Congregational.....			25 00
			\$85 00
Carried forward.....			\$825 93

Brought forward \$85 00 \$825 93

To TORONTO SABBATH SCHOOLS—Continued.

West Presbyterian (1885)	15 00
Central Methodist	10 00
St. James' Square Presbyterian	10 00
Old St. Andrew's Presbyterian	10 00
Carlton Street Methodist	10 00
Erskine Church, Presbyterian	10 00
St. Andrew's Presbyterian	10 00
West Presbyterian	10 00
Metropolitan, Methodist	10 00
Charles Street Presbyterian	10 00
Central Presbyterian	10 00
Sherbourne Street Methodist	10 00
Berkeley Street Methodist	10 00
Jarvis Street Baptist	10 00
Occident Hall Union Sabbath School	8 84
Zion Church, Congregational	8 00
Duchess Street Mission, Presbyterian	8 00
Bloor Street Baptist	5 00
Richmond Street Methodist	5 00
Queen Street Methodist	5 00
East Presbyterian	5 00
College Street Baptist	5 00
Bathurst Street Methodist	3 00
Mount Zion Congregational, East Toronto	3 00
Cooke's Church Mission, Presbyterian	2 00
Dovercourt Methodist	2 00
Friends	2 00
Leslieville Methodist	1 50
Tecumseth Street Baptist	1 15
Rose Avenue Mission	0 70

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To TORONTO PERSONAL CONTRIBUTIONS—

Hon. S. H. Blake	\$100 00	
“ “ “ (special)	25 00	
		\$125 00
Taylor Brothers	\$10 00	
Collected by John F. Taylor	56 00	
		66 00
A. M. Smith	\$5 00	
“ “ (special)	25 00	
		30 00
Ogilvie, Alexander & Anderson	25 00	
Hon. William McMaster	25 00	
E. Leadlay	25 00	
George L. Beardmore	25 00	
E. & C. Gurney Co	25 00	
H. S. Howland	25 00	
Northrop & Lyman	25 00	
Cooper & Smith	25 00	
R. Irving Walker	25 00	
John Macdonald	25 00	
John Kay	25 00	
Lyman, Bros. & Co	25 00	

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- J. F. Taylor
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- W. J. Gage
- H. A. Nelso
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- H. J. Clark
- Thomas Tho
- Samuel Tre
- Elias Roge
- Christie, K
- Boyd Bros.
- White, Jos
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- R. J. Hunt
- T. Milburn
- Oak Hall
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- Robert M
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00 \$825 93

Brought forward \$521 00 \$1121 12

To TORONTO PERSONAL CONTRIBUTIONS—Continued.

00	Daniel McLean	25 00
00	William Gooderham	25 00
00	J. K. McDonald (three years)	15 00
00	J. F. Taylor	10 00
00	Robt. Hay	10 00
00	W. J. Gage	10 00
00	H. A. Nelson & Sons	10 00
00	D. W. Alexander	10 00
00	H. J. Clark	10 00
00	Thomas Thompson	10 00
00	Samuel Trees	10 00
00	Elias Rogers	10 00
00	Christie, Kerr & Co	10 00
00	Boyd Bros. & Co	10 00
84	White, Joselin & Co	10 00
00	Richard Brown	10 00

Collected by R. J. Hunter :

00	R. J. Hunter	\$1 00
00	T. Milburn & Co	2 00
00	Oak Hall	1 00
00	T. Woodhouse	1 00
00	W. R. Brock	1 00
00	J. Foster & Sons	1 00
00	An Old Scholar	1 00
00	Robert Hay	1 00
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00		9 00
00	George Craig	5 00
50	Rev. Hugh Johnston, B.D	5 00
15	J. T	5 00
70	Glover Harrison	5 00
— 295 19	J. F. Eby	5 00
	Henry Kent	5 00
	A. A. Allen	5 00
	Warring Kennedy	5 00
00	J. L. Blaikie	5 00
	Capt. J. T. Douglas	5 00
	J. W. Gale	5 00
00	S. F. McKinnon	5 00
	J. J. Tolfree	5 00
	John Burns	5 00
00	James Scott	5 00
00	John Stark	5 00
00	James McNab	5 00
00	John Forrest	5 00
00	James H. Rogers	5 00
00	Lewis C. Peake	5 00
00	J. J. Woodhouse	3 00
00	J. G. Macdonald	2 00
00	H. P. D	2 00
00	J. J. K	2 00
00	D. and B.	2 00
00	Robert McLean	2 00
00	Ph. Jacobi	2 00

Carried forward \$843 00 \$1121 12

00 \$1121 12

<i>Brought forward</i>		\$843 00	\$1121 12
To TORONTO PERSONAL CONTRIBUTIONS—Continued.			
Gzowski & Buchan		2 00	
W. & Mrs. Freeland		2 00	
A. Sutherland		2 00	
W. H. Orr		2 00	
J. D. Nasmith		2 00	
J. J. Gartshore		2 00	
J. Gillespie		1 00	
C. D. Massey		1 00	
			857 00
To COLLECTIONS—			
Stratford, \$23.55, \$62.30, \$53.66	\$139 51		
Ottawa—Institute	50 00		
Woodstock—Institute	7 00		
Drumbo—Institute	4 77		
Toronto (at Mass Meeting of Sabbath School Teachers held in Elm Street Church	32 38		
		233 66	
Advertising in Reports, etc		63 00	
Reports Sold		57 15	
Mileage Tickets, Interest, etc		5 20	
			<u>\$2337 13</u>

DISBURSEMENTS.

By Rev. J. McEwen, Balance of Salary	\$318 27
" " " Travelling Expenses, and sundry expenses con- nected with Stratford Convention	26 75
" W. Reynolds, for his services	100 00
" Messrs. Whyte Brothers	50 00
" T. Bengough, Reporting at Brockville, \$50; Expenses, \$11.60; Re- porting at Stratford, \$54; less donation, \$20	95 60
" Expenses attending sundry Institutes	40 40
" Rev. J. McEwen, for his services at sundry Institutes	45 00
" J. J. Woodhouse, Secretary <i>pro tem.</i> , salary to 19th Oct.	550 00
" Methodist Book & Publishing Co., in full of old account	459 28
" " " " in full for Report published, June, 1886	280 00
" Expenses of Deputation to Hamilton	4 00
" Advertising	37 57
" Postage	67 90
" Stationery and Printing	37 00
" L. H. Biglow, International Sabbath School Convention, two-thirds of \$300	200 00
" Sundry Expenses, and Engrossing Testimonial	14 80
Balance on hand	10 56
	<u>\$2337 13</u>

Oct. 22nd, 1886.

J. J. WOODHOUSE, *Treasurer.*

Mr. L. C. PEAKE—In supplement to the report just presented it is my duty, as Chairman of the Executive Committee, to present a few more facts. First, a reference is made in the report to the fact that steps have been taken towards the appointment of a General

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Secretary. This is a matter that has occupied a good deal of careful thought on the part of the Committee. It was felt, on the one hand, that the work of the Association would suffer materially were a gentleman not set apart to that work, and that right soon. On the other hand, we were embarrassed with the thought of making an appointment to that office without the prospect of being able to improve upon the condition of affairs financially that heretofore existed from year to year. You will see from the report of the Treasurer, in your hands, that for the first time in the history of this Association, for a great many years, we meet you with a clear balance sheet. The liabilities at the commencement of this year were something like \$730, as you have heard, in addition to which was a pledge of \$300 towards the funds of the International Convention. During the year the liabilities of which I have spoken—\$730—have been entirely cleared off; the reports of the proceedings of the Convention last year and the year before, which were laid over for want of funds, have been published and paid for, and \$200 out of the \$300 pledged to the International Convention has been paid,—so that we have paid off all the old liabilities, and met all the charges of the year just closed; we feel, therefore, that now, with the blessing of God on our labors, we are in a position to go forth and undertake aggressive work again. I think it is a matter of congratulation to us that we find ourselves in that position to-day. Hence, the Executive Committee, after a good deal of serious consideration, have come to the conclusion to make certain appointments, and these I shall now proceed to announce to you. The Central Executive Committee first considered this matter, and advertised for applications for the position of General Secretary, as you are probably aware, and a great number of applications were received. Out of the applications one was accepted, and, at a meeting of the Executive Committee, held to-day, an appointment has been made to the office of General Secretary of the Association. We believe that we have been guided by our Heavenly Father in this matter; we have reason to say that, because we have all, I think, asked for that guidance, and have sought in every possible way to avoid making an appointment that would be a wrong step; we have tried to sift the qualifications of every applicant as far as possible, and we think that God has guided our steps and directed our thoughts, and brought before us the man that, for the present at any rate, is the man we ought to have to go in and out among us and represent our work. The gentleman who has been selected to fill that position is Mr. Alfred Day, of Toronto, and I bespeak for him the hearty sympathy of every Sunday-school worker in this Province. He is likely to be going in and out amongst the Sunday-schools of this Province for some time to come, and I am quite sure that he will have your heartiest sympathy and most prayerful support in his work. The Committee is satisfied that the qualifications possessed by this gentleman are such as will enable him, with

credit to himself and profit to the Association, to discharge the duties of his position. In connection with this appointment it has been felt that the experiences of the past year have shown us one or two things we were unaware of before. We have seen clearly that the work of this Association, when committed to the care of one person, has been defective in one or two directions. You are all aware that the city of Toronto has for many years been the centre, financially, of this Association. I only speak financially in this connection, but financially it has been the centre and source of strength to this Association—a large proportion of the income necessary to the carrying on of the work having come from there. At the Convention last year, when the necessary finances were being solicited, for the carrying on of the work, the delegates from the city of Toronto pledged that city to contribute 20 per cent. of the entire amount raised, whatever it might be. It was estimated that we would require \$2,500; Toronto therefore pledged itself for \$500. From this report you will find that instead of \$500, Toronto has contributed within a few dollars of \$1,200—\$1,184. Now, this has been done by careful attention to the working up of that city. I make that statement here just to make a point. We have felt that the appointment of a General Secretary who would have the entire charge of this Association, in the city and out of it, would be a mistake, because he would either have to give the barest possible attention to the city of Toronto, and in this way the funds would suffer, or if he gave the necessary attention to the working up of the Association in the city and the gathering of statistics and so on, the time necessary to be given to that would be taken from the work he ought to be giving to the country at large; hence we would gain financially in the city and lose correspondingly outside. Therefore an understanding has been arrived at, to continue the arrangement of last year with the Secretary *pro tem.*, Mr. Woodhouse, and the Executive Committee have decided to ask Mr. Woodhouse to continue in his present position. You understand he, having some considerable leisure time, is able to give us that time at a very nominal cost to us; you must not regard that as a salary, but simply as remuneration for services rendered. Hence we propose that Mr. Alfred Day shall be the General Secretary of this Association, and that Mr. J. J. Woodhouse shall be the Corresponding Secretary and Treasurer, and we have no doubt but that such an arrangement will enable us to carry on the work during the coming year so that when we meet again next year we will be able to say that the work has been done and well done. Now, there is another matter of very great importance to us upon which I shall speak as briefly as possible, though it is vital. Last year we submitted to the Convention this proposition: We wanted twenty-five hundred dollars for the work of the ensuing year; we asked the representatives of the various counties and cities present to be responsible for whatever proportion of it they thought right; the Executive Committee indicating what, in

their judgment, was the hap-hazard in we were depending on as a source of income was pledged by the a good share of these sums had just as unequivocally good thereafter. decided to adopt delegations to comes to this: V however, that so here are half a d county should ra do you think so, county so that it else in the matt up in your coun during the year-

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their judgment, would be an equitable apportionment. We thought the hap-hazard method adopted prior to that was not worthy of us; we were depending upon spasmodic subscriptions and had no real source of income on which we could rely. Last year a large amount was pledged by the brethren present from the various counties, and a good share of that has been paid. I want to say here that a few of these sums have not been paid, although the pledges given were just as unequivocal in their character as those which were made good thereafter. This afternoon the Executive Committee have decided to adopt the course taken last year, that is to ask the various delegations to undertake to supply the several amounts. A reply comes to this: We are not appointed for that purpose. We believe, however, that some of you have been so authorized. Then again, here are half a dozen delegates from a certain county; we think that county should raise so much towards the expenses of this institution; do you think so, and if you do, will you agree to work that up in your county so that it will be paid? We don't ask you to pledge anybody else in the matter, but to make yourselves responsible for working it up in your county, so that the money may be forthcoming sometime during the year—during the first half of it, if at all possible.

At Mr. Peake's suggestion committees of the delegates present were formed to meet and decide upon how much they would pledge themselves to raise and give, and to report the result at the evening session.

Minute-Secretary HAMILTON—We were, in London, assessed through the City Association for \$100 last year, of which only \$47 has been paid in. Regarding the question of responsibility, we want to know before taking any further burden upon ourselves, if we are to understand that we are to call clear on that, and only have to raise \$100 for this year.

Mr. PEAKE—We leave that to the delegates. They know the state of the finances of the Association, and that matter must be left to the consciences of the representatives.

The PRESIDENT—It has been moved by Mr. William Hamilton, seconded by the Rev. W. G. Wallace, that the Secretary be instructed to suitably acknowledge the kind greetings of the directors of the city Y.M.C.A., given through their Secretary, Mr. Lonsdale.

The motion was carried with applause.

The hymn,

“Hark the voice of Jesus calling,”

was sung.

On motion of Dr. McGuire, seconded by Mr. J. C. Stevenson, the reports of the Secretary *pro tem.* and Treasurer were adopted.

The PRESIDENT—We are rather behind so far as time goes, and I will now call upon the Rev. Mungo Fraser to conduct a conference—which unfortunately will be a very short one—on the advantages of memorizing Scripture.

Rev. Mr. FRASER—Mr. President, the hour at which the conference which I had the honor to be appointed to lead was to be held has just about expired, and as it is impossible to put two things into the place of one at the same time, and since I am exceedingly anxious to hear Dr. Schauffler, and as there are only seven minutes left, I respectfully decline to take any part.

The PRESIDENT—That clock is fast.

Rev. Mr. FRASER—No; it would spoil Dr. Schauffler's address.

The PRESIDENT—We will give you fifteen minutes.

Rev. Mr. FRASER—No, I would rather hear Dr. Schauffler.

Rev. Mr. MCEWEN—I think Rev. Mr. Fraser ought to remember that he is in the hands of this Convention and that we want to hear Mr. Fraser.

Mr. PEAKE—I think, Mr. President, we are not absolutely bound to adjourn at five o'clock. We can give Dr. Schauffler all the time he is entitled to on the programme, and hear Mr. Fraser too, and I hope Mr. Fraser will go on with the conference.

Rev. Mr. FRASER—I am not standing out for anything of that kind at all, but I want to hear the doctor myself, and I never want the time disarranged myself, and I will have very great pleasure in not speaking at all.

A DELEGATE—There is another important consideration, Mr. Chairman, and that is the financial consideration. The committees have to meet to discuss finances, and we must stop at five o'clock.

A DELEGATE—Then, Mr. President, the business committee shall feel itself charged with that subject to bring it up to-morrow. (Hear, hear).

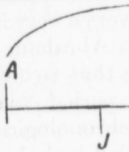
The PRESIDENT—It is the sense and voice of this meeting, then, that Dr. Schauffler deliver his address. (Applause).

HOW TO STUDY AND TEACH THE SCRIPTURES.

Dr. SCHAUFFLER, on coming forward, said: I am exceedingly sorry that we are kept from hearing the brother who has taken his seat. I came down especially early to hear him, and I am sorry to lose that pleasure myself; but since the Convention has ordered us to go ahead, I suppose it is well to obey orders. My theme is, "How to Study and Teach the Word." If we know how to study it with teaching in view, then we shall know how to teach it. If we study merely with a view to informing ourselves, we shall not know, necessarily, how to teach it. A ship that is loaded is always loaded with a view to unloading again. We load so as to get *out*, as well as to get *in*, so the teacher who loads during the week must load with a view to unloading again on the Sabbath day. If I, then, shall succeed this afternoon at all in helping a teacher to load aright, I shall succeed in helping him to unload. I shall dwell, therefore, upon the loading, that is, upon the study of the Word, and that not as it pertains to

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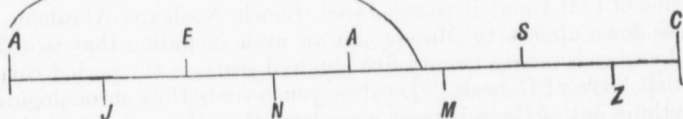
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the teachers' meetings, because some teachers, unfortunately, have not the privilege of attending teachers' meetings. But I shall tell the teachers how they may prepare themselves for meeting with the class. Then, having prepared themselves for meeting with the class, the inspiration of the class will enable them to deliver or tell what they have got. When you get to work on a lesson, there are four or five questions which should be asked and answered. Some of you have heard them before. The first question is, **WHEN**. As soon as you come to the lesson ask the question, *When?* Sometimes it is very easily answered, but when we jump from Revelation to Genesis, as we do between now and January in the International Lesson Series, we have to ask it with some emphasis. Many teachers are puzzled as to the *when* of a lesson. If you ask them about a certain event they say it is about the time of Moses, but they have no definite idea of the exact date of "the time of Moses." If you say Zerubbabel to them, they are considerably confused, and they don't know where to place him. He is all mingled up in their minds with Zechariah, Hezekiah, Zedekiah and Zephaniah. They don't know where to put Zerubbabel. I find a very simple outline useful in such a case—say in outlining the first four thousand years of the Bible history. Draw this line—(referring to the blackboard)—to represent the time

Period covered by Book of Genesis (nearly 2,500 years).



The letters, in order, stand for Adam, Jared, Enoch, Noah, Abraham, Moses, Solomon, Zerubbabel, Christ.

from Adam to Christ. You have at one end of it the year A.D. 1, and this other is the year 1 of grace. If we bisect that line thus—(illustrating)—the question comes up in my mind what prominent personality comes in there on whom I can fasten events that occur about half way between Adam and Christ. Who is the great man there?

A DELEGATE—Abraham.

Dr. SCHAUFFLER—Yes. A great many American audiences could not answer that. He comes about half way between them. We do not know the dates down to the individual year, but he about bisects the period between Adam and Christ, so it would be about 2000 B.C. Then between Adam and Abraham, who comes there?

A DELEGATE—Solomon. (Laughter).

Dr. SCHAUFFLER—Oh, Solomon between Adam and Abraham? Somebody tell me who comes there.

A DELEGATE—Enoch.

Dr. SCHAUFFLER—Here we have A, you all know what that stands for; then Enoch, then Abraham; now, I want to bisect my second period of two thousand years. Who comes there?

A DELEGATE—Solomon.

Dr. SCHAUFFLER—He comes at the end of the third thousand years. Now, I have divided the four thousand years into four sections. If you want one more subdivision, one more subdivision won't hurt. Who comes between Adam and Enoch.

A DELEGATE—Jared.

Dr. SCHAUFFLER—Yes, I see some of you have been studying the Chautauqua series. Between Enoch and Abraham, who comes there?

A DELEGATE—Noah.

Dr. SCHAUFFLER—In the five hundred years between Abraham and Solomon?

A DELEGATE—Moses.

Dr. SCHAUFFLER—You see these are all great, well-known names. And between Solomon and Christ? Who comes there?

A DELEGATE—Zerubbabel.

Dr. SCHAUFFLER—Yes, the second temple builder, the name of a man who ought to be familiar to every one. When a teacher has the Old Testament chronology in that way he is ready to put events covering all these periods of five hundred years in their places. In studying the book in this way you come to realize that the Old Testament history covers four thousand years; and the book of Genesis covers a very large portion of that time; it passes Jared, Enoch, Noah and Abraham, and comes down almost to Moses. So an arch including that two thousand years, or nearly twenty-five hundred years, is the period covered by that book of Genesis. Localize your events thus chronologically. Anything out of Genesis must come later than the period included by this arch. Of course the 1750 years that fall after that can be very easily tabulated in our minds so that we can localize the events as to time and the periods of the lesson as we pass from Prophecy to Peter, and from the Old Testament to the New Testament. The second question is, WHERE? You have localized as to time, now it is as to space. Where did the events happen? It makes a great difference in the mental conception of an event whether it happened in Babylon or Rome, or whether in Canaan or a heathen land; whether it happened under the civilization of the Roman Empire, or among civilized people like the Greeks in Athens, or among a fanatical people like the Jews in Jerusalem. Well, I want to get my second point, Where? Suppose you have an Epistle; where is the man writing from? Where is the man to whom he is writing located, and where did the events transpire in reference to each of these lessons? where does the Prophet stand as he sees his vision by Kedar? where does the land lie when he speaks of the Ur of the Chaldees or the lands of the Moabites, Hittites or Amalekites? Now we are ready for the third question; it is, WHO? Who are the actors in the lessons,

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or the writers? whom are the writers addressing? Get that thoroughly in your minds so that you have as nearly as you can almost a living picture of the persons acting in the scenes. The Where and the When do not give you the scene immediately unless you have the people—the living personal actors in it. The Where and the When gave the stage pictures, and the Who gives the persons who participate in the events or proclaim doctrines. After the Who you ask the fourth question, WHAT? What deals with what was done, said, or suffered; whatever events take place may be arranged under the one question, What? Some one says that is an easy question to answer, but it is not so easy as you think. Even with the ordinary miracle it is not very easy for you to answer. The question, What? clearly includes all the details of the narrative. There is not one man in ten who can read a story or a miracle, that is at all full, once, shut the book, and then give you every detail. That is one of the profits of our teachers' meetings. We read over a story, or miracle, or parable, and close the book; then I say, "Miss So-and-so, go over the story and tell us the events, and when any see you going wrong, they will please raise their hands." Well, she begins; sometimes she gets through, but more often she falls through. (Laughter.) She skips something; maybe, in the details. How could she do that? Well, it is not so easy to remember details as you think, and details are that which add life to any narrative. "Trifles make perfection," said Michael Angelo, "but perfection is no trifle." Little things add vivacity to a theme. We must get the little details in our minds so that the time, place, doings, and sayings, and the person should be clearly fastened in our imagination. Then comes the practical and final question, WHAT THEN? Here is Abraham, coming into Canaan. What has that to do with us? He is dead and buried these four thousand years. What then? Why am I studying about Abraham going into the land of Canaan? Well, What then? is the practical part of the lesson. What then? you say. Well, Abraham obeyed God's injunction and went out, not knowing whither he was going. What then? Well, you go and do likewise; Abraham set the example, follow his example. Here is Paul going from Jerusalem to Rome, a prisoner. Suppose the lesson to be that he gets to Rome safe and sound—but a prisoner; now Paul had always had a strong desire to go to Rome; you hear him marching up the streets of Rome with clanking chains on his wrists, or see him living in Rome in his own hired house—but a prisoner. Well, what then? Well, it may be answered in various ways as the teacher thinks the particular lesson is adapted to his class. What then? One answer is this: Paul always wanted to go to Rome; here he was in Rome, but not in the way he expected; sometimes God answers our prayers but not in the way we expected. Paul's heart's desire was to preach the Gospel in Rome; he had his heart's desire, but was sent there as a prisoner. What then? Well, he said that his bonds had turned out to the furtherance of the Gospel,

and by his going a prisoner the Gospel had freer course than otherwise. What then? When God answers your prayers in a way different from what you expected, He will be glorified and His cause advanced in spite of your suffering. I am not so particular in regard to the chronology or topography of the lesson as about the What then? There may be a little vagueness about the other things, but here there should be none. The What then? is *the* thoroughly important thing. Let me say here, however, lest you think I am belittling the analytical work of the lesson,—let me say, the better you lay the foundation of time, person and place of the event in the lesson, the better you will be able to enforce the What then? because the scholars will see and understand the application of these principles more readily. This will apply to any lesson, whether doctrine, prophecy, miracle, parable, or revelation of St. John the divine. By studying these five questions—it does not make very much difference if you leave out one of them as long as it is not the What then?—you will find that they apply to every lesson, and the teacher who knows the answer to these five questions out of his lesson is ready, so far as the bare outline is concerned, to go to his class. Still, there is something to be done further, and what I now say is not by way of discouraging, but by way of encouraging you. Remember that in whatever I say here, or that anybody says here, you must compute the element of time in your work. I know very many teachers get roused up at a Convention like this and go home all on fire, and they say, “Now I know how to teach,” but it only works for a Sunday or two, and the enthusiasm soon dies out, and then they find that they do not know much better how to teach than they did before. What is the matter with these teachers? They forget the element of time. No Convention can make a good teacher out of a bad one; the Convention lays down principles which then you have to go home and w-o-r-k out. You have to work it out, and all work is slow,—Rome was not built in a day, and a man cannot be made a good teacher in a day. Well, some of you say, we have not the genius. Well, friends, genius is simply work. Nine times out of ten the patient plodder is the man that wins the race. Remember, then, that it is work after you get home which is going to utilize the fundamental principles brought out in the Convention. After you have done all this there is still another very important thing for the teacher to do: that is to see his lesson in detail—if it be miraculous, historical or parabolic. What do you mean by “Seeing”? I mean having such an imagination as to make the actors march before you, so that you can really say, “I can see it.” That is the power of imagination, and what you have seen yourself I defy you to tell to some one else in a dull and stupid way. If you see vividly you cannot help being interested. No man was born so stupid, not even if he was a deaf mute, but what if he saw a railway smash-up he could tell about it in an interesting way. If you come home having seen some one knocked down

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and run over on the street, how vividly and eagerly you tell about it, and how intently everybody listens to your story. If you tell about a runaway that you have seen, a boy has got to listen, because you saw it so vividly that it is impressed on your mind, and he sees it vividly in turn. If you see anything in your lesson, your scholars will see it. How can you get to work to see? Take any miracle or parable as an illustration. I will just read to you here out of this little book; it is "The Life of our Lord in the Words of the Four Evangelists," chapter xx., verses 27 to 37 inclusive. "The Words of the Four Evangelists" are all taken and harmonized so that they all make one story. I am going to read the story of the disciples in the storm:—

"And the sea arose by reason of a great wind that blew. And it was now dark, and Jesus was not come to them.

"But the ship was in the midst of the sea, tossed with the waves.

"And He saw them toiling in rowing; for the wind was contrary unto them:

"So when they had rowed about five-and-twenty or thirty furlongs, and about the fourth watch of the night, He cometh unto them, walking upon the sea, and would have passed by them.

"But when they saw Him walking upon the sea, and drawing nigh unto the ship, they were troubled, saying, It is a spirit! and they cried out for fear; for they all saw Him and were troubled.

"And immediately He talked with them, and saith unto them, Be of good cheer: It is I, be not afraid.

"And Peter answered Him and said, Lord, if it be Thou, bid me come to Thee on the water.

"And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

"But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

"And immediately Jesus stretched forth His hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

"Then they willingly received Him into the ship, and the wind ceased; and immediately the ship was at the land whither they went."

Now put your imagination into that picture—use your imagination in what I call a sanctified way. Tyndall says, Let us use our imagination in a scientific way in seeing what takes place in nature. For instance, seeing the little brooklet bringing down its detritus, you can just imagine how Niagara has plowed its way through the great gorge down here, or how the Mississippi has thrown up embankment after embankment until it has made a great delta. What you see, imagine vividly. Then project it into the past, and in that way, he says, you can reproduce the events of the past with great accuracy. What would have taken place with you under circumstances like those of the disciples? Imagine yourself in their places and you may reproduce the events of that night. For instance, they were toiling,

you remember, in the night, rowing against wind and wave, the waves were rolling and the winds howling; imagine that. You have heard the wind whistling in the rigging and heard it howling through the trees; you see the men wet and weary and worn, still battling with the waves, and going towards the opposite side of the sea. At some point Jesus comes to them walking on the waves. Who was the first to see Him? Somebody saw Him first. How did He appear? How would any man appear who is walking on the rolling sea? Now he is on the crest of the wave, now in the trough of the sea, and now in the darkness—mist, air and water mingle together and shut out the scene. Some one saw the figure first—what did he do when he saw the figure? He kept still? No, he didn't; you would not keep still; you would call the attention of the man at the oar next to you, "Did you see anything there?" and he would stop rowing, and screen his eyes from the spray and look out, and you would say, "There it is again—it is a man." "It is not a man; no man could walk upon the sea in this storm." "There he is again!" and they call the attention of the others, and they all cry out with fear. Would you not have done so? Then Jesus descends into the trough of the sea and rises on the next wave, and they see Him again; He comes nearer now. Then He disappears again—they see Him again, nearer this time, and they say, "It is a spirit," and they call out with fear. That is what I call seeing with the imagination. When He comes near enough to them and has heard their cry, He speaks, and they hear the welcome voice—"Be of good cheer, it is I, be not afraid." How that voice charmed their ears. There is music finer than the finest Beethoven symphony ever heard. I remember distinctly when a child lying in a dark room awake at eleven or twelve o'clock at night, filled with fear, and hearing my father in the outside room say, "Ahem!" and it would be as music to my soul. (Laughter). So His voice was like music to their ears. Then Peter, who was usually the foremost in these matters, says, "Lord, if it be Thou, bid me come unto Thee." Picture to yourself the turmoil of that moment, and you will realize that He could not have been very far off—half the length of this church could not have been further off than He was, because they could not have heard an ordinary human voice unless He was near by. Peter says, "Lord, if it be Thou, bid me come unto Thee." And the Lord says, "Come." Well, what happened? As soon as Peter put his foot over the side of the ship every eye was taken off Jesus, and they all looked at Peter. If your minister tried to walk on the water, would anything prevent you from keeping your eye on him? Everyone is looking at Peter as he goes on to the side of the boat, holding on by the rigging; do you suppose Peter launched out very bravely? I don't know, but I would not be surprised if he just tried it with his foot for a moment and he finds it like marble. Then the disciples say, "There, see! it bears him." Then Peter lets go a little carefully and walks upon the waves. Every eye is on him. Then he begins to

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descend into the trough of the sea, and walks towards Jesus. I don't know how it was, but I expect that they were full of amazement when they saw Peter the son of Jonas, their old companion, walking upon the water like the Son of God. Then Peter got confident. Probably before that he had fastened his gaze on Jesus Christ, just as when you call a little child to you who has been standing by a chair, it runs towards you stretching out its hands, but looking all the while straight in your face. So Peter looks at the Master when he starts. But the way I picture it to myself is that possibly by and by Peter got over-bold, and began to look around to see what John had to say at this performance; he began in his own heart to think that John and James did not dare to go: I would not teach this as gospel truth, but very likely this happened. When you speak in a prayer-meeting for the first time, and you see a brother opposite to you who did not speak and cannot speak, then Satan begins to say to you: "You are here and able to speak, but your brother cannot speak." Now, after Peter began to think in this way he took his eyes off the Master, and possibly there came an unusually large wave that threatened to separate him from Christ, and like lightning there struck into that man's soul a veritable panic. The waves are rolling away underneath him, and from the boat they see him sinking, and they cry: "He is going, he is going,—he is gone!" And he cries aloud: "Lord, save me or I perish!" and the Lord stretches out His hand and seizes him and lifts him up so that once more he walks on the waves, and he is saved. Then they go back to the ship, and when he gets on board, don't you suppose that the disciples ask him, "How did you come to do it?" and probably asked him, "How did you come to sink all of a sudden?" Would you not have asked a friend that? I am simply imagining and realizing what I would do under certain circumstances, only throwing the occasion back 1800 years. If you get that picture in your mind in that way, and get your whole soul throbbing with the intensely graphic scene, you will be dying to tell the story, and before you know it your boys will be dying to hear it, and the trouble with your boys will pass away. But someone says: "You cannot do that with every parable." That may be; but you can do it with a surprising number of them. My teacher friend, you have got to work at this in your study. You don't suppose this is coming to you all of a sudden; you have to think it out. You gain power as you go on, so that as you go on it will become relatively easy to you. Take the story of the paralytic: you remember that the house inside was crowded so that there was no room even around the door. That means a deal less room than there is here to-night. There were no aisles, no room near the speaker, they were packed like sardines in a box. So much for the inside. They are listening to what Jesus is saying. What is happening down there near the door? If this place was crowded so that the people were crowded down around the door, and down on the stairs outside, those down at the door and outside

would not be listening, for they could not hear what was going on, and you would find them talking among themselves in ordinary tones. That is the way the crowd was around that house. Here come four men who have a little mattress, and each man has hold of one of the corners, and they come swinging along with the poor sick man on it, until they arrive at the outskirts of the crowd. Now what happened before they made up their minds that they could not get in. What would you do? You would say, "Gentlemen, please let me get in." Well, they said to them, "We have a sick man here that we want to get in." Then probably a few of the people got out of the way and allowed them to get a little way in, but soon they strike the solid wall of humanity, and someone says, "Gentlemen, let us in," but they hear someone inside call out, "We cannot move, we are jammed in here." Now, what happens? What would you likely do then? Well, I would put my shoulder to the crowd and try to force a passage, if I wanted to get my sick brother in. Perhaps they did, but anyway it is safe to say that the poor sick man got severely touselled and fro, as his four bearers were putting their shoulders to that crowd striving to get in. Finally one of them says, "It is no use, friends, we cannot do it." There is always a weak brother wherever there are four people. Then they pushed their way out of the crowd, and lay their burden down to rest. Then the courageous brother says, "I have not brought him here for nothing; I am going to get in." Blessed be God, there is always a courageous brother wherever there are four men. "How will you get him in," they say, "through the window?" "No, I will get up on the roof, and get down through that way." "That will cost something, to tear up the roof." "Well, I will pay the bill, then," says the courageous brother. It is a splendid thing to have a brother say, "I will pay the bill—I will be responsible for it in my county." (Laughter.) So they start up the outside stairway and get on the roof. Now put your imagination inside, and just let us see what is taking place there. Inside they hear the tramping on the roof, then by and by they hear an ominous sound of cracking and splintering of wood, and if the master of the house is inside he loses all interest in the proceedings when he hears his own roof cracking up, and even the Lord cannot keep the attention of the rest of the audience after they commence breaking the roof up, and every eye is fixed on the ceiling to see what is going on. So they were all looking up, and probably Jesus stopped talking, because every eye was looking up and rivetted there. Then an opening is made and the pieces of the roof removed, and now they see two ropes going across the opening that has been made, and from the way they are handled they understand that a man is to be let down. Perfect amazement is on every face in that audience, and great silence reigns. The man is let down. Do you notice that they let him down just in front of the Saviour? That shows me that my wide-awake brother learned where he was sitting before-hand; he found out where He was first, so as to get the

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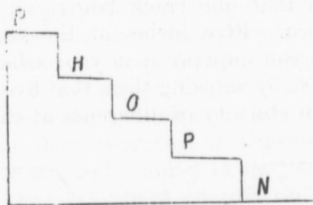
man down in front of him. Now, that is intelligent work. Well, when he came down on those Pharisees' heads they made a little room for him to lie in their midst. Meantime the people beside the door were whispering to those outside, "They are letting him down through the roof," and so the tidings soon went outside, and one says, "Now he is inside, now before the Master," and soon all this crowd know where that sick man is. There he is lying before the Saviour, and the Saviour speaks to him, and there must have been a painful silence to hear his first words. Those on the outskirts of the crowd had stood up to see better. Probably if there was a man before me here, and I could heal him with a word, you ladies and gentlemen in the back seats there would get up on your seats and see this thing done. Well, if you had looked on their faces when the Saviour said, "Son, be of good cheer, thy sins be forgiven thee," amongst all these scribes and Pharisees standing there, as a cloud covers the landscape you would see a cloud covering their countenances. "Who is this that forgiveth sins? who can forgive sins but God only?" And then murmuring and dissensions would go over the whole audience. Then they hear His voice again, and those at the door listen keenly. Now come the healing words, "Take up thy bed and walk," and the man rises on one elbow. He was paralyzed when he came in, and he probably came in pretty well exhausted by the tousing and tumbling and trouble of getting there—but strength has come in a moment. He rises on one elbow, then upon his feet, and they say, "See him, see him!" and at the Saviour's command he takes up his pallet on his shoulder, and they make room for him to go out. But what were his friends doing? Do you suppose that they went off on the edge of the roof and kicked their heels and whistled a tune all this time? No, there was a hole in the roof, and I am perfectly sure each of these four men was simply flat on his face craning down to see what was going on: four faces up there full of anxiety, and four pairs of ears up there straining to hear what the Master is going to say. Is it unreasonable to suppose that? Of course they did that. Why, we should do it. As soon as they saw him arise, and start down the aisle, did they stay up there still? No; they say, "He is going," and they start off down the staircase to meet him on the outskirts of the crowd, and when they meet him they embrace that brother, now healed, and kiss him on the one cheek and on the other, and say, "Praise the Lord, what a good thing it was that we thought of getting him in there." And the healed man says, "Praise the Lord for your pluck, brothers, in bringing me there," and they all five of them go off to their homes full of joy. That is the sanctified use of the imagination: it is not overstraining the narrative at all; I am only trying to be there as a silent spectator, and see what things occurred. Some one of our young men said to me the other day, "How was it that Jesus told the people not to tell of their being healed?" That brother did not use his imagination. We are told that the crowd at that time was so thick

that they trod one upon another. Now you ladies, were you ever in danger of being knocked down in a crowd? There is never much courtesy to be looked for in a great crowd, and people at this time were being knocked down and trampled upon, just as in the large crowds that I have seen at the great Moody meetings in New York. If my brother who asked that question had seen the mobs that were around Jesus—mobs in their behaviour and violence—he would realize what He meant when he said to them, “Don’t spread it abroad, the crowd is too turbulent as it is,” and He exhorted them not to do so, lest greater crowds should gather and there be disorder, and the arm of the law should be exerted against them. You can bring your imagination to work on any story, parable or miracle performed by the Saviour, and as the years go by you will find that you are gaining power in vividness of imagination, and therefore in teaching power. Someone says, “You can do it, but I cannot.” This is one of the troubles about these conventions. You sometimes think that we convention speakers have two or three speeches and get these off so often that we can get them out first-rate, but we cannot do much else. That may be, but I tell you you can handle any such story or miracle as this in this same way. You will be surprised to find how easy it is. I heard B. F. Jacobs, of Chicago, giving the story of Paul bidding farewell to the Evangelist who had seven daughters, and when he brought Paul down to the dock, he made him shake hands with every one of the seven daughters, and then when he got on board the ship he waved his handkerchief, and cried, “Good-bye!” and they called back, “Good-bye, good-bye,—bye——!”—gone. That is vivid; I saw the whole thing. We need to do that to make our Scripture reveal scenes as it can, and to enable us the better to understand the motive that prompted the men of those days in their actions. Now for just one or two suggestions that will reach your bodily eye as well as your bodily ear. You teachers and superintendents probably think that when you get the ears of your scholars you have a part of them, but the biggest part of them is their eyes. And the eye will outrun the ear two to one. Let any one get up here on this platform and speak with the tongues of men and angels, and let me stand up at his side here and not say a word but just do a few things, and I will spoil him. (Laughter.) No, sir, the eye outruns the ear five times. While he is addressing you I will just take out my handkerchief and begin doing something like this, (the speaker here took out his handkerchief, and folding it up in his hands, looked into it very earnestly,) and every one of you will begin to say, “What is that, what has he got in there?” Now, that is what you would do,—you could not help yourselves, and the interest in the speaker would be lost at once. One time I was reviewing my school and I found I had lost their attention; I could not imagine what had distracted it, until finally the superintendent, who was sitting at the back, said, “The competition is too sharp,”—and so it was. Our

music leader had things that fold, and innocently, piece after piece, it the first time, “Goodness, that’s another time, and up?” And he kept and he out-worked the first lesson next year when you teach it didn’t tumble together, it, and then try to make by an intelligent your hand. Who was it not his? The hand, your head, long to God, if He and head, and he have no business so you have no business has entrusted to him. You might object lesson later then I had as “Around the Cross P. and P., prayer the board, because the entire attention piece of paper in the things on the hold their eyes at the healing of the

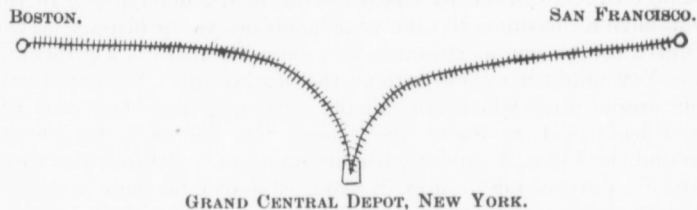
This will illustrate when they came —N. As they or said a prayer to the fulfilment

music leader had a new music stand, and it was one of those patent things that fold, and fold, and fold, and he was folding it up quite innocently, piece after piece; but they watched him, and as he doubled it the first time, and then doubled it again, every boy thought, "Goodness, that's fine!" and then he doubled it again, and still another time, and every boy said, "How long is he going to keep it up?" And he kept folding and I kept talking and he kept working, and he out-worked me. We are going to have the creation as the first lesson next year. When that comes up, take out your watch when you teach the object lesson. Someone made that watch; it didn't tumble together. Handle the watch, ask them questions about it, and then try to show them that the mechanism of nature was made by an intelligent power and illustrate it by the actual watch in your hand. Who made it? when did he make it? if a man made it, was it not his? Then ask them who made the earth, who made your hand, your head, your eyes, your heart? God. Then don't you belong to God, if He made you? If he made these hands, and eyes, and head, and heart, did he ever give them away? No. So, as you have no business to take my watch and use it, if I don't give it to you, so you have no business to take your hands or eyes or heart, that God has entrusted to you, as stewards, and abuse them or not use them for him. You might use their eyes on the blackboard. We had a little object lesson lately which was simply a "Cross," in large words, and then I had as I reviewed the school, "On the cross, C., Christ." "Around the Cross, F. and F., friends and foes." "From the Cross, P. and P., prayer and promise." And while you do these things on the board, because both the eye and ear are being handled, you have the entire attention of the school. You can do the same thing on a piece of paper in the class; take a colored pencil and you can draw the things on the paper, and if the class be not too large, you can hold their eyes as well as their ears. Take, for example, the lesson of the healing of the lepers. Let us illustrate it: Here is a stairway:



This will illustrate the several ideas. Ten lepers came to Christ, and when they came to the Lord Jesus, they were altogether in their Need, —N. As they lifted up their voices to the Saviour, and cried to Him, or said a prayer, which is the same thing, we find them a step nearer to the fulfilment of their desire, they are together in their Prayer, —P.

Jesus said unto them, "Go, show yourselves unto the priests." And they started off, and they abide still together, and we find them a step nearer their desire, they are together in their Obedience,—O. As they go on, at some unknown time, I expect, the divine healing power came, and we find them a step nearer to their goal, they are still together in their Healing,—H. You find them going from step to step nearer the summit,—Need, Prayer, Obedience, Healing,—and now they part. They don't take the last step together, to return to the Master and offer grateful Praise for His divine beneficence, only one gets to the highest point of spiritual duty. The rest of them, having had the body cared for, go straight down again into the world. I am sure the scholars cannot forget that. Take for example this illustration, which will set forth the need of starting aright. By the way, you notice that in the blackboard work I do, there is no fine work at all, nor have any of you said anything about it one way or another. You have been simply paying attention to what I have been saying, and the board has carried it into your minds.



Well, there are two railway tracks, and they come together in the Grand Central depot at New York. There is about five inches between the points of the rails at that point. A boy goes to get on the train, and he is asked, "Does it make much difference what way that switch is turned?" And he says, "I don't suppose five inches one way or another will make much difference." Oh, well, the only difference is that one track lands you in Boston, and the other in San Francisco. Five inches at the start—three thousand miles at the end. So you impress upon your scholars the importance of making a good start by showing them that five inches difference at the start may make an eternity of difference at the end of their lives.



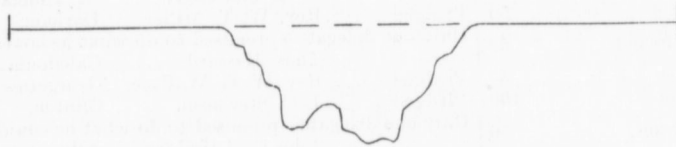
A Broken Sinful Life can only be Healed by Christ; not by any Reform subsequent to Sin.

This illustration now given was blessed to the conversion of a Jew who came to me full of self-righteousness, but dissatisfied with

the law. I could not make him see how I drew this line (referring to the diagram above). "Let this represent your life as perfect, and then you break from the line, and now you can repent and do better, your death in part is the straight line, right before God? It is a mess on your part." "No," he said, "I am with that crooked line, conversion by the officer, conversion, he said, the necessity of believing on a piece of paper, believing in Christ, righteousness, and

sight of God. The teacher, and ended, suppose that you have power of speech, be discouraged. teacher, and I understand, before any of which I didn't know, boys make a point to talk to them and was the way with and didn't know if you work patiently some day. If you enabled you to have friends, that five you have made, have acquired such. In that way we The afternoon

the law. I could not make him see that he was a sinner, and could not make him see that he could not make himself better. So I drew this line (referring to the first line in the illustration), and said, "Let this represent your life. Suppose that up to a certain time your life is perfectly correct, as represented by this straight line, and then you break down in sin, as represented by this crookedness in the line, and now you want to repent and do better. Suppose you can repent and do better in your own strength and live to the day of your death in purity and uprightness, and thus complete the rest of the straight line, is the whole period of your life going to appear right before God?" "No," he said. "Will any amount of straightness on your part make your life, as a whole, a blameless life?" "No," he said, "apparently not." I said, "What are you going to do with that crookedness?" When he came up afterwards for examination by the officers of the church, and they asked for the story of his conversion, he said, "That which opened my heart first to the necessity of believing in the Lord Jesus Christ was when you drew on a piece of paper that crooked line." Thus I showed to him that by believing in Christ, Christ's righteousness is counted to us for our righteousness, and He thus makes our crooked lives straight in the



sight of God. These are very simple ways of illustrating the truth by the eye, and enforcing it by the ear in the class. It is a mistake to suppose that you can dispense with the eye because you have the power of speech and are appealing to the ear. Don't any of you be discouraged. I remember the time when I was a Sunday-school teacher, and I used to get through with my class, as Professor Sherwin said, before any one else was through, and then there was ten minutes which I didn't know what to do with; and I was ashamed to have my boys make a noise, and so I would compare jack-knives with them, or talk to them and show them my watch to keep them occupied. That was the way with me then, because I was through with my material, and didn't know how to teach; and you are just the same now. But if you work patiently and try hard you can do the same as I do now, some day. If you go to your class with such preparation as God has enabled you to make, and patiently keep on toiling, I can assure you, friends, that five years from now you will be surprised at the progress you have made, and say, "I never would have believed that I could have acquired such power as God has given as the result of my work." In that way we will learn how to study, and how to teach the lesson.

The afternoon session closed with devotional exercises.

EVENING SESSION.

The Convention assembled at 7.30, and Prof. Sherwin led in a praise and prayer service. The large volunteer choir, under Professor Sherwin's direction, sang

"Holy, holy, holy,"

and a grand chorus, "Unfold, ye Portals," from "The Redemption."

The committee who had had under consideration the allotments of moneys to be raised in the various districts now responded to the roll-call as follows, viz:—

REPORTS FROM COUNTY AND CITY DELEGATES.

COUNTY, &c.	As-sessed	RESULT.	CONVENER.	POST OFFICE.
Brant	\$75	Pledged	Rev. Peter German...	Echo Place.
Bruce	50	Pledged	James Warren.....	Kincardine.
Elgin & St. Thomas	50	Unorganized—"Do what we can."	J. H. Courtenay.....	St. Thomas.
Grey	50	Pledged	Rev. W. T. Miller. . .	Durham.
Haldimand.....	50	Only one delegate—promised to do what he could.	Thos. Hassard.....	Caledonia.
Halton	50	Pledged	Rev. W. G. Wallace. . .	Georgetown.
Huron.....	100	Pledged	J. C. Stevenson	Clinton.
Lambton.....	50	Only one delegate—promised to do what he could.	John E. R. Hodder....	Arkona.
Lanark	30	No answer ...	F. B. Allan	Perth.
Leeds & Grenville..	50	Unorganized—"Do what we can."	Rev. H. Gracey	Gananoque.
Lincoln	30	No answer ...	Rev. R. R. Maitland..	Grimsbys.
Middlesex	75	"Do our best." W. Bowman	London.	
Northumberland ..	50	Only one delegate—"Do my best."	F. C. Sherwin	Grafton.
Durham	50	Only two delegates—unorganized—"Do what we can"	W. Rickard.....	Newcastle.
Ontario	50	Pledged	Rev. S. H. Eastman..	Oshawa.
Oxford	75	Pledged	H. McAuley.....	Embro.
Peel.....	100	Mr. L. C. Peake said, "That's all right."	Dr. J. C. Thom	Streetsville.
Perth	100	Only two delegates—"Do what we can."	D. McTavish	Stratford.
Peterboro'	50	Unorganized—only one delegate—"Do what I can."	Rev. J. McEwen	Lakefield.
Prince Edward....	50	No answer ...	Miss M. Bristol	Picton.
Simcoe	75	No answer ...	W. Fryer	Collingwood.
Waterloo	50	Pledged	Rev. S. L. Umbach....	Berlin.
Welland	30	No answer ...	Rev. C. D. McDonald..	Thorold.
Wellington	75	No answer ...	James Smith	Parker.
Wentworth	50	Unorganized—"Undertake to do more than try to raise the money."	Rev. J. T. Davis.....	Tapleystown.

REPORT

- COUNTY, &c. se
- East & West York.
- Guelph
- Hamilton
- London
- St. Catharines
- Toronto

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REPORTS FROM COUNTIES, &c.—Continued.

COUNTY, &c.	As-sessed	RESULT.	CONVENER.	POST OFFICE.
East & West York.	50	No answer . . .	Rev. Walter Reid . . .	Weston.
Guelph	40	Pledged to \$30	Dr. McGuire	Guelph.
Hamilton		"We shall endeavor to raise \$150."		
			Dr. Emory	Hamilton.
London	100	"We shall do our best."		
			W. H. Winnett	London.
St. Catharines	30	Rev. J. H. Ratcliffe promises \$15 from his own school, and another; will endeavor to raise the rest.		
			John McCalla	St. Catharines
Toronto	500	Pledged to at least \$500.	L. C. Peake	Toronto.

President RUTHERFORD—I have now pleasure in introducing to the audience the Rev. Dr. W. J. Hunter, of Hamilton. The topic of his address is:

THE CULTIVATION OF CHRISTIAN BENEFICENCE IN SABBATH-SCHOOLS, AND ITS IMPORTANCE TO THE CHURCH OF THE FUTURE.

Dr. HUNTER said: Mr. Chairman and Christian Friends,—Beneficence means the practice of doing good; but it is so many-sided that one is at a loss to know what aspect to select to present on such an occasion as the present. But inasmuch as benevolence, liberality, and generosity lie at the basis of all Christian beneficence, I shall look at it in this light, and in connection with the world's needs and the ability of the Church to supply them. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." That is the most stupendous fact in history. It is God's contribution to His cause on earth—what He gave and what He did to make the salvation of the world possible; but it is not the whole of His contribution. He has given His Holy Spirit to convince the world of sin, of righteousness, and of judgment. He has sent forth His angels as ministering spirits, and He has revealed the plan of salvation in the Holy Scriptures. Having done all this, God has committed His cause to His Church, and made its success dependent upon the action of His people. He might have made a different arrangement. He might have employed the angels to preach the Gospel; He might have rained down from the skies Bibles printed in every language and tongue; but He has committed this work to His Church, and the action of the Church is essential to the fulfilment of His scheme of mercy and love. It is just as though the Almighty had said: "You see what it has cost Me to redeem the world; and now I transfer to you the honor of accomplishing My purpose. Here is the Bible; but you must translate, and print, and circulate it. Here

are men whom I have called and qualified to preach My Gospel ; but how shall they preach except they be sent? You must send them." Now, my friends, if the world is to be saved through human instrumentality, and if that involves the contribution and expenditure of money, then no subject is more important than that committed to me for discussion at this hour : "The Cultivation of Christian Beneficence in the Sabbath School, and its Importance to the Church of the Future"—and yet to me there is a shade of sadness in this allusion to "the Church of the Future." Must we wait till the present generation shall have passed away from the stage of action? Must we train up a new generation, with another spirit in them—the spirit of Caleb and Joshua—before the Gospel shall be preached to every creature? Has it not been demonstrated, again and again, that the Church of the present has at her disposal all the resources necessary to give the truth as it is in Jesus to every man and woman on the face of the earth? In a paper read at the General Conference of the Evangelical Alliance, held in the city of New York in 1873, Dr. Angus presented this case in a clear and business-like manner. After referring to the material wealth, the printing power, the educational advantages, and the facilities for travelling enjoyed by the age we live in, he entered into a calculation—a mathematical calculation—setting forth the following estimates and facts: With 50,000 missionaries for ten years, and \$75,000,000 a-year to support them, the Gospel might be preached—and preached repeatedly—to every man and woman and child on the face of the earth. Now think of that: 50,000 missionaries—not one per cent. of the membership of the evangelical churches of Christendom. England sent as many men to the Crimea to take a single fortress, and the United States of America sacrificed ten times as many men in the war to put down slavery. \$75,000,000 a year for ten years! Does it not look like a tremendous sum? It certainly does when we look at it in the aggregate; and yet, my friends, it is less than \$15.00 a year from each member of the evangelical churches of Europe and America. It is less than \$5.00 a year from each adherent. England alone spends more than the whole \$750,000,000 required in the ten years, every two years, in strong drink. \$500,000,000 were spent in the Crimean war, and ten times as much in the great American war. It would not be difficult to find 10,000 professorial Christians who could give it all. That is the way Dr. Angus puts it, and it will stand the test of the most critical examination. And so, my friends, to-night we stand face to face with the fact that the Church of the present has at her disposal all the resources necessary to preach the Gospel to every creature within the next ten years. But, alas! the Church of the present is blind alike to her interest and her duty, and recreant to the great trust committed to her. My friends, I am not a Communist, but I declare to you that I stand amazed at the rapid increase of wealth falling into the hands of a few capitalists. Millionaires are multiplying,

while the wage-earners are increasing, and the world perishes before, that we turn them on a higher in connection with only lay our hands on the stainers and profane sober world, for there be no new recruits to hand. There are In all our Churches spirit, contribute to a treaty, to receive the general rule; and make not only a prominence that now, and if when, some Sabbath belting the world shall unite.

But how must we be ing? Now, my friends, the outset. In the first place, the world is essentially selfish; and we must be broken down beneath the fire of and diversity are to see the greatest of purpose and of the continuance of nations? Because He has studded the hill and dale; by the competition of to conclude that the operation is a part of the world's variety of ecclesiastical human ignorance and good, as He over who can doubt t

while the wage-earner is doomed to a life of toil and sweat, and while the world perishes for lack of the bread of life. It is time, therefore, that we turn our attention to the rising generation, and educate them on a higher plane of Christian beneficence. We sometimes say, in connection with our great temperance movement, "If we could only lay our hands upon the children of to-day, and make them abstainers and prohibitionists, in thirty years this world would be a sober world, for the old toppers would all die away and there would be no new recruits to fill up the ranks." Just so with the subject in hand. There are honorable exceptions, and I want to emphasize it: In all our Churches there are princely givers, who, with Macedonian spirit, contribute "beyond their power—praying us, with much entreaty, to receive their gifts." But these are the exceptions, and not the general rule; and we must fall back upon our Sunday-schools, and make not only the duty but the advantages of Christian beneficence a prominent feature in all our teaching. And, sir, if we do that now, and if we do it well, you and I may live to see the day when, some Sabbath morning, we shall join in a circuit of song, belting the world, and in which every nation and tribe and tongue shall unite.

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

But how must we proceed? What must be the character of our teaching? Now, my fellow-workers, two great difficulties confront us at the outset. In the first place, men by nature are thoroughly and essentially selfish; and in the second place, Christian men by training are thoroughly and essentially sectarian. Now these two great difficulties must be broken down. The latter one, I rejoice to say, is melting beneath the fire of Christian love. We are sometimes told that unity and diversity are not incompatible; that in all the works of God we see the greatest possible variety with the utmost unity and harmony of purpose and design. I grant that. But is that an argument for the continuance of the existence and multiplication of religious denominations? Because God has separated continents by oceans; because He has studded the heavens with greater and lesser lights; because He has beautified the earth with an infinite variety of landscape and hill and dale; because He has so constituted society as to call forth a competition of trade and commerce and manufacture, are we hence to conclude that the same variety of church polity and doctrine and operation is a part of the divine plan in the establishment of His kingdom of the world? For one, I don't believe it. I believe that the variety of ecclesiastical teaching and polity of to-day is the result of human ignorance, prejudice and imperfection. God overrules it for good, as He overrules everything, but it is not good in itself. Now, who can doubt that the amount of money employed in the sustentation

of the various religious denominations of this country, if wisely distributed by one central executive, would result in a vast extension of the Redeemer's kingdom? At all events, I will venture to predict this much: The Church of the future will refuse to contribute money—the Lord's money—to plant Methodism or any other "ism" in ground that is already occupied by another religious denomination. (Applause.) I tell you, my friends, when we get to that point it will not be a difficult matter to find a basis of union on which Episcopalian, Presbyterian, Congregationalist and Methodist can stand without a violation of principle; and even our Baptist brothers will not stay out in the cold—they will come to that basis whether by land or water. (Laughter.) Now then, in the next place, we must break down the wall of human selfishness, and we must do this by appeals to selfishness. Now, Dr. Emory will believe that like cures like. I say we must break down selfishness by appeals to selfishness; but when I say that, I use the word "selfishness" in its highest and best sense; I use it simply as another word for self-interest. The Bible appeals to self-interest. Our duty and interests are inseparable. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come!" All through the Old Testament we find national and domestic and personal blessing promised as the reward of obedience and liberality. "Honor the Lord with thy substance, and with the firstfruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." And the very same principle pervades every part of the New Testament teaching. Gifts, gold, frankincense and myrrh were laid at the feet of the infant Saviour. He approved of the conduct of the widow when she cast into the treasury of the Lord her two mites—or all her living. He rebuked Judas when the woman broke the box of ointment and poured it on the head of the Saviour she loved so fondly, and He assured his disciples that sacrifice for Him would receive "an hundred fold now in this present time and in the world to come life everlasting." "The liberal soul deviseth liberal things, and by liberal things shall he stand." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." My friends, the Bible is full of just such passages as these. Take your reference Bible and concordance and pick them out and give them to the members of your Sunday-school class. Impress upon them the necessity of first of all giving themselves to God, and then the necessity of giving a fair proportion of their increase to God, and assure them that in the discharge of this Christian duty they shall receive dividends which no business and which no joint stock company can pay. And then next to this appeal to selfishness we must appeal to the grand brotherhood of man. And here, too, we shall find all the arguments and what illustrations we require in this old book. From Cain, who repudiated the keepership of his brother, down to the expiring Master on the cross, handing over His mother to the guar-

dianship of the beloved and promise of the wide world over. appeal hard by the our classes around with wounds and cold in the eye and tend in the language of Jesus Christ, that, poor, that ye through doubt the result of What the polity of may be, I do not know: the resources of it by all past generations. Oh, all these things already crossed the retire from the front if during the few years atone for our own our children that in the final and great this world are becoming and He shall reign.

The PRESIDENT of Toronto, who was

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Rev. Dr. Sutherland just now, if we are it will have to be the Church; though esteemed brother opinion is growing perhaps a hundred there are entirely every one of the other fellow's den—and I must say deal with things this sentiment: of our children nominations than of them. We v them, and wait better. I fancy

dianship of the beloved disciple, we shall find instruction, encouragement and promise sufficient to awaken a new interest in humanity the wide world over. Then, to crown all the rest, we must make our appeal hard by the hallowed cross. We must gather the members of our classes around that cross and show them its precious victim gored with wounds and covered with His own blood, and when a tear gathers in the eye and tenderness kindles in the heart, we must speak to them in the language of the apostle, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Can anybody doubt the result of such teaching upon the Church of the future? What the polity of the Church of the future, what its outward form may be, I do not know and I do not care, but it has grand possibilities: the resources which await it, the rich inheritance bequeathed to it by all past generations, the doors of the world wide open to receive it. Oh, all these things awaken within my soul a regret that I have already crossed the line of half a century of years and must gradually retire from the front ranks of God's militant host. But, my brethren, if during the few years of active service remaining to us we can only atone for our own neglect to win the last trophy to Christ by showing our children that theirs may be the glorious privilege, we shall join in the final and grand jubilate.—"Halleluiah, for the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

The PRESIDENT—I will introduce to you Rev. Dr. Sutherland, of Toronto, who will speak to you on the topic,

"HOW SHALL WE LEAD OUR SCHOLARS INTO CHURCH MEMBERSHIP?"

Rev. Dr. Sutherland: I suppose, Mr. President, as things stand just now, if we are to bring our children into Church membership it will have to be into the membership of some particular branch of the Church; though I sympathize a good deal with the views of my esteemed brother who has just preceded me, and I think that opinion is growing in that particular direction. I fancy we could find perhaps a hundred people in this audience to-night who believe that there are entirely too many denominations; and I venture to say that every one of the hundred would be perfectly well satisfied that every other fellow's denomination should go down in order to make one less, —and I must say I feel a good deal that way myself. Still we must deal with things as they are, and I think we are all one in this sentiment: That it were a great deal better that a hundred of our children should be brought into half-a-dozen different denominations than that one should be left outside of the whole of them. We will have to make the best of things as we have them, and wait and work and pray until we get things a good deal better. I fancy every thoughtful Christian worker finds himself con-

fronted with at least two rather serious problems: the first is, the slow progress of Christianity in the world as a whole; and the other is the fact that the work of bringing the world to Christ has to be done over and over and over again. Let me put that thought in another form. It is computed that within the present century three millions of heathens have been converted to the Christian religion. During the same period the heathen population of the world is said to have increased by two hundred millions. Then, again, suppose that the whole population, let us say of this Province of Ontario, was really and truly converted now, the work would have to be repeated in the next generation, and repeated in a growing ratio with the increase of population. If these are facts one of two things must follow: Either some more effective method of bringing men to Christ must be discovered, or else the Church is never going to overtake the world's necessities. And this strange and perplexing problem has led some to the conclusion that we never need expect to see the world much better than it is now. I cannot sympathize with that view of the matter, and for this reason, that I have got the fact fixed—shall I say burned—into my soul, as a fundamental element of my religious belief, that this world is Christ's world, and not the devil's world—though, I am sorry to say, we act sometimes as if we thought he rightfully possessed it, that we are here only on sufferance, and ought almost to apologize to the devil for being here at all. I believe in my own heart that it is Christ's world, that He made it, and redeemed it, and will display in it His richest glory and grace. All our children, in one respect at least, may be divided into two classes: Those who have Christian parents and those who have not. Now, my first proposition is, that the children of Christian parents should never be out of the Church. (Hear, hear.) What kind of common sense is there in letting our children run wild until they are ten or fifteen years of age, and then putting forth desperate efforts to recover the lost ground, and bring back into the Church those who should never have been out of it? Let us understand this thing if we can. If we are to discuss the subject with any degree of intelligence, we must have a definite starting point, and have a clear idea of the relation of our children to Christ, before we can decide as to the best methods of leading them to an open profession of their faith in Him. I start with the proposition that these children of Christian parents should never be out of the Church, and in this proposition I strike, of set purpose, at what I believe to be a huge and criminal mistake, namely, that in the nature of things our children, for some years at least, must belong to the devil, and that afterwards, perhaps, some may be saved and get to heaven. Now, brethren, if this is the best that Christianity teaches, the outlook is simply appalling. But is it the best, or have we been living under the nightmare of a terrible mistake in regard to God's purpose and methods? Does the law of heredity apply with merciless severity along the line of badness, and does it always utterly fail along the line of goodness? Is moral

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evil alone transmissible, and is the moral goodness which results from God's saving grace cut off sharply with each succeeding generation? On the side of total depravity are our children subject to a law of hopeless entail, or is there nothing in the atoning work of the Lord Jesus Christ by which He has redeemed us from the curse of that law, and by which the power of moral goodness may become an accumulative force from one generation to another. Put it in another shape for a moment. Is it any advantage to a child to have a godly, praying father and mother? Or is he just as well off and has just as good chances for the everlasting future if he has an atheist for his father and a mere worldly woman for his mother? Now, if his position and prospects are better in the former than in the latter case, why are they better? Because there is an accumulative force in moral goodness that helps to mould the character of the child, and gives it an impulse Godward. Do not let anybody be alarmed by such questions as these. I want to bring you face to face with a problem we are prone to evade, but on the solution of which our children's future may depend. Besides, I am only voicing thoughts that are floating in a sort of nebulous condition in the hearts of many parents and teachers before me to-night. Look at it again: Why should our children ever be out of the Church? I know pretty nearly where some would start in on this line. They would say: "Oh, well, it is all very well to talk of youthful piety and the religion of childhood, and all that sort of thing, but when we look at the facts we find in children many evil tempers and evidences of self-will." Yes, and the same thing may be found in you who have been members of the Church for twenty or thirty years—(laughter)—only you have a great deal more than the children have. Then I put in this whisper: Do not expect from a little child a vastly higher grade of goodness than you expect from yourself. I do not expect from a boy anything but a boy's religion, but that is one of the most beautiful and blessed things beneath the heaven of God, because as yet it has not those elements of worldly wisdom and prudence in it that cling so much to many grown up professors. Perhaps the thought may come up in some minds: "There seems to be a good deal in all that, but I am not sure whether it is strictly true that all these children belong to Christ and are heirs of His kingdom." Well, put it another way: If they do not belong to Christ, to whom do they belong? Just look the thing fairly in the face—to whom do they belong? Let us do to-night for a moment, in thought, what the Master did in fact. Let us take "a little child and set him in the midst"; not an exceptional child—not one of those you read about in Sunday-school story books who were too good for earth and did not stay there very long—died of excessive goodness—but just an average child of, say, three years of age, from a Christian home. As we look at him let us take in all the facts of the case—all the sad facts of the fall and all the glorious facts of redemption—let us set them side by side, giving to each their legitimate value; let us listen to the words of the Master himself: "Take

heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven;" fix your eye on Calvary until you take in the full scope and meaning of that wonderful sacrifice; then look back on this little child for whom Christ died, and answer to yourself, as you would answer to God, the question: Does this little child belong to the devil—yes or no? Oh, my friend, you will think twice before you answer in the affirmative. If you are one to whom God has given the charge of little children in your own home, I know what your answer to the question will be. You will say, "My child belongs to Christ, for He redeemed it."

" He justly claims it for His own,
Who bought it with a price ;"

and if it belongs to Him, to start with, there is no good reason why it should ever own another master. The point I am trying to impress all along is this: That these children of the Church, if I may use that expression, should never be out of the Church. Keep them there, and if by wilfulness, and it may be rebelliousness of spirit, they forsake its shelter, and go out into the world of folly and sin, you will have this consolation, that you sheltered and protected them while you could, and all the responsibility for their loss must rest entirely with themselves. But perhaps there is another thought coming up in somebody's mind, and you are getting alarmed about it, and you say: "Well, what about conversion? Don't you believe in the necessity of the new birth?" Of course I do. The idea of asking a Methodist preacher if he believes in conversion! Why, there is nothing we believe in so much as that. Of course I believe in conversion; but let us guard against confusion in the use of terms. We talk very glibly about conversion, and a change of heart, and all that kind of thing; but, what do we mean by it? We do not mean a mere chemical change of a material substance, but a change in the affections of a human soul and its attitude Godward, and this change is wrought by the power of the Holy Ghost. How does this apply to the case of those little children? Take the case of those who die in infancy. We all believe, concerning such, that they are infallibly saved. How are they saved? Not by a conscious faith, they are incapable of that; not by process of "conversion," as commonly understood, they are incapable of that. Does death effect any change in them? Certainly not. Is there any change after death? None that we know of. How then are they saved? The only answer is: They are saved because Christ redeemed them; He put away original sin by the sacrifice of Himself, and that is the only sin with which, as yet, a little one has anything to do. Lest we get confused again, bear in mind another thing: That, in the nature of the case, there must be a marked difference between the circumstances of the little child and the adult be-

liever. In the first year of his life, he is in a position of unconscious safety; the little child has no choice or effort in his position of consciousness in Christ, and He has taken care of the little child in his infancy, and irresponsible as he is, He has made him a believer, and the child is growing up with intelligence. The little child, does not choose to be kept in the kingdom of unconscious safety when the child, from the one hand, and the other, can give an intelligent answer through the year of his life, and the mightier power is given him of choice and conversion, as common sense would have intended, and I deal with one of these cases: "Begin with the stand words, that for it, and redeemed by His favor here, and the child that risked his life for a Saviour who redeemed and sheltered it and when the child is in a critical period, you can bring it to a critical hour to deal with a great danger, but have not more to try just there, lead them to membership in the Church, discussing is, "membership?" The child cannot lead a better life, would say, "You have brought me into the Church, and the average child is a member for whom he has no choice, that you have made a year after year

liever. In the first place, the little child is in a condition of unconscious safety; the adult believer is in a state of conscious salvation. The little child has reached his position of unconscious safety without any choice or effort on his own part; the adult believer has reached his position of conscious salvation by the exercise of an intelligent faith in Christ, and Him crucified. Therefore the unconscious safety of the little child is God's provision to meet the needs of an unconscious and irresponsible being; and the conscious salvation of the adult believer, and the way in which it is realized, is God's method of dealing with intelligent and responsible agents. What then, as regards a little child, does conversion mean? It means, if that little one is to be kept in the kingdom, there must come a time when this state of unconscious safety shall be changed for a state of conscious salvation; when the child, for itself, must choose between Christ and holiness on the one hand, and the world and sin on the other; when it must exercise an intelligent faith in that atonement that has been its safety through the years of the past, and when the Divine Spirit works with mightier power in that heart wherein He has already dwelt: that hour of choice and conscious spiritual enlightenment marks the hour of conversion, as commonly understood. I have spoken on this longer than I intended, and must hasten. If you say to me: "How would you deal with one of those little ones in, say, a Christian home?" I answer: "Begin to teach that child, as soon as it is able to understand words, that it belongs to the Lord Jesus Christ; that He died for it, and redeemed it; and that it is His will that all should enjoy His favor here, and eternal blessedness hereafter. Impress upon the child that risk and loss are its own if it ever turns its back on the Saviour who redeemed it, or wanders away from the Church that has sheltered it and tried to garner it for the skies. But the time comes when the child must cross the line of accountability, and that is the critical period to be watched and guarded with every influence you can bring to bear, so that the little one shall be led in that critical hour to make a right choice for himself. Then we have to deal with a great many who have come to years of accountability, but have not made this choice for themselves. What we want to try just there, is to bring them to realize their true position, and lead them to make such a choice as will bring them into intelligent membership in the Church of Jesus Christ. The question we are discussing is, "How shall we lead our scholars into Church membership?" The first answer is, Go in yourself. (Hear, hear.) You cannot lead a boy or girl when you go behind them. As Sam Jones would say, "You can put that down." If you are going to lead them into the Church, go in yourself; and it is wonderful how willing the average child is to follow, if some one in whom he has confidence and for whom he has affection leads the way. Strange it is, exceedingly strange, that you will find even some of our Sunday-school teachers year after year teaching as best they can the truths of the Word of

God, and yet have never submitted themselves to Christ. I believe that the number of such is vastly less than it used to be, and there is a growing conviction that those who would teach should themselves be taught of God, for you cannot teach truths you do not know yourself. I have seen the same kind of thing in the home. I have seen parents who appeared very anxious that their children should come to the Sunday-school, and that they should be members of the Church, but still they themselves stay out of it. This is one thing I cannot understand and cannot explain. If you have the least desire that that child of yours should be a child of God, and a faithful member of His Church, go you yourself in advance and try to lead him into the Church. There is another thing I want to say in this connection: Not only go in yourself, but show that you consider religion to be the chief and the most important concern. Now, if all your calculations and pains and efforts are for the worldly advantage of your children—to make a good match one of these days, or to get a start in a profitable business, or to get into “good society,” as some people talk (and mighty queer ideas they have as to what *good* society means)—how is it possible that these little ones, with their quick perceptions of what is unsaid but signified, will ever be led in a Godward direction. No one is so quick to detect insincerity, and it is a very sad thing to hear, as many of you have possibly heard, little boys and girls talking with each other about things they have been told to do or not to do, and to hear them say, “Pa or ma said so, but then they didn’t mean it.” Just so; you may talk to them about joining the Church and loving the Saviour, but if your example and efforts are for other things and not for that, they won’t put much confidence in your exhortations. Another important thing is to be yourself what you wish your child or scholar to be. It is not easy to get people to speak out what they feel, but if I had the privilege of putting the question to a great many here to-night, “Do you want your son or daughter to grow up to be just such a Christian as you have been?” you would say, “Oh, no; I want them to be vastly better than I have ever been.” Well, you see just where the stumbling-block comes in. If you want them to be Christians in truth, be yourself what you want them to be. If they see in the home, or in the conduct of their Sunday-school teacher, an exemplification of the religion of the Lord Jesus Christ in all its beauty and sweetness, in all its manliness and power, there will be argument there which the child will not gainsay nor resist. Just one or two other points briefly: Cherish in your scholar or child whatever may seem like the smallest spark of religious influence or the grace of God. This is not always done. I remember once being in a home where just previously one or two of the children had come under religious impressions and had united with the Church. They were young children, perhaps twelve or fourteen years of age, and on the day I was there something had annoyed one of them, a young girl, and she spoke rather impatiently to her mother. The latter turned upon her and said with a

sneer, “A nice Christian to box that woman’s ears that I didn’t. I made an effort to extinguish the fire, but God had kindled it, and it was not in any degree my fault. You care most of it; you care more than I do. You may grow from a child to a man if you are anxious to be in the Church, see to it that you could just drop her head, and she would be a source of thankfulness. I would like to come to the year when God grant that he will be the right choice now, beyond your power of care and influence. Guard on every side, and if you do not, try and get it done—to get the boy’s name. Any boy whose mother has a wonderful power. Do not let him go. He has been with him hitherto. You know which needs you, and you are forgetful or ashamed. You get down on your knees, and his face turned to the wall, his wife all about her, and his memory of your mighty spell, as a man, and a power to hold things were trying to be more diligent in the fold of Christ; and you won. Let us see what shall be kept for the great regions beyond.”

THE PRESIDENT

Conducted by
read by Mr. L. C.

Mr. PEAKE—
in our opinion in

sneer, "A nice Christian you are!" Oh, I did want in the worst way to box that woman's ears (laughter), and I have been sorry ever since that I didn't. I can hardly conceive of anything so inhuman as that effort to extinguish the spark of grace that the Spirit of truth and of God had kindled in that little heart. Let us be careful that we do not in any degree run the risk of such a fearful result. Make the most of it; you cannot tell to what heights of glory hereafter the light may grow from a little spark kindled in the heart of a child. Lastly, if you are anxious to lead your scholar or child into membership with the Church, see to it that you pray for them without ceasing. If I could just drop here something that in the heart of a Christian mother would be a source of strength or inspiration in this direction, how thankful I would be to do it. In regard to that boy of yours who has come to the years of responsibility but has not yet decided for Jesus, God grant that his mother may be able to induce him to make the right choice now, or else his whole religious future may be imperilled beyond your power to save him. When he is growing away from your care and influence, there is the point when you need to watch and guard on every side. If you have his confidence, keep it; if you have not, try and get it. This is the first and most important thing to do—to get the boy's confidence; and I am sorry in my inmost heart for any boy whose mother has not got his confidence. If you have it, you have a wonderful purchase there to influence, restrain and guide him. Do not let him go away from this influence you have thrown around him hitherto. You have other cares, other children, a baby, perhaps, which needs you, but that boy needs you ten times more. Do not be forgetful or ashamed to go into his room, if he has gone to bed, and get down on your knees and pray for him. Never mind if he keeps his face turned the other way and pretends to be asleep; he will tell his wife all about it twenty years from now, and will say that the memory of your prayer and sympathies have been upon him as a mighty spell, as a three-fold shield to virtue in the hour of temptation, and a power to hold him to the Church and to Christ when other things were trying to attract him away. Friends, we have need to be more diligent in this matter of gathering in all the children into the fold of Christ; and once gathered in, let us keep the territory already won. Let us see to it that this city or county, once won for Christ, shall be kept for Him forever, and the conquest pushed out into the great regions beyond. May God help us to do so.

The PRESIDENT—We will now have the

QUESTION DRAWER,—

Conducted by Rev. A. F. SCHAUFFLER, D.D., the questions being read by Mr. L. C. PEAKE.

Mr. PEAKE—I have here a letter from a friend who asks "whether in our opinion irreverence in our scholars is not cultivated by fairs,

concerts, dialogues, and exercises of that kind, held in the house of God for the purpose of raising money for current expenses."

Rev. Dr. SCHAUFFLER—My impression is that a great many things do find admittance to the Church at Easter time, Christmas time, and at other times, which are not calculated to help our scholars in their reverence for the house of God. We should therefore be very watchful. My own opinion about fairs and concerts to pay church expenses is, that they are all devices of the Evil One.

"Do you consider a Bible reading a suitable form of exercise for an adult class?"—Not for an adult class in connection with the ordinary Sabbath-school work; but if you have an adult Bible-class separately, it is an excellent exercise. The whole school, however, should study the same lesson, in order to get the best results.

"Should a superintendent's term of office be limited to one year at a time?"—No, keep him as long as he is juicy; when he is not juicy any more, make him send in his resignation.

"How would you advise getting quit of a teacher who is either incapable or unsound in doctrine?"—That is one of the hardest things that a superintendent has to do. Sometimes, for the sake of his friends, and others, a superintendent may have to endure the presence of such a teacher, for you know even Paul had to endure a thorn in the flesh. However, if the teacher will not yield to kindly Christian influences, then remove him.

"Should a novel be tolerated in the Sabbath-school library?"—Well, it depends whether it is a good novel or not. Don't get scared by the word "novel"; if it is a bad book put it out, whether it is religious or not; and if it is good, well, let it stay. I have no objection to a good religious story.

"Should the doors of the school be closed during the opening exercises?"—No, not if they are "opening" exercises; but if they are devotional exercises, then they should be closed. And one thing more—your secretary and librarian, and all the rest of your officers, should worship also when you are worshipping; everybody should worship then, and when you come to your class work, then let everyone work.

"Is the practice of new hymns and tunes on the Sabbath to be encouraged in the school?"—Yes, if you have got the time, and sometimes I should take time, but never take time from the lesson; if your Sabbath-school meets in the morning let them come a little earlier, and if in the afternoon ask them to stay a little later. Do not allow your lesson time to be curtailed, and do not let peripatetic speakers come in to mar the lesson. Let your practice of sacred music be "sacred" practice of music.

"Should not ministers hold themselves responsible for the proper

supply and training of theological seminaries?—That many theologians themselves to save themselves turn out men who responsibility lies with the teachers how to be able to do it. If

"To what extent should the opening and closing of the Sabbath-school be of time you have. You should spend more than you can close for general d

"What in your opinion should be the duty of a Sunday school teacher?—The superintendent and teacher. If you will tell me how you lost order by your control, to predominate is to turn them out as you can govern by moral suasion, the teacher being careful that at any one time to course the disorder is to blame for lo responsible for th One superintende times. Now, he he would not hav times is in itself and wait patient my Sabbath-school superintendent before th order once or twic would shout, "T half of the school would be all in c them would begi saying, "What best way is to be while you are c buzzing around t seen a Sabbath-s way it was done

supply and training of teachers?"—Yes, and in that line of argument theological seminaries should hold themselves responsible for furnishing ministers who can do that business. The trouble lies in the fact that many theological seminary men cannot teach a class of boys themselves to save their souls, and still these seminaries pretend to turn out men who are to teach teachers to teach. Next to that the responsibility lies with your minister. We ministers should teach our teachers how to teach, unless we happen to have a superintendent able to do it. If he cannot, then we must do the work.

"To what extent are responsive readings advisable at the opening and closing of the school?"—You must judge according to the length of time you have. If you have only an hour you cannot probably spend more than ten minutes at the opening and ten minutes at the close for general devotional exercises.

"What in your opinion is the best method of restoring order in a Sunday-school that has seemingly got beyond the control of the superintendent and teachers?"—That depends on how you lost the order. If you will tell me how you lost it, I will tell how to regain it. If you lost order by allowing the unruly rabble, such as no man could control, to predominate in your Sabbath-school, then the only remedy is to turn them out again, and then just take in as much of the rabble as you can govern. After you have overcome that portion of them by moral suasion, then you can add to the ranks from the outside, only being careful that you don't let in enough of the boisterous element at any one time to overwhelm the quieter portion of your school, or of course the disorder will be renewed. If, however, the superintendent is to blame for losing the order, get rid of him. If you yourself are responsible for the trouble, why, you had better get rid of yourself. One superintendent I knew rang for order, and called for it eighteen times. Now, he might have called for it eighteen hundred times and he would not have got it, for ringing and calling for order that many times is in itself disorder. Call for order once, and then stand for it, and wait patiently until it is restored. The first time I got order in my Sabbath-school I waited five minutes by the clock. The superintendent before that used to get order in this way: He would call for order once or twice, and nobody would pay any attention to him; then he would shout, "The Sabbath-school will sing hymn No. 541." One-half of the school would hear him and rise up to sing, and the rest would be all in confusion; and then he would yell again, and some of them would begin to sing, and you would see others turning round saying, "What was it? what did he say?" In the first place, the best way is to be orderly and quiet yourself. Perhaps in your school, while you are calling for order from your scholars, the librarian is buzzing around the house, and late scholars are coming in. I have seen a Sabbath-school thrown into terrible disorder, and this was the way it was done: In a row on the bench six boys were sitting at

prayer with heads bent down, and everyone of them had his hair nicely brushed and parted. Just then there came in a boy late, and I saw at once that he was steering for that class; he saw that they were all headed together, and he thought, "I will brush the hair of the whole of them," and he just did, with his coat tails, in pushing past them. Now, that was not the boy's fault, it was the superintendent's fault for leaving the door open. If he had shut the door the boy could not have got in. See that you are orderly yourself, and insist on it in your officers, and if you have a turbulent element eliminate it until such time as you get enough moral force to overpower it.

"Can you suggest any further way in which scholars can be trained to contribute to missionary purposes?"—Yes, give yourself. How many men and women are there here in this house who give \$15.00 for missionary purposes, as was referred to by Rev. Dr. Hunter? What is the use of my talking about \$15.00 a year to my scholars unless I am giving myself? You can't talk until you are black in the face to your scholars about giving, but until you give yourself they won't listen to you.

"Do you consider the International lessons the best for adult Bible-classes?"—Yes, on the whole I think they are the best. There is more brain put into these lessons than has ever been put into the explanation of any other lessons in this wide world.

"In the event of the superintendent not being able to get a supply for absent teachers, should he teach himself, or allow the class to sit without one?"—Well, once in a while he might teach himself in small schools, but in a large school some eye must be on that school all the time. If the superintendent has an associate superintendent let him go in and teach; if he has not, however, he should labor to get a substitute.

"What are the obligations of the teacher as an individual to the teachers' meeting?"—To be there always if he can, and to go there prepared to help the work along by questions or suggestions.

"What would you do with a class of large boys whose chief thought in Sabbath-school is base-ball, or such like, or else who love to discuss the topics of the day rather than the lesson,—which they say they already know?"—The trouble is, that you have not got steam enough, that is all. If you put on a little more steam so that they will not get ahead of you, you will be able to keep them going. If a train of cars is going down hill, unless the locomotive gets ahead and keeps ahead, it is going to get run over. You must keep enough steam on to keep ahead of them, and not let the boys get ahead of you, or you will be like the caboose,—behind. One trouble probably is this—the boys are allowed to congregate outside the school, or somewhere else, and get a game started before you arrive. I would get

there before my chance to get started.

"Which is preferred, an educated unconverted or an illiterate teacher?"—You govern his usefulness. Take an educated man into a school, and we break them for them, and we come converted. It is better than an illiterate man, who never amounted to anything.

"Should the superintendent be prepared for teaching?"—You have looked over the meeting is for counsel, and for suggestion, other, of points for mutual counsel, be put. Some don't lead us right, just the one who superintendent has got something of ignorance. The It ought not to trouble with us meeting. On the society. Don't ordination and ferrier, bullyrag. Put him down. lecture room, but leader, at the club that the teachers it a meeting for can get along with along with real people.

"Should a teacher be prepared to teach?"—Oh, I should say so.

"Will a Sabbath-school be hindered by the help of a teacher?"—I think it will be helped. I think

there before my boys, and start another game, and not give them a chance to get started. I would start ahead of them and keep ahead of them.

"Which is preferable—a converted illiterate teacher, or a well-educated unconverted person?"—Oh, the former—a converted illiterate teacher. It is the amount of faith a teacher has that is to govern his usefulness. However, if I had a vacant place I would take an educated unconverted teacher; we have had them in my school, and we brought the whole power of the other teachers to pray for them, and we never had one who stayed there at all, but he became converted. And an educated and converted teacher is better than an illiterate converted teacher any day. Sanctified ignorance never amounted to as much as sanctified sense.

"Should the teachers come to the teachers' meeting with the lesson prepared for teaching, or for the purpose of having the lesson taught to them?"—You never ought to go to the teachers' meeting without having looked over the lesson and studied it yourself. Your teachers' meeting is for comparison of views by the teachers, for mutual counsel, and for suggestion not by the leader alone, but by one and another, of points occurring to them, and of difficulties they have met; for mutual counsel and planning of the way in which the lesson is to be put. Some teachers stay away because they say, "Our leader don't lead us right, and I can do better myself." Well, then, you are just the one who ought to go. If you have anything better than the superintendent has, go and offer it, and if you only think you have got something better than the superintendent, go and learn your ignorance. The teachers' meeting ought to steer between two courses. It ought not to be a lecture on the part of the leader. That is the trouble with us ministers, we talk people to death in the teachers' meeting. On the other hand, it is not good to make it a debating society. Don't let that brother who is all the time harping on foreordination and free-will, and similar subjects, pitch on them like a terrier, bullyragging them and monopolizing the time of the meeting. Put him down. Do not have it a debating society, do not have it a lecture room, but have it a mutual conference society. Let your leader, at the close, sum up one or two of the most important points that the teachers or himself suggested, and enforce those. Also have it a meeting for the presentation of difficulties and prayer; no school can get along well without a teachers' meeting. You cannot get along with real power without a teachers' meeting.

"Should a teacher attempt to teach a class without preparation?"—Oh, I should say not! Who asked that question?

"Will a Sabbath-school teacher's or officer's influence be helped or hindered by the use of tobacco?"—Well, I do not think it will be helped. I think there are good people, and there have been very

good teachers, who used tobacco, and we don't want to put down a Shibboleth for any of them. I am not going to abuse my dear brother Spurgeon because he smokes. God bless him, he has done more good than ever I could in the world! I think, perhaps, he would have done more good if he hadn't used tobacco.

"What are the most important qualifications for successful teaching?"—That is a very wide question, and I could not fully answer it to-night. It would demand an hour's talk. One of the most important qualifications is a consecrated life.

"Would you recommend a Sabbath-school to support a special mission?"—If they have power enough, certainly; and I would try to develop the power as much as possible. Always give, and give as much as possible, to such work; let the parents support the Sabbath-school, and let the children's money go out in that way.

"Is it within the range of Dr. Schauffler's knowledge or memory of anyone who has carefully and prayerfully studied the Bible becoming a skeptic or infidel?—No, never! after prayerful study. I have known people to study God's Word for the sake of picking it to pieces, and even then I have known them to be converted. You remember that Lord Lyttleton on the one hand, and Mr. West on the other, entered into the study of the Bible for the purpose of picking it to pieces—Lord Lyttleton taking the conversion of St. Paul, and Mr. West the resurrection of Christ. They were going to pick these things to pieces, and prove that Christianity was not true. They had been led into infidelity by a superficial view of the Scriptures, but when they came to look carefully into these things and examine them and study them, their conversion followed, so that Lord Lyttleton wrote a book on the "Evidences of Christianity taken from the Conversion and Apostleship of the Apostle Paul," and Mr. West upon the "Resurrection of Christ."

"What length of time should a Sunday-school lesson last?"—I should say an hour and a half, if you have the time. An hour and a half will allow room for devotional and musical services that will be somewhat varied.

"What would you do with a class of boys who had conquered their teacher?"—Well, such things do occur; and then I would put another teacher in the place, and see that the second time I had got a teacher who had made up his mind that he would not be conquered.

"How would you apply the imaginative lesson spiritually?"—Well, that refers to what I said this afternoon. You first, in order to find the moral presented, ask the question, What then? Whenever the Master comes into the stormy life there is peace. If Peter could walk on the water while he fastened his eye on the Master, and sank immediately when he took it off, what then? If you keep

your eyes on Christ, the temptations are

"Do not the school teacher's people of the world."—Yes; but things of this world

"How should orderly retirement an orderly and quiet and they will go on there will a row and say that our Episcopal out of church re until the "Amen silent prayer. We children would be is, we are sometimes his eyes open.

"Would it be of choosing their leges at all except

"Do you not is not required i should be used in communities the will not be reach best, in my judgment not bothered on a library in Sabbath difference, because

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your eyes on Christ, you will be safe ; and if not, you will sink under the temptations and trials of this life.

“ Do not the stupid boys and girls constitute the key of a Sabbath-school teacher's position? ‘ God hath chosen the weak things of this world.’—Yes ; but it don't say God has chosen the “stupid” things of this world. Stick to the Scripture while you are about it.

“ How should a school be dismissed so as to secure the quiet and orderly retirement of the classes? ”—If the school is called together in an orderly and quiet manner, you can dismiss them any way you like, and they will go out quietly ; but if there is a row at the beginning, there will a row at the close. Try to close very reverently. I must say that our Episcopal brethren teach us a very good lesson in getting out of church reverently. You know that the Episcopalians wait until the “ Amen ” is said, and then stand quietly a few moments in silent prayer. We should do that in our churches, and then our children would be more likely to do it in the Sabbath-school. As it is, we are sometimes half-way down the aisle before the minister has his eyes open.

“ Would it be right to allow a class of naughty boys the privilege of choosing their own teacher? ”—No ! Naughty boys have no privileges at all except to obey orders.

“ Do you not think that because books are so cheap, that a library is not required in Sabbath-schools, and that Sabbath-school papers should be used instead? ”—No, hardly. My impression is that in most communities the Sabbath-school library will reach certain people that will not be reached otherwise. That Sabbath-school library is the best, in my judgment, that is open on a week-day, so that you are not bothered on Sunday. I would not put away the Sabbath-school library in Sabbath-schools. In rich schools it does not make so much difference, because the pupils have so many other books to read.

“ Is it wise to insist on girls of twelve years of age, learning more verses of Scripture than the golden text? ”—Yes, if you can make them ; but, you know, any man can lead a horse to the trough, while ten men cannot make him drink. If I could do so within sensible limits, I would be a fool if I didn't. I don't mean to drive them to learn a multitude of verses, but the lesson could not hurt them if they memorized it well.

“ In the line of the use of the imagination, please give an illustration of one of the beatitudes? ”—That is a little harder. I put the imagination on the parables and miraculous events ; I do not put the imagination on to everything. I should like a little time on that. Perhaps I could put my imagination on one of the beatitudes and work it out. I remember using the imagination in this way on the Messiah's coming, from Isaiah ; simply picturing the march of Napo-

leon's army—there was a king that overran the whole of Europe—and contrasting the march of Napoleon's army and the march of the soldiers of the cross in the Sandwich Islands. Contrasting those two pictures—the march of a heavenly and an earthly conqueror—shows which is the better.

“Is it advisable to urge boys of fourteen or fifteen, whom you believe to be true converts, to join the Church—that is, to partake of the Lord's Supper?”—Why, yes, every time. I would urge a scholar of nine or ten, or even of five or six years of age, to come into communion with the Church. I do not find that the Lord said, “Unless little children become adults they cannot enter into the kingdom.” But He said, “Unless you big fellows and wise heads become as little children you will not enter the kingdom of heaven.”

“Would you advise the whole school to elect the officers and teachers?”—Not unless you have a consistory, or session, or vestry, that elects officers for you; your teachers should elect the officers. If I am not more competent to elect the officers of a Sabbath-school than the children, I want to know why.

“What is your opinion of the literature—in so many cases bordering on that which is called ‘light literature’—which is to-day found so abundantly in our Sabbath-school libraries? Is it calculated to produce a love of Bible study?”—I find that people who pitch into the Sabbath-school library the worst generally know the least about it. When we came to reform our library, I read and read and crammed myself until I knew all about the literature it contained, and I bear this witness,—That while there were some things amongst it very feeble and poor, I was astonished to see how much good there was in the average Sabbath-school book; and my impression is, that with the proper guidance of the teacher, and occasional hints from the superintendent to the scholars on the kind of books they should read, the Sabbath-school library may add very much to the study of the Word, and drive out much of this yellow-covered literature which, if you ever read any of it, you will find to be a horrible literature; it will drive this out, and replace it in the hands of the scholars with good, wholesome reading. We cannot give them the highest-toned classics, but we should give them the best we can.

“Will you suggest some work for Christ that I can put before the young Christian girls in my class?”—Yes, to begin with, live; in the second place, speak; and in the third place, give.

“What benefit do you consider results from giving reward cards to scholars; also in giving Sunday-school papers? Do you consider that it leads to better attendance or better prepared lessons?”—Yes, both, I think. The Lord rewards you continually when you do well; why should not I reward my scholars in an appropriate way when they do well? You should not deny your scholar a paper to study the lesson

by. By-the-by, teach the lesson, h a manuscript into

“Do you thin Bible-class, say of classes much smal divided up into sn schools that is not have sixty adults indifferent teacher

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“How may un secured?”—Only b for the teachers to points in the lesso

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by. By-the-by, regarding teachers bringing papers into the class to teach the lesson, how can we ministers say anything while we carry a manuscript into the pulpit and read the whole sermon off?

"Do you think it the better way to teach the adults in a large Bible-class, say of from sixty to eighty, or would you divide it up into classes much smaller?"—If I had enough teachers I should have it divided up into smaller classes, say classes of eight or ten; but in most schools that is not practicable, as teachers are scarce. I should rather have sixty adults taught by one good teacher than six classes with indifferent teachers.

"What is the best method of making children better acquainted with the Bible, its construction and the characters given therein?"—Why, by teaching them the Bible; and there is no better way we ever discovered than by teaching the International Lesson series. If you teach that well, your scholars will know a good deal before they get through the seven years' course.

"How may uniformity of teaching in our Sunday-schools be best secured?"—Only by the teachers' meeting. There is no other way but for the teachers to meet together and agree to teach certain prominent points in the lesson.

"Can the teachers' meeting be made a training class, as advocated this morning? How?"—Well, it can be made a training class, but you must first have a teachers' meeting.

"Having taught the lesson, you feel the Holy Spirit has applied the truth to some of the scholars; what method would you recommend for following up the impression made?"—Immediate work. The moment I see a scholar touched, in my class, as they pass out I ask him to stop behind for a moment and I pray with him alone. I have had thirteen of these prayer-meetings going on on one Sabbath afternoon; for when the Holy Spirit is working strongly, then is the time for you to work; when the Spirit is working never let one minute go by without taking advantage of it.

"In an advanced mixed Bible-class, how would you overcome the difficulty of pupils not answering through diffidence?"—That is because you ask them too hard questions, and when they cannot answer, or answer wrong, then you snap them up too short. Make your questions easy—that is my idea; and if a wrong answer is made, say, "Thank you; if you had made it so and so it would have been a little nearer." Then the man feels good—he had almost got it, you know, and he will answer the next one.

"When do children become responsible for themselves, or accountable?"—I don't know; no man can answer that question.

"What is the best method of studying the Bible to get a general

knowledge?"—Well, for the average teacher send for the Chautauqua Normal Lessons and go through them. They will give you the simplest method with great clearness and power.

"Should the superintendent review the lesson, and if so, how? By question, or exposition, or address?"—Yes, by question. He should review the lesson when he can, but if he simply gets up and stumbles along and reviews nothing, then let him keep still. *Review* the lesson, don't give them something new. Review it by question and answer, and make it very short.

"In view of the hold that the lesson leaf has upon our Sunday-school methods, how shall the study of the catechism be promoted?"—I am a Congregationalist, brethren, and I believe more in the Word than in a catechism. If the Lord intended us to have studied the catechism and not His Word, He would have said so. I don't decry the catechism—the Shorter Catechism—but if it could be made a little shorter it would be better.

"What is the best means of gathering in a class of young men into our Sunday-school who have apparently no regard whatever for anything pure and good—when you do not know them—supposing you are a lady?"—Well, my dear lady friend, you have a hard job ahead of you; it can only be done by an enormous amount of work, earnest prayer, and going for them one by one. There is no high road to such a difficult task as that; but it can be done.

"I have a boy of fifteen years of age in my class whom other teachers have given up as hopeless; he not only refuses to do anything himself, but through fear of his ridicule the other boys refuse to recite even a text, thereby ruining my influence for good in the class?"—Turn him out.

"What is to be done with a boy who disturbs a whole class?"—There are times when you must expel, and in my experience if the expulsion has been kindly done, after personal prayer alone with the boy, and perhaps a talk alone with him in your home, the chances are that he will reform and come back again. Then, if you expel, expel very solemnly, publicly, and with prayer. Would you believe it, I expelled a girl from our school and read this against her before the whole school: "This Sunday-school is warned to have nothing to do with Mary Haight, who is an incorrigible liar, and is now expelled from the school until she confesses her wrong and returns." It was a horrible thing to do, but she was marring a whole class of girls. We said to her, "Go, and when you repent come back again." In about four months she came back with her eyes full of tears and her mouth full of confession, and was duly received again as one of our scholars.

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for our boys—church boys, I mean?"—Oh, yes, anything you can buy. I have got in my house a rifle, an electric machine and a health lift. The boys amuse themselves all evening on that lift. It amuses them and it draws them to me. By and by they will like me, and by and by they will like my Bible and my Saviour. The first thing is to draw them to me.

"If a scholar asks a question you cannot answer, should you own it frankly, or, as some advise, put off the question?"—No, own up every time. If you don't know what to say, there is no use beating around the bush; he knows you don't know.

"Should we try to interest the children in foreign mission work?"—Certainly; instruct them strenuously along the line of that work so that they may give understandingly. Our school that gave ignorantly, gave \$200; now we give intelligently, and between \$900 and \$1,000;—and every soul of them comes out of a tenement house. We average \$1.57 per head, and we make it a point for them to know what is being done with the money and where the work is being done.

"Would you in the study of the Sunday-school lesson use the 'helps' first, or study first and use the 'helps' afterwards?"—Well, that depends on how weak I am. If I cannot use either of my legs I will use crutches first, and then my legs; but if I have got a decent pair of legs then I will use my legs first, and the crutches when I get tired.

"How can I best induce my husband to allow our boys to go to Sunday-school? He does not believe that children learn to be better there."—Well, if you have got a very bad Sunday-school perhaps he is right; I do not know, but if you have got a good school there is no way for a wife to do but to wait patiently with prayer. Your knees are the only high road there.

"Is it better for boys to have a male or female teacher?"—It does not make any difference so long as the teacher "teaches" the boys. Sometimes a woman gets along with a class of boys better than a man, and sometimes a man is better for a primary class than a woman; that depends upon the amount of feminine tenderness in a man, and it depends upon the amount of masculinity in a woman whether she can teach boys or not.

"What is the best method of teaching children promoted from the infant class but who cannot read?"—Don't promote. What is the use of promoting from the infant class if the children cannot read?

"Should a superintendent regularly teach a Bible-class?"—No, as a rule, not.

"Should ministers visit their schools?"—Yes, I think they should. The minister who does not is making a great mistake, and losing a great privilege.

"Should the superintendent always review the lesson, or sometimes call on the teachers to take it?"—If he has a good teacher, let him get the teacher to do it once in a while.

"How can we best develop Christian activity among our young people so as to hold them in Church fellowship as members of the same?"—If they are Church members, then it is the minister's business to work in co-operation with his teachers. My teachers have this circular sent out to them from time to time: "The following scholars in your class are members of this church; please watch over them with peculiar care, and as soon as you see anything wanting my supervision let me know." Many teachers think that when their scholars are in the Church they are all right; that is not right; when a scholar goes wrong the minister should be informed of it.

"How many hours a week should be devoted to the preparation of the average lesson?"—That depends on how smart you are. If you are very smart you can get along with a couple of hours, and if you are very stupid you will have to give more time to it.

"Should the scholars be made to understand that a system of promotion is the order of the school, and how often should promotions be made, and should vacancies in classes be filled up in this way?"—If a system of promotion is in order, you should let them know it, certainly. Some schools pretend to have a system of promotion and then don't carry it out. Have a regular system of promotion, and carry it out steadfastly.

"If each scholar in the class repeats the Golden Text and the verses assigned by the International Series, will it not occupy all the time the teacher can devote to *that* part of the exercises?"—Yes, of course it will, and more too. That is the reason I would not have every scholar repeat all the verses and the Golden Text. I would go around the class just as they do in large college classes and say, "Mary, what is the first verse?" She replies, So and so; but she does not think the third verse is coming back to her, so I would fetch it back to her—that will surprise her—and perhaps have Mary repeat the whole one day, and another day repeat nothing. Let them all know that they will have a chance of being called upon for the whole lesson, and take what they do for a perfect recitation, as the college professor does.

"To secure the most perfect order, is it advisable to dismiss a school by classes; or, is it not better to do so collectively?"—No; sometimes you have to do it by classes, but it is better to do it collectively. Let the whole school go, and they will go quietly and peacefully as a rule. If you are afraid of them going out with a rush, let some of your officers stand down near the door and kindly, but firmly, prevent the impetuous ones from going too fast.

"Is a moderate drinker a good teacher?"—No, I do not think so. A man may be a good teacher and a moderate drinker, but he cannot be a good teacher and a total abstemious man. A man may believe in total abstinence and yet not believe that a man can be a good teacher and a moderate drinker. A man may believe in total abstinence and yet not believe that a man can be a good teacher and a moderate drinker. A man may believe in total abstinence and yet not believe that a man can be a good teacher and a moderate drinker.

"Is there any objection to a woman being a teacher?"—No, I do not think so. A woman may be a good teacher and a woman, but she cannot be a good teacher and a man. A woman may be a good teacher and a woman, but she cannot be a good teacher and a man. A woman may be a good teacher and a woman, but she cannot be a good teacher and a man.

"Has not the system of promotion a tendency to make a teacher a prize?"—No, I do not think so. A teacher is not a prize, but a teacher is a teacher. A teacher is not a prize, but a teacher is a teacher. A teacher is not a prize, but a teacher is a teacher. A teacher is not a prize, but a teacher is a teacher.

"Is one teacher sufficient for fifty or more scholars?"—No, I do not think so. A teacher is not sufficient for fifty or more scholars, but a teacher is a teacher. A teacher is not sufficient for fifty or more scholars, but a teacher is a teacher. A teacher is not sufficient for fifty or more scholars, but a teacher is a teacher.

"What is the maximum number of scholars that a teacher can handle?"—No, I do not think so. A teacher is not a maximum number of scholars, but a teacher is a teacher. A teacher is not a maximum number of scholars, but a teacher is a teacher. A teacher is not a maximum number of scholars, but a teacher is a teacher.

"Is a moderate drinker, though moderately rich, a fit person to teach in a Sabbath-school?"—I don't see what riches and drink have got to do together, anyway. At the same time I would not come down on a moderate drinker and say he cannot teach. You have got no Scripture at all to warrant you in laying down any such ground as that. Let us be careful that we do not exalt total abstinence above the Word of God, because just as soon as you do that you have got another gospel besides the gospel of the Lord Jesus Christ. A man may be a total abstainer and go to hell. Do you believe that? Because there will be lots of them there. A man may be a moderate drinker and inherit the kingdom of heaven. I believe in total abstinence, and I teach total abstinence, but I will never say that a man cannot be a Christian and drink moderately.

"Is there any objection to a school being officered in part, or even wholly, by ladies, provided there are those available who may be more competent than any gentlemen willing to accept the positions?"—Oh, no. Officer your school any way you like. If you appoint ladies, perhaps that will shame some of the men into doing something.

"Has not the system of rewards to scholars rather a pernicious tendency?"—No, I do not think it has, excepting where you set up one prize that only one scholar can get. God never sets up only one prize and then lets the multitude of Christians run for it, and one snatch it from the other. He sees that every one who does well shall receive his reward. When you say that every scholar who does a certain amount of work shall have a prize, then I see no harm at all in the prize system.

"Is one teacher sufficient for the primary department, containing fifty or more scholars?"—Oh, yes. One teacher is enough if the teacher is talented; but it is better, if you have the teachers, to subdivide into a number of smaller classes. The older the pupils the more a teacher can handle, and the younger they are the fewer he can handle.

"What is the maximum number of scholars that should be allowed in each class in the intermediate department?"—That is entirely according to the teacher's power. I have all my teachers graded. One is a five-girl and another is a seven-girl power teacher; one man is a five-boy power, and another is a twelve-boy power teacher. Sometimes a five-girl power teacher will strike upward and forward until she can handle twelve girls—she is learning how to teach well. Sometimes a young woman who has taught twelve girls well begins to strike down. What is the matter? Sometimes she is engaged, and her thoughts are on something else, and she cannot teach the way she did. Then I take a number of scholars out of her class. Judge the teachers by the power they develop, and do not overburden them.

"Do you think it a sufficient excuse for neglecting to attend the preaching of the Gospel that a superintendent or teacher is studying his lesson at home?"—Once in a while it might be, but as a rule not.

"Would you recommend the teacher to speak to the scholar about his soul's salvation—in the class or at home?"—As a rule, not in the presence of other scholars. Sometimes there may be such a hunger for the Word come over your class that you can do it; but one by one is the rule.

"What is to be done when teachers take no interest in, nor, in fact, ever want a teachers' meeting, as is the case in some schools?"—I should get a teachers' meeting. There is generally one teacher who wants it besides the superintendent, and those two can meet; and then, when there is another wants it, that will be three; and then get another, and so work up slowly and patiently until you establish a class. Remember the element of time.

"If a teacher is unsuccessful in maintaining order and obedience, should he or she take it that they have mistaken their calling, and make way for some one else?"—Not necessarily at once, because the superintendent may have put two or three bad boys into his class, so that it would take no ordinary teacher to handle them. If there is only one in the class that is bad, I think you ought to be able to bring that one to time; but if there is one ringleader, and he has two or three to help him, it is a pretty good teacher that can bring them down. It is better, then, to take those bad boys and put them in different parts of the room—then you can handle them.

"Is it wise for a superintendent to make remarks on the lesson?"—Yes, especially if he has had a teachers' meeting; he knows then what explanation they have given of the lesson, and can re-enforce their tuition from the platform.

"Ladies in our Sabbath-school remain sitting up during prayer, after being spoken to frequently against it. What would you do?"—Have you prayed with them? I will tell you, brethren, half the trouble is that we get at each other with fists right off at the start, instead of with gentleness. I would pray with my teacher, if I was a superintendent, before I would do anything further. Talk and pray with each other, and you will find that many a one will come down after you have had prayers together.

"Should Sabbath-school entertainments include renditions of Scripture scenes, such as Queen Esther, Belshazzar, Daniel, Ten Virgins, etc.?"—There is a great deal of nonsense carried on under the name of rendition of Scripture scenes. My Sabbath-school has one business, and that is the study of the Word of God. I will not have Santa Claus or any of the rest of them fooling around my school at Christmas time, and expelling the study of the life of the Christ-child.

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I love a good warm school, but the main thought in my school shall always be the study of God's Word, and you can run a school on that basis, too.

"How long should we bear with rude behavior from our scholars, and should we insist on order and politeness at the cost of losing scholars?"—Yes, insist on order and politeness and then bear a little—we have got to bear sometimes; the Lord bears with us a great deal. But if the unruly scholars are finally going to ruin the school, then let them go.

"Should every Sabbath-school have a Band of Hope or Temperance Society of its own?"—Yes, and every Sabbath-school ought also to have a Young People's Association.

"To what extent should a minister take an interest in the Sabbath-school connected with his charge?"—The Sabbath-school is more important to him than his prayer-meeting—a great deal more important—for in his prayer-meeting he has those who are church members already, while it is out of the Sabbath-school that he is going to get his church members. If one has to go by the board, let the prayer-meeting go.

"If kind and earnest invitation fail to bring girls and boys off the streets into our mission schools, is it desirable to offer some inducement which appeals to their physical nature, such as a feast, when by words addressed to their consciences and affections their better natures may be reached?"—Yes, if I cannot reach a man in any other way, I will reach him through his stomach, but get away from there as quick as you can, up to his head and and heart; but sometimes you can begin with the stomach.

"Do you think that better results can be attained in the infant class by teaching the sexes in separate classes than by teaching them together?"—So far as my observation goes, I do not think that it makes any difference; nor does it make very much difference in adult classes whether you have the boys on one side and the girls on the other. I mix them all up the way the Lord mixes them up in families.

"Would you favor a reserve staff of teachers?"—Yes, and every large school that is going to be successfully conducted must have a reserve force of substitutes.

"Would you supplant a teacher who was absent two Sundays in succession?"—No. Were you ever absent from church two Sundays in succession, and if you were, is it a reason why you should be ejected from the Church?

"Which do you prefer in Sabbath-schools, libraries or papers and magazines?"—If I could have only one, I think on the whole, con-

sidering the good denominational papers of to-day, I should take the papers. The mothers at home read the picture papers, and sometimes also the godless fathers of the children, and they won't read a book.

"Are there not within the walls of our Sabbath-school rooms, in training, many, perhaps scores, of the coming missionary workers for foreign lands? How may we benefit by this if true?"—I think it is undoubtedly true, if you teach them rightly; and if you have not been teaching them foreign missions perhaps it would be better to do so now.

"How would you banish the trifling fiction out of the Sabbath-school libraries?"—If you know what the bad fiction is, banish it out of your class by saying to your scholars, "That is a bad book," and they won't read it.

"Is it right to teach a child to give with the idea that she will get more returned to her?"—Yes—"Give, and it shall be given unto you," teach that and it will be all right.

"Should verses when not perfectly recited be credited to the pupil in the class book?"—Not as perfectly recited, but if you accept them as little less than perfectly recited, mark them so.

"How would you review a lesson in a large school where there are so many scholars of different ages?"—I would ask questions that are easy enough. This whole congregation could answer solidly, right back to the door, provided you asked questions they could answer. Don't ask any such questions as "What is your opinion of the relative values of the Judaical sacrifices?" Ask them such questions as this, "Where was Jesus born? Where was He brought up? When did He make His first visit to the city of Jerusalem?" If you ask such questions as that, the answers should be there.

"What plan would you suggest as the best for gaining a boy's confidence?"—Get right into the boy's own life and let him talk. Don't you talk too much. When he begins to talk and tell you what he likes, what he did and thought, and what he hopes and expects to do—when he begins to talk to you like that, he loves you all of a sudden. But if you begin to talk and don't give him a chance, he says: "Oh, he bores me;" but if he begins to talk, then you have got his confidence.

"How shall we secure the regular attendance of our teachers?"—By patient working with them, one by one; I have to go to my teachers when they grow a little slack.

"If a teacher has to have the eye as well as the ear of the scholar, is it possible to secure the same where 300 scholars are all in one room close together?"—Yes, if you have got a blackboard before you, you can secure it perfectly well. Of course, if the children are badly

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assorted, and you have babies in your room who need a mother's care, and some child sets up a howl, and attracts the notice of the scholars, you cannot secure the attention of the school. You must not have babies in your classes.

"Can Dr. Schauffler prove the truth of the appellations he gave Germany this morning? Has not Germany given us the most profound theology?"—So profound—a part of it, brethren—that some people never saw the bottom of it; in fact, much of the German philosophy should more rightly be called "foolosophy." I don't believe many people know what Kant or Hegel were talking about. Hegel himself said that there were only two men who understood his philosophy: one was himself, and the other was Causin; and he added, that Causin didn't quite understand it. Some German philosophy has done good, but as regards the later theology of Germany, I wish they had kept it to themselves.

"In the review lesson in a school of eight classes, should the superintendent ask separate classes to answer, or should he ask questions, leaving it open for anyone to answer?"—He might adopt either plan. There is no Procrustean bed on which you can lay every superintendent.

"Would you approve of a man who is a liquor dealer—that is, one who sells liquor to another—holding the position of superintendent or teacher in the Sabbath-school?"—No, not if I can get any one better; but if I cannot get anyone better, I would take a liquor dealer, and then I would pray for him like everything, that the Lord would convert him.

"Would it not be well for the teachers of every Sabbath-school to meet weekly to consider the International Lesson?"—Yes.

"When should a teacher begin the study of the lesson?"—Begin it on Sunday night, after you have taught the other lesson and while you are still enthusiastic over it. The very worst time to begin is Saturday night, just before the lesson.

"Should not unruly boys who have disturbed the school for over one year, and been tried by several teachers, be turned away from the school on account of the teachers being greatly disturbed in teaching?"—Yes, I think so. If you have tried the prayerful method, a year is a great time. Did you ever try inviting them to your home? One teacher of mine brought down a whole class of boys at one clip, by bringing them to her home. She invited them down, and treated them to lemonade and cake, and when it was through I called in to say a few words to them. I said to them, "Now, boys, you know how to conduct yourselves in Sabbath-school, and will you not try and behave better in future, and give your teacher less trouble." They were just after enjoying our hospitality, and could not find it in their

hearts to refuse, and every mother's son of them said, "I will"—and more to their credit, they did it.

"Do you think that it is right for a person to teach in Sabbath-school who feels that he is not a Christian, supposing that his heart is in the work; and secondly, will his work bring any fruit?"—I have got a most lovely superintendent in our school who to this day does not think he is a Christian—but I will tell you he is one of the Lord's dear children, if I have any discernment—but he is that timid and shrinking and afraid of claiming what he has not got, that he holds back. He is to be pitied, encouraged and brought forward, and not to be set in the background.

"How can I best get my class to contribute to the Lord's treasury? I set them the example by giving myself."—That is good. Set them the example, and then patiently work along the line, asking them to give, one by one; take John, for instance, and give him a regular missionary lecture, and then say, "John, won't you stand by me next Sunday, and I will give twenty-five cents, and you give five cents—will you, John?" Then John gives something, and when James sees that, he will get ashamed of himself, and give something too, and so on all along the line.

"Is it wise to discuss such questions as, 'Where did Jesus get His clothes when He arose?'"—I would not spend much time on them, but if any scholar says: "I wonder why they did not recognize Jesus at once," you may say, to begin with, that when Jesus arose He had different clothes—they were unquestionably part of his miraculous resurrection—they were miraculous clothes. I would not spend much time on unpractical questions.

"If Judas was a faithful disciple until the evening of the betrayal of Jesus, was it not ordained that he should be the betrayer? If so, was he responsible?"—Well, he was not a faithful disciple; he had been a thief a long time, I suspect. Was he responsible? Yes, he was; no man need steal.

"Is it better to allow thirty minutes for the study of the lesson, and thirty for closing the school, or forty for the lesson and twenty for closing exercises?"—I should say, whatever the length of your session, give three-fifths to the teaching of the lesson, and two-fifths to all else.

Prof. SHERWIN at this point said that there were several questions held over which he would answer to-morrow, after his address.

A collection was taken up, amounting to \$59.54. The hymn

"Onward, Christian soldiers,"

was then sung, and the session closed with the benediction, pronounced by Rev. Dr. W. J. Hunter.

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THIRD DAY.

THURSDAY MORNING, OCTOBER 28.

After a prayer and praise service from 9 to 9.30, Rev. W. C. HENDERSON, M.A., of Galt, conducted an Institute exercise on

THE PROGRESS OF REVELATION.

The speaker said he had conducted a class of from 80 to 120 through the Chautauqua Normal Course, comprising twelve lessons on the Bible and twelve on Sunday-school work—the latter taking up all the leading Sunday-school questions and the best methods of their presentation, while the Bible lessons covered the Old and New Testaments, the lands of the Bible, and kindred subjects. The object of these lessons is to give teachers a broader outlook and a better knowledge of the best methods of presenting Bible truths. A year ago the Provincial Convention adopted this course of study and urged its introduction. We must depend chiefly on the ministers as leaders in the matter. Many laymen could do it just as well, and in some instances better, but as a rule they have not the time to give this work the necessary attention. Any minister can take up this course of study and make it a success. In my school of 400 scholars, with a good staff of teachers and a "live" superintendent, I found that after this course of study the school work was very much better done; the teachers came to their classes with better preparation, greater confidence, and a better understanding of methods of presentation. I hope that from this Convention many will go out and buy this little book of Chautauqua lessons and make the attempt to teach them. In the study of these Normal lessons there is a great deal of side light thrown upon the sacred volume. I feel that these lessons should be introduced in connection with our schools. (Hear, hear.) I have seen no course that gives a better general outline of Bible study. Take up the course. If you fail, remember that hundreds have failed before you; if you only succeed partially, you have done something; but every one who takes up this course will come forth at the end of the three months with a clearer view of the Word of God, its construction and its scope, and will be better qualified to study and to teach. Don't be afraid of failure. What would Sunday-school teachers do if they became discouraged at failures? We should aim at the highest ideal, and then go and do the best we can. "The Progress of Revelation" is the subject of the Institute exercise this morning, being one of the Bible lessons of the Chautauqua Normal Course. Three facts

will appear to those who thoughtfully consider themselves and the world in which they live:—1. There is finite mind in the world. 2. There is infinite mind in the universe. 3. The infinite mind has revealed itself to the finite mind. Let us trace in outline some steps and aspects of this Divine revelation. *First*,—There has been progress in the method of revelation. We notice seven stages in the manner whereby God has made known Himself and His will. Each of these forms an epoch in the religious history of the race:—1, Revelation through nature; 2, through mind; 3, through institutions; 4, through prophets; 5, through writings; 6, through the God-man; 7, through the Holy Spirit. *Second*,—There has been progress in the subjects of revelation. The one great subject of revelation has been the redemption of man, but to each age God has presented in clearer light some new aspect of the theme. We observe the increasing light upon the salvation of the race:—1, the first promise of redemption; 2, redemption through a chosen people; 3, redemption through an appointed person; 4, redemption through an act of atonement; 5, redemption through an incarnation of Divinity; 6, redemption for all mankind. *Third*,—There has been progress in the revelation of doctrine. Taking as our aim the great themes of doctrine, we can see how God has led the race up to the highest knowledge. We have—1, doctrines concerning God; 2, doctrines concerning sin; 3, doctrines concerning salvation; 4, doctrines concerning Christ; 5, doctrines concerning the Holy Spirit; 6, doctrines concerning the future life. *Fourth*,—There has been progress in the revelation of duty. In this respect the Bible shows advancing light. The plan of God seems to have been that of training the race at first in the moral duties more easily understood, and afterwards in motives and principles. We find—1, training in negative obedience; 2, training in positive obedience; 3, training in faith; 4, training in love; 5, training in godliness.

The above is a mere outline of the lesson. Each point brought out was explained and illustrated by Mr. Henderson, the whole occupying the attention of the Convention for three-quarters of an hour, and creating quite an interest in the Chautauqua Normal Course.

SABBATH-SCHOOL LIBRARIES: BEST METHOD OF SELECTING, ARRANGING AND DISTRIBUTING; AND HOW CAN THEY BE MADE OF SPIRITUAL BENEFIT?

Mr. THOMAS BENGOUGH, Toronto, said: I am to speak not so much about books as about methods. The subject is important, for more money is expended upon the library than upon any other single department of our schools. Remembering this, and considering the important nature of the influences which the library in the Sunday-school exerts, it will be granted that we should have the best methods that are to be had. But some say that libraries should be abolished from our Sunday-schools. How many are of this opinion? (Only a few

hands were held up.) furnish and perfect the library to do the best work. that young people are the libraries books that As to methods, I think methods as they have better, because the want to get points upon rule, you go into a library to put you on that center you the books you want knowing what they want day-school librarian should and his methods equal

There should be a would be to read the magazines; they should read list them as good, bad at the start, books should mittee is so wise and valuable in bulk. Now as to *Sound in doctrine.* The teaching in the of Alexander street, Toronto, well-bound and hidden deep between near to Salim," where water there," there was That book was prominent being a fool when he except a fool would learn of the teachers. They read than what they when a boy, for I never told lies. (Laughter) school would believe author and the make thing: these books are disturbing influences, and than by oral instruction of many such. No doubt their libraries contrast. Put them out, at what sistent. (2) *Pure in*

hands were held up.) If we are not to abolish them, let us thoroughly furnish and perfect them. We should have the best methods in order to do the best work. As to the importance of the library: We know that young people are reading all the time. Can we not introduce in the libraries books that they should read to the exclusion of others? As to methods, I think we should have in our Sunday-school as good methods as they have in the public or legislative libraries, or even better, because the work is more important. For instance, if you want to get points upon a certain line, say either for or against home rule, you go into a legislative or public library and ask the librarian to put you on that certain line of argument, and he will at once give you the books you want. The scholars are not in the position of knowing what they want, so the librarian should know, and the Sunday-school librarian should be as competent as the legislative librarian, and his methods equally good. My first point is:—

THE SELECTION OF BOOKS.

There should be a standing committee for this work. Their duty would be to read the reviews of books as they appear in current magazines; they should read such as strike them favorably; they should list them as good, bad and doubtful. I would also urge that, except at the start, books should be purchased singly, not in bulk. No committee is so wise and vigilant that it will not be disappointed in buying in bulk. Now as to the quality of the books. They should be—(1) *Sound in doctrine.* The teaching of the books should not contradict the teaching in the classes. In the library of our Baptist school in Alexander street, Toronto, I found a book which, though costly, attractive, well-bound and illustrated, and seemingly innocent, contained, hidden deep between the covers, a chapter to prove that “in Ænon, near to Salim,” where John was baptizing “because there was much water there,” there was not sufficient water to immerse. (Laughter.) That book was promptly thrown out. A man is not blamable for being a fool when he can't help it, but he is when he can; and no man except a fool would leave such a book in his library to undo the work of the teachers. The scholars are influenced much more by what they read than what they hear—that is, if they are as innocent as I was when a boy, for I remember asking my brother one day if newspapers ever told lies. (Laughter.) Young people reading such a book in our school would believe it rather than the teacher, for the name of the author and the make-up of the work would impress them. Another thing: these books are read in quiet moments when there are no disturbing influences, and consequently the impression made is deeper than by oral instruction. The case I have cited is but an illustration of many such. No doubt our Pedo-Baptist friends will find books in their libraries contradictory of the doctrines taught in their classes. Put them out, at whatever cost—or change your teaching and be consistent. (2) *Pure in language.* Expressions are used in some of our

books at which teachers would be shocked if they heard the scholars using them. What would you do with a book containing such expressions as this: "He had so far mastered the language that he could say 'damyerize'?" I found that expression in a highly-embellished book written by Ballantyne, and though reluctantly—because of the many excellent features of the work—I put it out of the library: what else could be done to be consistent?

A DELEGATE—In connection with this point of purity of language, I would ask if the employment of the vernacular in its vulgar form is admissible? I refer specially to the Irish vernacular. I took up a book in my own home this morning, and there was a good deal of Irish in it—such language as "Be jabbers"; would you allow that in your library?

Mr. BENGOUGH—It is pretty hard to draw the line—that book would be interesting to the boys because it was in the vernacular, and it is pretty hard to expunge those passages from the book. Better be on the safe side and put the book out.

Rev. Mr. McEWEN—I think that a book that requires to introduce characters or passages in which there is incipient, or evolutionary swearing ought to be set aside, whatever good was thereby sacrificed.

Mr. BENGOUGH—(3) *Lofty in aim*. There should be a plan and a purpose in each book. It should raise the reader above the dead level of every-day life. (4) *Typographically attractive*. Printing, binding, engraving should be perfect. Small type set solid and plain binding have a repelling influence. It is a surprise to me how the books of thirty or forty years ago found readers among the young. There was nothing attractive about them, though the matter was often very good. As to size of type, color and quality of paper, and style of printing, remember the poor children's eyes, and note that a good deal of the defective vision of to-day is traceable to mechanical defects in books and papers. I am not going into the question of optics, but I believe that a good many of the books, and especially the papers—particularly those printed in Chicago at a very cheap rate,—are injurious to the eyes. Typographically we should care for the bodies of our scholars as we do in other respects. Don't buy cheap papers printed in small type on poor material, and embellished with cheap wood-cuts. Don't you know the children take in mental impressions corresponding to the object seen? The education of their taste for the artistically beautiful is surely an object worthy of the few cents' difference between execrable wood-cuts and handsome and accurate illustrations. (5) *Adapted to the readers*. Not too heavy or advanced on the one hand, and not too childish on the other. The old writers used the words "Memoir" and "Biography," when wide-awake present-day writers would catch the boys with "The *Story of Young Jim the Sailor*." There is a great deal in a name, though some writers even of the present day don't seem to know it. Take a book on "Missionary Researches"; you could not give it to a class of boys in a mission school—the title

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would frighten them. Each school has its own individuality, and you must select books for your library accordingly. The teachers should guide the scholars in their choice of books, so that the latter may be adapted to the mental and spiritual conditions of the scholars.

(6) *Freshness*. The plan of selecting books singly will ensure this. Passing events lend freshness to books which might otherwise be commonplace. Take advantage of deepened interest, and thus keep your library abreast of the times, and prevent an impression that the library is an old-fogy institution. For example: the death of Chinese Gordon would increase the interest among the scholars in a book telling of his wonderful life. So, also, the outbreak and suppression of the Rebellion in our own North-West would make the scholars eager to read books telling about the Indians, and a great missionary interest in these people would be excited. The boys and girls are reading about the North-West from the papers, and learning about it from a political standpoint; they don't get pure facts from these papers, because newspapers do lie sometimes—I've found that out. (Laughter). But, if we could have some Christian man or woman write a history of the North-West from a Christian and undenominational standpoint, we should then get a proper view of the subject, and I think such a book ought to be written. Similarly, the temperance agitation should be taken advantage of for the inculcation of right principles on this great question. Then Gough dies—introduce a book about Gough. Then in our homes, our mothers and fathers and sisters and brothers are talking about the Scott Act, and what it is going to do, and what it is not going to do. Introduce a book dealing with Prohibition. Then you get up an excitement about foreign missions—introduce a book about that. Thus you can secure freshness. Give the boys and girls the idea that the library is enterprising, and that they can get books suited to their present needs. (7) *Variety*. The aim of the library should be to build up symmetrically. Not all books should be on missions, not all biography, not all fiction, not all temperance, not all Biblical. Each should have its due proportion, according to the characteristics of the school, the character of the neighbourhood, and the advancement of the scholars.

II.—THE ARRANGEMENT AND DISTRIBUTION OF BOOKS.

The library should be in a convenient, quiet, dry place. If your school meets in the basement, and you put the library in a damp corner, you will be having the books all mildewed. Have a place where the librarian can operate without obstructing the business of the school, or being seen by the scholars. The books should not be distributed during the session of the school, and I will give you a plan that has been introduced with great success in our school for distributing the books, which does not involve much expense, and is one of the best we ever had. It is a post-office arrangement of pigeon-holes,

numbered to correspond with the scholars, and placed near the entrance. As the scholars pass in they leave their books, each one in his own pigeon-hole; and while the school is in session the librarian changes the book, and places the new one in the same pigeon-hole, so that the scholar in passing out can get it. In the same way the papers can be distributed, as well as personal letters from teachers, superintendent, etc. Where this plan cannot be worked, the books should be collected in baskets or boxes as the scholars pass in, and distributed after the lesson is over, in any manner that may be thought best. But the post-office plan is by far the best of any I know. The books would be arranged, under this plan, upon shelves in the ordinary way. These shelves would, with the pigeon-holes, form a small apartment in which the librarian could quietly work during lesson-hour.

A DELEGATE—How do you keep your books,—are they in the pigeon-holes?

Mr. BENGOUGH—They are kept on the shelves in compartments which are made just to suit the books.

A DELEGATE—When the book goes out, do you place a card there in the pigeon-hole to show—

Mr. BENGOUGH—No, I am going to deal with that,—with the matter of a record, now.

A DELEGATE—Before that, I want to make sure that we understand each other. The scholar puts in his own book from the outside; the librarian takes that book out, and puts in its stead the book that he has got for the scholar into the same pigeon-hole, and the scholar gets it on his way out. And the library books from which selections are made, are where?

Mr. BENGOUGH—Oh, there are three sides to the case, and the library is on the third side.

A DELEGATE—The third side is the library, and the two sides are the post-office?

Mr. BENGOUGH—Yes.

A DELEGATE—Do you have a pigeon-hole for each scholar alphabetically arranged?

Mr. BENGOUGH—No, just numbered like post-office boxes.

A DELEGATE—Is one scholar not liable to take another scholar's book in mistake?

Mr. BENGOUGH—No, they know their own numbers—and they don't steal if they are taught properly. For instance, if No. 78 takes out the book of 79, he sees the card and sees at once that it is not his own book or card, and puts it back again. The card is in the book.

A DELEGATE—Do scholars never lose the cards?

Mr. BENGOUGH—I don't think so. I am not librarian just now, but in my time they did not, and I don't think they do now to any great extent. If they do they can get another one.

Rev. Mr. McEWEN—I think it should be noted that it throws a

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A DELEGATE

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great deal of responsibility, and consequently discipline, on each individual scholar in connection with the Library, and that is a very important matter.

A DELEGATE—How about the catalogue?

Mr. BENGOUGH—In our school we have a printed catalogue; or you can write one yourself and hang it up. Now as to the library record, the best which ever came under my notice is Eben Shute's, published by Howard Gannett, Tremont Temple, Boston. It is made up of rows of figures arranged upon pages thus:

No. 78.

Jan.	1	2	3	4	5
Feb.	1	2	3	4	5
Mar.	1	2	3	4	5
Apr.	1	2	3	4	5
May.	1	2	3	4	5
June.	1	2	3	4	5
July.	1	2	3	4	5
Aug.	1	2	3	4	5
Sept.	1	2	3	4	5
Oct.	1	2	3	4	5
Nov.	1	2	3	4	5
Dec.	1	2	3	4	5

(Here write name of scholar.)

00	1	2	3	4	5	6	7	8	9
10	1	2	3	4	5	6	7	8	9
20	1	2	3	4	5	6	7	8	9
30	1	2	3	4	5	6	7	8	9
40	1	2	3	4	5	6	7	8	9
50	1	2	3	4	5	6	7	8	9
60	1	2	3	4	5	6	7	8	9
70	1	2	3	4	5	6	7	8	9
80	1	2	3	4	5	6	7	8	9
90	1	2	3	4	5	6	7	8	9
100	1	2	3	4	5	6	7	8	9

and so on up to 500 or 1000. The record is used as follows:—When a scholar takes out a book, an oblique pencil mark is made from left to right across the figure showing the *date*—that is, which Sunday in any month; and a similar mark is made across the figure denoting the number of the book: thus, if the book taken be number 104, the figure 4 will be marked in the "100" line. When the book is returned, the date and number figures are scored with an oblique tick the opposite way (from right to left), forming a cross. Thus the record is complete in an instant. The advantages of this record are sim-

licity, rapidity, ease of reference. It will answer the following questions as no other record will: Who has such and such a book? When was it taken out? How often has that particular book been taken out during the year? How often has a certain scholar taken out a certain class of books?—thus showing the history not only of the books as a whole, but containing in form for ready reference a literary history of each scholar and of each book.

A DELEGATE—How large a book is that?

Mr. BENGOUGH—The pages are about a foot square. In connection with this record the ordinary library cards are used, having the name and number of the scholar, and spaces for numbers of books desired.

A DELEGATE—Is the card intended for a whole year?

Mr. BENGOUGH—Until it is filled up. You would have on a card perhaps twenty-four spaces, so it would only last half a year if the scholar takes a book out every Sunday. You can have as many as you like,—it depends on the size of the card.

A DELEGATE—How long will the book last?

Mr. BENGOUGH—It will last a lifetime. If you go on for a whole year and fill up that calendar, you can then just rub out the pencil marks, and start again, and do the same thing over again as many times as you like.

A DELEGATE—Suppose a scholar wants to take the same book out twice?

Mr. BENGOUGH—You can make two marks.

A DELEGATE—If you rub these numbers out would you not be liable to give the same book to the scholar over again?

Mr. BENGOUGH—Yes, you might; I would advise getting a new book every year. It costs only about \$1.50.

A DELEGATE—Suppose a scholar asks for a book that is not in the library?

Mr. BENGOUGH—Well, he has to take another one. They generally put several numbers on their card. We have simplicity and rapidity here in the use of this book because we don't write any figures, and we can answer in an instant the question, Who has such a book? Suppose under ordinary circumstances you ask a librarian, Who has No. 250? Well, he has to go through his whole record and look at the figures opposite each scholar's name—a puzzling and tedious process. This record simply requires a glance in order to find who has any book—for the numbers are similarly arranged on all the pages, and the single mark shows the book has not been returned.

A DELEGATE—I hold in my hand a card similar to your book. It is a card with numbers up to six hundred on it,—you just put a stroke when the book goes out, and you put the card in the place where the book has been taken from.

Mr. BENGOUGH—That is good so far, but it does not answer the question, When was the book taken out? Neither will your card

show how often a book is taken out. The cards—which would be used if people can tell you when a book is taken out, and how often it is taken out.

A DELEGATE—Why not?

Mr. BENGOUGH—Because the cards, for instance, do not show how many times it has been taken out, and you can see at a glance how often it is taken out.

A DELEGATE—It is not a card.

Mr. BENGOUGH—It is a card. Certain scholars take out certain books, and you can see what kind of books they take out, that the teacher can see, and what kind of books they take out, including fiction—fiction—fiction—duce a little biography, and what kind of works? In this way you can see how the scholars are

III. HOW CAN THE

First. By complying with the requirements of the books and the record.

Second. By appointing a scholar with the necessary qualifications necessary for the position. The man who can make a good record is second only to the superintendent. The man who can make a good record should be a man of high standing, painstaking, exacting, and a man of high culture and Biblical knowledge. The man who can make a good record should be a man of high scholarship and every other qualification necessary for the position; must live a life of high character; is as important, in many respects, as the superintendent. The difference being that the superintendent is brought to the front of the library. He should be a man of high scholarship of just what is needed for the position. He should be one in whom the superintendent who would sympathize with the spiritual difficulties of the superintendent—a man with good judgment.

show how often a book has been taken out, unless you go through all the cards—which would be a tedious process. The public library people can tell you how many books of fiction were taken out in a year and how many books of biography or history were taken out. We also should be able to find how often the good books are taken out, and how often the comparatively bad books.

A DELEGATE—Will not that card show it?

Mr. BENGOUGH—Yes; but this record shows it quicker. Suppose, for instance, there is book No. 250, and you want to find how many times it has been taken out. You find the marks all in a line, and you can see at a glance how many times that book has been taken out.

A DELEGATE—It is equivalent to the cards being bound in a book.

Mr. BENGOUGH—Yes. And another point is, How often has a certain scholar taken out a particular kind of book? For instance, what kind of books is that boy James Smith reading? That is a thing that the teacher and superintendent and librarian ought to know, what kind of books each individual scholar is reading. Is he reading fiction—fiction—fiction—all the time? If so, cannot we introduce a little biography, and then slowly lead him up to more solid works? In this way you can tell how the library is working, and how the scholars are developing under it.

III. HOW CAN THE LIBRARY BE MADE OF SPIRITUAL BENEFIT?

First. By complying with the conditions foregoing, relating to the books and the record and methods.

Second. By appointing a librarian who possesses the important qualifications necessary, and who will magnify his office. His influence is second only to, if not, indeed, co-ordinate with that of the superintendent. The notion prevails too generally that any young man who can make figures will do to "keep the library;" but other institutions do not select librarians in this way. The Sunday-school librarian should be methodical, attentive, courteous, patient, plodding, painstaking, earnest, intelligent, well versed in general literature and Biblical knowledge; must acquaint himself with every scholar and every teacher; must be in sympathy with every good movement; must live a clean life. The function of the librarian is as important, in my opinion, as that of the superintendent—the difference being that the former works unseen, while the latter is brought to the front. The librarian should know every book in the library. He should be able to guide the committee in the selection of just what is needed: he should keep posted as to new books. He should be one in whom the teachers would have much confidence, and who would sympathetically confer with them in reference to the spiritual difficulties of any scholar. He should be a judicious adviser—a man with good judgment and special knowledge, who would be

able to prescribe just what book would suit particular cases. For example, a boy who is seriously impressed has to combat with infidelity and indifference to religious truth at home. Is there not a book which will guide, enlighten, and encourage him in his duty? And such a book could be used to better advantage than any other plan. It is not easy for the teacher to learn from the scholars their particular difficulties and temptations; but, on learning them elsewhere, it would be possible to help, by suggesting to the scholar to mark upon his library-card certain numbers, adding that such books would be found interesting. The scholar's curiosity would be aroused, and the book would be taken out and read, and its influence could be followed up by the teacher asking the scholar about it. Thus the teachers, aided by a strong and helpful librarian, would be able to develop the tastes of the scholars, and raise the tone of their reading, implanting in them such habits and desires as would tend, in an important sense, to the upbuilding of strong Christian character. If a Sabbath-school library will not do this, what library will? I close with a few suggestions, which follow naturally upon a consideration of the usefulness of the Sabbath-school library: (1) I would throw open the library to the members of the church and congregation; and in rural districts, and perhaps in cities and towns also, to the people of the neighborhood. Let the librarian be present during a week-evening for the purpose.

A DELEGATE—What do you mean by the "district"?

Mr. BENGOUGH—Well, I mean locality. Suppose it is a town: if you have a good library of 500 volumes, why should not the town get the benefit of it? Throw the library open to the district right by your own church, and do not confine it to the members only, but extend it to the congregation. There are many scholars in your schools that are not children of church members,—I mean the congregation.

Dr. McGUIRE—That is the way it is in our school. Every member of our church has a right to go and get books on Sundays or at the week-night meeting. On Wednesday, prayer-meeting night, our library is open to anybody that wants books. Very often they come to get a book, and stay to the prayer-meeting.

Mr. BENGOUGH—That is good. Dr. McGuire has the right idea. That is the work we should be doing. (2) I think the Church should claim control over the people by directing their reading as far as possible; and in some districts, where the school library is not suitable or adequate, a collection could be made of books suitable for family reading, and these should be systematically circulated. Such a collection could be made by each family contributing a few, and thus each would get the benefit of the other's literary treasures. (3) Reading clubs should be encouraged, Chautauqua circles, and every other method for the dissemination of elevating literature. (4) In cities there should be Librarians' Associations, where those from various schools could meet and discuss matters. (5) Christian people

should use every effort to increase the circulation such as is desired. I met in Toronto recently, a committee with a view to stopping our papers and Sunday papers. We should support the movement by buying Canadian books, and should encourage authors to write. We must get this question settled in our Sabbath-school work. Very many questions will be placed before us, attractive, and beneficial to the minds of our scholars.

A DELEGATE—Why do you say that, instead of saying, "if it is better than an American book, buy it.")

Mr. BENGOUGH—Because it is better than an American book, "No, no.")

Mr. BENGOUGH—Have we not made our young people ignorant of our own history?

A DELEGATE—Let me say that American Sabbath-schools have already made a point made in the moral department that have English scenes and scenes of children's minds should be made of our own life and history.

Mr. H. J. CLARK—There are many instances where they have been changed and changed English scenes and English thought.

A DELEGATE—Mr. C. That is the same point.

A DELEGATE—I would not do anything that by any means is hostile to Americans. I think of that country has done a great deal of strong reason why we should do it. I say that the American people should be progressive and best church members. That this Convention would appear to be a mistake on the other side of the line. I think it is a mistake—sure, to place that matter

should use every effort to circulate pure literature, and keep out of circulation such as is debasing. The Booksellers' Association, which met in Toronto recently, passed a resolution and appointed a committee with a view to stopping the sale in Canada of immoral American papers and Sunday papers. This is highly commendable, and we should support the movement. (6) Develop Canadian talent by buying Canadian books, if they are any good. Could not this Association encourage authorship, by offering prizes for suitable manuscripts? We must get this question of literature into the realm of practical Sabbath-school work. We should plan and work so that Canadian questions will be placed before our Canadian scholars in an intelligible, attractive, and beneficial way. Thus we can make Christian citizens of our scholars.

A DELEGATE—Why not say, "if the Canadian book be the best," instead of saying, "if it is any good."

Mr. BENGOUGH—Because I would rather buy a Canadian book than an American book, even if the latter is a little better! (Cries of "No, no.")

Mr. BENGOUGH—Have books that introduce Canadian topics and make our young people loyal to this country. (Applause.)

A DELEGATE—Let me make this statement in that connection: American Sabbath-school workers and American book writers for Sabbath-schools have already taken action to put out all English books that have English scenery and English associations, even though the point made in the moral of the story is what it ought to be; and I think Mr. Bengough's idea is perfectly correct. (Hear, hear.) Our children's minds should get associated with Canadian scenes and Canadian life and history.

Mr. H. J. CLARK—There is another aspect of it. There are some instances where they have taken English books and reprinted them, and changed English scenes to American scenes, but leaving in the English thought.

A DELEGATE—Mr. Clark is a better authority on that than I am. That is the same point carried out more fully than I have expressed it.

A DELEGATE—I would not like this Convention to commit itself to anything that by any possible construction would be in any way hostile to Americans. If that society or Sabbath-school Association of that country has done anything that we do not like, that is a very strong reason why we should not do anything of the sort toward them. I say that the American Church is among the most careful and progressive and best churches in Christendom, and I would be very sorry that this Convention would say one word that in the remotest way would appear to be a reflection upon our Christian friends on the other side of the line. If they have made a mistake in that matter—and if they have done what it is stated here that they have done, I think it is a mistake—it would not be a very serious matter, I am sure, to place that matter before them and have it rectified;

but it would be a mistake on our part should we attempt to counteract their mistake by adopting a hostile course. We should show a good example by doing to others what we would wish others to do to us.

Mr. BENGOUGH—I don't want to say anything against Americans; I only speak thus in favor of the Canadians because they have not many to speak for them.

A DELEGATE—Is it not well to appropriate the best we can find in all countries?

A DELEGATE—I suggest that in regard to one particular proposition made to us, we should be very careful, and that is, if American book publishers have localized certain English stories or books—in other words, if they have stolen them, and made American books out of what have been good English works,—should we recommend our Canadian brethren to do the same? (Cries of “No, no.”) I very much doubt the morality of that, and I don't think this Convention can give its countenance to that kind of filching—what the booksellers call “pirating”—I don't think we can afford to give countenance to that in any shape or form. If we are not satisfied with what books we have, let our book writers write something better.

Rev. Mr. LYLE—I didn't understand Mr. Bengough to favor any such policy. I think he means that it is well for us to favor what is Canadian, but he does not mean that we shall depreciate what is American simply because it is American; he means that we should show a preference to our own country. That is only natural and proper, and only in accord with sentiments that should be cultivated in the Sunday-school.

Mr. BENGOUGH—That is my idea exactly.

A DELEGATE—It seems to me the sense of this Convention might be put in a very few words: That other things being equal, from our spiritual standpoint, let us have the Canadian books. (Hear, hear.)

Professor SHERWIN—I beg that you, beloved, over on this side of a perfectly imaginary line, won't think that when one or two book-mousers do a naughty thing that all we Yankees are concerned in it and responsible for it. Don't take everything that some book-peddler does as a type of our side of the thing—that's all. I don't believe that as a general thing there is among American Christians any such purpose of harming or doing a wrong thing. We have pirates and so have you. Your folks steal my songs and publish them, and only one man in Canada has ever offered to pay me for the songs that he used, for in the absence of an International copyright they know they can take them. These naughty things are done back and forth all the while, but you are getting a wrong impression if you think that the Christians of the United States mean to sanction any such thing. Now, if I were a Canadian, and I have a good many times wished that I were, for nowhere on this continent have I had more warm, hearty, loving greetings than I have met with for years in Canada,—

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The PRESIDENT—Pr

CONFERENCE ON SAB

Led by W. N. HOSSIE,
County Sabbath School

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If I were a Canadian, I would be a rouser. I would be loyal to the Queen and to Canada. I would bring my children up in the nurture and admonition of the Lord first, and Canada next ; and you don't do right if you don't do it, and you would not respect us if we Americans didn't do it. But my love for my wife and daughters does not at all interfere with my esteeming very highly the wives and daughters that I find in Canada ; and I don't find it necessary, in order to testify to my love for my wife and my daughters, to pick flaws with your wives and your daughters. (Applause.)

The PRESIDENT—Professor Sherwin has put it right, I think.

CONFERENCE ON SABBATH SCHOOL SECRETARIES, RECORDS AND STATISTICS.

Led by W. N. HOSSIE, Esq., of Brantford, President of the Brant County Sabbath School Association.

Mr. HOSSIE said : I am glad to see our school secretaries coming to the front. Indeed, I was delighted when informed by our excellent acting secretary, Mr. Woodhouse, that this item had been placed upon the programme at the very time I was much exercised with what I had seen of that office during the last two years, having visited in that time some ninety schools in the County of Brant. I would, however, have preferred that the conference had been led by some one more competent than I. Our theme has sufficient in it, if turned to practical use, in one short year to work a marvellous revolution in our Sunday-school operations, not only in the improvement of the school's history and statistics, but the spirituality of the school will also be affected for good. Imagine earnest workers plodding on for years and no record of results kept here below, and possibly little worth recording above. Many are unable to say that a soul had been converted in their school, or that one from its ranks had been received into Church membership.

Having asked all the Sabbath-school secretaries in the audience to rise for a moment, about twenty responded. He said : No doubt there are many present who in years gone by have filled the position of school secretary, and are now pastors, superintendents and lieutenant-governors, it may be. All who had ever acted as a school secretary were asked to rise, to which about a dozen responded.

Three secretaries were asked to state briefly the duties they performed:—Mr. ——— distributed the class books and took them up again, arranged the papers, entered the attendance and collection, and read the report at the close of the school. Others stated similar duties.

Mr. HOSSIE said : It is not an absolute necessity for the secretary in all cases to be of the masculine gender. Indeed, one of the best secretaries I have met was a young lady in a union school at Newport, a landing on our Grand River. I was at their annual meeting in May last, and heard her read a report that was a perfect model, which should

be printed and a copy given to every secretary far and near. Yes, and that young lady—no wonder—was married in a short time after, and she still holds her position in the school. A school *may* do without some other officer, but it cannot prosper without a secretary. His duties have been briefly indicated by several secretaries present, and let me summarize in order to impress with a view to practical improvement in the work of school secretary: (1) He is the joint custodian with the superintendent of all permanent records; (2) Keep a minute of all official meetings of the officers and teachers in a book for that purpose; (3) See that class books are properly kept and necessary extracts made from them in his own record; (4) Make proper entries in the general register from time to time as items may be supplied by superintendent or teacher; (5) Take a minute of all school exercises; (6) Fill out items in W. B. Jacobs' Model Sunday School Record, and read a report to the school of the record for that day.

SCHOOL RECORDS.

These should be simple, useful and practical. D. C. Cook, of Chicago, in his introduction to the Sabbath School Engineer, lays down the same principles—simplicity, despatch and usefulness.

Several secretaries indicated the records they kept.

The following were urged as indispensable: (1) Minute Book, for proceedings of officers and teachers; (2) General Register, in which to enter a history of each person in the school; (3) Combined Record, School Minutes, (a) attendance, (b) lessons, (c) collection, (d) Church relations; (5) W. B. Jacobs' Model Sunday School Record.

Excellent samples of blank records have been kindly supplied for the present occasion by the Methodist Book Room, Toronto; N. T. Wilson, London, Ont.; Phillips & Hunt, New York; Goodenough & Woglom, New York; John Young, Upper Canada Tract Society, Toronto; American Sunday School Union, New York; D. C. Cook, Chicago; Merrill, Meigs & Co., Indianapolis, Ind. These forms were exhibited on the platform.

STATISTICS.—LOCAL AND GENERAL.

The form adopted by the International Sabbath School Association should be the basis of our local statistics. We use the following:—

BRANT COUNTY SABBATH SCHOOL STATISTICS.

Annual Statistical Report of Sabbath School for the year 188 .

- Where located
- When organized
- Hour of meeting
- Open all the year
- Teachers' meeting for study of lesson
- Denomination

BRANT COUNTY S

- Number of Officers and Tea
- Number of Scholars.....
- Total.....
- Increase or decrease.....
- Total average attendance
- Number added to Church r

- International Series.....
- Selected
- Volumes in Library

- Amount of average weekly
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- How many of School atten
- How many of School atten
- What of house to house vis
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- What Songs of praise used
- What Papers distributed
- Have you proper seats for
- Are all in the School who t

NAMES

Names.

Date.....

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BRANT COUNTY SABBATH SCHOOL STATISTICS.—Continued.

MEMBERSHIP.

Number of Officers and Teachers
 Number of Scholars
 Total
 Increase or decrease
 Total average attendance
 Number added to Church membership

LESSONS USED.

International Series
 Selected
 Volumes in Library

FINANCES.

Amount of average weekly collections
 “ contributed to Missions and benevolent objects
 “ contributed to County and Provincial work
 “ expended in supporting Sabbath Schools

CONVENTIONS.

How many of School attended County
 How many of School attended Local
 What of house to house visitation
 What Helps used for Teachers
 What Helps used for Scholars
 What Songs of praise used
 What Papers distributed
 Have you proper seats for primary scholars
 Are all in the School who might be expected

NAMES OF ALL OFFICERS AND TEACHERS.

Names. P. O.

Signatures.....Superintendent.

.....Secretary.

Date.....188....

There would be no harm in a few more items being used. These items are readily got from officers in charge, on a personal visit, but are often treated in silence when asked for by mail. Such items are suggestive; for instance, the question—When was the school organized? More than half the schools visited cannot answer, and have no writing to refer to on the subject. Then as to numbers in school. How many received last year? and how many added to Church membership? Then there are the finances,—attention directed to this im-

portant factor in the success of anything earthly is the better of comparison. And asking how many attended the Convention is suggestive. Have you proper seats for primary scholars? Are there any others who might be in the school? etc., if asked, would have an influence on these points. Sabbath-school statistics are equivalent to the commercial balance sheet, they not only show where we are, but how we stand,—gaining or losing; and are as valuable to the school itself as to the Provincial or International Sabbath School Association. It is important to carefully keep uniform Sabbath-school records, and our annual statements would enable school officials to see where to direct attention. Township officers who know how many public schools there are, how many churches and sections without Sabbath-schools, are stimulated to action. The Township of South Dumfries had their attention directed to the need of more Sabbath-schools last February, and during the summer three mission schools and two union schools have been organized. Then, again, the officers of the County Association by these statistics are enabled to see where help is needed, and so on to the Provincial Sabbath School Association, each reporting one to the other until the whole aggregate of a country is completed; and by gathering these again, our International Statistical Secretary is able to tell us how many schools there are in the world, together with the number of officers, teachers and scholars

HOW SHALL WE SECURE THE DEEPEST SPIRITUAL INTEREST IN OUR WORK?

Prof. W. F. SHERWIN, of Boston, said: There is a lack of coming with deliberate thoughtfulness and preparation to our Sunday-school work. No school can have spiritual life that does not show itself first of all in the superintendent, in his manner of doing things, in the principles by which he works, in the atmosphere which he creates in the school. Next to that in importance is the spiritual life, the holy living of the teachers—for the life must be holy in order to be spiritual. The teacher who talks one thing on Sunday and lives another thing on Monday has wiped out the Sunday's teaching—I care not how eloquent it may have been, or how aptly put, or how clearly a lesson may have been explained. The life of the teacher has ten times more to do with his spiritual power over the class than all his teaching. I do not underrate the teaching, or the power of divine truth once lodged in the human heart; but I say that it is possible for a teacher so to enwrap divine truth with something and put it into the heart that, although divine truth is there, the enwrappings which he has put about it prevent its germinating and bearing fruit. You can take the purest seed and put it in the richest soil so enwrapped in something that it will never come to anything. It cannot get through its surroundings; and the surroundings which divine truth will not get through are the lives of some teachers and superintendents. You may think me radi-

cal in this, but I have fully. It has been imp never so much as in pre not one whit more impor from Sunday to Sunday be so. The holy life of heavenward, toward tha teaching, when a great from the teacher's stand put first the life, not on but of all the officers of dancing about as secreta do; it is a bad thing, an ter of the exercises—"w gramme"—has ever so word "secure"? It is another thing to secure through certain channel will be amazed at how means; and spiritual po different ways. But w them we overlook hav spiritual good may come them to be clogged up through two channels—right in connection with merable through which, spiritual power, and wit power in them though v depends upon the mann lack of thoughtfulness v ber, or the desire to re reading may be done a people read the whole E from it—get some gene they did not read it i desire to know what is good for *me*, or how *I* They read a chapter at as so much job work, ju to secure the deepest s operation necessary in p and another operation which he wishes; but t prepared, made never s the best possible light, careful and artistic mar

cal in this, but I have come to this conclusion carefully and thoughtfully. It has been impressed on my mind from time to time—and never so much as in preparing my mind for this exercise—that it is not one whit more important that the minister shall be a godly man from Sunday to Sunday than that the Sunday-school teacher should be so. The holy life of the teacher will take the class Godward and heavenward, toward that which is pure and beautiful, with very little teaching, when a great deal of the very best of teaching, considered from the teacher's standpoint, without the life won't do it at all. So put first the life, not only of superintendent and teachers, as foremost, but of all the officers of the school. This having a Miss Nancy Dude dancing about as secretary because she is nice and popular does not do; it is a bad thing, and everything in that line. The general character of the exercises—what some would call "oral exercises" or "programme"—has ever so much to do with this. Did you notice the word "secure"? It is one thing to have a thing given to you; it is another thing to secure it, hold it. Now all spiritual life comes to us through certain channels; and the more you study it the more you will be amazed at how numerous these channels are. God works by means; and spiritual power comes or may come to us in a thousand different ways. But we leave these channels clogged, and many of them we overlook having a care to; we forget entirely that any spiritual good may come to us through these channels, and so we leave them to be clogged up and we look only for spiritual power perhaps through two channels—prayer and the reading of the Word—whereas right in connection with the prayer there are channels almost innumerable through which, if they are in proper order, we may receive spiritual power, and without which care we shall not receive spiritual power in them though we pray. So with the reading of the Word: it depends upon the manner in which it is read—the thoughtfulness or lack of thoughtfulness with which it is read—the reading it to remember, or the desire to read only that which we particularly like. The reading may be done and yet no good come from it. I have known people read the whole Bible through and not get a particle of good from it—get some general information but no nourishment—because they did not read it in the right way; they did not read it with a desire to know what is truth, or what particular part of that truth is good for *me*, or how *I* can make that truth of particular use to *me*. They read a chapter at night and a chapter in the morning, and do it as so much job work, just as men saw wood. We want to know how to secure the deepest spiritual interest. The photographer finds one operation necessary in preparing the plate to receive the impression, and another operation is to throw upon that plate the impression which he wishes; but the plate may be never so carefully and skilfully prepared, made never so sensitive, and the picture may be taken with the best possible light, with the most perfect instrument, in the most careful and artistic manner, and yet there is another operation which,

if neglected, or if done as a piece of job work, carelessly, all that has preceded becomes of no avail at all. He takes that into the dark place and gives it a sort of secret baptism to fasten that picture. Now the main difficulty, I think, in our schools in this respect is in doing the things which tend to dissipate all the spiritual power and put in non-conductors. You know you may charge an electric machine with sufficient power to fell an ox, and yet, if you slip in a little plate of glass that you can see right through, you can lay your hand within a short distance of that immense reservoir of power and feel nothing, because there is a non-conductor between. You will be amazed when you look into your school and find the non-conductors which hinder the Word of God taking hold of your own heart and the hearts of those with whom you have to do. First of all, the manner, the general deportment, of the superintendent and the teachers. There is a vast difference between a cheerful religion and a frivolous, giggling "How are you?" There are some people who think it is absolutely necessary, in order to be pleasant and cheerful, that they should be nonsensical and frivolous and evidently superficial in everything. They go into the Sunday-school with the idea that that is the place to entertain the children, and they go just as they go to an evening party—just as though they were there to entertain. "O, you must make things pleasant." Certainly; I don't think it would add to the spiritual power of any meeting for somebody to come in looking as if he were about half out of a nightmare: I don't mean anything of that kind, but a genial, loving, sweet-spirited cheerfulness that all the time carries with it this impression, not formulated into words, but with a language that everybody understands, that this cheerfulness floats on the deep current of loving spiritual power; and if you are without that you are powerless as a worker for God. The superintendent, or the teacher, who comes in dancing with a kind of a hurry as if he were in for a picnic, and as if he said, "I am going to make this right jolly for you—you needn't be afraid," steps in a non-conductor instantly, and no spiritual power will come there, nor spiritual interest. The manner of calling to order even has abundantly to do with securing spiritual interest. I once sat in the desk and saw a Canadian superintendent call to order. He had on black kid gloves. He went outside of the school-house and rang an old-fashioned dinner-bell up and down and all about for two or three rods, dinging that bell in every direction. Well, they came straggling along in. When he got in the desk, still with the black gloves on, he struck another bell for order, and they did not come to order, and they were talking—some of the boys over on one side were pulling hair, and some of the girls over there were giggling over something, and some were backing in the corner. Says he, "I want the school to come to order." He dinged the bell again, and finally he went down and took one boy by the collar and picked him up and chucked him over to another seat, and he said, "There, you stay there!" And the boy stood there—two or three seconds: for before the superin-

tendent was back to finishing up the job, I think his time had been called to order over a break up the class if they have been somewhere. You think that is an order. I defy anybody to go into a Sunday-school called to order in such a way as that. Do you think you should think not; if you are taken. The way the thing is done, has to do with how it is treated, the character of thought, and the spiritual results. Will you militate against the order down?

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Prof. SHERWIN—

outranks all the rest, minister—one of the things is the best thing in and shaking hands with everything else; and for a minister to do the coat-tails when he is in a non-conductor.

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Prof. SHERWIN—E

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Dr. SCHAUFFLER—

Prof. SHERWIN—T

pliment Edward Everett said it was undoubtedly a Boston audience. (L talking about.

tendent was back to his desk the boy was up to his former deviltry, finishing up the job that he had been doing—(laughter)—seemed to think his time had been extended,—like mine. (Laughter.) That man called to order over and over; threatened, told one class he would break up the class if they did not behave better; and I think he must have been somewhere between five and ten minutes securing order. You think that is an extreme case. It is not so extreme as you think for. I defy anybody—I defy Dr. Schauffler with all his power—to go into a Sunday-school and teach a lesson at his best, that has been called to order in such a way as that, and has such a superintendent as that. Do you think you could do it? (Dr. SCHAUFFLER: “No.”) I should think not; if you thought you could I should say you were mistaken. The way the superintendent comes in, and the way everything is done, has to do with all this. The manner in which the singing is treated, the character of the hymns given, the thought or the lacking of thought, and its being worldly, all has to do with the spiritual results. Will you name some of the things that you find to militate against the deepest spiritual power, and I will note them down?

DELEGATE—Librarian bringing books in the middle of the session.

Prof. SHERWIN—Peripatetic officers. This sweeping around is a nuisance.

A DELEGATE—Peripatetic ministers.

Prof. SHERWIN—Well, I reckon the minister as an officer. He outranks all the rest, he is the pastor of the school. I have known a minister—one of the best men I ever knew—who thought he was doing the best thing in going from class to class during the teaching, and shaking hands with the class and asking, “How is the baby?” and everything else; and teacher after teacher left. It is no more proper for a minister to do that, than it is for one of the teachers to pull his coat-tails when he is in the midst of his sermon. There is another non-conductor.

A DELEGATE—Long, tedious prayers and praises.

Prof. SHERWIN—Is a prayer necessarily tedious because it is long? I have heard some short prayers that were awfully tedious, and I have heard long ones that were so loving and so inwrought that I felt sorry when the man stopped. But as a general rule long prayers are not desirable nor tedious prayers necessary.

A DELEGATE—How does that truth of a long prayer being profitable apply to a child five or eight years old?

Prof. SHERWIN— I don't advocate long prayers.

Dr. SCHAUFFLER—Praying to the school and not to God.

Prof. SHERWIN—The reporter on a Boston paper, wanting to compliment Edward Everett Hale on a prayer which he made in public, said it was undoubtedly the most eloquent prayer ever addressed to a Boston audience. (Laughter.) That is the kind Dr. Schauffler is talking about.

A DELEGATE—Praying at the school instead of for the school.

Prof. SHERWIN—That would be pretty similar.

A DELEGATE—Scholars or teachers leaving before school is closed.

Prof. SHERWIN—That shows there is no spiritual interest, unless it be a case of emergency.

A DELEGATE—Teachers coming late.

Prof. SHERWIN—You can't be a teacher with spiritual power and come late to your class habitually—it is utterly impossible; you never saw anybody succeed that way in the world, and never will.

A DELEGATE—Rustling and folding Sabbath-school papers while in session.

Prof. SHERWIN—Yes, or anything of that kind which tends to distract the attention from the impartation of religious truth. It is of vast importance. Our work is practically neutralised in thousands of cases by well-meaning people who won't consider this thing as they ought. Scholars are more likely to be influenced Godward by their teacher than by their pastor, because they come into more immediate contact with him. The *non-conductor* of an improper hymn, a notice of a picnic, or some notice or other, or something else coming up, I tell you, it has a bad effect. I do not like the term "opening," because the Exercises preceding the lesson which do not tend to prepare for the reception of divine truth are not proper exercises, however interesting they may be to children. The fact that a thing interests children does not prove that it is wise to put it there. You never saw a hand-organ and a monkey that did not interest you.

A DELEGATE—Does the school kneeling have any effect on the spiritual influence?

Prof. SHERWIN—You cannot make a rule for all people. There are some school-rooms that are so dirty that it is not fit to ask anybody to kneel down, and some seats are so arranged that it would be inconvenient. I don't think the matter of kneeling is so important as the manner in which you conduct this exercise of prayer. I have always required that the school should bow the head and close the eyes—everybody. I have never required them to kneel, but I have required that they shall do that, because then they are more likely to be thoughtful during the exercises of prayer than if they are sitting bolt upright looking about the house. I would require that, but beyond that I should leave it as a matter of taste; but I should have that prayer, and the singing, and the reading of the Scriptures in such a manner that they might feel that they were in a holy world, that God was looking on and hearing all that was said, and that they were to be as devout and respectful in all this as if the Lord Jesus Christ stood right here looking on in person as He once walked the earth.

A DELEGATE—My idea is that the school should all do the same thing.

Prof. SHERWIN—Uniformity is exceedingly desirable, and I should require uniformity.

A DELEGATE—In being pressed home to counting heads or ash everything has gone b

Prof. SHERWIN—I Nothing on earth, no the teaching of the les

A DELEGATE—A g unity of impression by

Prof. SHERWIN—T there should be such holy place for a purpos worship, and the study be treated in that way

A DELEGATE—Wo meet with the teachers the school?

Prof. SHERWIN—I You cannot give this think and pray for it and pray for it and wo be measurably a failure

The session closed McKillican.

The Convention met the minutes of the last Mr. Peake read the Committee, and moved motion, which was carried

REPORT OF

The Executive Com tions :—

1. The Central E appointment of Mr. A and that of Mr. J. J. unanimously agreed th recommendations as to tion work be received Secretary, with a salary

A DELEGATE—In some schools, when some important truth is being pressed home to the class, the superintendent will come and being counting heads or asking if the collection has been taken up, and everything has gone by the board in a minute.

Prof. SHERWIN—I sum that up again—I guess for the fifth time. Nothing on earth, no person on earth should be allowed to interrupt the teaching of the lesson—nothing whatever.

A DELEGATE—A great deal of importance is to be attached to the unity of impression by all the services for the sake of spiritual power.

Prof. SHERWIN—That is my desire, that from beginning to end there should be such an atmosphere that they feel that they are in a holy place for a purpose. The work of the Sunday-school is two-fold: worship, and the study of God's Word—both holy things and should be treated in that way.

A DELEGATE—Would it not be well to have the superintendent meet with the teachers and officers for prayer before the opening of the school?

Prof. SHERWIN—It will add very greatly to the spiritual power. You cannot give this subject too great prominence. You cannot think and pray for it too much; and if you do not make it prominent and pray for it and work for it, your work in the Sunday-school will be measurably a failure.

The session closed with the doxology and benediction by Rev. Mr McKillican.

AFTERNOON SESSION.

The Convention met at two o'clock, and after devotional exercises, the minutes of the last three sessions were read and confirmed.

Mr. Peake read the following report of the retiring Executive Committee, and moved its adoption. Dr. McGuire seconded the motion, which was carried.

REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee beg to make the following recommendations:—

1. The Central Executive Committee having recommended the appointment of Mr. Alfred Day as General Agent of the Association, and that of Mr. J. J. Woodhouse as Secretary, it was, upon motion, unanimously agreed that the report of the Central Executive and its recommendations as to the division of labor in finances and convention work be received and adopted; and that Mr. Day be the General Secretary, with a salary at the rate of \$900 per annum, and that Mr.

Woodhouse be the Corresponding Secretary and Treasurer, with a salary of \$600 per annum.

2. That this Association, heretofore known as the Sabbath School Association of Canada, having become purely Provincial in its character, be hereafter designated the Sabbath School Association of Ontario, and that the Executive Committee be empowered and instructed to correspond with the Sabbath School authorities of the Province of Quebec, relative to the formation of a Sabbath School Association for that Province.

3. That the appointment of delegates to the International Convention to be held in June, 1887, in Chicago, be referred to the Central Executive Committee.

4. That the Executive Committee be instructed to publish 1,000 copies of the report of this Convention and that they be sold at 25c. each.

All of which is respectfully submitted.

LEWIS C. PEAKE, *Chairman*.

Hamilton, Oct. 28th, 1886.

Mr. Peake reported from the Business Committee the names of the new General Executive Committee, and moved the adoption of the report, which was seconded by Dr. McGuire and carried. (For list of names see introduction.)

After singing, Mrs. Geo. A. Chrysler, of Galt, opened a Conference on

PRIMARY WORK.—PRINCIPLES AND METHODS.

MRS. CHRYSLER said: The principles of teaching are settled laws or rules by which to teach, and the methods are the details or application of these rules. There is a relation between the mind and the truth; out of that relation grow the principles of teaching, and a knowledge of these principles is essential to all good teaching—method, classification, arrangement, or systematic course. There are two kinds of method, one for discovering truth, and the other for explaining it to others when we have found it. Many teachers would do better if they would inquire after the best methods. Methods have no value save as they represent principles; and the method which ignores a principle is a hindrance and not a help. Now, illustration is a recognized method of teaching, but if your illustration leaves only itself and not the truth upon the pupil's mind, there is a radical fault in your method, showing that you have forgotten your principle. It was meant to carry the truth home. A teacher was once trying to illustrate faith. Looking through the window, she saw a boat sailing down a stream which ran near the school-house, and said: "If I should tell you there was a leg of mutton in that boat you would believe me, would you not, without seeing it yourselves?" "Yes," said the chil-

dren. "Well, that is
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dren. "Well, that is faith." Next Sunday she asked the children, "What is faith?" Back came the answer, "A leg of mutton in a boat." How to teach deserves thought, care, study, to understand what we attempt to teach, to know the ground and reason of all we undertake to impart to others. The most elaborate method with a false principle is wrong. Be decided, be patient. It was asked of Mrs. Wesley, "Why do you teach that child the same thing twenty times?" Because nineteen times is not enough. Hope for the best. Intend and expect to do good. Find out the best method of interesting the dullest pupil. Teach a little at a time. Repeat often. For this we have both example and precept—Is. xxviii. 10—"Precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little." What did Christ say? Come and be My disciples, and let me teach you; for I am gentle, quiet and humble; I will not upbraid you for dulness or ignorance. If you would teach well, be like Jesus, much in prayer for yourself and your pupil. Ask God to open your mouth to speak and their ears to hear the truth, to give to you and to them an ardent love of the truth. The first great principle: Study the child. He who would teach well must study children. He must acquaint himself with their modes of thought and their manner of speech. Watch them in their play. Get them to tell what they have heard, read, or thought, and he will be surprised at the new lessons he is learning continually. The mind of a child is expansive, impressive, susceptible. The principle of employing a child's activity is at the foundation of object teaching, and so if you can introduce a lesson with some object to be seen or touched, some symbol to employ a sense, the attention is almost sure to be secured. Principle of classification. It is gratifying to those who have long considered the subject to see the growing interest in this department of the Sunday-school. The first method was to mass the youngest scholars into one class, no matter how large the number. Serious, candid, and intelligent consideration of this subject will show the many advantages of the sub-division over the one-class system. Any one accustomed to teach beginners can see at a glance that the older children require a different style of training from the very younger. As children grow older they acquire habits of study and attention that make them more and more self-reliant. In reference to that principle the method comes in to create, inspire a healthy appetite for information. The birdling requires food supplied by the mother; as it increases in strength it becomes self-reliant. Every faithful teacher strives to impart knowledge so effectually that no time may be lost through unwise teaching. One thing to be striven for by primary teachers is clearness, to be definite, and in order to teach clearly you must follow some plan. You may not be able to have the best one, because your surroundings and circumstances may not allow you to carry it out. The most costly materials may be used in a building, but may be so badly combined that the structure is without

firmness or beauty. So a teacher may illustrate by comparisons that are in themselves beautiful, but may be useless, because they are not to the point. Without a plan we teach aimlessly. Be early, it pays; have a kind encouraging word for each new comer; five minutes late on the part of the teacher has upset many a lesson, and made trouble which has taken weeks to remedy. When a troublesome child comes in it is very easy to say "Sit here"; but if this request is made after the scholars have been engaged in conversation, or having a frolic, the chances are that you will have to fight for the mastery. Time is too precious to be wasted in open warfare, when the most obstinate temper may be conquered by stratagem. To maintain good order is not difficult if the teacher is correct in her methods. One of the fruitful causes of disorder is the lack of a satisfactory programme. Another cause of disorder is bad ventilation. Be sure the temperature is what it should be. To have an orderly class, be orderly yourself. Show by your conduct that the all-absorbing business on hand is the instruction of that class. See that the children are comfortable. You cannot crowd three children into two chairs and expect them to be orderly. They should have plenty of elbow room. Their feet should rest upon the floor. If your school insists upon seating its primary class upon chairs the height of which obliges the limbs to dangle in the air seeking a resting place, then do go some day in the week saw in hand, and amputate unflinchingly the "limbs" of every chair. Have a cheerful room. We would not think of taking our house-plants into a dull, dark, close room. Why? Because they would not grow. Is any kind of room good enough for little folks? They ought to have the best. Grandma, grandpa, father, mother, big brothers and sisters at home all look out for the welfare and comfort of the baby. So should the grown folks in the Sunday-school look out for the welfare and comfort of the little folks. See that he has a good seat, is rested, warm. Does he see and hear well? Hands will find work for themselves. Be sprightly; children do not like dulness. Be skilful in questioning; patient with unruly children. Govern by love. Be perfectly familiar with the lesson. Be so desperately in earnest that you will make everyone around you the same. There is real work to be done among the children, work that will leave its impress upon their hearts. May a sense of its responsibility lead us to earnest, prayerful preparation, and a careful presentation of the truth. Be prepared to such an extent that the mind may be stored, and the fingers so trained that the needed exercise may be quickly found. Carry a pleasant face. How sad if the truths of the gospel should not be impressed with a pleasant countenance. One should look pleasant because he feels so, because he loves the school, loves the class, and loves the work of teaching them. The little earnest gazers into his face will feel that there is perfect sincerity there. All can cultivate goodness of heart and kindness of feeling. So the one who serves God with delight looks upward truthfully, looks for-

ward hopefully: to the teacher carries sunshines and cheers, and if the you will know how will shed sunshine of possible know every you be prepared to sheaves with rejoicing

Directions for p over carefully. Wh take place? What Christ, men, myself of truth you will tr tions of the truth. love and serve God

Mrs. CHRYSLER a classes: I like to ha stop the lesson and will simply take a find it disturb the c

Dr. SCHAUFFLER "Primary Work." the scholars are th young?

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Dr. SCHAUFFLER

(Laughter). On th you better have a su some parents who u to get the children themselves. We m the elder sister, that because they spoil t we not say this, tha

ward hopefully: to that one the child is irresistibly drawn. Such a teacher carries sunshine into the class. Look up to Him who helps and cheers, and if the word of God dwell in you richly and abound, you will know how to cast the light of glory upon your lesson; you will shed sunshine on the hearts of those who hear you. As far as possible know every child's heart committed to your care: thus will you be prepared to sow beside all waters, and to bring home your sheaves with rejoicing.

Directions for preparing a lesson:—Learn subject; read lesson over carefully. Who are spoken of? Where and when did event take place? What was said or done? What can I learn about God, Christ, men, myself? Begin early in the week. Decide what points of truth you will try to impress. Find simple and pointed illustrations of the truth. Aim to make each pupil feel that he ought to love and serve God now.

Mrs. CHRYSLER added,—touching the question of interruption of classes: I like to have the pastor or some visitor come in, and then I stop the lesson and ask them to take it; and if they say no, they will simply take a seat, and be, of course, very quiet; and I don't find it disturb the class in the least.

PRIMARY WORK.

Dr. SCHAUFFLER conducted a general discussion on the subject of "Primary Work." To begin with, he said, we want to find out who the scholars are that are to be received into the primary class—how young?

A DELEGATE—Three years old.

Dr. SCHAUFFLER—Would you receive scholars under three?

A DELEGATE—Depends on how smart they are.

Dr. SCHAUFFLER—What are you going to do with a two-year-old scholar?

A DELEGATE—Give them a love for the school.

Dr. SCHAUFFLER—Suppose they are too young to learn to love the school, and are simply a disturbance?

A DELEGATE—Have a nursery.

Dr. SCHAUFFLER—Would you put the nursery in the cellar, too? (Laughter). On the principle on which schools are run now-a-days, you better have a sub-cellar for the nursery. (Laughter). There are some parents who use the primary department as a kind of nursery, to get the children out of the house, so that they can have peace themselves. We must not allow that. Could we not send word by the elder sister, that we cannot take children that are quite so young, because they spoil the work that is being done for the others? May we not say this, that a primary scholar who cannot at all understand

the work that is going on in the line of the lesson-teaching is too young to be brought into the school at all? Ought we not to say, "You stay at home till you are older?" Now, when you get the primaries together, what kind of exercises are attractive for them? What would anyone begin with, if he were to keep them an hour?

A DELEGATE—Singing.

Dr. SCHAUFFLER—How many primary teachers have regular responsive services at any time? (Two responded). We ought to have variety. We might have simple responsive services. Then we come to prayer; shall the teacher pray? Shall he teach the scholars to pray? How shall it be conducted?

A DELEGATE—Teacher pray.

Dr. SCHAUFFLER—Pray long?

A DELEGATE—Short prayer.

Dr. SCHAUFFLER—Begin with the Lord's Prayer repeated by the children. Then some other words of prayer?

A DELEGATE—Yes.

Dr. SCHAUFFLER—How shall that be conducted?

A DELEGATE—Have the children repeat after the teacher.

Dr. SCHAUFFLER—I think that is a very good way. A great many children in our mission schools are not taught prayer at all at home, except "Now I lay me down to sleep"—and they don't understand that. The Rev. Dr. Goodell, who had good godly parents, did not understand what "Now I lay me" meant. A boy came from church and asked his father what a "consecrated cross-eyed bear" was. (Laughter). The petition must be very direct; the thanksgiving must be very clear; and the whole must be very brief, because you cannot hold children's minds very long. Would any one insist on having the children's eyes shut and their hands folded when they pray?

A DELEGATE—They stand up and bow their heads.

Dr. SCHAUFFLER—How do you know their eyes are shut?

A DELEGATE—Trust to Providence.

Dr. SCHAUFFLER—Sometimes you must trust to Providence, and sometimes to a monitor, and let the children know that the monitor keeps her eyes open to see that things go right. I think it might be well to watch, because while the teacher is standing with closed eyes, that boy is cutting up didos. In the matter of prayer we want to be simple. Sometimes pray yourself; often have the children repeat the sentences after you.

A DELEGATE—Would it not be right or wise to write or print a simple prayer, and explain it to them, and let them join with you in prayer?

Dr. SCHAUFFLER—Yes, write the prayer out and explain it to them. I think that would be a very good idea. I sometimes stop and explain hymns; they don't understand hymns always. "Here I raise my Ebenezer;" it is not everyone that understands what an Ebenezer

is. The little ones!
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is. The little ones know nothing, and the older ones comparatively little. There is that hymn,

"There is a calm and sure retreat,
'Tis found beneath the mercy-seat."

How many understand that? Even to our great schools explanation of hymns is often in order. Movement songs are very helpful to the primary school; you will find them in Mrs. Crafts' book. For instance, they say: What can little eyes and hands and lips do for the King of heaven? Let them point to these organs. When it comes to "What can little feet do?" let them gently stamp with their feet; and the songs that bring the movements will give vent to the animal spirits, so that the child will be ready to sit down and think he has done something. Change your exercises, and if they are getting very restless have them stand up, and say, "Now, do just what I do." (Illustrating movements of arms.) Do that for half a minute, and then they are ready to sit down. What use do you make of the blackboard?

A DELEGATE—Object lessons.

Dr. SCHAUFFLER—I was in a Presbyterian church this afternoon. I did not see any blackboard for the primary class; there was no room for even an organ; the children were jammed in like sardines in a box. Suggest other ways in which we can attract the attention of the children without the blackboard?

A DELEGATE—Pictorial leaves.

Dr. SCHAUFFLER—Any other way?

A DELEGATE—Kindergarten; object lessons in form, not in pictures.

Dr. SCHAUFFLER—Suggest an object lesson for primaries?

DELEGATES—A paper cross. A branch of the vine.

Dr. SCHAUFFLER—If you can't get a branch of a grape-vine, take any vine, or a flower; break off the flower from the branch—"Severed from me ye can do nothing." If any man is severed from me, by and by he will be bound up as dry branches, and gathered for the burning—there is a beautiful object lesson. Suggest another object lesson?

A DELEGATE—"We all do fade as a leaf."

ANOTHER DELEGATE—An apple worm-eaten; nice outside and a bad heart.

Dr. SCHAUFFLER—Be sure you get one that has a worm in it. (Laughter). Another?

A DELEGATE—Old wine in a new bottle.

Dr. SCHAUFFLER—If you can get hold of a leather bottle, well and good. I will tell of an object lesson by any kind of a bottle that has got a large mouth. You light a candle in front of a primary class, and then take a large bottle like one of those English citrate of magnesia bottles, or pickle bottle, and invert the bottle over the candle, and you say, "Now, children, watch that candle." Very soon it will

go out. Why did it go out? It had a bottle over it; it cannot get air. Well, that reminds me of certain other bottles; let the contents of the bottle get into a man, and out goes his life. "Take heed of covetousness." Hold up the candle and say, "This is what the Christian ought to be—'Ye are the light of the world.'" Now take out a silver dollar if you have got one, or any piece of paper money, and say, "Do you see the flame clearly?" "Yes." Hide the flame with the money. "Do you see the flame just as clearly now?" "No." "Why?" "Because the money is in the way." Well, so with the Christian; if he is hugging money to his heart that hides the light from those looking on.

A DELEGATE--Look toward the light, your shadow falls behind you; you are not troubled with it.

Dr. SCHAUFFLER--Yes. Give us another one?

A DELEGATE--A picture of a heart; speak about our hearts and love to Jesus. Make it a black heart.

Dr. SCHAUFFLER--Suppose you cut it out of a piece of paper white on one side and black on the other, could you do anything with it?

A DELEGATE--Yes.

Dr. SCHAUFFLER--There is a wordless book I have read; the first two pages black by nature; the second page red—"The blood of Jesus Christ cleanseth"; the third white—"Thereby He makes you white as snow"; the fourth gold—He prepares you for glory. Those are very strong. Give me another?

A DELEGATE--A watch.

Dr. SCHAUFFLER--What would you do with it?

A DELEGATE--Take the works out.

Dr. SCHAUFFLER--I think you can handle it without taking the works out. You can illustrate with your watch in your hand the marvellous works of God and their design and proprietorship. I preached a clock sermon to a lot of adults, and it perfectly fascinated them—the clock fascinated them if I didn't. (Laughter.) We had one clock there that was going all right, but it had no hands to it—just like some Christians that go on tick-tacking but never show you any works.

Prof. SHERWIN--I never found anything that was equal for object-teaching to a magnet.

Dr. SCHAUFFLER--How did you use it?

Prof. SHERWIN--Oh, in a hundred ways.

Dr. SCHAUFFLER--Well, that don't tell us anything (laughing).

Prof. SHERWIN--To show the invisible drawing power; to show how, without appearing to disturb at all, there is a power that we know—the Holy Spirit's power. Then it shows how that power, operating on a piece of metal, makes that fit to draw another to it and that draws another, and that another; and get a whole handful of all sorts of nails and crooked things and rusty things,—and when the Spirit comes in it makes all hearts feel the drawing power. I could talk till pitch dark about it.

A DELEGATE--A he could move the old rusty nails he co

Dr. SCHAUFFLER you are young than young if you have sermon on rat-traps rats and fish. Here chief is clean." No bottle of ink over it and wring it out. I was before. Yes, it than to clean it; an clean it. I had a lovely cup, and I said, "Oh!" And I said cold water out of the poison in this cup to said, "Jimmy, will not?" "It will kill and poisonous draug will kill us?" Ther could handle their e to take into your pu

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A DELEGATE—A friend showed us the other day at Aurora how he could move the little nails, representing the children, but the big old rusty nails he couldn't move so easily.

Dr. SCHAUFFLER—It is easier to be drawn to be a Christian when you are young than when you are men. You can hold old people or young if you have only something before their eyes. I preached a sermon on rat-traps and fish-hooks: I told them how they could catch rats and fish. Here is a handkerchief. I would say, "That handkerchief is clean." Now let us see what we will do with it. Pour a bottle of ink over it and see how it looks. Put it in a basin of water and wring it out. Now, is it clean? No, it is worse smudged than it was before. Yes, it is a great deal easier to soil this handkerchief than to clean it; and it is a great deal easier to soil your soul than to clean it. I had a lot of poison—enough to kill a whole class—in a lovely cup, and I said, "Isn't that a lovely cup?" And they said, "Oh!" And I said, "Wouldn't you like to have a lovely drink of cold water out of this lovely cup?" "Yes." I said, "There is enough poison in this cup to poison a whole class," and then I went down and said, "Jimmy, will you take a drink out of this cup?" "No." "Why not?" "It will kill me." "And so Satan brings you beautiful vessels and poisonous draughts; why should we say we will drink it when it will kill us?" There are lots of ways in a primary class in which we could handle their eyes as well as their ears. How many ought you to take into your primary class?

A DELEGATE—Sixty.

Dr. SCHAUFFLER—Do you think sixty could be handled well?

A DELEGATE—We have one with that number?

Dr. SCHAUFFLER—Handled well?

A DELEGATE—I don't know about handling well.

Dr. SCHAUFFLER—What else?

DELEGATES—Ten. Twenty.

Dr. SCHAUFFLER—I have seen one primary class of eight hundred with one teacher, and that is just a monstrous piece of folly, in my judgment. Suppose you had a hundred primary scholars, would you handle them as one class, or subdivide them?

A DELEGATE—Both.

Dr. SCHAUFFLER—Classify them for memory work and unite them for teaching purposes. Suppose you had a hundred primaries. Now you say, I can't get ten teachers to handle ten classes of ten each. Oh yes, you can, because you don't need scholarly teachers for that; you want simply good intelligent girls who can attend to the class marking, the class contribution, the class books—if you have any library books—and the memorizing of the catechism, or whatever it is; then, when they have the lesson memorized, the lady superintendent and teacher of them all gathers them all from the platform and teaches them the meaning of that which the sub-teachers have memorized into their minds. That, I suppose—all other things being equal—is the

best way of teaching primaries, for the rule holds good: "The younger the child the nearer the lap." Suppose you have only room for a hundred and some more apply, what are you going to do?

A DELEGATE—Move them into the intermediate.

Dr. SCHAUFFLER—Until they are willing to build a room, what then?

A DELEGATE—Hire a room.

Dr. SCHAUFFLER—Suppose you hadn't any money?

DELEGATES—Take them in on credit. Put them in the church.

Dr. SCHAUFFLER—I think you might do that, but I would not under any circumstances take them into my room, that is already full with a hundred, because I am doing them but little good, and doing my hundred, whom I already have, much harm. There is much harm done by mistaken kindness in overcrowding the children so that they cannot be at peace and get the good that they otherwise would get. Rather decline to receive the children. In our school we reject from three to four hundred every year because we will not crowd those we have already. What are the requisites of a good primary room?

DELEGATES—Blackboard. Seats rising one above another. Graphic illustrations. Separate room, with plenty of light and height of ceiling. Ventilation. Organ. Graded seats. An arm-chair for each scholar.

Dr. SCHAUFFLER—There are little chairs for these little tots made nowadays where a boy can rest his elbows—and then he is not resting them on some other boy's elbows. (Laughter.) What else?

A DELEGATE—Flowers.

Dr. SCHAUFFLER—That is good.

A DELEGATE—No gloomy walls.

Dr. SCHAUFFLER—That is good; a nice, pretty, cheerful paper and and cheerful mottoes and illustrations and large cartoons, so as to remind them of the lessons they have had.

A DELEGATE—A bright carpet on the floor.

Dr. SCHAUFFLER—That is good; they can't help making a noise if you don't have a carpet. You tempt the devil to tempt a scholar when you give him a bare floor to walk on. I would walk that way myself if I was a boy—(imitating stamping with the heels)—and you did that way when you were a boy. Put wadding under the carpet so they can't make a noise, and they won't try to.

A DELEGATE—The windows not to be in front of the class.

Dr. SCHAUFFLER—Yes, you should have a side light. If the class looks into the clear light they can't see the teacher's face. Better have the light at the side and behind, and nothing behind the teacher except the wall, blackboard, picture—whatever she has. Anything else?

A DELEGATE—Organ.

Dr. SCHAUFFLER—Yes, so that they can sing by themselves, and then I would have the primary class away from the main school so

that they would not do other requisite?

A DELEGATE—The whole town.

A DELEGATE—Whole school.

Dr. SCHAUFFLER—class-rooms with screened with little card division of a room by whole school might in classes, leaving the boys have a good deal of a going to. On the way earlier; they cannot have disturbance when you review. In our school all by themselves, and the main school until

Mr. McEWEN—How

Dr. SCHAUFFLER—got to use them while allegorical or symbolic application of the lesson to use it. Never let about something else.

A DELEGATE—When you have it curta

Dr. SCHAUFFLER—simple motions; perhaps indulged in.

RE

Rev. Prof. W. N. delivered the following

HOW CAN WE AID IN

Dr. CLARKE said: It out of the way of a Sunday school, but it is not so interested in the young, and therefore is interested Sunday-school sees its under its own care one

that they would not disturb them—as far removed as I could. Any other requisite?

A DELEGATE—The biggest-hearted and sweetest-voiced teacher in the whole town.

A DELEGATE—What shall we do where we have one room for the whole school.

Dr. SCHAUFFLER—I would make it cheerful, none the less. Make class-rooms with screens, and those screens can be beautifully ornamented with little care and patience. (Dr. SCHAUFFLER illustrated the division of a room by curtains strung on copper wire so that the whole school might meet in session and then be curtained off into classes, leaving the body of the house for the main school.) You can have a good deal of a good thing if you make up your mind you are going to. On the whole, I think I would dismiss a primary class earlier; they cannot hold together as long, and they are an element of disturbance when you give the harder questions to the main school in review. In our school they have their opening and closing exercises all by themselves, and their devotional lesson; they don't meet with the main school until they are permitted.

Mr. McEWEN—How do you use the lithographic colored illustrations?

Dr. SCHAUFFLER—If they bear on the lesson story, then you have got to use them while you are handling the lesson story. If they are allegorical or symbolical, then I should hold them till I came to the application of the lesson. Never expose a thing before you are going to use it. Never let it hang there talking while you are talking about something else.

A DELEGATE—Would you have your singing by the primary class when you have it curtained off?

Dr. SCHAUFFLER—No, but I would relieve their restlessness by simple motions; perhaps a whisper song very softly rendered might be indulged in.

REV. DR. CLARKE'S ADDRESS.

Rev. Prof. W. N. Clarke, D.D., of McMaster Hall, Toronto, delivered the following address:

HOW CAN WE AID IN IMPROVING THE MORAL CULTURE OF SCHOLARS IN THE PUBLIC SCHOOLS?

Dr. CLARKE said: It looks a little at first sight, possibly, like going out of the way of a Sunday-school convention to talk about the public school, but it is not so in reality at all. The Sunday-school is interested in the young, has its life and character in serving the young, and therefore is interested in whatsoever concerns the young. The Sunday-school sees its own young people within its own walls and under its own care one hour in the week, and then it sees the same

young people, or the larger part of them, in the care of the public schools for twenty-five or thirty hours in the week before they come to it again. It is therefore greatly interested in their morals,—greatly interested in enquiring whether anything has to be done to improve the moral culture of the scholars in the schools; and in order to make the question interesting it is not necessary to go into the extravagances about a low state of morals in the schools. We are not obliged to say that the schools do children harm. It is sufficient, as it is true, that there are in the schools great opportunities to the young gathered there. That we all know. That, all may know who know anything about the public schools. The young gathered together in masses in their study, in their play, present each other full opportunity for word and deed; with the love of mischief in the most of them, with the sense of freedom and recklessness that comes when children are just let loose from school, the opportunities that are given to the low, the vicious, the foul-mouthed, the impure, the corrupt of every kind,—the opportunities that are given to these to influence those that are thus easily, readily put in the way,—this is a very serious matter. That children are thus crowded together, good and bad. I remember how two children, well known to me afterwards, came home to an American community from a heathen land. Their father and mother had brought them up within their own peaceful home, and with the tenderest care; and from the bottom of my heart I pitied them when they were thrust out from the midst of heathen life into the midst of life in an American public school. They had heard nothing but what their parents had given them, and they had now to meet what might come, and take the consequences. So the Sunday-school, loving the young, is interested in this matter; nevertheless, when we ask what we can do to improve the morals of the scholars in public schools, we enter upon a very large and very long question, for we have only to look at it to see that it is so. We are proposing to elevate the moral tone of a vast class in society. That cannot be done in a day. It cannot be done here as we wish it to be done. It is a matter for long, slow, patient, wise working. Perhaps the years will pass before the fruits of the working will appear: for a moral elevation on a large scale is always a gradual process; and so I cannot be expected to give any receipt to-day for a sudden elevation of the moral quality of the scholars in the public schools. There can be no receipt for that; they must grow up into better things, and we must help them. Further, when we reach this matter we touch upon a question that cannot be answered outside of the public schools themselves. It is upon school life that we must ultimately depend for our chief results. The school life itself as a whole must be elevated, and then the tone of morals in it will be elevated. I judge that that will be evident to all of us. We may not bring any special influences that will abide permanently and work steadily. We must elevate the whole mass, and we must find in the school life the main ele-

ments of our improvement of the Sunday-school field. We must see that the life if we would see that there to make the moral life and character of the question we can do it around the child. It is, improving all parts being—that is to say, part; and in order to there must be a keen, but I need not dwell up to the intellectual side wish me to modify the public schools are given the intellectual side of system for training human besides. Now, I say must be in the public to this, there ought our public schools will taught within them the and many applications human duty to real ought to be until the instruction there. By tion in them more than anything like sectarian not denominational ins truth and lying—at least sectarian to teach the what are the fundamen it is not sectarian or d laws of human society man to himself; and I to be text-books thorough personal manliness, on citizenship, as well as books on many subjects and towards one's neighbor sure to elevate the moral the right of morals to that is done there. Perhaps to know enough not to itself. We don't expect we don't expect the knowledge accord; but we have a

ments of our improvement; and so, straying for a few moments outside of the Sunday-school field, let me ask what there must be in public school life if we would see the moral tone improved—what there must be there to make the moral tone higher and to stimulate the best moral life and character of the scholar? When we attempt to answer the question we can do it only in a general way. Education must be all around the child. It ought to be all around the child, teaching, training, improving all parts of the child, and all the essentials of the whole being—that is to say, in the first place there must be an intellectual part; and in order to the improvement of the morals in the schools there must be a keen, quick, wide-awake, active, intellectual life there; but I need not dwell upon that, for the public schools are given entirely to the intellectual side of the scholar. I don't know but someone will wish me to modify the word, but I am not prepared to do it. The public schools are given almost entirely, one might say, if not quite, to the intellectual side of the scholar. It is a great, high, comprehensive system for training human intellect, and it does not train very much besides. Now, I say that in addition to the intellectual quality that must be in the public schools in reference to high moral tone—in addition to this, there ought to be distinct moral instruction. I believe our public schools will not be what they ought to be until children are taught within them the principles of human duty, of right and wrong, and many applications of human duty—application of the laws of human duty to real life. Our public schools will not be what they ought to be until there is definite, deliberate and continuous moral instruction there. By that I do not mean distinctly religious instruction in them more than we have at present; by this I do not mean at all anything like sectarianism or denominational instruction; but it is not denominational instruction to tell scholars the distinction between truth and lying—at least I have never heard that it was; it is not sectarian to teach them to be honest; it is not sectarian to tell them what are the fundamental duties of a citizen under good government; it is not sectarian or denominational to teach them any of the great laws of human society, and the duty of man to man, and the duty of man to himself; and I believe that in our public schools there ought to be text-books thoroughly and consistently taught—text-books on personal manliness, on social duty, on civil duty, on government and citizenship, as well as text-books on temperance and hygiene—text-books on many subjects that relate to personal duty towards one's self and towards one's neighbor; and I do not believe there is any way so sure to elevate the moral tone of our public schools as to acknowledge the right of morals to be taught alongside of the intellectual work that is done there. People take for granted that everybody is going to know enough not to lie—take for granted that honesty will grow of itself. We don't expect arithmetic to grow of itself in young minds; we don't expect the knowledge of any science to spring up of its own accord; but we have a kind of idea that the moral relations of life

will take care of themselves or somebody will take care of them—that parents or neighbors or somebody will teach them how to be good—all we have to teach them is how to be clever. Oh, it is a great mistake. Moral training must be systematic and deliberate and thorough; and in order to elevate the moral tone of our schools there ought to be distinct and persistent moral teaching. I know that this is dangerous ground, and that there are many who may disagree with me; but I am not prepared to withdraw my opinion on account of that knowledge. I believe what I have said, and I believe we shall not see the good result we desire until this point is in some way made practical. Another thing is necessary in our public schools in order to the highest moral tone. There is nothing more favorable to low morals than idleness; and the power of the will to work is one of the best practical safeguards to the morals of man, whether individually or in society—the power of the will to work; and I believe that in order to elevate the tone of moral sentiment in our schools there ought to be industrial education there. The young ought to be taught in our public schools to use their hands. They ought to be taught to work. I do not mean that a wide range of industrial education would be possible in our public schools—that we could go into the full details of teaching trades or half of the professions; but something of the rudiments of industrial training ought to be given in the public schools for the sake of the morals of the children; for it very often happens that the one thing practical that the public schools do for children is to unfit them for work. (Hear, hear.) They get an idea that the only thing that is really worthy of a cultivated human being is intellectualizing in some form or another. (Hear, hear.) They get thinking about books and learning, and they think that the intellectual process is the only thing in which a man can respect himself when he gets out of school; so industrial work, labor, becomes distasteful to them. And, moreover, there is another difficulty that needs to be guarded against in this connection. We are confronted with the fear that in reference to the actual every-day work of life our schools stand in the way of apprenticeship and training. I have known many a case where it was a question very hard to settle whether a boy should give his years along in his teens to work that was absolutely necessary at that age, if he was to be thoroughly qualified for the business of life, or take time and give it to school. I have known boy after boy to turn out of school and go into business in cities, and believe that he must have that time to master the rudiments of his business or he never would be master of it in subsequent years; and so his schooling was sacrificed to his business. It was very hard to say whether it was right or wrong. Somehow the power of the young to work, to use their hands, and the interest of the young in industrial occupation, ought to be developed more than they are in school. By some means these two things ought to be combined—education and industrial training—and in my opinion the day is coming when it will be so; when it will no

longer be true that our when the duty and the be recognized along with to think. So we shall thing more: the general running through the wh morals of scholars are t pervading, personal pow are to be kept up. Let will drop. Let the pers in here, and vice there, power in the teacher;— I want to say a word or or can do, on the subject day-school to put forth, for it to render with reg of the scholars in public the Sunday-school ought and ally—a fellow-laborer not uncommon for Sund as a secular institution, school people, have very regard it as a rival with children; at least there view, some decrying of t in the same good cause. school to decry the publi to claim the public scho work. Remember that that is to say, the agen civilization; that it exist men and women, who sh remember that the Sund same human beings, for you recognize the fact th sons, and for the same g surely it is not for the school, except to welcom member, Sunday-school just as much interested i you are, except that the is one thing the school c friendly spirit on the pu rivalry to be supposed b Sunday-school can do in children that their work blessed Lord and Master

longer be true that our schools are machines for intellectualizing, but when the duty and the privilege of man to work with his hands will be recognized along with the duty and privilege of man to know and to think. So we shall have industrial training in our schools. One thing more: the general necessity for strong, quick, tingling of life running through the whole of it. The school must not be dull, if the morals of scholars are to be kept strong. There must be a strong, pervading, personal power of the teacher in the public school, if morals are to be kept up. Let the teacher drop, and the morals of the school will drop. Let the personal power of the teacher wane, and sin creeps in here, and vice there, and the moral tone descends. There must be power in the teacher;—and there, after all, is the main reliance. Now, I want to say a word or two on what the Sunday-schools have to do, or can do, on the subject, and the influence it is possible for the Sunday-school to put forth, or what demands for it to make, or what help for it to render with regard to the improvement of the moral culture of the scholars in public schools; and for one thing, I wish to say that the Sunday-school ought to recognize the public school as its friend and ally—a fellow-laborer in the same field. I have an idea that it is not uncommon for Sunday-school workers to think of the public school as a secular institution, and as something in which they, as Sunday-school people, have very little direct concern; and almost, perhaps, regard it as a rival with reference to their hold upon the minds of children; at least there is sometimes, from the Sunday-school point of view, some decriing of the public schools as if they were not a helper in the same good cause. Now, I say that it is not for the Sunday-school to decri the public school. It is rather for the Sunday-school to claim the public school as its fellow-laborer, its ally, in one good work. Remember that the public school is the agent of the state—that is to say, the agent of society, or, in other words, the agent of civilization; that it exists for the sake of making good citizens, able men and women, who shall be able to do the work of life: and then remember that the Sunday-school exists for the sake of those very same human beings, for their training upon another side; and when you recognize the fact that the two agents work upon the same persons, and for the same general end, though in different forms, then surely it is not for the Sunday-school to do anything with the public school, except to welcome it to fellowship and count it a helper. Remember, Sunday-school men, remember that the public schools are just as much interested in the true welfare of these young people as you are, except that they work on one side and you on another. That is one thing the school can do—keep hold sympathetically and in a friendly spirit on the public school, and not allow any separation or rivalry to be supposed between the two. There is another thing the Sunday-school can do in this matter. It can take pains to teach its children that their work in the public schools is a part of service to our blessed Lord and Master, Jesus Christ. The Sunday-school can send

its children into the schools on a week-day with something of the affection, with something of the loving idea that they are, in their daily work over their books and among their fellows, there to live for Jesus Christ, and to show forth what power there is in Him. Not all of them will take the lesson—not all are prepared—but some of them can take the lesson; and it is for the Sunday-school to send forth its contribution to the public school with that idea in mind, namely, that every day's service with books or playground or everywhere—every day's service there on the part of Christ's children is a part of their actual service to the Lord who died for them. They must be taught that they are to serve Christ amid the temptations of the common school. They must be taught that they are to do good in Christ's name when they get there; and that is a part of the mission of the Sunday-school in this matter. And then, again, I judge that the Sunday-school owes it to the public school to be wide awake, to be something, to be a genuine school. Now, it is quite possible for a Sunday-school to send its pupils into a public school half demoralized on the subject of diligence—to teach these scholars that in order to get along pretty well it is not necessary to do anything about the lesson, or at least to do but very little—to let this whole work be slipshod, and slovenly, and careless, and thereby teach its scholars that school means very little. The Sunday-school is called a "school," and we talk about "lessons"; we talk about teaching and study; and we say that our text-book is the holiest and most precious of books, and we desire the best diligence to be given to the mastery of what it teaches us; and yet we provide helps that would be deemed as sinful in the study of arithmetic, and we demand an amount of labor that no respectable teacher in the public school would regard as half sufficient; and yet we allow our scholars to go on feebly and in slipshod fashion, then send them out of the schools with the idea that they have not very much to do in school. There is too much truth in this; and it is one of the duties of the Sunday-school, particularly the public school, to put a stop to it, and to require—and just so far as it is possible to obtain—so much genuine, honest work from the scholars that they shall understand when they go into school again that something in the way of diligence is required. I want to say one word as to the relation of labor and industry to public morals. The Sunday-school can help in this matter by respecting and recognizing labor and laboring people within its own walls. The Sunday-school owes it to the community as represented in the public school, as well as elsewhere, to respect the honest middle laboring class, and not to patronize it,—never to allow itself to "patronize" the laboring people and make them think that they are taken in by favor into the hands of those above them, and who can do something for them. (Hear, hear.) Perhaps it may be said that this has nothing to do with my subject; but I dissent from the opinion if it should be entertained. We must put the stamp of honor upon honest labor and laboring people, and

we must not patronize them in any of the relations of life, especially in the house of God. (Hear, hear.) I wish that I were more familiar with the public schools in the details of their life and work, and might be able to speak as an expert upon the matter. I am not able to speak in that way, but I do feel that the points I have laid before you are worthy of your attention, and that something must be done and something can be done even from the Sunday-school to raise the standard of morals and faithfulness to duty in the public schools of our land. (Applause.)

A DELEGATE—What about the health of our public schools?

Dr. CLARKE—That is a very important matter. I think that hygienic treatment is in every way favorable to good moral tone, and it ought to be introduced for that reason.

A DELEGATE—Do you recommend written examinations every month or fortnight in the Sunday-school?

Dr. CLARKE—I never saw it tried, and I don't believe it would work.

A DELEGATE—It has been tried in Toronto, and is said to work well.

Dr. CLARKE—I should not think it would work well in the present state of schools.

A DELEGATE—Explain as to helps being allowed that would not be allowed in the study of arithmetic.

Dr. CLARKE—My conviction is that the lesson paper system is in many places carried further than is favorable to efficient work in learning. I think the helps are made too free and easy, and the idea is inculcated that a little gathering from these omnipresent helps is all that is necessary. They destroy the pupil's self-reliance. I am open to correction on the subject, and I hope I am wrong.

A DELEGATE—The Sunday-school might help to furnish religious teachers for the day-school. You did not mention the words "Bible in the school."

Dr. CLARKE—I believe in the Bible and religious teaching in the public school. Religious teaching does exist to some extent—that is, the Bible is present. I did not propose to enter upon the discussion of that here, because I understand the standard of religious exercises is fixed, and there is nothing to be said about changing that that I know of. My own opinion is that the usefulness of the Bible in public schools depends almost entirely on the teacher. I think there are persons who look back to the presence of the Bible as a religious exercise in public schools with great thankfulness, and there are others who look back upon it most drearily as a farce—the difference being mainly in the teacher.

A DELEGATE—We learn and teach the Gospel a good deal in song, and vocal music has been introduced to quite an extent in public schools. Has there been any objection to the distinctly religious character of some of the songs thus introduced?

Dr. CLARKE—That would depend on locality, I suppose. In some places I know there would be objection; in other places I suppose there would not. According to my knowledge of matters in this Province, I suppose there would be no serious objection to religious songs. By omitting reference to that I did not intend any disparagement upon it. I was taking the religious exercises for granted.

After singing the hymn,

“When Jesus comes to reward His servants,”

Prof. Sherwin gave an address on

SUNDAY SCHOOL MUSIC.

Prof. SHERWIN said: I have spoken so frequently on this topic, and the principles are unchanged, that I can hardly say anything about it without repeating some old things. Sunday-school music has been regarded too often mainly as a question of entertainment rather than as a religious exercise. As a consequence, many collections of hymns have been prolific in meaningless rhymes and sentimental ditties set to music essentially weak and frivolous. Latterly there has been a move toward a better state of things, but in the vast majority of schools there is room for great improvement. Some of the improvements have been attempted entirely along the line of musical esthetics, which, from lack of musical culture, the masses of the people could not understand, and in which therefore they could feel no interest. (Hear, hear.) So Sunday-school music has been used in a sort of battledore and shuttlecock game between stilted dignity on one side and gushing puerility on the other; so that it is difficult to persuade people that there is any tenable ground on which people can unite in harmony. I assume that both the hymnology and the music should be no less pure, devout and worshipful in the school than in the preaching service,—*first*, because the school is, or ought to be, one of the religious services of the church, held not only for the study of God's Word but also for His worship; *second*, because it is held on the Sabbath day, and usually in the house sacred to the service of the Lord; *third*, because an important part of the school work is the education and training of its members in the reverent use of all means of grace,—I do not hold that the sole object of the school is the study of the Word or conversion; *fourth*, because of the power of music, either to deepen religious impressions by an appeal to the heart through the emotional nature, or equally strong to efface them entirely by exciting the emotions in another direction; *fifth*, because in the words used, a mischievous distortion of the truth, an unwarranted fancy of the imagination, or a rank heresy, may become much more easily and firmly fastened in the mind by rhymes and music, than in any other known way; *sixth*, because this exercise in

the Sunday-school ought to constitute in itself a preparation for the more general worship of the sanctuary; *seventh*, because by the right use of hymns and music a condition of mind and heart may be induced which will give a devout character to all the other exercises. Now, in discussing methods to reach this end, we must recognize the fact that no one plan can possibly meet all needs. We must consider the different classes of people with whom we have to deal—the degree of musical and literary culture, the character of the material with which we have to work, the leadership which may be available, and the instrumental aid we may secure. These exercises in the school should be legitimately recognized as coming under the head of sacred music. No matter how joyous or sprightly, this bound must not be passed. The character of the book to be used is of vital importance. The hymns should be carefully examined by the pastor or some other competent person in order that no crooked theology may be left to lurk therein to do mischief, and also to see that they are of sufficient lyrical merit not to vitiate the taste. There are multitudes of pleasantly jingling confusions in use which are flippantly irreverent in style, especially in the use of the names of the Deity. Yet this may be avoided without going to the other extreme. It is well to make frequent use of such standard hymns of the Church as may be proper, and it is a great mistake to suppose that even children cannot be interested in them if they are properly introduced. For instance, that grandly reverent hymn, "Holy, holy, holy, Lord God Almighty," can be as well understood by the child as by the adult, and ought to be found in every collection and used in every church and Sunday-school in the land. The music should be melodious, reverent in style, and in keeping with the words used; it should earnestly appeal to the emotional nature, and may be, if the sentiment requires it, joyous and sprightly without becoming frivolous and trifling. Instrumental aid is almost an absolute necessity, and should be good of its kind. A cheap, asthmatic melodeon, or other reed instrument producing a bad quality of tone, is harmful, in that it blunts the finer sensibilities, accustoming the ear to that which is uncouth, and preventing the formation of a refined taste. A good piano properly applied gives stronger leading power by its percussion touch, but it does not sustain the tone, and pianos in church lecture-rooms are usually exposed every week to extreme changes in temperature, and are very rarely kept in tune, so that generally a thoroughly good reed organ is better. But the miserable shams which are so widely advertised to be sold at a marvellous sacrifice, much below the wholesale rates of a decent instrument, and which try to make up in immensity of case and tawdry ornaments for lack of efficiency as musical instruments, are always a delusion and a snare. (Laughter and applause. "That's so.") If a man tells you in an advertisement—even if his portrait be thrown in gratis—that if you will send him an order within ten days, or within thirty days, he

will give you something for nothing,—that he will make a tremendous sacrifice, and give you something worth \$200 or \$300 for \$67.37,—you ought to have sense enough to know that the man on the face of it is a liar. (Applause). You see I am careful to use strictly Scriptural language. (Laughter). No man ever did that in this world, and no man ever will do it in this world. It is most economical to purchase an instrument of good repute at a fair price. If you are honest with your neighbour and a good Christian, you are willing to pay a fair price. Buy from a reliable dealer who will be responsible for its excellence. It should have a strong tone, and what is known as a “manual sub-base,” not a pedal base for the foot, because in reed instruments that does not amount to much; in very few schools have they anyone who can use the pedal base. It should have a “harmonic,” as called in some instruments,—in others called an “octave-coupler,”—so that when you put your finger here (illustrating), you bring into play almost double the number of reeds. A player should know how, in the use of the instrument, to make it something which combines all together. The feeble, sickly, sentimental style often adopted is wholly inefficient and painfully absurd, and so is wholly inefficient the long multiplication of “stops,” as they are called. An old deacon in a church where I had charge of the music; when the new organ was being built, was told of the beautiful stop it was going to have, and he replied;—“Stop? What is that? Something that will stop it entirely? If it is, put it in, and charge it to me.” (Laughter.) A skilful organ-maker can take a single set of reeds and make you believe, by the multiplication of those button-pullers, that there are a dozen sets of reeds. They are like the old Presbyterian horse I used to know—the more you prod them the less you get on. They are an abomination. The leader of the singing should be a Christian, if one is available who has a fair degree of musical fitness for the position. Certainly, no one should ever be allowed to hold that position who has not a good moral character, and at least some sympathy with religious work and worship. Better go without. (Applause). No matter what his ability, if he has a tainted, spotted moral character, you have not any right to put him in that place any more than you have to put him in the church or the pulpit. It is eminently desirable that the leader have some theoretical and practical knowledge of music, a correct taste, a sense of the fitness of things, a good leading voice, and a personal magnetism which will enable him to hold a multitude under control without much demonstration by bodily action. The object should be to make the service as impressive as possible, rather than to display self. As a general rule, the entire school should be required to sing—not leave it to be a matter of choice. Have teachers and all sing. It is a wet blanket on the enthusiasm of the school for a teacher to sit, perhaps looking at the hymn-book, and perhaps at the lesson, and perhaps reading a paper, and expect that the class around that teacher are going to take hold

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of this exercise at all. An occasional solo, or solo and chorus, is very effective, if well done, especially if the full chorus respond in the refrain, or in alternate sections; but I do not approve of the plan of assigning a large part of the service to this, because it tends on the one hand to foster more or less of vanity on the part of those who are selected, and on the other to beget indifference on the part of those not recognized. Going into a church in New York, I found an office boy standing at the door who was an excellent singer,—I knew there was not probably a person in that school who was his equal in musical ability,—and seeing he took no part, I said, "Joe, why don't you take hold of this?" His reply was, "Um, I ain't no account in this show." It chokes me now to think of it; and no one has any right to make any scholars think that they are "no account in this show." If it will be more effective in that way, let Deacon Edmunds' class sing, and we will all join in the chorus; but I never did, and I never will bring them all up on the platform, and I avoid anything that would look like show or entertainment, or militate at all against the solemnity of the exercises as an act of worship. Let pains be taken to bring out the different parts. Let those who can sing alto, sing it. Don't leave out tenor and bass. God made harmony as well as melody. With a clear understanding in every mind of the religious spirit which should characterize the whole of the service, a general and cordial recognition of its importance, and a sincere, earnest and thoughtful participation by all, there need be no lack of uplifting power and spiritual profit in this delightful portion of the service of song in the house of the Lord. The more spiritually devout, the more lovingly earnest, the more clearly intelligent you make it, the more entertaining it will be to them. It is a libel on the children to believe that they cannot be made to become thoroughly and deeply interested in these grand old hymns, if they are explained to them. You can't always have just such a leader as you would like. When you can't do as you like, do as you can; but by your prayers and your own recognition of the character of the whole service you can make a sturdy leader out of a person who is rather an indifferent one to begin with. Now, about the taking up of new hymns. The first time I went to Toronto, years ago—I lived in New York then—I said there was no need of spending more than four or five minutes on an ordinary Sunday-school song to have it well sung by an average school that was in the habit of singing; and one of the best and warmest-hearted superintendents said to his next neighbor: "There is more of that everlasting bombast and blow that we always get from those New York fellows." (Laughter.) And to show me up in all my deformity as a pious fraud it had been arranged that the next day—Sunday—I was to visit six or eight different schools in the afternoon, and every school was to be ready at exactly such a minute; and this man's school was one of the first I visited, and I did not know what he had said or what was going on; but the very first thing he

asked me to do after the opening of the school, he said, "I want you to teach my school a new song." I said I was afraid there would not be time for me to do what I had to do if I stopped for that; but the President of the Convention, who accompanied me, whispered, "There are special reasons why you do it; I will explain to you hereafter." Well, I found a tune in the book they used which was a good one, and which they all said they never had sung; nobody in the house had ever sung it; and the clock was right before them, and I said, "In my own school I should take only two or three minutes on this song to have it well sung, but I suppose with yours I will have to take five; but I want to know first, are you willing as a school to give yourselves to me for five minutes and be mine—not to call me a stranger, but be mine for five minutes?" Well, you know how it is in a school, especially with the younger scholars. You ask them how many of them are willing to be hung, if you want them to, you will get a good stiff vote every time. (Laughter.) I said, "I mean teachers and everybody," and every hand went up. I did not know what thin ice I was getting on, and I went at it—and I mention this to show you how to do it. You can do it. If you have your heart in it, and go to work the right way, you can do it. I am not so much bigger than all creation. (Laughter.) I first took up the words; that is the place to begin. Leaders usually have been in the habit of working away to learn the tune first, and then by some such process as they make sausages they inject the hymn into it wrong end foremost. (Laughter.) I got the attention of the school. I just analysed the hymn, showing them what it meant. I spent exactly a minute on that hymn; I got them looking at it, and I could see their faces; and I said, "Now, this tune admirably fits those words, and as I play it I want you to think every word right into its place"—and I turned to a lot of bright boys that were taking my measure, and when you see boys taking your measure carefully they will get it correct nineteen times out of twenty. I said, "Put those words into it so that you hear them 'chuck' every time." I played it through. Instantly they all tried to sing it. They sang it the first time a great deal better than they had sung the two hymns in the opening—they all said so; the superintendent said so: I heard him say to the President, "I am amazed; that is better than we generally sing." They sang it right through again. How much time do you suppose that took? Not as much as I have taken to tell you about it; exactly three minutes and a half. It was that old song, "My life flows on in endless song." I got it into their hearts in a minute, and the memory of it now sweeps over me like a tidal wave. The pastor came in, and I asked the school to sing it so that it would go down into the pastor's heart; and they stood up and sang it, and numbers here and there were wiping the tears, and at the close of it the superintendent got up and said how angry he had been the night before, and with tears in his eyes he gave me his hand. The next day I had to teach the vast

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assembly in the "Punshon" tabernacle an entirely new song in five minutes, and I did it in four—and it was well sung, too; and there was but one book in the house that had the music, and that was on the organ. I did it in the same way, and you can do it in the same way, and there is no need of all this fuss and practice and hammer and going about making a wind-mill of yourself, of knocking books and slapping hands. It is heart power that does it, and heart power is worth a hundred times as much as lung power or musical power for this work. One more point: teach the scholars to sing. A large proportion of our schools are not taught to sing; they are taught to yell. Don't for one moment permit this idea that fast and loud are the two requisites for Sunday-school music. Oh, but you say, it must be lively and joyous. Well, a Christian ought to be lively and joyous; he ought to be more lively than most Christians are; but he need not be rough and uncouth and go through the community like a hatchet. (Laughter.) Put heart in it; put meaning in it. You had better sing one song lovingly and intelligently, so that it touches hearts in the school, than twenty in the way that schools are commonly taught to sing. Avoid everything in connection with the singing that looks like giving a concert. No matter how joyous or sprightly or bright or cheery it is, let there be nothing of parade, of fuss. He who cannot run it by heart power has not learned yet to be a leader. If there is a place on earth where heart power comes in it is in leading the singing in a religious meeting. It is just as important to be attentive during the singing as during the praying, and I would be just as particular about it. When our pastor was absent in Europe his substitute, after he had presented foreign missions, gave out the hymn and said, "During the singing of this hymn the collection will be taken up." They started to take up the collection. And he announced the hymn again. Silence. When he came out he said, "Brother Sherwin, did I make a blunder about the hymn?" "Well, yes, sir, a little. I tell you what we will do, Doctor; you are going to be here a month. We will halve it with you; we will take every alternate service: on one Sunday we will take up the collection during the singing of the hymn, and on the other during the prayer—(laughter)—because we believe that both the singing and the prayer are exactly on a level in the fourteenth of 1st Corinthians, 15th verse." "Well," he said, "I never thought of it before, but you are perfectly right; I never will do that thing again." And I don't believe he ever did.

A DELEGATE—Is it better to have one play the instrument all the time, or change?

Prof. SHERWIN—Better to have the best player you can get, and then stick to it.

A DELEGATE—Should the leader explain the hymn to the children?

Prof. SHERWIN—No new hymn should be taken up without an explanation, and if it is not worth an explanation it should not be taken up. This jingling, wishy-washy sentimental rhyme for the sake of a tune I have no patience with.

A DELEGATE—When should the announcements be made?

Prof. SHERWIN—All notices should be done away with in the early part, before coming to the lesson. When you come to the lesson approach it reverently, seal it up, baptize it, carry it away.

A LADY—Do you approve of Sunday-school concerts where the children may be dressed for the occasion?

Prof. SHERWIN—Yes. I had a fight with a pastor once, though a pious fight, who wanted to have the Christmas festival entirely musical and eatable; he did not want any religious exercises, and I finally said, I will not quarrel with the pastor, but I can't take part in the celebration of the birth of my Saviour and have no exercises that talk about Him. I won't consent to it. (Applause.) Think of celebrating the birthday of the Queen and not say a word about the Queen!

ANOTHER LADY—Explain what you mean by flippant music.

Prof. SHERWIN—For instance, "I've reached the land of corn and wine." Where is that land? I have been asking for four years, and never found a man, woman or child who could tell me anything about it. It is a bit of meaningless, highly imaginative rhyme, and lots of these things are written merely to get in a pleasant jingle by this means. I mean those which triflingly and without any meaning at all are a sort of hoppin-din-doo to move the tune on.

A LADY DELEGATE—The late John B. Gough spoke of that hymn, "I am so glad," and he spoke of it in the same way that you did; it is the name of Christ, and it was taken to unbelievers.

Prof. SHERWIN—Mr. Gough was one of my intimate and personal friends, and I know just what was his point, and I don't think it was exactly understood. It was rather the abuse of that. That little bit of hymn rhyme has been supposed to belong entirely to little bits of children. Now, if you and I are not glad to-day that Jesus loves us there is something the matter. It is the abuse of the thing.

A DELEGATE—In a Bible-class of fifty to seventy-five young men and women meeting in the body of a church, would you object to four, five or six accompanying the young lady presiding at the organ to conduct the singing of that class?

Prof. SHERWIN—No, sir, not necessarily; but I would not set that up as an example. I have to deal in these public assemblies with general principles; and good sense and good taste which does not violate these general principles will adjust itself to peculiar circumstances.

After the benediction, pronounced by Rev. Dr. Dickson, of Markham, the session closed.

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EVENING SESSION.

After a service of prayer and praise, Mr. Alfred Day, the Secretary-elect, was introduced to the audience. He spoke of going into the work with the prayers of five thousand Sunday-school children and Christians. I covet, he said, the sympathy and help of everybody that has a love for Sunday-schools. You will never bore me with any work you give me for Sunday-schools. I am packed up in one parcel, and I cannot split myself up very well; but if I could come in contact with every teacher it would be just the joy and aim I have in view. If there is a school needing counsel and sympathy, that school that has the most experience and the most finished and complete methods should be put into distinct and sympathetic contact with such an one. He gave an illustration of the benefits of such co-operation in the case of an ill-conducted school, that received the benefit of visits from delegates from city schools, and in turn the superintendent of the country school visited the city school for hints in the work of the school. May God help us to pull together with all our might and all the energy and influence God has given.

Mr. Day then read the report of the Executive Committee as follows, which was adopted by the Convention, viz:—

Resolved,—1. That the following gentlemen shall compose the Central Executive Committee for the ensuing year, viz: Messrs. Lewis C. Peake, D. McLean, H. J. Clark, W. B. McMurrich, D. Fotheringham, C. R. W. Biggar, J. K. Macdonald, Elias Rogers, Richard Brown, J. J. Woodhouse, Thomas Bengough, and Alfred Day.

2. That Mr. Lewis C. Peake be appointed Chairman of the Executive Committee.

3. That Rev. John McEwen, Lakefield, be Honorary Secretary

4. That it shall be the duty of the Chairman of the Executive Committee to open the proceedings of the Annual Convention.

Mr. Peake then read the report of the Business Committee, consisting of the following resolutions, which were submitted *seriatim*, and passed unanimously:—

Resolved,—Impressed with the importance of religious training, during the only part of life which presents good encouragement for it—that is in early youth—this Convention earnestly desires to see more training of the moral faculties in the work of the public school. Without touching the question whether the intellect is or is not too largely taxed, this Convention is strongly convinced that there is at present far too little moral training in the public and high schools; and it further holds that this could be accomplished without interfering with the proper rights and privileges of any class of our citizens.

Resolved,—Whereas the introduction of pure literature in our Sunday-schools and families is of supreme importance; and

Whereas insidious attempts are being made to introduce literature of a baneful character into our homes and among our young people;

Therefore resolved, that this Convention urges upon Christian people to encourage in every way the introduction of such literature as is pure and elevated in aim, and such as contains sound scriptural teachings on temperance, social purity, the observance of the Sabbath, and the other great questions with which in a few years our young people will have to do; and that steps be taken by the Executive Committee with a view to the prevention of the circulation and exhibition in this country of books, papers, and prints having an immoral tendency.

Resolved,—That the thanks of this Convention are due and are hereby accorded to,

Mr. Geo. Rutherford, for his able presidency over its proceedings.

The Hamilton friends, especially the Local Reception Committee, for their kindness and hospitality in providing for the comfort of delegates.

The Trustees of the Centenary Church for its use for the purposes of this Convention.

The Press, viz., *Globe*, *Mail*, *Hamilton Times* and *Spectator*, and *London Advertiser*.

The Minute Secretaries for their valuable records.

The Speakers who have instructed us with such practical wisdom on the various topics.

The Choir for the acceptable aid they have rendered in leading the praise of the meetings.

Messrs. A. and S. Nordheimer for kindly supplying the organ used in the services.

PROF. SHERWIN'S ADDRESS.

Prof. SHERWIN said: I want to give you something to think about. I would like to begin a speech which it will pain me not to be able to finish. In the New England Conservatory of Music, with which I am connected in Boston, we have a tuning department. The tuning process, in tuning pianos especially, is very peculiar—requires close attention; it is hard work, it has to be done over and over to keep the instrument in order. Our personality has to be tuned oftener than the piano. You think you have seen me; you never saw me, you have only seen the house which I live in, and some of the tools with which I work, and my means and methods of communication with the

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outer world: but myself you never saw, and I have never seen you. And that personality gets out of tune. Now it is a curious fact—and a good many musicians don't know it, and they ought to know it—that if I take an instrument, for instance a violoncello, and tune the "G" string, the first silver string of it, exactly to "G" on that instrument, then stand away from that and sound a "G" on that organ, you will see the string vibrate very strongly, and it will sing out its tune in response by sympathy, and so through all the octaves. Wherever that instrument is exactly, precisely in tune with that, and this instrument, made the standard, gives forth a tone, the same tone will come from the open string here. Our personalities, when they meet each other at a point where they are in tune with each other, respond to each other just as this instrument will respond to that. In the Conservatory we have a standard pitch. The tuner can take that standard pitch, and if I say to him, "I wish to use six pianos to-night in the Hall—six grand pianos,—one is a Knabe in room 102, a Steinway in room 106, a Weber in 94, and so on, six different makers, I want to use them all together;" he does not bring them together to tune them, but he goes and tunes them all to the standard given him. What is the consequence? When all these six pianos from six different manufactories are brought into the hall, and six players sit down and give the chord, the tuning has been done, because they are all tuned to the same standard; and if you were to open the "damper," as we call it (the little thing that comes down on the strings and stops the tone) of any one string, and the corresponding string of all the pianos, and then strike one of them, every other piano will give forth that same tone from sympathy of vibration. Now, all Christian work—the work of the Church, the work of the Sunday-school—is a great tuning process, and Jesus Christ is the standard pitch; and when we go out among all these different personalities and tune to that one pitch, and bring them all into the same line, the first thing they want to do is to get up and sing, "Blest be the tie that binds;" and it is simply because they have been all tuned to the same pitch—(applause)—and the more you think of that idea the more it will grow upon you. You will applaud that sentiment a great deal stronger when you get home than you do here. (Applause.) Now, just as our pianos need tuning every day or two, and just as such weather as we had yesterday puts them one way all atwist, and then when it clears off and the sunshine comes they go the other way, and then they won't go together until they have been retuned—just so the various circumstances surrounding us throw us out of key, out of pitch, and so out of perfect sympathy with the brothers and sisters around us; and when the Master puts His hand on for a sweet chord we give discord. What is the matter? Want tuning—nothing on earth but we want tuning—and when we can be taken and tuned by the Master again, all right and smooth and serene and beautiful. "Blest be the tie that binds" again. One of them, or

six or eight or ten strings in the piano, may be tuned doubtfully, but just as soon as you happen to reach over that bound it makes you crawl all over. That is the way we tune ourselves and tune each other; we tune a little spot and fancy that we are all in tune, but we have only tuned perhaps half an octave, and if the Lord would only keep in there for His playing we would get on splendidly. How we can show off if He strikes just the chord which we have had specially tuned for the occasion; but then in the morning He reaches over there for another chord, and that is all askew, and in the afternoon something comes up that makes it necessary to reach yonder in the upper part of our key-board, touch another part of our personality, and that is all awry; and what do people say then? "All out of tune!" This little spot in the middle don't amount to much. 'We need to be tuned throughout, completely, perfectly. Two persons undertake to work in church together. If I were to bring here two violinists who would play a duet together, they would spend two or three minutes tuning and tuning, to be exactly together; else when they came in here to play duets you would think they were pulling hair—(laughter)—that was not in the bow. Two persons who are to do Christian work together must be tuned together and tuned throughout; and Christians who are going to work with the Lord Jesus Christ must be tuned throughout to His pitch; and so these great tuning establishments are instituted. This Provincial Convention is nothing but a place to train in the tuning process, to teach tuners how to tune. The Sunday-school teacher is a tuner. The personality must be thoroughly in tune himself, for a person who has not a correct ear and a nice adjustment cannot tune a piano; neither can you tune another personality unless you have been first tuned to the standard; and then when you tune that to yours, as long as you are sure you are with the standard, that can go right to the standard and be played. We understand ourselves a great deal less than we understand our neighbor. Perhaps we take more pains to understand our neighbors than we do ourselves—(laughter)—make more fuss about it; but I tell you that this wonderful personality which looks out through the eyes, which drinks in information through this mysterious process here which we sometimes call heart, has not half as much to do, a good many times, with religion as his liver, because if a man's liver is out of order he may have religion but he won't enjoy it, and he will get up in prayer-meeting and talk about bearing the cross, and all that sort of thing. It is his liver that is out of order, not his heart. It is this "I by myself, I," as Ike Marvel says; and we ought to be asking the Lord Jesus Christ to put us in tune throughout,—not simply the part that we like to have played on best, but just so that when the Master wishes to put His hand on anywhere to play a tune He gets it, and gets it in perfect harmony. I have sometimes sat down to an organ like this in an assembly, and there would be dust in one reed, and another would be out of tune, and another would ride on the side of

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the block that it plays in and make a jarring noise; and so when I put my hand on for a full chord I would get not enough there, and too much here; and so when the Master puts His on sometimes, or the pastor lays his hand on for the Master, the dust is in one and the reed is out in another, and the other is rusty, and instead of getting a full chord that is in tune, oh, what does he get? Let us pray then, day by day and hour by hour, that we may be fully and perfectly tuned to the concert pitch of the great Master, who is the only standard, and with whom, if we are in perfect tune, we shall give out such harmonies as shall be but preludes of the nobler song above.

The choir sang,

"Now be the gospel banner in every land unfurled."

REV. MR. STEWART'S ADDRESS.

Rev. J. W. A. STEWART, B. A., pastor of the James Street Baptist Church, Hamilton, said: It is perhaps expected of me that I should give a word of benediction as you go from us; and these words of benediction should be, like those in the Scriptures, of an inspiring and comforting character. I thank God you are Sunday-school workers—not simply for the work you are accomplishing and yet to accomplish, but because of the reflex influence which this work must have upon your own lives and Christian characters, upon your interests as human beings and as children of the living God. As the blacksmith does his work he not only shapes iron by the blows of his hammer, but at the same time his own muscles are continually strengthened until they become as strong as the very iron with which he works. If a young lady came to consult me about going on the stage as an actress, I would ask her to consider not only the success which she might achieve, not only the money she might make out of it, but also the reflex influence of that calling upon her life and her own character; and she has not for one moment done herself justice unless she has considered that, and taken it very seriously into account. There are no occupations in life in which we engage,—there are no associations in which we mingle,—but which throw back upon ourselves a strong reflex influence, which influence becomes one of the mightiest things in life in shaping our own characters either for weal or woe. Thank God that you are engaged in this Sunday-school work, because of the influence it is continually throwing back upon yourselves, and because of the blessing which you will carry on to the world to come, on account of the fact, that in your lives here you were engaged in such a high and such a Christian enterprise. The first blessing this work brings to you is this, that you have some positive, definite work to do. We ministers in cities have a good many calls from a class known as "tramps," and in ninety-nine cases out of a hundred when I ask what his occupation is, the answer is, "I don't

work at anything in particular ; I just work at whatever comes along." The tramp has no trade ; he has no definite, positive work to which he has given his life, and which he can do specially. Far be it from me to say that all Christians that have not some positive work in which they are engaged are religious tramps ; far be it from me to throw one reflection upon the thousands of earnest Christian men and women in homes, and in the various walks of life, who have their time fully occupied, and are exerting a powerful influence for good in various ways ; and yet I think you will bear me out in this, that you go to those in our churches who are in a state of spiritual pauperism, who have no blessed spiritual life and power, and you ask those poverty-stricken Christians what they work at as Christians, and you will find that the answer is just as it comes from the tramp, "I don't do anything in particular." Now, I say that you Sunday-school workers are saved from that curse of not doing anything particular for Jesus Christ. You have something that throws its influence back upon yourself, and strengthens and encourages you, day after day, and year after year, and all through the years of your service in the school. You have your work concentrated. You have a definite end before you. There is all the difference between what you are doing, and doing nothing in particular, that there is between pouring out a keg of gunpowder, and throwing it out upon the ground and letting it go off in smoke, and putting that gunpowder in a gun and firing it at a bull's-eye. There is no greater pleasure than that the Christian should look back and see that he spent thirty or forty years in definite, positive work in the Sunday-school. The day will come when you honest Sunday-school workers will be able to stand there on the boundary between this world and the next, and look back on the time that you have spent in honest work for Jesus Christ in the Sunday-school. Another way in which this work influences you, is this : your work as a teacher inevitably necessitates your own study of the Word of God. There is a great contrast between your work as a teacher and mine as a preacher, and the work of a telegrapher, for example. The telegrapher gets the message with his eye, and sends it off with his fingers. Now, the more expert he gets in his work, the less he needs to exercise his thought and earnest purpose in doing that work. The expertness consists in this, that only the eye and the fingers do the work ; and in two or three minutes after the message is sent it has gone from him. Your work is the opposite of that. You can't teach at all unless you take the message right into heart and life and character, and make it a part of yourself, and then, as a part of yourself, give it out to those scholars who are entrusted to your care. If anybody is benefited by my preaching, there is no one in this world that is benefited as much as I am myself. It is not preaching unless that message of God's Word, unless that truth concerning Christian life and hope, has wrought itself right into my life and heart, into my very spiritual being ; and just so in your

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teaching: unless you take those lessons of Christ and His Resurrection, and work them into your spiritual being, it is not teaching of the highest kind. May God help you to digest thoroughly, and make your own, these precious lessons from His holy Word. Because you go on week after week teaching that class, you are continually adding to your stock of religious knowledge of the Word of God, and not only so, but to your stock of spiritual strength and power and blessedness, and you are engaged through all the weeks of your lives in taking in and making part of yourself in order to give out to the school. You are to be congratulated for another reason: that inasmuch as you are Sunday-school workers, your work in the school gives to you a certain religious and spiritual character to maintain before the world,—and that is a blessing to you, and you ought to thank God for it. The true father will hesitate to do many a thing which otherwise he might do were it not for the thought of his boys; and the true Sunday-school worker will hesitate about the doing of many a thing which otherwise he or she might do were it not for the thought of that class before which they have to appear next Sunday, and who are looking to them as guides in moral and spiritual things. I tell you, friends, it is a good thing for you and me to have some character to maintain. I do not say it is the highest source of moral character and inspiration, but it is just one of those stepping-stones that helps us in climbing up, and it helps us a great deal. One of David Livingstone's ancestors said: "Remember, David, that there never was a Livingstone that was dishonest; keep up that tradition in the family." You remember in "Tom Brown of Rugby," how he thought he had a character to maintain in relation to Dr. Arnold. When he got into a scrape one of the boys said to him: "It's easy enough to get out of that scrape; you needn't tell the Doctor about it;" and I shall never forget the answer that Tom Brown is represented as having made, "Oh, a fellow can't lie to the Doctor." He had a character to maintain to Doctor Arnold; he might lie to somebody else under the circumstances, but he could not lie to the doctor. It is a blessed thing for you and me to be put under such relations that we have a character to maintain before the world, before the Church, before our Sunday-school class, before our brethren in Jesus Christ. You Sunday-school workers have a character to maintain, and that blesses you more than you know. I know it for a fact in connection with Sunday-school workers under my own observations, who in the early days of their experience in the school and in spiritual life have come some day, before they knew it, right straight up against this question, and the other question of some association which they were keeping—the question of some amusement in which they had been indulging—a question respecting some habit to which they had been giving themselves,—Shall I give it up, or shall I go on with it?—and this very fact of being a worker in the school, of having a class of boys and girls there that were looking to them, has influenced them,

as a powerful element to decide that question, and has led them to say: "No, I cannot do that as a consistent Sunday-school worker; I must give it up"—and it has been given up; and that Sunday-school worker, there and then, in the decision of that question, and through the reflex influence of that work in the school, has stepped right up to a higher plane of Christian living, and of consecration to Jesus Christ, than ever, probably, could have been brought about had it not been for the blessed reflex influence of the Sunday-school work. (Applause).

Hon. S. H. Blake, Q.C., gave an address on

WATCHING, WORKING, WAITING.

Mr. BLAKE said: I think we should be very much in the spirit of prayer as we come to the last hour of our Convention. In regard to the resolution that has been passed respecting the importance of religious training in the schools, in the early youth of our children, I should have liked a much stronger resolution; I should like to have more than a resolution saying that we have too little moral training, and asking that we should have a larger measure of it. I, personally, shall never be satisfied until in a Christian land, in a land of knowledge, and of training, and of schools, and of education, we cease to dishonor God by putting outside of the school as a book to be learned, God's holy Word. (Hear, hear, and applause.) I shall never think that this land deserves the name of Christian until that which is the foundation of our Christianity is, by line upon line, and precept upon precept, instilled into the minds of our children daily in our common schools. (Applause.) I believe, to a very large extent, by the resolutions that have been passed from time to time at these large conventions, we have a certain measure of relief given to us in the attention being called to the absence of God's Book in the school, and in the setting apart of a certain portion of that Word to be read each day in the school. I am very thankful that after twenty years of attention being called to that, it has resulted in the setting apart of large portions of God's Word to be read day by day in the school; but we are not content with the simple reading of geography, and reading of history, and reading of arithmetic,—we make our children to learn that off by heart; and I want that God's Word shall be assimilated by the child, that it shall learn those grand lessons in Proverbs that, God knows, we want from one end of this land to the other; that we shall learn our Saviour's wondrous words in the Sermon on the Mount; that we shall learn that glorious chapter, the 13th of 1st Corinthians, and that we shall have our children pervaded with God's Word, that almost without thinking they choose the right and they avoid the wrong. (Hear, hear.) And therefore I say, that instead of this being a resolution as to mere moral training, that we demand that God's Word shall

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be taught in our schools from day to day; and I don't know how we are going to stem the tide of anarchy, communism, socialism, secularism, and all these that are attacking this community—thank God, not to so large an extent as others—unless we use the means that God gives to us, His own Word, as the grand purifying element throughout our land. (Applause.) This is a wonderful age for specialties. This is a wonderful age for skilled workmen and workwomen; and I want to know whether in God's work alone it is that we are to have people that are unskilled. I say, No! If there is any work above another for which we should have skilled workmen and workwomen, it is in this grand work for God. Why? Everything so utterly fades into nothing when we compare our work with other work, and when we think of the work in which we are engaged. Coming along here this evening I read an account of that wonderful statue of liberty which they have just been dedicating in the United States—the Bartholdi image—as being the greatest in the world; and Whittier's beautiful poem—as everything that he writes must be beautiful—upon this; and the wonderful torch—and may it shine in all parts of the world. Why, that is a poor, miserable piece of dark metal compared to the grand, glorious torch which God wants each one of us to take and illumine this world with. That is a mere nothing compared to the grand purifying and enlightening influence which is to pervade each man, and which is to come in and through the Sabbath-school. When the name of Bartholdi will be unknown, and when that grand image, 305 feet in height, has tumbled down and is crumbling, and people are investigating and wondering what in the world it is, your work and my work will be going on, and on, and on, building up an eternal kingdom, and we may write under our work what the celebrated painter did—*pingo æternitatem*—"I paint for eternity." All other work fades completely before us when we contemplate the grandeur of it; and we belong to fourteen millions odd of people who are now seeking to enlighten, to purify, to cast all through the world the glorious light which dawned around the cross of the Lord Jesus Christ at Calvary. My friend that preceded me addressed you as if you were all warm and earnest Sunday-school teachers. I wish it were so. What a force and power there would be in our land if each one in this room was thoroughly devoted and dedicated to this work. Allow me to tell you that there is, as has been said, a great blessing attached to this earnest labor in the Sunday-school work, but also our God gives a curse to those that will not come to aid Him in the work. The Bible gives us this solemn statement, "Curse ye Meroz, because they came not to the help of the Lord, to the help of the Lord against the mighty"—mighty forces for evil, and mighty power for good, and the one fighting against the other; the Lord God looking down and seeing the great battle won, but the Lord God looking down and seeing each one that was engaged in that—giving a blessing to those who came willingly to His work, but not forgetting to

stop in that wondrous scene of praise, and saying, "Come, curse ye Meroz, because they came not to the help of the Lord, to the help of the Lord against the mighty." Therefore, those that are earnest Sunday-school teachers here, and are strong for Jesus' glorious work, carry away the words of comfort and of blessing; and those that are cold and careless and indifferent, take your Bibles, turn to the fifth chapter of Judges, and to the twenty-third verse, and while you have the Word of God giving approval to each individual that came to His assistance, come from under the curse that He pronounced on those who refused to aid Him and join in this work of bringing the young to Jesus. I have been asked to speak about the waiting, watching, working, and there are two passages in the Bible that give a good basis for the few remarks I am to make. When I speak of watching I am not referring to the watch for the coming of the Lord Jesus Christ; I am not referring to watching against sin, or watching so as to help the world. I want to be as practical as possible to the Sunday-school teachers here this evening, and I want to speak to you about watching, waiting, working simply in connection with your work. When I was over in England the month before last I was rather surprised to find a very eminent Christian saying in an address to a large body of earnest workers: "I think we chatter a great deal too much to God; we don't sit down and listen for the voice of God speaking to us;"—and allow me as a Sunday-school teacher to say to you that I do not think you feel at any time that you really possess yourselves of the lesson until you have sat down and waited for the message from the Lord. Take your Bible and take the lesson and sit down and quietly commune with God until He speaks to you. You may depend upon this, that the message that God thus communicates to you will be a message of marvellous power. If you go to your class—I do not care whether it is six or six hundred—having listened for God to speak to you, and waited until He has done it, you will get the message, and you will find the class that you speak to hanging upon the words that are uttered. I don't know whether you have learned that, and whether you live up to it or not. In my ignorance it was many a year before I learned that that was the only way to get a lesson that was worth delivering to a class. Now, the words that I think bear me strongly out in this are these,—Habakkuk ii. 1—"I will stand upon my watch"—there is the attitude of attention—"and set me upon the tower." It is wonderful how often, when people get up into the strong places, they meet the Lord God. They were silent, quiet; all the avenues were closed that would have drawn them away, and there they were ready to receive the message. Now, there is the first position for one to take. "I will stand upon my tower, and will watch to see what He will say unto me." There is no one in this room that will take the lesson for the coming Sunday, and sit down and will watch to see what the Lord will say unto him, but he will get a message, and he will be amazed at the

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power that will flow from it. Moses waited for his message. Isaiah waited for his message. Jeremiah waited for his message. Paul waited for his message. But when they went with the message it was just like one of those wondrous big guns, and out it went, and all before it fell, because it was the Lord's own word, the Lord's own message given, and he simply the means of rendering that out. Observe also, "and the Lord answered me." Wait until the Lord does answer. And observe, if you want to get the message defined, plain, distinct to yourself, wait until the Lord gives you the message. It will be so defined that you will perfectly comprehend His message; and unless you get a defined and distinct message you cannot give it in a defined and distinct way to your class. Now, just observe what follows. He waited, "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it." If you wait till the Lord gives you the message it will be one that is plain, distinct, and you will be able to put it in such a shape before your class that he that runs may read it. Now, a word upon the working. In Haggai ii. 5 you will find these words: "My Spirit remaineth among you." Go back to the fourth verse: "Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." The only way that we can get the energy to work is in and through God's Holy Spirit, and He says: "My Spirit remaineth with you: be strong," and then does He say, "Be strong; and there are a certain number that are on the first bench there, and they have got a taste for Sunday-school work, and let them take it;" and then does He say, Then there will be ten or a dozen in the Church that will be able to work? No, He says in the fourth verse: "Be strong, all ye people of the land, and work." That is the way God intends His work to be done—"all the people of the land." Every one in this room is claimed by God. Every one in this room belongs to some branch of His Church; and He says, I give my Holy Spirit to you, and I give it to you so that every one of you may be set working. All may work. There is no one here that can get out of that demand of God, that you should work; and the Holy Spirit being given, it is that each one may work. Now, observe just a little further—that twentieth verse of the second chapter of Habakkuk: "But the Lord is in His holy temple: let all the earth keep silence before Him." I want to emphasize that—"let all the earth keep silence before Him." We want more to listen until the still, small voice speaks to us, than to be perpetually presenting to God rather what we want that He should do; so He says, Now God is approaching you, God is coming to you in and through this message, because you and I do not use any portion of the Bible rightly unless we use it for one of two purposes, either to remove any obstruction or difficulty that stands between God and myself, or else to link me closer to the Lord Jesus Christ. Now, He says, when you take the Bible in hand, and when you approach,

sit quietly down, ponder, be in a receptive state—"let the earth keep silence before Him." Now, let us see what the result of that is. "O Lord," the answer is, "I have heard Thy speech." Now, let us see what further. "O Lord, revive Thy work." Is not that what we want—a revival all through of the work? So the watching, the waiting, the looking, gives to us the answer: "O Lord, revive Thy work." Now the third chapter, third verse: "God came from Teman, and the Holy One from mount Paran." So overjoyed was the writer of this that we find the exclamation here, "Selah"—great joy, great sounding up of praise. I watched, I waited, I looked; the Lord revived His work. "Selah." With one sound let all the earth break forth into praise. Then, "His glory covered the heavens, and the earth was full of His praise." And I believe that if we could get thus waiting upon the Lord God, that we would have a revival, and we would have the Lord God come; that His glory would cover the heavens, and the earth would be full of His praise. Let us get up to the top of that one mountain of grand strength and force to us—the mountain of prayer; let us be often up there alone, just pleading with God for all the children; for we want all the children for Christ, and our work is not done while there is one outside of the fold. Let us get often up to that other mount that stands beside it—the mount of watchfulness. That brings us also close to God; and you and I there, attentively watching and waiting and looking, or you and I on the sister mount praying earnestly for this, we will be the first to hear the sound of the chariot-wheels of the Lord God as He comes in His great glory and His power; we shall be the first on the top of this to witness the grand, glorious Sun of Righteousness arising. Whatever the world may do—sunk in all those poor toys with which it plays—let you and I be ever on the top of the mountain watching, waiting, looking, hastening the coming of our Lord; and let it be to you and to me to hear the chariot-wheels and to see the wondrous bright light, and to be ready to receive them. God bless us abundantly in this work; keep us in strength and grace; the Lord bless our Dominion and Province in this work; and may indeed the day soon come when our work shall be ended, when all shall know Him, from the least to the greatest. How grand it will be, while others may have smuggled themselves inside the pearly gates, to think that you and I may walk up and down the golden pavement, and receive a welcome here and a welcome there; how grand it will be for the little ones pointing to us, and the Lord Jesus Christ, as those who have been the instruments in bringing them to Him. How grand to think of the glorious meetings there with our children that thus we have led; and how grand to think of walking up to the common Saviour and taking from Him the crown with His "Well done, thou good and faithful servant." May it be your lot and my lot, for His dear name's sake. Amen. (Applause.)

The choir sang "The Hallelujah Chorus," from "The Messiah."

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The collection was then taken up (amounting to \$100), after which the closing address of the Convention was delivered by Rev. Dr. Schauffler.

DR. SCHAUFFLER'S ADDRESS.

DR. SCHAUFFLER said: My father was a German who spent most of his young manhood in Russia, my mother was an American, and I was born in Turkey. Yet I am an American—(laughter)—and I wonder, as an American, at the patience of your audience. If an archangel were to be announced to speak at this time (9.40) in New York, nobody would stop to hear him. They would all pick up their hats and coats and start for home. I thank the friends for their kind attention and for their marvellous and intelligent interest shown in what I have said. It is encouraging to come here to Canada where you keep your Sabbath days, where the Word of God is exalted, and where there are so many Christian *men* as well as women. (Applause.) It is a stimulus to us from the other side, for we are not so favored as you are. We are not so homogeneous; we have every nationality over there, with many evil traits, and we labor under the difficulty of striving to assimilate such a vast immigration. Now we are to depart for our homes. We shall go better or worse for the privileges we have here enjoyed. The danger is that we shall forget the enthusiasm and shall pass by the lessons we have learned—that we shall postpone reform in our own schools until, perchance, the enthusiasm has died out and we no longer desire reform. We shall be something in the condition of a blacksmith of whom I once heard, who was a stutterer and who had an apprentice who also stuttered. One day, standing at the forge, the blacksmith took a piece of iron out of the fire and laid it on the anvil and raised the hammer to strike. On the other side the apprentice raised his sledge to strike also, and both singularly paused. The blacksmith said, "Wh-wh-wh-wh-wh-why d-d-d-d-d-don't you st-st-st-strike?" and the apprentice said, "Wh-wh-where shall I st-st-st-strike?" and the blacksmith said, "N-n-n-n-never mind, it's c-c-c-cold now!" (Great laughter.) We want then, as we go to our homes, to strike while the iron is hot; we want to communicate the enthusiasm and impart the intelligence which we here have received to those who have not been favored as we have been for the past three days. We want to be ourselves like sparks sprung out from some central fire, which thus start fires on every hand and communicate light and heat wherever they fall. In this way conventions are centres of influence which are felt the land over. The apostle Paul spoke of himself "as poor, yet making many rich;" and that is, indeed, the condition of every true child of God, whether he be rich in worldly goods or not. As compared with what he might be he is still poor, and most of us are really poor as regards earthly possessions; and yet, poor as we may be, we have power to make many rich. It is ours, therefore, to give. Blessed is he that gives, for "it is more blessed to give than to receive."

Will you permit an allegory? Part of it is true and part allegorical, and I will leave you to pick the truth from the allegory. Where I was born, in Constantinople, there was a certain Turkish physician who had a marvellous garden. In that garden was every form of floral beauty that could be gathered, and from that garden were wafted out odors and perfumes to gladden the heart of the passer-by. In that garden, I well remember, the joy of my boyhood's heart was an island—a real island, with a real bridge leading over from the mainland—and on the island was a table shaded by a willow tree—a marvellous spot, capturing the imagination of every true boy's heart. Once upon a time it was noticed in that garden that there was some commotion among the flowers. The gardener noticed it, visitors occasionally noticed it, but hardly knew how to account for it. One day, however, long before the gardener arose in the morning, the sunflower, by reason of his prominence, called a convention of the flowers in the garden, and bade them meet him on the little island. Had you been there you would have seen the rose totter in quietly and modestly over the little bridge on to the island, and the sunflower in somewhat statelier form, and the heart's-ease and all the little flowers gathered from all parts of the garden on to the island. When they had all assembled, the sunflower took the chair by reason of his prominent cheek, and rapping on the table called the meeting to order. Said he, "Will someone state the object of this meeting?" And the rose stood up (and as she stood up she blushed, for she had never addressed the public before,—and thus they say the red roses came,) and said, "Mr. Chairman, we have been in this garden giving, and giving, and giving of our beauty and perfume, and have been receiving nothing. I move you, therefore, that we give out no more perfume, and bestow no more fragrance on passers-by." With that there was a murmur of applause, and the little violet, blushing purple in the face as he spoke, said, "I second the motion." And when the chairman put the motion there was a unanimous "Aye" that they would give no longer any of their perfume to passers-by. They then went back and secured themselves very firmly by the roots, so that the gardener should not discover what had been going on. But the sun rose just as the convention was meeting and peeped down into the garden and said, "Why, the flowers are having a convention; I will listen," and His Royal Highness listened, and he caught every word, and he said, "Oh, that's what they're about. I will block their game;" and he whispered to the breeze, and said, "The flowers are not going to give; blow not upon that garden at all, give nothing of your freshness and power;" and he said to the clouds, "The flowers are not going to give any more; restrain, therefore, your showers; rain not upon that garden. As for me, I will hide my face in the mist, and neither breeze nor rain nor light shall favor these selfish flowers any more." A few days passed, the flowers began to droop and fall—the violet first, and the rose next; even the tiger-lily felt

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somewhat discouraged at the aspect of affairs. As for the sunflower, it was noticed that he bowed his majestic head more and more until his face was well nigh to the ground. The passers-by wondered and said, "Some blight has come over the garden. What can be the difficulty?" By and by the flowers made up their minds that they would have to have a second convention, and with considerable more feebleness than before, and with tottering steps and struggling gait, gathered once more at the call of the sunflower. With feeble voice the sunflower said, "Someone please state the object of this meeting." And the rose said, "Mr. Chairman, we are dying; see, my leaves are almost gone, and as for fragrance, I have almost none left; I move you, sir, that we give what little we have left, perchance we shall not die utterly;" and the little violet said, but oh, in such a feeble tone, "I second the motion." And the chairman said, "All who are in favor of the motion signify it by saying 'Aye';" and a gentle wail of 'Aye' passed over that convention. Then they went to their places and once more were rooted as they were before. But the sun saw it, and soon said to the breeze, "Blow, breezes, blow." And the sun said to the clouds as they came up, "Rain, ye clouds; rain on that garden; they have reconsidered their evil motion and are giving according to the extent of their ability; rain. And when ye have rained and the breezes blown upon that garden, then I will clear my face and shine upon that garden, and we will give, since the garden has begun to give." And lo, the rain fell and the breezes blew and the sun shone upon that garden, and everyone said, "The garden is living once more, the blight is past, the flowers are giving and all nature seems again to smile." Is not this allegory for us? We are the Lord's people. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty." He who gives not gets not; he who scatters not gathers not; he who labors not is not strengthened; he who is all the time giving out—giving out of the treasures God has given him in his heart—he it is who is gathering strength for the battle and wealth for the glad bye-and-bye. Here then is our comfort, here then is our glory, that we are permitted as workers in the vineyard of the Lord to be outputters of strength and power,—for thus we ourselves gain all and lose nothing. I congratulate you, therefore, Sunday-school teachers; I commiserate with all you here to-night who are doing nothing directly for the Master. I pity you from the bottom of my heart, for the joy and very sweetness of life is denied to you because you retain all your power and give none to others. Oh, brothers, we have a glorious calling. People sometimes say to me—I am a city missionary—"Aren't you tired of that work of yours among the tenement houses?" "Tired of it?" I say; "the longer I am at that work the more I like it, and the more it repays me personally." It is glad work; I would not exchange the missionary church and school for the richest church in all Christendom, because of the juice and joy that comes out of the work. For the rich

churches are prone to say, "I am rich and increased in goods and have need of nothing," and they know not that they are poor and blind and spiritually naked in the sight of God; whereas our poorer people know that they have nothing, and are inclined to open their mouths that they may be filled with whatever you have to furnish them; and therefore, I say, it is a joy and a grand privilege for any man or woman to be permitted to work away down in the depths of society, for we see the largest results of our work and are crowned with the largest measure of success. The sculptor rejoices when he sees the rough piece of marble before him,—not in its roughness, but in its possibilities. "I see an angel in that marble, and mine shall it be to bring the angel out of that shapeless mass." The musician rejoices as he has some conception of melodies and harmonies marvellously combined. He revels already by anticipation in the thought of the great orchestra that shall one day be in front of him obedient to the slightest motion of the baton. And shall the sculptor, and shall the painter, and shall the musician rejoice in the possibilities of their labor, and its results, and we not rejoice? There was never a piece of sculpture so priceless as that boy of mine in my Sunday-school class. God bless his dear soul. One day that boy will shine with a lustre that will outshine the brightness of the noonday sun. There never was anything so pure as that girl in my class cleansed by the renewing blood of Christ and sanctified by the Holy Spirit. She shall shine forth as the redeemed and ransomed of the Lord. We are the ones that should sing the live-long day, because God has put us in this place and given us this privilege. There is an invalid lady to-night living in the city of Denver, and there is in New York city a Christian young man studying medicine in the Twenty-third Street College. They are 2,000 miles apart; they may never meet again in this world. Once they were together in the mission church I have the pleasure of serving, and the young man was the thorn in my flesh. Oh, he was one of those young fellows who love to stand on the corner dancing the double shuffle and getting off a little negro minstrel joke. If a girl went by he would say "Ahem," and if she said "Ahem," he would join her and go up the avenue. Many was the time he came to my meeting and behaved so that I said, "George, go out of the meeting." There are some people we cannot get hold of, and I could not of him. I tried and tried and I could not do anything, but this lady worked for George. He had a bad home, a godless father, a worthless mother, and an infidel brother. He was being not brought up. As a man once expressed it to me, he was being "kicked up." When this lady got hold of George she wanted to see where his weak side was, that she might assault the weak side of that impregnable fortress; and she even found it was—poetry! Would you believe it? One day she had him in her room and read him an extract from "Milton's Paradise Lost," and George pricked up his ears and said, "That's fine; where did you get that?" She said,

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‘Oh, I got it from a book called ‘Milton’s Paradise Lost.’” Just about that time we were renovating our Sunday-school library. We had an old-fashioned library when I first went there. I looked into it and pulled out a book to see what it was, and the first book I found out was “Charnock on the Divine Attributes,” and the second book was “Edwards on the Will.” There they sent these books down to my poor rapsallions and expected them to read them! Why, the good deacon who emptied his library to fill ours sent them away because they were not interesting! (Laughter.) It is a wondrously stupid thing to ship “Edwards on the Will” down to a mission station. I sold the whole library out at two cents a pound, and got a good price on it, too. (Laughter.) Well, about this time, as we were renovating the library, George said, “Mr. Schauffler, will you put a book into that library that I want?” And I said, “I won’t make any rash promises; what do you want?” I thought he wanted “Jim Bludgson, the Rampaging Tiger of the Western Prairie;” but he said, “I want ‘Milton’s Paradise Lost.’” You could have knocked me down with a feather. I said, “Yes, and I will put in ‘Paradise Regained’ and ‘Samson Agonistes;’” and he says, “I want another favor: will you give me the first shot at it?” And I said, “Yes”—(laughter)—and that boy to-day knows a great deal more about “Milton’s Paradise Lost” and “Paradise Regained” and “Samson Agonistes” than I do. That lady began to lift him up into higher realms, and the negro joke was now rather lacking of interest compared with “Milton’s Paradise Lost.” He gave his heart to the Saviour, and he said, “I must work now, I must join the Church.” I don’t know who told him he must join the Church; I did not; and he said, “I must confess the Saviour before men.” I tell you the Holy Spirit can work so quickly it is astonishing what progress He makes. Then he said, “I must be a teacher, too, and must try to do something. If there is a class that nobody else can teach, give me that class;” and when I saw him he was studying medicine, almost sure to become a Christian doctor and a Christian worker. Tell me, is not that grand? (Applause.) Is not that enough to make that lady praise God for the privilege He gave her to uplift that boy and make him shine as a star in the diadem of the blessed Master? But you say, “That is a special case.” No, my brother, it is not a special case. I have seen such again and again. I have seen results of seed sown in the Master’s vineyard that no farmer—even if he be in your fertile prairies here in the west—can produce. Sometimes the Master lets us sow the seed in the morning, and in the evening there is fruit there that grows up to live eternally. So, I say, we have marvellous privileges in this work of ours, and can feel that when God calls us to be workers in this spiritual vineyard of His, there is no higher honor in this world that He could give to us than just that. The brother who preceded me spoke about the reflex influences, and it seems to me that is an exceedingly important theme, and I was much obliged to him for it. When you and I stoop to the

lowly we are always more blessed than those to whom we stoop. One afternoon I was visiting in New York a godly woman seventy years old. She lived in the basement at the rear of a house where by no possibility could the direct rays of the sun come in. I was down-hearted that day and discouraged, I don't know why, and I went to see her. She had a little bedroom off from her other room, which was small enough in itself; and in that little bedroom when I knelt to pray my feet had to be in the outside room—there was not room for them, and they are not very large either—(laughter)—but there was not room for them in the bedroom, but only just the bed. I do not see how she made the bed. She must have stood in the outside room. (Laughter.) I went down and found the old woman sicker than I thought. She had stood up on a chair to reach something and had tottered and fallen and broken two ribs. She had manifold bodily ailments besides that. As I stood beside her sick couch I said, "Mrs. Lily, you have many troubles to bear." "Oh, yes," she said, "but then the Lord helps me;" and in the course of conversation she said this—and when she said it, light and comfort came in my soul—she said, "Mr. Schaffler, I bless God that I was born to die." I tell you it was a revelation to me. There I was, grumbling about living. There I was, strong and well, and a young man; and there was that sick woman lying on a bed of pain, and blessing God that the day of her death was soon to come. She comforted me; I did not comfort her. She blessed me; I did not bless her. She lifted me up; I did not lift her up. She didn't need it; but I did. And, teacher, you will never go to the lowly and afflicted, you will never stoop, but what the Master somehow or other will lift you up, and give you a seat where you never expected, but where by His grace He is pleased to put and bless you. Now, as we go out to our work let us go quickly, and in the spirit of the Master. They say that long years ago, down at Memphis, when the yellow fever was raging, there was a little family of father, mother and one child, a boy. The father was taken with that dreadful scourge, died, and was laid away. By and by the symptoms began to declare themselves in the mother's case, and as she lay on her bed she called the boy to her and said, "My boy, Jesus called your father away, and now Jesus is calling me, and I am going, but don't you be afraid, the Lord will send some one to take care of you;" and with that she bade him good-bye and sank away. She was buried somewhat in the hurry that is incident to times of epidemic, and people forgot the little boy. The next day he wandered out, having spent the night alone, and went to the grave, and there he cried himself to sleep. Toward evening a kind Christian man passed by, and he saw the boy lying on the grave asleep. He waked him up and said, "My boy, what are you doing here?" and the boy said, "Father's dead, and mother's dead, and mother told me that if I would wait patiently the Lord Jesus would send someone to take care of me;" and the man took the boy up in his arms and said, "My boy, Jesus has sent me to take care of you;"

and the boy looked up in his face and said, "I am glad you have come, but you've been a good while coming, haven't you?" Oh, teacher, friend, don't let us be a good while going to these scholars; let us go right down to them, for the Lord Jesus sends us, and as we hear the message in our hearts, "Go quickly," let the answer go,— "Yes, Lord, here, send me;" and oh, be ten thousand times sure that if we go in the name of the Master we shall be a blessing to thousands of those to whom we are sent, and they and we together shall rejoice when the ransomed and redeemed of the Lord come home. Then, then, with ten-thousand-fold emphasis shall we say: "The grandest and blesseddest privilege in all the world granted to me was the privilege of doing something for others, and bringing them to the knowledge of the Lord Jesus Christ." Thus we scatter to our homes to work for Jesus until He calls us to rest home yonder; do we not? (Applause.)

After the singing of the hymn,

"To the work,"

and the benediction by Rev. Mr. Stewart, the Convention adjourned.

LIST OF DELEGATES AND VISITORS PRESENT.

NOTE.—The following list contains the names of all delegates and visitors who signed the "Attendance Book." The Publishing Committee have added the names of many who failed to do this, but who were known to be present:—

NAME.	ADDRESS.	DENOMINATION.
Abraham, Rev. R. H	Burlington	Presbyterian.
Acken, Mrs. L	Hamilton	Reformed Episcopal.
Acken, Miss L	"	"
Agnew, T. H	Toronto	Methodist.
Allan, James	Alma	"
Allan, F. B	Perth	Presbyterian.
Allen, Mrs. W. Arthur	London	Methodist.
Ames, Rev. William	Otterville	"
Amiss, Miss	Hamilton	"
Anderson, Joseph	London	"
Argo, James	Toronto	Presbyterian.
Arnold, Samuel	"	"
Atkinson, Rev. Thomas	Ingersoll	"
Auld, Miss	Guelph	"
Banks, Miss	Hamilton	Methodist.
Baptie, David	St. George	Presbyterian.
Barbar, Mrs	Toronto	"
Barwell, George	Brantford	Baptist.
Begg, M. S.	Collingwood	Methodist.
Bell, Lillias, C	Hamilton	Presbyterian.
Bengough, Thomas	Toronto	Baptist.
Birchard, M. D., J. J	Brantford	Methodist.
Birks, Rev. A. K	Guelph	"
Birnie, Mrs.	Collingwood	"
Blain, Miss Mary E.	Streetsville	Presbyterian.
Blake, Q. C., Hon. S. H	Toronto	Episcopal.
Boulter, William	Cheapside	Methodist.
Boulter, Mrs. Jane E	"	"
Bowman, W	London	"
Bowslaugh, W. B.	Grimbsy	"
Boyce, Miss Annie	Toronto	"
Brennan, M	Hamilton	Presbyterian.
Briggs, W. A.	Parkdale	"
Bristol, Miss M	Pictou	Methodist.
Brookman, Rev. William	Toronto	Baptist.
Brown, Annie C.	Hamilton	Congregational.
Brown, Miss Annie M.	Toronto	Methodist.
Brown, Miss Fannie.	Paris	"
Brown, George W.	Farmersville	"
Brown, Miss Mary	Thorold	Presbyterian.
Brown, Richard	Toronto	Methodist.
Bruce, William	Glenallan	"
Bryant, H. N. W.	Toronto	Brethren.
Bunting, Miss V.	St. Catharines	Methodist.
Burnet, Andrew	Ayr	Presbyterian.
Burnfield, M. A., B. D., Rev. George.	Brockville	"

Burns, D
Burns, R
Burrill, J
Burt, M

Campbell
Campbell
Campbell
Cann, J
Carlyle,
Caron, C
Carswell
Charlton
Chegwin
Chrysler
Clark, M
Clark, F
Clark, I
Clarke,
Clarke,
Cobbled
Cohoe,
Collins,
Comfor
Connell
Cook, F
Cooper,
Copp, F
Courter
Crabbe
Crawfo
Creight
Cunning
Currie,
Daniel
Davids
Davids
Davies
Davis,
Davis,
Dawson
Day, A
Denton
De St.
Digby
Dimm
Dingw
Dixon
Doug
Down
Eadie
Eastn
Edgar
Elliot
Emor
Ewin
Ferre

Burns, D. D., Rev. A	Hamilton	Methodist.
Burns, Rev. Robt.	Washington	"
Burrill, Alfred	Onondaga	"
Burt, Miss Sara	Toronto	Baptist.
Campbell, John	Granton	Presbyterian.
Campbell, Mrs. I. J.	London	Methodist.
Campbell, Katie	Seaforth	Presbyterian.
Cann, John	Usborne	Methodist.
Carlyle, Miss M.	Toronto	Union School.
Caron, C. W.	"	Baptist.
Carswell, Thomas	Glenmorris	Presbyterian.
Charlton, T. W.	St. George	"
Chegwin, Wm. B. E	Dundas	Methodist.
Chrysler, Mrs. Geo. A.	Galt	"
Clark, Miss E. M.	Toronto	Congregational.
Clark, Henry J.	"	"
Clark, R. H.	"	Methodist.
Clarke, E. J.	Lynden	"
Clarke, D. D., Rev. W. N.	Toronto	Baptist.
Cobbledick, Rev. G. H.	Georgetown	Methodist.
Cohoe, Rev. B. L.	Jerseyville	"
Collins, Rev. J. H.	Stony Creek	"
Comfort, Miss H. N.	Parkdale	"
Connell, Mrs. S. J.	Toronto	Baptist.
Cook, Rev. R. B.	Acton	"
Cooper, Miss M. A.	Toronto	Presbyterian.
Copp, Ernest H.	"	Congregational.
Courtenay, J. H.	St. Thomas	Presbyterian.
Crabbe, J. J.	St. Mary's	Methodist.
Crawford, William	Hamilton	"
Creighton, M. E.	Hollen	"
Cunningham, Miss Janet	St. Catharines	Presbyterian.
Currie, Wm.	Ayr	"
Daniels, J.	Brantford	Methodist.
Davidson, Mrs. W.	Nelson	Presbyterian.
Davidson, W. A.	Dundas	Methodist.
Davies, jun., Wm.	Toronto	Baptist.
Davis, F. N.	Davisville	Methodist.
Davis, Rev. J. T.	Tapleystown	"
Dawson, Miss Alice	Peterboro'	Presbyterian.
Day, Alfred	Toronto	Methodist.
Denton, F. B.	"	"
De St. Dalmas, Rev. A. E.	Petrolea	Baptist.
Digby, H.	Hespeler	Methodist.
Dinnick, S. O.	Tweedside	"
Dingwall, Kate	Lancaster	"
Dixon, Miss Fanny	Peterboro'	Presbyterian.
Douglas, W. J.	Burlington	Methodist.
Downie, Miss K.	Toronto	Congregational.
Eadie, Miss	Hamilton	Presbyterian.
Eastman, Rev. S. A.	Oshawa	"
Edgar, Jeanie L.	Hamilton	Congregational.
Elliott, Rev. R. J.	Caledonia	Methodist.
Emory, M. D., C. Van Norman	Hamilton	"
Ewing, Miss	Seaforth	Presbyterian.
Ferrier, Miss	Caledonia	Methodist.

Finlayson, Chas. W.	Paris	Congregational.
Fisher, D.	Farmersville	Methodist.
Fleming, Galvin	Glenmorris	Presbyterian.
Fleming, R. A.	Trafalgar	Methodist.
Fletcher, Rev. Colin	Exeter	Presbyterian.
Fletcher, Mrs. Colin	"	"
Forrest, C. S.	Hollen	Methodist.
Forster, M.D., M.	Lynden	"
Fraser, Rev. H. G.	Goble's	Baptist.
Fraser, M.A., Rev. M.	Hamilton	Presbyterian.
Fraser, R. J.	Brantford	"
Frizzell, Mrs. Wm	Toronto	"
Fryer, Wm	Collingwood	Methodist.
Furniss, E. M.	Hamilton	"
Fyfe, Jas. H.	Toronto	Presbyterian.
Galloway, Rev. Joseph	Paisley	Methodist.
Gandier, Alfred	Toronto	Presbyterian.
Gansby, Miss Rose	Guelph	Congregational.
Geikie, Miss A. Laura	Toronto	Presbyterian.
Geikie, Miss Ethel F.	"	"
George, Miss E.	Stouffville	Baptist.
German, Rev. Peter	Echo Place	Methodist.
Gibson, Miss Annie H.	Toronto	Presbyterian.
Givin, William	Hamilton	"
Goble, Dora	Goble's	Baptist.
Goble, J. G.	Goble's	"
Goldsmith, Miss Nettie	Hamilton	Presbyterian.
Goldsmith, Rev. T.	"	"
Gracey, Rev. Henry	Gananoque	"
Gracey, Mrs. Henry	"	"
Graham, David	Inglewood	Methodist.
Graham, Mrs. David	"	"
Grant, Margaret	Stratford	Presbyterian.
Grant, Nettie	Glenmorris	"
Green, Mrs. Charles	Toronto	Congregational.
Greene, Joseph	Hamilton	Methodist.
Greenly, J. W.	"	"
Grigg, Miss May	Drayton	"
Grundy, Julia	Hamilton	"
Haight, Mrs. H.	Norwich	Baptist.
Hall, Ellen B.	Ayr	Presbyterian.
Halsted, E. B.	Fulton	Methodist.
Hamilton, Eliza	Guelph	Presbyterian.
Hamilton, H.	London	Methodist.
Hammett, T. J.	Hespeler	Evangelical.
Hancock, H.	Toronto	Presbyterian.
Hardie, Rev. J. S.	Ayr	"
Hassard, Thos	Caledonia	Methodist.
Hazelton, M.	Brantford	Baptist.
Henderson, Lizzie M.	Hollen	Methodist.
Henderson, Robert	Hamilton	Presbyterian.
Henderson, M.A., Rev. W. C.	Galt	Methodist.
Henry, Miss L.	Toronto	Presbyterian.
Hill, Isaac John	Ohswéken	Baptist.
Hodder, J. E. R.	Arkona	Methodist.
Hodgetts, Geo. W.	St. Catharines	Presbyterian.

Holbrook, John
 Holbrook, Mrs.
 Horsboro, Miss.
 Hossie, W. N.
 Howard, Rev. T.
 Howland, W. H.
 Hunt, Rev. D.
 Hunt, Miss Ida
 Hunter, G. N.
 Hunter, D.D., I.
 Hunter, Mrs. S.
 Hunter, D.D., I.
 Hutchinson, E.

Imrie, Andrew
 Inglehart, Miss

Jackson, George
 Jeffers, J. Frit
 Johnson, Amos
 Johnson, J. A.
 Jones, E. W. F.
 Jones, J. W.
 Jones, Seneca
 Joss, B.
 Joss, John

Kelly, Isaac
 Kerr, Jas. E.
 King, Miss M.
 Kirton, Mrs. C.
 Knowles, Jam

Law, Robert
 Leckie, William
 Lee, Lyman
 Leslie, Miss E.
 Lewis, Miss J.
 Lewis, William
 Lindsay, Miss
 Lohrin, Elizabeth
 Lonsdale, F.
 Lovejoy, Thos
 Lucas, Martha
 Lumsden, R.
 Lyle, B.D., R.

Magill, Emma
 Mahaffy, Miss
 Main, Nellie
 Maitland, Re
 Martin, H. A.
 Matthews, M.
 Maus, Lewis
 Metcalf, W.
 Meyers, Rev.
 Miller, Rev.
 Mills, Mary
 Moderwell, I.

Holbrook, John	Springvale	Methodist.
Holbrook, Mrs. John	"	"
Horsboro, Miss	Hamilton	Presbyterian.
Hossie, W. N.	Brantford	"
Howard, Rev. T. S.	Burford	Methodist.
Howland, W. H.	Toronto	Episcopal.
Hunt, Rev. D.	Omagh	Methodist.
Hunt, Miss Ida	Toronto	Baptist.
Hunter, G. N.	St. George	Union.
Hunter, D.D., Rev. S. J.	Hamilton	Methodist.
Hunter, Mrs. S. J.	"	"
Hunter, D.D., Rev. W. J.	"	"
Hutchinson, E.	Brantford	Baptist.
Imrie, Andrew B.	London	Presbyterian.
Inglehart, Miss Maggie	Burlington	Methodist.
Jackson, George	Hamilton	"
Jeffers, J. Frith	London	"
Johnson, Amos	Hamilton	"
Johnson, J. A.	"	"
Jones, E. W. P.	Brantford	"
Jones, J. W.	Hamilton	"
Jones, Seneca	"	"
Joss, B.	Toronto	Presbyterian.
Joss, John	"	"
Kelly, Isaac	Oakland	Methodist.
Kerr, Jas. E.	Toronto	"
King, Miss M.	Dundas	"
Kirton, Mrs. George	Woodstock	Presbyterian.
Knowles, James	Toronto	"
Law, Robert	Georgetown	"
Leckie, William R.	Hamilton	"
Lee, Lyman	"	"
Leslie, Miss E.	Toronto	"
Lewis, Miss Julia	London	"
Lewis, William H.	Burford	"
Lindsay, Miss Maggie	Brantford	Presbyterian.
Lohrin, Elizabeth	Guelph	"
Lonsdale, F.	Hamilton	Secy. Y.M.C.A.
Lovejoy, Thomas	"	Methodist.
Lucas, Martha J.	London	Congregational.
Lumsden, R.	Seaforth	Presbyterian.
Lyle, B.D., Rev. Samuel	Hamilton	"
Magill, Emma	"	Methodist.
Mahaffy, Miss M. J.	Toronto	"
Main, Nellie M.	Hamilton	Presbyterian.
Maitland, Rev. Robert R.	Grimsby	Methodist.
Martin, H. A.	Hamilton	"
Matthews, Miss	Lindsay	Baptist.
Maus, Lewis	Paris	Methodist.
Metcalf, W. H.	Burford	"
Meyers, Rev. W.	"	Reformed Episcopal.
Miller, Rev. W. T.	Durham	Methodist.
Mills, Mary E.	Hamilton	"
Moderwell, R.	Thorold	Presbyterian.

Monteith, Miss Blanche.....	Toronto	Congregational.
Monteith, George.....	Hamilton	Presbyterian.
Moore, Miss C	"	Methodist.
Moore, H. P	Acton	"
Moore, Lizzie	Hamilton	Baptist.
Moore, Miss Mary E.....	"	Methodist.
Moore, S. J	Toronto	Baptist.
Morton, George	Hamilton	Methodist.
Mowat, M	Stratford.....	Presbyterian.
Muir, Miss Maggie	London	"
Muir, Thomas	"	Presbyterian.
Muir, William	Mount Vernon ..	Methodist.
Munro, Miss Minnie	Thorold	Presbyterian.
Macdonald, M. D	London	"
Macdonald, Peter	Toronto	"
McArthur, Mrs	Goble's.....	"
McAuley, H	Embro	Congregational.
McBroom, George	London	Methodist.
McCall, Miss Maggie	St. Thomas.....	Presbyterian.
McCalla, John	St. Catharines ..	"
McClure, Mrs. Dr	Thorold	Presbyterian.
McClure, Mrs. W	Merritton	"
McCrae, D	Guelph	"
McDonald, Rev. C. D.....	Thorold	"
McDowell, Joseph	Delmer	Methodist.
McEwen, Rev. John	Lakefield.....	Presbyterian.
McGhee, Miss M. L.	Toronto	Methodist.
McGuire, M.D., E. W	Guelph	Presbyterian.
McKillican, Rev. John	Montreal	Congregational.
McLaren, Andrew	The Grange	Baptist.
McLaren, W. H	Hamilton	Presbyterian.
McLaughlin, Rev. Alex	Sherwood	Lutheran.
McLean, James	Hampton	Methodist.
McLeod, Rev. P. McF	Toronto	Presbyterian.
McMichael, Marion.....	Seaforth	"
McRoberts, Miss Maggie	Guelph	Congregational.
McTavish, D.....	Stratford.....	Presbyterian.
McTavish, Rev. W. S	St. George	"
McVittie, John	Avonbank	"
Nelles, Eliza M	Wilsonville.....	Methodist.
Nelson, R. J	Paisley	"
Newcombe, Miss B	Toronto	Baptist.
Nichol, M.D., Wm	Brantford	Presbyterian.
Orr, Wm	Stony Creek	Methodist.
Parker, Miss E. L	Toronto	Congregational.
Parker, Miss Mary	Goble's	Baptist.
Patterson, Norman	Beamsville	Methodist.
Patterson, Mrs. Norman	"	"
Patterson, W	Toronto	Presbyterian.
Patterson, Mrs. W	"	"
Peake, Lewis C.....	"	Methodist.
Pedley, J. L.....	Georgetown	Congregational.
Pedley, B.A., Rev. J. W	"	"
Peregrine, David	Branchton	Methodist.
Pettigrew, Rev. R	Glenmorris	Presbyterian.

Phillips, Rev. R
Pink, Miss Em
Potts, Miss Fan
Price, Miss E. I
Pyke, Miss M

Quen, E

Racey, J. Ham
Ramsey, Miss J
Ratliffe, Rev.
Reddick, Rev.
Reid, Rev. Wa
Rickard, Willia
Riddell, Miss
Roberts, Elisha
Robertson, Mrs
Roe, W. T.....
Ross, Rev. J. S
Ruddell, R. W
Rutherford, G

Sammonds, Mi
Sampson, Mrs.
Saunders, Mis
Schauffler, D. I
Score, R. J ..
Scott, David F
Scott, D. D., R
Scouler, Rev.
Scriven, P. L.
Servos, Annie
Sheffield, Mrs
Sherwin, F. C
Sherwin, W.
Silverton, T.
Simeon, C. R
Simpson, Jam
Simpson, Rob
Smart, E ..
Smith, James
Smith, Jas..
Smith, Miss I
Smith, Rev.
Somerville, R
Spier, C. A
Spragge, Dav
Stapleton, Jo
Stevenson, J.
Stewart, Ale
Stewart, B. A
Stronach, Mi
Strong, Mrs.
Sutherland,
Sutherland,
Swalwell, M

Thom, M. D.

Phillips, Rev. R	Acton	Methodist.
Pink, Miss Emma	Toronto	Congregational.
Potts, Miss Fanny	"	Baptist.
Price, Miss E. H.	"	Methodist.
Pyke, Miss M	Brantford	Union School.
Quen, E	Guelph	Presbyterian.
Racey, J. Hamilton.....	Hamilton	Baptist.
Ramsey, Miss Julia.....	Brantford	Methodist.
Ratcliffe, Rev. John H	St. Catharines ..	Presbyterian.
Reddick, Rev. C	Uxbridge	Baptist.
Reid, Rev. Walter	Weston	Presbyterian.
Rickard, William	Newcastle	Methodist.
Riddell, Miss	Hamilton	Presbyterian.
Roberts, Elisha	Oakland	Methodist.
Robertson, Mrs. R. J	Ingersoll	Presbyterian.
Roe, W. T.	Hamilton	Methodist.
Ross, Rev. J. S	Dundas	"
Ruddell, R. W.....	Georgetown	Congregational.
Rutherford, George.....	Hamilton	Presbyterian.
Sammonds, Miss	"	"
Sampson, Mrs. Alexander	Toronto	Brethren.
Saunders, Miss	"	Congregational.
Schauffler, D.D., Rev. A. F	New York	"
Score, R. J	Toronto	Methodist.
Scott, David H	"	Congregational.
Scott, D.D., Rev. John	Dunblane	Presbyterian.
Scouler, Rev. Thomas	Hamilton	"
Scriven, P. L.	"	Baptist Mission.
Servos, Annie	"	Methodist.
Sheffield, Mrs. T. R	Toronto	"
Sherwin, F. C	Grafton	"
Sherwin, W. F.	Boston, Mass.	Baptist.
Silverton, T. C	Drayton	Methodist.
Simeon, C. R	London	"
Simpson, James	Moffatt	Methodist.
Simpson, Robt	Kilbride	"
Smart, E	Toronto	Baptist.
Smith, James	Hamilton	Methodist.
Smith, Jas	Parker	"
Smith, Miss M	Toronto	Presbyterian.
Smith, Rev. W. W.....	Newmarket	Congregational.
Somerville, R	London	Presbyterian.
Spier, C. A	Hamilton	Evangelical.
Spragge, David	Guelph	Congregational.
Stapleton, John	Brantford	Methodist.
Stevenson, J. C	Clinton	"
Stewart, Alex	Stratford	Presbyterian.
Stewart, B.A., Rev. J. W. A	Hamilton	Baptist.
Stronach, Miss	Guelph	Presbyterian.
Strong, Mrs. Wm	Hamilton	Methodist.
Sutherland, D.D., Rev. Alexander	Toronto	"
Sutherland, Miss Evelyn	"	"
Swalwell, Mrs. J. B	"	Presbyterian.
Thom, M.D., J. C	Streetsville	"

Thompson, Egerton.....	Paris	Methodist.
Thompson, Miss E. A.....	St. Catharines ..	"
Thompson, Miss M.....	Toronto	Presbyterian.
Thomson, Rev. D. A	Hastings.....	"
Trotter, L. G	Toronto	Baptist. .
Umbach, Rev. S. L.....	Berlin	Evangelical Ass'n.
Wagner, Rev. L. H.....	Hespeler	" "
Walker, Charles	Beaconsfield	Friend.
Walker, Thomas	Norwich	"
Wallace, Mrs. H. H	Woodstock.....	Presbyterian.
Wallace, Rev. W. G	Georgetown	"
Walton, W. G	Hamilton	Methodist.
Ward, Mrs. E	Toronto	Union School.
Warren, James.....	Kincardine.....	Baptist.
Warren, R. D	Georgetown	"
Watson, Miss Bella.....	St. Catharines ..	Presbyterian.
Watson, Mrs. Florence	Hamilton	Methodist.
Watson, Mrs. M. J.....	Toronto	Presbyterian.
Watt, Belle	Brantford	"
Webster, A. W.....	Wingham	"
White, Rev. J. H	Hamilton	Methodist.
Whitelock, P	Toronto	Baptist.
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