

REPORT
OF THE
PROCEEDINGS
OF THE
THIRD
PROVINCIAL SABBATH SCHOOL
TEACHERS' CONVENTION,
HELD AT
MONTREAL, CANADA EAST.
ON
TUESDAY, WEDNESDAY, AND THURSDAY
THE 4TH, 5TH AND 6TH DAYS OF SEPTEMBER, 1866.

MONTREAL:
PRINTED AT THE "DAILY REVIEW" OFFICE.
1866.



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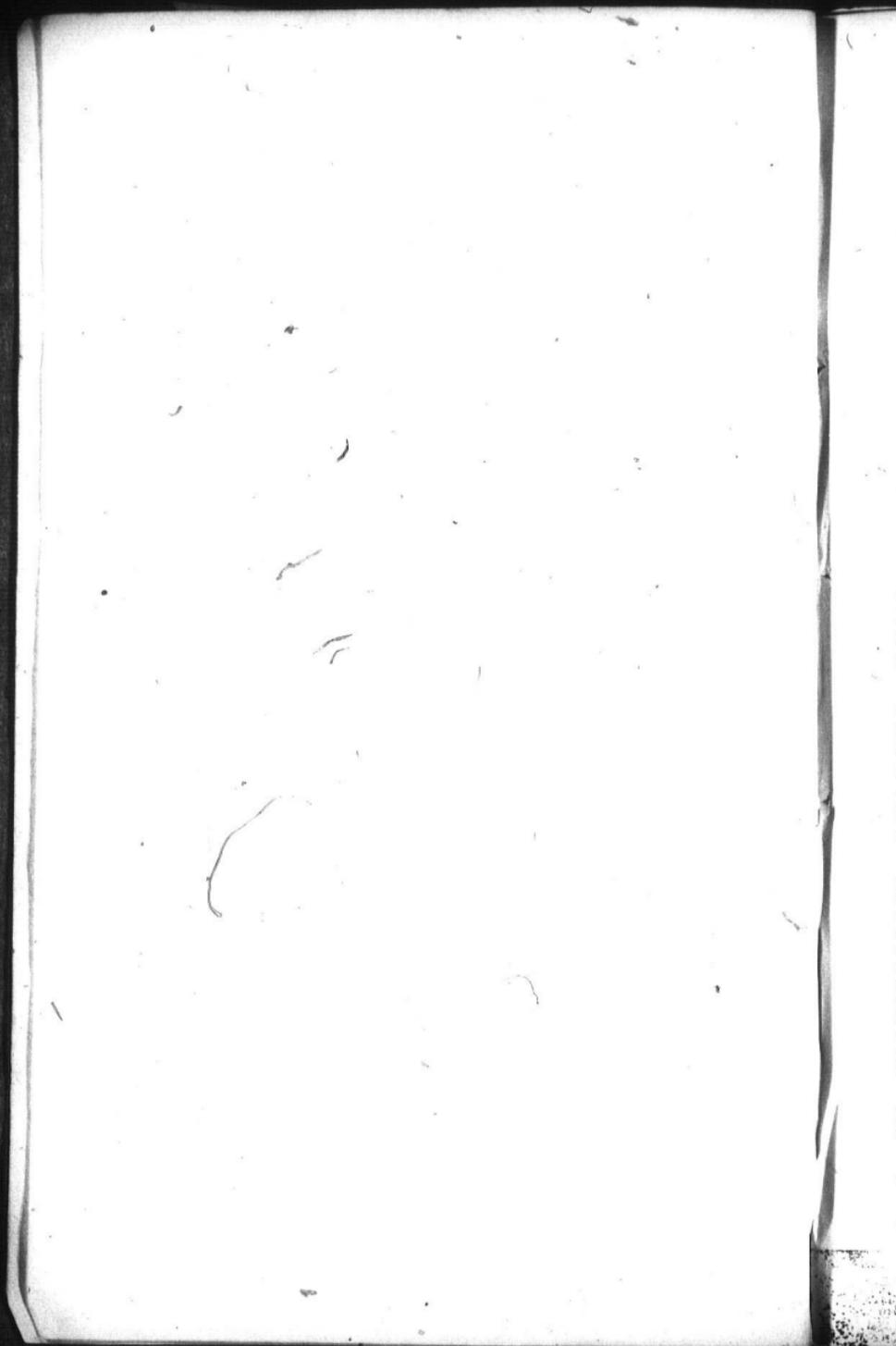
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THIRD PROVINCIAL CONVENTION
OF
SABBATH SCHOOL TEACHERS,

HELD AT
MONTREAL, CANADA EAST,

4TH, 5TH AND 6TH SEPTEMBER, 1866.

TUESDAY AFTERNOON.—FIRST SESSION.

In accordance with appointment made at the last meeting of the Convention, held in Hamilton, the teachers and friends of Sabbath Schools assembled in Montreal on Tuesday morning, the 4th September, at ten o'clock.

At the appointed hour, those of the delegates and friends who had arrived assembled in Zion Church (Rev. Dr. Wilkes); and at half-past ten the preliminary business of the Convention was opened by the appointment—on motion of Mr. Robin, seconded by Rev. Mr. Gordon—of Rev. Mr. Bell, of Clifton, to the chair.

The CHAIRMAN, rising, said he had much pleasure in meeting the delegates in proceeding to organize the present Convention. This was merely a preliminary meeting, and as the delegates in the various sections of the Province and elsewhere did not expect that so early an hour would be appointed for the meeting, no large number could be expected to assemble before noon. However, as an intimation had been given that the meeting would assemble at this time, they would now proceed to open the proceedings with devotional exercises.

The Rev. CHAIRMAN then gave out the 13th Hymn, which, having been sung with much feeling,

Rev. Mr. Gordon, being called upon, offered up a prayer appropriate to the occasion.

The meeting then joined in singing the first two verses of the 452nd Hymn, begin-

ning, "Come, Holy Spirit, Come," after which was read the 21st chapter of St. John's Gospel, from the 15th verse.

The devotional exercises concluded with prayer by the Rev. Mr. Wardrope, of Ottawa.

Mr. S. J. LYMAN moved, seconded by Mr. J. MORRIS, "That the Chairman appoint a Committee to nominate permanent office-bearers for the Convention." Carried.

The CHAIRMAN named the following gentlemen a Committee:—Mr. Thomas Muir, of Hamilton; Mr. Clark, Toronto; Mr. David Morris, Montreal; Mr. S. B. Scott, Montreal; and Rev. Mr. Clarkson, Montreal—with the request that they should retire now and report at noon.

The Committee retired accordingly, and members were invited to offer remarks to fill up the time till the return of the Committee.

The CHAIRMAN said it had been intended that the Hon. James Ferrier should preside on the present occasion, but he could not conveniently be here at the appointed hour. He now saw the hon. gentleman present, and would call upon him to take the chair.

Mr. FERRIER replied that he thought there was no necessity for his taking the chair, as it was already efficiently filled.

The CHAIRMAN again invited remarks from delegates present.

Hon. Jas. FERRIER rose and said that public

duties would call him away from the city in a few hours, and that he would not therefore have the pleasure of attending the meetings of the Convention. He had derived great pleasure from attending the meetings of the first Convention at Kingston, some years ago, and there were present here gentlemen who were associated with him on that occasion. The results of that Convention had told upon the Sabbath School as an institution, and he looked back to it as having given an impetus to Sabbath School work throughout the Province. His most sincere desire and daily prayer was, that men's minds should be directed to this important subject; and he was glad they were met here at this time for that purpose. From his own experience he was satisfied that they could only accomplish this work by seeking the Divine aid, and that the Divine influence might rest on this assembly was what they must pray for. If they would do so, God's Spirit would be poured out, and they must look to this as the greatest object to be attained.

Rev. J. McKILLIGAN, Agent of the Sunday School Union, said he was convinced, from an extensive acquaintance with the country, that there never was a period when so many children were taught in Sabbath Schools; no previous period when so many persons were prepared to accept suggestions with reference to Sabbath School operations. It was to be regretted that the meetings of the Convention were holding in a section of the country where the labours of the season interfered to prevent many from attending. There was throughout the country a large number of earnest souls engaged in the Sabbath School work. In many of the townships which he had visited there were from ten to fifteen Sunday Schools in operation; and there was an earnest heartiness in the work, which was very cheering to those who could witness it. At one place, above Ottawa, a family dwelling in a shanty had placed in his hands the sum of fifteen dollars to send to them what was required for a Sabbath School. At Fort William, in the Hudson Bay Territory, the people gave very heartily to the work, and the wife of the agent of the Company handed him four dollars to make up the amount required. He might go on and mention numerous instances that were exceedingly cheering. In a Scotch settlement, in the woods and about a hundred and fifty miles from Ottawa, money was given him on the morning after his arrival to carry on the School. There was also an hospitality exhibited in those places that was highly encouraging. No hotel-keeper thought of making a charge, and it was the same with the people generally. Where the thing was known, they said they wished us every success; and parents freely acknowledged that they had neglected their duty towards their children. In this Convention there would be many cultivated minds, and we would hear them speak of the

best methods of conducting Sabbath Schools; but much would be said respecting this that would do but little good if heard by those in the distant places of which he had spoken. In the remarks to be made at these meetings, he hoped they would be careful to speak words that would tend to encourage those who were working with a very limited education to help them. His (the speaker's) sympathies went entirely with the common people, and he felt that they should speak with a regard to those in the outer sections of the Province. He desired that they should speak quietly and well, and that great good might go out from this Convention to all parts of our beloved country—strengthening the hands of the weak, and encouraging all engaged in the work of Sabbath School instruction. The reverend gentleman concluded by praying for the blessing of God upon their efforts throughout Lower Canada.

A hymn having been given out by Rev. Mr. McKILLIGAN, and sung,

Rev. Mr. WARDROP, of Bristol, briefly addressed the meeting. It must have afforded all, he said, great pleasure to come hither; but he would prefer that some of the Montreal brethren should occupy the floor on the present occasion. On the way to the city his heart had been cheered by warm hearts, and on his arrival in Montreal he had met with a warm reception. The Convention, he believed, could not fail to do a great amount of good in many ways. He confessed that the motive which influenced him in coming here was a selfish one. These meetings must do a great deal of good to their own souls; if they got warmed up and reinspired by what they heard here, the influence must be felt throughout the country. "Where there's a will there's a way." A strong love guided the hands, and if an ardent love existed, the way would be found to provide that nutriment which was necessary for souls. When the heart was warmed, the arm strengthened, and the brain cleared, those present would go home, and impart instruction with more vigor and effect. He believed that if they talked to the children, and engaged their interest in the subject, the parents would do more for the Sunday School than to support the preaching of the Gospel. This was founded on a principle of human nature. By instructing the child they would do good to the parents. The great thing was to get our hearts warmed up to the work. Unless they had an outpouring of the spirit, an everyday baptism, they could not expect to succeed.

The CHAIRMAN, with reference to a remark of the previous speaker, said that if their own souls were warmed up, the result among our Sabbath School workers would unquestionably go forth to others after the Convention had closed. The blessed results would spread, and the fire kindled in our own hearts would

kindle new fire in those places amongst which those present would be scattered.

Rev. Mr. Gombos, of Gananoque, said they had received a practical and effectual demonstration to remove a very foolish antagonism between parents and Sunday School teaching. Some even to this day questioned the good of Sabbath Schools, because they considered them as an invasion of the parental work. It seemed to him that this was a foolish war like all other wars. They had now before them reliable evidence that if they left the instruction of the rising generation to the parents, the children would grow up as heathens, because the parents were not competent to do the work. Facts had shown that God could work on parents through their children, and thus turn them to heaven and glory. He thought that the co-operation of parents with Sunday Schools gave a double power—that is, parents derive all the benefits of the Sabbath School received by the children, and were thus all the while advancing. Our friends on the other side were getting up Conventions almost every month, and would not be satisfied until they got up a systematic plan of raising the intelligence of both children and teachers. They were now raising the standard of intelligence remarkably, and they would no doubt carry on the work. He hoped that none would entertain the notion that there was any antagonism between parental authority and Sabbath School teaching, but see that they mutually helped each other.

Mr. HENRY LYMAN wished to say that those of them who belonged to Montreal desired that their friends from a distance should have the right of way. He himself had come to the meeting to hear and be taught. He believed in the whole system of Sabbath School teaching. He had been interested in this subject for many years, and the longer he considered the question the more convinced did he become of the utility of the Sunday School as an institution. He had no doubt that religion should be taught colloquially, as it was to the early Christians. He thought that in the present abundance of preaching they were preached to sleep. In Chili and some other Catholic countries the people very seldom had sermons, and when they had a sermon, they thought so much of it that all gathered to hear it. The speaker concluded his remarks by saying that he would be present at the meetings of the Convention to derive instruction, and not to teach others.

Rev. Mr. DONALD, of Montreal, said it was a remarkable fact that, during the past twenty-five years, there had been a great improvement in the day schools, and it was a fact equally well known that the Sabbath Schools had not kept pace with them. It was true that the latter had made considerable pro-

gress, but not to the extent that they should have done. What was wanted for the Sabbath Schools was the same progress that had been made in the day schools; and the consideration of how this want was to be supplied had led him to look forward to the present Convention with a good deal of interest. It was expected that the backwoods teachers would offer useful suggestions, and that all would thus derive a great deal of benefit. They should see whether they could not strike out some method of improving the system of Sabbath School instruction, and he trusted they would be able to obtain some ideas that would enable them to improve their own Sabbath Schools.

The committee appointed to nominate office-bearers returned and reported the officers for the present convention, as follows:

President.—Principal Dawson.

Vice-Presidents.—The Right Rev. Bishop of Huron; Hon. J. S. Sanborn, of Sherbrooke; Rev. Dr. Burns, St. Catharines; Lieut.-Col. Haultain, Peterboro'; Rev. Dr. Bancroft, Montreal; Rev. Dr. Wilkes, Dr. Jenkins, Dr. Taylor, and J. Elliott, of Montreal; Dr. Caldicott, Toronto; Dr. Fife, Woodstock; S. D. Rice, Hamilton; Dr. Wilkie, Quebec; Hon. John McMurrich, Toronto; J. C. Aitkins, County Peel; John McDonald, M.P.E., Toronto; Dr. Mair, Kingston; H. A. Nelson, Esq., Montreal.

Gen. Secretary.—Rev. Wm. Millard, Toronto.

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On motion, the report was approved and adopted.

Mr. H. A. NELSON, of Montreal, moved that the meeting adjourn till two o'clock.

Principal Dawson, the President elect, having entered, the learned gentleman was apprised by the chairman of his appointment, and thereupon took the chair. He expressed his deep sense of the honor just done him in electing him President. He had always been strongly impressed with the importance of the work of feeding Christ's lambs. He felt that his present position, as well as that of the members of the Conven-

tion, was one of grave responsibility; what they were about to do during these meetings would guide the conduct of those engaged in the work of Sabbath-school teaching, and might affect that work, and control its consequences both for time and eternity. He could not, then, but feel something akin to fear at accepting the office of President; but as there were experienced members in the Convention, and they would have the Lord's Spirit to direct them, he felt somewhat relieved of his anxiety.

The motion to adjourn was then put and carried, and the morning session was closed with prayer by the Rev. Mr. McKillican.

AFTERNOON SESSION.

The Convention assembled at two o'clock pursuant to adjournment—Principal Dawson in the chair, and Messrs. L. Cushing, jr., and Mr. Thomas Robins taking their places as Secretaries.

The proceedings having been opened by devotional exercises,

The minutes of the morning session were read and approved.

The CHAIRMAN having announced the subjects for discussion, namely, "Sabbath School Libraries," and "Means of Infant Grace,"

Mr. PARDEE, of New York, came forward in response to a call and addressed the meeting. Sabbath School library books, he said, occupied a very important place in the instruction of Schools and families, but now-a-days a great many faults were found with them. It was about half a century since books for Sabbath Schools began to be called for, and at the present time there were at least some eight or ten thousand volumes in use. Of that number a great proportion had been prepared with great care, and there could now be little excuse for Sabbath Schools being without books of a good character. It sometimes happened, however, that sufficient care was not exercised in the selection of the works. Sometimes young and inexperienced persons in charge of Sabbath Schools made the selections, and selected only such books as they liked themselves, while they often left it to the book agent. The result was that many Sabbath School libraries were filled with books that never should be seen—works almost as bad as novels, and often as blighting in their influence. By proper care all this might be avoided. The best men in each church should be on a standing committee to watch the works that were offered, and make proper selections from them. There never was a time in history when so many books adapted

for Sunday School instruction could be had as at the present day, and the works produced during the last five or six years were much in advance of any published before. The class of books selected must be of that kind which children love to read. Formerly the works placed in their hands were too much of the sermon order, and consequently the children were not so much interested in them as they were now. The books should be selected that would not only interest children, but parents and their servants as well. He would also protect the teachers in their instructions in the school room, and would not permit the librarian or collector, or others, to walk round and interrupt the business of the school. The plan adopted in New York and elsewhere to correct this evil which attended the distribution of library books, was to publish a catalogue of the works, and give one to every child to take home. Each child made his selection, and after instruction in the school, the librarian walked down the aisle and delivered the books to the children, and all this was done quietly, and in a few minutes. Nobody should be allowed to open any other book than the Bible in school, and the scholars should leave the Church without anything occurring to divert their attention from what they had heard. In this way the distribution of the books could be accomplished without any detention, and it did away with many of the objections to Sabbath School libraries. He would have the greatest care exercised in the selection of books, and have them all of a high and pure and holy character. He would have teachers draw their illustrations as much as possible from their library books—the new works especially—and speak of some in which they were particularly interested; and in this way call the attention of the scholars to them.

Rev. J. RENNIE, of Dunville, thought that in small schools in the country it would not always be convenient to follow the system suggested. In his own school they had something of the same plan as that recommended by Mr. Pardee, and in carrying it out they found no difficulty.

Mr. D. WAIT, of Northumberland, had a few words to offer with regard to the importance of placing suitable books in Sabbath School libraries. Having had considerable to do with Sunday Schools, he had arrived at the settled conclusion that the minds of the young were always formed from the materials within their reach. This he regarded as a rule which was almost infallible. He was not a stranger to the greatest proportion of the books in circulation in Sabbath Schools during the last forty years; and he would repeat that it was a matter of the greatest importance that the introduction of improper

works should be carefully guarded against. He thought it would be admitted by all who had paid any attention to the subject of Sabbath School libraries, that many of the books were very similar to the most rank novels published. In many of them the subjects were not connected with realities, and such books did not tend to form a real Christian character. This statement might appear startling to some, but it was a fact which had greatly pained him, and he felt compelled to remove a large number of books from his own schools on account of their doubtful character. It was true that of late there was an improvement in the books published for the use of Sabbath Schools; but it was also true that inexperienced persons were often sent to make the selections, and the consequence was that books of a very objectionable class were frequently admitted into the libraries. With regard to the method of distributing the books to the scholars he agreed with the remarks of Mr. Pardee, but he thought that the plan was not suitable for all parts of the country.

Rev. Mr. MARLING, of Toronto, being called for, said he had been asked by the Secretary of the Association to open the discussion on the subject now before the meeting, but he had given himself no more time to do so than merely to call to mind such thoughts as presented themselves to the minds of all who thought upon this important matter. In the library of his own school, there were not a few unsuitable books among those selected for the use of the Sunday School scholars. There was not a society that published Sabbath School books that had not a good deal of unsuitable literature among their publications, and there was no society that had all the good books. The plan pursued in the school to which the speaker was attached was this: There was in New York a Mr. Randolph, who gets all the books issued by the societies and private publishers, and to this person they sent information as to the number and ages of the pupils, the amount of money they could spend for books, and left the selection to him. He had always made good selections, and the plan was found to work very well. Lately they had occasion to add to their library, and they wrote to a publisher in Toronto, who sent them from his catalogue more volumes than they required. These books were distributed amongst the teachers, say a dozen volumes to each, for examination; and in this way a suitable selection would be secured. The publisher alluded to was James Campbell, who was also agent for the publications of Nelson & Sons, of Edinburgh. This plan allowed a wider choice, and purchasers to make their own selections, and was found to work exceedingly well. As to the character of the books to be selected, there was one fact that must force itself upon all, namely, that the great demand

now-a-days was for stories. All teachers found this to be the case; the more solid works in the library were not wanted by the scholars, and when they were taken out they were afterwards brought back in such excellent condition as to show that they had not been used. They should not be too eager, he thought, to run down stories; stories were parables and they all knew who made parables. He was aware that there were different classes of parables; there were the devil's parables, men's parables, and God's parables, and they should endeavour to see that God's parables only got into their Sunday School libraries. Stories had in them the elements of human thought and human action, and they were adapted to all. They should try to give the children stories—not with the moral tacked on at the end, but stories with a moral running through them. He did not understand how all stories could be objected to; the Pilgrim's Progress was a story, Uncle Tom's Cabin was a story, and the Bible was all stories.

The meeting then sang in a very effective manner the beautiful hymn, "Heaven is my Home," accompanied on the Cabinet organ by Mr. Phillips, of New York.

Rev. Mr. McKILLICAN remarked that it was a source of regret to him that in many libraries very worthless books were to be found, and reflections had been cast upon Sabbath Schools on account of those books. He had more confidence in the Societies' books than in the miscellaneous works issued by private publishing houses. A gentleman who forgot to comply with the rule requiring the speakers to announce their names, said he had been an extensive reader of books published for the young, but he had never seen any objectionable works in his Sunday School library. He agreed with Rev. Mr. Marling that many of the books were too dry, and he thought it unfair to class all stories with morals. Children required something to interest them, and when a subject was placed before them in the shape of a story, it was better remembered than when presented in a dry manner. He was opposed to the introduction of improper works into the Sabbath School libraries, but he thought those which were objectionable in appearance only should not be condemned. Any subject, he believed, was made more interesting by putting it in the shape of a story.

Rev. Mr. BOSAN announced that suitable books for libraries could be had at the Depository of the Sunday School Union, in Montreal. His own Church had some years ago sent to a publisher for a quantity of books, and more than a score of those received were unfit to be placed in the library; and it would not do, therefore, to depend upon in-

interested men to make suitable selections. Parables were, no doubt, good, but stories with the moral far to seek and difficult to find were not the ones for Sabbath Schools. With all due respect to the American Society, he must say that he had seen amongst its publications unsuitable books; nor would he trust the selection to any interested publisher.

Rev. Mr. SCOTT, of Hamilton, felt deeply interested in this subject, which was a very important one, because the influence of the books was not confined to children, but extended to the parents and others.

Mr. WHITNEY, of Etobicoke, remarked on the difficulty of deciding what disposition to make of the large quantities of books lying in libraries and of no further use to the pupils.

A member recommended that such books be sent to the Sunday School Union for distribution.

Rev. Mr. WHITLOCK, of Columbus, suggested that the Convention should appoint a standing committee to select such books as might be required in the Sabbath Schools. This plan, he thought, would meet all objections.

Mr. GOODRUE, of Granville, said he had been a great deal among children in the back woods, and he was prepared to accept and take back with him any number of such books as those spoken of by Mr. Whitney. With regard to the difficulty of selecting suitable works for libraries, he said that if the golden mean in making selections could be discovered, it would be one of the greatest discoveries of the age. He found in his own schools that the sprightly books were worn all to pieces, while the more solid works were as good as over.

Rev. Dr. WILKES, of Zion Church, believed it were in vain to present truths in an abstract form to children. He advocated the production of books by their own ministers and teachers, and recommended works in the form of stories with the truth interwoven throughout.

Rev. Mr. BELL, of Clifton, said that there were many families to whom the only available means of grace were the books taken home by their children from the Sunday School library. This fact should not be overlooked in making selections for the use of the children.

Rev. Mr. WALLER, of Welland, would reject every book that did not bear on its face evidence that its object was to lead children to Christ, and every teacher who did not hold this prominently before his mind did not do his

duty. The speaker thought it would be well for teachers to adopt some mode of discovering whether the children read the books conscientiously, and whether they had the morals of the works impressed upon their minds.

Rev. Dr. IRVINE condemned the reading of stories by children. The depraved human mind naturally craved that which would gratify its depraved appetite, and that was the reason why the mind ran towards stories. Many of the books published for children were most pernicious in their tendency, and should not be allowed into Sabbath School libraries. He recommended several works for the use of children, such as *The Sinner's Friend*, *The Anxious Inquirer*, and *Boston's Fourfold Estate*, all of which taught Christ crucified. It was books of this class they wanted in their Sunday Schools, and he deprecated the bringing down the books to the capacity of readers, instead of bringing the capacity up to the book. The story of salvation by Christ was the best of all stories, and if they put that aside and substituted any other, the consequence would be most pernicious.

Rev. Mr. SUTHERLAND, of Hamilton, heartily endorsed everything said by Dr. Irvine. They were now getting nothing but fiction. Many of the stories were pious and sentimental, but they were unhealthy. Many of them were pernicious in their character, and he submitted that it would be out of place for this Convention to endorse the publications of any particular publisher, as it would give the Association a party character. He thought there was no remedy but personal inspection of the books.

Rev. Mr. GORDON, of Gananoque, recommended the essay for which a prize had been offered be published in the form of a tract, as he believed that in this form it would be likely to do more good.

The PRESIDENT thought the suggestion was a good one, and that the Committee should give it their consideration. He was of opinion that competent committees should be appointed to select the books for Sabbath Schools. The Societies might be trusted to make the selections, but it was not to be expected that they could select with regard to age, capacity and other circumstances so well as committees. With regard to the best mode of distributing the books, he considered the plan recommended by Mr. Pardee to be a most excellent one. As to the means of ascertaining whether the children read the books, he believed that in order to do this it was necessary that the teachers themselves should be acquainted with the works read by their pupils. It also appeared to him that while the books should contain religious instruction, if the doctrines were presented in a dry, abstract manner, no good results would follow. He recommended that the Bible be

taken as a model for Sabbath School library books, and that all stories for children should not only have Gospel truth woven through them, but be brief like those in the Bible.

The Business Committee came in and reported a programme of exercises for the meetings of the Convention.

A hymn having been sung, the Convention proceeded to the consideration of the next subject, The Means of Infant Grace.

Mr. PALDIE being requested to open the discussion, came forward and said he felt most deeply interested in the Infant department of the Sunday School work, and he could assure them that if they could get this department into their Sabbath Schools within the next twelve months they would introduce a great power. He was not sorry that he had been called upon to speak, because he had something fresh to say on the subject. There was a lady in Rome, near Utica, New York, where he had lately spent a short time, who was engaged in infant instruction, and she had laid out the work so that the exercises should not be exhausting to the children. The exercises were such as to absorb the attention of the youngest pupils, and he had never seen children hang more intently on words than they did in that place. The instructions did not last more than ten minutes, and the exercises were varied. She had eighteen young ladies engaged as assistant teachers. The exercises were begun by the singing of a simple hymn, such as "I want to be a Christian," or, "I'm trying to climb up Zion's Hill," and they all sang sweetly and with devotion. The teachers then heard the recitations for ten minutes. The text-book used was the Tract Primer. The questions put and answers given were something like the following: "Have we wicked hearts?" "We have very wicked hearts." "How do you know that?" "The Bible says the heart is deceitful above all things." The children recited the commandments in unison, and everything was done perfectly and in order. After this exercise they rose and sang again. They would then study their emblems for a few minutes, afterwards rise and sing again, and the lady then gave an address, occupying about ten minutes. The subject was, perhaps, the doctrine of the Trinity, and she explained it to the children in a manner suited to their comprehension, and as fully as such a subject can be presented to such young minds. The teacher would say she wanted to know what God does when he wants to make anything. The child would reply, "He speaks." Then the teacher went on to show that God had made all things by Christ; "that great God," she would say, "was once a little child like you. Now there is God the

Father, God the Son, who came down to save us; and God the Holy Ghost who came down to sanctify us; they are but one God, but I can't tell you how that is." The lady closed the school by praying with the children, they following her by repeating each sentence, and it was as touching as any congregational service that he (the speaker) had ever seen, while the whole was exceedingly interesting to the children. The speaker warmly urged upon those present the deep importance of these infant classes. Many of such children had been converted to Christ, and in many cases without even the parents suspecting it.

The hymn "I'm trying to climb up Zion's Hill" was then sung by the meeting, Mr. Phillips accompanying on the organ.

Mr. DICKEY, of London, said that he had adopted pictorial teaching, and he found that the children remembered the stories thus presented. The pictures are procured in Toronto; and, though the children were very young, they remembered what they saw by the eye, and they could instruct their parents at home. So easy was it to instruct young children by this method that they could now learn three or four stories.

Rev. Mr. MARLING, of Toronto, said that a friend who had gone to the Indians to evangelize them was told that he ought to treat them as infants. He accordingly sent and procured some pictures, and found that it was a most satisfactory way of teaching them.

The PRESIDENT suggested the questions,—At what age should the young be begun to be taught? And what are the advantages of object lessons?

The Rev. Mr. BOLTON, of New York, said that the only objection he would have to a child was that he could not walk. Any child that keeps still is a fit subject for an infant class. As neither the parent nor the teacher is the agent of conversion, but the Holy Spirit, it matters not how young they are when brought under the influence of the truth. And with regard to object teaching, he thought that no one who ever used it would return to the old method. Whatever a child sees it will never forget. Children are fond of pictures, and will go over and over and over the same lesson, even when the teachers' patience is exhausted.

EVENING SESSION.

The Convention assembled at half-past seven, Principal Dawson, President, in the chair.

The Rev. Mr. REEKIE, of Downsville, opened the meeting with prayer.

The PRESIDENT then announced that the question for discussion was the gathering and retention of ignorant children, and called on the Rev. Mr. Bolton, of New York, to lead.

Rev. Mr. BOLTON said :—There is no more important question than that of gathering destitute children into the Sabbath School, and of holding them when we get them. We can't enter into a city like this without discerning that there are thousands of evil children that might be gathered in; but many people think that they can't be got hold of. But they can be got hold of by associating children in the endeavour. The child's power on children is very great. In a certain Sabbath School the Superintendent one Sabbath evening told the scholars that each of them ought to do something towards bringing those that did not belong to a Sabbath School, and he would like to see which would bring in the greatest number. The following Sabbath, just when the school was about to be opened, one of the boys came into the school with six or seven other boys holding on to each other and to him. The boy was puffing and blowing like a steam engine, and the Superintendent, who had forgotten what he had told the scholars on the previous Sabbath, thought that this was a breach of decorum, but the boy said that he had hooked these boys on to himself to draw them to the Sabbath School. They were the cars. He himself was the steam engine. This boy had his peculiar way of working, and it is well to allow boys their own way. The speaker, referring chiefly to Mission Sunday Schools, said that when we in New York, try to start a Mission Sabbath School, we try to make as attractive as possible. We endeavour to whitewash the walls. Then we put up pictures on the walls such as the pictures concerning Moses, Jesus, &c., &c. And when children come in to these schools they find them so comfortable, that they do not think that they have come to a Sabbath School. They think they have come to a house. When they begin to feel comfortable, they feel that they are somebody. Then again we make these schools as sociable as possible. We are all sociable people, when there is an exhibition of sociality, they are drawn together. Sociality is a wonderful power. Some think that we in New York carry it to excess, but it is not so. Look to London, and you will find that sociality lies at the bottom of every reform. Children feel that there is an attraction at social meetings, to which they look forward with joy. The Christians of New York sometimes get up strawberry festivals, at which they also give the children ice-cream. Sometimes they have quarterly meetings at which there are good addresses, and social entertainments. These entertainments are got up by the friends of the Sabbath School; they are

cheap, and are always gratifying. You should always have flowers for poor children. They are very fond of flowers. If you have a bunch of flowers in your hand on the street, a poor child will run up and ask you for a flower. Then good singing is wanted. There is some singing that is funereal; other singing is so attractive that children are drawn to the school. I do not mean trashy singing. I want every hymn to contain the Gospel. Kindness also is wanted. If a teacher has no kindness in his composition, he might as well stay at home. Children will discern kindness in five minutes. And it does not cost much to be kind. A good library is wanted to keep a Sabbath School in existence. If you have a good library, just shut it up for a few weeks or a few months, and you will see how your school will begin to dwindle. The children have no books at home, and they want books. And, unsuitable libraries are all owing to unsuitable committees in selection. Many ministers even are unable to select for a library, for they are unable to understand the wants of their children. They so preach as to shout over their heads, and they wonder that they have no success.

The Rev. Mr. BONAR stepped forward to the dais. He said, that this there was no more interesting and important topic would come before the Convention. There was not a proper feeling either here or elsewhere as to the necessity and duty of laboring for the benefit of this class of children. Let any one walk into some of the streets of Montreal, on a Sabbath afternoon, when the Sunday Schools were in full operation, and they would, nevertheless, find plenty of instances of what he complained of. He would say that one-third of the Protestant children of Montreal, between the age of six and eighteen years, were never seen within the walls of a Sabbath School. And were these children to be allowed to grow up in ignorance of God, and of His truth; and, if so, what was to be their influence on our own children, on the Province, and on the Christian life of this country? The Speaker then related a most encouraging instance of the wonderful effect for good of establishing a mission school in one of the very worst parts of the city of New York, and in which work he had himself for four years been an agent. A school of this class had been established fourteen years ago, and from rag-pickers, dust-boys, and others of the lowest of society. Persecution and danger had attended its early history; but for each of the last seven years more than twenty of its scholars, thus taken from the dregs of the population, had made a profession of religion; and last year there were no fewer than forty of them did so. One of its former scholars, originally a rag-picker, and who lived at the

notorious place known as Five Points, graduated last spring as a theological student, and in another year would be a minister of the Gospel. To show that the same thing could be done in Montreal, he might tell them that in one of the lowest neighbourhoods here a Sabbath mission school had been established, and though a few months ago it numbered but fourteen scholars, it had now an average attendance of from 170 to 200. All that was really wanting to be the instrument in bringing about these blessed results was faith. With faith in man as well as in God anything could be done. By means of it any nest of wickedness, any city could be thus transformed. There was a noble work to be performed in this city and Province by the Sabbath School teacher. The Sabbath School should never be perverted from its original purpose, which was that of a missionary institution, and one of the best that God had ever ordained.

Mr. CAMPBELL, of Galt, inquired whether it was always advisable to establish mission schools. There were small places where the number of the class for which these schools were especially meant, were not sufficiently numerous. These poor children themselves felt a diffidence in appearing amongst others who were so much better clad. How was this difficulty to be met? Should they be taught in separate classes?

The Rev. Mr. COCHRANE, of Brantford, replied that they ought by no means to be allowed to be taught in separate classes, for of all places the Sunday School was one where the rich and the poor should meet together. But in towns and cities it was impossible to overtake this class without resorting to mission schools, just as they had resorted to mission churches. But when such a school had been founded, nothing save persevering weekly visitations of the children would for a long time keep it up in attendance, yet the children in the end would become missionaries to recruit its numbers. A teacher should also establish a prayer-meeting in the house of the parents of one of the scholars, and by that means the parents might be brought to a mission church. As to the question of clothing, there was no doubt but that you must clothe these children less or more; and any church seeking to start such a school, must lay its account to give liberally.

The Rev. Mr. RENNIE, of Dunville, C.W., spoke briefly, and made some most encouraging statements as to the success of a recent canvass for Sabbath-school scholars in Dunville, where there was now scarcely a child that did not attend a Sunday School.

He begged to mention a single illustration of what might be done by a united and earnest effort. Last winter the teachers of the various Sabbath Schools in the village where he resided met together and resolved to canvass the place with a view to gather in the neglected children. They divided the town into districts, and appointed visitors for each district to call on every family and invite the parents to send their children if not already in attendance, always of course leaving to the parents the choice of the particular school to which the children should go. The result was a large increase in every one of the four Sabbath Schools located in the village. His own Sabbath School, in this way, received about forty additional children who previously were not attending anywhere. And he believed that now there were very few children in the place, of a proper age, who did not attend some Sunday School. Might not efforts of this kind be made in almost every locality? He believed they would be followed by cheering results. It was not always enough simply to open a school and expect that the children would come. We must in many cases go out to "the highways and hedges" and gather them in.

The Rev. Mr. CRAWFORD, of Ohio, was glad that the delegates had taken hold of the work of the night at the beginning, for, on entering, his ears had been at once saluted with the sound of appeals for labour in the Sabbath-school field. They everywhere found children growing up in ignorance. Even in the United States one third of the youths were growing up in ignorance of God and of religion. He then gave several instances of the happy results of these mission schools, and of their spread by means of those who had been their former scholars. These poor people must, he said, be visited in their garrets and in their cellars, and the laborers in Sabbath Schools must have faith in God and confidence in humanity, and by that means they would secure the Almighty's blessing upon their work.

The Rev. Mr. PHILLIPS addressed the meeting, insisting upon the need in the teachers of a proper spirit, not going forth in their own strength, but trusting to the divine illumination and blessing.

Mr. PARDEE closed the discussion, and in doing so expressed his intense satisfaction with the tone and speeches of the present meeting, which he described as a grand missionary one. He had witnessed brothers Bonar and Polton formerly in New York at the Sabbath-school work, in which they had been so ardently and successfully engaged. He had listened to them to-night, and was thrilled to hear them and other speakers, men who had a sort of pre-emptive right to speak on this grand topic. He then summed

up the principal remarks made by the previous speakers, especially corroborating the statements that had been made by Mr. Bonar as to the extraordinary and delightful results from his former mission Sabbath School in New York. Yet this school had been started under such circumstances of peril and opposition that it had taken four policemen to keep order, and the priest of the neighboring Catholic Church had formally anathematized all those who attended and received its instruction. Mr. Pardee then went on to show how neglected Catholic children could be reached, and illustrated this by a most graphic account of how himself and another zealous Sabbath-school laborer had one Sunday morning gone out into one of the most densely crowded Catholic districts of the city of New York, and there, under the most adverse circumstances, founded a Sabbath School, after others had frequently failed to do so. In doing this he had to deal with the lowest, and in one case at least, with one of the fiercest rowdy youths, whom he, in thus going out into the moral highways and hedges, with kindness, compelled to come in. The story was a wonderful instance of the power of perseverance, and an excellent lesson in tactics to those who might be contemplating to go in the same way, and gather in outcasts from our own city. We shall not attempt to reproduce it, both because it would be too long, and would lack the charming manner in which it was told, suffice to say that fifty-six scholars were that morning brought to the school, chiefly by the instrumentality of a ruffianly boy, the terror of the neighborhood, and whom Mr. Pardee had just met with on the street, as the ringleader of a band of young Sabbath-breakers. In three years there passed through this school 1,500 scholars; and that ruffianly boy, who from his savage recklessness, had bid fair to pass much of his life in a prison, or end it on the gallows, was now himself a founder of mission Sabbath Schools in a country part of Connecticut, whither he had gone to escape old associations and learn a trade, and whence Mr. Pardee frequently heard from him, and yet expected to hear him more widely known for good.

A collection was then made, and the Rev. Mr. McVicar closed the meeting with the benediction.

SECOND DAY—MORNING SESSION.

In the absence of the President, the Hon. John McMurrieth, one of the Vice-Presidents, was called to preside.

Mr. PHILLIPS conducted the singing, and the Chairman having read the 2nd chap. of Philippians, the Rev. Mr. Bell offered up prayer. After brief addresses

prayer and singing occupied the time till ten o'clock.

The CHAIRMAN announced that the Rev. Dwight Scovel and Rev. A. H. Parmelee had been appointed delegates from the New York Sunday-school Teachers' Association to the Convention.

The minutes of yesterday's proceedings were read and approved of.

RETENTION OF SENIOR SCHOLARS.

The above was the appointed subject of discussion for this morning.

The Rev. Mr. CHIDLAW, of Ohio, opened it by saying that in the States it was the exception to go into a Sabbath School and find there many adults. This was a great loss both to the school and to the individuals, since they left at the very age when instruction could be most profitably received, and often went out to associate with Sabbath-breakers. He then enumerated the causes why the scholars left. These were: First, the want of parental example and influence, which should hold the scholar to the school. Secondly, want of progressive instruction adapted to the expanding mind and increasing capacity of the scholar. This required study and improvement on the part of teachers, else the scholars became tired of attendance from its sameness. Thirdly, want of practical sympathy with the scholar, in and out of the school. Fourthly, when the pastors took hold of the school, it had a tendency to retain the scholars and draw them into membership with the church.

The Rev. Mr. SETTERLAND, of Hamilton, acknowledged the difficulty of getting teachers for the most advanced classes. Boys in school did not like to be taught and governed by those of their own age. He thought that if the teachers came with their lessons better prepared, it would to some extent correct the evil of leaving the school. He thought, however, that men of age and experience should be, if possible, obtained in the work of teaching. There was not a sufficient manifestation of a spirit of respect and confidence towards the scholars of the more advanced classes from the teachers. But the great thing was to seek, by all means, the conversion of this class of scholars to God. In answer to a previous question, as to why did not the young scholars attend church as well as Sabbath School, he said he thought that if parents would bring their children to church, even when very young, the habit of attendance would be so confirmed that it would not be difficult to get them to church, although they had previously been in school.

The Rev. Mr. PHILLIPS followed briefly.

Mr. WARDROPE, of Bristol, thought this question must be met by trying to enlist the sympathies of the entire church with Sunday-schools, from the pastor downwards. The scholars were not sufficiently recognized, nor a personal sympathy with them manifested by teachers and pastors, nor was the fact of their drifting away from the schools sufficiently realized.

Rev. Mr. CAMPBELL, of Galt, thought that the real cause of the young men leaving the Sabbath School was the precocity of American and Canadian intellect, and the young people becoming as it were men and women too soon. Indeed, he thought, we must have a social change before this difficulty could be met. It would be well if possible, to utilize this precocity by some means.

Mr. McKENZIE, of Hamilton, wanted to know how it was that our young men and women had arrived at this age without having been sufficiently influenced by the school to cause them to remain there. He was afraid that it would be found that most of our thinking young men became sceptical, and the way to hinder this was to impress their hearts at an early age in the school, so that they should not seek afterwards to leave it.

Rev. Mr. COCHRANE, of Brantford, on the subject of advanced classes for the senior classes of our Sabbath Schools, spoke to the following effect: "I would not have intruded myself upon the Convention at this time, were it not that I have had some little experience in the conducting of such advanced classes, both in Scotland and in the United States. I do not agree with a previous speaker, who attributes the falling away of our advanced scholars to the wonderful precocity of American and Canadian youth. In Scotland and England, where none of this wonderful precocity exists, the same thing is complained of and felt by all the churches, and the most strenuous efforts have been put forth to meet the want. It is to give a brief outline of the mode adopted, and the success which has attended the effort, that I now rise. There can be no doubt that the great want of the Church at the present day is some means of retaining the more advanced classes in the Sabbath School, until they are received into the membership of the Church, and engage in active work themselves. The history of Sabbath School enterprise during the past century is an interesting one. The time was when the Church scarcely felt the want of a Sabbath School at all, and when, indeed, there was not the same urgent necessity for the Sabbath School as a separate agency. In these days every father was the priest of his own family, and every household had its separate school. But as commerce and speculation widened the gulf between the different classes of society, and the

young were compelled to go forth to labour, when they should have been pursuing their regular and religious education, there was felt by the Church that some agency was needed to overtake the sinking masses of our land, who were growing up ignorant of God and the way of salvation. Such was the origin of Sabbath Schools under Robert Raikes and other kindred labourers, for meeting the growing want of our populous cities. But since that time, we are now forced to the conclusion that another effort must be put forth in order to make the Sabbath School an effective and complete agency, not merely for preserving the young in the tender years of infancy, but of keeping them under religious instruction until capacitated for the membership of the Church. A large proportion of the youth of the land at the present day are dropping out of our sight and influence, and in many cases are lost for ever to the path of rectitude. Like bees in certain seasons and at a certain age, they hive out off from the Sabbath School, in many cases never to return. Just at the moment, when the religious instruction and serious impressions which have been continued for many years is about to bring forth fruit, and when their hearts are opening, as well as their intellects, to a reception of divine truth, and when the teacher begins to hope for a large return for all his care and labour, in their permanent consecration to the service of God—then it is that the Sabbath School loses its most promising scholars and the Church their co-operation and assistance. I have seen, says an English writer, young people dismissed with a Bible from the school into the world, for no other reason, as it seemed, but because the ywere 16 or 17 years of age. It is here that thousands fall through the Sabbath School and the Church, as too old for the instructions of the former; and scarcely old enough to appreciate those of the latter. I believe that the great error in our Sabbath Schools is lack of provision for the wants of such young men. It is not surprising though young men and women having arrived at a certain age, and spent seven or eight years in a Sabbath School, should consider themselves beyond the period of attending upon the ordinary classes provided for younger persons. In every other department of life, we regard the element of progress. In our schools and colleges of learning, the scholar beginning at the lowest round of the ladder, gradually ascends to the topmost, and graduates with honour. But in the Sabbath School no such provision as a general thing is made. The consequence is that a chasm is left unbridged into which the choicest hopes of the church and the world are irrevocably lost. The question then is, how are we to remedy this defect and retain our hold of advanced scholars. There is but one

way. By means of *chiasm* or *adult classes*. It is not proposed to supersede the Sabbath School by establishing another independent agency; but cannot the Sabbath School system be so adapted and enlarged as to meet the necessity of the case? Can we not reduce such classes to a system, and graft this system upon our Sabbath School agency? It has been done elsewhere with the best possible results, and what has been accomplished elsewhere, can be accomplished in this Province. Mr. Cochrane then went on to describe the system of chiasm classes introduced by Mr. Keddie, of Glasgow, and most faithfully and successfully carried on by the Rev. Wm. Fraser, of Paisley, Scotland, one of the most prominent educationists of the day,—and continued—

What next are the studies adapted to such a class of young men? The great aim of Sabbath School instruction is the training of the young for future usefulness in this world and glory in the next. This can only be done by a constant reference to the Bible as the source of all true knowledge. The great study of this and every class, must be the Bible first and the Bible last. But if this class is to meet the specified want, it must be conducted differently to some extent from the ordinary classes of our Sabbath Schools. The range of subjects must be wider, and the mode of conducting such a class much freer than those of young children. Therefore, we propose (as the result of our experience) that in addition to the Bible and the catechisms of our Evangelical Churches—which should be at the basis of all our instruction—subjects both doctrinal, didactic and historical, may with great advantage be introduced to occupy the attention of such young men. Should the class only meet on the Sabbath day, such a subject as the "Evidences of Christianity," or such a book as "Nichols' help to reading the Bible," published by the American Sunday School Union under the title of "The Mine explored," may with great advantage be introduced, to occupy the attention of such young man. Instead of confining the scholar to a rigid system of question and answer, a more social and friendly method is much better adapted. Young men capable of benefitting by such a class will be found, in many instances, to have formed opinions on many of the subjects brought under consideration, opportunities for stating which benefit the teacher as well as the scholar. They have also difficulties which need to be explained, and removed one by one as they arise; and so far from discouraging inquiries the teacher should always give the scholar to understand that any question needing explanation should at once be brought up for discussion and decision. In addition to all this, and as a means still further to draw out the in-

tellectual powers and encourage a literary taste, essays at stated times should be required on subjects connected with the studies of the class. Should the teacher find leisure to devote a week evening in addition to the hour upon the Sabbath day, many other topics of absorbing interest to young men of the present day may be entered upon. From this brief outline of the course of studies adapted to such classes, and the method most likely to be successful, it is very evident that it is not every teacher that is qualified for the work. Out of hundreds of Sabbath School teachers comparatively few would, perhaps, consider themselves well qualified. Such a class of young men needs much more study and preparation than an ordinary class of young children. To be successful in interesting them and holding them together there must be extensive and correct Biblical knowledge,—there must be precision in the statement of doctrinal truth,—there must be an acquaintance to a certain extent with Natural History, Physical Geography, and Chronology; there must be some considerable knowledge of Profane as well as Sacred History—of the ancient as well as the modern objections to Christianity, with the ability to refute them—a knowledge of the skeptical tendencies of the present day, and the constant attacks made on the Scriptures by those who pretend to be searchers after knowledge, but who are in reality atheists and infidels; and in addition to all, fluency of speech—clearness in statement, and a large acquaintance with human nature. Such young men can discern the ability of teachers, just as quickly as congregations measure the intellectual discipline of their ministers, and must never be trifled with by hasty or deficient preparation, or by undervaluing their keen powers of reflection—as an experienced Sabbath School teacher justly observes when speaking on this point, "If we would occupy the position which becomes us as private Christians, or as Sabbath School teachers, and defending the faith now assailed by socialism and pantheism, rationalism, materialism and fatalism, we must acquire for ourselves and train others to the art of foiling infidelity with its own weapons. But this skill comes not by instruction. It will only be attained by study and reflection. * * * If we do not take advantage for the purposes of religion of the discoveries of true science, and endeavour to make them known to our young men, they will meet with too many in the workshops and places of resort, who will take every opportunity of poisoning their minds with the perverse teachings and disputings, and oppositions of science falsely so called."

The Rev. Mr. COCHRANE said this evil existed in England and Scotland, as well as here; and in the latter country what were

called "coasm" classes had been established for scholars between fourteen and sixteen years of age. He fully recognized the necessity of a progressive system of teaching, and suggested some means of meeting the present want, to carry the scholars over from youth to manhood, and not to allow them to drop out of the school, but to go forward to the church.

The Rev. DWIGHT SCOVEL then addressed the Convention, drawing attention to the catholicity of spirit fostered by the institution of Sabbath Schools, wherein he had been himself for seven years, and, he thought, learned more theology than in the seminary. Nevertheless, he had reason, from his own experience, to complain of the too frequent want of sympathetic intercourse between teacher and scholar.

The Rev. H. PARMELEE said that he felt at home in the convention, he felt that the spirit of Christ was there, they were he said, engaged in prayer when he entered, and he felt that he was among Christian men. He rejoiced to be there. He had long wished to see Montreal and the Province. He and his co-delegates from the United States had come as friends not as enemies; they had come to learn in reference to Sabbath Schools, as they had already learned to love their Canadian brethren. The question under discussion, he said, was how to retain adults in the Sabbath School. He thought that there should be no coasm in a chain of classes that would represent all classes from childhood to old age. The speaker felt great trouble in maintaining such a chain during the Civil War in his country, for thirteen adults of his own class had gone to the war, leaving only two. Still he did not give up. The first pupil he got was a vagrant, who had begun work with one of his (the speaker's) parishioners; and in a short time the class was again filled up to its former number. He was also of opinion that the Sabbath School exercises should be in the forenoon following those of the church. He also insisted on the intelligence and piety of teachers; and, having these, he believed it would be comparatively easy for them to retain their elder scholars. Indeed he believed that this evil was now lessening, and in a very few years we should not have this question recurring at Sabbath School Conventions. Let pastors, parents, and teachers all do their duty, and this cause of complaint could not fail to cease.

Mr. MOORE, of Buffalo, addressed the Convention. He said that although he had come from the great centre of Fenianism, he had no message from them, the Fenians; he had a message from Christians. He said that there were 4,913 Sabbath Schools in the State of New York; 65,438 officers

and teachers; that there had been 17,648 conversions during the past year, and an increase of 63,458 scholars. He wished to see female teachers as delegates, who would go forth from the Convention beaming with love for their work. He did not agree with Mr. Parmelee as to the pastor being the superintendent of his own Sabbath School, they must do something more.

Rev. Dr. JENKINS moved a vote of thanks to the American delegates for their presence. He expressed the satisfaction which the Convention had in welcoming them to its meetings. The Christian brethren in the United States were, he considered, far in advance in the matter of Sabbath Schools, of either the Christians of Canada or of those of Great Britain. He could not, any more than the delegate from Buffalo, consider that pastors should be the superintendents of their schools. They had not the time, nor always, possibly, the exact kind of ability for the work, which, perhaps, some member of their congregation had. He would not wish it to go forth that this Convention held that ministers should always be their own school superintendents.

The Rev. Dr. IRVINE dissented from Dr. Jenkins, as to ministers superintending their Sabbath schools, and followed with some suggestions as how to retain the scholars at the critical age under consideration.

The Rev. Mr. SCOVEL thought ministers could not be acquainted with the *minutia* of Sabbath Schools—yet he was virtually, by his office, Superintendent, though not directly interfering.

Dr. JENKINS confessed that when the minister had leisure, and the proper adaptation, it was perhaps best that he should be his own Superintendent.

The Rev. Mr. BONAR thought that for a minister to take charge of the school would dwarf the church.

The Rev. Mr. MARLING considered that whatever might be the name, the minister had in reality the responsibility for the success of the school.

The CHAIRMAN was happy to find that the difference between the late speakers was very little after all.

After the singing, Dr. CALDICOTT pronounced the benediction, whereupon the Convention adjourned until two o'clock p.m.

AFTERNOON SESSION.

The Convention met at two o'clock, pursuant to adjournment—the President in the chair.

Rev. J. M. GIBSON submitted a report from the Committee appointed to examine the Essays sent in in response to advertisement of the Association, offering a prize of twenty dollars for the best Essay on "Sabbath School Teacher, his Place and Power." He stated that twenty-seven papers in all had been handed in—the last, which was accompanied by a small book, being received too late for examination.

The following is the Report:—

The Committee appointed to examine the competing essays on the subject of 'The Sabbath School Teacher—his place and power'—beg leave to report as follows:—

Twenty-six essays have been received and examined with care. Many of these essays, in the opinion of your Committee, contain good thoughts well expressed on the general subject of the Sabbath School; but few are restricted to the specific subject assigned. While not failing to discover excellencies of various kinds in some of the other essays, your Committee are unanimously of opinion that that essay is decidedly the best, to which is affixed the motto 'Didaskalos.' They, therefore, recommend that the prize be awarded to the still unknown author of this essay.

Your Committee would also ask leave, in view of the general character of the essays which have been submitted to them, to state it as their opinion that the object of the Convention, in calling for competitive essays, would be very much better attained if a higher premium were offered, and longer time for preparation allowed. They venture to suggest that a prize of \$200, with a year's notice, would be more likely to elicit the talent of the country, and call forth productions of permanent value.

All of which is respectfully submitted.

The report having been approved was adopted.

The President announced that the successful competitor was the Rev. John Wood, of Brantford.

Rev. Mr. Gibson, by request of the President, read

THE SABBATH SCHOOL TEACHER:

HIS PLACE AND POWER.

If it be true that Man is "the noblest work of God," and that the soul is the noblest part of man, it must follow that the effort to elevate and save the souls of men is the

noblest aim to which a human life can be devoted. We have the authority of the Word of God, at least, for saying that God "made him but a little lower than the angels, and crowned him with glory and honor," (Psalm vii. 5.) and further, that the redeemed shall hereafter be "equal unto the angels (Luke xx. 36;) while in their nearer relationship to Him who "took not on Him the nature of angels, but took on Him the seed of Abraham (Heb. ii. 16,) and in their participation in the blessings of redemption they may even be said to be *above* them.

"Never did angels taste above
Redeeming grace and dying love!"

Conformably with this view, the great Teacher declares that the loss of the soul is an immeasurable calamity—one that cannot be computed by any scale of earthly valuation—for, "what shall it profit a man (he asks) if he shall gain the whole world, and lose his own soul?" (Mark viii. 36.) and that the rejection of the Gospel is a crime that will be visited at last with a severer condemnation than that which fell upon Sodom and Gomorrah (Matt. x. 15.)

Put alongside of these facts the further fact that "the child is father to the man," or, in other words, that the character of the man (and, consequently, his eternal destiny,) is usually determined by the principles and habits formed in childhood; and we think no further argument will be needed to show that the most wisely directed of all efforts to secure this noblest of all aims is that which seeks the *conversion of the children to Christ*.

Such is the object of every right-minded Sabbath-school teacher, and to point out "his place and power" among the various agencies employed for the attainment of that object is the purpose of this essay.

I. As to *his place*. What is his distinctive office or calling? The Rev. Dr. Todd, who is deservedly regarded as a high authority upon any subject connected with the training of the young, says upon this point: "My own opinion is, that the Sabbath School teacher sustains the same relation to the children of his charge that a Pastor does to his flock. He is emphatically the spiritual

guide of the little ones committed to him, and his responsibility as touching the eternal interests of the six or eight deathless souls who cluster around him on the Sabbath seems to me to be precisely that which the Pastor sustains to the same number who sit under his ministry and receive from him the bread of life." (Sab. School Teacher, cap. IV., p. 116.)

Without insisting on the "precisely" in the foregoing quotation, or putting the office of the Sabbath-school teacher, which is one of sanctified expediency, upon a level with that of the ministry of the Gospel, which is undeniably a Divine institution, there is, without doubt, a very striking similarity between them. The Sabbath School is intended to do for the children very much what the Church does for the adult portion of the congregation. It is, in fact, the Church adapting itself to the capacities and necessities of the young. The one is the *nursery*, the other the of *home* which it forms a most important department. It is not, or ought not to be, a mere "*lean-to*," but an integral part of the building, without which all the domestic arrangements should be felt to be incomplete. And so the place of the Sabbath-school teacher, in his relations to the Church and the family, is very much that of the nurse to the mother. The nurse is the assistant of the mother—sharing her labors and anxieties—occasionally assuming the entire charge of the children, but never usurping her authority, never relieving her of her responsibility, never superseding the necessity for her care.

Upon *the parents*,—father and mother, and not, as some fathers seem to think, the *mother* only,—must ever devolve the chief, the primary, and, for a time, the sole responsibility of educating their children for glory, honour, and immortality. The mother, with her gentle nature, must begin to teach them knowledge, and make them understand doctrine," as soon as they are "weaned from the milk, and drawn from the breast,"—inculcating the lessons of love and obedience first, and then of "repentance towards God, and faith toward our Lord Jesus Christ," which as sinful creatures they need so early to learn; and

the father must enforce with his firmer and more authoritative bearing, the teachings of the mother.

Next to them, the responsibility must rest upon *the Pastor*, to whom as an under-shepherd the Chief Shepherd has entrusted children, saying, "Feed my lambs!" (John xxi. 15.) Sully defective must be his views of the office and work of the holy ministry who prepares "strong meat for them that are of full age," but no "milk for the babes," nor crumbs of bread for the children; and sully deficient must be the results of such a ministry. Without doubt this is one of the most difficult departments of pastoral labors, but it is at the same time by far the most promising and remunerative.

Were these parental and pastoral duties always faithfully discharged, there might, perhaps, be no place for the Sabbath school teacher among the instrumentalities of the Christian Church, and no necessity for such an expedient as our modern Sabbath School. But, alas! these duties are often sadly overlooked or neglected by those upon whom they primarily devolve.

There are, furthermore, multitudes of children in every community, who, from incapacity or indifference on the part of their parents, are totally uncared for as to their spiritual wants. The natural and divinely instituted means for training them in the knowledge and fear of God *entirely fail*. What is to be done with these?

Here, as it seems to us, lies the proper,—the *special* sphere, of the Sabbath school teacher. This is his *place*, his work,—to help, in this systematic manner, the parents and the pastor alike, in their efforts for the salvation of the young; and when either pastor nor parents are to be found fulfilling these obligations, to supply, as far as possible, their lack of service. A faithful Sabbath school teacher will be a most valuable auxiliary in any case, and he will be most cordially welcomed as such by those whose children may be said to be least in need of his instructions; while in the case of thousands of the otherwise neglected "little ones," whom the Master has warned us "not to despise," he becomes an absolute necessity.

☛ We are aware that the objection is still urged, in some quarters, that the Sabbath School has had the effect of lessening the sense of parental responsibility, and has led many to devolve upon the teacher the work that properly belongs to the father and mother. But whatever ground there may be for the objection, it is manifest that the Sabbath School is only the occasion for the evil, and that the real cause of it lies in the indifference of the parents. It is only another illustration of the fatal facility with which we often pervert good things to evil uses; and the remedy is to be looked for, not in the subversion of the Sabbath School, but in the quickening of the parental conscience.

We think, however, it might easily be shown that the children are much more generally instructed now, in Divine truth, than before the establishment of Sabbath Schools even if not always so *thoroughly* as when their parents had no such assistance; that if some parents seem to feel their responsibility with regard to the Christian nurture of their children *less*, because they send them to the Sabbath School, many certainly feel it *more*; and that for every instance in which the Sabbath School has incidentally done harm, ten might be found in which it has reached and saved those who, humanly speaking, were altogether beyond the reach of any other existing organization. Then,

II. As to *his power*. Who can measure it? "A word spoken in due season, how good is it!" And how mighty, if it be God's word! "For the word of God is quick and powerful, and sharper than any two-edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. ii. 12.) Now, the Sabbath school teachers is called to use this mightiest of all moral sentiments,—God's truth,—through the medium of the most perfect of all moral agencies—the human voice;—and he exercises this almost illimitable influence upon the plastic nature of a little child. He does this for an hour every Sabbath day, and continues to do it, it may be, for ten years upon the same scholar, his

heart all aglow with a Saviour's love, and his thoughts divinely-directed in answer to prayer. What, with God's blessing, may not such a teacher accomplish?

We are painfully aware of the fact that we have been portraying the *ideal*, rather than the *real* Sabbath-school teacher,—what ought to be rather than what actually is. We know that the power of the teacher may through sinful example, and neglect, and prayerlessness, become a *power for evil*, and that it is only "by patient continuance in well doing" that our ideal can be attained. But attained it has been in a few instances; and what has been attained by the few, may be, ought to be, and, we are not without hope, will be by the many; and who shall estimate the moral influence of the Sabbath School when that day shall arrive?

It is believed that not less than three quarters of a million of teachers, in Great Britain, the British Colonies, and the United States, are engaged every Lord's day in imparting religious instruction to about seven millions of children.* Some of them are doubtless very incompetent, and ill-furnished for their task; but as a class they are among our best and most earnest workers,—the very *cream* of the churches;—and their record is not only "on high" alone, but is to be seen in a harvest of blessed results in this world. No other branch of Christian effort has done so much as this, not for the young only, but in preventing crime, in checking infidelity, in promoting temperance, in increasing the attendance upon public worship, and in uniting and calling forth the activities of the Christian Church. What, then, shall it not accomplish when the "Spirit is poured out from on high?"

*New Am. Cyclopedia; Article "Sunday Schools."

No one, however, who has ever been privileged to attend a Sabbath School for any considerable time during his childhood, will need to look abroad for proof of the power of the teacher. He will find it much nearer at hand—in his own consciousness. If his teacher has been faithful, and not one "given to change," he will generally be remembered more vividly than the pastor, and his words will often be found to have produced a mere

abiding impression than those of his parents. "The teacher (says Dr. Todd) has a power to reach, mould, and shape the immortal mind of the pupil, perhaps, far beyond that of any other human being. The parents may love the child more—may know his disposition better; but, perhaps, they do not understand or love religion—perhaps are ignorant—perhaps have so many imperfections themselves that their instructions are unheeded. But the Sabbath school teacher is above all this, and may have a control over the destiny of each child far exceeding that of anybody else." (Sab. School Teacher, cap. 1, p. 40) We may be thought to be unduly "magnifying his office," but it has occurred to us that while the pastor is often known to the children to *too little* exercise great influence over them, and the parents *too familiarly* (for the reasons suggested by Dr. Todd,) the teacher is seen just frequently enough to give him power, but not so frequently as by exposing his faults and foibles, to damage it.

A few brief remarks upon the sources of this power, and we must close. There is—

1. The power of truth—God's truth. We have already referred to this, and cannot enlarge upon it further than to say, that if the teacher would do God's work, he must employ, and rely upon His chosen instrument for doing it. Let him say, as David said of the sword of Goliath, "There is none like that: give it me." He may, and should avail himself of every facility afforded him for explaining and enforcing it; but as Christ is the Alpha and Omega of our faith, so must He be of our teaching.

2. The power of *love*. Kindness is the key of the human heart, and there is scarcely any heart which it will not unlock. It is love crystallized, and every act of its prompting is "a thing of beauty and a joy forever." Douglas Jerrold relates how once, when a child, standing in front of a little garden in his native village, gazing wishfully on the flowers, the owner plucked and gave him a beautiful carnation. Neither of them spoke a word; but "now here, (he says,) at a vast distance from that home, after so many events of so many years, the gratitude that agitated

the breast of that boy expresses itself on paper. The carnation has long since faded, but now it blooms afresh."

There are few who cannot call up some such bright and sunny memories. Let us try to create them for the young about us. Love first drew us to Christ, if we are His, and love constrains us to live unto Him; and the mightiest influence that can be wielded by the teacher is love. Convince a child that Jesus loves him, and that you love him, and, humanly speaking, you can do what you please with him.

3. The power of *example*. Everything depends upon this. The life of the Teacher must correspond with his teachings, or all his instruction is labor lost. Example without precept may silently effect much; example and precept will accomplish much more; but precept without example will not only fail of any good influence, but will do incalculable evil.

4. And lastly, The power of *prayer*. This is not properly the *teacher's* power, but the power of God; but it is so important an element in his spiritual resources that we must not omit it. We need not plead the necessity for its employment in order to the highest success. We are absolutely dependent upon its influence upon ourselves, and upon our scholars, for any saving results. The late John Angell James, of Birmingham, whom the Divine Spirit made eminently "wise" in winning souls, made it his continual prayer, while preparing his discourses—"Lord, show me the way to the human heart!" Let us follow his example, and "take hold of God's strength," and each one of us shall have some precious soul as our joy and crown of rejoicing, in the presence of the Lord Jesus Christ at his coming.

DIDASKALOS.

On motion, it was resolved that the Report of the Committee, together with the essay, be printed under the direction of the Association.

Rev. Mr. McKILLICAN moved a vote of thanks to the Committee, and especially to Mr. Gilsen, for the satisfactory manner in which they had performed the duties entrusted to them. The motion was adopted unanimously.

FIRST ANNUAL REPORT—SEPT., 1866.

It is with devout gratitude to Almighty God, our Heavenly Father, that we are permitted to make this the first Report of the Sabbath School Association of Canada.

It may be well for us to look back and take a review of the way the Lord has led us to our present position and attainments.

We must also faithfully and fearlessly look at the real state of the Sabbath School cause in this Province, and with all the wisdom given us to devise, and power to work, may we look up to God, who gives wisdom that is pure, and strength to those who have no might, thus discovering and deeply sensible of our need, employing our talents, and resting on the Divine arm let us have faith in God that He will send us prosperity and make this Association of Sabbath School workers from every Branch of the Christian Church, a dependent, loving, living and blessed instrument for good.

It was at a meeting of the Committee of the Canada Sunday School Union, in July, 1856, that a Sabbath School Convention was suggested; it met the approval of the Committee, and sub-committees were appointed to obtain the opinion of the friends of Sabbath Schools upon the matter.

The result was a meeting of Sabbath School representatives from different parts of the Province, at Kingston, on the 25th of Sept., 1856, of the same year; this meeting was unanimous in favour of a Convention. Committees were appointed for Montreal, Kingston and Toronto—these united their efforts to carry out the decisions of the Kingston meeting.

The proprietors of newspapers and managers of railways aided by advertising the Convention, and reducing their fares—the proposal met with general acceptance, and the God of all grace crowned with success the efforts of His servants who so wisely and diligently planned and brought the Convention together in February, 11, 1867.

Over 300 ministers of the Gospel and Sabbath School Delegates were reported as present, the Hon. James Ferrier presided, and three days, to many the most pleasant of their lives, were spent in discussion and in receiving light on Sabbath School management and instruction, days which will long be remembered.

The Kingston Convention did not close without appointing a Committee to call a future one.

Upwards of eight years elapsed before the Sabbath Schools of Canada were invited to assemble in the city of Hamilton. The Convention which met there, last September, must be so fresh in the memory of many that it appears unnecessary to enlarge upon it—yet, we may notice that abundant evidence was given that such assemblies had lost none

of their popularity or interest.

The number of delegates was about double that at Kingston.

The counsels and conclusions so full of wisdom and affection; the manifested unanimity throughout the three days' sessions; the intelligent evangelical and eloquent addresses delivered at the public meetings, and the hearty welcome and hospitality of the citizens, have all contributed to engrave the Hamilton Convention on our hearts. Here too, we must record our indebtedness, and grateful sense of the special benefit conferred upon the Sabbath School staff of Canada on that occasion, by the aid of our excellent American brethren.

Of the results of the Hamilton meeting, we may say in the words of the Secretary for the County of Wentworth, "wherever the influence of the late Convention has reached, the result has been highly beneficial." We know of no means of instruction by which Sabbath School teachers may learn so much, in so little time, as by these Conventions. As the Rev. F. H. Marling said, "they may be called the Sabbath School Teachers' Normal School." The time and money expended in attending these assemblies are well spent. We have heard of no regrets, but our united testimony has been given, to the benefit derived by delegates at the past Convention.

The grand object gained last year was the organization respecting which I am called upon to report at this time. The Executive Committee, appointed to conduct the affairs of the Sabbath School Association of Canada, has been called together several times during the year past. It is regretted that the Committee meetings have been small. This may be accounted for in part by the distances dividing its members. Yet a sufficient number has always been found to attend to the business to be transacted. The appointment of County Secretaries was the first duty of the Executive Committee. Out of sixty-one gentlemen named, forty-six have been considered as accepting office. In some instances several fresh appointments and applications have been made to persons to fill the office yet without success. Others, again, have accepted office, but have retired or failed to report. Some have endeavoured to obtain the statistics of the schools of their counties, but for want of aids in the townships have been disappointed. Others, a few, have by great effort gained a fair knowledge of the real state of the Sabbath School of their field. Yet there is a pretty general acknowledgement of imperfect returns. Some Secretaries report but a small section of their counties; others have been refused information on the ground that this Association is not recognized or acknowledged by the ministers taking the oversight of the schools.

With some of our co-labourers we rejoice; with others we sympathize; and to others we say, in due time you shall reap if you faint not. There are some whom we may remind that we must work if we would eat. That in proportion to the labour put forth shall they (labouring in the Lord) be awarded. Satisfied that the cause is good and our object right, brethren let not our hands hang down.

Besides the general acknowledgement of the imperfect character of the reports furnished by the County Secretaries, we notice the great need many of our Sunday Schools have of keeping more complete records,—indeed some schools have no register of attendance and lessons. We submit to this Association at this Convention that it would do well to have prepared a simple form suitable for the purpose which might be recommended for general use. Again, the reports rendered tell of want of system, fallen or weak schools, and some parts of our country destitute of Sunday Schools. We cannot read these statements without realizing the demand upon us for help. Our brethren in the eastern part of this Province, with commendable zeal and liberality, have been planting and sustaining Sunday Schools by means of the Canada-Sunday School Union.

Canada West has no such agency, and yet in several districts there is great need of a Sabbath School missionary or missionaries. If the pecuniary means could be found, great good would, we believe, be the result; even many of our long established schools would hail the visits of an earnest, practical and loving Sabbath School missionary—one who could kindly suggest and encourage on the work.

The Executive Committee purchased of the publishers 500 copies of the Report of the Hamilton Convention, to supply county and city secretaries; the remainder to be sold at the publisher's price. A large number of them are on hand.

Sabbath School Conventions have been held for the counties of the Midland district in the city of Kingston—in Streetsville for the county of Peel; in St. Catharines for the counties of Lincoln and Welland; in Woodstock for the county of Oxford; in London for the county of Middlesex; in Dunnville for the county of Haldimand; and in Bowmanville for the county of Durham.

Some of these your secretary had the privilege of attending and of taking a part in, and of witnessing their intelligent and inspiring character—all have been reported as most successful and instructive. In several of these places permanent organizations in connection with the Provincial Sabbath School Association have been formed. We anticipate the day when most, if not all, our counties shall hold annual Conventions.

Let us associate, not only for Christian intercourse and counsel, that we may have warmer hearts and more ardent zeal, but that looking into the real state of our country in respect of Sabbath Schools, we may see the need and stretch out the hand, and labour in the field until this fine colony is everywhere planted with intelligent and bright Sabbath Schools.

This Association appeals to the Christian Church for teachers and superintendents. There is no lack more general than that of efficient teachers. How shall they be supplied? By the Church of Christ realizing that the Lord has need of her best sons and daughters. Let not the young relax their energies, but let the mature Christian come out and come up and teach and train and build into Zion the minds that are ready to receive the good seed of the Kingdom.

We cannot close this report without expressing our thanks for the help of many intelligent and devoted Christian brethren, who have sought to obtain full statistics of their counties and cities—we hope they will still consent to lend this Association a helping hand; that they will seek out, and appoint suitable persons, as Township secretaries, who will collect and report the information needed, and that both our County and Township Secretaries will endeavour, at least annually, to increase the Sunday school teachers of their district.

All of which is respectfully submitted
WILLIAM MILLARD,
General Secretary.

• • • We may notice here that to sixty-one Counties, and Cities, Secretaries were nominated; of these 47 have been regarded as accepting office. Thirty-six secretaries only have reported; some little information has been gathered from other sources. 1,139 schools, of these 73 furnish no report; 8,804 teachers; 4,426 Church members; 75,355 scholars; minister's Bible classes in some cases are not included; 3,633 increase; 644 decrease,—net increase, 3,039; 2,937 church members; 1,071 added to Church; 85 new schools.

On motion the report was adopted, and the thanks of the meeting tendered to the Secretary.

A conversation took place relative to the extension of the operations of the Canada Sunday School Union to Upper Canada, which conversation was concluded by a few words from the President, who said that the agents in this section of the country found their time amply employed in establishing new schools and improving the old ones, and consequently they could not well extend their work to Upper Canada.

Hon. Mr. McMURICH moved, seconded by

The Rev. Dr. CALDICOTT, that the next meeting of the Convention be held in Toronto.

The mover and seconder, and the other delegates from Toronto, warmly supported the motion, promising all who might attend it a most hearty welcome.

The motion was unanimously carried.

Rev. Mr. BONAR proposed that a special Committee, to consist of the delegates from Toronto, be appointed to fix the time and place for the holding of the next Convention.

Rev. Mr. BRIGGS proposed that the next meeting be held in autumn, and that the appointment of the time, &c., be left to the Executive Committee as increased by additions to the present number.

After some further discussion Mr. Briggs' proposition was adopted.

The PRESIDENT suggested for discussion the subject—"Infant means of grace.

Mr. CAMERON, of Woodstock, thought it would be well to take up one of the subjects in the Secretary's Report, for instance the extension of the operations of the Sunday School Union. He proposed, on the suggestion of the General Secretary, that the Convention recommend to the Association the employment of an agent in the Upper Province.

Mr. KILLOGG, of Troy, N. Y., was glad of the opportunity of saying a few words on the subject of Sabbath School extension. He felt we needed a system of organizing effort, emanating from all the Provinces and the States. They had, where he came from, an organization for Sabbath School extension, which has very great advantages. In their Board they had committees of two for each town in the county; the duty of the committees was, to visit their fields regularly, to stir up the people and open new schools; and by this means they find out just what was needed, and just what to do. The peculiar force in the labors of these committees was, that they were not paid agents; they went out among the business men, and were received with the utmost cordiality. The system had been found efficient in every way; and he would suggest that the Association adopt a system somewhat similar to that he had explained. It was a very practical and thorough system, and reached every part of the field, while it was worked cheaply.

Mr. BONAR thought it an excellent plan for a settled country, but it would not answer so well in Canada, which was not so thickly populated. The way our own Union did was this: the agents went out

to the townships, and held meetings, and visited the people, and then established a school. He should like very much to see in Canada a strong Sabbath-school organization, which would accomplish much more than small societies; and he would venture to pledge that the existing Union would be found willing to extend their assistance to their brethren of Upper Canada. He would urge the friends from Upper Canada to form some organization, and if they required any help they could apply to Montreal.

Rev. Mr. McKILLICAN said he had been frequently invited to visit destitute localities in Upper Canada, where there are just as large sections unoccupied as in Lower Canada. In this city there was a very inadequate idea of the extent of country requiring aid. In many of those places there was an amount of work to do which friends in the city could not conceive; and instead of two agents there was labour enough for ten. The means that were required were a very formidable obstacle to be got over. The speaker mentioned several instances of the good that had been accomplished by the establishment of Sabbath Schools, and he said the people gave evidence of their gratitude when anything was done for their spiritual improvement. There were in many localities in Upper Canada children who had never seen an agent, or heard of a Sabbath School. There were fields that would delight the hearts of the friends, if they could but visit them.

Dr. WILKES thought that the lumbermen in the Ottawa region should not be overlooked. They were without ministers and without spiritual instruction. He advocated a Sabbath School organization.

Rev. Mr. CHIDLOW spoke in favour of a plan similar to that explained by Mr. Killogg, and related several instances of spiritual destitution in various places where he had travelled as a missionary, and the success which had attended his efforts, as showing what might be accomplished by the labours of Sunday School agents. They must go out and organize schools everywhere, and God would be with them.

Mr. J. B. McCANN, of the Deaf and Dumb Institution in Hamilton, spoke briefly on the same subject, and went on to show that the idea of a God was not innate in man.

The PRESIDENT intimated that the speaker was departing from the subject under discussion.

Several delegates advocated the appoint-

ment of agents under the direction of the Association.

Rev. Mr. BRIGGS warmly supported the county organizations already existing, but he hoped that the Convention would not lose sight of the recommendation as to the employment of salaried agents.

Rev. Mr. SCOTT, Secretary of the Sunday School Society of Lennox and Addington, addressed the meeting, stating the difficulties to be contended with in his section of the country, and recommending an extension of the present Union to Upper Canada.

Rev. Mr. BELL sustained what Mr. Briggs had said with reference to county organizations, and earnestly advised the formation of county associations in those places where they did not already exist. He regarded the formation of such an organization of the very greatest importance.

Mr. KELLOGG suggested that the brethren from Upper Canada should meet while in Montreal, and make preliminary arrangements for forming county organizations; but he would wish that such associations should be made feeders of a great Central Union.

Several other delegates advocated the organization of county unions and county secretaries, and one urged the necessity for the co-operation of women in the work of Sunday School extension.

The PRESIDENT closed the discussion with a few remarks on the necessity for sending out agents to destitute places to stir the people up.

It was moved by Mr. R. CAMERON, seconded by Mr. A. R. DICKSON, and resolved, that the Convention recommend to the ex-Committee of the Association to duly consider the importance of taking measures that will lead to the employing of a Sunday School missionary or missionaries to visit the destitute districts of Western Canada, with a view to the establishment of Sabbath-schools, and to seek to provide means for the same.

The meeting was closed at half-past five, with the usual religious exercises.

EVENING SESSION.

The Convention assembled at half-past seven, the President in the chair.

The proceedings were opened with the usual devotional exercises.

The PRESIDENT announced that the subject for discussion was, "Teachers' Training and Preparation Class Meetings," and he invited delegates to come forward and give their views.

Rev. Mr. McVICAR, rising, said he considered that the subject announced was one of the most important which had yet occupied the attention of this Convention. If the children were not gathered into our schools, it must be for lack of effort on the part of those engaged in the work of Sabbath School instruction. - If the interest of the Christian people in our churches were slight or indifferent in the training of the young, this might be traced to the inefficiency of those who were engaged in teaching. Assuming that all were agreed upon this, the first question that arose was,—How are those classes to be formed? There could be no doubt that the pastors of our churches must take a prominent part in this work, and that our elders, our deacons, all our church officials, must bear a part in the work of organization. Difficulties would be met with in bringing teachers together to receive this instruction, and unless the pastors and the official members of the churches came down and gave their aid, and addressed themselves to giving instruction, it would be very difficult to organize such classes. The next question was,—By whom were these classes to be taught? They should be taught by the laymen by all means, if they could be got; by men of various callings who had the qualification of being possessed of the love of Christ; and in the beginning of such a work it was necessary that the pastors should throw themselves into it. Another question was,—How are the classes to be taught? By the aid of God's Word, in the spirit of prayer, and by books and other subordinate means. Let the teacher avail himself of the best aids afforded by commentaries and other works, and he should adopt the black-board as in other seminaries and other places of instruction. He thought that if such classes were organized, they should be conducted in much the same way as in our schools and colleges. All were more or less given to imitation; and those who formed classes would imitate their teachers, and present the instructions in that form in which it should be presented to the young. With regard to infant classes, the difficulty would be found in not being sufficiently warm in the work; and in the advanced classes the difficulty would be the want of knowledge on the part of the teachers. The next question was—What substitute may at the present time be provided for these classes? The Bible class would no doubt be an excellent substitute, and one advantage of this would be that the pastor was obliged to give the same instruction as he gave in the Bible class itself. Substituting Bible classes would be found useful, and pastors would thus be enabled to render good service to the country as well as to those under them. The Rev. gentleman concluded his remarks by saying that he appreciated the privilege of attending the Con-

vention, and that he had derived a great deal of satisfaction and instruction.

Rev. Dr. CALDICOTT briefly addressed the meeting. The question of the training of teachers was one of the greatest importance to Sabbath Schools; and there was no work more important than that of the Sabbath School teacher. Large sums of money and a great deal of time were willingly expended in the education of young men for the professions of law and medicine, and for other callings; and the work that those men had to do was nothing in point of importance compared with that which the Sunday School teacher had to do. No expenditure for the preparation of teachers should be considered too great. God had signally blessed the Sabbath Schools and the humble instruments employed therein. The Sabbath Schools had been blessed to the conversion of vast multitudes, but a vast majority of the world still remained unconverted. These schools must be the right hand of the Church in the conversion of the world. He wished that his neighbours (the Americans) would think of getting up an institution that would have a department for furnishing teachers of Sabbath Schools with such an education as was necessary to enable them to perform efficiently the duties of their office; and he knew that if our neighbours once took hold of this thing they would carry it through. The great difficulty at present was, to find a teacher that knew how to manage a class. He (the speaker) thought, when he returned from the last Convention, at Hamilton, that he would devote one evening in the week to instructing Sunday School teachers, but he found that circumstances would not allow him to do so then. He would, however, yet engage in the work; and he would endeavour to give the teachers clear views of the Bible doctrines, so that when any important truth was to be taught they would be able to teach it clearly. The great thing was, to give them a clear idea of the work of salvation. The next thing was, to communicate information in an interesting manner; and that they might be able to do this, he would advise the churches to furnish the best books for the purpose. He was sure that much might be done for the proper instruction of teachers in their duties; but as the meeting was about to have the subject more fully explained to them by Mr. Pardee, he would leave the rest to that gentleman.

Mr. PARDEE, on coming forward, was greeted with applause, said, there seemed to be a movement on the surface of the Sabbath School waters on the subject of teaching God's word more interestingly, and as to a better way of teaching. There was a multitude of persons engaged in teaching who had never received an hour's instruction, and they

were pursuing their work without any preparation in the art of imparting instruction. Teaching was an art, and the highest of arts; and though persons might have the highest ability and the most extensive knowledge, they would, without instruction in the art of teaching, make but poor teachers. This was beginning to be felt all over the land. While attending a Convention some time ago, a brother delegate present said to him that they had no text-books for their Sabbath School teachers as they had for other teachers; and he (the speaker) replied that he was very happy to be able to meet the difficulty, and mentioned to him a little book prepared by Mr. Blacket, of London, on Young Men's Classes, one of the most instructive books he had ever read. I also informed him that our English friends had all the necessary books. The volume alluded to had been prepared not simply to be read, but to be studied. There was also Reid's little volume for Infant Schools, a most complete and exhaustive work, the author of which was one of the first men in England at the present day. Hartley on Pictorial teaching was another excellent book; and Grosser's Introductory Class Book, the price of which was only five cents, was a work which was well known and used in England. There was also another work by Grosser, senior, on Training classes. Two or three years ago he (the speaker) read in an English paper a copy of a speech by Fitch of England, the most distinguished teacher living, in which he said to the teachers he was addressing, "The simple principles and practice of teaching is so well understood by you that I need not repeat them." I at once wrote to Mr. Fitch, (continued the speaker) saying I was rejoiced to hear that the teachers there were so well instructed, and expressing regret that such was not the state of things in my own country. I asked him for a few words on the principles and practice of teaching. He kindly wrote back to me some very interesting information on the subject, and he sent me at the same time the following seven rules, which I will read to you: 1. Never attempt to teach what you do not understand. 2. Never tell a child what he can tell you. 3. Never give information without asking for it again. 4. Never use a hard word, and never use one that does not convey a meaning to the child. 5. Never begin a lesson without having a clear view of its end. 6. Never give an unnecessary command, nor one you cannot expect to be obeyed. 7. Never permit a child to remain in the class without giving something to do and a motive for doing it. These are the rules I received from Mr. Fitch. I have enlarged them, and will be happy to furnish copies to any of the delegates who may desire them. When I had spoken of these books in the Michigan Convention to which I have referred, they took a list of the

works and sent for them; and in the Western States more than fifty sets of these books have been ordered since last June. I myself sent thirty dollars with an order for some of these books, and received a letter from Mr. Grosser, returning the draft, and saying he was only too proud to have the little works circulated in our great country. If, therefore, I have now anything valuable to tell you, I am indebted for it to the London Sabbath School Union; and I mention this because their publications are right within your own grasp, and you can get them much cheaper than we can in the States. In the matter of training teachers and preparing books for their use, our English friends are far in advance of us Americans. In London last year there were no less than twelve or fourteen training classes in operation at the same time, and every winter a training college was held in the same city, and with the highest success. The same spirit is now appearing in my own country, and all over the United States institutions for the training of teachers are springing up. This matter of training teachers for Sabbath Schools must devolve upon the pastors, for there is no one else so competent. In some places the institutions have broken down through mismanagement, and run into simple Bible classes. I believe that the great mass of Sabbath School teachers possess more knowledge than power to communicate information to children. Now, whatever is valuable in Divine Truth, if it is not communicated interestingly, is useless. In instructing teachers you should draw out the best thoughts of the lessons by asking questions. The speaker was some time ago informed by a lady who conducted a training class very successfully, that she required each teacher to bring four thoughts from the lesson in writing, and suppose the number of teachers was twenty or thirty, a great amount of information was thus brought together. Teachers should be instructed by model lessons in teaching, and by illustrations; and the necessity for plain, simple language should be urged upon them. The teachers' meetings were the finest social gatherings imaginable. In them all classes were brought together, and the young teachers worked beside judges, lawyers, merchants—beside the best in the land; and in this way they obtained a valuable introduction to society. He would now say a few words on the subject of Object Lessons. In Oswego, N. Y., this subject was thought so much of that the Common Council sent to England and brought over a young lady, and kept her for a year to train teachers' classes, and competent Sabbath School teachers were now scattered all over the country. Object teaching was simply the bringing together of the two great learning senses. When God first introduced ideas to man, he

did it gradually by means of objects, and our Saviour himself was an object teacher of the highest class. When the crafty scribes and other learned men tried to entangle him on the question of paying tribute to Caesar, Christ called for a penny, and showing it to them, told them to give to God what belonged to God, and to Caesar that which was Caesar's. At another time, when his disciples inquired of him who would be greatest in the Kingdom of Heaven, he answered them by calling to his arms a little child. In this latter case our Saviour gave four distinct lessons. Again, when Christ was about to go home to heaven, he gave us a memorial that we should never forget him—the bread and wine. The system of object lessons was, therefore, a divinely appointed way of teaching. The Saviour always adopted this system in his instructions as much as possible, and many examples might be given of his drawing illustrations from natural objects. In teaching, objects in nature, texts of Scripture, maps, pictures, could be largely used; and the parables and miracles of the Bible might also be taken. The speaker had seen a lady explain to a class of children what the cross was, by taking two pieces of paper or sticks, and saying: "The little one represents your will, and the large one God's will;" and placing the one piece across the other, she continued, "and when you turned your will against God's will there was a cross." Mr. Fardee then proceeded to give a number of interesting illustrations on the black-board, which, he said, was now largely used in Sunday Schools. In the Sabbath Schools in which this system was followed, the locations of all the Christian missions in the world were easily shown and remembered; and persons who had previously read books and consulted maps for information on missionary work had acknowledged that they never received such clear ideas of the subject as those obtained from the object lessons on the black-board. The whole of the 6th chapter of St. Matthew had been taught to a class of children by the two words "Outside" and "Inside." For instance, the teacher told the pupils the story of a boy who had found a number of new, bright pennies, and when asked for a contribution for the poor, dropped them one by one into the box that those around could see what he was doing. One of the pupils was then asked, "What kind of alms was this?" "Outside alms" was the prompt answer. (Laughter.) They were next told of a poor little girl who quietly dropped into the box, when no one was near, a penny which she had earned by hard work; and when asked what kind of alms this was, one of the children replied instantly, "Inside alms." A gentleman instructing a class told his pupils that he once had a cook who was very particular never to eat any meat on

Friday, and this, together with her general outward conduct, gave him the hope that she was as conscientious in other things; but one Sunday when he stayed at home he saw from his window a sister of the cook come through the gate to the kitchen with an empty basket on her arm, and after she had been in the house a short time he saw her go away with two loaves of bread, a plate of butter, and other articles in her basket. That woman who would not eat meat, said the gentleman, would do this; and he would now like to know what kind of fasting this was. "Outside fasting," shouted a little boy. (Laughter.) Many passages of scripture were brought out in this way, and the black-board was often thus filled with answers to Scripture questions. In this manner whole chapters of the testament were taught, the children being required to give the leading subject or thought in each chapter. In one case, where the pupils were examined in a number of consecutive chapters in the testament, the whole was brought out so distinctly in one half hour that on turning the black-board round, the children gave a full account of all they had learned. Mr. Pardee gave many other illustrations of the system of teaching by object lessons, and concluded his very interesting address by apologizing for the rapidity with which want of time compelled him to go over the various topics he had introduced.

Mr. PHILLIPS then sang the following beautiful hymn, accompanying himself on the organ :

I.

If you can not on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,—
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them,
As they launch their boat away.

II.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley,
While the multitudes go by;
You can chant in happy measure,
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

III.

If you have not gold and silver
Ever ready to command;
If you can not t'ward the needy
Reach an ever open hand;—
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple
Sitting at the Saviour's feet.

IV.

If you can not in the harvest,
Garner up the richest sheave,
Many a grain both ripe and golden
Will the careless reapers leave;
Go and glean among the briers,
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

V.

If you can not in the conflict
Prove yourself a soldier true—
If, where fire and smoke are thickest,
There's no work for you to do;
When the battle-field is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

VI.

Do not, then, stand idly waiting,
For some greater work to do;
Fortune is a lazy goddess—
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it any where.

The PRESIDENT having made several announcements with regard to the subsequent meetings,

Mr. KELLOGG, of New York, said it were a pity if the delegates there should go away from this Convention and keep to themselves all that Mr. Pardee had given them, and not communicate them to anybody else. He would make this suggestion that when they all got home, they should begin the work of organizing Sabbath School Teachers' Institutions, such as had been described at these meetings; and he hoped they would remember the value of this large Convention, where they had been so profitably engaged in comparing notes and receiving mutual instruction. Let not the information they had gathered be kept to themselves, but let them give their thoughts to others, and so prove useful by scattering knowledge abroad throughout the land.

The PRESIDENT having made a few brief remarks on the exercises of the evening,

The Convention adjourned till Thursday morning at nine o'clock.

THIRD DAY—MORNING SESSION.

The Convention met at nine o'clock, Mr. Nelson, one of the Vice-Presidents, in the chair.

The session was opened by the singing of the hymn "Rock of Ages cleft for me," the

reading of the 12th chap. of John by the chairman, and the offering up of prayer by the Rev. Mr. Begg.

The minutes of the previous day's proceedings were read and approved.

The first subject for discussion to-day was Singing, which was introduced by Mr. PHILLIPS, who said that each one could do something in the work of Sunday Schools. He was glad that he could best help in the singing exercises. Music, he said, was a subject of great magnitude, and yet it was one of great variety, and was now a most important part of Sabbath School work. He said that he had been engaged in teaching singing to Sabbath School scholars for 15 years. When he (the speaker) was a boy, the Sabbath School had little or no singing in it, and the work was, consequently, very dull; now, singing was common throughout the world. There were two kinds of music; one artistic, such as was to be found at the opera, and which required years of study before it could be appreciated; again, there was that kind of singing which lifted the heart from earth to heaven, and which he termed congregational singing. This latter, he said, was much more simple than the former, and it went more directly to the heart. Every Sunday School ought to have organized along with it weekly singing meetings. He would bring in the children by singing; then he would have prayer; and thus he would find no difficulty in having a Sunday School in a poor neighbourhood.

The delegates were here invited to come forward to the front, and a sort of Sabbath School was improvised, Mr. Phillips acting as Superintendent. He took them by degrees into the subject of song. First, he sang a number of passages of Scripture, inculcating the exercise of singing in the worship of God, the assembly reciting aloud after him. He then sang "Let me sing for Jesus." He afterwards sang and played "O! give thanks unto the Lord, for he is good," the responses, "for his mercy endureth forever," being made by the delegates. The effect of this was almost overpowering. It might take a little time, said the speaker, for those who were unaccustomed to hear this chant to familiarize themselves with it, but once this was accomplished people would delight to hear it, for, said he, it was a blessed chant. He laid it down as a rule that no singing should be introduced into Sabbath Schools which was not calculated to be interesting, inspiring, and, above all, profitable—singing the children to Jesus—and which should always be in keeping with the subject of meditation or instruction then in the school. There were a great many Sabbath School songs, said Mr. Phillips, which ought

to be sung in week day schools. He then read the following questions (found in Mr. Phillips' hymn book,) the delegates reading the answers:

Q. What is the chief object of Sunday School music?

A. To aid in worship, and to make more impressive and enduring the lessons which are taught in the school.

Q. What kind of songs or hymns should be used?

A. Such as will be attractive, interesting and profitable to children, and which will, at the same time, instruct, elevate, and make better.

Q. Should we ever, in our Sunday Schools, use music that serves only for pastime, recreation, or amusement?

A. Never. The Sunday School is no place for music of a mere pleasure inspiring nature; and we should have a higher and holier mission for our music—"All must be earnest in a world like ours."

Q. How can we best interest our Sunday Schools in our hymns and tunes?

A. By giving them first a clear understanding of what they are about to sing.

Q. How can we best do this, so as "to sing with the spirit and with the understanding also?"

A. By a practical and spiritual exposition of the hymn, either verbal or written.

Q. How can we make our singing profitable as well as interesting?

A. By making it a regular part of the exercises, and during the time allotted to this laying everything else aside, and every soul in the house heartily engaging in singing the hymns, or in reading them, if they can not sing.

Q. How much time should be devoted to singing in the Sabbath School?

A. This must depend on circumstances, and the wise judgment of the officers of the school. *It should not take the place of the lessons, nor should it ever become a Sunday School hobby.*

Q. How shall we from time to time select the proper music for the occasion?

A. By considering carefully the circumstances of the occasion, and the spiritual condition of the School as far as possible, the happy adaptation of the right song in the right place often itself proves a great blessing to the School.

Q. How can we make our Sunday School music a power for good?

A. By observing carefully the above suggestions, and holding a meeting every week for the purpose of learning new pieces, and

improvement generally in music. It is at these meetings, rather than in the Sunday School, that new pieces and new music ought to be learned.

A desultory discussion here took place, some members holding that the *learning* of hymns on Sabbath was wrong in principle.

Mr. BONAR said that when he resided in New York a great many boys came to the Sabbath School with which he was connected who were Roman Catholics. He knew that they came because the singing was captivating, and that he objected to the principle of bringing children to Sabbath School merely to learn hymns. The School to which he alluded started a weekly class for singing, and the Roman Catholic boys came to this class and the Sunday School also, and that weekly class formed the nucleus of a prayer-meeting which has been kept up ever since.

Dr. IRVINE said that they ought to be very careful of the character of the hymns which should be introduced into Sabbath Schools. There was an unscriptural hymn generally found in most collections, and which he was glad to see was not in Mr. Phillips' book. The hymn to which he alluded was "I want to be an angel." The Rev. Doctor also remarked that the dogma of transubstantiation was sung into the Church of Rome, as likewise that of the Immaculate Conception, by hymnology. Sir Walter Scott, he said, did not like the Covenanters, yet he (Sir Walter) knew that it would not do to openly malign them; but compare his description of the Covenanters with the old Monk with his Latin hymns. There was, observed the Doctor, a fascination about the Monk on account of these hymns, which led us to sympathize with him, while there was no sympathy for the Covenanters.

Mr. PHILLIPS distinctly declaimed against teaching singing on Sabbath. The examples of singing by Mr. Phillips were then proceeded with, along with a response from the delegates, the response being given with great heartiness.

A lesson was then given in the mode of learning a new song, as practised with young scholars. This was done by Mr. Phillips singing a line at a time, the same being instantly taken up by those present. The progress made by Mr. Phillips' adult pupils by this mode was astonishing, it being apparently possible to learn almost any sacred air in five minutes by this method. Two lines at a time were then taken with equal success, and afterwards the whole verse, the whole going with a swing and precision, showing how fully the pupils had learned their five minutes' lesson,

which gave them full possession of a new tune; as well as having been a most inspiring exercise.

An interesting little boy of very tender years, a son of Mr. Phillips, then sang "Come to Jesus," the silvery tones of his infant voice being beautifully modulated.

Another piece, "We will gather at the River," concluded this part of the morning's proceedings, which, by those having music in their souls—and all present seemed to have it largely—will not soon be forgotten.

Rev. Dr. WILKES addressed the meeting as follows:—Papers of a speculative type being out of place in an assembly gathered for the express practical purpose of improving the Sunday School Institution throughout the country, this is designed to be in harmony with such object. The modern Sabbath School sprang out of the benevolent desire to raise the children of the neglected classes from ignorance and vice to intelligence and virtue. The Sunday devoted to idleness and folly was redeemed for instruction. The poor and illiterate were gathered in, taught to read, and in many instances to write, and also instructed in Christian truth. Teachers were at first paid for their work. The excellence of the object and the success with which these efforts were rapidly crowned, led ere long, to a far wider range of design and action. The children of the better classes were included, and those of the Church were assembled for religious instruction. The progress of general education rendered unnecessary the devotement of sacred time to secular culture, and the Sunday School Institution became exclusively religious. So that, as we have now to consider it, the Sunday School has for its object the *conversion to Christ, and the Christian training and culture of the rising race*. It is one of the prominent agencies of the Church for the attainment of this end, and should ever be intimately associated with the house of the Lord. Its design runs parallel with that work of Christian parents, from which nothing can discharge them, to bring up their children in the nurture and admonition of the Lord. It has no vocation to supersede parental training in any particular, but it may afford valuable aid in more than one department. The object specified supposes fundamental derangement in our moral nature, or there would be no need of conversion. There is implied the fact that we have as a race wandered from God. The root truth is recognized that we have all gone far from home into a famine-stricken country where Satan hath his seat, and where we are in grievous want and woe. It implies further, that derangement is not destructor—that the elements which are in disorder and confusion nevertheless remain, and are

capable of being restored—that the structure was originally noble and beautiful which is now in ruins, and that there lie about all the parts, broken and scattered as they are, which, being carefully gathered together, replaced, and built up, will issue in an edifice of finer proportions and more beautiful aspect than before. In other words, the human being, though sin-stricken and ruined—his heart deceitful and depraved—has lost none of the elements of his moral and spiritual nature; and is capable of more than a recuperation—may be brought out into fairer, purer, and more exalted character than were possible before sin entered and smote him down. The grand mischief and crime in our condition is *alienation from God*; it is found working in us from our beginning; and if unchecked by the reception of the Gospel, and of our Lord Jesus Christ, whom that Gospel reveals, it goes on until we have wasted His gifts in acts of rebellion, and like the younger son in the parable, come into the midst of a mighty famine, and are degraded and hungry enough to feed with swine. Conversion is turning back and going to our Father. It is to become reconciled to God, “who in Christ is reconciling the world unto Himself, not imputing unto men their trespasses.” But while this stays the progress of the ruin, and in some measure clearing away the rubbish, and moving the stones, prepares for the reconstruction of the edifice; it does not place the stones one upon another, nor the pedestals, pillars and cornices in their position; in other words, it does not rear and finish the structure; it is but the start in the right direction; time is required, aye and culture, wrestling, struggle, toil, ere the top stone is laid on with rejoicing. Hence we add *training and culture* to conversion in the object of the Sabbath School instruction. It often occurs that a measure of training precedes conversion; perhaps generally it is so. The knowledge of the *facts* of Scripture history in which great truths are embodied may be acquired before those truths are apprehended, and may be a preparation therefor. The *doctrines* of Scripture may be logically placed in the mind, so far as they are susceptible of logical analysis and order and form; before their grand significance becomes a matter of happy and elevating experience. The *precepts* of our holy religion may be impressed upon the mind, and may exercise the conscience, before Christ is formed in the heart the hope of glory, and this preparatory training is largely effected by the Sabbath School. Its lessons are an ever recurring and incessantly working agency in producing these results. When conversion follows, it is the conversion of a comparatively well informed mind, and of an enlightened heart. The soul *thus* brought to Christ starts from a higher point of intelligence on its journey

upward in the service of God. It begins its Christian course with far greater advantages than he does who is untaught in the truths of the kingdom. The difference is in some respects similar to that of a man who enters upon professional studies, in any one of the professions, having as a basis a thorough general culture as compared with one entering without aught of previous advantage. But this is not all; for return to what has already been hinted, conversion itself in any circumstances, of previous advantage, or want of advantage, is *only the commencement of a race*—it is but the *enlisting* in an army; and requires to be followed by strenuous efforts and drill. Knowledge must accumulate from that of the child to the acquirements of the full-aged man in Christ Jesus. Faith demands growth from the grain of mustard seed to the plant with birds lodging in its branches. Love also, and obedience have to be developed and augmented until the one becomes a mighty principle and passion, and the other an uniform habit. Thus, it is not enough that men and women should be Christians of stunted and dwarfish growth, living on earth comparatively uninfuential lives, and just entering their final haven as a vessel dismasted and with bulwarks gone—almost a wreck; on the contrary, the interests of the church demand, as do also considerations of personal well-being, and especially of God's glory, that they should be earnest disciples, manly servants and soldiers, vigorous in faith and works while here, that they may gain the port of endless rest in full sail, with “an abundant entrance into their Lord's everlasting kingdom and glory.” Hence it is apparent that the design of the Sabbath School work is continually to elevate. “Unto Thee O Lord do I lift up my soul,” is the utterance of the desire and resolve which it would cherish. It would keep up the spirit above the carnality which is prone to bring it down into the dust,—and greatness by communion with the ever Blessed. This is a work, the grandeur as well as benevolence of which can hardly be over-estimated. To be instrumental in its accomplishment in the case of one, and much more in that of a class and a succession of classes is worth living for. *Let it be deeply impressed upon us, that our work is great and momentous in its bearings both now and forever.*

While dependent on the Holy Ghost for all true success, and therefore as means, on Prayer frequent and earnest for His blessing; yet *teaching* is the weapon we are called upon to wield in this warfare, the one mighty instrument by which the end is to be attained. Christianity is eminently a teaching religion. In the early historic ages of the world the patriarchs were sovereigns over their tribes and exercised the functions of the priesthood, but unless brought under a Divine influence as

was Abraham, they do not appear to have been prominent as teachers. This seems to have been left mainly with the heads of households, who were required to instruct their children. In Egypt there was a priesthood which was the depository of the science and learning of the time; but it was not a light set in a candlestick that it might illumine all in the house. They believed that knowledge was power; and as they desired to retain the power, they kept the knowledge to themselves. It was the same with the Asiatic Empires; the priests were not instructors of the people. Such a thought as endeavouring to raise the multitude from ignorance and superstition into light and liberty would not occur to them. It would have been alien to all their habits of mind, and a frustrator of their design to awe them into subjection. Among the Greeks and Romans, priests were an insignificant order of men, not one of whom came into any prominence. They offered sacrifices and examined auspices and omens, but they were not teachers. And even the philosophers did not instruct the multitude, but confined themselves to the well-to-do classes, who alone attended their academics and listened to their instructions. As might be expected from the nature of their religion, it was somewhat different with the Jewish priesthood, though even with them teaching was not the most prominent part of their ministry. It could hardly be so, for a whole tribe was set apart, of whom as individuals a large number could have no qualifications for imparting instruction. The prophets were in an important sense teachers, but not of the crowd; their utterances were probably given mainly to the more intelligent. It is observable that as we draw near to Christianity in the history, distinct instances of public instruction are narrated; and it is further to be noticed that *from the days of Ezra*, who read the law and instructed the people, of Nehemiah, and of Synagogues, in which the word of God was read and expounded, *we read no more of the worship of Baal, Ashterah, or any other pagan deity, among the Jews.* The kingdom of heaven was heralded by a distinguished teacher, John Baptist; his great Lord was a teacher, "who spoke as never man spake," and "the people wondered at the gracious words that proceeded out of His mouth." Its Apostles and the Ambassadors of its King were all teachers; and teaching has been the vocation of its subjects under the obligation of the imperial mandate, "Go ye into all the world and teach all nations." It is by teaching that the word of life is brought into contact with the human heart, whereby it is begotten unto newness of life by the Holy Ghost. "Of His own will beget He us by the word of truth." It is by teaching that men are sanctified and greatened

"Sanctify them by thy truth, thy word is truth." And it is by teaching that the word of life is diffused among the nations. "O send out thy light and thy truth; let them lead the people."

In view of what has been said, the function and accountability of the Sabbath School teacher become apparent. He or she receives in charge a class of, say, six pupils, to instruct, to guide, to watch over, and, instrumentally, to save, to elevate for this and the future world. Instruction in divine truth is God's appointed instrument for the achievement of this great result. But, in order to its efficiency, teaching must be clear. It admits of no obscurity or confusion. There must be no mistake about our meaning. Having ideas ourselves sharply defined, they must be conveyed with equal precision. It will not do to be lost in a torrent of words, in which volubility is mistaken for fulness. Only they who think clearly and with discrimination can so express themselves. It will often prove needful in order to the attainment of this clearness, to use the pen, for we ought to be able to write out that of which we have a clear conception. There are many who think that they have a distinct and clear perception until they come to put it into words, and then failure indicates that they have been mistaken. No amount of labour is too great to expend on the acquisition of transparent clearness in your instructions. A second characteristic of effective teaching is ADAPTATION. This is a very obvious requirement, but not a little difficult of attainment. The nature of the case and all experience go to shew that fulness of illustration in the picture form is needful to adaptation. The abstract does not attract the young; they must have the concrete. Hence narrative and story and parable are so interesting to them. Our Lord conveyed much of his instruction in this form, and the Bible as a whole teaches truth less in an abstract form than in narrative and history. But it is equally important that the truth you would teach should not be hidden in the medium you employ to convey it; the mind must not be impressed only or mainly with the details of the story, but with the lesson which it is designed to convey. And it is quite manifest that if this adaptation is to be acquired, there must be much and careful study. The teacher who saunters into the school, and takes up the lesson hap-hazard, without diligent preparation, cannot possibly fulfil his duty to his class. Cost what it may of time, and self-denial in redeeming time, there must be time given to careful and pains-taking study of the lesson and preparation for imparting instruction upon it, if there is to be efficiency. True adaptation imperatively demands this, such let's and suggestions as are within reach should be sought out, the events or suggestive reflections of the

work should be carefully adjusted and wrought into the Sabbath lesson, the purpose being to awaken thought in the pupils, and by interesting their minds improve them. Teaching should not be demanded. There is no going down to the foundations and laying them a new. Surface work may look well, but it will not bear the stress of controversy. What of importance may be committed to the *medium* in which instruction is communicated, the *matter* thereof is of vastly greater moment. It were quite possible to express in points of order and system and detail, yet to leave little real instruction in the mind. One may extend a large part of the lesson *in form* without a living truth in the communication of *true ideas*. Thoroughness, however, requires the teacher to call out question and expression from his pupil. The Sunday School class is not a preaching station, but a little band of catechumens, so that little is done to good purpose unless the pupils are drawn out to express what they have learned, and to ask questions concerning what they do not understand. Our youth should be so thoroughly grounded in principles as to be in some measure prepared for the onslaught made upon them in after life. And herein, among other considerations, lies the importance of retaining the youth and young men and maidhood in the school under the instruction of competent instructors. It is ever well to have senior classes who acquire extending knowledge in the higher departments of sacred learning. The exigencies of the Church demand the service of thoroughly trained soldiers. There are needed on the arena of toil and conflict men, ay, and women, too, who know what they speak and whereof they affirm, and who are able to give unto every one that asketh them a reason of the hope that is in them with meekness and fear. The Sabbath School has its place in preparing such disciples of Jesus our Lord. It is not necessary to insist here upon the *EVANGELICAL CHARACTER* of the teaching, inasmuch as none of us would regard any instruction at all fitting which did not make prominent "Christ and Him crucified." Simple reliance upon His atoning sacrifice for justification before God, and hearty consecration and loyalty to Him in heart and life, are things most surely believed among us, without which we have no expectation of happy results. Withal, the teacher if he is to succeed must be the *real* and *manifest* *feared* of his pupils. His battle is won if he gain their confidence and affection. Let them love him and they will give him their attention, diligently study their lessons at home, and receive gratefully his counsels. Too much importance cannot be placed upon this matter of securing confidence and love. The pastor of a congregation who is confided in and loved, has in that fact a wonderful moral power. Such influence is one of the mightiest weapons which the

Christian soldier can wield in any department of his warfare. Yet how can a teacher expect such confidence or love, when for any other than the gravest reason is absent from his class, and *yet* even then does not provide a fitting substitute? How can we look for such a result if we do not use the means of visiting them occasionally during the week or calling them around ourselves now and again, and in other ways inviting them to express confidence in us? The point is, that we have to watch for souls as they who must give account.

Finally, the object of the Sabbath School institution being the conversion to Christ, and the Christian training and culture of the rising race, which, while it supposes that race to be in moral ruin, notes the fact that there are the broken remains of the Divine skill extant in humanity capable of a glorious rebuilding; which regards the Gospel of Christ as the one only instrument of such rebuilding, and which keeps in view the points that the structure is not completed by conversion, but demands subsequent training and culture, and that *teaching* is the one great agency in achieving results over which the Church on earth and all heaven rejoice; which consequently demand that teaching should be transparently *clear*, wisely *analyzed*, and most *thorough*, and that the personal teacher should gain the confidence and love of his important charge; it follows that the whole management, worship, excitements of the Sunday School should be instructive. The reading of Scripture, the hymns of praise, the ornaments upon the walls, the facts and narratives uttered from the superintendent's desk should all be instructive. The lesson should in each instance be *one* and that one worthy of the profoundest consideration of the immortal spirit. We must have one. Oh what a glorious work this is; and how much encouragement there is to prosecute it with untiring zeal. The blessing of God is graciously assumed. Our Divine Master hath said to us "Lo, I am with you always." He is with us when we prayerfully sow the seed; He is there as we water it with our tears and prayers; and He is there, though we may not be when the precious seed germinates and springs up; but we shall be there at the harvest home, and He will say to the sowers and reapers, "Well done good and faithful servants, enter, ye, into the joy of your Lord."

The thanks of the Convention were tendered to Dr. Wilkes for the excellent essay which he had just read. It was also moved and carried unanimously that the Executive Committee be recommended to have it printed in conjunction with the Prize Essay and the Report of the proceedings of Convention.

The matter of singing was again taken up, and Dr. Vermilard, one of the delegates from

the United States, gave some striking incidents from the late war of conversions amongst soldiers incidentally owing to impressions left on their minds by the singing in Sabbath Schools which they had attended in youth.

The Rev. Mr. CHIDLAW followed, and gave some of his experience in connection with the devotional singing by the soldiers during the war.

Mr. PARDEE took the opportunity of supplementing some remarks on singing by the infant classes in Sunday Schools, which he had offered yesterday afternoon in the females' meeting in the lecture-room. The pith of his remarks was, that any subject brought before the notice of the children, might be applied with still greater force to their impressionable minds by singing verses, apposite thereto.

The sitting was closed by singing and the benediction.

AFTERNOON SESSION.

The Convention met again at two o'clock, the President in the chair. The proceedings having been opened with prayer,

The Business Committee reported that they had named the following delegates to compose the Executive Committee for the next Convention:—

The President and General Secretary; J. J. Woodhouse, Toronto; W. H. Pearson, do.; G. Longman, do.; H. J. Clarke, do.; R. Walker, do.; J. A. Boyd, do.; W. Hunter, do.; S. Blake, do.; W. Kerr, do.; Rev. E. Baldwin, do.; G. Goulding, do.; J. S. Blaikie, do.; Rev. A. Sutherland, Hamilton; A. J. McKenzie, do.; Wm. Begg, London; John Mair, M.D., Kingston; John Paton, do.; D. Morrice, Montreal; S. B. Scott, do.; E. Cushing, jun., do.; Rev. J. B. Clarkson, do.; D. W. Beadle, St. Catharines—any five to form a quorum.

Hon. John McMurchen, of Toronto, was named Treasurer.

On motion, the report was received and adopted.

The PRESIDENT suggested that the time might be occupied until three o'clock in receiving verbal reports from Local Secretaries.

The Secretaries for the Counties of Durham, Addington, Middlesex, Wolf and Richmond, Haldimand, and Lambton, made brief verbal statements regarding the condition of the Sabbath Schools in their respective localities.

Mr. GOODRUE, of Addington, said the schools

in his county were well kept up in the towns and cities, but in the townships they had been very much neglected. It was very difficult to get men and women to take hold of them; consequently many of the schools had gone down; and a large number of the children were growing up in practical inactivity.

Mr. ROUSS said he had given in what he imagined to be a full report so far as he had statistics, and he did not know what else he could say. He might remark that he had not received all the reports of schools in the city that he had expected, and to which he had rent forms to be filled up. People generally, and some Sabbath School superintendents in particular, were not fully alive to the value of statistics. Why should it be so? They formed the basis for increase of zeal, and extended operations. Conventions were calculated to diffuse knowledge which at all times was essential to progress and to power. One thing he would notice, the Sabbath Schools reported had teachers' meetings, as a rule, for prayer, business and study of lessons; and the attendance on these was on the whole satisfactory. These meetings had in them an impelling power to action. Let then all teachers, in their love of Christian fellowship in a noble work, in their appreciation of the enhanced power of combined action, give earnest heed to the meetings of their schools. There was one thing which had occurred to him of the greatest importance to progress in the Sabbath School work in this city, and that was, that our Protestantism was not sufficiently aggressive. There were tens of thousands of Roman Catholic children around us, and we made little or no effort to draw them into our Sabbath Schools. One reason for this was that our Protestant community had an unwise dread of disturbing the political equilibrium of the nationalities—political equilibrium, even though the moral and religious equilibrium was in a condition of torpor, nay of death. There was an old Latin maxim,—“Let justice be done though the heavens should fall;” so he said,—Let our whole duty be fulfilled though the nationalities should cry aloud. The moral strength of our anticipated great confederacy must be her Protestantism. Then, let no manly sensibilities hinder our course of action, and let no weakly political sentimentalism retard our efforts for the advancement of the cause of the God of nations.

The Secretaries of the other counties named spoke briefly on their Sabbath Schools, and their statements showed, on the whole, that progress had been made, and that there was reason to hope that the work would continue to progress.

It being now three o'clock, the delegates

proceeded to the Wesleyan Church, Great St. James street.

The children's meeting in the church was one of the most successful gatherings of the kind ever held in Montreal. The church, which is the largest Protestant place of worship in the city, was filled in every part with Sabbath School scholars, and their parents and friends; and by the hour appointed for the opening of the proceedings every available spot was occupied. The scene presented was certainly an inspiring one, and will no doubt be long remembered by those who had the good fortune to be present.

The proceedings having been opened by singing and prayer, the children were addressed on various topics by Mr. Kellogg and Revs. Messrs. Marling, Belton and Chidlaw. The exercises occupied about an hour and a half, and the whole proceedings were exceedingly interesting.

At six o'clock a festival was held in the basement of Zion Church in honor of the delegates to the Convention. The tables were abundantly supplied with refreshments; and no efforts were spared by the ladies to whom the arrangements were entrusted, to render the meeting one of pleasure to all. The number of ladies and gentlemen present was very large, and the festival was in every respect a great success.

EVENING SESSION.

The Convention assembled again in Zion Church at eight o'clock, the President in the chair.

A hymn having been sung and prayer offered up by the Rev. Dr. Taylor,

The President requested an informal report from the Canadian delegates to the late American Convention.

Rev. Mr. SUTHERLAND came forward and spoke briefly respecting his experience at the Convention lately held in Utica, N. Y. The Canadian delegation, of which he had the honor to be appointed a member, reached Utica on the first day of the Convention, and the Americans received them with warm hearts and open hands; and they were made to feel that they had got among brethren who were engaged in the same good work as themselves. The Convention was a great success, and the three days he attended were to him days of unquelled pleasure and profit. The number of delegates was very large, not less than from 1,000 to 1,200 brethren being assembled from all parts of New York State, and all showed that their hearts were in the glorious work in which they were engaged. One thing in connection with the Convention

that struck him with peculiar force was the very large proportion of laymen who took part in the proceedings, and he earnestly hoped that his lay friends on this side would not fail to profit by the fact. He had also been struck by the class of men of whom the Convention was composed, many of them being Senators and officers of the army, and other leading men in the state. He felt that this was just as it should be, and he was glad that we had already so many of this class engaged with us. The organization at Utica was one of the most complete he had ever seen; it ramified through every part of the State, and its influence for good was everywhere felt in that part of the country. He was particularly struck with the completeness of the returns, there being very few counties in the state from which returns had not been received. Another thing he noticed with great satisfaction was the complete obliteration of party and sectarian lines in the Convention; the whole seemed to form but one denomination, and that the great Christian denomination. Although he spent only three days among those brethren, he began to doubt to whom he belonged. (Laughter.) There was just one other point which he wished to bring under their notice, viz., that the returns for the past year showed that over eighteen thousand Sabbath School Scholars had been hopefully converted. What a glorious harvest was this; and the fact ought to inspire us to consecrate our best energies to this important work.

The President said that they had with them during this Convention a number of gentlemen from the other side of the line, who had given them valuable aid and encouragement, and it was his desire that they should now give the meeting a few parting words.

Mr. KELLOGG, coming forward, assured the Convention that these were the hardest words he could be called upon to speak—these words of parting; for he had just begun to appreciate the goodness of his Christian friends in Montreal. Why should any line exist between them? They were all brethren engaged in the same work, and their hopes were one, their objects were one, and their destiny was one. (Applause.) He could not attempt to give expression to his feelings for the kindness, for the cordiality, and the courtesy with which he and his brother delegates from the other side had been received in Montreal; and he returned them his hearty thanks for their expressions of brotherly love and Christian fellowship. (Applause.) One thing they should all gather from these meetings was, the value of earnestness. The world was in earnest; the devil was in earnest, and marshalling his forces against the cause for which they worked, and it was necessary that they should

be in earnest also. The one guiding motive with all, should be to give themselves to the service of God. As the shades of evening had fallen around them here this evening, so would the shades of death soon fall upon them all; and would that message find them prepared? It was a solemn thought, whether they were ready to go up yonder and render their accounts to God. He had been told of a dying soldier who was heard to cry in a low but firm voice, "Here! here! here!" with his hands out stretched heavenward, as if answering to a call from on high. Were they always ready to answer to the roll-call of Christ their Captain? Were they always ready to cry "here, here," with promptness and alacrity when Christ shall call upon them? If so they would be prepared to receive the crown of glory that fadeth not away. He again expressed his thanks to his friends of Montreal, and retired amid warm applause.

The Rev. Dr. VERMILLARD of New York, said they had found the Canadian delegates good Christian men, and likewise good union men. He encouraged the Convention to perseverance, and not to complain too much at its outset for comparatively small results. The little brooklet murmured on its way to the great river, but when it arrived there it murmured no longer. His address, which was of a valedictory nature, though brief, was solemn and anticipatory of the day when all those now eminent for their zeal and talents in the Sabbath School cause should meet above, and when it should be said to them, "inasmuch as ye did it unto one of the least of these, ye did it unto me."

The Rev. Mr. SCOVEL enumerated some of the benefits from attending these Conventions, which he characterized as revivals of pure and undefiled religion. Their motto should be, Earnestness. The present joyous feeling might somewhat pass away when they were removed from the beaming faces they now saw around them; but there was one beaming on them from on high, and with that countenance they would not find their enthusiasm declining, but, instead, victory crowning their efforts. He thanked them from his heart for the cordial welcome he and his American co-delegates had received.

The Rev. Mr. PARMELEE expressed how the heart of himself and brother American delegates were drawn out towards the hearts of their Canadian brethren, and spoke of the uniting effect of the Sunday-school work. He alluded to the essential oneness of the Christ-work and spirit on both sides of the line, and declared that he had not been prepared to find us so far advanced in this work as we were. The American delegates would long remember the large-hearted men they had met with

here, and hoped to see them amongst themselves next year.

Mr. WILLIAMS, of Utica, in offering a few farewell remarks, ascribed, under God, the extraordinary gathering into Christ's fold during the last year from the Sunday-schools to a resolution come to at the previous convention held at Syracuse,—to pray for the conversion of every Sunday-school scholar during the next year.

Rev. Mr. BOLTON said he had no business to think he belonged to either one nation or the other, for he belonged to the two nations together. When coming over to Canada he could not see the line which was supposed to divide them; he inquired where it was, and when it was pointed out to him he found it so little that it was really not worth speaking about, and he wished it were obliterated altogether. There was no line between them as Christians. They (he and his American brethren) had been born free, and he rejoiced not only in their first birth in freedom, but also in that freedom in which they had been born in Christ. They would come back to Canada next year if their Canadian brethren would let them, and he hoped that this Convention would not disperse without appointing another and a larger delegation to the next Convention in the States. He would remind them that there was promised a crown of rejoicing as well as a crown of glory, and they should not cease to strive for it. Let them all press on until they stood before the throne of God, and should be made kings and priests unto God forever.

Rev. Mr. CHIDLAW, being called upon, said that as the closing hour of the Convention drew nigh, his mind became deeply impressed with a sense of thanksgiving that these meetings had been held for the glory of God and the salvation of men. For these they had been talking and working from the beginning, and he hoped they would all go forth to be co-workers with God in the education of the young for usefulness here and happiness in heaven: The imperfect instruction of children was a great evil both here and in the States. The speaker related several cases that had come under his own observation to show the necessity for careful and efficient early training, and urged those present to put their hearts in their labours for the young. Blessed was the man that went down among the masses and gave them the word of God, and who gathered in the children in their early prime! They should not be timid nor discouraged, for if God was with them who could be against them. Why should they shrink from going forth to the pinnacles of the Ottawa river, or fear to plant the banner of salvation before the towers of Rome in Lower

Canada? The immortal Nelson said England expected every man to do his duty, and Christianity demanded that every man should do his duty. The Rev. gentleman could hardly thank His Montreal friends for the cordial reception they had given to himself and brother delegates.

The President then delivered the closing address. He said:—It appears on the programme that I am expected to respond to the address we have just heard; but how inadequately to acknowledge the flood of sanctified eloquence which has astonished and delighted us this evening, I know not, nor can I call to my aid other representatives of this country, for the Committee has judiciously given up our time this evening to our guests. I shall venture only to say a few words on one leading topic which has pervaded the addresses of our friends from the United States—that of Christian Union. We have here a practical illustration of the true unity of the two great branches of the British race, a unity which in my view far transcends all minor differences. When the pilgrim fathers first set up the standard of British civilization and Christianity in New England, they must have felt as exiles separated by an almost impassible barrier from their fatherland. But could they have seen that sea bridged by steam and telegraph, and a great western English nation standing side by side with the old country and going forth with it into the fields of literature, of science, and of Christian missions, they would have seen in these a real and substantial union of more account than any mere differences of political forms. And then as now the Christian could see by faith, as we see here, the practical sympathy of Christian hearts in the old and the new worlds; and could know that before God's throne none of the political and national differences which bulk so largely in the estimation of the world are recognized. But in good Christian union we must not think wrong of cognate nationalities and of the English race. The spirit of Christianity goes forth over all lands, it visits the rich and poor, the learned and the unlearned, the moral and the immoral, the aged and the little child; and it is just those who are most depraved and most neglected that should be the first recipients of our help, for what would the best of us have been but neglected children, stray sheep, unless Christ had visited us in his love. How blessed the privilege of sinking here all differences, or rather of rising to a height which dwarfs them all and causes them to disappear, and of taking counsel together on the platform of our common Christianity, as to how we may best feed Christ's lambs, and suffer the little children to come to Christ. It would be sad to leave this mount of communion and go in several ways, did

we not feel that we go stronger for every good work, and more especially for that of the Sabbath School; and that if all of us go with an added responsibility to devote ourselves more actively and more generously to the service of this great Christian cause. To our friends now leaving I would say, and not merely to those who have remained with us this evening, but to those who are sending him who has so beautifully addressed us in our songs of praise, that we thank them all, and wish them God speed; that we trust that all who have attended this Convention, and all who may read its proceedings, will be aided and encouraged by the valuable information and suggestions they have given us, and that as Paul the Apostle on his way to Rome thanked God and took courage when a few Christian brethren met him at *Apollonia*, so the knowledge that the Lord has here a people working in their work and sympathizing with them, may strengthen them in their future labours.

The following resolutions were passed unanimously:—

Moved by Mr. S. B. SCOTT, seconded by Mr. WALKER, and resolved:—That the thanks of this Convention be tendered to the General Railway and Steamboat Companies, for the generous reduction of fare to the Delegates.

Moved by Mr. D. MORRICE, seconded by Rev. Mr. MILLARD, and resolved:—That the thanks of this Convention be tendered to the Trustees of Zion Church, and of St. James Street Methodist Church, for the use of their beautiful and commodious houses of Worship.

Moved by Hon. Mr. McMERREN, seconded by Mr. KELLOGG, and resolved:—That in taking leave of our warm-hearted friends in Montreal, we beg to express our hearty thanks, for their cordial greeting to us on our arrival, their generous hospitality to us during our stay, and the ample and delightful provision made by them which has contributed so largely to render this Convention a success.

The Convention was then solemnly closed with praise and prayer.

ADDENDUM.

EXTRACT OF LETTER FROM DR. TYSG:

The President, before delivering his closing address, read the following extract from a private letter from the Rev. Dr. Tysg, of New York, to S. J. Lyman, Esq., Montreal:

New York, Aug. 30, 1866.

..... I have desired much to attend your Sabbath School Convention, and had hoped to be able to accomplish it; but I find the pressure of home duties and the weariness and infirmity of years so combining, that I have at last given up in despair. I must settle down to a quiet fulfilment of what little I may be able to accomplish at home, I suppose for the rest of my life.

I have an undying interest in the great fundamental subject of your meeting, and in all its details I am fully experienced, indeed, in the difficulties and disappointments involved in it. There is no cause in the great Gospel circle which so much demands a living, abiding faith in God and his

work. We have much to contend with, but we have many encouragements; and when I call to mind the thousand and more of manifest conversions and ensuing Christian walks which I have been permitted to see in this gracious system of training, I cannot suffer myself to complain, for a moment, of the difficulties I meet. I am still at work, in my 47th year of Sabbath School labor, superintending my large field of church and mission schools, including 150 teachers and 2,000 scholars, and still find my chief delight therein.

I trust our Gracious Master will send a divine blessing upon your meeting, and keep your hearts united in true Christian harmony and fellowship. I shall think of you in my private hour, while you meet, and implore a blessing upon you all.

Faithfully in Christ,

Your friend and brother,

STEPHEN H. TYSG.

S. J. LYMAN, Esq.

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STATISTICS

OF SABBATH SCHOOLS FOR YEAR ENDING AUGUST 1st, 1866

STATISTICS OF SABBATH SCHOOLS.

For the year ending August 1st, 1866, as collected from Reports of County Secretaries, &c., by
REV. WILLIAM MILLARD, General Secretary.

No.	COUNTY OR CITY.	$\frac{1}{2}$ No. of Children.	No. of Teachers.	Teachers Church Members.	Scholars on School Roll.	Increase.	Decrease.	Scholars Church Members.	Scholars added to Church.	Children not at School.	Name of Secretary.	Post Office Address.
1	ADDINGTON	11	92	83	578	56	..	48	..	1230	Rev. J. Scott,	Napanee.
2	BRANT	36	351	370	3203	207	..	218	68	4000	Rev. W. Cochran,	Brantford.
3	BRUCE											
4	CARLETON											
5	DUNDAS	79	812		5000						Rev. G. Blair, M.A.,	Downmanville.
6	DURIAM											
7	ELGIN	9	67	53	630	40	..	scarcely any	45	cannot say	Alex. Bartlett, Esp.	Windsor.
8	ESSEX	40	210	143	1619	72	..	126	16	2102	John Paton, Esp.,	Kingston.
9	FRONTENAC											
10	GLENGARRY											
11	GRENVILLE	8	50	30	350	50	cannot as- more than certain.		Rev. J. B. Mallan,	Spencerville.
12	GREY											
13	HAMILTON	20	410	320	4162	275	33	should say 3000	P. W. Dayfoot, Esp.,	Hamilton.
14	HALDIMAND	50	407	380	2850	400	..	250	73	can't asc'h	Rev. Joel Briggs,	Hulls-ville.
15	HASTINGS	56	422	319	2628	411	..	402	91	1300	Hon. B. Flint,	Beleville.
		14	not reported.									
16	HALTON	40	300	220	2500	200	..	50	5	1000	Rev. J. Unsworth,	Georgetown.
17	HURON											
18	KENT	21	182		1750						Rev. G. Goodson,	Chatham.
19	KINGSTON	12	107		1050						Rev. K. M. Fenwick,	Kingston.

STATISTICS OF SABBATH SCHOOLS. — *Continued.*

No.	COUNTY OR CITY.	No. of Schools.	Teachers, No. of	Teachers Church Members.	Scholars on School Roll.	Increase.	Decrease.	Scholars Church Members.	Scholars in Church.	Children not attending S. School.	Name of Secretary.	Post Office Address.
39	SIMCOE.....	2	137 not	56 reported	1334 yet.	10	44	44	10	7	Rev. J. G. Sanderson,	Rugby.
40	STORMONT.....	33	807 say 557 not reported	in 32 sch's 557 reported	7968 to City	12 rep'd 400 Secy.	111	18 report 216	10 report 70	about 1622	J. J. Woodhouse, Esq.	Toronto.
41	TORONTO.....	6	207	51	1310	38	78	138	17	1000	L. Maguire, Esq.	Lindsay.
42	VICTORIA.....	7	schools are not reported.	189	2261	105	69	101	17	810	1. Jas. Dalgleish, Esq., 3. Rev. G. Bell,	Galt. Clifton.
43	WATERLOO.....	45	328	293	2501	to be in operation	10	86	3	3	3. Rev. R. Torrance,	Guelph.
44	WELLAND.....	20	more schools are reported.	125	1529	256	86	142	24	2	D. B. Chisholm, Esq.	Hamilton.
45	NORTH WELLINGTON.....	15	150	175	1500	75	29	162	50	1693	J. T. W. Wallis, Esq., R. Pridham, Esq.	Tulstetton. Greenville.
46	SOUTH WELLINGTON.....	35	350	295	4639	250	3	105	none	a gt many.	J. Miller, Esq.	Ulverton.
47	WENTWORTH.....	83	524	10	160	3	105	250	250	about 500		
48	YORK.....	6	13	10	160	3	105	250	250	about 500		
49	ARGENTUIL.....	6	13	10	160	3	105	250	250	about 500		
50	DRUMMOND AND ARTHABASKA.....	12	30									
51	BROME.....											
52	BEAUHARNOIS.....											
53	SHERBROOKE.....											

54 MEGANTIC..... 5 10 10 70 20 1000 P. Campbell, Esq., Inverness.

51	BROME	5	10	10	70	20	1000	P. Campbell, Esq., Inverness.
52	BEAUHARNOIS	4	18	18	151	17		Wm. Hodgson, Esq., Pl. aux-Cavagn Thos. Roblin, Esq., Montreal.
53	SHERBROOKE	26	546	23	4203	117	none.	Jas. Hossack, Esq., Quebec.
54	MEGANTIC	15	182	120	1855	89	can't say.	J. L. Goodhue, Esq., Danville.
55	STANSTEAD	11	67	40	877	291	principally Roman Catholics.	S. S. A. Hurl, Esq.
56	VAUDREUIL	26	100	70	809	11		
57	MONTREAL	4	18	17	161	21		
58	QUEBEC	1	6	2	46	5		
59	WOLFE							
60	COMPTON							
61	HUNTINGDON							
62	SHEFFORD							

The foregoing table of Statistics contains Reports, principally from the Secretaries of Counties and cities. In a few instances, however, where no information has been supplied by such, the General Secretary has obtained partial statistics from other sources. Several Counties are yet without Secretaries to aid this Association, and it is begged that some will be found to supply this deficiency, so that the next annual Report may be much more complete if not perfect.

The total number of Sabbath Schools reported is	1,294
The total number of Teachers	10,111
Teachers Church Members	4,769
Scholars reported	86,726
Increase of Scholars during the past year	3,841
Decrease	487
Net Increase	3,354
Scholars Church Members	3,088
Scholars added to the Church	1,601
Children reported as not attending Sabbath School	21,321
New Schools	92

WILLIAM MILLARD,
General Secretary.

GENERAL REMARKS.

The following numbers correspond with the numbers attached to the Counties or Cities in the Statistical Table:

1. Reported from Ernestown, Sheffield, Donigh and Abinger. In the Township of Ernestown there are fourteen or more School-houses, and one Church where there have been Sabbath Schools formerly, where now there are none; in any of these might be revived.
2. These statistics are believed to be pretty correct, although the County Secretary failed to secure full returns from Township Secretaries. Many of the English Church Ministers refuse to give any return, or to acknowledge the Sabbath School Association in any way. This lessens the returns. Those who do, make no distinction between the baptized and the confirmed.
6. Sixty-three Sabbath Schools have reported an average attendance of 3,000; the total number in actual attendance may be estimated at about one-third more or upwards of 4,000. The returns from Part Hope, the back Townships, and particularly the fine Township of Cayan, are very incomplete; had these reported the whole number would have been found to amount to upwards of 5,000; I am not sure that the aggregate might not rise to 6,000. A most interesting Sabbath School Convention was held in Bowmanville, for the County of Durham, in June last, the County was well represented, an Fair Association organized in affiliation with the Provincial Association. The business committee recommended that an affiliation should be made to the Provincial Sabbath School Convention in Montreal, for the publication of a Sabbath School periodical, that shall with other matter contain a scheme of lessons.
8. The Secretary says: "I have done my best by writing and otherwise, to obtain information of the Sabbath Schools of this County; but placed as we are amidst a population nearly half Roman Catholics, we labour under great disadvantages; I will try to get the Association started. Much requires to be done to stir up the people to Sabbath School work."
9. This report embraces the fine front, and principal Townships, viz: Kingston, Loughboro', Storrington, Pittsburg, and Wolfe Island. A declension in Sabbath Schools is noticed and lamented. One who reports to the County Secretary asks: "What is to be understood by Church membership? a want of system is complained of." Some means of diffusing information as to the best mode of teaching and practical management would be of great service. A Sabbath School Missionary would do much good.
11. The only Township reported is Edwarlsburgh. Augusta, Oxford and Walford are not reported. The County Secretary has been ill, and no Township Secretaries have been appointed.
13. This report is considered pretty correct. Our schools seem mostly to be in a very healthy condition.
14. The County Secretary reports to the holding of a successful Convention for this County, and the organizing a County Sabbath School Association, of which His Honor Judge Stevenson is President, and adds that "the Sabbath School officers and Teachers of this county, compose a band of earnest workers in this glorious cause," and that, "the Hamilton Sabbath School Association is destined to be a great power for good to the young. Township Secretaries have been appointed and Township organizations are expected.
15. The County Secretary, though occupied with parliamentary duties as a Legislative Councillor and otherwise, has, with the aid of Township Secretaries appointed on his accepting office, succeeded in collecting considerable information respecting existing Sabbath Schools in the County of Hastings, and holds out the hope of a more full report next year. The Report from Faraday Township says: "We have no assistance from any minister, none residing in the Township, and the few visits are very casual. Rawdon Township complains of a great want of Libraries. From Madoc it is reported that proper records are not kept, yet increased interest is said to be manifested in Sabbath Schools. Of the village of Madoc it is said "the schools are increasing in numbers, attendance and improvement, much to encourage. Belleville reports but few children not attending. In Thurlow regular Sabbath rolls are not kept. In Sidney new Schools are expected. In Ezevir Schools are working well.
16. The County Secretary reports the Sabbath School cause not flourishing. This is the best report he can afford as he has not yet heard from many schools. Only twenty schools have furnished reports. Two Townships not heard from.
18. Regret is expressed that this Report is so imperfect, but hope is held out of a more full Report another year.
23. Some Schools have no records—only partial reports given by some. The number reported is considered far below the reality. Attractive and winning conduct are spoken of, together with capacity and preparation, as features needed in the Teachers, and hence the cause of much irregularity. Some parts are thinly settled. Several new Schools are about being opened, and old ones re-uscitated. Though the best that could be supplied, this Report is not considered full.
22. An imperfect Report—only Leeds and Lansdowne Townships reported.
23. The Secretary regrets the imperfect character of this Report, and that he has not been able to visit the several Townships, and urge the formation of Associations. A County Convention was held in February last, when Township Secretaries were appointed, but returns have been received from three only. This Report is spoken of as but an approximation to the truth. A Committee has been appointed to draw up a programme of meetings throughout the county.

21. With the exception of three good Schools, the remainder are by no means in an efficient state. A majority of the Schools are kept open but a small portion of the year. The difficulty of procuring returns, and the imperfect character of School records, and some Schools keeping no records, render it almost impossible to make a correct report.

25. This is spoken of as a tolerably correct Report of Sabbath Schools in London city. A good Convention for the County of Middlesex was held here in March last.

26. The Secretary refers in warm terms to the Convention for this County held in London. An Association has been organized, and the officers of it are spoken of as "good men and true." Mr. Dickson also says:—"We ought to have a Central Depot of Sabbath School literature, so that all Sabbath Schools might have books cheap—not Libraries only but works on teaching."

27. Has been prevented from obtaining as correct statistics as desirable; some conditions have been sent since the County Secretary's Report was furnished, which have been added by the General Secretary. It is considered that many Schools are not included.

29. This Report embraces only Sabbath Schools in Brooklyn, the Dumbarton Presbyterian Sabbath School, and five Bible Christian Sabbath Schools.

30. The Secretary says these are only "partial returns," but reports that this City is well provided with Sabbath Schools, that efforts are being made together in all the children attainable, and that Christian work among the young is advancing in Ottawa.

31. To some of the questions in the Circular, answers are given by only some of the five Townships in this County. The most full returns are from Chinguacousy and Caledon Townships. Mr. Smith says:—"We have had a County Association for five years past; as far as I know it is the oldest in the province. It dates its origin from the first Provincial Convention held in Kingston. It is not only in existence, but in a flourishing condition, and has, I believe, been productive of great good in assisting and encouraging Sabbath School enterprise, as well as in fostering a feeling of Christian union that probably would not else have existed. Eight annual meetings have been held, all well attended, and no lack of interest is visible; the last meeting a better than the first. Brethren of different denominations attend, discuss the subjects earnestly, yet seldom is there a jarring note heard, but on retiring the attentive listener may hear the significant sentence, 'Brethren, this has been another good meeting.' There are three branch Associations in the County, viz: in the Townships of Chinguacousy and Toronto, and in the County Town of Brampton,—all doing well."

32. The Secretary reports that absence on duty with the Volunteers, and ill health have combined to prevent his making satisfactory returns; that he has not met with the needed assistance from Township Secretaries; some of the questions sent with the Circular he finds difficult to answer, &c.

33. Mr. LINTON says: "That until such time as there is some control or some withdrawing influence over the appliances in Society which stem to a very great extent all religious and moral alliances, there will be not much expected good to be realized. Mr. L. names" the "liquor traffic, pride, and an entire deadness to hum and sympathy, as hindrances."

34. Twenty of these Schools are closed in winter. Only thirteen require the Teachers to be professing Christians. This County Report calls attention to "the small number of conversions, only 99 out of 3,810 scholars; also, that only fourteen out of forty-eight Schools contribute to Mission and other objects, and recommend the formation of Teachers' Libraries in Sabbath Schools. A County Convention for Oxford was held in Woodstock in May last, marked by numbers, intelligence, zeal, and harmony.

35. About ten of twenty-eight Townships in this County have reported in part only. Nineteen Schools out of thirty report Statistics. There are no Schools between Boboyceon and Burnt River. The reported decrease of twenty scholars is attributed to removals. One School speaks of a marked improvement; another is composed principally of young men, the distance being too great for young children to attend. The Secretary hopes to send a full report next year.

36. This Secretary says: "Several important neighbourhoods are without Sabbath Schools. A general lack of interest is complained of. In other localities a more encouraging account is given, yet in such places there is a realization that much more might be accomplished." Mr. Lewis has made a tour through the county and gives this report as its results. He suggests Christian counsel and earnest effort on the part of Ministers, and concession on the part of Churches, to enable Ministers to devote a short season occasionally to this special work. More attention to singing is recommended—as a powerful auxiliary to Sabbath Schools.

37. "This is the extreme County on the Ottawa river," (says the respected Secretary for Renfrew). "The population is comparatively thin and very scattered. The Rev. Mr. McKillop has spent some time in this County. His efforts will be of great service. Many Schools on which I cannot report have been re-constituted, and others established,—the little done is in advance of last year." Mr. McEwan enlarges upon the importance of County and Township Associations; suggests Lectures in each Township in the winter, this to be followed by a Convention for the County in August; and offers himself to be one of such lecturers, to awaken interest in religious education. Mr. McEwan has been diligently seeking to carry out the objects of the Sabbath School Association of Canada,—and holds himself in readiness to do it.

39. This Report is necessarily partial, the Secretary having been appointed only very lately to office. He speaks of the need of effort to revive the work, and suggests the holding of a Convention at some central place. A great improvement is anticipated next year.

41. The devoted Secretary writes in his Report:—"There is no general Sabbath School Association or Union in Toronto; the Presbyterians have their own Sabbath School Union. In several instances I find that the Ministers' Bible Class is not included in the School for this reason. The answers to the questions, How many scholars are Church members, and how many have been added to the Church, are not so encouraging as they otherwise might be, and I would it be not well to include among questions the following: How many are there in the Ministers' Bible Class? How many of them are members of the Church? How many have joined during the year? Is the Ministers' Bible Class included in your School? Mr. Woodhouse regrets that the subject—Ragged Schools—is not on the list for discussion. He suggests the adoption of some simple and general way of keeping Sabbath School Statistics,—much trouble might be saved, and greater correctness in our Annual Reports be the result. The word 'Communicants,' or 'become Communicants' is also suggested in connection with queries respecting Church membership in Schools, as in the Episcopal Church all who are baptized are considered members. Pastoral oversight of the Sabbath School by the Minister is also spoken of."

42. Several of the Townships in this County have not reported to the County Secretary, hence the Report is incomplete. The Secretary considers there are many more Church members who are Teachers. To Mr. Maguire's Report has been added a Report from St. Andrew's Presbyterian Church Sabbath School.

43. Says:—"I have waited until the eleventh hour in hopes of having full and fair returns from this County to return you, but I am sorry to state that the Reports sent me are few and imperfect. Mr. Dalgleish says: I have corresponded with all the Secretaries of the various Townships, Towns, and Villages within the County, as suggested in your Circular. This Report also says: The Church of England numbers all attendants at her services as members, but makes a distinction between members and communicants" so that this distinction must be observed in future tables provided for Sabbath School Statistics. The Township of Pelham has a Sabbath School Association.

44. This report is from eight Municipalities. There are other five from which there is no report. To Mr. Bell's report is added a report from one other School, which has an Association which holds an annual Convention of Sabbath School Delegates and Ministers, &c., in the month of February. The increase is principally in Uffington and Stanstead. The townships not attending are Thorold, Wainfleet, Crowland, and the villages of Thorold and Fort Erie. Many not attending are Roman Catholics.

45 and 46. This report is but very partial, the Secretary being from home.

47. The County Secretary says, "Wherever the influence of the late Convention has reached throughout the County, the result has been highly beneficial," and holds out that he shall endeavor to visit the Townships in this County personally next year. He expresses regret that he could not be more definite in his report.

48. From sixteen of these Schools, there is no report. From others no answers given to several of the questions, and it has been by the great zeal and perseverance of the Secretary that so much has been procured. Mr. J. Wallis suggests that the appointment of agents to re-stimulate and organize Sabbath Schools would do good. Also, that October would be more suitable than September for the Provincial Sabbath School Convention, for Teachers of country Sabbath Schools. This report is not full, the respected Secretary having kindly accepted office very lately in the absence of others who had been offered the appointment of Township Secretaries for another year will, it is hoped, help to furnish a much larger and more encouraging report.

49. "During the past two years three Sabbath Schools have fallen to the ground in this County I regret to have to say in a couple of Libraries are much needed in the Gore and Wentworth, near LaSalle, C. E.," writes the Secretary, he remarks also, that of late they have had no visits from the agent."

50. "Only about one third of the population are Protestants; generally speaking the cause is not at a low ebb. Parents seem to be careless in the matter. Our schools are lacking much in interest. Would that something might be done to make our schools what they ought to be. There have been no Township Secretaries appointed."

51. It is reported that "some of the Townships are nearly all Roman Catholic," that it is hard to get Sabbath Schools started and kept going, the children being so scattered and far apart." The Secretary has not heard from some of the Townships.

52. Reported from two Parishes. Families scattered among Roman Catholics. Difficulty in obtaining statistics owing to Schools not keeping records.

53. Mr. Robin regrets that having accepted office as Secretary so lately, he is not able to report more fully. He says that six or seven English Church Sabbath Schools, several Methodist Sabbath Schools, two Branch American Presbyterian Sabbath Schools, and one Sabbath School in connection with the Presbyterian Church of Canada, have not furnished him with any report; that "It is regretted that all engaged in this work, are not alive to the nature of statistics; how that they are a strong influencing power to action, and form the basis of extended and ever extending operations." We may add with pleasure that this city possesses a noble band of Sabbath School workers, and that earnest and intelligent and successful efforts have been made by the means of Mission Sabbath Schools, to gather in all the children.

54. This report is spoken of as near an approach to correctness as can be made under the circumstances, many Schools being closed and some of the office-bearers being out of town, and some questions not being answered by one principal school.

59. The Schools reported are in Richmond County. Wolfe County being settled chiefly by French Canadians, there are, the Secretary says, no Sabbath Schools in it. "The statement in reference to increase, may not be perfectly accurate, as several schools failed to report on that point. As far as I can learn there is not less, but more interest than usual in the Schools. No reports as to joining the Church, not a few have done so. In Shipton not a few feel seriously impressed."

60. There is a felt difficulty in sustaining Sabbath Schools here; "out of eleven Schools opened two years ago in the Township of Winslow, only three are kept in any regular operation. In Hampden Township four Sabbath Schools were commenced three years ago, these fell off after a short continuance. There is a great difficulty in getting competent teachers. No regular Church services in Whelton, Hampden, or Marston, those who are competent for teachers want to attend preaching in Winslow. There is a want of books, and a want of interest is complained of."

61. This report is from the Township of Hinchinbrook. Two Schools have ceased to exist.

62. Reported from the Township of Granby. A want of good teachers is spoken of; the more advanced members of the Church take no part in the School, yet the children are interested in the exercises, are punctual and regular.

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