

*Rev W. Beukle  
Oatville*

REPORT

OF THE

ANNUAL CONVENTION,

OF THE

Halton Sabbath School Association,

HELD AT

OAKVILLE, ONTARIO,

ON

FEBRUARY, 7TH AND 8TH, 1872.

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PRESIDENT:

JOHNSON HARRISON, Esq.

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SECRETARY,

W. H. YOUNG, Esq.

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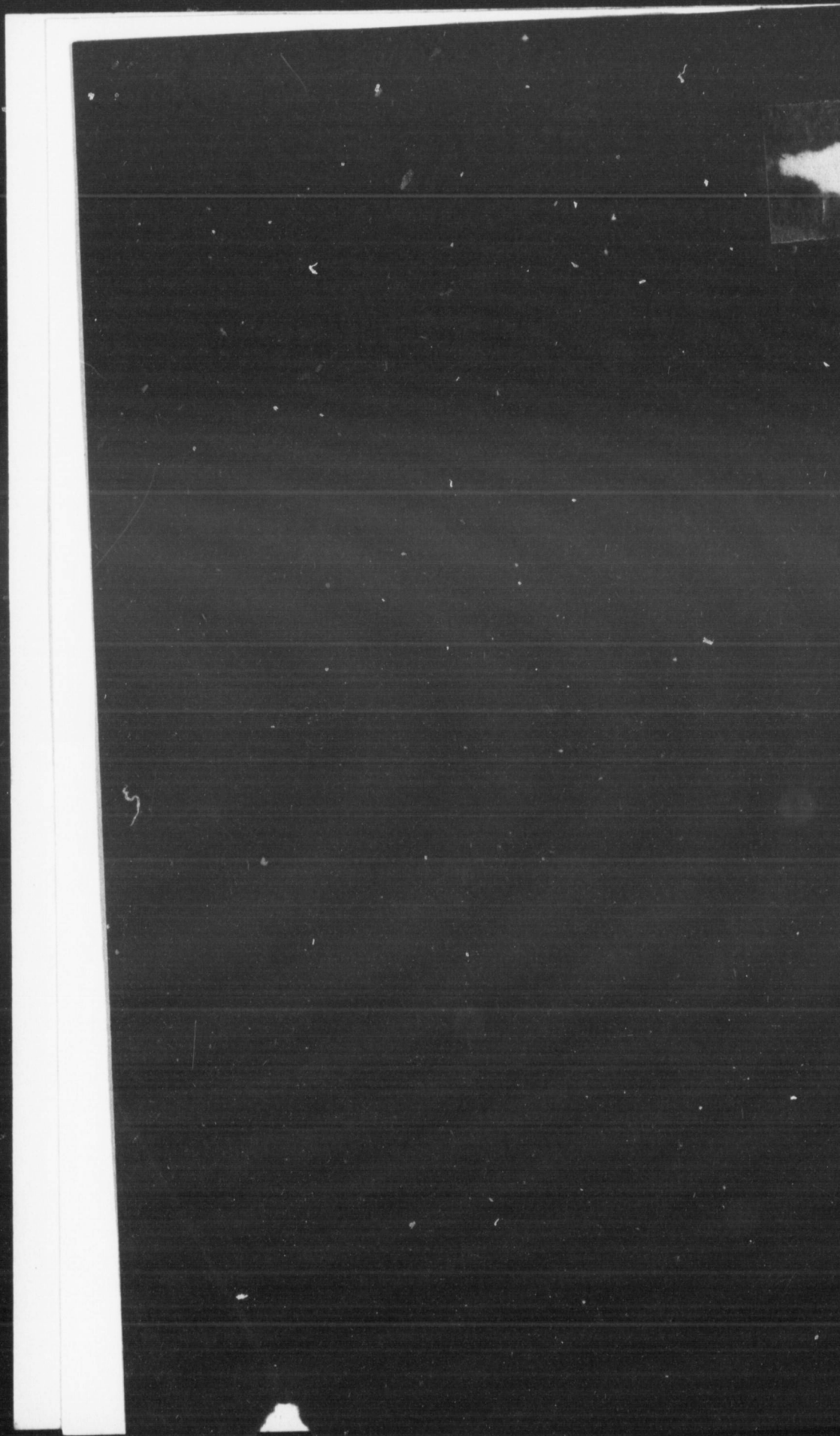
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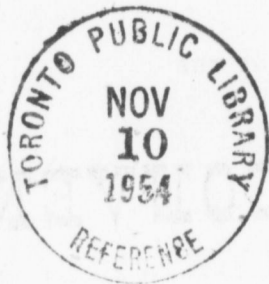
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## HALTON COUNTY SABBATH SCHOOL ASSOCIATION.

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THE FIRST SESSION of this Convention was held in the Presbyterian Church, Oakville, on Wednesday, February 7th, 1872, at 11:30 A. M. The President, Johnson Harrison, Esq., of Milton, took the chair. The Rev. T. W. Jeffery led in the opening devotional exercises, which continued till 12 o'clock. W. H. Young, Esq., of Oakville, was thereupon appointed Secretary; and the following gentlemen were constituted a Business Committee:—The Revs. Unsworth, Meikle, Shaw, Fawcett, and Messrs. Barber and Barclay.

### THE SECOND SESSION

Commenced at 2 P. M., the Rev. N. Burns, M. A., of Milton, conducting the devotional exercises, at the close of which the President delivered a short opening address, expressing pleasure at seeing so many present, giving a brief outline of the main benefits resulting from Conventions of this kind, congratulating the members upon what had already been done, urging all to be up and doing more heartily in their Master's cause, and predicting that not only the sessions of the present meeting would be pleasant and profitable, but that the good results which would flow from them would be felt in increased energy, activity and usefulness.

The meeting now joined in singing, which was led by Mr. and Mrs. Harrison, of Milton, and other friends. The Association owed a great deal of its pleasantness and success to the varied and appropriate selections in music (vocal and instrumental) furnished by the Choir during the day sessions. During the night entertainments, Mr. Newlands, and a choir which he had arranged for the occasion, gave evidence of superior taste and ability in the spirited rendering of choice and expressive music. Great credit is indeed due to all these parties both for their valuable assistance and for their willingness to render it.

After the opening address, it was announced that fifty-three delegates had reported themselves in attendance. The Treasurer's Report showed the receipts since 1870 to be \$45.24; expenditure, \$27.10; balance on hand, \$18.14. This report was adopted. The Business Committee brought in their first report, as follows:—"That the Rev. Mr. Ewing be requested to take charge of the Question Drawer, (the answers to be given at the close of the evening session). That the published

programme be strictly adhered to; and that each speaker be restricted to five minutes with the exception of the introducer of a subject who should have fifteen minutes. Report amended and adopted by substituting the name of Mr. Jeffery for that of Mr. Ewing.

### CHOIR.

The first question, "How may we retain the larger scholars in the Sunday School?" was at this junction introduced by the Rev. W. Meikle, who said,

"This matter is surrounded with difficulty. The lamentable fact is,—we have few old scholars in our schools. They have got into the habit of leaving. This seems to be a matter of course, when they have reached a certain age. We must try to change all this, and establish a very different order of things. In contemplating this object we may well exclaim, "Can the Ethiopian change his skin, and the leopard his spots?" By persistent, prudent measures, and the use of all appropriate means, we must attempt a thorough change. *Our Schools must be prepared to carry forward our older scholars to perfection.* Teachers must be provided full of faith and devotedness, intelligent, benevolent and persevering. They must know well the whole system of divine truth, and be able to present it acceptably to the minds of those they address. Everything connected with the *Truth of God* should make us strive with all earnestness to reclaim our older scholars, that they may be increasingly benefitted. This *Truth convinces of Sin; it converts the Soul; it sanctifies the whole man.* The truth *reveals God* in all his excellence, his grace, his love; and "who can by searching find out God?" The truth *makes known Christ* in his original glory, in his assumed humility, in all his offices, in his great work of saving men and completing the purposes of God. The truth received *fills with the Spirit.* And thus we accomplish all God's holy work.

While our schools, with superior Teachers and all other necessary arrangements, should be prepared to carry forward our older scholars, we must make *personal appeals* to these scholars. *Superintendents* should do this as much as possible, visiting young persons as they have opportunity, and pressing earnestly on their attention the duty and privilege of being in the Sabbath School.

*Teachers* can do much of this work in kindly and pleasant ways. *Pastors*, probably more than any others, with their own peculiar influence should by all becoming means endeavor to keep the older scholars in the Sabbath School, and when they can, should conduct a Bible Class: specially adapted to them. Let all these classes feel that to some extent they are their younger brethren's keepers. Let them realize that something like suretyship is connected with their positions and offices; and let them meet those obligations thoughtfully and cheerfully. Above all *Parents* should do everything to secure the attendance of their grown sons and daughters in the advanced or Bible Classes of our schools. In this way they will go on *earning wages* from the Great Master.

Parents could greatly aid this by being themselves more in our Sabbath Schools as *visitors, as teachers, as pupils.* Bright and full of pro-

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QUESTION by Rev. T. V knew what of incorrigil ceptation of on the face fault could or teaching. give him up rigible shou can be mad either mana every effort child what character, temper and pointed, an employ tha strument in uncouth, u School, the was invited ers. He w Teacher—a all expecta through the nut-shell.

mise will that day be to the Church, to the School, to the Family, when old and young, parents and children go regularly to the Sabbath School.

We add one thing more.—We must strive to retain our older pupils in our Sabbath Schools that they may be fitted to become *Teachers*. We may graduate them, and then present them with their diploma, when elected or solicited to become *Teachers* in the school in which they have been pupils for years.

In going through the various classes they have become increasingly interested in the great truths of the Bible, they have laid up large stores of knowledge, they have acquired the art of teaching, and with the love of God glowing and burning in their hearts they long to tell others some of those great things.

“*Thus we would strive to keep our older scholars in our schools.*” Messrs. Jeffery, Young and Newlands joined in the discussion that ensued. Each of these gentlemen, while admitting and deploring the fact, that scholars, when they become a certain age, felt above attending the Sabbath School, thought a great deal could be done in showing them their duty in respect to this matter, in making all the school exercises, pleasing, varied and instructive; and in providing teachers who could interest them.

Discussion of this subject closed at 3:15.

#### CHOIR.—“OUR FIELD IS THE WORLD.”

QUESTION II.—“How to deal with the incorrigible?” was introduced by Rev. T. W. Jeffery, who spoke substantially as follows: He scarcely knew what the subject meant. His dictionary told him that the meaning of incorrigible was “*could not be corrected.*” Now if this were the acceptance of the term he did not believe there was an incorrigible child on the face of the earth. If there should be any child thus esteemed, the fault could in many cases be traced to defects in the Teacher’s training or teaching. If any Teacher believed this of a scholar he might as well give him up at once. The Teacher in taking in hand a so-called incorrigible should enter upon his work with a firm resolve, that the child *can be made better*. Children are sharp-sighted creatures and you must either manage them or they will manage you. The Teacher should use every effort to discover the influences that have contributed to make the child *what he is*. He should also carefully study every trait in the child’s character, should watch his every action, and notice all peculiarities of temper and disposition. He should learn in what direction his ambition pointed, and discovering this, lay hold of all suitable opportunities to employ that ambition and finally make him an honored and useful instrument in God’s hands. It could be done. It had been done. A little uncouth, unmanageable Irish boy was the plague of a certain Sabbath School, the source of every trouble that arose to annoy the Teacher. He was invited to form and bring to Sabbath School a class of little wanderers. He was persuaded—received all necessary directions from his Teacher—and became a startling success. His class prospered beyond all expectations. The school became a model one and that mainly through the efforts of the once unpromising Pat. Thus we have it in a nut-shell. Children will spend their restless energies in doing some-



thing—be it good or evil. And if not taken care off, if not properly guided and handled they will be found most troublesome—and that simply from a want of having their activities turned into a proper channel.

The Rev. Mr. Fawcett, made a few suitable remarks in continuation of the discussion, after which Mr. Meikle said, "This is one of the most solemn questions with which we have to deal. In God's great school we find incorrigibles, such as Hophy and Phineas, Absalom and Adonijah, Judas and Demas. While Mr. Jeffrey was speaking I re-called two cases of incorrigibles occurring as far back as 1816, in the City of Glasgow, Scotland, in schools originated by Dr. Chalmers, one boy in the class conducted by Mr. Stow, was so restless, idle and mischievous that the conviction became very strong that he must be dismissed to save the whole class. It occurred to Mr. Stow that he might try the boy in another way. He put under his care the candles. From that night the boy become completely changed and was ever after a diligent scholar. This is one way in which we might frequently deal with incorrigibles and make them obedient and exemplary.

Contrasted with this, in the same schools, and at the same time, a case occurred dealt with very differently, and yet the result was equally satisfactory. A class of twenty boys had driven away every teacher who had undertaken to conduct the exercises. Dr. Chalmers asked Mr. James Thompson to attempt to maintain order in this unruly class. He stated to the boys that he wished to do them good, but that he must have order and that he would now begin with prayer. They stood up and he resolved that he would both watch and pray. He had not uttered two sentences when one boy gave another a fearful *dig* in the side with his elbow. Mr. T., instantly stepped forward and gave him a slap on the side of the head. He stepped back, concluded the prayer, and proceeded with the exercises of the school. He had no further disorder among the boys. This is another way of dealing with incorrigibles.

I think, however, and say very decidedly that we should inflict *no physical punishment* in our Sabbath Schools.

Let us imitate the great patience of God in dealing with incorrigibles. I have heard of several boys who greatly tried the patience of superintendents and teachers, and yet through what they were taught in these schools their souls were saved in hospitals in Upper India, while memory brought back the truths written on its wondrous leaves in childhood and youth." Discussion closed at 4.

SINGING BY CONVENTION.—"FOREVER WITH THE LORD."

QUESTION III.—"How to obtain, and how to qualify good Teachers," was now introduced by Rev. Unsworth in the following terms. The question as expressed naturally divides itself into two parts. "How to obtain Teachers," and how to qualify them, when obtained, to be good Teachers."

FIRST.—To obtain Teachers. *We ask the great Head of the Church for them.* The work requiring to be done by them is *His* and their endowment with gifts suitable for the work is *by Him*. There being a dif-

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ference in the work to be done, it necessitates a diversity of qualifications in the workman for its effectual and its efficient accomplishment.

No one takes a deeper interest in the end sought than the Lord himself; nor is there any one better qualified to select and appoint the *needed one* for the particular work than *He*. To teach us the wisdom and duty of looking to Him for teachers, He says: Philip 4th and 6th, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Again, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." What, my friends, next to the wise settlement of a Pastor, is of such vital importance to the Church, as the appointment of a Teacher to a class? The moral and spiritual interests of the scholars are largely determined thereby. Let us then as Teachers and members of the Church, make this a speciality in our prayers both in public and private, that our Teachers may be sent of God.

SECONDLY.—Make the *best* selection we *can* from the persons at our command. Let the pastor and the officers of the school first look over the scholars to see if they can find a young man or woman of reasonable intelligence, religious, with good habits, evidencing by his or her attention or attendance, an interest in school work. Seek a private interview with the design of appointing to the leadership of a class or to the management of some sort of school work. We prefer such a selection first, because an appointment of this kind will serve as a link of interest to bind them to the school at an age when there is a tendency to leave for lack of a deeper interest than the majority of Teachers can or will create by their instructions. Young persons will not be fed in these days on mere twaddle. To retain them, give them better teaching, or give them work. Again, there is a disposition in the human heart to give, as well as to receive, especially from eighteen years of age and upwards. If this feeling be not seized upon, and turned into a right channel, you will find them closing their ears to instruction and avoiding the pursuits you think they ought to follow. In plain words; at this age they imagine they are as wise as their teachers—if not a little wiser. This is especially the case in this day of general education where knowledge is so varied, condensed, simplified and literally thrust upon us. This mental hot-bed cultivation soon brings the mind forward to apparent maturity. Again, an appointment impresses them with a sense of responsibility which often gives character to their whole after life. Do not some of us remember how we felt when first appointed to take charge of a class. What an anxiety we felt to succeed! How we prayed! How we studied! What a sense of responsibility appeared to rest upon us! What a link of sympathy was formed between us and other hearts! And what a widening circle of influence it gave us at a time when we were laying the foundation of character! It was that appointment which helped to make us in the School and the Church what *we are* for Christ. Again, they are best adapted, as a general rule, for the work. To succeed in anything we must not only have natural gifts, but it possible be trained in the work from our earliest years. We must from youth be moulded, influenced, inspired and habituated to school work and aims. Not that others will not succeed, but those who are trained, are much more likely to do so. Failing to secure a sufficient or suitable supply from the



school itself, you should next turn to the Church and congregation and therefrom (ever seeking guidance from above) endeavor to secure the best material for the work. There are often persons in the Church who would be of vast service in the school; but a sense of incompetency, a state of indifference, or the feeling that they are not wanted, prevents these and other good and useful individuals from coming forward and offering themselves for this department of the Saviour's work. Look out for such. Give them books on Sunday School life and work to read. Invite them to visit your School. See that they receive something to do. Encourage them in their attempts.

Above all things *pray for them*. If they are God's laborers and suited for that field, you will succeed. Never forgetting that the *men and the work are His*.

SECONDLY.—We now enquire. How, when obtained, to qualify them, to be good Teachers. Have the best Superintendent you can *possibly get*. Never mind whether he is old or young, rich or poor, Church officer or private member, a *new* teacher or an *old* one. Get the best. Let all agree upon that without quarrelling or jealousy. Let your love to Christ and the interests of the school unite on him. He is to the School what the shepherd is to the flock; the general to the army; the minister to his people and the professor or teacher to his class. The character, efficiency and success of teachers and scholars largely depend upon him. His punctuality reproves the late one; his thorough knowledge of the lessons reproves the thoughtless and negligent; his kind watchful oversight renders the careless circumspect in and out of school; his perfect order and systematic management give a healthy tone to their tastes and habits; his affection and confidence inspire them with hope and love; his affectionate enquiries, expressions of sympathy, and friendly, thoughtful suggestions stir up and set in action all the best feelings of heart and soul. Again, have a teachers' institute in every village and in country districts where practicable. If it cannot be held weekly or monthly let it meet at other stated periods for a day or two at a time like the present convention. At it let suitable lectures be delivered; classes taught; difficulties solved and advice given by parties appointed by the teachers themselves.

The establishment of an Institute is not so difficult as some would imagine. Let the teachers of the different schools within, say, two square miles agree to meet at stated intervals. Let the ministers and other likely individuals of the neighborhood be asked to aid the effort. Let some give lectures on subjects connected with the Sabbath studies and work; and let others take you through a thorough course of lessons, showing the manner of teaching and so forth. Get your own local men into harness. We know not what is in men till they are tested. If these men cannot do the work—or will not—get others near by to do it. There needs be no failure. This followed out for a few years will furnish a large body of *good* teachers—what is wanted by the increasing wants of the age.

Again, have a *Teachers' Library* in connection with the school. Every teacher is not able to purchase the books he *really* needs for

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reference and study, neither does he always know what kind he *does* need—nor (even if he did) where such books may be got. All teachers are not book owners. Let the school therefore spend as much money in buying books and magazines for the teachers as it does for the scholars. Teachers to be efficient must have and use the proper tools. The success of the school rests *more with the teachers* than with library books or Sunday School papers. A real *good* teacher will *bring more scholars* to the school and *do more good* than half of our library books do. Try it my friends and you will find it true.

Again, hold weekly teachers' meetings for the study of the lesson together. It is better if you can have your minister with you to assist and preside. There *are* large schools with Teachers and Superintendents in them perfectly competent to preside with ability. This is not however the rule. In such exceptions we may be absent or attend simply as a teacher to study the lesson. Let it be an understood rule among you that attendance at these meetings is to be considered one of the essentials of a good teacher in your school. Let it also be understood that each teacher goes carefully over the lesson before coming to the meeting that he may be able not only to receive but to give of the word of God. Such a meeting secures both a better acquaintance with the lesson for the next Sabbath, but also exercises a most stimulating effect upon not only the intellect but also the heart. Let all such meetings be hallowed by prayer.

LASTLY.—By seeking to possess the gracious influences of the spirit and with the cultivation of a love to our work. Power in a Sabbath School class is more of the heart than the head. A very imperfectly trained mind with a heart full of the Holy Ghost and power from on high will do more good than intellect without heart. But when we have heart and knowledge then we have a two edged sword—a polished shaft in God's quiver.

In *all study* and in the *use of all means*, seek by prayer the Holy Ghost, the spirit of your Lord, the passion for souls that he had. Then shall you be mighty in his work. in the vineyard he has placed you—till he shall say "well done! come up higher."

The following gentlemen Messrs, Fawcett, Burns, Barber, Ewing, Meikle, Unsworth, Jeffery and Kennedy, respectively gave short addresses on the same topic, endorsing the sentiments of the speaker and advancing opinions of a kindred nature.

SINGING.—"WE MUST NEVER GROW WEARY DOING GOOD."

The second report of Business Committee was now handed in, Report—1st That the Rev. N. Burns be requested to speak this evening on "Defects in Sabbath School management." 2nd. That in the absence of the Rev. Mr. Poole, the Rev. Mr. Ewing be requested to introduce question 4. 3rd. That the Rev. Mr. Ewing, Messrs. Tait, Barclay and Campbell, be a committee to prepare resolutions to be submitted for adoption at the close of the association. 4th. That a report of this meeting be published in pamphlet form, and that Mr,

Tait, Principal of the Georgetown Institute, act as reporter of the proceedings of the Association.

The report as above was adopted.

The Question Drawer passed round, adjournment at 5, benediction being pronounced by the Rev. Mr. Fawcett.

The evening meeting held in Wesleyan Methodist Church at 7 p.m. being a public one the building was filled to the utmost, and the greatest attention paid to the whole of the proceedings which were varied, animating, interesting and instructive. The devotional services were conducted by the Rev. Mr. Fawcett, and Dr. Lusk read the report of last year's convention held in Georgetown. The report was adopted and the choir sang.

“SWEET BY AND BY.”

The Rev. Mr. Fawcett, hereupon gave a most eloquent and cordial welcome to the convention, which condensed was as follows: “Delegates, fellow christians and co-workers in Christ's cause, the call upon the friends of Oakville to exercise the duties of hospitality towards you has been met with a hearty response. I welcome you in the name of the people of Oakville. You are received not as strangers but as fellow christians. You are received because your mission is one of mercy; because of the prominence you gave to the Sabbath School cause; because of the stimulus that will be produced here and elsewhere by your united actions and thoughtful deliberations, and because you met to give especial attention and consideration to *Christ's work*.—Christ loved the lambs of the flock. Again, if for nothing else you are welcomed on account of the varied useful subjects for discussion; on account of the unity and sympathy that have been shown and felt—the thoughtful christian, forbearing spirit manifested by all the denominations represented; and on account of the countenance given to the instruction of youth. The press and the pulpit are powerful agencies, but they fail to reach the young. It is absolutely essential that there be some mode or instruction whereby the young may be reached when the mind is in its most susceptible state. This was being accomplished, and (what was its best feature) by laymen. Therefore you are welcomed because you embrace all classes and because you have met to give an impetus to this portion of God's work, and to instil energy and vigor into us all. And finally you are welcomed—if for no other reason—because the leading characteristic of your meetings is the prominence given to devotional exercises—exercises by which we cannot fail to be elevated, strengthened and encouraged in our christian life and warfare.”

CHOIR.—“WORK FOR THE NIGHT IS COMING.”

The Rev. A. Miline being called upon spoke earnestly on the subject. “Duty of parents to Sabbath Schools.” He said, “Considering the importance of the S. S. work, it is indeed much to be wondered at that the Church has neglected her duty so long. The first aim

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of S. Schools was to gather in the young outcasts from the streets and lead them to a Saviour. In a few short years the work had spread over the land and had effected a vast change for the better in all the towns and villages into which it was introduced. Are there not many such little miserales in every one of our villages? There are—and it is our bounden duty to “gather them in.” The S. S. system has widened so much that it has become an essential part of the work of the Church. If the Church wishes to prosper she must look after the young. She must seek to bring the young under the influence of saving truth. One great evil arising from the prevalence of the S. S. system is this, that instruction is in many cases taken out of the hands of the parents. But this is not the sphere of the Sabbath School. Its place is to assist the parent, not to interfere. The two (home and S. S. instruction) go hand in hand. Nothing can free parents from their responsibility in this matter. There was a Chinese Proverb, “If you would have a clean city let every one sweep before his own door.” It is a sad fact that many of our so-called Christian homes are entirely void of religion. It takes more than walls to make a home. It is only a home where love reigns and where Christ is recognised. Look at the Scottish nation! The proud position she occupies as containing a noble, influential people is the result of serious, thoughtful attention paid to instruction in divine things. Parents you like to see your children rise in respect and position. The best portion you can leave them, the best safe guard you can give them is a knowledge of divine things. The young are exposed to many temptations. Remember in connection with this painful fact, that home instruction is *never* lost. Careless parents you give over too much to the S. S. You send your children from Sabbath to Sabbath to the school, and—that is all. In ordinary business matters you leave nothing to others in trust. Now, if you wish to succeed let nothing escape your observation. And yet, how much more important the spiritual welfare of your children! Many parents when too late regret their apathy in this respect. Those most easily brought to Christ are the young, whose minds are so susceptible either for good or evil. It is very difficult indeed to waken up the gospel-hardened to a knowledge of their real condition. Parents then I call upon you to give instructions at home; to see that your children are at school; that they are regular and punctual; that their lessons are carefully prepared; that your child exhibits ready obedience to his teacher; that he regards his teacher with a degree of respect and love, and that he is earnestly questioned regarding the day's lessons after his return home. More than this encourage both teachers and scholars by frequent visits to the school. Finally, bound as you are by the strongest ties of affection and by your desire to see the cause of Christ prosper, it is your duty to pray earnestly and faithfully for each individual of your family, and for all S. S. work and workers.”

CHOIR.—“THE PRODIGAL'S RETURN.”

Mr. Unsworth was now called on; Mr. chairman and Christian



friends the subject on which I have to utter a few thoughts is—'The moral influence of the Sabbath School'—*I. E.* its power for doing good. Every society—may every individual exerts an influence for good. It helps to secure the observance of the Sabbath. Before its institution our youth were engaged in foolish and degrading pursuits on the Sabbath. One of the secrets of Britain's greatness is her observance of the Sabbath. It secures the reading of the Scriptures and encourages a careful study thereof. The good teacher must be able to explain words, deduce lessons, examine doctrines, gather references, compare passages, collect proofs and also show that the whole subject is in accordance with other portions of God's word. It causes careful study on the part of Pastors, inasmuch as extensive enquiries of Bible Classes and Teachers' meetings have to be met and answer satisfactorily. It has a wonderful effect upon the mental and spiritual natures of the scholars themselves. Verses, hymns and precious truths are memorized, commented on and treasured up. Millions of scholars receiving, and thousands of teachers giving instruction are earnestly working in Christ's cause. We can have no conception of the results. The S. S. is one of the essential instruments of the Church. Let the Ministry and the Press be esteemed and honored, but neither can meet the requirements of teaching all nations. The S. S. alone can reach and stir up the masses. The teachings of the Pastor are too abstract for the young whose confidence can only be gained and whose mind can only be reached by the simple, earnest truths taught in the S. S. It is an agency so much the more powerful that all, young and old, male and female can work—and thus is engendered an activity that is necessary to the purity and well-being of the Church. Every scholar becomes a missionary. Thoughts are implanted which form the most effectual antidote to infidelity and superstition. Infidelity is the offspring of a defective religious training in youth. Those can never be infidels who have been taught that "God so loved the world as to send his only begotten and well beloved Son that whosoever believeth on him might not perish but have everlasting life," and "Love thy neighbor as thyself." The S. S. seeks to cultivate universal love; is the forerunner of the millenium, and softens down the natural asperities of individuals as well as of nations. The love, the faith, the teachings of the S. S. have led multitudes to Jesus. There are in heaven now, singing praises to Jesus, myriads who have come to Christ from Sabbath Schools. May God grant that by this convention we may have our hearts stirred up to work more diligently in this agency, which does not take the place of Pulpit and Press, but occupies a sphere of its own in the salvation of the world."

The Rev. Mr. Fawcett, supplemented the foregoing by enumerating what the S. S. did not teach, namely:—smoking, snuffing, drinking, boxing, wrestling, &c.

COLLECTION TAKEN UP.—CHOIR: "A HOME IN HEAVEN."

The Rev. N. Burns, then briefly addressed the meeting on "Defects in S. S. management." "In all our S. S. labors we should hold

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in view the great object of bringing children to Christ. The first defect may be said to be want of love for the scholars and the work. It is not always an easy matter to evince love to all scholars—but it should be done. This feeling might be overcome by prayer. The second defect—want of discipline. Teachers should see that scholars are orderly and attentive. If necessary sacrifice one or two for the good of all. The third and last defect is a want of hearty co-operation on the part of Teachers and Superintendent. The teacher should always endeavour to assist the Superintendent, and uphold him in every respect.

CHOIR: "SHALL WE GATHER AT THE RIVER."

The following are the questions from the question drawer, and as they were briefly answered by Mr. Jeffery.

1st. How shall I best acquire the power of illustration?

Ans. I pity you—Ask children to teach you.

2nd. Ought not the Catechism to be taught more thoroughly in our S. S.'s?

Ans. A matter of opinion—Let each Church decide.

3rd. Is the present style of our libraries suitable?

Ans. No. There is much that is pernicious in them.

4th. Is it proper to allow children to interrupt?

Ans. No.

5th. What music is proper for S. S. children?

Ans. Not solemn, slow or stately, (which are good in their places) but lively singing will put and keep a school in order—if it does not dismiss.

6th. What length of lesson is admissible?

Ans. Various.—Don't weary a scholar.

7th. How are we to obtain teachers when there are a great many children, but no religion in the neighbourhood?

Ans. This is not a possible case—Wherever there are large families there is more likelihood of finding religion. Pray if it is so.

8th. If it be admissible for ministers to use manuscript, what objections can there be to S. S. teachers doing likewise?

Ans. The cases are not parallel. The parties are all entirely different—The teacher needs freedom and ease.

9th. How long should a S. S. be kept open?

Ans. The whole year.

10th. What should we do when we can't get a Christian teacher?

Ans. Get the next best you can.

11th. How to get a class to study a lesson.

Ans. Get them to take an interest in it.

12th. Am I bound to confine my illustrations to Scriptural language?

Ans. Not necessarily so.

13th. Is it proper to introduce doctrinal points with a Bible or advance class?

Ans. No.

14th. What position should S. S. Teachers take with regard to modern dancing?

Ans. The same stand as against any other vice. Any one having the least respect at all for themselves should shun modern dancing.—And especially ladies. We should never engage in anything upon which we could not ask God's blessing.

15th. What effect have dancing schools and classes upon our Sunday Schools.

Ans. A ruinous effect, inasmuch as the young mind is led away by nonsense and frivolity.

The meeting was closed by Mr. Unsworth, pronouncing the benediction.

## SECOND DAY.—THURSDAY.

### THIRD SESSION.

The Association met in the Presbyterian Church at 9:30 a.m. Mr. Ewing conducting the devotional exercises. Secretary's report of previous sessions read and approved. The business committee presented their third report as follows:

- 1st. That Rev. Fawcett introduce question 5.
- 2nd. That the Rev. Mr. Marling, of Toronto, introduce the question, "How to manage and instruct an infant class."
- 3rd. That the question, how to distribute a Library be left to volunteers.
- 4th. That the Revs. Marling, Jeffery and Ewing, address the children this afternoon. Time for each address 12 minutes. Report adopted.

The accompanying letter was received from the General Secretary of Provincial Association.

TORONTO, Feb. 7th, 1872.

To the President and members of the S. S. Association, of the County of Halton, assembled at Oakville.

DEAR BRETHREN:

We rejoice in the grand work in which you are engaged, and in the prosperity and general improvement of the schools of this Province. This Association deposes one of its Vice-Presidents, the Rev. F. H. Marling, to congratulate and aid you. Many of you know him, and his intelligence in all that concerns Sabbath School work. You will receive him accordingly.

Yours affectionately,

W. MILLARD.

The Rev. Mr. Marling was then introduced to the meeting and made a few appropriate remarks. An apology was made for the Rev. A. H. Poole, who was prevented coming by family affliction.

SINGING: "BATTLING FOR THE LORD."

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The fourth question, "What should be the character and limits of S. S. entertainments?" was now introduced by the Rev. Mr. Ewing, who said, "I think there should be S. S. entertainments. What is just right. I cannot say. We must in this as well as in other matters, not judge each other too hastily or too hardly. There must be limits, but these limits are to be fixed by prudence and expediency. Entertainments are intended as auxiliaries, and as such should ever harmonize with the grand primary objects of S. S. teachings, that of bringing the young to the Saviour even to enlist as soldiers in Christ's great warfare, and to cultivate Christian virtues and maxims. S. S. scholars may all be christians and are then to be helped in their progress. The S. S. organization is part of Christ's great work. We should use all suitable means to increase the efficiency of that work. Get the children to understand that it is indeed a joyful cause in which they are engaged, and to which you desire to devote them. We would not always have children as staid and sedate as we older ones: for "He who sheds tears the longest knows least of sorrow." A few weeks ago I saw an announcement in large bills that there was to be a grand theatrical performance and other like doings in connection with the Church of Immaculate Conception of one of our flourishing Canadian towns. I leave you to judge whether such things were either consistent or Christian like. Again, improper motives are frequently held out, as for instance the handing in of missionary cards and exciting competition therewith as to who would give the most. This is most decidedly wrong. The tender mind will be led astray by such motives.

While I cannot then set limits, I would say let us be prudent, and careful in order to prevent that being done which may deteriorate the character of the S. S., lessen its influence for good and perhaps cause eternal ruin to many an anxious little one.

Rev. Mr. Fawcett, thought that as teachers are mostly converted persons they will not likely err on these points. Still good men differ. If the subject relates to Sabbath entertainments, then nothing should be done that is inconsistent with the day; if to Pic-Nics &c., there should certainly be nothing of the circus order. While feeling this we should remember that it is the nature of children to be lively, always in motion. They should then have lively enjoyment. Swinging is not the most modest thing in the world.

Mr. Rose thought the entertainment of children was difficult. They must have variety. A strawberry festival was a splendid arrangement in its season. Swinging is good amusement for the smaller ones. Teachers should always exercise charity towards the little fellows—speaking kindly and friend-like to them everywhere, occasionally distributing tracts or cards amongst them, and coming down as nearly as possible to their capacities and interests.

Mr. Barber, liked to see old and young playing together. He generally found the best time to be tea-time. He did not consider there was anything immoral in swinging and jumping.

Mr. Lamb, thought that children would attend more regularly if the ordinary exercises, as well as the entertainments were made more

attractive. He used to find that the children left them of the 24th of May, and other Public Holidays. Have lately had a social or festival on these occasions.—The result good. Very few teachers can command children from the *outside*. The teacher to be really successful must mingle with the scholars, and make them feel that his and their interests are identical.

Mr. Barclay, said, "This subject has caused trouble. Entertainments are necessary, but it is next to impossible to set the limits. At any rate they must in some way conform to the tastes of the young. Has had 20 years experience of pic-nics, &c. At first had Sabbath School exercise in connection therewith, but had to drop them as it was found that the young went for amusement and not for instruction. Should there not be winter entertainments? What about prizes? Are they not very apt to supplant the great objects of the Sabbath School?"

Mr. Coult, rather thought our ministers shirked their duty in regard to giving directions as to what should or should not be done at these entertainments.

By motion of Mr. Rose, seconded by Mr. Jeffery, a motion for extension of time for 5 minutes was passed, in order to continue the subject.

Mr. Jeffery, said the majority always contrived to avoid the hard work of getting up these entertainments. Some one or two were compelled to do all the hard part of it. There should be a sacrifice made by all. It was unfair to expect that a few should labor for the enjoyment of all. We should also strive to make the children happy. We must sacrifice self for a time. Mr. Burns, thought that in winter, entertainments consisting of dialogues, music, might be held with advantage.

#### CHOIR: "LOOKING TO JESUS."

QUESTION 5th.—"Is it necessary to close the Sunday School in winter? If so, what may take its place?" Mr. Fawcett considered that this related mostly to rural sections as it was felt to be as necessary in our villages and towns as our common schools were. It was a very great pity that the practice of closing in winter was so prevalent. Some argue that it was necessary on account of the severity of the weather. Why not then also shut the common schools which were generally as distant? He knew a Superintendent who could not think of keeping his school open on the Sabbath in cold weather, but though the thermometers were below zero would be off to market before 7 a.m. on Monday. The Sabbath School was called the "Nursery of the Church." If so, was it not as necessary to take care of it in winter as in summer. It was frequently said that the children had not suitable clothes. Well that did not keep them from the public school. Suppose a minister were to close his Church in winter! The congregation would soon look for another. The fault really lay with the teachers. There were always plenty of children to come; it was the teachers who would not do so. Teachers too were generally healthier and stronger in winter, and had less to engage their time.

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Mr. Kennedy, allowed that there might be difficulties in keeping the school open. When teams could be taken there should be no difficulty. If the school be closed, teachers and scholars become rusty and careless. Where the school is closed the interest should be kept up in the families. Parents should use every effort to get their children to S. S.

Mr. Unsworth, said that winter Sabbath Schools never failed from lack of scholars. Let it be well understood that the school will never be closed, and the children will ever attend. If it is deemed necessary to close, then let contiguous families throughout the whole neighborhood unite in keeping the interest alive till spring sets in. In this way much good could be done." He mentioned a case in which a similar effort was made and resulted in being a surprising success.

Mr. Hopkins who thought he had one of the best Sabbath Schools in the county, said, that the difficulties in his case arose principally from services being held at 10 a.m. and 6 p.m. School should not be held before 10—neither could it after as the parents wished to get home and take the children with them.

Time being exhausted it was moved by Mr. Barclay, seconded by Mr. Young, that we have an extension of 15 minutes. Carried.

Mr. Lamb, held that the shortness of the days, the distance from school in many cases, and the apathy of parents were the great obstacles in the way of keeping open in winter.

Mr. Hall, finds no difficulty in the way of having schools open in winter. The attendance, if anything, is larger. An intermission of a few months almost completely disorganizes a school.

The President, concluded the debate, saying that if the hearts of the teachers were in the work as they should be they could not possibly say good-bye to the school for six months.

#### SINGING: "HOLD THE FORT."

After this the Rev. Mr. Marling addressed the Convention on "How to manage and instruct an infant class." This was now frequently called the Primary Department instead of "infant class." The name is a preferable one, as the pupils are drafted off into higher classes according to circumstances. The teacher should have a great deal of *mother* in his composition—that is—a good deal of the tact, gentleness, forbearance and love which mothers alone possess. In the States, ladies have the charge of the "Primary Department." There should be a Superintendent for this department alone. There should be a great variety in all the arrangements. At one time combining into a single class at another splitting up into many, thus affording an excellent normal school for the training of S. S. teachers. The infant class should be taught in a separate room, which should be bright, cheerful, large, with plenty of fresh air. Chairs are better than benches as they allow of *grouping*. To prevent a noise a friend of his fastened india rubber to the feet. There should be pictures—not hung up but stowed carefully away that when wanted for illustration or any other purpose they could be taken out and referred to. The Church should see that the room was



well furnished. It would pay to do so. The whole school should have the same lesson. Without this uniformity there can be no teacher's meetings, no examination or review and no address,—and these are important things in a school—nay they are essential to its healthy progress. Singing should be one of the main exercises. If the teacher cannot sing get a preceptor, male or female—but by all means have singing. Let a great part of the teaching appeal to the eye—the less of the abstract the better. In consequence a black board is an indispensable appendage. Try to have plenty to say. Overflow with the subject and be sure to come down to the measure of the child. Keep the little ones going. There is no use trying to keep them still. Let all the exercises be short, sharp and lively. They should be committing to memory. There had been a great deal done and said against this good old plan. But after all it is the best. We must at least have some of it yet. It might be very pleasantly managed by the children repeating the selected portion word by word after the teacher. They would soon pick it up.

On the question "How to distribute a Library," Mr. Fawcett, said, The distribution of books is a perplexing affair. It sadly interferes with the work of the school. I think the librarian might meet the children 10 or 15 minutes before the opening of the school—the children not to receive books if after that time. At any rate there should be an effort to have as little confusion as possible.

Mr. Lamb thought the children would be apt to use the books during the lesson hour, if this plan were adopted.

Mr. Barclay said they had tried several plans. The first was by the librarian distributing the books during the time of the other work. This caused trouble and confusion. The giving out of books by the teachers was then tried and found equally objectionable. The plan they had now adopted is to have a case with pigeon holes and a No. affixed to each space and book. They devote one half hour to the distribution. Each scholar has a card which in the receiving of a book is placed in the empty space. To prevent disturbance of the opening services no one who happens to be late is admitted until these are over.

Mr. Newlands finds no trouble in the way of the children reading their books during the exercises.

Mrs. Jeffery, said, that each of the scholars in her class was provided with a card and catalogue. On the card the pupil writes the number of one or more books. This with the book returned is left in a convenient spot for the librarian, who, during the exercises supplies the required volume which the pupil picks up in passing out.

Mr. Rose has been much annoyed by the distribution of "libraries." His plan is to supply the class just before closing. Is not at all in favor of a library.

Mr. Marling, considers it necessary that there should be catalogues—one for each scholar and for the librarian. The child signifying the No. wanted, the librarian can at once supply and drop the child's card into the now empty space. It is a good deal of expense—but it is very effectual.

There are a great many modifications of this plan, in some of which both scholars and books are numbered. The great object of all is to

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The Business Committee now submitted that the following questions be giving out:

1st. To Pastors, "What relation do you sustain to the S. Schcols within your charge, and what actual part do you take in the work?"

2nd. To Superintendents, "How can a supply of new Teachers be most effectually kept up?"

3rd. To Teachers, "What do you feel to be your own chief defect as a S. S. Teacher?" and "By what means have you best succeeded in leading your children to Christ?"

These questions to be answered at the close of the evening meeting.

SINGING: "ALL HAIL THE POWER OF JESUS' NAME."

Mr. Fawcett closed the session by pronouncing the Benediction.

#### FOURTH SESSION.

Met in Presbyterian Church, Rev. Mr. Unsworth opened with prayer, and the Business Committee handed in the following recommendations.

1st. That Joseph Barber, Esq., of Georgetown, be President. J. Barclay and Dr. Lusk, vice do.

2nd. That the Executive Committee consist of Messrs. W. H. Young, James Hollinrake, N. Burns, J. Harrison, L. Rose, Hugh McKay, S. Bessey—all ministers being members, *ex-officio*.

3rd. That W. H. Young, Oakville, be Secretary, and D. D. Christie, Milton, be Treasurer.

4th. That Johnson Harrison and Rev. N. Burns, be Financial Committee.

5th. That Messrs. Young, Lusk and Barclay be Publishing Committee.

6th. That the Publishing Committee report as soon as possible the amount needed to publish the proceedings in pamphlet form.

7th. That the Revs. Marling, Meikle, Tindal, deliver addresses to-night for 20 minutes each.

8th. That any other speakers be allowed 3 minutes each.

9th. That we recommend Milton, as the next place of meeting. Time of meeting to be left to the Executive Committee.

These recommendations were adopted.

Dr. Lusk, now conducted a "Model Bible Class," formed by volunteers from the audience. The portion of Scripture selected was 1st Kings 17th chap. 1-7 verses. The Dr. proceeded by an easy method of question, answer and explanation to clear up first the literal meaning of the terms used, as well as the derivation of the proper names used. He therefrom led the class step by step into the various debatable points in the passage. Giving sound and logical views of God's providential dealings with the prophet. Unfortunately the pressure arising from short-

ness of time prevented the Dr. doing anything like justice, either to himself or the subject. We are sorry that our space will not allow us to give even a brief synopsis of the Dr's. mode of proceeding.

Publishing Committee report that it will require \$..... to print the proceedings of the Convention.

Moved by Mr. Barclay, seconded by Mr. Young, that the report be published in pamphlet form. Carried.

Business Committee recommended that Reporter be allowed \$10 for his services. Adopted.

Resolution Committee presented the following :

1st. That this convention record with gratitude to Almighty God, that the S. S. cause is so prosperous throughout the County and our Province, and would exhort the teachers and friends of Sabbath Schools to greater effort in increasing their number and efficiency.

2nd. That considering the great importance of retaining the larger scholars in our S. S., this Association recommend the securing the services of pious, intelligent Teachers, the making the exercises of the school as attractive as possible, and stirring up a large amount of parental co-operation.

3rd. That in dealing with the Incurable it is the mind of this Association that we carefully study the disposition and habits of such scholars, discover if possible the circumstances that have combined to render them thus ; and while endeavouring to adopt our treatment there-to to act with firmness, patience, decision and kindness.

4th. In the question "How to obtain and qualify good Teachers." That we especially look to God for them in earnest prayer selecting to the best of our judgement persons of Godliness and reasonable intelligence, from the school or congregation, and then by S. S. Institutes, Teachers' Libraries, Teachers' Meetings or other appropriate agencies seeking to educate and qualify them for their work.

5th. In the question "What should be the character and limit of S. S. Entertainments?" That all such entertainments should be in harmony with the objects and aims of S. S. instruction ; carefully affording anything that would have a pernicious effect upon the formation and development of the character of the young as well as anything that might give offence to any of the brethren.

6th. That in question, "Is it necessary to close the Sabbath School in winter? If so what may takes its place?" We do not consider it absolutely necessary to close S. S. in winter, but where it is practiced, recommended the formation of classes throughout the neighborhood.

7th. In the question, "How to manage and instruct an infant class," we recommend that great care be taken in obtaining a suitable Teacher ; wherever practicable to have a separate room furnished in an appropriate manner, and that the exercises be varied and lively.

8th. That in the distribution of Library books, we recommend that such a distribution of books be made as will least impede the work or disturb any of the school exercises.

At 3:30 Convention adjourns to Wesleyan Church, where a mass meeting of about 300 children was held.

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The meeting was opened by prayer from Rev. Mr. Marling.

**SINGING:** (Children led by Mr. Newlands,) "WORK FOR THE NIGHT IS COMING."

The children were now addressed by Mr. Marling, in these words ; "Two or three years ago at 6 in the morning I had occasion to go to the Church. On my way I saw a little girl walking slowly and looking anxiously from side to side. In answer to my question as to what was the matter, she said, "I have lost my ring—the ring my mother gave me." She had been at a meeting the night before, and had dropt the ring. I helped her. We could not find it. I left her looking for it. A few days afterwards in passing down the street I met a little girl whose face I felt I had seen somewhere—I could not tell where. It was a face lit up with smiles. I was not left long in doubt. She ran eagerly up to me and said, "I've found my ring."

From this we can learn two lessons. One about Christ seeking a sinner, and one about the sinner seeking Christ. Every sinner was made to be a *gem*. But you know that man has fallen, that he is lost, that we are all lost and would remain so if it were not for Christ. "The Son of Man (that is Christ) came to seek and save that which is lost." Christ thinks every one of us a precious gem, and like the little girl he is in *earnest* in seeking for us. You remember about the woman who lost her money and after finding it went on her way *rejoicing*. There is joy in Heaven over every sinner that comes to Christ. Christ rejoices. Christ means you to be a gem. *He* came all the way from Heaven to seek and to save you.

Again, Christ says, "I love them which love me and they which seek me early shall find me." What a delightful and cheering promise this is! The little girl was determined to be the first on the street; she was afraid others would be before her and pick it up. She did not *put it off*. Dear children, *now* is the time to seek the Saviour. Do not *put it off*. Some say, "But it will keep us *so* sober." No, it will keep us from doing *wrong*. It will make you happy—very happy. There was once in the British Army a fine handsome man, a colonel. He was a favourite with every one. He was a leading man in every company. He was thought to be the luckiest man in the army. But on returning to his lodgings he would often say to his dog "O Bruno I wish I was you." He laughed in company, but he was miserable when alone. He became converted. He sought Christ and found him, and was happier, far happier ever afterwards. This was Colonel Gardiner. Yes children you would be really happy too. The sooner you become happy, the sooner you love Christ the better.

**SINGING:** (Children) "LOOKING TO JESUS"

Mr. Jeffery followed, selecting as the basis of his remarks, St. Matthew 23rd chapter, verses 37 and 38, "O Jerusalem thou that stonest the prophets, &c."

"Oakville was once a much smaller place than it is now—on e a

forest. It became a village and has since grown to be a town. If it were to grow a great deal larger it would become a city; and this it would do if the people continued to be pushing, upright and honest. Now Jerusalem was a city—a large and very strong city. It was so in the time of David, for he found great difficulty in taking it. You remember his promising, as an encouragement to the men, that, whoever first climbed the wall, should be Captain of this hosts. Joab did it and was made Captain. Jesus wanted the people of Jerusalem to come to him. Jesus has gone to Heaven, but he may yet weep for the boy who tells a lie, or the girl who disobeys her mother. Jesus is speaking to sinners when he says, "I would have gathered you as a hen gathereth her chickens." You have all seen the hen calling her chicks when danger is near. How they hurried at the call. If one should not obey the call it might be snatched away. Christ was also speaking to Jerusalem as a *whole*—as containing many thousands. Christ is more than man. A man can not protect more than one or two at a time. Christ can protect *all*. Christ will help us when we are in trouble. Ask Christ to help you to do good. You can't do right unless you ask him to help you. He will help you. He is always saying "Come to me."

SINGING: (Children) "LAMBS OF THE SAVIOUR."

Rev. Mr. Ewing, in addressing the children, said, "How interesting to us all to read and learn about the *child* Jesus! In ordinary life big boys associate with big boys, and little boys with their companions in size. There is a strong bond of sympathy between those of the same age and size. A little boy asks "Was Jesus once a child? Why did he not come as a man?" No one of us can answer that. We only know that such was God's pleasure. We may, however, safely presume to say that he wished to be able to sympathise with all, young and old. Jesus Christ must have been beloved, a loving child, kind, true, wise, tender, rich, royal. Beloved? He is one we cannot help loving, Loving? He is all love, all compassion for children. When asked, "Who is to be greatest in the kingdom of Heaven?" He answers, "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of Heaven." Jesus wants you all converted and with him. He says, also, "Suffer little children to come unto me, for of such is the kingdom of Heaven." They got a blessing from Christ. Christ is anxious to have little children. When Christ was riding into Jerusalem in triumph, the multitudes (and children no doubt amongst them) crying out "Hosanna! Blessed is he who comes in the name of the Lord," and when asked to rebuke them, said, "If these should hold their peace the very stones would cry out." And again, he says, "Out of the mouths of babes and sucklings thou hast perfected praise," or more properly "ordained strength."

SINGING: "THE CHILDREN ALL FOR JESUS," AND "YOUR MISSIONS."

Adjournment.

The above interesting and the answer, rendered the parted a member.

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The above condensed account gives a very inadequate idea of the interesting nature of the proceedings. The speakers were animated; and the addresses which were mainly conducted by question and answer, induced liveliness and attention on the part of the children, rendered the meeting profitable to the friends and parents and imparted a degree of vivacity and pleasure which *all* will long remember.

The Reporter being unavoidably absent from the last meeting, wishes here to express his obligation to the "MILTON CHAMPION," for the remaining brief paragraphs.

#### THE EVENING MEETING

was held in the Wesleyan Church, which was crowded.

Devotional exercises were conducted by the Rev. Mr. Unsworth, followed by the Choir singing "When I can read my title clear."

Mr. Marling, came forward, expressed great pleasure at the success of the Convention, and complimented the members on being able to "run a Convention" alone. He spoke at some length on the desirability of "Uniform Lessons" and the advantages resulting from their use. At the close of Mr. Marling's remarks, a motion of thanks was presented to him, for his services, and for the encouragement he gave.

Singing followed. Then the Rev. Mr. Meikle, addressed the meeting in "Good doing." God commanded it, the example of Christ inculcated it, and the Holy Spirit prompted to it. The Sabbath School presented a good opportunity for meeting and fulfilling these demands.

#### CHOIR: "JESU LOVER OF MY SOUL."

The Rev. Mr. Tindall, expressed his pleasure at being present. It was the first Convention he had been able to attend. He dwelt particularly upon the advantages of S. S. Instruction, as an antidote to Infidelity; and drew a graphic picture of the seductive and pernicious influence of scepticism upon a young man just beginning the world.

A collection was taken up, which with the one on the previous evening amounted to \$41. This will be spent in publishing reports of the Convention, for gratuitous distribution throughout the County.

The thanks of the Association were then presented to the kind friends of Oakville, for their generous hospitality; to the President who had so successfully discharged his arduous duties; and to the Choir, which under the able leadership of Mr. Newlands, had contributed so largely to the pleasure and profit of the Convention.

The CHOIR sang by request, "A HOME IN HEAVEN."

The Doxology and Benediction closed the last session of the Convention at this time.



Ten years ago a few friends met to organize this S. S. Association in the Temperance Hall, Oakville. Only four ministers and ten delegates were present, and few of the inhabitants showed any interest in the work. The contrast this year is striking. Nearly 80 delegates met in Convention; and numbers flocked to the meetings which were especially characterized by a spirit of harmony, devotion and thoughtful zeal. All present seemed to feel the vast importance of the work of training souls for eternity, and also seemed desirous of obtaining and cultivating the head and heart requisites for it. We hope that a still deeper interest will be felt and taken in this great work throughout the county, and that at succeeding Conventions this interest will be manifested not only in larger attendance, but also in a greater degree of zeal, energy and usefulness. The friends will bear in mind that Milton is the next place of meeting.

J. TAIT, *Reporter,*

GEORGETOWN, ONT.