

COPIES of this Report will be sent postpaid to any address, upon receipt of 20 Cents,
by Rev. J. McEWEN, General Secretary, S. S. Association of Canada, Toronto.

Sabbath School Association of Canada.

PROCEEDINGS

OF THE

SEVENTEENTH PROVINCIAL

Sabbath School Convention

HELD IN THE

TOWN OF BRAMPTON, ONT.,

ON THE

24TH, 25TH, AND 26TH OCTOBER, 1882.



Toronto :

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

1883.

HAPPY HOMES.

SASKATCHEWAN LAND AND HOMESTEAD COMPANY, (LIMITED.)

FREE HOMESTEADS.

One-quarter section, 160 acres, half a mile square, given to actual settlers of a desirable character who have not hitherto made a Homestead entry.

FREE SECOND HOMESTEADS.

One-quarter section, 160 acres, half a mile square, given to desirable actual settlers who have completed their first Homestead duties, and entitled to second entry.

PRE-EMPTIONS.

One-quarter section, 160 acres, half a mile square, granted to desirable actual settlers who have the ability and will cultivate the same to a reasonable extent, so that development may not be impeded. Price, \$2 per acre.

FERTILE FARMS.

One-quarter section, 160 acres, half a mile square, offered at moderate prices and easy terms to desirable actual settlers who, having already secured Homesteads, are no longer entitled to free lands.

CRESCENT LAKE LOCATION

Is 250 miles West of Winnipeg, and only 40 miles North of the C. P. R., the nearest station being about midway between Brandon and Qu'Appelle. It surpasses the Railway Belt. Read this

PROOF :

J. Lestock Reid, D.L.S., says:—"The Crescent Lake Townships are in the heart of a magnificent farming country, being themselves the best part of it. The richness of the soil would astonish those who are contented with the plain country lying to the south and along the line of railway."

Archibald McDonald, Chief Factor, H. B. Co., says, "It is far superior to the plain country to the south and west, and is not surpassed anywhere."

PRAIRIE, WOOD, MEADOW.

The Mecca of the industrious. No landlords. No growlers. No poor.

WHY

Struggle along from "hand to mouth" in crowded centres? With a little money and some pluck you may become the proud owners of productive estates in the best

WHEAT BELT

on the continent. Not only competence, but wealth will reward those who here find homes. The longer you wait the further back you must go.

CRESCENT CITY.

The substantial beginning has been made of a prosperous settlement, with all the comforts and adjuncts of a provincial town. Steam saw-mill, planing-mill, forge, general store, postal service, etc., etc., etc., etc., are some of the facilities.

LOSE NO TIME, BUT PREPARE TO MOVE.

JOHN T. MOORE, MANAGING DIRECTOR.
CHIEF OFFICES, 82 King Street East, TORONTO.

FERTILE FARMS.

SABBATH SCHOOL ASSOCIATION OF CANADA.

PROCEEDINGS

OF THE

SEVENTEENTH PROVINCIAL

Sabbath School Convention

HELD IN THE

TOWN OF BRAMPTON, ONTARIO,

ON THE

24th, 25th, and 26th of OCTOBER, 1882.

TORONTO:

PRINTED FOR THE ASSOCIATION BY

WILLIAM BRIGGS,

78 & 80 KING STREET EAST.

1883.

ve
im
Co
or
Co
A
fu
W
so
be
la

vi
C
A
a
of
fr
la
so
a
in
in
t
fi
e
h

INTRODUCTION.

SEVERAL circumstances combined to render the seventeenth Convention of the Sabbath-school Association of Canada one of unusual importance. It was to be held in Brampton, the county town of the County in which seventeen years before, the Association had been originated; three years had passed since the holding of the previous Convention in Toronto; and it was fully realized by all, that the Association had reached an epoch period in its development, when its future work was to be decided. The faithful Secretary, the Rev. William Millard, who had been one of its founders, and who had so long been its executive officer, had resigned, and steps had to be taken to secure an efficient successor; or to curtail the field of labor in which the Association had been employed.

The Convention decided that the work should be extended and vigorously prosecuted instead of being restricted, and the Executive Committee was instructed to appoint a General Agent to carry it on. After carefully considering the qualifications of a large number of available gentlemen, the Committee selected the Rev. John McEwen, of Ingersoll, to fill the position. It was a source of pleasure to all friends of the Association to find so many men, both ministers and laymen of experience and culture, who were willing to devote themselves to Sabbath-school work. The gentleman who received the appointment is well known throughout Canada as an able, earnest, and intelligent advocate of advanced methods of teaching and management in Sabbath-schools; and, while the Executive Committee fully realize the extent and difficulty of the work assigned to him, they are confident in every department he will prove himself worthy of the confidence reposed in him. It has been decided that his duties shall be classified generally as follows:

1. To perform the duties of the Secretary's office.

2. To assist organized County and Township Associations in their Sunday-school Institutes, Conventions, &c. : organize such Associations where they do not exist ; and bring them into direct affiliation with the Sabbath-school Association of Canada.

3. To organize and resuscitate Sunday-schools in remote and destitute districts, by personal effort and through others.

Immediately after the last meeting of the Convention in Brampton, a letter was received by the Secretary relating to a question of considerable importance to Sunday-schools, and as it could not be laid before the Convention, it is deemed proper to insert it in the introduction to the Report, that due credit may be given to the gentleman through whose efforts favorable concessions have been made by the Dominion Government regarding the transmission of Sunday-school literature through the mails. The letter explains itself :

TORONTO, 26th October, 1882.

The Secretary, Sunday School Convention, Brampton, Ont.:

DEAR SIR,—While acting as Manager of the *Evangelical Churchman's* Publishing Company last year, I endeavored in that capacity to secure for the Sunday-school Leaflets published by that Company the privileges enjoyed by periodicals in general, but the Post Office Department did not then see their way to grant it.

Since then I took the matter up on behalf of Sunday-school Leaflets in general, and I am glad to say that the Government have conceded to them the privileges of periodicals, so that instead of paying parcel rates through the post, they will go on the terms of newspapers, which are at present free.

Although it always seemed to me that these Leaflets had every claim to be classed as periodical literature—and they are so classed and privileged in the United States—yet I think the kindness and consideration of the Government in encouraging such literature and thus helping the Sunday-school cause, is worthy of some acknowledgment by the Convention, more especially as these little Lesson Leaves have become one of the most powerful agencies in all Sabbath-school work.

Whatever the opinion of the Convention may be as to recognizing the consideration of the Government in the matter, they will, at least, I am sure, be gratified at the information I have to convey.

I am, sir, yours respectfully,

E. B. BIGGAR,

Auxiliary Publishing Company, Toronto.

Considerable delay has been caused in issuing this report. Both the gentlemen who officially reported the proceedings removed to Winnipeg soon after the Convention was held, and the last of the copy was only recently received. It was also thought desirable that those who delivered addresses should themselves revise the proofs of their own speeches, and this necessarily caused delay, but will add to the value of the Report.

The thanks of the Convention are due to Messrs. Mason & Risch for their kindness in furnishing, free of expense, the Mason & Hamlin Organ used during the sessions the Clough & Warren Organ, which had been kindly sent from Detroit for that purpose, having failed to arrive in time.

CORRECTION. — On first page of Proceedings, for Eighteenth Convention, read Seventeenth.

✍ Copies of this Report will be sent post-paid to any address, upon receipt of Twenty Cents, by the Rev. J. McEWEN, General Secretary, S. S. Association of Canada, Toronto.

CONTENTS.

	PAGE
List of Officers	viii
 FIRST DAY—FIRST SESSION :	
Nominating Committee	1
Chairman's Opening Address	1
Reports from Counties	3, 4, 5, 6, 7
Election of Officers	5
Report of Business Committee	8
 SECOND SESSION :	
Praise Service, Prof. Sherwin	8
President's Address	9
Address of Welcome, Rev. E. D. McLaren, B. D.	10
Response, W. B. McMurrich	12
Address "The Responsibility of the Church for the Morals of the Community," Rev. H. M. Parsons	15
Raikes' Centenary Memento	20
Address, Rev. J. H. Vincent, D. D.	20
 SECOND DAY—THIRD SESSION :	
Praise Service, Prof. Sherwin	27
Conference on S. S. Management and Teaching, led by Rev. Dr. Vincent	28
Address "S. S. Teaching," Rev. Dr. Vincent	41
 FOURTH SESSION :	
Address, "The General and Specific Training of S. S. Teachers," Rev. J. McEwen, 47	47
Discussion	51
W. C. T. U. Deputation and Memorial	52
Secretary's Report	54
Treasurer's Report	56
Thanks to retiring Treasurer	57
Address, "The future of the Association," D. Fotheringham	57
Resolutions to appoint a paid Secretary	60
Finance	61
 FIFTH SESSION :	
Responsive Praise Service, Prof. Sherwin	62
Address "The Influence of the S. S. upon the Church," Rev. B. D. Thomas, D. D.	66
Finance	73
Address, "Sunday-school Music," Prof. Sherwin	74

SIXTH SESSION :

	PAGE
Bible Reading, Prof. Sherwin	81
Conference of Superintendents	85
Conference on Intermediate Class Work	94
Conference on Bible Class Teaching	100
Conference on Infant Class Work	104

SEVENTH SESSION :

Conference on Normal Class Work	106
Address, "S.S. Literature," Rev. J. Burton, B.D.	112
Discussion	116
Address, "The Sunday-school in its Relation to the Temperance Reform," Rev. J. C. Antliff, B.D.	118
Discussion	123
Resolutions in reference thereto	125
Address, "Sunday-school Statistics," E. P. Porter	126

EIGHTH SESSION :

Praise Service, Prof. Sherwin	130
Address, "The Bible and Bible Lands," Rev. H. Johnston, B.D.	131
Address, Hon. S. H. Blake, Q.C.	137
Finance	141
Address "The Week-day Life of the Scholar," Rev. Dr. Vincent	142
Miscellaneous Resolutions	146
List of Delegates	149
Contributions	157



PAGE
vii
1
1
4, 5, 6, 7
5
8
8
9
10
12
15
20
20
27
28
41
47
51
52
54
56
57
57
60
61
62
66
73
74

OFFICERS FOR 1882-83.

President :

J. W. BEYNON, Brampton.

Vice-Presidents :

HON. JAMES FERRIER, Montreal. PRINCIPAL DAWSON, LL.D., Montreal. D. W. BEADLE, St. Catharines. JAMES YOUNG, M.P.P., Galt. ALFRED ROWLAND, London. THE BISHOP of Montreal. DANIEL McLEAN, Toronto.	His Honor, JUDGE JONES, Brantford. WILLIAM EDGAR, Hamilton. WILLIAM JOHNSTON, Belleville. DR. EDWARD McGUIRE, Guelph. J. FRITH JEFFERS, M.A., Peterboro'. Hon. S. H. BLAKE, Q.C., Toronto. And the Presidents of the County Ass'ns
---	--

Treasurer :

W. B. McMURRICH, Toronto.

General Secretary :

REV. JOHN McEWEN, Toronto.

Minute Secretaries :

LEWIS C. PEAKE, Toronto.

| Rev. E. D. McLAREN, B.D., Brampton.

Executive Committee :

The PRESIDENT. The VICE-PRESIDENTS. The SECRETARY. The TREASURER. Hon. J. McMurrich, Toronto. H. J. Clark, Toronto. J. B. Boustead, Toronto. J. L. Hughes, Toronto. John Kent, Toronto. Charles Stark, Toronto. T. D. Craig, M.A., Toronto. J. G. Hodgins, LL.D., Toronto. John Gillespie, Toronto. John Macdonald, Toronto. Rev. J. M. Cameron, Toronto. W. H. Howland, Toronto. W. H. Pearson, Toronto. Rev. Dr. Castle, Toronto. Rev. H. Johnston, B.D., Toronto. Rev. S. J. Hunter, Toronto. A. McMurchy, M.A., Toronto. J. J. Woodhouse, Toronto. J. K. Macdonald, Toronto. Rev. H. M. Parsons, Toronto. Rev. E. Roberts, Toronto. Rev. J. Burton, B.D., Toronto. Elias Rogers, Toronto. L. C. Peake, Toronto. Rev. Septimus Jones, M.A., Toronto. J. F. Taylor, Toronto. John A. Paterson, M.A., Toronto. Francis Robinson, Toronto. Rev. J. Gray, Windsor. Rev. J. Battisby, Chatham. T. McCormick, London. Rev. J. A. Murray, London. A. Mulchmore, London. Principal Wolverton, Woodstock. Dr. Nichol, Brantford. W. N. Hossie, Brantford. J. H. Miller, Goderich. C. Raymond, Guelph. Rev. A. Andrews, Kincardine. W. J. McCalla, St. Catharines. Rev. George Bruce, M.A., St. Catharines.	Daniel Ross, Leith. John Crescor, Owen Sound. D. Fotheringham, Aurora. A. I. McKenzie, Hamilton. Rev. S. Lyle, Hamilton. E. S. Whipple, Hamilton. P. W. Dayfoot, Hamilton. Seneca Jones, Hamilton. Rev. W. Keid, Oran geville. T. M. Edmondson, Orillia. Rev. R. Rogers, Collingwood. C. A. Barnes, Forest. Rev. W. H. Warriner, B.A., Bowmanville. D. J. McKinnon, Brampton. Rev. T. Griffith, Brampton. W. Watson, Weston. Rev. Dr. O'Meara, Port Hope. W. Craig, Port Hope. S. Le Lean, Port Hope. Rev. T. W. Jeffery, Port Hope. C. B. Bingham, Cobourg. D. C. McHenry, M.A., Cobourg. A. Hewson, sen., Lindsay. Judge Dean, Lindsay. R. S. Porter, Lindsay. A. J. Northop, Belleville. Rev. A. Turnbull, Picton. G. D. Platt, P. S. L., Picton. Rev. S. Card, Napanee. Benjamin Robertson, Kingston. Dr. McCammon, Kingston. Rev. J. B. Edmondson, Almonte. Rev. J. Wood, Ottawa. Sheriff J. Hall, Peterboro'. Rev. J. F. Stevenson, LL.D., Montreal. George Hague, Montreal. Rev. A. H. Munro, Montreal. C. W. Coates, Montreal. D. Morrice, Montreal. Rev. J. McKillich, Montreal. George Bishop, Montreal. Theodore Lyman, Montreal. Thomas Robertson, Montreal. Henry Fry, Quebec.
--	--

X

REPORT OF PROCEEDINGS
 OF THE
 Eighteenth Provincial Sabbath School Convention
 FOR
 ONTARIO AND QUEBEC.

BRAMPTON, Oct. 24th, 1882.

The ^{17th} Eighteenth Convention of the Sunday School Association of Canada assembled in the Presbyterian Church, Brampton, on Tuesday, October 24th, 1882, at 2.30 p.m.

The Chair was taken by Mr. Daniel McLean, in the absence of the President, Mr. S. H. Blake. The opening hymn was

"Something for Thee."

The Chairman read from the Scriptures in the 5th chapter of Colossians. One of the members then led in prayer. A further season was spent in devotional exercises, several members engaging in prayer, and the whole assembly joining in hymns.

The CHAIRMAN,—The first business before us is the appointment of the Nominating Committee. I nominate the following gentlemen: James L. Hughes, Toronto; D. C. McHenry, M.A., Cobourg; Wm. Johnson, Belleville; Rev. S. Card, Napanee; Rev. Alfred Andrews, Kincardine; R. Smith, Brampton; William Watson, Weston; L. C. Peake, Toronto; Rev. T. Griffith, Brampton; D. Fotheringham, Aurora.

The Chairman, My Dear Christian Friends.—My pleasure to-day is mingled with very considerable regret, inasmuch as we have not with us the President of our Association. Business that he cannot control has called him to Hamilton. He will be with us, if it is at all within the possibilities. I regret his absence very much because I am quite unfitted to take his place. I should have liked greatly to hear his voice at the opening of our services, for his presence alone is an inspiration. Wherever he goes, whatever work he takes part in, the inspiration of his presence excites an enthusiasm that few men can arouse. Notwithstanding his absence, I am glad to be here to-day, because there is no kind of meetings at which I feel so abundantly blessed as at these Conventions. It seems to me as if

there were a linking on of my life with the meetings of this Association more than any other, outside of the Church work, that I am privileged to take part in. There has been a larger gap between this meeting and the one before it than ever before since that first meeting held in Hamilton, I think. It was felt, however, that as the International Convention met in Toronto, it would hardly be wise or prudent to hold a meeting of this Association as well that year. I hope many of you were at that International meeting. It was one of the most inspiring, one of the grandest, one of the most blessed in its results to both our American friends and ourselves that I ever knew. There are many of our American brethren who still have a lively recollection of the surprise they felt on coming amongst us. It is a fact that cannot be gainsaid, that on both sides of the line we have a very limited conception of what our neighbors are like or how we live. I met a very intelligent American, who came up to that meeting, who said to me, "I am surprised at everything I see." I said, "Why, what surprises you?" "Well," he said, "I knew you had Indians here and bears as well, because I had seen them in the pictures, and I knew you had plenty of snow and ice, and I thought that was about all you did have. I am ashamed to admit my ignorance, for if I had taken the trouble to post myself, of course I could have learned better. Coming to this side of the line has been of great benefit to us."

We must to-day miss one familiar face, never absent from our meetings before. I refer to our worthy Secretary who served the Association so long, so faithfully, and so well. I allude, as you know, to Brother Millard. His face will probably never be seen amongst us again. He has decided, after a residence of 40 years in Canada, to go back to the Old Land, and lay his bones where his kindred rest. There is no face I could miss more than the genial face of Brother Millard. He was so kindly, sympathetic, loving, and gentle that I never knew him have any difficulties with any body. If there seemed any danger of a discussion taking an unpleasant turn Brother Millard simply retired, and not much of a quarrel can be got up by a man who is left alone. I am exceedingly pleased to be here to-day because we are going to be favoured with the presence of the great Sunday-School worker, Dr. Vincent. He will be here for the evening meeting. Prof. Sherwin and he are on the way, so that our expectations of having them here will be fulfilled. By the programmes which have been distributed you will see that the Committee has exercised great care in catering for us during our three-days tarrying together. Oh! if we only get into the very spirit of this work, if we lay ourselves out, not to find fault, but to drink in all the good we can; if we sit down to learn like little children the lessons that will be taught, it is wonderful how we can be blessed and benefitted by this meeting. I have very little to add, but shall proceed with the programme. In fact, until yesterday morning, I had hoped against hope that we would be favoured with the presence of our President,

Mr. L
ever
of t
repor
volun

maki
to do
years
a gi
years
work
more
to fi
secre
took
resul
God,
last
Villa
that
good

thirt
one
Asso
this
nomi
Scho
Sunc
Sunc
Gove
terio
from
Asso
Conv
gett
befo
mids

Asso
Asso
Con
succ
adop
cour

Mr. Blake. We will now proceed. I shall be quite prepared, whatever the meeting may develop into, to follow what may seem the wish of the majority. If there are any county Secretaries who have reports to bring, I should like to hear them now. Let any one volunteer his report without being called upon specially.

R. G. KILLMAN. — I report for the County of Welland. We are making encouraging progress. We have had a good deal of hard work to do, but we have felt that it has brought a blessing. A number of years ago, when Rev. Geo. Bell was secretary of that county, we had a giant at our head. He removed from the county, and for a few years we were in a discouraging position. I was urged to take up the work of Secretary. I looked over the field and felt that the work was more than I was able to do. However, after urgent requests I agreed to fill the gap for a short time. I communicated with the local secretaries, and suggested what I thought should be done. Then I took my horse and buggy and personally went over the county. The result is that with willing hands to assist me, and through the grace of God, we have a good, and I believe a permanent organization. Just last month we had a very interesting and helpful convention in the Village of Thorold. I will not take up more time than to assure you that the present state of the work is most encouraging. We have good reports only, and no evil ones to bring.

W. N. HOSSIE, Brantford.—The County of Brant is in its thirteenth year of organic existence. We have a county organization, one city, one town, and one township organization. The township Association, organized five years ago, is making splendid progress. In this township—Burford—there are twenty-three Schools of all denominations. We have in the whole county seventy-five Sunday-Schools. One township is an Indian township, and there are two Sunday-Schools there. We have good teachers and about 7,000 Sunday-School scholars, against a school population, according to the Government returns, of 9,000. Our Annual Conventions have deteriorated a little in the enthusiasm they arouse, as we may judge from the falling off in attendance. For two years after the Provincial Association met in Brantford, there was great life and vitality in our Conventions and in our various Sabbath-Schools. But now we are getting cold and want to be warmed up, and with that view hope that before many years we shall have the Provincial Convention in our midst again.

Rev. Walter REID.—I rise to represent the County of Dufferin Association, which was organized last winter. It was the first Association ever organized in that section of country. Our first Convention was held in the town of Orangeville. We had a very successful meeting, and are thoroughly organized. We expect to adopt some systematic plan for working through the whole of the county in parts where, perhaps, there are friends who do not find

their way to the Convention. I have no statistics, from the simple fact that we have just organized. I ask a kindly interest in your prayers that the work with us may extend and be made a blessing to the community.

The CHAIRMAN.—What are you doing in Peel?

Mr. J. W. BEYNON.—I expect there will be a special report on the County of Peel by the County Secretary, who is absent for the moment. It would be a very strange thing indeed if there was no report from Peel as it claims to be the banner county with regard to Sunday-Schools. I can speak only for my own School. I cannot report marked progress there, further than that shown by a slight increase in the average attendance, and so far as we can judge, a well sustained interest in the workings of the School.

The Convention joined in singing the hymn,

“Wonderful Words of Life.”

The CHAIRMAN.—Are there any further reports, or has any one a word of encouragement or advice to offer?

Rev. M. CATHELS.—I have not the name of being very forward, but I would like to say a word. I have now finished my fifty-third year in the ministry, fifty-one being spent in Ireland, and two in London, England. In all those years I have endeavoured to labour in the Sunday-School in connection with my Church. One reason why I address my friends to-day is to testify to the spirit of oneness on this subject in all parts of Ireland. I speak from knowledge, for you may judge that in fifty-one years' itinerancy in Ireland I have visited many places in it. I have been in nineteen counties, and have had charges in every city except Galway. I was not the man for Galway. I spent one of the best Sabbaths of my life two weeks ago in attending the Primitive Methodist Sunday-School anniversary services in Toronto. In the afternoon I heard a Baptist brother preach, and in the evening I heard an admirable address. On Monday evening the meeting was far beyond all I ever saw before, and I bless God I have had the privilege of attending many such gatherings in London and in various places in Ireland, including Dublin. I wrote home to my dear brother's family in London, saying that I had never seen any gatherings of the kind nearly equal to that I saw in the Toronto Primitive Methodist Church. I would have said the same no matter what denominational name had marked the meeting. I do not speak in that way because I am a Wesleyan Methodist. I love all denominations, all who love my Lord and Saviour Jesus Christ. May God bless you at your Convention. When your President asked for a word I thought I would take up two or three minutes of your time, and I knew you would excuse a stranger.

Mr
reported
ensuing

Wm.
D. F.
D. C.
Wm.
Rev.
Rev.
Rev.

TH
second
TH
given?
M
don't se
We he
which v
our cou
great i
county
of atte
cousy T
hold th
the win
Townsh
I do n
anythin
School
held th
Provin
held th

Mr. J. L. HUGHES, for the Nominating Committee, then reported the following as their recommendations for officers for the ensuing year:—

PRESIDENT :

J. W. BEYNOX, Esq., BRAMPTON.

VICE-PRESIDENTS :

The ex-Presidents of the Association.

TREASURER :

W. B. McMURRICH, Esq., Toronto.

SECRETARY :

MINUTE-SECRETARIES :

MR. L. C. PEAKE. | REV. E. D. McLAREN, B.D.

BUSINESS COMMITTEE :

WM. JOHNSTON, Belleville.	Rev. — MACKIE, Brampton.
D. FOTHERINGHAM, Auroara.	Rev. D. FRASER, Claude.
D. C. MCHENRY, M.A., Cobourg.	H. J. CLARK, Toronto.
WM. WATSON, Weston.	Rev. F. O'MEARA, D.D., Port Hope.
Rev. S. CARD, Napance.	PETER CRANN, Queensville.
Rev. A. ANDREWS, Kincardine.	Dr. ED. MCGUIRE, Guelph.
Rev. THOS. GRIFFITH, Brampton.	W. N. HOSSIE, Brantford.

These were considered *seriatim*, and on motion of Mr. Hughes, seconded by various delegates, all were unanimously elected.

The CHAIRMAN.—Are there further reports from counties to be given? Can we hear anything from Peel now?

Mr. D. J. MCKINNON.—I am only assistant-Secretary, and I don't see the Secretary here. I understood he had prepared a report. We held, last January, a very successful Convention in this house, which was crowded to its utmost capacity, as the house usually is at our county Conventions. The people of this county generally take a great interest in Sunday-School Conventions. Besides our usual county Convention, the townships are organized. I had the pleasure of attending a very pleasant and profitable meeting of the Chingacousy Township Association, in June last. The township Associations hold their meetings in summer, and the county Association meets in the winter. Caledon Township also holds well attended meetings. The Township of Toronto has not held a Convention in four or five years. I do not know why; I think it is more through forgetfulness than anything else. The people of that township are as earnest in Sunday-School work as any others. The Albion Convention was to have been held this month, but was postponed on account of the meeting of the Provincial Association, and because the county Convention is to be held there. We have about eighty Sunday-Schools in the county. I

cannot give exact figures. Out of this number all but ten or a dozen are denominational, the others being Union Schools. I have heard that the Provincial Association grew out of the Peel County Convention, and that Mr. Millard, the late Secretary, who belonged to this county, had much to do with the organization of this Association. If the Peel Convention can claim to be the parent of this, I think it has reason to be proud of its offspring.

The CHAIRMAN.—Suppose now, you were Methodists, and this was a Methodist Church—which it is not—would it not be a very nice thing to have a sort of experience meeting? What have all of you been doing personally in your respective schools? Have we all found it the pleasant, delightful task we thought it would be, or have we felt discouraged sometimes, felt that the task was too heavy for us, and resolved to stay away from school, so that the superintendent had to come and persuade us to go back? There is somebody here that has doubts and troubles, and if he had the courage to get up and make those troubles known, there is somebody else here who could show him a way out of the trouble.

Mr. D. FOTHERINGHAM.—I wish to report on the state of the work in North York. We held our Annual Convention last week in Aurora, and it was one of the best, if not actually the best, of our Conventions. It was there agreed to appoint a representative to this Convention to report on the work among us and to convey the fraternal greetings of that Association to this, and I have the honour of holding that appointment. I am here to convey the cordial sympathy of the North York Sabbath School Association and their earnest wish that God's blessing may come upon us, and that the results of this Convention may be far felt in their beneficial effects. In North York the interest in Sunday-Schools is growing because the work of the County Association has been constantly kept before the people. The prospects of the Association are consequently growing brighter year by year. In order to show that we were in full accord with the objects of this Association, a year ago at our Annual Convention it was moved that, in view of the prospect of the appointment of a regular agent by this Association, we should contribute at least \$70 towards his salary and expenses for one year. This was carried unanimously and enthusiastically, and the schools contributing sent in their collections and contributions. At present our Treasurer has more than \$100 towards the Agent Fund, and a large amount in addition to the \$70 may easily be secured from that association. At our Convention, last Thursday and Friday, the same claim was laid before the Association, and was received very heartily. Another vote was given contributing \$70 towards the salary and expenses of the agent. We contributed also \$10 towards the salary of the Statistical Secretary of the International Association, and \$10 towards that of the General Secretary of the same. In all \$90 has been contributed, and will be paid over as soon as the county

associa
Conven
tion,
in the
facilit
We ha
county
the ev
secure
carried
meetin
next d
and w
500 to
school

The
must
seeing
as No
pocke
our at
believ
that—
we m
shado
come
The

A
perien
the S
was i
great
not n
the s
the s
I hav
hand
atten
only
year
tutio
speal
of li
tion,
schoo

association is satisfied that the money will be used in the way their Convention decided upon. In addition to our regular annual convention, we have taken to holding special conventions. We felt that in the outlying districts of the county not accommodated with railway facilities, we could not secure delegates to the regular convention. We have held twenty-five or thirty institutes in different parts of the county, sometimes extending over the whole day, but usually only in the evening. They were helpful and had a good result, but did not secure the attendance we desired at our Annual Convention. So we carried the regular Convention into these outlying districts, holding meetings on the afternoon and evening of one day and the whole of the next day. This has been attended with the most gratifying results, and will be continued. We have in the county seventy-five schools, 500 teachers, and 4,400 scholars—one half the children in the public schools.

THE PRESIDENT—North York knows how to do business. There must be somebody there who has charged himself with the duty of seeing the work carried on. Were all the counties organized as well as North York they would feel it as that county does—down in their pockets, and there would be no trouble about the money question at our annual meetings. If people really take an interest in a thing and believe in it, they will put their money into it. I am glad to say that—as you will see by the treasurer's report, when it is submitted—we meet together now, for the first time in many years, without the shadow of a debt upon us. You will learn to-morrow how that has come about.

The Convention joined in singing the hymn

“To the work.”

A DELEGATE The Chairman called for relation of Christian experience. I am an old man, and have loved and taken an interest in the Sunday-school work for something like fifty years. Long ago I was induced to take it up, and I have never regretted doing so. It is a great delight to me to watch the progress the work is making. I do not now attend every Sabbath as I used to do, but when I do I have the satisfaction of listening to my own son, who has taken charge of the school. I do not say this boastfully, but with gratitude to God. I have two sons in the work, and the work they do prospers in their hands. This may be the last time I shall ever have the pleasure of attending a convention such as this. I am rejoiced to see men, not only of talent but of God-like spirit, carrying on this work, and each year giving us valuable information of the working of this great institution. I do not wish to take up the time of the Convention. I speak only a few words as an old man, leaving it to those in the prime of life to discuss the best means of carrying on this God-like institution. I wish that parents would take an interest in the Sunday-school, and not only send their children, but go themselves. If they

would go but a few times they would take such an interest in it that they would not care to stay at home. I trust the Sabbath-school will progress, until they carry out the great work God has given them to do.

Rev. A. ANDREWS submitted the following from the Business Committee:—

PROGRAMME FOR THIS EVENING'S SESSION.

7.30.—Praise Service, led by Prof. Sherwin.

8.00.—Address by President elect.

8.15.—Address of Welcome, by Rev. E. D. McLaren, B.D.

8.30.—Reply by W. B. McMurrich, Esq., Mayor of Toronto.

8.50.—Address by Rev. W. H. Parsons, of Toronto.

COLLECTION.

9.30.—Address by Rev. Dr. Vincent.

Mr. Parsons being substituted for the Rev. H. Johnston, Mr. Johnston taking the place allotted in the printed programme to Mr. Parsons on Thursday evening.

The Report was unanimously adopted, and the session was closed with the benediction by Rev. T. Griffith.

EVENING SESSION.

The attendance was very large, the spacious edifice being completely filled.

The CHAIRMAN resumed his place at 7-30 p.m. He said: Christian Friends, I have much pleasure in introducing to you now Professor Sherwin, who is well known to many of you personally, and of whom you have all heard. He will lead us in a service of praise.

Professor SHERWIN—The programme for the evening opens with a praise service. Let us make it a praise service, something worshipful, something that shall lift us God-ward and prepare us for the evening's service. There are many things in my heart to say, as I look about again on an audience on this side of the imaginary line that divides the United States from Canada, but I have not time to talk about them. It is more profitable for you to engage in this service, and read the Word of God together, and sing hymns until you feel your hearts ascending with your tongues. There are two things to be observed in order that a large audience may read well together. One is that each should read as if endeavouring to interpret the thought of the passage to the others—not in the usual murmuring way; another is that none shall pass a punctuation point until the rest have come to it. And whatever ye do, do it heartily as unto the Lord and not as unto men. If any friends are alarmed because I am hoarse, let them not remain so, as I expect to sing and talk that hoarseness away after a little.

The praise service was continued until 8 o'clock, the Rev. H. M. PARSONS leading in prayer.

The CHAIRMAN—I now have the pleasure of introducing to you Mr. J. W. Beynon, the President elect of the Association, whom I am sure you will heartily welcome. He is one of yourselves, and living amongst you. He has been chosen by the Convention as President of the Association for the Province, and I have great pleasure in resigning into his hands the future conduct of the meetings. (To Mr. Beynon, the President elect).—Let me tender to you my congratulations on your election to the presidency of this association.

Mr. BEYNON, the new President, (who was received with hearty applause)—Christian Friends, It would be affectation on my part if I should not confess that I prize very highly the honour you have done me by placing me in this position. At the same time I feel deeply the responsibilities which are connected with the position, and were it not for the conviction I have that I will receive at the hands of this Convention help and warm sympathy in my efforts to discharge the duties devolving upon me, I would have felt my abilities entirely inadequate to the task. But you have accorded this to the eminent men whose names form the roll of the past Presidents of this Association, and I am sure you will not withhold it from me who need it so much more than any who have gone before me. You will have noticed the eminently practical character of the programme which the committee has prepared for the deliberations of this Convention, and you will rejoice in the prospect which lies before you, of not only having your enthusiasm awakened in this noble work, but of receiving practical hints which will be helpful to you in carrying on your work. You have come from far and near, feeling the duties and responsibilities of the work. You have come, I doubt not, desiring that you may see those duties more clearly, and that the responsibilities may be deeply engraven in your hearts and souls: that you may receive from the proceedings of this Convention an increase of power and of the spirit of self-sacrifice in this great work. What shall be the keynote of this Convention? It is well for us at the start to know what we wish to attain unto. Shall it be that by steady attendance upon the sessions of the Convention: by faithful earnest discussion of the matters before us; by devotion to the helpful communications that may be made by those who shall speak: by entertaining a loving sympathy one toward another, and by earnest petitions for the outpouring of the Holy Spirit upon us, we may go back to our homes with strong desire to give ourselves up more fully than ever before, to the service of the Master which he enjoins upon his disciples, "Feed my lambs." And those who have come up to address us, who have so kindly placed at our disposal their time, acquirements, and experience, have come, I doubt not, with the spirit which animated the apostle in his letter to the Romans. "I long to see you that I may impart unto you a spiritual gift, that ye may be established thus by the mutual faith which is in you and

me." Shall that be the keynote? Then shall we receive from on high power, intellectual enlightenment, and devotion to the Holy Spirit which will enable us to be more successful in the time to come. If that shall be your aim, that may be your attainment. If we will be satisfied with less, less shall we obtain. I know, brethren and sisters, the feeling of your hearts and what has prompted you to come here. I know how you have felt the responsibility of your work, how you have craved that you might receive increased light, might have power and influence; and I know the spirit in which you come here, at such sacrifice to yourselves, will receive its abundant reward. The local committee have desired to express to you a welcome, not only that you may be received into their homes and into this building, but that you may be welcomed in the name of the Christian people of Brampton, and that their welcome should be voiced by one chosen for that purpose. I have much pleasure in introducing to you Rev. Mr. McLaren, the associate pastor of this church, who has been deputed to welcome you on behalf of the Christian people of this town.

Rev. E. D. McLAREN, B.D.—Ladies and Gentlemen, fellow-workers in the Sunday-school, The pleasing duty has been assigned to me of conveying to you the Christian greetings of the inhabitants of Brampton, and bidding you a cordial welcome to our town and to our homes. We welcome you as representing the great fact of Christianity. The day has long gone by for the religion of Jesus to adopt an apologetic strain. Whatever men's attitude toward it may be, they can not help recognizing in it one of the most prominent facts of the present age; and I do not hesitate to assert that it has more to show for itself—not only in its own proper sphere, the sphere of the spiritual, but also socially and intellectually—than any other force or power that has ever operated in the course of the world's history. As representing this almost omnipotent factor in human life, you are assembled here, and for the sake of our common Christianity we welcome you. With some of you a number of us have the pleasure of being personally acquainted; a few of you are well known to us all by reputation, your praise being "in all the Churches;" but the great majority of you probably none of us have ever seen before. We receive you however not as "strangers and foreigners" but as "fellow citizens with the saints and of the household of God." We are all of course—at least we ought to be—strongly attached to the forms of faith and worship, to the government and discipline of the Churches to which we respectively belong. But, because no denomination of Christians can claim to possess a monopoly of *light* any more than of *grace*, I do not see why we should have any hesitation, at least in regard to *some* of the points on which we differ, in saying with one who is no less powerful in thought than sweet in song—

"Our little systems have their day,
They have their day and cease to be:
These are but broken lights of Thee,
And Thou, O Lord, art more than they."

We ha
of God
we are
of fell
an exa
on the
mands
hands
forms
Divine
which
tiany
degen
for fa
in fav
religio
the L
atonen
These
great
evang
own l
fulnes
come
are al
Chris
of Cl

You
like
circu
speci
the y
as th
have
whic
cult
who
mor
in n
enc
you

We have our different theories about many things to which the Word of God refers ; but after all " one is our Master even Christ, and all we are brethren." As brethren in Christ we give you the right hand of fellowship, and bid you welcome. We welcome you as representing an *evangelical* Christianity, a Christianity which is a standing protest, on the one hand against that exacting sacramentarianism which demands that reason and conscience shall be placed unreservedly in the hands of another—a priest or a Church—and which makes outward forms take the place of a living justifying faith as the channels of Divine grace ; and on the other hand against that false liberalism which in the name of Christian toleration practically deprives Christianity of its very life, and says that because faith has sometimes degenerated into credulity, there must be no demand made upon us for faith at all. Your presence here to-night is a powerful testimony in favour of the importance of the essential truths of the Christian religion—such as the personality of God, the inspiration of the Bible, the Divinity of Christ, the depravity of human nature, the great atonement for sin, and the regenerating influences of the Holy Spirit. These subjects in their manifold relations and applications form the great burden of God's messages to men ; and if these and kindred evangelical doctrines have, in any good measure, laid hold upon your own hearts and consciences, you cannot but have come to us " in the fulness of the blessing of the gospel of Christ ;" and if you have come thus you have *well* come, and, therefore, you ought to be and you are abundantly welcome. We welcome you as representing an *active* Christianity, a Christianity which recognises the force and pertinence of Christ's appeal

" I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be
And quickened from the dead.
I gave my life for thee,
What hast thou given for me ?

You are what all Christians should be, Christians at work. I would like to dwell at a little greater length than is possible under present circumstances, upon the peculiar importance and attractiveness of the special kind of work in which you are engaged. It is a work amongst the young and amongst those whose hearts are tender and susceptible as they will never be afterwards to good and gracious influences ; who have not formed those habits or cultivated those tastes and dispositions which frequently make Christian work amongst older people so difficult and disagreeable, who, just because they are young, with their whole lives before them, full of opportunities and possibilities, are far more valuable acquisitions when won for Christ than they would be in manhood or old age. As active Christians able to give us both encouragement and advice, we heartily welcome you. We welcome you as representing a victorious Christianity, a Christianity which is

bound to triumph, for "the Lord God in the midst of it is mighty." Christ's promise is, "I, if I be lifted up from the earth will draw all men unto me." Slowly perhaps, but very surely, that promise is being fulfilled. You, brethren, and all who, like you are engaged in in any department of Christian work, are the instruments in God's hands of bringing about its fulfilment. And therefore we welcome you as the silver-tongued prophets of the world's true "golden age," the age when "the people shall be all righteous," when the fourteen and a half millions of Sunday-school teachers and scholars shall have grown into the twelve or thirteen hundred millions of men and women who make up the world's population, when the boast which we sometimes utter in regard to the empire of our beloved Queen shall be true in a far grander sense of "the kingdom of our Lord and of His Christ," when "the Lamb which is in the midst of the throne," looking down upon our world, the scene, long ago, of His sorrow and suffering, shall see wherever He looks, "From Greenland's icy mountains" to "India's coral strand," and "where Afric's sunny fountains roll down their golden sand," a "seed to serve Him and a generation to call Him blessed."

Mayor McMURRICH, of Toronto. — Ladies and Gentlemen, The pleasing duty has been placed upon my shoulders of replying on behalf of the delegates here assembled to the words of warm and hearty welcome which you have just uttered, words which we feel are not mere formal and conventional phrases, but embodiments of the feelings which animate the kindly hearts of our many hosts and hostesses in this thriving and prosperous town. And here at the very outset I feel myself incapable of placing in words all the varied thoughts and feelings that your words may have aroused in the individual hearts of those I am at this moment endeavouring to represent. But there is one feeling that is common to all: we came expecting to be warmly received, for we knew the proverbial hospitality of our Canadian people, and especially of Brampton, our expectations have not been disappointed, and we look forward with pleasure to the visit yet before us to enjoy to the full the Christian converse and fellowship of those who have so kindly opened to us their homes and their hearts. We thank you for the welcome, we reciprocate the kindly sentiments expressed by yourself, and pray that a rich blessing may rest upon us all, that our meeting together may not be in vain.

I take it, Mr. Chairman, that our gathering together at such a time as this, is not a mere matter of form, because we have so met from time to time; nor yet out of idle curiosity or a desire for an intellectual treat, but from the stress laid upon us to be up and doing for the Master, not to eulogize ourselves for anything we have done in the past, but to stimulate ourselves to greater activity in the cause, and take counsel for the better prosecution of the work given us to do.

We pride ourselves upon the civilization of the present day; we point to the rapid progress we have made in science, and the arts; we

note v
direct
along
opport
herita
transi
the po
histor
sons,
will l
all th
kingd
I p
so m
exten
made
amid
Sabb
a cen
year
labor
are g
the S
was p
forge
resol
with
migh
influ
for t
M
may
feeli
W
ban
His
nobl
on t
fills
Em
shou
A
whi
love
agai
in
wor

note with satisfaction the avenues of knowledge extending in every direction, and we wonder how our forefathers ever managed to get along at all. But we often fail to remember that all this increase of opportunities and capacities lays heavier burdens upon us. For this heritage which we have received from our forefathers, it is ours to transmit to the generations coming on, and to them will be committed the potential ensign of the present either to perfect or mar the future history of the race. Our duty is to hand down this heritage to our sons, by training them up in the knowledge of the Lord, so that it will be with consecrated lives that the work will be carried on—all things tending for good and for the spread of the Redeemer's kingdom.

I presume at no period of the world's history has there ever been so many Christian agencies at work; such a mighty aggression in extending the bounds of the heavenly kingdom, and such exertions made for the overtaking of the work still to be performed. And amidst these various agencies, what more potent than the grand Sabbath-school work in which we are all engaged. In little less than a century we have belted the globe with our schools, and as year after year we come up from our schools, to meet together as a band of laborers in Convention—whether provincial or international—we feel we are gathering force for our work, and that these meetings are blessed of the Spirit for the more rapid dissemination of His truth. Who that was present at the International Convention in Toronto last year, can forget its stirring scenes and the impetus it gave not only to the good resolves of the delegates but to the work itself. No one could come within the walls of the building without feeling that there was a mighty power in the midst of that vast assembly for good; and the influence of that meeting is still powerfully felt and will be felt for time and away beyond time, aye, into the ages of eternity.

May such a power be felt here in our midst at this Convention, and may its exercises nerve us all the more to work for the blessed Master, feeling assured the blessing will follow.

We gather to-night under a banner far grander than that dear old banner we love so well—the Union Jack of our British Empire—for His banner over us is love. We glory in the beneficent rule of our noble Queen—whom God bless and save—than whom no grander exists on this globe, but we have sworn allegiance to a greater potentate than fills the British throne—we have enlisted in the army of our King Emmanuel, and have sworn fidelity to his cause and kingdom, and shoulder to shoulder we are marching on to certain victory.

And where can we find a nobler field for conflict, than that on which we are engaged—in guiding the battle of right and truth and love in the hearts of the young immortals committed to our care, against the wickedness, and hatred of the Evil One. Gen. Colquitt, in one of his speeches at Atlanta, in his glowing and burning words of oratory, referred to the prophet being shown the stream of

water that ran by the walls of Jericho, in which the water was so bad it could not be used. Threading his way to the hills from which it took its source, at the fountain-head of the stream he poured in the salt, the health-giving salt, and said, "There shall no more be in thee bitterness or death." So we strive to catch the young soul at the very fountain-head of his immortal life, and pouring into his heart the words of life, trust to the Holy Spirit so engrafting the new life that henceforward there shall be in that soul no bitterness or death, but joy and happiness in believing. The highest archangel in heaven might covet the task in which we are engaged, in leading a soul to Jesus, for to train a child for heaven is far more important than ruling a kingdom.

A soul immortal as its sire,
Shall never, never die.

Has it ever struck you, Mr. Chairman, how deep must be the love of our Father for the helpless babes and young children that are ushered in by Him into this world. I was struck with this idea very forcibly last week at the opening of the Infants' Home in Toronto, when walking through the wards and noticing the wee specimens of humanity picked up off the streets or brought in to be cared for, and who without that valuable charity would probably have been left to perish. I could not help remembering the words of our Saviour when he said, "Suffer the little ones to come unto me." He raises up kind friends to protect them, he puts generous impulses into the hearts of others to sustain, and during all ages, from helpless infancy, through youth to old age, His care never ceases. The Divine interest in the little children is great, oh! so great, and when we engage to train their feet to walk in the path that leads heavenward, we at once become "workers together with God." How exalted the privilege, how high the power! —poor, puny man, a creature of the dust, a co-worker with the maker of the universe! With hearts inspired with the very thought of this greatness, may we, in the ringing words of a veteran in Sabbath-school work—study Christ, teach Christ, live Christ.

The grand problem we have ever to set before us, is—"How shall we win the young people to Christ? How shall we train them for service in the Master's cause?" For we cannot forget that the hope of the Church is the young, and their conversion and consecration. In the working out of these questions we gather together—in our several Schools we have been working out in the direction given us by the Holy Spirit. We have tried our methods, and may have been successful—we have tried others, and may have failed; and now we meet to take sweet counsel together.

The Convention joined in singing

"Blest be the tie which binds."

The PRESIDENT—A change has been made in the programme, and Rev. Mr. Parsons will take the place of Rev. Mr. Johnston, whose

name
introd
Rev
progra
address
"The
in con
of the
forme
Sund
"exact
groun
There
to an
well c
"The
I sup
manif
every
but i
deter
it, in
violat
book
in th
obser
natu
dispe
to en
in G
vere
repr
they
with
sible
con
once
high
asse
refe
wee
Chr
the
gro
Sats
inst

name appears next on the programme. I have much pleasure in introducing to you Rev. Mr. Parsons.

Rev. H. M. PARSONS.—Mr. Chairman and Friends—On the programme, which is in the hands of the audience, the title of an address to be given by me on the last evening of the Convention, is “The pressing need of a congregational Bible-class led by the pastor in connection with the Sunday-school, to meet the latent scepticism of the Church.” I shall not give that address to-night. I was informed by the Secretary that I had dealt with this subject at the Sunday-school County meeting a year or so ago; I have forgotten the exact time. To address you on that subject would be going over ground which members of this Convention have already heard covered. Therefore I will vary the title of the address, and call your attention to another theme which perhaps may, on account of its importance, well call for your attention at the early part of the Convention—“The Responsibility of the Church for the Morals of the Community.” I suppose I need not stay to illustrate or prove that there is at present manifest in every Christian community, in every township, and in every city, a growing impiety. It may, perhaps, be doubted by some, but if any one will take the pains to observe carefully, I think he will detect in the rising generation, particularly in the younger portion of it, in nearly every place, a species of lawlessness. It is not a direct violation of the law of the house, of the school, or of the statute book, but it is a something in the air or manner expressive of what is in the heart. The lawlessness that is spoken of in the New Testament in the prophecy of these latter days, that spirit, it seems to me, any observant eye must have detected. This is an uprising of the natural heart in the various forms in which it may be noticed—in the disposition to impertinence, the disposition to yield to temptation and to engage in vice; the disposition that I have seen manifested, even in God’s house, on the occasion of Sabbath-school gatherings, to irreverence—many boys and girls being guilty of actions not enough to reprove or rebuke, but yet enough to attract notice and to show that they have not the sense of a personal God, that they are not impressed with the proprieties that belong to the house of God. Who is responsible for this? I hold that the whole instruction of the young connected with all our congregations, is confined to the thirty minutes once a week in the Sabbath-school, and hence it is a question of the highest importance to be considered by the workers of the Church assembled in counsel as we are. What is our responsibility with reference to this state of affairs, when we have only thirty minutes a week in which to impress the truth, to sow the seed, to plant them in Christ, to bring upon them through our instrumentality the power of the Spirit of God, that shall make them reliable in character as they grow up? It cannot be avoided that as a practical matter the Sabbath-school has displaced home instruction. There may be notable instances of homes where parents take pains to have instruction on

the Lord's Day whenever they can find time to do it, by self-denial, and even by refraining from going to the public service. I know that every faithful worker in Sabbath-schools deprecates this, and is working against it, and desires to have religious instruction carried on in the home. But I submit that the services of the Lord's Day forbid most parents from having time for this instruction. Here we have three or four services we are bound to carry on, and the children, the pastor, and the teachers as well, find no time for it. There is no doubt that the duty of giving this instruction is handed over to the workers of the Church in the Sabbath-school, who deal with the children thirty minutes every Lord's Day. If it is to be so, I submit that the aim and hearty desire of every Christian worker, pastor, and teacher, must be to restore the supremacy of the Church in the home, and to increase the efficiency of the religious instruction of the public assembly. The accomplishment of these two things will require the enlistment of every member of the Church, of every member of the congregation, in the teaching work of the church, in that department of the work God has laid upon His people, and therein lies the responsibility of the Church for the morals of the community. It cannot be thrown upon the minister or upon the Sabbath-school workers. God lays it upon the people—upon the Church itself. I want to adduce some reasons why this responsibility should be recognized and, to the fullest extent possible, discharged. Everybody has gifts that may be used toward this end. The trend of human character is undoubtedly fixed in the first seven years of life. Hence the great importance of those years, and of the duty given in charge of the mother. Every mother has a trust far beyond that of any teacher, father, or preacher. It is that of sowing the seeds of truth and love that shall shape a character and mould a human destiny. The children at that period of life are in our Sabbath-schools, and the impressions made upon those children are impressions that they are to carry through life, and the impressions made upon them in the thirty minutes' teaching on the Lord's Day will be either effaced by the influence they encounter at home, and from the example of adult members of the Church and congregation, or they will be deepened and made indelible by those influences. Hence every member of the congregation is, as I suggested, bound to be interested, and to take his share in the responsibility of this mighty work which God has laid upon His people. Again these impressions must be formed in Christ to be relied on. No character can stand the strain to which it is subjected every day, unless it be formed in Jesus Christ. Hence the point and power of the instruction given by those teachers as distinguished from the secular education to which the week is devoted. The secular education is necessary if the business and other affairs of the world are to go on; but for the building up of the moral character it is necessary that instruction shall be given in the Word of God, shaping that character in Jesus Christ. This is that to which we are specially devoted—it is to bring the little ones to

Christ,
friends
here re
in this
thirty
want
to the
supple
the les
when t
Christ
the Ch
Are yo
of que
the L
to ind
family
when
itself
the tes
that ;
places
ber of
united
may d
child ;
must
Christ
secula
that a
thing
shoul
cultu
but on
as I h
right
we all
the u
believ
about
really
teatr
perme
phere
or tea
shinin
pulled

Christ, and Christ to the little ones. And when you reflect, dear friends, on the immense amount of power there is in every Church here represented, and the very small proportion of that power engaged in this work in the Sabbath-school, and then for the brief space of thirty minutes on one day of the week, you wonder. The teachers want the adult members of the Church to give force and energy to the instruction imparted—by their example and presence, by supplementing the work at home and drilling the children in the lesson, going into it as far as they can to find Christ in it, so that when they come to the class the teacher can bring them right on into Christ and Christian life and sanctification. I ask those who are in the Christian Church, who are leaders and members in good standing, Are you in the habit of attempting to form these good impressions, of questioning your children upon the subject of the lesson, to find the Lord Jesus Christ, to become better acquainted with Him so as to induce your children, servants, and the adult members of your family, in the free conversational way of the household, to pray that when they go to the Lord's house the Spirit of God may manifest itself with exceeding power? Do you do that, or do you leave it to the teacher? You may say that the teacher will have to look after that; but it will not put the responsibility upon the teacher. God places that responsibility upon the father and mother, upon the member of the Church who believes in religious influences and who is united to Christ. He calls upon each of you to draw nearer that you may draw others nearer to Him. To form Christ in the heart of a child so that the impression may be reliable, the teacher and parent must have Christ formed in their own hearts. No one can teach Christ who does not know Him. No one can teach anything in a secular school who does not know it himself. What folly to suppose that a person unacquainted with Jesus Christ can teach another anything about Him. That question, Whether an unconverted person should teach a class, ought to settle itself. The man of the highest culture, unacquainted with Christ, cannot introduce another to Him; but one who does know Him, no matter how poor his education, can—as I have seen a poor illiterate slave do in the South—take a sinner right into the arms of the Saviour. The power of the Holy Ghost, we all believe from scripture, is the only power that can accomplish the union of the dead spirit with the Lord Jesus Christ. Many people believe that the Holy Spirit is about the soul like the atmosphere about the earth. The Holy Spirit is a Person, a divine Person, as really and absolutely a Person as you are, and is just as sensitive to treatment as you are. His presence is in us like light piercing and permeating the air, and not round about us like a cloud or atmosphere. Now, are you, a believing member of the Church, parent or teacher, a temple of the Holy Spirit with the light of His presence shining gloriously in, or have you put the shutters over your life, pulled down the blinds and quenched the light of the soul? When

you resist, or quench, or cross this Blessed Person, Its good influence cannot pass from you upon those you teach, or who are in your families. Let us remember, therefore, that in laying upon His own people the responsibility for the morals of the community God expects that they will be temples of the Holy Spirit, showing His power and glory to those who are without. None can turn the sinner but God, but we have responsibility for the regeneration of the sinner, because we are members of His body, and the Holy Spirit resides in you and me as in a temple. And as we hold faithfully to our places, comes the grace, influence, and power we have from the promise of God of the certainty attending the work. The power of the Holy Spirit to bring that child into the image of Jesus Christ should be the blessed hope before every teacher of immortal spirits. And if we work, never doubting this power of the Holy Spirit, we shall find how faithful is that saying, "according to thy faith be it done unto you." But it is not enough that the teacher should be enthusiastic, that he should have some magnetic power which will retain the attention of the class during the half hour they are together. Next Sunday he finds nothing done, and the next, and the next. But sincerity is not faith, vitality is not faith. That faith is your confidence in a loving God, your Saviour, that He will do what He has promised to do, and it involves your being in communication with the Holy Spirit before you come near your class. It means that you know His mind. That is a blessed thought. He gives to the soul such watchfulness, such intuitive discernment that the teacher comes knowing what God's promise is, and knowing that that promise will be fulfilled. I have seen Sabbath-school teachers, and I doubt not that Dr. Vincent and Prof. Sherwin could tell us of scores, whose faith has resulted distinctly in the salvation of every scholar in their classes. The question is—How is this to be achieved? I knew of a young lady who seemed to have a special gift for teaching. She had such perfect abiding faith in her Saviour, and in the blessing to follow those who engaged in His work, that her face was always lit up by a smile of peace, and her words were spoken with strength and power. It was a cause of great wonder to the superintendent and the other teachers how that young lady could do the work she did. Three or four months after she took charge of a class every scholar was converted. The superintendent gave her another class, one of the very hardest in the school to manage and teach, and the same wonderful result followed, and so with other classes that she took charge of. She never said anything about her methods or management. They often asked her how she did such wonderful work, and she replied that she did not know, that she only did the best she could. After a few years that young lady died, and among the papers that she had never allowed to meet other eyes than her own, was found a little book; and in it was found the secret of her power. The name of every member of her class was inscribed in that little book marked "private."

Each name was on a page by itself, and each page contained a history of a scholar from the time she took the class in which he was; just as if she had lived for nothing else than to see that each child was brought to the Saviour. There were the notes she had made every Sabbath, and to one after another was the record, "Born of the Spirit," and the date. That was an example not only of enthusiasm but of faith. Now one closing thought. The results of this work are as sure as the Word of God. The morals of the community depend upon the morals of the persons rising up among the community; and if the young are early brought into relationship with Christ, the future generation will be moral. I remember hearing an old gentleman in Massachusetts—Governor Briggs—who was a man of great power, speaking at a meeting of this kind, he said he wanted to give a word of counsel to parents and teachers in regard to sowing the seed of God's Word in the mind and heart of the child. This was his text: "Train up a child in the way he should go, and when he is old he will not depart from it." I remember the words of that venerable man as he spoke that day. He said: The child might wander from the right way, he may wander far away, and you think he is gone. You will lie down in your grief and mourn for your boy, a wanderer on the earth and, perhaps, lost for ever; but when he is old, when the frost of time is on his brow, he will come back; for God has said it, Train up the child in the way he should go, and we will have nothing to fear of the morals of the community in which he is to live, so far as he is a responsible agent. Train up a child in the way he should go. What way is that? One has said, "I am the way, the truth, and the life." Train him up in Christ, and the morals of the youth will be Christ-like; and when the youth of this community are Christ-like, we will see a government that fears God and fears His Word, and will keep it according to His commandment. We will find men in business and other corporations who not only profess Christ but who live Him; and we will have men and women living according to the Word of the Lord. It is the salt of the love of Christ going into the fountain, so that the streams coming forth shall be pure, healthful, and enriching to the communities in which they flow.

THE PRESIDENT—Already the sense of responsibility in this work must be deepening in our hearts. Before we call upon Dr. Vincent the collection will be taken up. The object to which the collection is to be devoted will be explained by Mr. McLean, who as an ex-president of the Association, and one who is versed in its financial affairs, is more competent to do so than I am.

MR. D. MCLEAN—The collection is to assist in defraying the necessary expenses in connection with the Convention work. The people of Braampton do not need to be enlightened on that subject. Whatever you give, give; there is capital outlet for all you contribute.

While the collection was being taken up,—

Mr. J. L. HUGHES—I am pleased to tell you that each delegate to this Convention will receive, if he takes the trouble to ask for it in the room at the back of this, a memento of the Raikes' Centenary Celebration, in London, last year. This memento is presented by the Sunday School Union of London, through Mr. S. R. Briggs, of Toronto.

Singing—

“I love to tell the story.”

The PRESIDENT—I doubt not a great many of you think it is almost too good to be true that Dr. Vincent is really with us; but it is true nevertheless, and I have very great pleasure in introducing him to you now.

Rev. Dr. VINCENT—I assure you that it gives me a great deal of pleasure to meet this Association in its Annual Convention. I often come to Canada; I love to come to Canada. You are not very far away from us, and I always feel when I am with you as if I were one of you. I am one of you. The differences between us politically are not very great. They are not great enough to disturb the sweet harmony we feel as workers together with Christ for the building up on this continent, and on this planet, of the work of Christ. And as long as human hearts can throb in sympathy on that subject, as long as human hands can be linked in co-operative labour towards the coming of His kingdom we are one, and no mere ecclesiastical or political union would increase our fellowship in that direction. I am always interested in Sunday-school conventions, because I am a Sunday-school specialist. I think by a providential calling I have become a Sunday-school man, and the humiliation I had experienced from time to time in my short official career at being called a Sunday-school man, has been, I trust, helpful and profitable to me, because it was a cross which I was able to lift up and bear. I am a Sunday-school man because I believe in so many other things besides Sunday-school, and always make that plea for the fully-rounded symmetrical work of the Church in which we are all interested. I especially appeal to ministers, because I believe in the ministry. I appeal also to the laity, because I believe in the laity. The Church wants faith in the ministry, the Church wants faith in the laity. The more we exalt the ministerial office as a divine office, the more we shall lift up the whole body of disciples. The Sunday-school work suggests the idea of work for the little children, for the great majority of our pupils are children—little people from five to fifteen years of age. There is another department which includes a large number of adults, and there are movements in all parts of the Church looking to the recognition of instruction for adults as vital to the Church. I do not care by what name that is known; there it is. The Sunday-school being a work for children, what is the work of the minister for the children through the Sunday-school? This is a late hour. My

friend Dr. Parsons astonished me by the brevity of his remarks. I was sorry to have him close; usually am when he gets started. I am told you are a people of wonderful patience, and I propose to go on. When you get tired all you have to do is to sit still until I finish. I always close sooner or later—usually later. In reply to the question, What the minister should do for the children? I have four things to say. First of all let him remember that every child represents a home, and that the work wrought for that child in its home is worth ten times what can be done for him in the Sunday-school. To-day there is nothing we need so much on our side of the line as the revival of home religion, home authority, just, positive, gentle. I pity a child whose first impression of the Bible comes from his Sunday-school teacher. I congratulate the child who, when his Sunday-school teacher tells him a Bible story, can look up and say, "Oh, yes, my mamma often tells me that; I can't remember the first time my mamma told me that. She tells me about lots of things—about Moses, and about Joseph, and about Elijah, and about Elisha, and about Jesus. My mamma tells me most about Jesus; she tells me about Him often." Ah, I congratulate that boy; for, as the old Scotch proverb says, "An ounce of mother is worth a pound of clergy;" and whenever the old family Bible is used oftenest at the family altar, and when there is rivalry among the big boys and girls as to who shall have it; when we have the voice of song at family prayer, and home catechism in the doctrines of the Book; when the Word of God dwells in the memory of man or woman because they were taught to look up to it in their earliest years, you may expect the largest results in the work of every department of the Church. We need an awakening to the importance of home religion, and on behalf of this I speak to the ministers to-night. Sermons ought to be preached on the subject, and on the parental duty of Biblical instruction in the family. A minister should impress his congregation with the idea that he regards the family as the most effectual, as it is the first, school of religion. There is no place like home for teaching religion. When the minister looks at the children, he remembers that the homes they represent are to be reached by every possible means. Every little child he reaches through the Sunday-school he ought also to reach through the pulpit. I am a Sunday-school man, and say, that if a child of five years could attend but one service, church or Sabbath-school, let him go to the public service by all means. I claim, the educating power of the pulpit is worth more than that of the Sunday-school. I claim that the public address, the sustained discussion for thirty minutes or longer; the power of pictorial representation; the living voice, the gesture produced by the soul full of truth seeking to have that truth known and felt, although the child may understand comparatively little of what is said, are full of power. If the adult understands anything, the child will understand something; but some sermons nobody can understand.

I now speak of sermons preached on our side of the line. The big house, the great audience, the voice of praise filling the place, the minister, with uplifted face and closed eyes, calling on God, the public delivery of the sermon—all these things teach a child, and they secure one result which the Sunday-school, even at its best, never can secure, and that is the awakening of reverence in the child; and in this nineteenth century there is nothing a child needs more than this reverential tone. We have no institution but the public service that, practically, promotes this feeling, and therefore I say that every little child should be required by parental authority, urged through pastoral influence, to attend the public service at least once on the Sabbath day. Squirm? Let him squirm. Annoy the people in the pew back of him? If the people in the pew back of him have children of their own they can appreciate how difficult it is for him to be still: and if they have not, I don't care how much they are disturbed. Besides, a little home authority will enable parents to keep their children quiet in church. That is a wrong idea that so many people have, that children should not be kept under any restraint. There is a real educating power in the effort that children should be told to make, to keep quiet in church. That self-restraint has a good influence upon them. The child should be taught to keep as still as he can. Little ones, brought up to go to church, and to have reverence for the place and for the service, make the grown up men and women who stand by your Church in mature years. Sunday-school may be a glorious thing, but we can't afford to make it a substitute for the school of reverence and worship, where parents and children meet together. The moral effect upon the minister, too, is immense. I would give a great deal for the inspiration of a pair of little bright eyes helping me to preach. It does father and mother a world of good to have the preacher preach so that the children can understand. The little fellow shakes his head and says, "Papa, do you hear that?" And mother thinks over the words of the preacher a great deal more if she says, "Ah, my boy heard that; I must be more careful." The little fellow sits there, and looks at the preacher, and says to himself, "Go ahead, Mr. Preacher, preach away; that's the kind of living we have at our house; that's the kind of a mamma we've got, that's the kind of a papa we've got; preach away!" It does father good, and mother good, and the boy good as well. You don't need books on Christian Evidences after that. They are needed by people who don't have Christian living every day—seven days in a week—and Christian preaching along with Christian living every Sabbath day. The preacher makes a great mistake if the children know him only through their Sabbath-school. In the third place, when the minister looks at the little children, he remembers he is to them pastor. There is nothing much more beautiful in Churchly relations than the relation of the pastor to the little people of his charge. I don't mean a Sunday-school pastor only. Not a

pastor
pretty
on.
enoug
childr
the st
to his
kind
wall
said,
must
cheer
child
got th
when
and
never
spoke
I ren
we h
wate
over
My f
that
matt
God
neve
deno
as m
cons
mori
Sun
beef,
and
good
that
and
won
thou
it, t
the
peop
sent
as w
can
boys
the

pastor who draws pretty pictures on the blackboard, and tells them pretty stories—stories about a little boy who had a hatchet—and so on. That is all very good, so far as it goes, but it does not go far enough. I like a minister who is pastor seven days a week to the children of his charge; a pastor who is liked so well that the boys on the street make for him. Not like that other of whom one boy said to his companion, "Jim, let's run; here comes the preacher." The kind of man I speak of was well described by the poet Barry Cornwall to his friend Charles Lamb, who, speaking of a certain person, said, "That man would put a damper on a funeral." A minister must always be in earnest. Of course he must. But he can be cheerful in his earnestness. He may surely smile when he greets the children. We want a minister of whom the boy can say, "We've got the best minister that ever was. You ought to have heard him pray when mamma was ill. We were all there, papa, and the servants, and the children; and you ought to have heard him pray. I shall never forget that prayer; and when he put his hand on my head and spoke to me, I was delighted to feel I had such a friend as that." I remember once in my boyhood standing in the yard one day, when we had said good-bye to our minister, who was riding away, and I watched him go. I shall never forget the day, as I saw the minister drive over the old stone bridge. I can see that bridge in my mind's eye now. My father looked after him too, and when the preacher was gone I saw that there were tears in my father's eyes. I said, "Father, what is the matter?" "Ah, my son," he said, "how grateful we ought to be to God for sending his ministers to our house." In my father's house I never heard an ungenerous word spoken about a minister of any denomination. With him the reputation of a minister was as sacred as my mother's reputation. How many are there that have the same consideration. There is a gentleman just returned from Sunday morning service. The children are all sitting round the table at the Sunday dinner. The father presides, and while he carves the roast-beef, he carves the preacher too. Tom, the eldest boy, was at church, and has come home glad that he went. He thinks the sermon was a good one. He didn't know that the preacher was a fool. Just found that out, when he was getting his dinner. The father is a pious man, and tries to bring up his children well; and he and every one else will wonder when that boy grows up with distrust of, and sceptical thoughts about, religious things. Too much carving. Depend upon it, the power of the pastorate cannot be over-estimated; and when the minister works seven days a week for building up his little people, ever holding before them high standards of conduct and presenting to them the great truths of religion, as pastor in the church as well as in the Sunday-school, he is worth more than human tongue can tell. And if he should let up a little on Saturday and join the boys and go off on a romp, it would not hurt the boys, and would do the minister a great deal of good. I knew a minister who, on con-

scientific grounds, would not study or work on Saturday. Nothing but a case of severe illness, or some pressing pastoral demand, would lead him to do anything like work on Saturday. "For," he would say, "I must be ready for heavy work to-morrow, and I must be fresh for Monday." He would take a lot of the boys with him, and they would go off together and fly kites. The boys all said they never saw such a man to put a tail on a kite, and they respected him as a preacher because he could do that. It is a great thing to be a good pastor and win children. When you win a child you have a living force at work in the world after you are dead. When you work for grown people, you all die together; and when you work for old people you are likely to lose them as you go. When you win a child you are surer of the old people; and when the old people are dead, you still live on the earth in the influence of the child. In the fourth place, one department of activity for that minister is the Sunday-school. A hobbyist is one who crowds his specialty so far that he and others lose sight of everything else. There is no way of destroying the efficiency of any work like over-estimating it. A specialist is one who recognizing the relation in which a particular work stands to other things, pushes forward that work that it may do all the good within its scope. Biblica' instructor should not be imparted merely for the sake of filling the mind with ideas. There is no power in ideas that dwell only in the intellect, even though they may be Bible ideas. Scores of men can repeat Scripture whose hearts are gross, selfish, and devilish. It is only when Bible teaching distils through the intellect into the will and heart that it becomes of real value. Sunday-school work is as divine a work as can be found in any department of religion. Those people should be as efficient who undertake to teach in Sunday-school as should those who preach from the pulpit. Now once in a while you find a young minister who does not care to engage in Sunday-school work. He admits its importance; oh yes, it is very important. But then all minds are not constituted alike; and his tendencies are towards philosophy, and theology, and the working out of large ideas. Of all the snobs on earth, I think the most contemptible is the clerical snob. And any minister who is so profound, and massive, and immense, and metaphysical, and theological, that he cannot feed the lambs would do well to give up his commission entirely. Christ did not commission one class of men to feed sheep and another to feed lambs. Now Sunday-school work, in its details, we are going to discuss at subsequent meetings of the Convention. I shall merely outline what I would say, if time permitted. When the minister looks at his Sunday-school, he sees not only children, but young people, who are no longer children; and the unwisdom of the average Church in the management of those who are called "the young people" certainly should call out our pity. Look at your secular educational institutions, and there you see gradations. The system is in harmony with the philosophy of the human

mind,
teachin
stand
ange
not qu
not wa
to the
when
And
before
We n
wroug
girls
men;
sustai
pathy
sized
go, c
oats s
societ
not w
it see
manly
towar
one—
probl
sonal
them
who
them
minis
could
tion
youn
much
Pres
Chur
gent
econ
the s
what
this
men
thing
meas
that
Chu

mind, and great and little people are not put together for purposes of teaching. What do we do? We put them altogether. They all stand up and the children sing "I want to be an angel, and with the angels stand," and your young fellow, who is not quite an angel and not quite a man, stands it for a while, but soon drops out. He does not want to stay at Sunday-school. He has never been trained to come to the public service, and so he is gone. He has arrived at that age when he begins to pet his upper lip, looking out for that moustache. And it is a good deal like the comet, it is a long time on its way before it is visible to the naked eye. We laugh at him. Very good. We may laugh, but, nevertheless, there is a bit of wise work to be wrought for him, and the true minister will look after the boys and girls of society, as not being children nor yet mature men and women; and the management adapts himself to the new relation they sustain to the Church, so that the Church may not be out of sympathy with the young people. I believe in the doctrine emphasized by my Brother Parsons—Train up a child in the way he should go, etc.—I am immensely anxious that there should be no wild oats sown, that young people should not get the idea, so common in society, that young people may wander a little. Young people should not wander. Let us hold up Christian life and character, and make it seem a manly, and worthy, and dignified, and noble, and gentlemanly thing for young people to be loyal to the Church and reverent toward God, through all those perilous years from twelve to twenty-one—and it requires a great deal of thought, but it is one of the problems for us to consider. The best way is to get them into personal contact with the realities of religion, and then we shall hold them. Ministers often ask, What shall I do with the young people who have just identified themselves with the Church; am I to treat them as I do everybody else? If I were speaking to Presbyterian ministers alone, I could tell them what to do; or to Methodists, I could tell them what to do; or to Baptists, or to any other denomination alone. Now-a-days the idea prevails that if we can only get the young people into the Church, we do not want to bias them very much in favour of one denomination or another. I want to see the Presbyterian youth trained in the economy and doctrine of the Church, that they may rightly understand it, and be able to intelligently defend it. I want to see young Methodists trained in the economy and doctrines of their Church; I want to see the Baptists the same; but I need not say it of them, they always are. That is what I like about the Baptists. But, of course, it will be said that this course will increase prejudice and bigotry. No. The most bigoted men in the world are those who have no positive belief about anything. They want breadth, and they go 'swashing' round in the measureless ocean of theological speculation. The mischief of it is, that they don't all drown right away. Let the members of each Church train their young people to emphatic positive views, referring

to Scripture for their proof, and you will have larger measures of truth. I have no faith in the union that says to every one, drop all your distinctive ideas and let us be one. Let us discuss each other's views. When a man has told me what his views are and his reasons for holding them, even though I do not agree with him, I see how he can hold those views and be both broad and honest, and in that I have made a great gain, and I am more likely to come to his views if he holds the truth. Have you ever heard of Chautauqua? It is a place I visit occasionally, and in which I am much interested. One afternoon at the meeting 1,200 people were seated there, and we heard the representatives of four branches of the Christian Church explain their views, each taking twenty minutes. First we heard the Baptist, Brother Seymour, and he was commanded to tell in twenty minutes, the doctrines and usages of the Baptist Church, and why the people held those doctrines, and conformed to those usages. He told. There were some Baptists present, and he made his points so well that they began to applaud. I put my foot on that. I was bound I would not have Baptists applaud in a Methodist meeting. I said it would hardly do to allow them to do that; for if it was allowed, how would they feel when the Methodists began? I advised them to sit perfectly still. Then came the Congregationalist, Brother Williston. He read a strong, clear paper, and the Congregationalists remained still. He was followed by the Methodist Episcopalian, Robert M. Hatfield, who has been suspected of leanings toward Methodism; and he by the Presbyterian, Brother Worden, who gave a plain positive statement of the views of his Church. Not one of these men made the slightest reference to the one who had preceded him, not one attempted to answer the views of the others, but gave a positive statement of his own. In closing we sang "Blest be the tie that binds," the benediction was pronounced, and we left. Everybody went away with greater respect for the opinions of Christian men who differed in some respects from themselves. And depend upon it, the way to make our young Christians most considerate for others as well as most useful, is to train them thoroughly in the doctrinal views and ecclesiastical polity of our respective Churches. When the minister looks at his Sunday-school, he sees not only representatives of home, and candidates for pastoral and Sunday-school work, but a large body of full-grown men and women, who have the general idea that the best plans in educational matters are now followed, and that all that is necessary is to follow the old lines—men who say, now that we have reached sixty-five or seventy, now that we are getting old we cannot be expected to exert ourselves. What are you talking about! Have you read all that you can read! Call yourself old at sixty-five, or at eighty-five, for that matter! The true minister says to his adult congregation—men from twenty-five to eighty-five—"Wake up! Work, and think, and read; work in society, and aim to build up society on every side. Think! Read!

Study!
have a
by side

The
was the
The
Pringle.

On as
tion en
Hym
Pray
Hym
Pray
Hym
Read

123rd I
Prof.
will on
the Lo
have ju
hand of
her mis
mercy
the offic
us as a
have er
that wo
him to
serve y
faithfu
tunity
upon t

Pray
Hym
The
minute
Secret
The

Study! Pray! Work! Grow! and never get old." Then we will have a Church where the little child and the old man will walk side by side under such broad, inspired ministry, up, up, into the gate.

The hymn,

"Sun of my soul, thou Saviour dear,"

was then sung.

The meeting was closed with the benediction by the Rev. James Pringle.

WEDNESDAY MORNING.

On assembling at nine o'clock on Wednesday morning, the Convention engaged in a prayer and praise service, led by Prof. Sherwin.

Hymn: "Heavenly Father, bless me now."

Prayer.

Hymn: "Jesus, keep me near the cross."

Prayer, led by a visiting Delegate.

Hymn: "Pass me not, oh gentle Saviour."

Reading from the Scriptures: a portion of the 121st and of the 123rd Psalms.

Prof. SHERWIN—Now let us wait upon the Lord in prayer; and will one of the brethren lead us? Many think they are waiting on the Lord if they call upon Him once a week. But the Scripture we have just read says, "Behold, as the eyes of servants look unto the hand of their masters; and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until he have mercy upon us." With those whom we employ in the house, or in the office or shop, we expect them to take the opportunity to serve us as a command. When anything is neglected by one whom you have employed, you do not think it a sufficient excuse for him to say, that we did not tell him to do that particular thing. You engage him to work for you, and you expect him to take the opportunity to serve you as a command. So it is with God and us; and if we are faithful servants, we will spring to do his work whenever the opportunity offers. Now, will one of the brothers lead us while we wait upon the Lord in prayer?

Prayer.

Hymn: "Take the name of Jesus with you."

The business proceedings were then opened by the reading of the minutes of the last two meetings, by Mr. L. C. Peake, Minute Secretary.

The minutes were approved.

The PRESIDENT—The proceedings of to-day will open with a conference on "Sunday-school Teaching and Management," led by Dr. Vincent.

Rev. Dr. VINCENT—This is to be a conference and not a platform meeting. You are to speak, and the measure of my success in conducting the conference will be the amount of information which I elicit from you. Teaching and management, should, perhaps, have been management and teaching, as the management, in which I would include organization, must precede teaching. There are two kinds of Sunday-schools. Can anybody think of a classification that may be made of Sunday-schools—the distinction between the two classes being ecclesiastical?

A DELEGATE—Denominational and Union schools.

Rev. Dr. VINCENT—Under what circumstances does the Union Sunday-school exist?

A DELEGATE—It is not in connection with any particular Church.

Rev. Dr. VINCENT—Is the Union or Denominational school the more desirable?

A DELEGATE—The denominational.

Rev. Dr. VINCENT—Is the Union school ever justifiable, and when?

A DELEGATE—Yes; when one denomination in the community is unable to sustain a Sunday-school of its own.

Rev. Dr. VINCENT—Should the union school be regarded as a temporary or permanent institution?

Several DELEGATES—As a temporary institution.

Rev. Dr. VINCENT—There are two classes, those who think the Union the highest ideal, and those who think it should be regarded as only a temporary expedient. I am proud to confess that I stand on the denominational platform. I believe in the Holy Catholic Church. I was brought up to believe in that, and in Jesus Christ as the Head of it. I believe in one Church and in many branches of that Church. Therefore, I believe in the denominational Sunday-school. In the Union Sunday-school, what should be the spirit and method of the intense denominationalist. Take an earnest Methodist for instance. What should be his position as a Methodist in the Union school?

A DELEGATE—He should conform, as far as possible, to the feelings of all.

Rev. Dr. VINCENT—How far ought he to try, in a quiet way, to manipulate matters—under ground a little, perhaps—so as to bring the school well under Methodist control.

A DELEGATE—Not at all.

Rev. Dr. VINCENT—Why not; is not his the best form of the Church to his thought?

Mr. J. L. HUGHES—Because it would not be honest.

Rev. Dr. VINCENT—Well, that consideration ought to stand I confess in the way of a Methodist. Well, suppose the Methodist is a little

sensitive, a little touchy, and apt to feel a little hurt if things don't go his way. Suppose he has occasion to say to the others, "Now see here, you have got a Presbyterian superintendent and assistant, a Baptist librarian, a Congregational secretary, and a Methodist sexton. I am not going to teach in this Sunday-school. Is the Methodist right in that?"

A DELEGATE—No.

A DELEGATE—If he wishes to retire, he had better do it.

Rev. Dr. VINCENT—Is it possible for him to come to a better understanding?

A DELEGATE—If he cannot he had better retire.

Rev. Dr. VINCENT—Is he wise in being over-sensitive?

A DELEGATE—No.

Rev. Dr. VINCENT—Do you not think it would be better for him to go into the Union work for the good of the community, and, if he makes a mistake at all, to err on the side of liberality. To say, "Let's be fair, but whether you are fair or not, I shall work on and do my best; I am not going to be touchy or easily hurt in this matter; but, as soon as I can organize a Methodist school in this locality, look out for it." But now here, we will say, are fifteen Methodist children, from three families, in this Union school. What lesson helps ought the Methodist to want to use; what lesson helps would you use in the Union school?

A DELEGATE—The International.

A DELEGATE—The *Sunday-school Times* series.

Rev. Dr. VINCENT—Well, I would not. I am not reflecting on the *Sunday-school Times*, for it is admirable, and so are its lessons. To my mind one of the strong arguments in favour of the International System is that, having the same lesson, each denomination can provide its own lesson helps. I should myself insist that every one of those fifteen Methodist children should study Methodist helps with the study of the lesson. The Baptist teacher and children who wanted to use the Baptist helps, could do so, and the Union school should take no action whatever in selecting the standard to be used. The differences between the sects need rarely, if ever, come up in the Sunday-school. Is not that plan fair, particularly as we have the International lesson, which is prepared with an eye to that advantage? We need not give up our denominationalism. The union of positive people with positive views, yet willing to drop differences for the sake of union, is the most truly powerful. I would go in for union if I must. I would drop all littleness and selfishness, and mere sectarian motives, and would work with my whole will for the cause of Christ, and would think it proper to recognize the denominational element, and use the denominational helps, inasmuch as our lessons are on one subject anyway.

Rev. Mr. ANDREWS—Do we understand your remark with regard to denominational helps to apply to those schools where

the helps are provided by the common fund of the school? It seems to me a difficulty would arise in a committee furnishing and paying out of the common fund for the different helps, which would be much more expensive if got in small numbers.

Rev. Dr. VINCENT—I would sacrifice a great many things before I would do violence to the spirit of charity. In a case like that suggested, I would discourage the supply of the school from the general fund, and would encourage each denomination represented to furnish its own helps. But if the Baptists or any other denomination are not enterprising enough to furnish their own denominational helps, let them be supplied from the general fund, and let them contribute to that fund.

Rev. Mr. ANDREWS—It is common in a good many of our schools for the committee to supply helps and pay for them. It seems to me that that spirit of concession which we ought to show might lead to an arrangement, whereby our denominational helps could be provided for a period of three months or more, changing at the end of that time for another, and so on.

Rev. Dr. VINCENT—Very good.

Rev. Mr. ANDREWS—I was going to ask, If the teaching of the lesson might not lead to embarrassment in the review?

Rev. Dr. Vincent—I would encourage less dependence upon the lesson questions, and would require more thorough study of the lesson itself. They would seek more general information, such as is to be found in the "Baptist Quarterly," the "Berean Quarterly," "Westminster Quarterly," the *Sunday-school Times Quarterly*. Nobody would ask where they studied it. When the superintendent came to ask general questions he could judge what points it was best to take up. It would be very rarely indeed that any difficulty would occur.

Mrs. ANDREWS—In introducing the helps of the different denominations, would it not involve dividing the children belonging to the different denominations into classes. If they were not thus divided, would the teacher be able to avoid imparting instruction outside these denominational helps?

Rev. Dr. VINCENT—Can any one answer?

Rev. Mr. JOHNSON—Dr. Vincent, I believe, means helps to the teachers as well as to the scholars, so that the scholars of the different denominations taking their respective helps would be prepared to give their answers, and enter into the discussion, while the teacher might have a help from another denomination altogether.

Rev. Dr. VINCENT—There would be no difference whatever in the preparation of the lesson from these different helps. In the recitation of the lesson there might be scholars using three different classes of helps. The New Testament is the same, thank God, and we can study the facts and substance there. My ideal of a Union school would be, the different denominations in different classes; but I would not insist upon that. This is a point which has its difficulties, no

doubt.
whose
denom
helps v
I want
if it c
neighb
denom
parlour
their c
on cir
Sunda
once a
of my
catech
I wou
Meth
the ti
hyteri
of the
out th
as to
trol o
Mr
school
Re
In th
Advi
Episc
to ha
of hi
ever
cont
W
A
A
R
that
the
as c
ratif
A
Sup
R
S
A
A

doubt. But I do not like Baptists—in whom I have great faith, and whose persistency and devotion I am always glad to commend to other denominations—who attend a Union school to be compelled to use helps which ignore every doctrine which they hold to be of importance. I want to arrange a system under which he can study his own helps, if it can be done in accordance with charity and good will. In every neighbourhood where there is a Union school, the people of each denomination should once a quarter have a separate meeting in a parlour, or kitchen, or somewhere—a meeting where the doctrines of their own Church could be taught. If I were a Methodist preacher on circuit, and came to a neighbourhood where I could not have my Sunday-school, I would encourage and help the Union schools, and once a quarter or so, I would get all the children and young people of my Church together; and I would drill them in the Methodist catechism, and in the distinctive usages and doctrines of Methodism. I would tell them all I could of the history of the Church—the Methodist Episcopal branch of the Apostolic Church, originated in the time of Christ—and I should have much respect for the Presbyterian minister, and other ministers, if each treated the children of their respective denominations in the same way. I merely throw out these hints regarding the organization of the Union schools. Now as to the denominational school: How far shall the Church have control of the school connected with it?

Mr. WATSON, Weston—I am inclined to regard the Church and school as one.

Rev. Dr. VINCENT—In each Church there is some executive body. In the Presbyterian Church it is the Session, in the Baptist the Advisory Committee, in the Methodist the Official Board, and in the Episcopal the Vestry. In the Episcopal, sometimes, the rector seems to have charge. I remember writing to Dr. Tyng for the constitution of his Church, and he sent me word that he could not come. Whatever the responsible board is, the Sunday-school, you think, should be controlled by that body.

Who should elect the Superintendent?

A DELEGATE—The officers and trustees.

A DELEGATE—The Church Board.

Rev. Dr. PARSONS—There is one Church on our side of the line that has a very wise plan. It has a Sunday-school Board made up of the representatives of both Church and Sunday-school, with the pastor as chairman. They elect the Superintendent, their choice being ratified by the Church Board.

A DELEGATE—In my opinion the Sabbath-school should elect the Superintendent.

Rev. Dr. VINCENT—Is that the general opinion?

Several DELEGATES—No.

A DELEGATE—Does he mean the children as well as the teachers?

A DELEGATE—No. I mean the teachers and officers. There are

many people belonging to the Church, who have a voice in the control of the Sunday-school, who never go to the school at all, and do not manifest any interest in it. Those who take the responsibility and work of carrying on the school should elect their own Superintendent.

Mr. JOHNSON—Those who work in the school ought to elect those whom they wish to be their guides. The pastor is, of course, head officer in the school, and should have the measure of authority to which that position entitles him, but those who do not take an active part in the school ought to have nothing to do with electing the officers of the school.

Mr. McHENRY—I would suggest that those who ought to take an interest in the school will be best led to take an interest by having something to do. The congregation should be represented in the Sunday-school Board, and as everything would come before that Board, let the Sabbath school workers be represented on it also.

Rev. Mr. ANDREWS—We think we have succeeded in reaching about the best method of appointing a Superintendent in the Methodist Church of Canada. He is elected by the Sabbath-school committee, made up of the teachers and officers of the school and three or five representatives from the Quarterly Official Meeting, the nomination being made by the pastor. The committee has the power to reject the pastor's nominee. The Superintendent, when elected, is, by virtue of his office, a member of the Quarterly Board.

A DELEGATE—There can be no election without the nomination of the minister, and the nominee is not necessarily elected. In case of disagreement, how do they get their Superintendent?

Rev. Mr. ANDREWS—We have never come across a case of that kind.

Rev. Mr. WILLOUGHBY, Brampton—We would get over a difficulty like that by asking the minister to make a nomination more acceptable to the committee. They generally understand one another.

Rev. Dr. VINCENT—I knew a case once in Illinois. The superintendent of the Sunday-school was a worldly, theatre-going man. He picked out his teachers, until he got the positions filled with men and women who liked him, and who were a good deal like him, and he defied Church, pastor, and every one else, and, as he said, "Run his school to suit himself." All the children and young people rallied round him. They liked a man that was not under the control of a narrow Church—a man adapted to the nineteenth century—and the Church could not touch him. Now they have arranged it, so that that Church could take him and put him out of that school instantaneously, and fill his place with a man representing the Church. A pastor may be a most effective Sunday-school pastor who takes no part in the direct management of the school. In many cases there are great difficulties in the way and he cannot attend the school, but he should have a voice in the conduct of it. And there are men in the Church who cannot teach, perhaps, or who, through infirmity,

are not able to be present at the Sabbath-school Session. They are godly, wise, and experienced men, and such men you must have on the committee. Now, this is a subject we could discuss for two or three hours. All those who make speeches would enjoy it, but there is danger that we may carry it on too far. Unless some persons have important points to make we will drop it. The organization of a Sunday-school should be under the immediate direction of the Church, and the superintendent should be appointed by voice of the officers and teachers, subject to the ratification of the Church.

A DELEGATE—The point is first, where that voice ought to come in.

Rev. Dr. VINCENT—What is your thought on that?

A DELEGATE—The officers and teachers should nominate their superintendent, and should generally control the school; but the Church should have in its charge the settlement of difficulties, and, if necessary, certain veto powers.

Mr. WATSON—I have been superintendent of a school for thirty years. We have adopted the plan of leaving the officers and teachers of the Sabbath-school to select their superintendent, and the Church agrees to the choice made. The minister is, of course, looked up to as the proper head of the school. The school, conducted in this way, gave great satisfaction.

Rev. Mr. McEWEN, Ingersoll—This discussion about the organization of the school, proceeds, I think, on the assumption that the Sabbath-school is a place for the children belonging to the Church, instead of being the teaching power for the congregation in their collective capacity; and we would be much helped if we could bring that principle into operation.

Rev. Dr. VINCENT—That would bring in another question: How far the young people and adults, represented in the school, should have the voice of adults in the choosing of officers.

Rev. Mr. ROGERS—Is it not the duty of the Church to initiate the Sabbath-school work? If the Church recognizes that, there can be no difficulty. If, in the case of Illinois, referred to by Dr. Vincent, the Church had started the school, and had appointed the superintendent, it would never have got into difficulty. If an outsider chooses to start a school on his own responsibility, and the Church allows its name to be used, it is an awkward position to interfere in.

Rev. Dr. VINCENT—I wish to explain that, in the case I speak of, it was a Methodist school. The superintendent was all right when he was appointed, but he backslid. Let us pass to the question of management.

A DELEGATE—Before we go on, this question of organization is a most important one, and one of the most frequent in discussion. If the school is taken away from the teachers, who have the interests of the school at heart, and who spend their time in advancing that interest, it will fail.

Rev. Dr. VINCENT—There are three points before you: first, the control of the school by its officers and teachers without interference on the part of the Church; second, the control of the School by the Church without consulting the officers; third, control of the school by a joint board, made up of representatives from the Church, and the officers and teachers of the school. Those in favor of number three hold up their hands (a good show of hands); those in favor of two (no hands up); those in favor of one (a small show of hands.)

A DELEGATE—I think I have been misunderstood in this matter. I claim that a constitution should be framed for the Sabbath-school, either by the individual Church to which it is attached, or by the whole denomination. The appointment of superintendent and other school affairs should be under the officers and teachers, always guided by the constitution under which they act.

Rev. Dr. VINCENT—We come now to the hour of meeting for Sabbath-schools. What is the best hour for the meeting? Those in favor of nine o'clock hold up their hands (a show of hands); those in favor of noon (a show of hands); those in favor of afternoon (a show of hands.) The afternoon has it. Does anybody wish to say anything on this question?

Rev. S. CARD—With us many of our best Sunday-school workers are business men, I am happy to say, and are often engaged late on Saturday night, and they find it too much to go three times a day on Sunday. In the Church of which I am pastor, we have a Sabbath-school immediately after the preaching in the morning, and try to preach a reasonably short sermon, and that is very popular, so that Church is out before twelve. We get through the business in Sunday-school, and are out by one o'clock or a little after. Those engaged in the school are at liberty for the afternoon, and in every way it works admirably.

Mr. McHENRY—The children have the afternoon also.

A DELEGATE—And you keep the children for three hours and a half—altogether too long.

Rev. Mr. FRASER—A large portion of our schools are country schools, and the minister has two or three appointments, and it is difficult for old and young to attend three services. The point is, whether it is better in such case to have the school before or after the morning service. We have found it better before. We find we have time by having the school exactly one hour before the regular service. All the little ones go to Church; it is easier to get the adult portion of the congregation into the school, and it has a good effect upon the minister, sharpening him for his public work in the pulpit. We must begin and close on time, so that all are drilled in habits of punctuality. In country schools I would strongly recommend this plan.

Mr. D. FOTHERINGHAM—I suppose the question to be considered is: What hour of the day for Sunday-school meeting will best harmonize

with the meeting of the Church, and with opportunities for home instruction.

Rev. Dr. VINCENT—If, by holding the school before service, you crowd it too much you will do it damage. Still, I hold it would be better to have the school before than after the service. I had very strong views upon this subject when I was a young man. During my earlier pastoral years, I held school at half-past two. I said it was the only hour when you could hope to keep the attention of the little people. In all my churches for several years I had that arrangement. I went to Rockford, Illinois, and they told me that school met at twelve o'clock. I said "You can't have Sunday-school at twelve o'clock. I have mine at half-past two." I made up my mind on that subject. After that, my Sunday-school there met at—twelve o'clock. I found I could not have my own way without making trouble, and I didn't try to have my way. My ideal hour was afternoon, when we had ample time and had the little people by themselves. There are places where it is impracticable to carry out the idea. But, of course, people will go on differing about this question. The worst Church squabbles in the world are those about a non-essential like that. Let the minority yield.

Mr. L. C. PEAKE—Where Sunday-school and the public service are to be held one following the other, I look upon it as of the utmost importance that the Sunday-school should be first; taking the hour when the children are fresh, and not waiting until they are wearied with the public worship.

Rev. Dr. VINCENT—We now come to the programme. We shall hold our Sunday-school when we can. At half-past two, if we can; if we can't, at nine; and if we must, at twelve. We are not building school rooms to-day. I wish I had \$25,000 to spend in a model school room for each of you. That sum of money will do it. It will put up a building something like the school at Akron, Ohio, where Hon. Lewis Miller is in charge. He put up a building something like this for a school room: The superintendent's desk is at one side, with the big organ at the back of it. On three sides of the room is a gallery, divided into small rooms, with partitions so arranged that all have a view of the superintendent. Then, there is a small balcony, in front of the gallery, all round. Under the gallery are rooms arranged the same way. In front of the superintendent's desk is a fountain, and round it are arranged tables and chairs. Every class has a room of its own, drawers, where they keep their books, &c. After the opening services all the doors are closed, and each class is by itself. When the lesson is over the doors are opened, and the school is one again. In this way, the two ideas of togetherness and separateness are realized without the scholars needing to move. It is the most perfect Sunday-school I know. Send to Akron and get plans. It won't hurt you to know how the thing is done. There is a little tract called "Seven Sunday-schools," which gives an account of seven of the most

notable schools in the world. Among them is this one at Akron. Send ten cents to Mr. Peake and he will mail you a copy of it. You can see the plan of the building then. Now, as to the programme. How much time shall we spend in the school.

A DELEGATE—One hour.

A DELEGATE—An hour and a half.

A DELEGATE—An hour and a quarter.

Rev. Dr. VINCENT—How much can be done in one hour?

A DELEGATE—A good deal.

Rev. Dr. VINCENT—Will five or six of the superintendents here present outline a programme of proceedings in the school?

Mr. McHENRY—First singing and prayer, followed by reading the lesson in concert, hearing the lesson in classes, singing, review five minutes, singing, and dismissal.

A DELEGATE—Singing, reading the lesson, and singing, 15 minutes; teaching, 40 minutes; closing, 5 minutes.

A DELEGATE—Singing and prayer, concert reading of the lesson, catechism, singing, in all fifteen minutes; 30 minutes study, and the recitation of memorized verses; five minutes for gathering the school together; ten minutes for general review, and three minutes for singing and dismissal.

Mr. JOHNSON, Guelph—At 2.30 singing; 2.35 prayer, announcements; 2.42 silent prayer; 2.45 responsive reading of the lesson, or something selected; 2.50 singing, twenty-five minutes teaching; at 3.25 singing; 3.30 review, 3.45 singing and other closing exercises.

Mr. WATSON, Weston—Open with singing and prayer; classes for 30 minutes; general review, by the superintendent or some other person, five or ten minutes; singing and prayer; library after that; then dismissal, the classes going out one at a time by the ringing of a bell.

Rev. D. FRASER—We open with the recitation of one of the golden texts for the day; then a hymn, followed by prayer; the lesson is read responsively by superintendent and scholars, followed by another hymn, in all about fifteen minutes; half an hour for lessons; then the distribution of papers and the missionary collection, and gathering up old papers to be sent to remote parts of the home mission field; five or ten minutes for review of the lesson, singing, and benediction.

Prof. SHERWIN—I want to make a suggestion or two. After devotional exercise, I have found, by careful experiment and long experience, that it is best to have a little stop of from three to five minutes, according to the size of the school, for what might be called "business," and I would right there ask any peripatetic, self-leading Sunday-school speaker who had come to visit us, and whom I felt compelled, out of some supposed courtesy, to call upon to speak to the school, along with other business that had to be put out of the way.

Rev. Dr. VINCENT—I would put him out.

Prof. SHERWIN—That is the time for the librarian and secretary to

make
would
exercis
you h
lesson.
betwe
schola
would
A l
much
speake
Rev
Mr.
it wou
For i
chang
sugges
the ex
be do
keep t
hands
tribut
Re
charg
What
Stand
of the
the st
three-
a qua
Re
the w
Re
the p
numb
be.
atten
Mr
dimin
Mr
Re
the h
A
helps
A
it to
Re
coun

make their records, the collection of missionary money, &c. Then you would need no five minutes wait just before or during devotional exercises. Another point. In all the programmes I have heard given, you have something between the reading and the teaching of the lesson. That is not so well. Read, teach. Don't have anything between; for in reading, the lesson is brought before the mind of the scholar, and if the teaching begins at once it saves the time which would otherwise be lost in recalling it.

A DELEGATE—One of the suggestions of Prof. Sherwin is not of much use to us, as I believe the peripatetic, self-leading Sunday-school speaker is a purely American institution.

Rev. Dr. VINCENT—Yes, and he is generally naturalized.

Mr. PEAKE—The suggestion of the professor may be very good, but it would be impossible to carry it out in a school of ordinary size. For instance, the library books are brought in and must be all changed. In an ordinary school this could not be done in the time suggested. Under the present plan the librarian has the time during the exercises to prepare the books for distribution. Even if it could be done I think it would not be advisable, for few teachers could keep the attention of their classes if new library books were in the hands of the scholars. The books, it seems to me, should be distributed the last thing before the scholars leave.

Rev. Dr. VINCENT—What pastors here have Sunday-schools in their charge? What superintendents are there whose pastors are not here? What teachers are there whose schools are not otherwise represented? Stand up, please. (The parties requested stood up.) Now, how many of the schools here represented hold a regular teachers' meeting for the study of the lesson. Those who do not please sit down. (About three-fourths sat down.) Do I understand that not more than about a quarter of the schools represented hold these teachers' meetings?

Rev. Mr. McWILLIAMS—In many charges the lesson is studied at the weekly prayer-meeting, and many of the teachers attend there.

Rev. Dr. VINCENT—All those who have the lesson considered at the prayer-meeting, stand up. (About seven stood up.) Quite a number. There are not so many teachers' meetings as there ought to be. I do not say that nobody can teach the lesson who does not attend the teachers' meeting, but it is desirable to hold these meetings.

Mr. JOHNSON—Has the multiplication of helps had a tendency to diminish the number of teachers' meetings?

Mr. PEAKE—I should think quite the reverse.

Rev. Dr. VINCENT—Did you have more meetings before you had the helps?

A DELEGATE—We would have meetings if we didn't have the helps.

A DELEGATE—If the gentleman has a good help, and wants to use it to good advantage, he will attend the meeting.

Rev. Dr. VINCENT—Will you name some of the difficulties you encounter in teaching Sunday-schools.

A DELEGATE—Incapacity of teachers.

A DELEGATE—Want of attention on the part of scholars.

A DELEGATE—Irregularity of attendance on the part of teachers.

A DELEGATE—Teachers taking their lesson helps into the class with them.

A DELEGATE—Lack of proper accommodation in the Sabbath-school room.

A DELEGATE—Want of general Bible knowledge by pupils and teachers.

A DELEGATE—The pupils will soon get it if the teacher has it.

A DELEGATE—Want of funds to supply us with teaching appliances.

A DELEGATE—Want of assistance in the home in getting the scholars to study the lesson.

A DELEGATE—Want of reverence for the House of God in the Sunday-school.

Rev. Dr. VINCENT—Are teachers interrupted during the session by secretaries, librarians, pastors, superintendents, *et cetera*? Is the teacher morally certain that she will have 30 minutes of uninterrupted teaching? Is she as safe as if in a room by herself? What is the general rule in that respect? I suppose we may put that down as one of the difficulties. Are there any others?

A DELEGATE—Diffidence of the larger members of the class in replying to questions.

A DELEGATE—You would scarcely consider it an interruption if the secretary goes over to ask a question, would you?

Rev. Dr. VINCENT—Yes, sir. An old lady, who had travelled on the continent, when asked how she got along without knowing the language of the people among whom she went, said, "Oh, we got along first rate; we had an interrupter with us the whole time." There are some Sunday-schools that nearly always have an "interrupter."

Mr. KILLMAN—Even though the superintendent will not protect me, nobody will interrupt my class a second time.

Rev. Dr. VINCENT—There is a brother that talks after the manner of a Texan Ranger. The teacher has the power to speak an emphatic word to any interrupter. It is a great blessing, however, to have a superintendent who will protect the teacher. Any other difficulties?

A DELEGATE—Carelessness on the part of the children, and on the part of parents and Church members, in sending the children to school.

Mr. PORTER—Should parents be allowed in the class?

Rev. Dr. VINCENT—We would be delighted to have more adults for the study of the lesson.

A DELEGATE—Should young men and young women be in the same class?

Mr.
the sc
thing
Rev
memb
large
Abou
Re
gettin
anyth
diffic
could
woul
that
upon
been
come
asked
said I
one o
the h
of th
that
M
diffic
could
the
grad
closi
may
adul
will
the
R
you
pecu
look
toric
shou
felle
ladi
upp
for
the
con
our
par

Mr. PORTER—Would it not be profitable to ask what proportion of the schools here represented are above the age of seventeen, or something of that kind?

Rev. Dr. VINCENT—Those whose classes have one-third of the members over seventeen, raise their hands. (A show of hands.) A large proportion. Those who have one-fourth. (A show of hands.) About one-fifth. (A show of hands.)

Rev. Mr. ANDREWS—I think one difficulty in the way of our getting parents and guardians with us, is that we have not provided anything for them to do. In our school we had a class that was very difficult to manage. The teacher was discouraged. I thought if I could get the father of one of the worst boys to come to school it would be something of a lesson to him to see his boy in class, and that the presence of the father would have a restraining influence upon the boy. Next Sunday in church, I asked him. He had never been in the school before, but, after a little persuasion, he agreed to come, and he came. After the opening exercises of the school, I asked him if he would sit with the class in which his son was. He said he would. I asked the teacher if he would accept Mr. So-and-so as one of his pupils. He readily agreed. That day, the class was one of the best in the school, and the teacher was in high spirits. The visitor of that day became teacher of that very class. It occurred to me, that to give the parents special work would be an advisable thing.

Mr. HUGHES—You, Mr. Conductor, struck the key-note of a great difficulty when you referred to the need of two classes. I know we could not keep a boy of thirteen or fourteen in the primary class in the public school; and, in the future the Sunday-school will be graded, and the adults will be separated entirely, so far as the closing exercises are concerned, so that a different style of teaching may be adopted, and classes conducted in such a manner that the adults may not feel that they are connected with the school. This will be on the same principle that, in secular education, we provide the University and High School for advanced classes.

Rev. Dr. VINCENT—By grading, you would provide a place for the young people of thirteen or fourteen, when they are just at that peculiar age when they are sensitive with regard to anything that looks like classing them with children. The Sunday-school is historically a children's institution. It is a juvenile department. We should have another department, into which to grade the young fellows, who, as I say, begin to pet their upper lips, and the young ladies, who, I believe, take as much interest in the young fellows' upper lips as the young fellows do themselves. I know no better title for that department than that of "The Assembly." It would require the very greatest tact to manage this service. I have myself a strong conviction that we have not enough of the participation element in our public service. We are afraid of ritualism, and all that, but the participation element none are afraid of. If our young people could

have a larger share in public worship, and we could have a service for them in which the great doctrines of Christianity would be inculcated and emphasized, and the mighty testimony, in the Word of God, in favor of those doctrines shown, it would, I am convinced, be a benefit to the Church and the cause of Christ; and, instead of leaving, as so many do now, our young people would be retained in the Church. Very few men can adapt themselves to children without doing damage to boys of fourteen. They are very apt to talk down to the children, and the boys and girls of the high school, who have got level heads and common sense, get sick of that kind of thing. It is only in the church they are called upon to endure it, and in even some of the pious speeches made there is something forced, and nobody is so quick to detect that as your average boy or girl of the high school.

A DELEGATE—Would you hold this service at the same hour as the Sabbath-school?

Rev. Dr. VINCENT—I think for a beginning it would be well to hold once a month, and in the evening a service like that. Then, after a while, I would hold the Assembly in the church, while the Sabbath-school is in session in its own room. Young fellows would not hesitate to say they were at the Assembly, who now hesitate to admit that they attend Sunday school.

A DELEGATE—Would you put in the congregational element?

Rev. Dr. VINCENT—Yes, sir. There might be another suggestion, for cases where the Assembly cannot be carried on. A lecture class in which no questions are asked by the teacher, would bring many. Here is a mother, forty-five or fifty years old, who has not been to school for many years. She would be glad to go to school, only she is afraid she would be asked a question, and she would be supposed to answer; for has she not frequently lectured her daughter for not answering freely the questions asked of her in class? and it would be embarrassing for her. I am convinced that very many would come to school, who now stay away, were this fear of being asked a question removed. Therefore have a lecture class in which anybody may ask questions, but where the teacher asks none.

Mr. HUGHES—There is nothing novel in this suggestion of Dr. Vincent's. It has been the custom for centuries in secular education; and why not adopt it in Sunday-schools? We have our universities, where the teaching is in the form of lectures. Why not have our universities in Sunday-schools, with competent men and women to lecture on important subjects, in which adults would be deeply interested. Then let these two, with their gradations and classifications, go on side by side, giving one consecutive course of Bible instruction.

A Ministerial DELEGATE—Might there not be the practical difficulty that, as there would in many cases be none to conduct this lecture class but the pastor, it would dwindle into another preaching service. Mr. Hughes holds up the universities as an example and

justific
the fe
lecturi
someth
becom

Mr.
in mar
the w
revers
We h
averag
the Cl
partim
lectur
The t
the c
adult
The
closin

Re
teach
ship
lesson
work
and s
with
educ
They
and i
them
He s
every
I lov
Him
thing
I am
of us
be a
day.
great
The
afrai
of th
was
The

justification for the introduction of the lecturing element, but I think the feeling is growing, and will grow, that we have had too much lecturing in our universities, and too little teaching. Unless there was something of the catechetical element, I am afraid this would soon become a mere third preaching service.

Mr. PORTER—I am glad to hear this question discussed. Although in many places the adults in the school are but a small proportion of the whole, in the school with which I am connected, it is quite the reverse. Only one-third of our scholars are below the age of seventeen. We have an average attendance in our church of 1,300, and an average attendance in the school of 1,000. The school is, in fact, the Church at study. We have our primary and intermediate departments by themselves. Our adult department is taught on the lecture system; and the pupils are not questioned promiscuously. The teacher knows whom to question. In collecting statistics for the city of Philadelphia, I find we have more than 25,000 in the adult departments of the various schools.

The general discussion was ended at this point, and, before the closing remarks of the Conductor, all joined in singing—

“Work, for the night is coming.”

Rev. Dr. VINCENT—The main object of a Sunday-school is to teach. For the increase of religious faith and feeling we have worship meetings and class meetings. That half hour spent over the lesson is the *sanctum sanctorum* of the Sunday-schools. The best work the superintendent can do is to protect teachers in their work, and see that there are no interruptions. The officers I look upon with the greatest interest are the teachers. Some are not highly educated, and have no knowledge of Latin, or Greek, or the sciences. They could not tell you the difference between one science and another, and if you asked one he might answer, “I don’t know nothing about them things.” Hold on, don’t go yet! Do you know anything? He says, “Not very much. I know the Word a little; I read it every day, and I love it. I talk good grammar when I quote it.” I love those old characters; I have studied them for years, and I love Him who is the centre of it all. “I am not very good at finding things out, but I’d love to teach, and if you can find a place for me, I am willing to serve. If you can’t, I’ll go and study till I can be of use.” Hold on, my friend! We can’t spare you. You may not be a genius, but you are the man we need in our Sunday-school today. Bramwell preached with great effectiveness, and Trubner, the great German critical scholar, was once induced to go and hear him. The congregation were deeply impressed, but Bramwell’s friends were afraid that the scholar had sat there criticizing the matter and manner of the sermon. Much Bramwell cared. He did not ask what man was there. He was on the look out for sinners’ souls to be saved. The service over, one of the preacher’s friends went to Trubner and

asked him, "How do you like him; don't you think he wanders a little?" "Yes," was the reply, "he did wander most delightfully, from the subject to the heart." I do not for a moment say that rhetoric, eloquence, information, are to be despised. Blessed is the man who having the essential spirit of religion can call these also to his aid. But what we want is the power to wander from the subject to the heart with the Word of God; and there are a great many illiterate people who are doing good work in teaching young and old the Word of God. If you were to take the knowledge of the Bible out of Moody, you would be surprised to find how little was left. He was asked once, "Why do evangelists know so little about science?" "Ah," replied Moody, "we have something better." Our Sunday-school teachers should be versed in the Word. Fullness of knowledge is necessary to teaching. The man who knows only three things, can never teach those three things with effect. It is the amount of knowledge that lies back, that he does not make use of, that gives force to that which he does impart. It is the great body of water in the reservoir that gives force to the little stream through the tap. The feeling you have with regard to some men is, that if he were to let himself out on his subject, it would take a long time before he would say all he knew. But with another, after he has talked half-an-hour, you say, "He's empty; he has talked himself out." A Sunday-school teacher should have also what we call magnetic force. Some men are naturally magnetic, and will say ordinary things in a way that will interest his people; yet if the same things were said by another the people would go to sleep. Then there is the man who delights in teaching. He will play upon the minds under his charge as upon an instrument, and will enjoy drawing out one and then another of his pupils, making one mind play upon the other. We have such teachers in our day-schools; and when a man has magnetic power and professional enthusiasm, he is a great teacher. Yet those who have these powers only, will not do to teach in our Sunday-schools. A man may lack both and yet be a successful teacher. He may have a love for Christ and a longing for souls that makes him successful. This is Christian enthusiasm. When a teacher has all these he is a mighty teacher. When a minister has these three he is a man of men. I think, myself, that Spurgeon is a man of that type. The teacher who has this Christian enthusiasm will study his pupils as well as the lesson, and will study the lesson to find what there is in it for each of his pupils. As he goes over that lesson with that object, he may be unable to find anything special for the boys, but when he comes to teach, the lesson will fit each much better for his having thought over it in that way. What is true of the pulpit is true of the Sunday-school. Brother Hughes, did I ever tell you the story of the preacher who had the pink paper with the gilt edge?

Mr. HUGHES—No, sir.

Rev. Dr. VINCENT—There is a bit of philosophy in it. It will be

helpful
that
tion i
minis
with
to hi
troub
most
beaut
It wa
shoul
on, a
nothi
paper
grew
said
serm
think
bigge
called
fire,
iron,
smilt
The
abou
gan
about
some
of th
strik
blac
such
hand
thin
delic
enco
the
muc
men
coul
He
harc
he c
coll
thin
note
min

helpful to young ministers. It is only a few years since I have got so that I can counsel the younger brethren, and I have the same gratification in it that my seniors used to have when they counselled me. This minister was just from the seminary; and he was a splendid fellow, with a vein of earnestness in him. Life had been easy and pleasant to him, and now he was going to a new charge. He was a little troubled with aesthetics. Before going, he bought two reams of the most delicately pink-tinted note paper, with gilt edge. He wrote a beautiful hand, and he intended to write his sermons on that paper. It was so beautiful to have them all written on that paper—they should be all the same length and all in the same style. So he went on, and wrote and preached his sermons. The pile of pink paper with nothing on it, on one side of the desk, grew less, and the pile of pink paper with—not very much on it, on the other side of the desk, grew higher. One day, it was Wednesday, he finished a sermon, and said to himself, "Really, it is a pleasant thing to have finished a sermon so early in the week, and I think I will go round a little. I think it encourages my people to go round among them." That is the biggest blunder he makes, if he goes to patronize the people. He called in on John, the blacksmith. There was John standing over the fire, and, just as the minister came up, he drew out a piece of red-hot iron, took it to the anvil, and began to hammer away. The blacksmith doesn't wait to welcome callers when the iron is at the right heat. The sparks flew all over, and the minister had to gather his skirts about him and step aside. Then, he put it back into the fire and began talking to the "dominie." The young man asked some questions about the work, and, in answering, the blacksmith made reference to some scientific facts about iron. Then, after a while, in the course of their talk, the old man expressed some opinion which seemed to strike the minister, and he wondered that it should come from the blacksmith. "Why," he said, "I didn't know you thought about such things." "Oh, yes," the old man said, "I work all day with my hands, and have to think about these things to give my brains something to do. Have to do it in church sometimes." That was a delicate stroke the minister did not see. So he left, after speaking an encouraging word to the blacksmith. He had a higher respect for the old man too. He had studied books, but he hadn't studied men much. As he went he thought over this point that the blacksmith had mentioned, and thought, as it was right in the line of his sermon he could incorporate it, and it would please and encourage the old man. He knew that, with a little care he could fix it so that one would hardly know the pink paper had been interfered with at all. Then, he called on Mr. Noble. Mr. Noble had a son, Harry, who attended college, was a sophomore, and all that, and knew pretty much everything. He had listened to ever so many lectures, and had taken notes of them. In the course of conversation Harry showed that his mind had acquired a skeptical tinge. The minister asked him when

he would return to college. Harry would return on Monday. As the minister went away he determined that he would put something in his sermon to help that boy. He could see the sophisms in the arguments he had advanced, and he resolved to do what he could in his sermon to have Harry see them. At tea he told his wife what he had heard Harry and the old blacksmith say, and declared that he had had no idea that people thought so much. It was quite wonderful. Anxious about Harry, he had been speaking of some recent views of Robertson Smith or some other, and he found out by his wife's answer that she knew what that opinion was, and had her views about it. "My," he said, "do you think of such things." "Oh, yes;" she says, "you know sometimes I'm not very busy, and I must do some reading, so I looked through your *Princeton Review*." "Do you read the *Princeton Review*?" he says, "Why, I had no idea you did." A revelation had been made to him, and when he went up stairs he thought over the three people, John, and Harry, and Mary, who had shown more thought than he had given them credit for. He took his sermon and looked over it, still keeping these people in mind. Then, he tore that sermon all to bits, and, with an eloquent gesture, threw it into the waste paper basket. "Ah," he said, "I'll have to work that over, so as to adapt it better to these people." He thought it over, until his wife came and told him it was time to go to bed, and of course, like an obedient husband he went. For the next two days he thought, read, and studied on the subject of his sermon. On Saturday morning he realized that he was getting right into Sunday without that sermon. He took the pink paper to write, but the colour and the gilt edge gave him something the same impression he had had crossing lake Ontario on a stormy day. It was not pleasant, so he put it aside and took some very ordinary foolscap paper. He was just going to write an outline. He wrote eight pages of outline, trying to get down to the subjects that make people's hearts throb. Next morning he found his eight pages of outline. He thought he would ruin himself in the estimation of his people, for his sermon would be full of rhetorical blunders and infelicities of expression. "I will ask the Lord to help me with my poor eight pages of outline; I can't do anything with it." Then he prayed. When he rose from his knees he felt better. An idea struck him. "When I was at school," he thought, "I had a good memory. I have a good mind to just memorize that eight pages of outline, and go into the pulpit without notes. If the Lord will help me, I will." It was near church time; the bell was ringing, and he threw himself down on the floor and prayed—prayed that he might be able to do these people good; prayed for blessings on John, Harry Noble and his wife. When he got to church he was as pale as if he was going to be hung. He went up into the pulpit. The congregation was quite large, and it seemed to him the most oppressive moment he had ever known. And when he prayed, it was with the feeling of helplessness, throwing itself upon infinite

streng
if he
vently
John;
there
before
best th
truste
any of
interes
tacks
deacon
got in
standp
school
in the
real o
short
teache
I giv
years
and a
and s
I had
had e
of ho
hash.
Or, s
time
they
says,
and a
"Ler
think
exam
it.
five f
next
'after
reme
told
thing
got t
I ha
his
after
gave

strength. When he gave out the hymn, his voice was tremulous, as if he felt every word. When he got up to preach, he prayed fervently that his words might be spoken with power. There sat old John; down in the corner was Harry Noble, with his splendid brow; there sat his wife with an earnest look he had never seen on her face before, because she had never until now discovered the deepest and best thing in his character. He knew she was praying for him. He trusted his memory and began to preach. Old John didn't think of any other subject that morning. Harry Noble listened with great interest as the minister guarded this point and that against the attacks of the sceptical. When the service was over, one of the old deacons came up and said, "Goodness gracious, Dominie, what has got into you?" I can tell you; he preached one sermon from the standpoint of the people he was preaching to. Blessed is the Sunday-school teacher that spends as much time in the study of his pupils as in the study of the lesson. A necessary point here is to define the real object of Sunday-school teaching. I can do that best, in the short time at my disposal, by giving you a series of pictures. I am teacher, we will suppose, of a class of six boys, twelve years of age. I give this class because anybody that can teach six boys of twelve years can teach anything. I interest those boys, and keep them quiet and attentive during the lesson. The superintendent is delighted, and says he never saw such a teacher. Yes, but how did I do it? I had a new knife with more blades in it than any of those fellows had ever seen before. I told them of a trip I had across the Alps; of how I met an Italian, how we quarrelled, and how I "settled his hash." I have interested them, but I have not taught them anything. Or, say I teach these boys thirty minutes, and in the course of that time give them five ideas to remember. When they are questioned they give those ideas to the superintendent, and he is delighted and says, he has in me a magnificent teacher. I meet one of those boys and ask him if he can tell me those five things I gave him. He says, "Lem'e see! I've got an awfu' fo'gett'ring memery, 'n I can'o think —." I have not taught those boys; I prepared them for an examination. They went through it, and straightway forgot all about it. I gave, they took; they gave and lost. Or, I give those boys five facts to remember; they remember them and repeat them to me next Sunday; I have not taught them anything! Or, the Sunday after that I give them the five facts to remember, I ask one if he remembers them? He says, "I told my mamma those things you told me to remember, and she said, If those were true, three other things were true, and she told me three other things, and now I've got them; five and three are eight things, and I remember every one." I have not taught that boy anything, though I am beginning to teach his mother a little. Or, one of the boys comes to me the Sunday after I gave them the five things to remember, and he says, "You gave me five things to remember, and I have thought about three

other things. So I've got the five you gave me, and three that I thought out all by myself; and now I've got five things and three things—eight things. And I was telling them to another fellow down here, and a fellow came along and gave me a bit of his talk, and I planted my fist right between his eyes. I tell you I showed him he'd better not come round interrupting me. And I've got those eight things yet, three I thought out all myself." I have quickened him to independent intellectual activity, but that is the duty of the Public-school teacher, rather than of the teacher in the Sunday-school. Picture again. A boy comes to me and says, "You gave me five things to remember, and I tried hard to remember, but can only think of one—what you told me about when I was losing my temper, to put my foot down and ask God to help me. When I was in the house there was a fellow came round and I was told a boy wanted to speak to me. When I went out, he called me names and gave me some of his sass, and I wanted to give him a blow, but I didn't. I asked God to help me, and I untwisted my fist and gave him a decent answer and went in. He came round next day and said, 'I was mad at you, and you seemed pretty mad too; but you spoke a kind word, and I know you ain't a coward, and I like a fellow like you, that would do what was right, and I thought I'd come round and make up.' It was a good help to me, and I made up my mind I was going on doing right. I can't remember those four other things, but I'll never forget that one." Now I am beginning to be a Sunday-school teacher. The boy has forgotten four-fifths of what I told him, but one-fifth has gone into his heart and is showing itself in his actions. People may not be well educated, but they can teach this. One other thing we must do, and then we shall be successful Sunday-school teachers—trust in God. If we are distrustful and anxious to know the results of our teaching, we are like the man who plants a hill of beans, and then turns over the soil every day to see if they are sprouting. That man gets no harvest, and he loses the beans he has planted. He should trust the soil, the sunshine, the rain, to bring the increase. Teach God's truth and let it go. Have faith in God and in the power of His truth. A little fellow is in the carriage with his father. He wants to drive, and he takes the reins in his hands; but just a few inches back his father has hold also. Everything goes well and the little fellow drives. But yonder comes a horse rushing furiously down the street. The boy lets go, frightened. The father guides his horse to one side of the street, and danger passes. The little fellow with blanched lips and big eyes, looks up and says, "Why, papa, I thought I was driving, but I wasn't." Let us remember, God holds in His hands the power we wish to evoke in our work as Sunday-school teachers.

The Rev. A. Andrews, on behalf of the Business Committee, announced the programme for the Afternoon Session.

The session closed with the benediction by the Rev. Mr. Jolliffe.

WEDNESDAY AFTERNOON.

On re-assembling at 2.30, after the hymn—

‘More love to Thee, O Christ,’

the Rev. Mr. Simpson led the Convention in prayer.

“Come, Holy Spirit, heavenly Dove,”

was then sung.

The Rev. John McEwen, of Ingersoll, was called upon to open a discussion upon the topic, “The General and Specific Training of Sunday-school Teachers” :—

Rev. JOHN MCEWEN—Mr. President, Christian friends and fellow-workers: The subject which is to occupy our attention this afternoon may be recognized by teachers and superintendents present as one which underlies and lies behind the other important matters which we have been discussing. We require to gird up the loins of our minds in this Sabbath-school movement. We require to be careful not to slip into any loose ideas about its being an important work in its place, and for the class of people on whose behalf we labor. We require to realize that it is a work of supreme importance in connection with the objects of the Church, and with making known the truth of God in the earth—that it has Scripture for its authority, the highest example for its pattern and inspiring spirit. It is of supreme importance, if you look at it in the light of those you wish to influence, whether a child or full-grown man; it is of supreme importance, if you look at it in the matter you are about to employ in influencing those whose salvation and upbuilding you seek; it is of supreme importance, when you come to consider the agency by which the object is to be carried out. Now as to the agency, and that is the subject in point, and in fact we may say, just in passing, that the agency is intrusted to persons rather than to the influence of any ordinances, rites, or forms of Church polity, or anything else of that kind. The work is laid upon the consciences of persons by the Word of God and by the Lord Jesus Christ, and by the aims Christ has in view in their belief. Not only so, but it is laid upon individuals, and, to come to the point, it is to be done rather by real teaching than by written truth or read statements of truth. It is by personal effort and aid, that is, by individual work in the shape of real teaching. Now our next point. There is to be discussion on this question—there is room for it—so I shall merely lay the matter before you as well as I can.

I presume that in conventions we have brought together a good

many who are almost one in their high estimate of this work, but if you take the churches as a whole in their collective capacity, or in their dealings as churches with this matter of the qualification and training of teachers, it does not appear in the outcome of their actions that the matter is regarded as of that importance that we believe it to be. Hence the propriety of the subject being brought out at this stage, and in connection with the conference we had this morning. Now, Sir, we have, so far as returned, about 50,000 teachers. I believe that is very far under the mark. In making up the different returns by churches we are nearer 70,000 teachers, and blink it as we may, and feel impressed as many of us do, about how to raise and instruct and more thoroughly equip those workers that sit down Sabbath after Sabbath to do their work; why, brethren, this is the strength of our movement and its weakness as well. That is the direction in which our hopes lie, and it is also the subject on which we sometimes despair. The general training we may run over as rapidly as possible. Take then, the average teacher with the average literary culture of our public school system. That is a point not unworthy of notice, and we desire to take that general preparation in its best possible form, and to utilize it in the preparation of those men and women engaged in daily avocations and to consecrate it to this important work. The next aspect of the general training, is the regular and conscientious attendance by the teachers on the means of grace in the ministrations of the Word in the various churches to which they belong. In these constant and regular public ministrations there is a general training which is calculated to help very greatly many of our teachers, particularly if there were some means provided, either by the congregation or by the whole church to which that congregation belongs, to put the teacher in a position to utilize, adopt, apply, and use it as Dr. Vincent so admirably illustrated to us this morning. Now we narrow the ground. I may not be proceeding in what some would call logical order, but in the moral order, which is sometimes higher than the logical. The first great qualification is personal piety, personal interest in, and knowledge of the Lord Jesus Christ, and that was this morning brought before us as a matter of supreme moment in the work of teaching. The next—which arises out of that—is, that our teachers ought to seek, and that the church ought to seek to impart to them, a deep conviction of the supreme importance of the work in which they are engaged; that it is not a matter that may be laid aside at will, but that it is a great work in the Church of Christ, and that Christ has laid it upon them as loving him. Having this piety and conviction of the importance of the work, teachers should be prepared to devote themselves to it, saying "This one thing we do." I am well aware that in almost all our churches the Sabbath-school teachers are the head and front of all other good work, and if you gather up the Sabbath-school teachers of all the churches and put them at the front, I rather expect that the back-bone of a great many churches will be a pretty

slim co
with o
in tea
many
work
work
but th
them
forma
is imp
which
some
lesson
here,
own a
doctri
the p
guidi
that
the F
not t
press
must
pasto
plant
fruit
prepa
abus
what
our s
are l
We
men
the t
their
have
to th
thing
thoro
ques
Ther
feeli
the
have
pow
Sabl
to t

slim concern. Many of our Sabbath-school teachers are driven to death with other things, instead of this one work of the Lord Jesus Christ in teaching, to which they have put their hands; they try to run too many things, and they are, instead, run by too many things; and the work of the preparation of Sunday-school lessons, and therefore the work they do on the Sabbath, gets the go-by; they do not intend it, but they are so much the creatures of circumstances that they feel themselves powerless to insist upon having time for the proper performance of the work. The next qualification is earnestness, but that is implied in the one just mentioned. The next is full Bible knowledge, which was also dealt with to some extent this morning; and the next, some degree of ability to impart that knowledge and to impress the lessons to be drawn from that knowledge upon the pupils. And, sir, just here, (I hope Dr. Vincent is present) I wish personally, and on my own account, to dissent from what seemed at least to be the Doctor's doctrine that there could be no teaching until the truth reached the pupil's heart and came into practical manifest operation in guiding his conduct. I dissent from that doctrine on this ground, that you cannot, on that definition of teaching, separate the power of the Holy Ghost on the pupil's mind, from the truth you impart. I do not think Dr. Vincent meant this, but what he said left that impression on the minds of many of us, and the tendency of such a view must be to discourage many earnest teachers, and to cause many pastors to despair, though they had really been doing good work in planting the seeds which would afterwards spring up and bear the fruit of earnest Christian lives. Now the next point is the specific preparation of the teacher. Before I go into that, let me disabuse the minds of teachers present who have an erroneous idea of what we are seeking to achieve in this preparation. We do not want in our schools learned men and women, but we want men and women who are learning, who feel that they are growing and are anxious to grow. We don't want philosophical men and women, but we want faithful men and women, we want men and women of fidelity, fidelity to the truth, fidelity to the Saviour, and fidelity to their pupils and their work, to the schools and church to which they belong. If they have these things the problem of preparation is half solved. Now as to the specific preparation, I shall put it in this way, the first supreme thing is that the teacher should have the Word of God, as a book, thoroughly in hand, no loose lines, no flying threads, no open questions about it so far as its being the Word of the Living God. There must be none of this half doubt about it, none of this sceptical feeling that seems to be in the air; otherwise the teaching given to the class will be indistinct; it will want force and point; he will have none of that background of implicit belief which gives invaluable power to his words. The make up of the Book is a study to the Sabbath-school teacher, and he can make it a matter of deep interest to the members of his class. Here is the grand gateway of the

revelation of God in the book of Genesis. Read it as God's preparation to reveal His mind to the nations, and as ushering in the kingdom of law,—moral, civil, ceremonial,—and its administration. Next, you are introduced into the grand temple of history; of God in the earth and among men, building it up of their poor material, preserving it in the midst of apostasy, carrying it on in spite of man's enmity, and in spite of man's darkness and blindness, through twelve books—true, many of them genealogies, but precious by the insight they give into God's goodness to those who love and serve Him. After these you come to the reign of poetry and song, in which the echoes of the human heart are heard. From the poetic period you pass on to that of promise and prophecy, the forecasting of God's plan, the planting of the Tree of Life in the earth; and after 460 weary years of watching and waiting, it comes forth in the person of Jesus Christ. Then you have thirty years of the purest radiance, of the grandest heroism, of the deepest consecration, of the most glorious teaching. Then come those letters, the crown of the whole in the matter of doctrine, in nine letters to seven churches, eight general circular letters, and four private and personal letters. Then comes the crown of the whole, in the book of Revelation, taking in the light of the dawn and forecasting a day in which the light of the moon will be as the light of the sun, and the light of the sun sevenfold. However humble the attainments of our Sabbath-school teachers, they ought to have complete mastery of the books in the way that I have indicated. It would enable them to hold the lines firmer, and give their teaching a power that would greatly help and strengthen them in their work. The next aspect of this specific preparation is, that our teachers ought, by whatever instrumentality can be brought to bear to accomplish it, to be in full accord with the life of the Book. Not merely the life it presents, imparts, sustains, but the life that holds it together, that lives through the generations, no matter whether men neglected or studied it. There are sixty-six parts of this one book, written by thirty-six different men, extending over a period of 1,600 years, covering a history of 4,000 years, and yet it is one in plan, one in hope, one in power, one in meaning, one in prospect. I know, as a matter of experience, in this matter of teacher-training, that those who have made this idea part of their lives, every time they open the Book feel their power. It opens up for them the Book in new aspects and power, and has increased their skill in handling it with others. This view of it is what makes the Book precious to the Sabbath-school teacher who is willing to learn the lesson to be learned. It is a revelation from Heaven, and it is a human history as well. The grand promise came down to Cain that the seed of the woman should bruise the head of the serpent, and the same promise came down to Abel. Abel took it into his heart, but Cain thought he would have his own way, and the history of Cain and Abel was the result. If it is true, as Dr. Arnold has said, that

biogr
life of
to ha
teach
milest
First,
separ
Enoc
cover
takin
follow
the g
foun
from
emb
prepa
and
he al
chara
will
have
featu
else
a re
Bibl
this
has
to hi
more
cate
ough
Tea
very
whic
thei
disc
P
bret
In
be i
that
thin
but
that
leav
Tea
pro

biography is the life of history, it is equally true that biography is the life of the Bible. In this specific training, the teacher ought not only to have the Book thoroughly in hand in the way I have indicated, but teachers ought to know it as the highway of God in the world, the milestones of which are the holy men of the Book. Why, look at it: First, Adam, and the promise made to him; then Jared, with his separation of the people, calling themselves by the name of God; Enoch, whose fidelity and spirit were rewarded; then Noah, and the covenant made with him, and symbolized by the bow in the heavens; taking in the faithful men of all people: Abraham, with his faith, followed by the nation, of which he was the first patriarch; Moses, the great leader and law-giver; Solomon, the example of Kings, and founder of great practical wisdom; Zerubabel, bringing back the people from bondage to the worship of the living God, and so to Christ, the embodiment of light and power. Every specific lesson the teacher prepares, if he has the Bible thus in hand, will be given with a force, and directness, that could not otherwise be secured. The teacher will be able to fall back upon what he knows interlacing character with character, incident with incident, and principle with principle. We will then have teaching that is really Bible teaching, because we will have a class of workers that know their Bible in its grand historic features, which is the thing we need in these days more than anything else; and our system of International Bible lessons has been more of a revelation to pulpit and pen, home and school, than any other Biblical influence in these days. The Church, ought to take up this work. The Church is not doing it, but as this Association has within the last fourteen years been instrumental in leading to higher appreciation of Sabbath-school work, and as it can do much more, particularly, it seems to me, through work in the direction indicated by the subject of this address, one of the planks of our platform ought to be—The General and Specific Training of Sunday-school Teachers. The points on which I have touched have been presented very crudely, but they have been presented, I trust, in a manner in which Sabbath-school teachers will be able to take hold of them, and their more particular application will, I trust, be brought out in the discussion which is to follow.

Prof. SHERWIN—I do not wish to hinder any of the Canadian brethren, but while they are waiting I wish to say one or two things. In Dr. Vincent's absence, I wish to say, I do not think he wished to be interpreted as he has been, though I thought at the time he spoke, that his words might be taken by many to have that meaning. I think what he meant was that teaching should not be mere education, but he would, as a Methodist, I am satisfied, say Amen to the idea that proper teaching is putting the Word of God into the heart, and leaving it there, trusting to the Holy Spirit to warm it into life. Teaching, preaching, and training, are all different. In preaching you proclaim the truth, in teaching you show the application of it, and in

training you apply it, and build up by means of it. Teaching implies more or less of each of the others. I know Dr. Vincent would feel exceedingly sorry if his words should thus unintentionally cause any teacher to be discouraged. I speak for him now because I am afraid some of those present might not be here to-morrow.

Rev. JOHN HUNT—I would like to ask Mr. McEwen whether, in his opinion, every teacher should be a member of the Church, or at least a converted person?

Rev. J. McEWEN—If anything I said, suggested, or left an impression that suggested, that question, I regret it. I thought that, when in the early part of my address, in speaking of the qualifications of a teacher I mentioned piety, I had settled that question. I thought we had reached a stage when no speaker or teacher could be heretical on that point. Most decidedly the teacher should be converted.

Rev. J. HUNT—I have known teachers who, but for having been allowed to teach, would never, so far as we can judge, have found the way to salvation.

Rev. S. CARD—It seems to me that such an important subject as this should elicit more discussion. I suppose the training our teachers have had for years past has been a general training, and that the time has arrived when some specific training must be given; and I think the normal class system is the one best adapted to give this special training. It seems to me that this question has been brought before us just at the right time. What we need, in my judgment, is that as ministers we should look over the Chautauqua course and others, and promote the formation of classes in the congregation, of teachers and others. Dr. Vincent spoke this morning of the power of reserved knowledge. With properly conducted teachers' meetings and the establishment of normal classes, we could give our teachers this reserve of power, and furnish the specific training that is needed.

The PRESIDENT—What struck me most forcibly was the point, "This one thing I do." If the teacher makes his teaching the main thing of his life, his success is largely assured. If, however, we allow it to become with us a mere secondary matter, it will be interfered with by other things and its influence will be very slight.

All joined in singing—

"Precious Promise God hath given."

A deputation of two ladies from the W. C. T. U. of Ontario, then appeared before the Convention.

Rev. A. ANDREWS, in introducing the ladies, said Mr. President, it falls to my lot, as chairman of the business committee, to introduce a deputation from the W. C. T. U. of Ontario, Mrs. D. B. Chisholm, of Hamilton, ex-president of the Union and the present president, Mrs. Andrews, of Kincardine.

Mrs. CHISHOLM—Mr. President and Dear Friends, I have the honor of presenting you the memorial of our association:

MEMORIAL.

We, the members of the Woman's Christian Temperance Union of Ontario, in Convention assembled, desire to enlist the co-operation of the Provincial Sunday-school Association, in behalf of the Temperance work in the Schools.

We are persuaded that you will agree with us, on the importance of teaching the principles of total abstinence from all intoxicants, tobacco, and profane language, to the children of our Sunday-schools. If we are to have a nation of sober men and women; a nation healthful in mind and body; and a nation with reverence for God, and respect for religion, our children must have these principles impressed upon them early in life.

We would respectfully suggest that your Association join with us in bringing this matter before all the schools within your jurisdiction. We are sure no harm, but great good, must result from any action you may take in the direction of this Memorial.

MRS. M. S. FAWCETT,

Milton, October, 19th, 1882.

Rec.-Sec. W.C.T.U.

MRS. ANDREWS—Mr. President and Christian Friends,—We, as members of the W. C. T. U. of Ontario, desire to enlist the co-operation and sympathy of the earnest workers of this Association. The members of our Union feeling that the liquor traffic is the greatest evil of the present day, the most gigantic in its proportions, and the most wide-spread in its influence, desire to enlist your co-operation and support in our efforts to instil into the minds of our children temperance principles early in life. Women being the greatest sufferers from the liquor traffic feel not only that they have the right, but that it is their bounden duty to band themselves together for mutual counsel and support in endeavouring by every means in their power to suppress this monstrous iniquity. To this end we desire the assistance of all the workers in our Master's vineyard. We know from history and from experience, that whatever we impress upon the mind of a child is likely to influence that child through life. For this reason we believe it to be our duty to instil into the minds of our children, to plant in the rich soil of their young hearts the principles of total abstinence from all intoxicating beverages. Our aim, as an association, is to work together for the total suppression and ultimate legal suppression of the liquor traffic. By the help of God, we will labor for this object. We feel that the hope of our country lies in our children and in the training of those children in all right-doing. We desire to train up a race of temperance men and women who will, in the future, work for and aid in bringing to a successful issue the struggle for prohibition. Miss Frances M. Willard writing recently to the *Sunday School Times*, about the

recent prohibition victory in Iowa, says the children rendered efficient assistance toward that object. The women had for some time been laboring among the children, forming them into Bands of Hope and other juvenile societies, and drilling them in the temperance catechism prepared by Julia Coleman, and in the temperance lesson book of Rev. Mr. Richardson, of London. They explained in simple language the objects of the proposed prohibitory measure and instructed them in the method of voting on its behalf and then sent them into their own homes and everywhere else where they had access, to work as missionaries on behalf of the measure. But not only is our crusade against all intoxicating liquors, but also against the use of tobacco as injurious in its effects upon the physical, moral and intellectual nature of mankind, and especially of our children, and we feel that it is our duty to work by every means in our power to prevent the spread of this growing evil in our midst. I have seen instances where young men who had successfully resisted all temptations to partake of the intoxicating cup, have at last fallen victims to this pernicious practice, and I don't know but that we may be in danger, while we work against what seems to us the greater evil, of losing sight of this lesser evil now growing up to be a power in our midst. I dare say most of those present have noticed the spread of this evil among our young people, particularly in cities and towns. Very young men and even children are beginning to use tobacco not only in private among themselves, but on the public streets. We very often see them going along with cigarettes or even pipes in their mouths. We earnestly ask for the co-operation of this association in this crusade against tobacco, intoxicating liquors, and the use of profane language. We trust that by the help of our heavenly Father we shall be enabled to labor with you unitedly, assisting each other, and we humbly trust and pray that the blessing of God may rest upon our united efforts, both against these evils and in the Sabbath-school as we are one with you in labor and in aim.

Rev. Canon O'MEARA—I have much pleasure in moving that the memorial be received and referred to the executive committee through the business committee.

Rev. J. McEWEN seconded the resolution, which was carried.

SECRETARY'S REPORT.

Mr. J. L. HUGHES, Hon. Secretary, then presented his report as follows:

MR. PRESIDENT, AND FELLOW-WORKERS IN THE SABBATH-SCHOOL CAUSE,—In reporting the work done by your Secretary since I have had the honor of holding the position, my task is an easy one. When the late Secretary, Rev. Mr. Millard, resigned his position in 1880, the Executive Committee, being considerably in arrears in the payment of his salary, felt that they would not be justified in incurring the re-

spensil
and the
circum
regulat
Genera
of a li
of Sec
devote
the co
which
arrang
Toront
counti
provid
has be
ships
to me
which
officer
would
terest
the bo
unorg
lies th
of th
speed
I n
Sund
engag
I d
of th
Mr.
tion
able
rend
stitu
regre
credi
bers
in hi

O
L. I
of t

responsibility of engaging a successor to him until he was paid in full, and the Association placed on a proper financial basis. Under these circumstances they requested me to act as Honorary Secretary until a regular Secretary was appointed. The portion of the work of a General Secretary which I have been able to do has been necessarily of a limited character. I have, in reality, performed only the duties of Secretary to the Executive Committee, and have been unable to devote any attention to the extension of the work of organization in the counties and townships throughout the province. The chief duties which I have had the pleasure of performing have been the making of arrangements for the International Sunday-School Convention at Toronto, and for the present convention. So far as the work in the counties is concerned, I have merely been able to assist occasionally in providing speakers for their conventions. My inability to do more has been a cause of deep regret to me, as the more intimate relationships which my position as Secretary opened up, have revealed to me with great clearness, the extent and importance of the work which may be accomplished, and I think should be accomplished by an officer of this Association. Even in the older counties such an officer would be able to do great good in keeping alive and extending the interest in Sabbath-school work, and in promoting the introduction of the best methods into the Sunday-schools. But I believe that in the unorganized counties, and in the newly settled districts of our province, lies the richest field for the profitable labors of the Executive Officer of this Association; and I sincerely hope that such an officer may speedily be appointed.

I may be permitted to express the conviction that the interest in Sunday-school work is increasing in this province, and that those engaged in it are now ripe for an advance to a yet higher plane.

I desire, in closing this brief report, to place on record my deep sense of the great loss sustained by this Association by the resignation of Rev. Mr. Millard, as General Secretary. His zeal, earnestness, and devotion to Sunday-school work, together with his special fitness for the able performance of the varied duties of his high office, enabled him to render invaluable service to the Association during the years of its institution and development. I am assured that, in thus expressing regret at his removal from the post, which he filled so long and so creditably, I am giving utterance to the sentiments of all those members of the Executive Committee who were associated with Mr. Millard in his labors.

Respectfully submitted,

JAMES L. HUGHES,

Hon. Secretary.

On motion of Mr. D. Fotheringham, Aurora, seconded by Mr. J. L. Keough, Toronto, the report was received and adopted; the thanks of the Convention being tendered to Mr. Hughes for his efficient

discharge of the duties of Honorary Secretary, since the resignation of the late Secretary, the Rev. Wm. Millard.

The **PRESIDENT**—In the absence, through illness, of the Treasurer, the Hon. John McMurrich, Mr. McLean will present the Treasurer's Report.

TREASURER'S REPORT.

Mr. D. McLEAN—Before submitting the Treasurer's Report, I would like to say a word or two about the position the association found itself in on the resignation of Rev. Mr. Millard, our late secretary. At that time the association was about \$800 in debt. On accepting Mr. Millard's resignation the members of the Executive Committee were exceedingly anxious that that amount should be liquidated as soon as possible. I am glad to tell you that the association is now not only free from debt, but has a small balance on hand. The Treasurer together with another member of the Executive Committee succeeded in raising \$500 or \$600 in the City of Toronto, and with the assistance of some of the counties the amount due was paid to the secretary and his receipt in full received.

Mr. McLean then read the following statement of Receipts and Disbursements from October, 1879, to October, 1882:

RECEIPTS.

Subscriptions from friends	\$947 31
" " Sunday Schools	599 82
" " S. S. Associations	336 00
Proceeds, from Sale of Reports	6 58
" Advertisements in do	19 00
Donation from the Local Committee of the International S. S. Convention	113 74
Total Receipts	\$2022 45

DISBURSEMENTS.

Balance due Treasurer, Oct. 1879	\$11 48
Rev. W. Millard, Secretary, Salary in full	1303 30
Travelling expenses, Sexton, &c., Convention of 1879	38 00
Reporting Convention 1879, Printing Report, and Advertising	135 00
W. Briggs, Printing for Mass Meeting in 1874	60 00
Copp, Clark & Co., Printing Report for 1878, Circulars, Appeals, Stationery, &c., &c.	300 66
J. Young, Supplies for New Schools	35 35
Postage and Sundries	30 10
Total Disbursements	\$1913 89
Balance in Treasurer's hands	\$108 56

Audited and found correct,

(Signed)

Toronto, 24th Oct. 1882.

J. J. WOODHOUSE, }
LEWIS C. PEAKE, } *Auditors.*

MR. McLEAN—The ordinary income and expenditure shows a balance of \$5.19 in favor of the Treasurer, but, for the International Association, meeting in Toronto last year, a guarantee fund of \$1,000 or \$1,200 was raised by the committee; after all expenses of that meeting were paid there was a balance of cash in hand, and deducting from it the amount against the association, there is still a balance of \$108 and a few cents. I have great pleasure in moving the adoption of this Report, because for the first time in many years it finds the association entirely out of debt, with something on which to commence another year's service.

The resolution was carried unanimously.

MR. McLEAN—With your permission, before passing away from this subject, I have a motion that just comes in exactly here and I will read it.

Resolved:—That the most cordial thanks of this Association, and of the Sunday-school workers of Canada, are due and are hereby tendered to the Hon. John McMurrich, who for many years filled with so much acceptance and efficiency the position of Treasurer to this Association.

We also express the hope and prayer that his health may be fully restored, and that he may long be spared to still work in the cause that is so near to his heart.

Resolved—Also that the new executive engross this resolution in suitable form and present the same at an early day.

MR. WM. WATSON, Weston, seconded the resolution.

THE PRESIDENT—After the vote is taken I shall ask you to spend a short season in prayer, on behalf our venerable friend, that the Lord may restore him to his wonted health and strength.

The resolution was carried unanimously.

At the request of the President, Mr. McLean led the Convention in prayer on behalf of Hon. Mr. McMurrich.

Hymn—"Jesus, lover of my soul."

THE PRESIDENT—Members and others who wish well to this association, will be very much interested in the matter which will next engage our attention. Mr. McLean explained to us the present position of the association and the question arises, what, in view of that position, should our action be for the future of the association. I am glad that the discussion of this matter has been placed in the hands of one so well able to give instruction in this respect. Mr. Fotheringham, of Aurora, will now address you.

MR. FOTHERINGHAM—Mr. President and Fellow-workers,—It was a matter of great disappointment and deep regret to me, when I learned on my way to this convention, that Mr. Blake our president then could not be present. I feel as though you might regard it as a piece of presumption on my part to take his place in the discussion of this subject, particularly without having abundance of time to collect thoughts on the subject. I think I may reasonably

expect that you will be most patient with me and that in the discussion which will follow you will supplement my remarks with anything of importance that I may fail to make clear. It was with a great deal of reluctance I undertook to present some thoughts on this subject to the Convention in Peterborough five years ago. I presume it was because I had done so that the committee being in straits on account of Mr. Blake's absence, applied to me. In the first place your minds ought to be disabused of an impression which many delegates seem to have carried here with them, "The future of the Association," was the subject to be discussed and many seemed to think it implied that the association was to have no future at all, that there was nothing more for us to do, that the association had run its course and required only decent burial. There is nothing more remote from the spirit of the executive committee. I am persuaded that to a man they feel that we have just begun our career, that we are hardly in our maturity and that we are only reaching our best strength and vigor. That is my own conviction. In our own county, in conversation with one who has carefully watched the progress of our local association he made the statement that our conventions were manifestly from year to year developing more consecration to the work, more intelligence, more energy, more wisdom, more patience. I think I know—though we were not always in the most favorable circumstances—that in this association, Christian character, and Christian consecration, and capacity and desire for the advancement of Sabbath-school work have been manifestly growing greater from year to year. I think if you will take a proper view of the whole matter in view of what I shall present and of the discussion to follow, the resolutions I shall present will be carried. Look first at the organization. It consists first in the selection by Sabbath-school workers throughout the country, of delegates. These delegates are to meet from time to time upon a definite basis which is agreed upon. Those who can subscribe cordially to the principles regulating the Evangelical Alliance may become members. Then we are associated for certain purposes. You will excuse me if in the hurry of preparation I required to make I call attention to the objects of the Convention. First,—To disseminate knowledge respecting Sabbath-school work. It has been stated this afternoon that the churches have allowed Sabbath-school work to be subordinated to other departments of church work. Perhaps as a necessity, perhaps through being but in form attached to the Churches, but as a matter of fact the department of the Church which cares for the children and provides for their proper bringing up has been neglected. I am happy to be able to call to the attention of any parents who may be here, the estimate of such a man as Governor Colquitt in regard to the character of those engaged in Sabbath-school work. He says, "Where in Canada will you find a more intelligent, more liberal-minded, a more consecrated company of workers than in a Convention like this." I think we have combined on a platform that will enable us to supple-

ment church work. The churches are scarcely able in this new and poorly developed country to overtake the work that properly belongs to them and we can help them. Second,—We are associated for the purpose of supplementing home work. Many parents neglect their duties in the instruction of children that shall help them towards all that is moral, all that is pure, all that is loyal to the country and the Crown, and will fit them for future happiness in eternity, which they get in the Sabbath-school. We have a noble work in this. The question comes up—have we done all that is in our power to do. In the past we have disseminated a great deal of information, have called a great many workers, have encouraged a great many faltering ones. We have established not a few associations throughout the counties who have become helpers in this work. We have sent out a missionary into the new districts where there was no church nor any other institution to do anything for the neglected young and through him we have established—a fact that ought to give great encouragement—thirty new schools, revived fifteen others, held 60 meetings, visited 150 families, and travelled 2,000 miles mainly in doing that work. There is a great field in our new settlements and immigrant districts that in many places no church can reach, to present the claims of our Lord's service. Here we can find work to do. Third,—Another very important work is the helping of Sabbath-school work—the training of teachers. That has been emphasized this afternoon and I have less need of making any remarks about it. We have just begun to realize that piety, though it is the principal qualification, is not the only qualification for a Sunday-school teacher. In large centres like Toronto, normal classes have been established; and in a few outlying towns and villages also, these classes have been carried on with success. In North York we have had several normal classes encouragingly successful. But there is no uniform method of action. It depends upon the movement of some zealous worker in the locality whether these classes shall be established or not. It is proposed with the consent of this Convention, which I am satisfied will heartily sustain the motion, that we shall employ a paid secretary whose duty it shall be in the first place to do the correspondence necessary, in the second place to visit and co-operate with other associations in making the work more efficient, in the next place (and for this he will need to be a thoroughly qualified man) to hold institutes in different parts of the county and carry them on until the workers are able to carry them on alone. Finally, (but this will lay a heavy burden upon the gentleman who shall be appointed) it is proposed that in all needy districts it shall be his duty to establish schools, and Sabbath-school associations in the townships and counties, and in all he will harmonize and fill with new energy and life the whole work of this association. He shall bring about what was proposed in Peterborough—organic union and intimate living relationship between county and township associations, and between the

county associations and this. A friend in the County of Simcoe whose face I do not know, but who by some means or other had got the idea that I could give him information wrote me in regard to the formation of an association in that county and asked me what was meant by organic union with the county. I told him to "write to the officer representing the county association, ask him to come and help you to organize; when you are organized bring the claims of the County Association before your members and also provide funds to assist in carrying on the Provincial Association." It seemed that that would be organic union. I find in any county where the claims of this association are reasonably presented there is no difficulty in securing a fair amount of aid for the association. We have, say sixty counties, and suppose that in each of these, organizations were formed. In a few years I think you might calculate upon an average of \$100 a year from each of them for this association. That would be \$6,000. That is but a dream at present, but I think it will be realized in the near future. Suppose you had a capable man as paid secretary. He goes from county to county, from township to township—it will be heavy work—presenting the claims of Sabbath-schools in new districts and in unorganized towns organizing associations, holding institutes, helping in Sabbath-school work. I have no doubt he can point out the claims of the association in such a way that Christian people will support us in this work. Within two years you can count upon an average of \$50 from each of the counties, or \$3,000 in all. The afternoon is far advanced so I shall say no more. I beg to move:—

I. That the executive shall, as soon as possible, employ a paid Secretary, whose duty it shall be to do the correspondence of the Association, conduct Institutes and, as far as practicable, organize Associations and schools in needy districts.

II. That the executive be authorized to fix the salary and allowance of this agent, and to call upon Sunday-school organizations and individual friends of Sunday-schools for liberal support on this behalf.

Mr. McLEAN—I have very great pleasure in seconding the resolutions. I think it does not require any talk at all to induce us to take this step. I think our minds are quite clear that we are only on the threshold of the work that, as an association, we were called into existence to perform. I concur in, and most heartily endorse all that our brother has said this afternoon, and I am sure that when I do so I only speak the sentiments of the Convention and of the Sunday-school workers throughout the province. Having done good work in the past I am quite sure that with a new secretary, we shall be able to do even better. I think a great deal of the Sunday-school. It has done a great deal for me—more than almost anything else I know—and I am always willing to show how much I love the Sunday-school by showing some other interest in it than merely coming up to the Convention. I hope that when the appeal goes out, this Convention will show its sympathy in such practical shape

that this bugbear of money, which seems to have been such a difficulty in the past, will be removed from the path of the executive committee, and that they will enter into their new work with heartiness and zeal, as I am sure, with your encouragement, they will. Give them such a handsome subscription that they will feel that the association is now on a better basis than it ever occupied before.

Mr. R. G. KILLMAN—I rise to express my satisfaction that these steps toward the organization of new schools and new associations are being taken. My only fear is that too much work for one man will be thrown upon the secretary. It may not be known to every one how much time it takes to organize a section properly on such a basis that the organization will be likely to stand. I think he will need some help. It has been my view for many years that help should be rendered by the county and local secretaries for the work in their own localities. With this view, when appointed secretary of a township, I went from house to house in the places where there were no Sabbath-schools, spoke with the leading men and women about the work, and got into the public schools, and with the consent of the teachers “talked up” Sunday schools to the boys and girls. During the first summer I was appointed, I succeeded in getting a Sabbath-school in every district in the township. There were seven schools when I took office and before the winter there were thirteen. They did not close in the winter either, as the seven original schools used to do. I have worked the same plan in holding conventions in Welland County. When I was appointed secretary I went from place to place talking Sunday-school to the folks. It was hard work, but I knew the blessing that followed and kept on. The result, is that we have had five very successful conventions in the county. Have your General Secretary, but don't depend on him to do the work. Let us have township and county secretaries to turn in and help, so that we may have Sabbath-schools in every school section in the province.

Mr. FOTHERINGHAM—We do not at all object to the principle of appointing more than one secretary. But if a good man is employed there will be no difficulty in establishing the necessary machinery to assist him. In the meantime the secretary, whoever may be appointed, can work on doing all that one man can.

The resolutions were unanimously adopted by a standing vote.

Contributions toward the work of the Association were called for, and a number of delegates and others responded, the subscriptions representing contributions from county and township associations, schools, and individuals.

The Session was closed with the Benediction by the Rev. Mr. McEwen.

WEDNESDAY EVENING.

The Convention met again at 7.30 p.m., the President in the chair. The attendance was again very large.

The hymn—

“The Shining Shore,”

was sung, and the Rev. George Browne, of Cooksville, led in prayer.

The minutes of the morning and afternoon Sessions were read and approved.

A responsive praise service was engaged in, led by Prof. Sherwin.

Prof. SHERWIN said—I want to make a definition. There are such strange, crude, ideas in the minds of many men as to what constitutes a praise service. There are thousands of good people who, with the best intentions, will gather together and sing tunes because they like them, simply because they are lively and have the element of “go” in them. I wish this entire house would repeat a text after me. It is from the fiftieth Psalm, and a clause of the last verse, “Whoso offereth praise, glorifieth me.” (The congregation repeated the words); and whoso does not glorify God in his singing, does not offer praise. Isn't that plain and logical? It may be all right as a singing meeting, but it is not a praise service. I want to make this a praise service. There should be some continuity of thought in such a service. If a minister should start out to preach a sermon on faith, and in five minutes suddenly branch off into temperance, and five minutes later about the final perseverance of the saints; and in five minutes more, when you woke up, you find him talking about the difference between Episcopalians and Methodists, you would say he didn't stick to his text, that there was no continuity of thought in the sermon. In a meeting like this many think it all right to sing a hymn of one kind, then suddenly to branch off to another that bears no sort of relation, and none of them have any relation to what the pastor is saying. In prayer meeting the very service of song obliterates the impressions made by the rest of the service. The minister reads the Scripture and presses the lesson home with a few appropriate remarks. Then the brethren follow. One brother I knew, got up ostensibly to praise God, but he never did; he was always lecturing the brethren. Those who bought beefsteaks of him often said, they wished he would think next day of what he had said at meeting. Another brother leads in prayer, and prays them off into Japan or somewhere else about as distant. Then another brother relates a story he read in

the paper, which bears no sort of relation to the subject before the meeting. And so the meeting is a zig-zag, no part bearing any relation to any other; and the people go away without any particular impression. To make a praise service worth anything in its effect upon the taking part in it, you must have a certain line of thought and follow it.

The following is the praise service:—

Leader. O magnify the Lord with me, and let us exalt his name together. *Psa.* xxxiv. 3.

Cong. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. *Psa.* xlviii. 1.

L. Serve the Lord with gladness; come before his presence with singing. *Psa.* c. 2.

C. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. *Psa.* xc. 2.

L. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. *Psa.* xxix. 2.

C. All the earth shall worship thee, and shall sing unto thee. *Psa.* lxxvi. 4.

L. Whoso offereth praise glorifieth me. *Psa.* l. 23.

C. O Lord, open thou my lips and my mouth shall show forth thy praise. *Psa.* li. 15.

HYMN. 88, 78. (Tune *Wilnot*.)

Praise to thee, thou great Creator,
Praise to thee from every tongue;
Join, my soul, with every creature,
Join the everlasting song.

Father, source of all compassion,
Pure, unbounded grace is thine;
Hail the God of our salvation,
Praise him for his love divine!

L. What shall I render unto the Lord for all his benefits toward me?

C. I will take the cup of salvation and call upon the name of the Lord. *Psa.* cxvi. 12, 13.

L. In every thing give thanks; for this is the will of God in Christ Jesus concerning you. *1 Thess.* v. 18.

C. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. *Eph.* v. 20.

PRAYER.

HYMN. S.M. (Tune, *Laban*.)

Awake and sing the song
Of Moses and the Lamb;
Wake, every heart and every tongue,
To praise the Saviour's Name.

Sing of his dying love;
Sing of his rising power;
Sing how he intercedes above
For those whose sins he bore.

Sing, till we feel our hearts
Ascending with our tongues;
Sing, till the love of sin departs,
And grace inspires our songs.

Sing on your heavenly way,
Ye ransomed sinners sing;
Sing on, rejoicing every day,
In Christ th' exalted King!

L. And David spake to the chief of the Levites, to appoint their brethren to be the singers, with instruments of music, psalteries, and harps, and cymbals sounding, by lifting up the voice with joy. 1 Chron. xv. 16.

C. And Chenaniah, chief of the Levites, was for song; he instructed about the song because he was skilful. 1 Chron. xv. 22. misq;

L. They have seen thy goings, O God, even the goings of my God my King, in the sanctuary.

C. The singers went before, the players on instruments followed after. Psa. lxxviii. 24, 25.

L. And when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord,

C. Saying, *For he is good*, for his mercy endureth forever :

L. That then the house was filled with a cloud, even the house of the Lord ;

C. For the glory of the Lord had filled the house of God. 2 Chron. v. 13, 14.

L. Praise him with the sound of the trumpet ; praise him with the psaltery and harp.

C. Praise him with the timbrel and dance : praise him with stringed instruments and organs.

L. Praise him upon the loud cymbals : praise him upon the high sounding cymbals.

C. Let everything that hath breath praise the Lord.

L. Praise ye the Lord. Psa. cl. 3-6.

HYMN. 7s. (Tune, *Ives*, or *Pleyel's Hymn*.)

Praise the Lord ! his power confess ;
Praise him in his holiness ;
Praise him as the theme inspires,
Praise him as his fame requires.

Let the trumpet's lofty sound
Send its loudest notes around :
Let the harp unite in praise,
With the sacred minstrel's lays.

Let the organ join to bless
God, the Lord of righteousness ;
Tune your voice to spread the fame
Of the great Jehovah's name.

All who dwell beneath his light,
In his praise your hearts unite ;
While the stream of song is poured,
Praise and magnify the Lord !

L. Rejoice in the Lord, O ye righteous, for praise is comely for the upright Psa. xxxiii. 1.

C. Our heart shall rejoice in him, because we have trusted in his holy name. Psa. xxxiii. 21.

L. He that glorieth, let him glory in the Lord. 1 Cor. i. 31.

C. The righteous shall be glad in the Lord, and all the upright in heart shall glory. Psa. lxiv. 10.

L. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord. Jer. ix. 24.

C. Therefore my heart greatly rejoiceth, and with my song will I praise him. Psa. xxviii. 7.

L. Rejoice in the Lord always. Phil. iv. 4.

C. I will joy in the God of my salvation. Hab. iii. 18.

HYMN. C. M. (Tune, *Cross and Crown*).

I've found the pearl of greatest price !	Christ Jesus is my all in all,
My heart doth sing for joy ;	My comfort and my love ;
And sing I must, for Christ is mine !	My life below, and he shall be
He shall my song employ.	My joy and crown above.

L. Therefore the redeemed of the Lord shall return, and come with singing unto Zion ; . . .

C. They shall obtain gladness and joy ; and sorrow and mourning shall flee away. Isa. li. 11.

L. And after these things I heard a great voice of much people in heaven, saying,

C. Alleluia ! Salvation, and glory, and honor, and power, unto the Lord our God. Rev. xix. 1.

L. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder :

C. And I heard the voice of harpers harping with their harps :

L. And they sung as it were a new song before the throne, . . .

C. And no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. Rev. xiv. 2, 3.

L. And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

C. Great and marvelous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints. Rev. xv. 3.

CLOSING HYMN. 11s. (*Frederick*).

Who, who would live away, away from his God—
 Away from you heaven, that blissful abode,
 Where rivers of pleasure flow bright o'er the plains,
 And the noontide of glory eternally reigns ?

There saints of all ages in harmony meet,
 Their Saviour and brethren transported to greet ;
 While anthems of rapture unceasingly roll,
 And the smile of the Lord is the feast of the soul.

CLOSING PRAYER.

Before the close of the praise service,

Prof. SHERWIN said—I want you to think whether there is anything to be done in the work of the Master that should not be done as well as we can possibly do it, and made as effective as possible ; whether it is right to do anything in His service merely because it happens to be something that gives us pleasure. I have been asked at some time this evening to give the poem "Rock of Ages ;" I always decline to give it unless the feeling of the meeting is properly attuned to the spirit of that beautiful poem ; it shows the different ways the hymn is sung ; to one it means simply a piece of poetry ; to another it is a prayer.

Prof. SHERWIN then gave the poem "Rock of Ages."

The PRESIDENT—You will be pleased to know that after the address by Dr. Thomas, a conversation upon the subject of Sunday-school music will be conducted by Prof. ssor Sherwin. I will now introduce to you one whom you will be delighted to hear, one who is a comparative stranger among us, but one with whom, after to-night, we shall be glad to claim acquaintance. I have the pleasure of introducing to you the Rev. Dr. Thomas, late of Philadelphia, now pastor of the Jarvis-street Baptist Church, Toronto.

REV. B. D. THOMAS, D.D.—There are many interesting subjects that might profitably command the attention of an assembly met together as you have to-night, with hearts glowing in sympathy with an institution which may be regarded as one of the most important and beneficent adjuncts of the Christian Church. The Sunday-school is by no means barren of suggestive and profitable lines of thought. The difficulty with me has been, in view of the gathering this evening, to decide between a variety of related and by no means unimportant subjects; and the question with me now is whether I have not, after all, like the young lady who, having had a large number of very eligible offers, discovered when too late, that love was indeed blind, and that she had made but a very indifferent choice. My theme is the influence of the Sunday-school upon the Church. I don't know that I have any valid objection to it, and yet I believe that if I had the matter to do over again I would have chosen some topic having a bearing upon this great work that was not quite so self-evident, and that was a little more remote from the ordinary current of religious thought and connection. I am afraid to be prosy, and have the misfortune not to have been endowed with that exuberant quality of thought and expression which gives zest to popular address, and which is so necessary to throw anything like the charm of fascination around a subject such as the one to which I invite your attention this evening. I am comforted, however, by the conviction that there are few lines of thought more worthy of your attention and which are better calculated to enlarge our views of the importance and value of the great work in which we are engaged. I feel in entering upon my task, as I imagine any thoughtful man would be likely to feel who made it his business to study the present resources and future possibilities of this great country; he would take his stand upon an imaginary elevation and contemplate the vast and far-reaching territory stretching out before him; he would have regard to the variety and profusion of its resources, its rolling plains, its majestic mountains, its physical advantages, its agricultural and mineral wealth, and he would descend, his soul aglow with rapturous visions of the future, but at the same time ignorant, profoundly ignorant of what that wondrous future was likely to reveal. We are only just beginning to appreciate the incalculable importance of this department of religious activity in which we are engaged, and in which I rejoice to find you so deeply

interested. Our work in this direction is as yet (magnificent even though it be) but the first effort of the settler on the shores of a mighty continent. We occupy the position, as yet, of those who having discovered the existence of the golden strata that underlie the soil they tread, are assiduously working toward them. We have been but experimenting hitherto (if I may so speak) with those instrumentalities with which we are eventually to perform the most effective service, but testing the wondrous power of that machinery which God has placed in our hands, and which He has graciously opened our eyes to see the importance and the value of. We are just like the mouse who got out one day from his secluded quarters into a particularly fine cupboard and thought to himself how much larger the world was than he had supposed, or like that kitten which Dr. Vincent referred to in the Centenary meeting in London, which during the first nine days of its existence was represented as a little Episcopalian kitten but which was afterwards represented as a little Methodist kitten, because it had opened its eyes. Now, I believe, that the story would have been more appreciated, if the little kitten had been represented as a Baptist, but as far as this evening is concerned it applies to us all; our eyes have been opened in so far at least as to realize that there are immeasurable possibilities involved in the work in which we are engaged. I am to speak of influence, and what is it? Can you measure it? Can you scale its heights, or sound its depths? Can you divide it up so as to determine its value? As well might you endeavor to follow the river in its meanderings, or the April shower in its descent, or the sunlight in its refulgence, and seek thereby to determine the exact proportions of their power. Physical influence may be measurably understood; it is governed by laws which are open to analysis; it has its familiar expressions and definable limitations. But spiritual influence overleaps the boundaries of the material, operates in ways and in manners that we cannot understand, and reaches forward in its results into the unutterable future. When we speak about influence, the influence of the truth taught in ten thousand Sunday-schools, or indeed even in one, we are like children trying to measure out the sea in sand shells. Let us first of all dwell upon the influence of the Sunday-school upon the Church of to-day. Who can measure it? What would our Churches be in point of numbers, strength, efficiency, were it not for the influence which has been wielded in their interest by the Sunday-school. There are multitudes of churches in different parts of our land which have become extinct for the simple reason that they quenched the very fire that could keep them living,—the missionary spirit. I once heard of a minister who was called upon to preach at the funeral of a beautiful young girl who had died in his parish. He descanted eloquently upon the evanescence of all earthly glory, and looking down into the open casket pathetically exclaimed "Twas but the other day that I dandled that corpse upon my knee." It is a very sad thing indeed! It is a very sad

thing indeed when the fairest daughter of the Church is permitted to fall into decline and die. The hope of the household is in the child, the promise and potency of the Church is in the Sunday-school. It furnishes material for effective work. This is the very first desideratum. Without it, however varied the capabilities and perfect the appliances for spiritual usefulness, nothing can be accomplished. The energy of the farmer, the skill of the mechanic, the genius of the artist, are all practically worthless, without material upon which to expend their efforts. There are in Christendom at the present time some 10,000,000 Sunday-school scholars. Who can estimate the influence of this vast accumulated material in the upbuilding of the grand special superstructure? This is the quarry out of which are dug, hewn, and polished, most of the precious stones that compose the Supernal Temple which we call the Church. It contributes more than all other agencies combined to the results which are being achieved. The power of the pulpit to preach, with its beneficent and saving influence, would be greatly limited were it not for the material which is brought beneath its sway, through the instrumentality of the Sunday-school. We cannot be blind to this fact which experience and observation bear witness to with an emphasis that cannot be questioned. We can gather the children into the Sunday-school and thence into the Church, when to reach the parents and bring them under the influence of religious instruction would be an impossibility. The statistics of our churches will go most convincingly to show that the proportion of those brought in directly from the world are but a mere tithe of the aggregate numbers. Our Sunday-schools are the mines out of which we dig the golden pillars, the fields from which we gather the golden grain,—the gardens from which we bring in the golden fruit. The Church would be poor indeed in strength, in numbers, in efficiency, were it not for the acquisition which is constantly experienced in this way. A poor young man was heard to remark that the only advice he got from capitalists was to live within his income, whereas the great difficulty he had been contending with for a long time was to live without an income. The Church would be very much in the situation of this young man were it not for the young life flowing into her from the Sunday-school. Taking no higher view of this important department of Christian effort, than as an agency for bringing within Christian influence and instruction those who could not otherwise perhaps be reached; regarding it simply as an instrumentality for furnishing material for religious work, it assumes an importance which cannot be easily over-estimated. And then a few words about the character of the material. A farmer may, perchance, be unfortunate in his settlement; he may find that the soil from which he had hoped to gather rich and abundant harvests was not susceptible of cultivation—hard, sterile, ungenial, it might resist the impressions and ministries of the most faithful toil. I have known persons who have gone out into the Western country

with high hopes and no small amount of capital, but who have returned discouraged and impoverished simply because they chanced to settle upon land that was non-productive. Similar disappointment may await the nobler toiler in the fields of Christian effort. He may find himself in a neighborhood where the moral nature of the community is so thoroughly encrusted over with depravity and ignorance as to be almost impregnable to the benign influence of the truth. There is a sign-board over an old public-house in London consisting of a real black man standing in a tub and two or three others trying to wash out the ingrained ebony with soap and water; it is called labor in vain. It is very much like that sometimes with those who are engaged in religious work: the depravity is so deep-seated, and ingrained that nothing but the grace of God effects the slightest moral transformation. But this is not the case with those who have been brought up in the Sunday-school; they are like soil that has been ploughed and harrowed and made ready by patient culture for the seed-sowing and the harvest. There are many fine plantations south that are worthless; the soil has been run out by reckless usage in growing the tobacco weed. It is even so with multitudes of men; the soil of their moral nature has deteriorated almost to absolute worthlessness by Satanic manipulation; its productive energies have been well nigh exhausted by unnatural treatment; it would take a great deal of expenditure of both toil and fructifying appliances to make them even moderately fruitful. But it is not so with that material which our Sunday-schools afford; this is the virgin soil that only needs the proper treatment to be made to flourish as the garden of the Lord. It is the period of susceptibility when the whole nature is receptive; when every faculty is open to the influences that may be brought to bear upon it; when like a tender vine its tendrils reach out towards anything along which she might ascend; when the Æolian harp in the youthful soul is so finely tuned as to yield sweet music to the faintest breath. It is the most interesting, impressible, receptive period of human life. A Church must be insensible indeed to its noblest possibilities of growth and usefulness that has a large and flourishing Sunday-school, and does not feel its influence. It is like going forth into the broad fields of nature in the early spring time; you may not see the bursting blossoms and the clustering fruit, but you cannot fail to feel the impulse of a coming life. In the deepened sense of the soul (if you are not spiritually dead) you must see the beauty and hear the music of a resurrected world. And then we must not fail to speak of the influence of the Sunday-school in fitting those brought beneath its instruction for the highest influence. Knowledge of the Scriptures is absolutely essential to a healthy, vigorous manhood. However well-versed an individual might be in the arts and sciences, in a broad and well-grounded intellectual culture, if he is not informed in the doctrines and precepts of the Word of God

he is, according to the representation of the apostle, a mere babe, needing the solicitous care and helpful ministries of the Church, instead of a contributor to its moral power and efficiency. There are not a few members in our Churches who are completely lost as far as any real effective usefulness is concerned, because they know so little of the fundamental principles of their faith. You may have heard of the man who was so excessively thin, that the dogs followed him through the streets believing him to be a bone. There are some Christian people who are spiritually in a worse condition even than that; for, in addition to their being lean and cadaverous, the thin spinal cord seems to be made of anything but bone and muscle. They are unable to walk in the erectness of a noble manhood. They might well remind you of the chicken soup which a gentleman ordered, and tasted, and then turning to the waiter, said, "Yes, that's what I want; but I wish you would take it back and get the chicken to wade through once or twice more." There are professedly Christian men and women who are sadly deficient in manhood; in character, they are easily influenced by every varying aspect of religious thought. They are like a fine house erected on the sand, when the waters of scepticism swell around them they keel over. Where is there the Church which is not troubled with sickly Christians? with members who are lank and lean, and feeble, and who have no more knowledge of those doctrines which lay at the very foundation of Christian character than they have of the laws which govern the courses of the stars. I remember hearing a story of two old country men, who came to Boston about half a century ago, when the typical Yankee would seem to have been constituted of nothing but bone and muscle. These men, of portly development and ruddy countenance, looked in amazement at the lank and cadaverous individuals that passed and repassed them in the streets of the new world; they seemed greatly puzzled; at length one of them in very sepulchral accents, exclaimed: "Well, well; I had heard about this, but I never thought I should see it in the flesh; why, I have been in the funerals of these people in the old country." Now, there are, in every Christian Church, those who are morally lank, and lean, and feeble, full of weakness and decrepitude, and that for the want of healthy and nutritious food. The Sunday-school may be made most helpful in instilling truths and principles into the mind and heart; it is, and ought to be, an Educational Institution, aiming at the production of a symmetrical as well as a consecrated manhood; it should be to the Church what our colleges and universities are to the country; it should, and does, educate for positions of activity and usefulness; it may be made, and it no doubt in many instances is, spiritual Lebanon, where the stones and timbers are prepared and polished to occupy positions of distinction in the supernal temple of the King Eternal. And before I advance to the other part of my address, I would like to say a word about the influence of the Sunday-school in calling forth the

latent energies of the Church. There is a grand rebound in all Christian work. The Sandwich Islanders believed that the strength and heroism of the enemies they slew in battle passed into their own being. In the Christian service this fable becomes fact; every service done for God, every consecrated effort to advance His cause, re-acts upon the soul with refreshing and invigorating power. It is very common to speak about the value of the Sunday-school to the taught, but have you ever seriously considered its inestimable value to those who teach? I have met with instances, almost too numerous to mention, in which this work has been most beneficent in its effect on character. There is nothing like a class of young immortals to call forth all that is good and noble in one's nature. The husbandman does not receive more strength of muscle in the field of toil, than does the Sabbath-school teacher in his field of Christian effort. There is in all such work a constant acquisition of strength, of influence, of energy, of joy; it touches into life electric thrills of thought and feeling, and vital faculties of power; it imparts to every man and woman who earnestly engages in it a strong, athletic, spiritual manhood. So much then for the influence of the Sunday-school upon the Church of today. I want now to crave your attention for a short time further, while I speak of the influence of the Sunday-school upon the Church of the future. It must not be supposed that I lay claim to the spirit of prophecy; I am not a prophet, nor am I a prophet's son. The fact is, I have very little sympathy with that excessively wise part of the community, who tell us, with an accuracy that is astounding, about things to come. I have listened to lectures about the coming of Christ, and related subjects, in which every minute circumstance was delineated on canvas with a plausibility that amazed me, and I ought, I suppose, to have been overwhelmed with humiliation and shame for presuming to be a religious teacher, and yet be so benighted in regard to matters which to those dear friends were as luminous as the morning light. I may be very beclouded, and perhaps, indeed, a little perverse; but I do feel, when I hear people talk with authoritative certainty about the future, as did the renowned Josh Billings when he said, "You had better not know so much, than know so many things that ain't so." I have, frequently, when hearing people talk or preach in this way, been disposed to say within myself, "Alas! my friend, that you should have been endowed with such a vivid imagination." Great prophets, like great painters, are generally distinguished for their creative genius. But we cannot be regarded as bold innovators into the secret domains of the Eternal, when we forecast the inevitable results of Christian labor. We are thus using as an inspiration and a joy what God meant that we should so use; we are acting in harmony with the universal law of moral development and progress. The harvest of living ideas and moral principles is not less certain than that which rewards the earnest toiler in the fields of agricultural activity. We are working for the future. The future of

our labor is not here and now, save in a very limited measure. We are all "casting bread upon the waters," not to be gathered up at once, but it may be "after many days." You may often look trustfully into the child's transparent spirit to see in the sunny depths some gentle shoots of promise, some signs of an educated conscience, some good thing toward the Lord God of Israel. But the harvest, it may be, is not yet; away on in life, when some hard trial, or some severe bereavement comes, the seed which hitherto lay lifeless on the subsoil of the soul is broken; or later still, when bowed with age and weakness, a grey-haired old man, bereft of the partner of his long, weary pilgrimage, sits down to meditate; he thinks of the far distant past, of the old haunts of youthful sport, of the Sabbath-school; and the thoughts that seemed to have lain entirely forgotten come back upon him, unfold their secret life, and blossom in the withered heart of age. Our direct influence upon those around us, upon our class, our children, our associates, is of a kind that cannot be computed. We are frequently discouraged by the apparent failure of our work; we seem to have been speaking to vacuity, and spending our strength for naught; with all our anxious efforts, with all our tears and prayers, with all our toil and sacrifice, we are surrounded by what seems to be sterility and dearth; our hearts are often (if we realize our responsibilities) well-nigh broken with despair; but is the work a failure? Let the ages answer when the precious seeds thus sown in tears shall manifest themselves in varied forms of life and beauty to cheer and bless the world. There is a sense in which men never die; they transmute themselves into the endless life of the universe; they fill the atmosphere of being with thoughts, suggestions and feelings, that are ever moving on; the seeds of a man's influence, yea, even of his silent, unconscious life, are wafted on the breeze every whither, and they will tell upon the character, disposition and habits of the world for ever. What we do to-day in the family, in the Church, in the Sunday-school (if done from the highest motives, and with becoming earnestness), will go on moving, irrigating and blessing human lives, and will appear gleaming in higher forms of moral beauty, in grander forms of spiritual majesty, long after these frail bodies have mouldered in the dust. With these sublime conceptions of the character and potency of moral and spiritual influence, we may form some faint conceptions of what the Sunday-school of to-day will be to the Church of the future. I will only speak of two particulars in which this influence will be especially experienced—foundation and ornamentation. They are each essential to the strength, and grandeur of that institution which we love so well, and which we desire to see commanding the admiration of the world. The weakness of the Church of the present lies in her foundations; she has great strength and great numbers; she is beginning to make a fine impression by reason of the massiveness and majesty of her rising walls; but her foundation-are not so secure as they might be. Christians, generally,

are not rooted and grounded in the truth. The hope of the Church is in the deep foundations which are laid, in the eternal principles which are embedded in the hearts and minds of the rising generation. I remember, a few years ago, spending hours on different occasions in watching the busy workmen laying the foundations of a noble bridge that sweeps the Schuylkill river; for many weeks they continued to lay massive stones beneath the water's surface; they are not seen to-day; all the evidences of that toilsome labor are hidden from the beholder's view; but all the beauty and utility of this grand piece of scientific workmanship are dependent on the unseen labor below. We are engaged in similar work in the Sunday-schools of our land; we are laying the foundations, those grand granite stones which will be buried low beneath the surface, but which are to sustain the noble structure, through which and over which the coming generations will be able to cross into the land of everlasting light and song. And then, as to ornamentation. The Church of the future is to be largely what we now make it; every stone in the supernal temple will bear witness as to the character of our work; and as her glory gleams out in the light of the eternal future, seen by angels and by God, there shall come into our hearts the satisfaction, and the joy, of fellowship in the grandest work the universe has ever witnessed. Dear friends, Sunday-school workers, I adjure you in the name of God, touch not this sacred work with palsied hand of apathy and unbelief; seek not to cement these immortal walls with the untempered mortar of ignorance and speculation. You are doing a work that angels, with swift and eager wing, would execute; bring into it your noblest affections, your grandest energies, the divinest qualities of both heart and mind. Gather up the scattered forces of your lives and consecrate them in this noblest of all services. Think no toil too severe, no labor too fatiguing, no sacrifice too great, that shall enable you to bear a worthy part in the uprising of that superstructure which is to shine forth for ever in the light of God.

After the hymn

"Let the lower lights be burning."

Mr. HUGHES—The association decided this afternoon to engage a paid secretary to carry on this Sabboth-school work. The expense of this office will be about \$1,500 or \$2,000. We have over 40 counties from which we may reasonably expect contributions. \$50 from each will therefore be sufficient for this work. North York, all honor to the grand old county, subscribed \$140, independent of what may be given by individuals there. Other counties gave amounts from \$30 to \$50. Altogether \$362 was subscribed this afternoon. There is a sufficient audience here to make it come out right. There are cards in the seats on which to mark your subscriptions. If you are not authorized to subscribe for your school, or your county, take a

card home with you, get it filled up, and send it to the treasurer, Mayor McMurrich of Toronto.

The collection was here taken up; after which the Rev. A. Andrews, Chairman of the Business Committee, announced the programme for Thursday morning.

The PRESIDENT—The service of song we had in the opening prepared us for the next address. "Sunday-school music, with illustrations" by Prof. Sherwin.

Prof. SHERWIN—Mr. Chairman, I don't know that I have been very celebrated on either side of the line for diffidence; but to-night I am specially embarrassed for two reasons; one is that I can't have books distributed among the audience to illustrate what I say as the Committee intended I should do; the other is that from the way I heard several gentlemen speak this afternoon, there is a general expectation that there will be some wonderful singing to-night. It is true the subject of the address is "Sunday-school music with illustrations," but didn't you ever hear of any illustrations except those that were sung? The thought has been emphasized by former speakers that the church of the future will be what we make it in the Sunday-school of to-day, and it is because of my strong belief in this that I take the ground I do concerning Sunday-school music. There is a difference between the three kinds of music, church music, prayer-meeting music, and Sunday-school. I say there ought not to be any such difference as people have been accustomed to make, and I believe that the time is not far distant when the Church will awake to the justness of this claim; that the fellows who make the books, and the publishers, will not be able to make so well out of it as they do now. Publishers tell me sometimes that they don't like to have me going about the country saying these things; still I keep on saying them. The Sunday-school music should take on more of the worship spirit of the church music, and the church music some of the life and vigor of the Sunday-school music. Our Sunday-school music has been diluted, and diluted and let down, and let down and diluted some more, and let down some more, and nonsense injected into it, and the nonsense diluted, and a little truth mixed up with a great deal of error, and hymns have been the result that go along with a hop and a skip, and instead of hymns that teach religion, we have hymns that are intended for entertainment; and I have a quarrel with that word; if I were making a religious dictionary I would leave it out. No body of men have any right to come to a religious service for entertainment, but it is positively out of place to put music anywhere in the house of God, in the church, lecture room, Sunday-school or anywhere else, as a mere entertainment. As well have the preacher preach for entertainment. But some one will say, I dissent from that; I think religious music should be entertaining. I did not say it should not; I did not say your preacher should not be entertaining;

but I say that if he is preaching only to entertain the folks, there is no reverence about that, and it is simply blasphemous, and I am ready to fight it out on that line if it takes all summer. It is time people should awake to this. One reason why I am so dead in earnest is, that God has taught me to believe that it is right, and another is that when the ministers come to talk of these things, the musicians stick up their noses and say the minister is talking about something he knows nothing about; they say "Oh! if he was a musician he would not talk that way." I have been something of a musician for a good many years; I undertook the leadership of a choir when I was fifteen years old; that must have been thirty years ago, and I have been trying to find the right of this thing, and do that right, for the whole twenty-seven years. That joke will be explained to-morrow in the conference, and then you will see I am licensed also to preach the gospel. So I can say things that ministers could not say without the musicians answering back, and I can say things the other way which the musicians cannot very well say; and so, standing between the two, with a hand in the hand of each, I am striving to bring them closer together. Now, musicians complain that Sunday-school music is at so low an ebb, that there is so much nonsense in it, they can't abide it, you know. It is awful. Sometimes they turn away their heads from it while they have to lead it—something on the principle of Josh Billings' instructions how to milk a kicking cow, "Stand off about twenty feet and yell, 'so boss!'" If the music is not right, it is the musician's duty to take hold and make it right. It is not so much the fault of the publishers, nor of the versifiers and tune makers, for the tinkling lines, nor the rhyming jingles, as it is the fault of the Christian parents who encourage that sort of thing. Now the Church is asking what can be done. Some want to jump the thing right up to an elevated standard of taste; they have clambered up to that point themselves, and they sneer at those who cannot at a bound reach the same height, instead of holding out a helping hand, and helping those others to climb,—one jump from the tinkling nonsense now so common in our Sunday-schools to the stately German choral! The Church needs first of all to wake up to the importance of this matter. The Church, the parents, superintendents and teachers need to learn that they have mistaken the children altogether. They will learn, if they will take pains to investigate; that when beautiful and expressive hymns are brought before the children in the right way, they love them better than they love the marching songs and tinklers. It never fails. The last time I tried it was only last Sunday. It was in a strange Sunday-school and I wanted to see what they would do, so I gave out that beautiful hymn of Frances Ridley Havergal—

Three in one and one in three,
 Ruler of the earth and sea,
 Hear us while we raise to thee
 Holy chant and psalm.

And just as you are stiller now than you have been for a long time, so it was with them; as you can hear a pebble strike when it is dropped into a deep well, I almost heard that hymn go down into their hearts; they were nearly all below-fifteen years of age, many below twelve, and quite a number very little folks; I explained the purpose of the hymn; they sang so beautifully together, yet with such expression, that before the hymn was over both pastor and superintendent were in tears. We sang during the afternoon several of the livelier airs, and at last I said, "Now we will sing one hymn to close with; what shall it be?" The answer came at once: "Three in one and one in three;" I said "All who prefer to sing that, hold up your hands;" All the hands went up. People tell me, "You can't interest children in these hymns." It is a libel on the children. It grows late and I must turn to some practical hints. I know I am in danger of saying some things that I have said before in this blessed land, but what I say will be new to many and for the rest of you, it wont hurt you to hear it again. The first thing is to get the right book. Now I am not going to advertise any book, but I will tell you the principles by which you may judge of a book for yourselves. Many take a book because it has a few refrains they know, or, because it can be got a few cents cheaper. A few cents saved in a case of this kind generally means a great deal of ponsense put into the minds of the young folks which is sure to do harm. The first thing is to examine the hymnology, and you ought to read every hymn before allowing the book to go into the Sunday-school, to see if there is anything there to do the children harm. Bad theology creeps into a hymn more easily than into anything else, and once there it does more harm than it would anywhere else. Take one instance—"Hold the Fort." At one time it was the most popular hymn that could be started all over this continent and in England. My Brother Bliss told me not long before his death he was sorry he had ever sent that hymn out, for it contains a decidedly unscriptural representation of the Master; it represents him as a long way off trying to get down to help his people, and advising them to hold on as he is coming by and bye. Study your hymns very closely. Look through the music also and see whether it is really adapted to the hymns. When you find a book that suits you, even if it is a little dearer, get it; the matter of a few cents is nothing. Then you want a leader who has a heart in him, who has a love for the work, who cares more to draw out others than to show himself off. Here are two persons we will say; one is a fine musician and can sing elegantly, but he has a kind of contempt for the Sunday-school work, and only takes part in it because he is leader in the choir and has to; here is another who does not know so much about music and has not so good a voice, but he has his heart in his work; even if his voice is a little rough and his knowledge not very deep, you had better engage him; the singing in a Sunday-school, to be effective, must be run by heart-power, and the

leader who cannot move that heart-power will be a failure. You want next a good instrument, one of good leading and carrying power ; it does not matter if it has not an elegantly ornamented top-piece, for remember that all above that in an organ (indicating on the organ) has as much to do with the music, as all above a man's head or hat has to do with his brains. Get one with a sub-bass, for that part is generally weak in the school. Get your instrument of a reputable maker, and pay a fair price for it ; don't be deceived by men who offer you a \$250 organ for \$70. This miserable anxiety to get something for nothing should at least be kept outside the Sunday-school ; a man cannot sell \$250 worth of goods for \$70 and do it as a regular business at a profit. Now, in regard to the music in the Sunday-school. At the beginning of the session, it is not so well, I think, to introduce the subject of the lesson in the first hymn ; better open with a hymn of praise, or something of that sort ; but at the close you might have one or two relating to the lesson, and properly to be called "lesson hymns," or a hymn of such a character as would be calculated to deepen the impressions of what is true and noble which have been made by the teacher. Take a lesson such as we had last Sunday, for instance—one that holds the attention of mind and heart until it takes hold of the soul and life ; after it is over somebody will give out one of those marching songs, calculated to arouse enthusiasm. Just so it is with the voluntaries played in the Church ; there may have been a solemn and impressive service, the benediction is just pronounced, and the people are rising to go away, when the organ starts up and out comes "Pinafore," or "Patience," or "Billee Taylor," and the people go away feeling quite jolly ; it is an abomination before the Lord. Now the treatment of the service of song in the Sunday-school has a vast deal to do with its power, or its lack of effectiveness. If in your treatment you educate the children, by inference, to believe that it is only for the purpose of making the service lively and interesting, you are sure to fail. Sometimes people who have made their singing in the school nothing but a rollicking noise say they find this draws them in ; so would Barnum's own and only. The singing, to be effective, must be congruous, and such as that each part will impress the mind with its appropriateness to the whole. In the singing of many Sunday-schools there is no more appropriateness than in a case in Brooklyn I will tell you of ; I can refer you to the people interested for the truth of it ; I never tell anything of this kind that did not happen. There was a wedding in the Church ; it was in the evening, and the choir was practising in another room that night ; it occurred to some of the friends that it would be a pleasant thing to have the choir sing something as the bridal procession came in ; the leader of the choir was asked if he had anything prepared, and he said they had a good selection they had been practising that very evening. The choir were assembled in Church therefore, and everything was made ready. Imagine the

surprise of all, when, as the door opened and the bridal train appeared, the choir struck up,

“Come ye disconsolate, where'er you languish;
Come to the Mercy Seat, fervently kneel.
Here bring your wounded hearts, here tell your anguish,
Earth has no sorrow that Heaven cannot heal.”

I pledge you my word that that occurred in a prominent church in Brooklyn—Brooklyn the immaculate. The poor minister seemed suddenly to have been seized with a fit, and it was three or four minutes before he could trust himself to take his handkerchief from his face. One of the deacons, who was present at the time, told me that he gave up the attempt to appear serious, and shot out of the door. I have told another story in illustration of this point, but many of those present, I have no doubt, have heard it, so I will not go over it now. (Story! story! from the audience.) Well, the incident occurred in Kentucky. The Baptist Church was in need of a choir-leader, and, after a while, engaged a German who had been all his life playing waltzes and polkas in a cheap orchestra; he waxed his moustache until it stuck out—so, and the young ladies thought he was too sweet for anything; he was willing to take the position for the \$50 a year that was offered; he had never been in a church in his life, and knew nothing of religious affairs. The first Sunday he officiated they had a baptism down at the river, and the pastor, an elderly man, intimated to the choir-leader that sometimes, on these occasions, the choir came down and stood on the bank, and at the close of the ordinance, joined in singing something appropriate. “At de close of de vat?” asked the choir-leader. “The close of the ordinance; you understand.” “No; you tells me.” He told him, explaining that he was going to baptize the brother, and when he raised him from the water, and said “Amen,” the choir would be expected to commence singing. “We have just got Moody and Sankey’s hymns,” added the minister; “perhaps you could find something appropriate there. The choir-leader agreed to do what was asked. The ordinance was carried out, but, just as he said “Amen,” the pastor was horror-stricken to hear the choir break out with “Pull for the shore, brother, pull for the shore.” The choir-leader went right through the song, never doubting that it exactly fitted the occasion. You make merry over that, but I will go into ever so many of your churches and show you just as stupid work as that, only, perhaps, not quite so funny. I would like to be helpful to you, if I could, by answering questions; I have not attempted to lay down rules, but to show you the spirit in which the singing in the Sunday-schools should be carried on; resolve, that whatever the difficulties, whatever the prejudices of the wrongly educated children, you will carry on this work of the Master in the true devotional spirit. It seems strange that, in temporal and physical matters you will deny the child that which you think is not

for his good, yet as soon as it comes to religious things you let them have what they like, and do what they like; your boy doesn't like preaching; so he is allowed to stay at home; he doesn't like the hymns that are calculated to do good, so you give him these others. Do not let the child rule, but give him that which is best for him, and educate him to appreciate it. And believe me that it is as easy to induce him to like the good hymns as those silly jingling things, if you will only take the right way. Do you want to ask any questions?

A DELEGATE.—Do you prefer an organ to a piano for the Sunday-school.

Prof. SHERWIN.—A piano is best for leading on account of the percussion touch, but in most of our Sunday-schools a piano is so apt to gather dampness, and to get out of tune, that ordinarily a good strong organ is better. You want an organ with a manual sub-bass, because in our schools nearly all sing melody, and the effect is thin; always fill up the bass, where possible, with teachers and older scholars; God made harmony as well as melody, and both should be used in praising Him; we do not pay enough attention to this. If I had my way, if any department of the music was made better than any other, it would be in the prayer-meeting and Sunday-school. In the church there are three hymns each service, and all must be exquisitely rendered by the aid of an expensive organ and a trained choir, for the criticism of a cultivated audience, but when you come into the prayer meeting or Sunday-school where there are eight or ten hymns, anything will do there.

A DELEGATE.—How many hymns would you use during the Sunday-school session, and where?

Prof. SHERWIN.—Just as many as I could make minister to the devotional effect, and not one more. In the majority of cases the Sunday-school session is very short. Many people seem to think it is singing-school instead of Sunday-school, and they sing every few minutes; in some country schools the session is only three-quarters of an hour. In such cases I would not sing more than two hymns, but I would have them very carefully selected, and brought in in such a way as to make them a part of the whole service. The danger is, that if you have very good singing, you will sing too much and overdo it.

A DELEGATE.—One difficulty is, that when we get a new book most of the hymns are strange. When would you call the children together, so as to teach them those hymns?

Prof. SHERWIN.—That system of teaching hymns is very apt to tire the children out. But your question is one such as the young colored man asked the old uncle. He said to the old man, "Uncle, I like Dinah mighty well, and I'm told I must court her. Now, when I go to see her, what ought I to do?" "Well," the old man said, "If I had Dinah here, I could show you that a good deal easier'n I could tote you." I am very much in the position of the uncle. I have

illustrated how this teaching should be done in Toronto and other places in Canada; choose a hymn appropriate to the occasion, talk about it, show the children the thought in it, get them to notice while you play the tune, and by the second verse you would not know but that it had been practised over.

A DELEGATE.—Would you recommend any particular book?

Prof. SHERWIN.—No; for that would put me in the position of a book-peddler and advertiser, and I have never done that yet. There are certain principles, as I have said, that ought to guide you in the selection of a book, and when you find the book you want, get it, even if it does cost a few cents more than others.

A DELEGATE.—Don't you think that in the denominational books in use in the churches, the Sunday-schools could find enough for all purposes?

Prof. SHERWIN.—No; the attempt has been made to bring about the use of the church-book in the Sunday-school, but there is a certain feeling against it that makes its introduction impracticable. Take some of the best church hymns from the Sunday-school book, and the children will stand up and sing them, but they will not sing them from the church-book. The children can be got to love these hymns if they are well chosen and properly presented to them. Don't take those that are not appropriate to the school; for instance, that one in Dr. Watts selected hymns:—

“Woe to the wretch who never felt
The inward pangs of pious grief.”

I would not sing such a hymn as that simply because it happened to be sung in the church. I would get it out of the church if I could.

Mr. HOSSIE.—Would you have the music in the books distributed to the scholars?

Prof. SHERWIN.—Yes; I will tell you why. I found that even a child, or grown person, who does not know music, is guided to some extent by the position of the notes: if he sees a string of notes running up toward the top of the cleff, he will not let his voice go down the other way; he will follow the music; it is a sort of hand-rail for him to go by. That is the very difficulty I have had to face with this audience; we had no books with the music, and I have found it well-nigh impossible to get you to sing. If I can be helpful to any of you in private conversation, I shall be very glad. Let us close now with “God save the Queen”; I know from my former experience in Canada that you can sing that. It always does me good to hear a Canadian audience sing that anthem. I hope that, on this occasion, you will do justice to my good expectations of you.

All joined in singing “God Save the Queen.” The Rev. W. S. Blackstock pronounced the benediction, and the meeting dispersed.

THURSDAY MORNING

The Convention was opened at 9 a.m.

The hymn—

“I need Thee every hour,”

being first sung, Mr. L. C. Peake led in prayer.

After the hymn—

“Even me,”

the meeting engaged in a Bible Reading led by Professor Sherwin.

Prof. SHERWIN, in opening the service, said—The subject of our Bible Reading will be “Coming to God in Prayer.” There is a great deal of well-meant addressing of the Deity that is not prayer. I want to put before you this morning some of the texts on this subject. I would like first to call attention to the form of invitation to prayer. If you will make a memorandum of all the texts I will give you, you will find that they afford material for a very useful study to be carried on at your leisure.

Slips were then distributed among those present, each bearing a text of Scripture, which were read out in succession as those holding them were called upon by the leader.

Prof. SHERWIN.—Read first.—Mal. iii. 7.

The passage was read as follows:—“Return unto me, and I will return unto you, saith the Lord of Hosts.”

Prof. SHERWIN.—Observe that we are to make the first move. The prodigal son first arose and returned to his father before his father went out and met him.

James iv. 8.—“Draw nigh to God, and He will draw nigh to you.”

Prof. SHERWIN.—Again, you see, the first move is to be made by us.

James iv. 10.—“Humble yourselves in the sight of God, and He shall lift you up.”

Prof. SHERWIN.—He will lift us up, but not until we have humbled ourselves before Him. Now the next essential is that we shall come to God with preparation of heart; not simply praying because of habit, or because the occasion or place was usually associated with prayer.

2 Chron. xxx. 18, 19.—“For a multitude of the people, even many of Ephraim and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written; but Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.”

Jeremiah xxix. 13.—“And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.”

Prof. SHERWIN.—When we seek for Him with half our heart, He is not in the world for us. The next feature is that prayer must be with penitence and the confession of sin.

Psalms xxxii. 5.—“I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin.”

Prof. SHERWIN.—Coming to that position, every godly person shall find acceptance, and even godly people need to pray that they may have that spirit.

1 John i. 9.—“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Psalms li. 17.—“The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.”

Prof. SHERWIN.—Again, prayer must be with confession to each other that we have done wrong.

James v. 16.—“Confess your faults, one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

Prof. SHERWIN.—To confess your faults one to another, does not mean to uncover all your weakness, but confessing the wrongs that you have done one to another. The hasty word, the sour look, the snub. Confess your faults, one to another. Then when you pray you must forgive, if you have aught against your brother.

Matt. vi. 15.—“But if you forgive not men their trespasses, neither will your Father forgive your trespasses.”

Prof. SHERWIN.—Those are strong words, but they are not mine. It means simply this, that if we stand before the mercy seat pleading for forgiveness while we harbor the old grudge against our brother, our prayers will fall to the ground. They will not avail anything.

Matt. v. 23, 24.—“Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”

Prof. SHERWIN.—A wrong view is often taken of this verse. It is not for us to say that we will not sit down to the table of the Lord with a certain brother who has wronged us, until he has come and made things right. What is that to thee? You go there to perform a holy service in the name of the Master, and you have nothing to do with the brother. The duty is to the Master, and to Him only. But if the brother have aught against you, make that right before you offer your gift at the altar. But not only with penitence, confession and forgiveness, must we pray, but with faith.

James i. 5-7.—“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that

wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Hebrews xi. 6.—"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Prof. SHERWIN—I have heard prayers sometimes that sounded very much like the skeptic's prayer, "O God, if there be a God, help me." There must be a clear, well defined and unmistakable faith that reaches out after God and takes hold of God; for without that it is impossible to believe in Him. We must pray with gratitude.

Phillipians iv. 6.—"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Prof. SHERWIN—If a man comes to you for favors after receiving others and forgetting them, you are not so apt to renew the favors which are so poorly appreciated. If we stand up in our majesty, and as a matter of form tell God what we want without thinking of past favors as subjects for gratitude, we are not likely to receive that for which we ask. But when we come with a sense of our own unworthiness, acknowledging that all we have had in the past has been due to His goodness, our petitions will be heard. The life must correspond to the prayer.

John ix. 31.—"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth."

Prof. SHERWIN—I selected that passage with some care. A wrong meaning may be taken from it, but the right meaning is plain to him who will regard the spirit of the words.

Matt. vii. 21.—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Prof. SHERWIN—And in another place we read, "Why call ye me Lord, Lord, and do not the things which I command you." It is idle for us to try to turn the life in one direction and the prayer in another. The effectual fervent prayer of the righteous man is the one that availeth.

Psalms lxvi. 18.—"If I regard iniquity, in my heart, the Lord will not hear me."

Prof. SHERWIN—If I give guilt place in my heart, if I simply permit it to remain, the Lord will not hear me. O! Brethren, and Sisters, we pray and pray, but receive no blessing, because there are things in our hearts which God requires we should cast out. We ask the Holy Spirit to come and dwell with us, when our heart is a sort of tenement house which will not be all His own. When I removed, a year ago last winter, from New York to Cincinnati, my family did not come with me, but came later on. I looked diligently for a house, and at last found one I liked. The house itself was convenient, the locality pleasant, and the price within my means. But when I went

to close the bargain, the landlord told me that he would want to reserve one room to himself. There would have been room enough for us without that apartment, but at once I declined to go further in the arrangements. In my house I would not permit another to hold the key of any room, and I not know what went on there. You would have done the same. And yet we ask the Holy Spirit to come into our hearts, while we want to have some little chamber locked to prevent His entrance. It is useless to ask Christ to abide in a house where He cannot have access everywhere, and the Holy Spirit the same.

James ii. 20, 26.—“But wilt thou know, O vain man, that faith without works is dead? * * * For as the body without the spirit is dead, so faith without works is dead also.”

Prof. SHERWIN—The life must correspond to the prayer. You must have faith, but faith without works is dead.

James iv. 3.—“Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.”

Prof. SHERWIN—Look how Jesus prayed, as we are told in last Sunday's lesson. “Father if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt.” There is no selfishness in that. A little girl in Lima, Ohio, praying for her father, said, “O Jesus, dear Jesus, you know all about it, and I know if there is a way to fix it you will fix it.” That was not asking impossibilities. The Lord heard her prayer and did fix it. One text more, and I hope there are hearts here that feel the truth of what these texts show, and feel like saying, “If prayer means all this how can I pray?” If it is not taking hold of you like that, this service is lost upon you. To those who are beginning to feel discouraged, I want to bring the next text.

Romans viii. 26, 27.—“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.”

Prof. SHERWIN—God's help will still be with us, and if we put ourselves into the hands of the Holy Spirit, then, and then only, shall we pray aright,

All joined in singing

“What a friend we have in Jesus.”

At 9.30 a.m., the President took the chair, and called upon the Chairman of the Business Committee, to announce the order of business for the forenoon session.

Rev. Mr. ANDREWS—Mr. President, the Convention is to be divided into two sections, one meeting in this room. Those interested

in the Superintendent's work and those in Intermediate class work will remain here; Mr. H. J. Clark will conduct the Superintendent's Conference, and Prof. Sherwin, the one on Intermediate Class work. Another sectional meeting will be held in the lecture room for those interested in Bible Class or Primary Class work; the Conference of Bible Class teachers to be under the direction of Prof. Sherwin, and the one on Primary Class work, to be led by Mr. D. Fotheringham. At the close of these sectional meetings we shall re-assemble here, and receive reports from the leaders of the several conferences—twenty minutes being devoted to all the reports.

CONFERENCE OF SUPERINTENDENTS.

Those who elected to remain in the main audience room then engaged in a conference on the Superintendent's work, led by Mr. H. J. Clark, Superintendent of the Northern Congregational Sunday-school, Toronto.

Mr. CLARK.—We have only half an hour for this meeting, properly speaking, but I am told that, if necessary, we may take another quarter of an hour. In any case, however, we have no time to waste on preliminary remarks. I think we ought to open with prayer. Will one of the brethren please lead us?

Mr. McHENRY, of Cobourg, led in prayer.

Mr. CLARK.—This is a conference, therefore you will not expect any talk from me. As Superintendents, we have our difficulties, our responsibilities, and our encouragements. I am sure everyone that is engaged in the Superintendent's work must have felt the desirableness of meeting his brethren engaged in the same work, to consult them upon the difficulties he encounters. For my own part, having been engaged for years in this service, I feel that I can get great help and strength from my brethren. I leave the meeting in your hands for some one to suggest a topic.

Mr. McHENRY.—There are a great many subjects. One of the most important, perhaps, is that of the teachers' study meeting. The leader might tell us his experience with regard to them. I think we might make this an experience meeting. My own is that it is very difficult to get the teachers to value the advantages of a study meeting, but that those who do, as a rule, are the more regular in their attendance, and are more efficient, if I may judge by appearances, on the Sabbath. Those who attend the study meeting keep their class most interested, and are most interested themselves in their work. Those who do not, seem to be able to say all they have to say very soon, and are anxious to have the session close.

Rev. Mr. ANDREWS.—Can the Conductor tell us how to get the teachers to attend. I have in my mind a number of teachers, who seem to be glad when they hear the sound of the bell to stop lessons; and sometimes even before it sounds they will be looking over their notes, and the children gazing about the room.

Mr. PEAKE—My own experience is that those who attend the meetings are those who prepare the lessons, and are glad to come; while those who do not prepare, and whom the meeting would most benefit, are those who stay away. If we can get suggestions from those who have secured regular attendance, our meeting will be most profitable.

Mr. CLARK—Those who hold teachers' meetings, please raise their hands. (A show of hands.) A small proportion. Those who do not, raise their hands. (A show of hands.) Now, what was the cause of failure?

A DELEGATE—Non-attendance of teachers.

Mr. CLARK—Where do you hold your meetings?

A DELEGATE—In the lecture room.

Mr. CLARK—When?

A DELEGATE—On Thursday evening; that failed. Then we tried to have a meeting after the prayer-meeting; that failed.

Mr. CLARK—What was the attendance in proportion to teachers?

A DELEGATE—One-fourth.

Mr. CLARK—That was a good start.

A DELEGATE—I don't think so; the teachers attended more largely than that, at the start, but after a while the attendance dwindled down to one fourth.

Mr. CLARK—Who conducted the meeting?

A DELEGATE—Sometimes the pastor, or, in his absence, the Superintendent.

ANOTHER DELEGATE—We hold our meetings at the houses of the teachers. If the Superintendent finds the attendance lax, he meets the teachers next Sabbath, or through the week, and asks them to suggest some means by which the meeting could be made more profitable. The first thing is to make it profitable. If the teachers get great benefit from the meetings they will come. If we find we cannot carry this out, we ask the clergyman to take up the lesson at the weekly prayer meeting; then the teachers remain a short time after the meeting and discuss the points. At these meetings we always open with prayer. One of the teachers, detailed, it may be, a week or fortnight before, discusses the lesson. Having been notified, he prepares himself. We read the lesson, verse about, and as we come to the important points, each one gives his own opinions upon them. We speak of the points that can be brought out for the benefit of the scholars; and we find that each teacher looks at the lesson differently from the others. We find many points brought out that are not in our lesson helps, and by making the meeting profitable, we find that the teachers can be brought out.

Mr. CLARK—What is the length of your session?

A DELEGATE—About an hour.

A BRAMPTON-DELEGATE—We have failed here, and I can scarcely give the reasons for it. We tried first a united meeting of the schools

of the town, and that dwindled away. We tried it then in our own school, holding the meeting at the close of the prayer-meeting, and that also failed.

ANOTHER DELEGATE—I may just say, like my brother, the reason why we failed I can scarcely say. It struck me while our other friend was speaking that it was because we failed to make the meeting interesting. It may have been the want of an efficient leader that caused our failure.

MR. PEAKE—I occupy a rather singular position with reference to this discussion. I did not hold up my hand at all. I am connected with a school where we have held a teachers' meeting regularly for the last twelve years, until within a few months past. I may say, we kept up our meeting, notwithstanding the obstacles placed in the way by some friends, who, while not opposed to teachers' meetings in principle I suppose, seemed to be unwilling to give sufficient time during the week to allow of ours being carried on. I felt humiliated when I was obliged to refrain from raising my hand, when those who held meetings were called upon. Our school, of which I have only within the last few weeks taken charge, has not a teachers' meeting, but I will promise this convention that it shall have one very soon. We kept up a very successful teachers' meeting, though the attendance was very little larger than the twenty-five per cent. of the teachers referred to by our brother, and we had good meetings. We found that those who attended the meetings were most enthusiastic in favor of maintaining them. Some of us felt that if there was only one evening in the week that we could devote to church work, that evening ought to be given to the work of the Sunday-school. Everything else we can do, let us do, but I look upon the Sunday-school work as our especial work, and that which we ought to do in any case. Now I am not speaking in the interest of those who attend, but of those who do not. Let us have more suggestions as to how to get the teachers out.

MR. CLARK—First, shall the meeting be held in the church, in the house of the pastor, or in the houses of the teachers?

A DELEGATE—No definite answer can be given to that which will fit all cases.

MR. PEAKE—As a rule, there ought to be one definite settled place where the meetings shall be held.

A DELEGATE—The most successful meetings we have had, have been at the houses of the teachers, and we have had a cup of tea at every meeting.

MR. CLARK—That is a suggestion intended particularly for the ladies, no doubt.

MR. HUTTON—We have twenty-five teachers at our meeting every evening. The Superintendent catechises each teacher in turn, and so each teacher tries to have the lesson pretty well in hand before coming

to the meeting. We tried the plan of having the meeting after prayer-meeting, but it made too long a session. A number of our teachers who had a long way to go home from the church were forced to be absent. But they come out on Friday evening, when the meeting is held. We hold the meeting in the Bible class room, off our lecture room, a large, well-lighted, and in the winter season well-heated room. In the case of absentees, the Superintendent, who is an active man, drops a note to the parties, requesting their attendance at the next meeting.

Mr. CLARK—Mention has been made of the evening of meeting—a great deal depends upon that. If you have Monday night you will find very few of the teachers come prepared, through lack of time. It is better to hold the meetings late in the week, even Saturday night.

A DELEGATE—The first element of success in these meetings is the social element. On meeting, spend a short time in hand-shaking and pleasant conversation. Then ten minutes or so might be devoted to talking over the affairs of the different classes. Then let the lesson be gone into, the teaching being led by the pastor, the superintendent, or some teacher appointed for the purpose. Our experience is, that, now and again, a teacher can conduct the class as well as the pastor. The teachers give their views about the lesson, generally, presenting it as they intend to present it on the following Sunday. In that way we get many ideas on the methods of teaching. Another evening the superintendent will conduct the meeting and either give a specimen lesson or go over the lesson verse by verse, touching upon the points as they come up. At the close we have more hand-shaking and conversation. I believe most heartily in the social element in connection with all our meetings.

A DELEGATE—I have been very much profited by the discussion so far. There are some things I hardly agree with, and some I most certainly disagree with. I have attended teachers' meetings in private houses, and I like that plan. But should there be a cup of tea served at such meetings, I am afraid that it would be drifting away in the wrong direction. I heartily agree with the hand-shaking. A meeting held in a private house is likely to become more conversational than one held in a formal meeting place, and so there is not so much necessity to depend upon the teacher. One brother said the class went down because of an inefficient leader. I think it must have been more on account of an inefficient class. The teacher depends upon the class, and if the members do not come prepared, the teacher can get nothing out of them. Our teachers' meeting was conducted for years in a private house. Then it drifted away into the church, where the other meetings were held. Then there were so many meetings that we felt we had to give up one of them. Our teachers' meeting has not been so profitable since it went to the church. There is a stiffness about a meeting in the church which should not be felt at a

meeting of this kind. In some cases, of course, it is not convenient to have the meeting at a private house. I do not believe in failures. We are sometimes on the mountain top, and sometimes in the valley, but we must work along, for we cannot be successful in Sunday-school work, unless we persevere.

MR. CLARK—Let this discussion tend to that end, and we will carry away that resolution, to have no failures.

A DELEGATE—I count an attendance of one-quarter of the teachers a failure. We had an attendance of eight or nine. I count that a failure.

Several DELEGATES No, no.

A DELEGATE—I do.

ANOTHER DELEGATE—The brother is young, and apt to be impulsive.

A DELEGATE—Eight or nine attended regularly, but they were our most efficient teachers; while those who remained away were the very ones who most needed the instruction and encouragement they would get at the meeting. Our pastor was a very efficient teacher, and a very successful Sunday-school man, and certainly it was not a failure on account of lack of an interesting meeting. It was simply that the teachers would not attend. We tried it in every way, and could not get the teachers out. Now, how can we get them out? That is what I want to know.

MR. McHENRY—One way would be, to show the teachers who do not attend, the advantages gained by those who do. There is a source of failure that has not been touched on yet. That is, that in our teachers' meetings we devote too much time to the study of the lesson. With our numerous and excellent lesson helps, we do not need so much of it as formerly. We should discuss more fully, the method of putting the lesson to the school, so that when the school is examined we may have a response that is encouraging.

MR. CLARK—What would you suggest, for instance with regard to last Sunday's lesson?

MR. McHENRY—My method was to give a blackboard lesson of five minutes. I placed upon the blackboard the cup of blessing and the cup Christ asked to have taken from Him. I tried to ascertain from the school, the contents of one and the other; showed how Christ might have chosen the cup of blessing; brought out from the school all that was in that cup, also the ingredients of the bitter cup; contrasted that cup with the cup of the Spirit; and then there was a good chance to unite the two lessons.

REV. DR. VINCENT—I think the last teacher has presented what is the radical object of the teachers' meeting, and what turns out to be the radical defect of the average teachers' meeting. The object is to have a teachers' meeting, not a Bible students' meeting. Every teacher coming to the teachers' meeting is supposed to know enough about the lesson to teach it, so far as the subject matter is concerned. He does not come to study that, but what is the most effective way

to present that lesson to his class. If two-thirds of the time were spent in the collection and selection of illustrations for every grade of pupils, the time would be well spent, and the teachers' meeting would be a popular, because a helpful institution. The meeting is made a Bible study, and often not a very interesting Bible study either, and many stay away because they conceive they are not rewarded for the time they spend. The value of illustration as a means of bringing the divine before the human mind cannot be too highly estimated. In speaking of the qualities of Christ, if you find a corresponding quality in human life or experience, even children will understand it. When a child, I never could understand how Jesus Christ could suffer. My parents were so orthodox, that they lost sight of the Lord's humanity. The older I have grown, while my sense of the divinity of Christ has never diminished, the sense of His humanity has been growing continually stronger. I lost a brother four years old, when I was twelve. When he was lying in the coffin, my mother wept bitterly. I said, "Why do you cry, mamma! you know he is in heaven; he is all right." I shall never forget her look as she said to me, "Oh, my darling, you don't know anything about it." I knew a boy's sorrow at a brother's death, but I knew nothing of a mother's agony. Jesus Christ knew what sin was, and He loathed it, as He had cause to do. He had a broader range of view, and He understood what I cannot understand, and His agony in the garden was the result of His broader view and intenser feeling, and when I think of such a human heart as His aching, I have a view of the agony in the garden. The object of the teachers' meeting is to teach teachers to teach, and as illustration is the most effective means of teaching, the collection of illustrations might well be made one of the features of the meeting. The best helpers in gathering these illustrations are those women teachers of the primary classes, who, when at work washing, or sewing, or sweeping, or taking care of children, pick up "likes," and resolve to tell the children in the class about them. If you speak to the children in "likes," they understand and they are interested. If we can get the teachers to bring their illustrations and give them to the meeting, the teachers' meeting can be made most helpful.

A CLERICAL DELEGATE—Is there not a danger that there will be too great uniformity? The first qualification for a teacher is common sense and the love of souls. In matters of method, let each one take his own course. If we try to promote uniformity, some may fail in trying to imitate somebody else. It would not be wise for many ministers to attempt to imitate Spurgeon or Talmage. Each man had better use the talents God has given him, and use them in his own way. Some persons may illustrate what they say by anecdote. Some have peculiar talent for illustrating by reference to what the children know; some have no talent in that way. I think teachers would err if they tried to promote uniformity in presenting the truth.

Rev. Mr. ANDREWS—I feel that where there are failures, they may be attributed to there not being labor enough spent before the meeting; that is, we expect something for nothing. We expect that a teachers' meeting will run itself, with nobody to look after it and conduct it; and sufficient effort is not made to bring the teachers out. What costs so little is lightly valued. I have had a variety of experience on this subject. I have never had a circuit but we had a teachers' meeting, and I do not remember an instance where the meeting was not a manifest benefit, and wherever we have come nearest to failure, it was due to want of preparation before the meeting was held: and wherever there are found one or two persons who will really work in the interest of teachers' meetings, they will infuse their own spirit into them and make them a success. So far as the danger of causing uniformity is concerned, I find that the teachers who attend the meetings have greater variety in their methods of presenting the lesson than those who do not. If the teachers' meeting is wisely conducted, all will not be of the same mind. One of the teachers should be asked in advance to conduct the lesson. He comes prepared. The questions should not be so much as to the lesson, but as to how it should be presented. Sometimes we have gone over the lesson of the last Sabbath, and had a sort of review. Without such a reminder, some teachers might remember very little. That reminder teaches them to be careful.

A DELEGATE—But that does not show how to bring out the teachers. We had a good meeting, but it was of no use; the teachers would not attend.

A DELEGATE—Let me emphasize the advantage of having the teachers' meeting at a private house. We have a teaching staff of twenty-seven. I think we never have an attendance of over fifteen, and sometimes there are only eight or nine. But, if there is any part of the Superintendent's work in which he should not be weary of well doing, it is in these teachers' meetings. We simply kept at it. The most successful of our meetings have been held at the homes of teachers, and the elements suggested by Dr. Vincent were introduced. If there is any class of men I have a contempt for, it is for the teaching or ministerial ape; but there is no reason why the teachers' meeting should lead to any copying the others. Each telling his ideas to all, gives new ideas to each.

Mr. BEYNON, of Brampton—I have tried hard to have a teachers' meeting. I have endeavored to get others to see the importance of it, but whether it was through the failure already referred to, to have a teachers' meeting of all the schools in the town, I do not know, but when the warm weather came it died out. But I want a teachers' meeting, and I am about of the same mind as our Brother Peake—I am going to have a meeting, if I can get any one to attend beside myself. There is one suggestion I would like to get. Brother McEwen was telling me this morning that it was difficult for teachers to get a

night for meeting. There is something or other going on every night. Now the prayer-meeting ought to be attended, and the teachers' meeting ought to be attended. Brother McEwen tells me he adopts this plan: he gets his people to agree to give an hour and a-half to the prayer-meeting. The prayer-meeting exercises are continued for forty minutes. Then without dismissing, they pass on to the lesson. The teachers are expected to be there, and most of them attend. It would, of course, be better to have a teachers' meeting in the strictest sense of the word, but this would be better than nothing. Such a meeting, while not so beneficial to the teachers, would do great good to the congregation at large. Would you advise this course, or would you hold both a prayer-meeting and a teachers' meeting?

Mr. PEAKE—The remark I made bears upon that. The teachers are, as a rule, not a large proportion of the members of the Church, but they are often a large proportion of the active working-members. The point I have tried to make is this. If I cannot attend two meetings in the week, I will at least attend that which it is most important for me to attend. My special work is in the Sunday-school, and it is of the utmost importance, not only to me, but to the church, that I do that work as efficiently as God enables me to do it, using all the means within my reach. I can be better spared from the prayer-meeting than from the teachers' meeting.

Rev. Mr. WILLOUGHBY—There are two points I wish to remark upon. In the first place, Methodists are in a worse position in regard to this matter than other churches, because they take an evening for class-meeting which others do not. In the second place, no pastor will be content to have his Sunday-school teachers remain away from the prayer-meeting. I sympathize with what Brother Peake says, but no pastor can conduct his church successfully if his Sabbath-school workers stay away from prayer-meeting, because it looks to the young people as if the prayer-meeting was not worth attending.

Mr. PEAKE—Of course the great majority can attend the prayer-meeting, but the point is, that there are a few who cannot attend two meetings, and these ought to attend the teachers' meeting as being, in their case, the more important to themselves and the Church.

Mr. CLARK—I think we are all going away with the determination that there shall be a teachers' meeting in our respective schools. I agree with Mr. Peake, that where a teacher must make a choice of meetings, the prayer-meeting must be a secondary consideration. In teachers' meetings we must not think that we are teachers of Bible classes alone. There are primary and intermediate classes as well, and the teachers of these classes are sometimes driven away from the meeting, finding nothing there to interest them or help them in their work. The conductor should adapt the teaching to all those present, and above all, endeavor to induce the teachers to come prepared with the lesson.

Rev. Mr. ANDREWS—I move that we pledge ourselves, when we

return home to use our best endeavors to maintain the teachers' meeting.

Rev. Mr. WILLOUGHBY seconded the resolution which was unanimously carried.

Mr. CLARK—How about the prayer-meeting for the Sunday-schools? How many pastors have special prayer-meetings for the Sunday school, and what is the mode of conducting those meetings?

A DELEGATE—Our teachers' meetings are made prayer-meetings for the school.

Mr. CLARK—You don't mean the study meetings?

A DELEGATE—Yes.

Mr. McHENRY—I spend ten minutes on the first Sunday in each month in prayer-meeting for the Sunday-school. The meeting is made up of the teachers and all the scholars who can be induced to remain. I think it is a dangerous thing to have a prayer-meeting set apart for the Sunday-school, because there should be no prayer-meeting in which the Sunday-school is not mentioned.

A DELEGATE—We have had, for the past ten or twelve years, pastors who take an interest in the Sunday-school, and at every public service there is prayer for the school, and in all our prayer-meetings there is invariably one petition for the school. That is apart altogether from the teachers' meeting. We have never, except during seasons of special spiritual interest, had prayer-meetings for the school.

Mr. PEAKE—On the first Sabbath of the month we have, at the close of the school, a prayer-meeting of half an hour among the teachers and scholars of the school, as many as can be induced to remain.

A DELEGATE—Besides such a meeting as that spoken of, we have prayers for the school at all our regular prayer-meetings, as well as from the pulpit.

Rev. Dr. VINCENT—I saw a very impressive service in Ogdensburg, New York, once, which was designed to fasten upon the minds of the scholars the principles of the current lesson. The service over, the superintendent announced a hymn of four or five verses. All engaged in the singing of the first verse. After the second verse, all who desired to unite in a brief prayer for the special personal blessing of God, came forward toward the front of the Sunday-school room. At the third verse, those who did not care to engage in such service, were permitted to leave. At the fourth verse, all who remained, knelt down and engaged in fervent prayer, led by the superintendent or pastor, or some teacher specially called upon. It was a prayer directly invoking a spiritual blessing upon the lesson for that day. That having been finished the school was formally closed with the benediction. The service compelled every teacher and scholar to make a decision regarding his relation to the spiritual teaching of the lesson, and it compelled the pupil who did not care to ask this blessing, to deliberately withdraw,

thus bringing every pupil to a personal test. I do not know how that plan would work for a length of time, but the pastor assured me, the effect had been excellent.

Mr. CLARK—We must now conclude this conference. I hope Dr. Vincent will remain. I trust that by the grace of God we will all strive still more earnestly, to bring the children into the schools, and to do them good while they are there.

The meeting joined in singing two verses of

“What a friend we have in Jesus.”

CONFERENCE ON INTERMEDIATE CLASS WORK.

Prof. SHERWIN—We are to begin a conference on intermediate class-work. I am going to ask Dr. Vincent, with the permission of the Business Committee, to engineer this conference.

Rev. Dr. VINCENT—Of course I shall be glad to do what I can toward the furtherance of the object of this meeting. We have about thirty-five minutes to spend in listening to suggestions concerning the intermediate class and its work. What do you understand by the intermediate class? What ages would you include?

A DELEGATE—Scholars from six to sixteen years.

Rev. Mr. ANDREWS—Those between the primary division and adult class.

Mr. McHENRY—Scholars should not be taken out of the primary class until they can read the New Testament.

A DELEGATE—Draw the line at those who can read the second book in the public schools.

Rev. Dr. VINCENT—What is the average age?

A DELEGATE—About eight.

Rev. Dr. VINCENT—There is a great deal of difference between a child of eight and a youth of sixteen. I would say from eight to fourteen, if I had my way.

Rev. Dr. O'MEARA—I was going to say from eight to fifteen.

A DELEGATE—The best way is to take them out of the primary class, when they are capable of taking part intelligently in the exercises of the class above, without regard to age.

Rev. Dr. VINCENT—Precisely; but we want to define, as nearly as we can, what we are going to speak about. I think if we say from eight to fifteen, we have the average age of the intermediate class.

Prof. SHERWIN—I have a theory, which I have not yet announced, but which, when given to the world, is going to be of benefit to the world one of these days. There is a certain mysterious influence in the seven year periods. The time will come when the primary class will be under seven years, the intermediate the next period of seven, the young people's class the following seven, and the adult class all above that.

Rev. Mr. PRINGLE—It would be a great blunder to believe that because a child is a certain age he has to go into a certain class. There are a great many things to be taken into consideration. No cast iron rule can be made.

Rev. Dr. VINCENT—We merely wish to fix the average. About the time the pupils can read the New Testament, I think, would be the time for their elevation to the intermediate class. Now, what are the principal difficulties in managing an intermediate class?

Rev. Mr. ANDREWS—To get the scholars to study the lesson at home.

Rev. Dr. O'MEARA—To get them to attend to instruction when they are at school.

A DELEGATE—Want of respect for their teachers.

Mr. CLARK—Want of respect for anything.

A DELEGATE—Want of reverence, especially at the time of prayer.

Dr. VINCENT—I think we may name the difficulty, also, that they are so much occupied with study during the week that they are disinclined to give much time to the preparation of their Sunday-school lesson. And I have known parents who justified their children in that. They say their children have to study for promotion in school, and they don't want Sunday another day of mere lessons. What other difficulties are there?

Mr. MCHENRY—Too great anxiety for promotion to the senior class.

Rev. Mr. ANDREWS—An unwillingness to be promoted to the senior class.

A DELEGATE—Unwillingness to leave the teachers they have been so happy with.

Mr. MCHENRY—Anxiety to leave their teachers.

A DELEGATE—Want of home reading of the Scriptures.

Rev. Dr. VINCENT—And want of home training in the Scriptures.

A DELEGATE—Difficulty in getting the teachers to understand the average boy.

Dr. VINCENT—Sometimes it is more difficult to understand the girls.

A DELEGATE—Difficulty of getting the scholars to attend when they reach a certain age.

Rev. Dr. VINCENT—Do you not find that in most schools, the classes are so close together as to interfere with each other in recitation. We have separate rooms for the primaries and the seniors, whereas the pupils who most need to be by themselves are this restless, mischievous class of children. Other difficulties?—just in a word.

A DELEGATE—Insubordination.

Rev. Dr. VINCENT—That is no doubt in some cases a very serious difficulty. Now, what ought to be the size of the intermediate class?

A DELEGATE—Six.

Mr. MCHENRY—It ought to have an average attendance of six.

A DELEGATE—An average attendance of from five to eight.

Rev. Dr. VINCENT—Would not this be worthy of consideration—that the size of the class should depend upon the teaching power of the teacher, and that this thought should govern in the subdivision of the school? I knew one man—a practical business man—who had wonderful power. He had a class of from eighteen to twenty boys. He called them “my fellows.”

A DELEGATE—In a separate room?

Rev. Dr. VINCENT—No; in the Sunday-school room. He interested those boys thoroughly, and I would have been very sorry to take away one of them. Then if the classes could have separate rooms, or be so far separated that they would not interfere with each other.

A DELEGATE—Speaking of the size of the class, how would it be possible to get all to recite in a large class, supposing each scholar had memorized eight or ten verses.

Rev. Dr. VINCENT—It is very gratifying to me to hear you speak thus of memorizing verses, for the custom has largely fallen into disuse with us. The boys ought all to recite the same verses. I can get a class of boys to recite all together, and if there is one who does not know the verses I can readily detect it. If I doubt a boy's knowledge of the lesson I can call on him especially.

Rev. Dr. O'MEARA—Suppose you had several classes reciting thus at the same time, you would have a perfect Babel.

Rev. Dr. VINCENT—There is no difficulty about that, if the recitation is carried on in an undertone. One of the most beautiful effects of sound, I ever heard, is that soft volume of sound which does not interfere with the hearing of anything else.

Mr. PEAKE—The teacher can easily single out pupils, and call upon them to recite special verses, and by a little ingenuity can ascertain whether the pupils have learned their lesson.

Rev. Dr. VINCENT—Suppose we had twenty classes in this room with from six to twelve scholars in each class, and the bell should sound for the opening of the lesson, and each class should start recitation, do you not think it could be done without any class interrupting another. I have known it to be done. However, it is a matter of experiment, and if you do not find it successful there is no reason why you should carry it on.

Rev. Mr. ANDREWS—Let one scholar say one verse and another the next and so on.

Mr. MCHENRY—Beginning with the same scholar every day.

Rev. Mr. ANDREWS—No, make a change in that respect every Sunday.

Mr. CLARK—If the scholars are not heard in recitation they will not learn their lessons.

Rev. Dr. VINCENT—They must be heard, of course. I think it may be accepted that a teacher of sixteen boy-power will not be overcome by this difficulty of having them recite. What about the preparation of the lesson at home? How far is it indispensable to the success of Sunday-school work?

Mr. McHENRY—We should ask but little in the way of preparation, and insist upon it, rather than ask more, and not have our wishes fulfilled.

Rev. Dr. VINCENT—We should not expect too much. I was surprised once, when a wide-awake boy told me that he did not enjoy the lesson half so much when he studied it, as when he went to his class, without knowing anything about it, for it was all new to him then. He didn't go to Sunday-school, he said, to take part in recitations, for he had enough of them during the week. There are some parents and children who feel that way.

Mr. PEAKE—There is a great deal of weight in that. I had a class of boys, and I know that when I knew a thing and they didn't, I could interest them much better. They are not grown people, and you must interest them.

A DELEGATE—Would it not be more profitable to have the class engage in the study of the lesson rather than in recitation, and encourage parents to examine their children through the week in last Sunday's lesson? My doctrine is, that it is good not to have the pupil prepare his lesson, as he does in the secular school. A great deal may depend upon the individuals composing the class, of course.

Rev. Mr. ANDREWS—It seems to me there is much the same relation between the teacher and his class, that there is between the minister and the congregation. The preacher would prefer to speak to people who know something of Christian doctrine. The study of the lesson is calculated to impress its truths upon the mind of the child. He becomes master of the subject, and can draw upon his information hereafter. I think the study at home is more important than the study in school.

Rev. Dr. VINCENT—The study at home is important, but teachers must not feel that their work is in vain, if the scholars do not study at home. We should not bring scholars under too close discipline.

Mr. McHENRY—Some of the best public school teachers have come to the conclusion that all lessons should be opened up to the scholars before the home study; and I think that principle is the correct one, that study should succeed the teaching. The first thing in class should be a review of last Sunday's lesson.

A DELEGATE—One great difficulty is the overwork at home from the public schools. Scholars often say that they had not time to prepare the lesson. We have represented the matter to the School Board, and they have instructed the teachers to give only a limited number of questions for home work.

A DELEGATE—In teaching Bible-class I find that those who come unprepared are less interested in the lesson, than those who are prepared. The latter always have something to communicate to the class, and take pleasure in doing so.

Rev. Dr. VINCENT—How about having boys and girls in the same class?

Several DELEGATES—"Yes, yes," and several "no, no."

A DELEGATE—Keep them apart for a few years, just for the time they are in the intermediate classes.

Rev. Dr. VINCENT—How is it in the public schools here?

A DELEGATE—We have boys and girls in the same room.

Rev. Dr. VINCENT—The principal question is whether the intermingling of sexes in the same class would not have a wholesome effect upon the boys. It seems to me that everything depends upon the teacher—that a wise teacher will be able to make good use of the modifying influence of the sexes upon each other. A good deal would depend also upon the practice in the public schools. Is the intermingling now carried so far that the boys and girls sit together.

Mr. JOHNSON—No, they are divided in their class-rooms.

Rev. Dr. VINCENT—What is the best thing for the intermediate class teachers to study.

A DELEGATE—The Bible, the Concordance, and the Sunday-school Times.

A DELEGATE—The Sunday-school Journal, all the Sunday-school helps.

Rev. Dr. VINCENT—Is that all? Books are not one-third of what the teacher should study. I knew a gentleman who was most successful in talking to children. He fairly captivated young people. I asked him once how he learned to do it. "Well" he said, "when I was a very young minister I watched children. Whenever I saw a group of boys and could stand near them without their knowing that I was watching them I would do so. I noticed their way of talking, and their gestures, and when I found another group I would tell them what I had heard the others say, trying to imitate voice and gestures. I never talked child-talk to them. I never heard children talk that way. I believe if we studied children we would be far more successful. It would tell at every Sunday's lesson. Then I practised on children, telling a boy or a girl a story, and if I found they did not understand it in the way I put it, I tried to adapt it so that they could understand." The great thing is for the teacher to study and thy to understand his pupils.

The Conference was then closed, and all present joined in singing

"What hast thou done for me."

A DELEGATE—I would just like to ask one question. What would you do with a refractory scholar?

Rev. Dr. VINCENT—There are so many kinds that it is hard to say what ought to be done with any particular one. One may be won by kindness, another by a little gentle coercion, another by argument. There are some who are so obstinate and incorrigible that it seems almost impossible to do anything with them. There should be a class under a remarkably competent lady teacher specially for these incor-

rigibles, and when a boy becomes uncontrollable he should be quietly promoted to Miss Blank's class. You must depend upon the powers of that lady to win him; no system will do it. There is some one who holds in her character the charm which will master that boy's heart. There are persons who command respect by their mere presence. Then a good deal must depend upon regenerating work at home. That is a subject for sermons that is not used half as much as it ought to be—parental responsibility. If our ministers would more generally insist upon the duty of parents, in the way of home instruction and family prayer, Sunday-school teachers would have a good deal easier time than they do. The mother who brings a restless, troublesome child to church, only advertises how things are carried on at home. We do not have enough parental government, not enough of family prayer, and hence the difficulty.

A DELEGATE—The reason I ask the question is, that there is a boy in our school, who has, for several years, been the terror of his class, and has been the means of driving several teachers out of the school. He has been moved from class to class, and at our last business meeting the question was seriously discussed, whether he should be expelled from the school.

Prof. SHERWIN—Was he expelled?

A DELEGATE—No; we have never felt that we could take the responsibility of putting that boy out of the school. At the last meeting the teacher said he could do nothing with the boy, that when he had reprimanded him the boy got up and left.

Rev. Dr. VINCENT—Has he left the school?

A DELEGATE—He left for that day, but came back next Sunday.

Rev. Dr. VINCENT—How old is he?

A DELEGATE—About ten years of age.

Rev. Dr. VINCENT—Teacher a gentleman?

A DELEGATE—Yes; we put him under a gentleman, because we thought the discipline would be stricter, and that he could be better controlled.

Prof. SHERWIN—Do the other boys side with him?

A DELEGATE—No; the other boys side with the teacher.

Prof. SHERWIN—Have you ever given him something to do?

A DELEGATE—He takes the chair at our Sabbath-school anniversaries.

Prof. SHERWIN—Oh, yes—for show; but have you ever given him real work to do?

A DELEGATE—What kind of work?

Prof. SHERWIN—In our school we had three hard cases in one class. Those boys were so bad that several Sundays I had a policeman hidden in the vestibule to arrest them, in case they should commit a downright breach of the peace. But I always felt ashamed of myself to think that those boys should get the better of me, and never gave the policeman word to act. One day it flashed across

my mind, "You have never given those boys anything to do." So at a favorable time I said to the school: "I am tired of having our pictures and mottoes hanging always in the same position, and I think we ought to appoint a committee to rearrange them." I could have rearranged them myself in five minutes. So I appointed first on the committee, Allan Scott, as chairman. He snickered right out. Next on the committee, I put the sweetest, nicest woman in the school; next, without giving time for discussion, I put the next worst boy, then another sweet lady from the other side of the school; then, last, a big butcher of a fellow who was able to thrash the lot, if necessary. Allan came up at the close of the school. A tough case he was; a fellow who would come in with his hat on, put his feet up on a chair, and fire tobacco-juice all over the floor. He said, "Mr. Superintendent, I don't know anything about this thing." I said, "That's all right, Al; I'll post you. Would you like a meeting of the committee?" "Yes, I suppose so." So I announced that the chairman requested a meeting of the committee in the Sunday-school parlor, on such-and-such an evening. The committee met. Al came. It was the first time I had ever seen him washed up and his hair combed. I asked them to suggest ways and means of carrying out the work; and it was carried out. The result was that we never had any more trouble with those three fellows. In a short time that worst boy was a member of the church, and an honest, hard-working member, too. The great thing with such boys, I think, is to give them something to do.

CONFERENCE ON BIBLE-CLASS TEACHING.

The Bible-class teachers' section met in the Sunday-school room, Professor Sherwin in the chair.

The CHAIRMAN said his object would be largely to draw out suggestions from those present, to try to be helpful to them in some cases, and to receive help himself in others. First, he would enquire what was understood by Bible-class teaching? He supposed it referred to the teaching of an adult class, or a class of pupils over 15 or 16 years of age. He remarked that he was not altogether in favor of the term "Bible-class," because if those children under 12 years of age were not studying the Bible, what were they studying? With this protest, however, he would accept this term as meaning an adult class.

After ascertaining how many of those present were Bible-class teachers, and how many, Bible-class scholars, the Chairman asked what difficulties they found in their work—in preparation, teaching, securing attention, in getting hold of right illustrations, in inducing attendance, in inducing the study of the lesson?

A DELEGATE suggested, "the neglect of many young people to read the Bible at home during the week, and their coming to school without any preparation."

The CHAIRMAN suggested that this should be placed under the head "Lack of home preparation," and the suggestion was accepted.

Mr. R. G. KILLMAN—I have lately been called upon to take a Bible-class in a school, and I find that I am going to have a great difficulty in getting them to understand that they are to study the Word of God, that they are to come there prepared, and give their attention while they are there. The scholars are principally young men and women.

The CHAIRMAN—Part of that would come under the head of our first difficulty. The other part of it, I put down as "difficulty in holding the attention of those not yet interested in the Word of God."

Mr. GEORGE ROBERTSON—There are two difficulties which I find in the school over which I have charge. The first is the difference between scholars in regard to training and knowledge. Some seem very defective. The difficulty is how to treat a class possessing this variety. The second is to get the scholars to express their opinions upon the lesson.

The Chairman made a note of these points.

A DELEGATE found a difficulty in impressing the minds of young people with the fact that it was the Word of God they were studying, and that it should be reverently, thoughtfully, and intelligently studied.

Rev. JOHN McEWEN—There is one difficulty that I find is common to almost all our towns and cities—I would characterize it as the social difficulty. It manifests itself in this way—there is successful Bible-class teaching, as we designate it, only in proportion as you have united feeling and effort. Social distinctions come into play in the class, and are manifested by want of cordiality, &c.

The CHAIRMAN remarked that this was a point to which sufficient attention was not paid, and that what was required was common sense, judgment, discretion, tact, skill,—what they called in New England "gumption." He then proceeded to ask for suggestions in regard to the difficulties mentioned, commencing with the first,—lack of home preparation.

Rev. Mr. McEWEN—After a good deal of thought, experience, and observation, I have come to this definite conclusion—that in our classes we ought to make up our minds to work, by personal dealing, and mutual covenant and agreement to study the Word of God.

The CHAIRMAN—That is one help—covenant, personal agreement, individual agreement between the teacher and the members of the class, which must grow out of a personal acquaintance.

Mr. GEORGE ROBERTSON suggested that when the lesson was given out, individual pupils should be asked to suggest a leading thought, and to give their own reasons for selecting it.

Rev. S. CARD—I think Bible-class teaching is very much like preaching. Henry Ward Beecher said, that when people went to sleep in his congregation, he wanted somebody to wake him, (the

preacher). I am very much of that opinion in preaching and teaching. In my experience I find that very much depends upon the thoroughness of my preparation, and the manner in which I present the lesson—upon the earnest prayer which I offer to God for each member of my class.

A DELEGATE—I came in as a primary class teacher, but I would like to say a word about what I have seen among Bible-class teachers, or rather adult-class teachers. I have seen a man, who, without a Bible or even a piece of paper, would go before a class numbering 150, hardly lifting his eyes from the floor. Yet the teaching I saw in that class was wonderful. The man was consecrated. He did not lecture; he drew out his class. He did not question individuals, but individuals answered. I recollect another class, where four or five hundred young men and women were taught by a man who was not a man of culture—not educated in books; but one book, the Bible, he knew thoroughly. The speaker concluded by giving an example of another successful teacher whose class he had visited.

The CHAIRMAN—We now come to the second class—difficulty in holding the attention of those who have not been brought up in Sunday-school. In this matter I may make a suggestion. In one class I took, a class of young men, no teacher had ever been able to get them to study the lesson. Every means had, seemingly, been exhausted. A lady of culture, a teacher of elocution in a seminary, was put into the class. She was self-possessed, level-headed, had a great deal of tact, and believed in the "final perseverance of the saints;" thought that when one way would not do, another should be tried. She sat down with that class and made herself the personal friend of each member of it. She made them respect her. They began to behave like gentlemen, because she behaved like a lady. But she could not get them to study. Finally, one Monday morning, she wrote a private confidential note to each member of the class, telling him not to let any one else know of it; and saying, next Sunday the lesson is at such a place; at such a verse you will find such a thought; study up that verse particularly, and be prepared with it. The consequence was, that next Sunday every one of those fellows was ready. One of the nicest things you can have in religion, is a carefully prepared promptu. Next Sunday every fellow was prepared with some idea. In that way she stimulated that class, until it was the best prepared in the whole school. We have suggested that the teacher should have more preparation, more love for souls. There is more than that in holding attention. What will hold the attention of one, will not hold the attention of others. And this brings us to the third difficulty—difference in ability and culture of pupils. You must know the pupils' home life, their habits of reading, their surroundings. What fails to touch the attention of this one, may take the attention of that. You don't load to shoot deer as you do to shoot partridge. It is a wonderful thing to adapt yourself to all these differences in mental

ability and culture, and upon that, depends much of your success in holding attention.

Rev. Mr. McEWEN—There is an exercise which sometimes comes to be almost a habit—to take some important thought in the lesson, give first the simplest aspect of it, and have some pupil explain it. Then take some more difficult aspect of the same thought, and so on as high as the talent of your best pupils will go. In the course of a few Sundays, that course will reveal to your pupils, that you understand what you have in hand, and appreciate these difficulties; and you yourself will be mightily strengthened in your influence.

The CHAIRMAN said they had now come to the fourth point—how to get an expression of the personal thought and opinion of the pupils.

A DELEGATE referred to a class in which, to his surprise, there were seven or eight young people who could not tell whether they ought to turn to the Old or New Testament to find Ephesians.

Rev. Mr. CARD—In this matter of drawing out pupils, Brother McEwen has struck a right thought. It depends upon the teacher's skill in putting questions. If you put a question one way, and the pupils do not comprehend it, put it in some other way. There is a book published in connection with the Chautauqua Course, on "The Art of Questioning." If any Bible-class teacher would get that book and go through with it, he would find it of great assistance.

The CHAIRMAN brought up the fifth difficulty—impressing the minds of young people with the idea that this is a solemn thing, the Word of God. Much depends upon the way you treat it yourself. If you toss and tumble it round, it lessens their respect for it. If you make conundrums, such as "Who was the shortest man mentioned in Scripture?" you will never get them to respect the Word. There are thousands of people who don't see any harm in these conundrums. But I tell you that anything that seems like light, frivolous use of Scripture, lessens the esteem and reverence for that Word in the minds of those with whom you have to deal.

After some further remarks on this point, the Chairman introduced the question of "Social Distinctions."

Rev. Mr. BLACKSTOCK—I would like to say a word on that point. In almost every class you will find that some of the poor boys and girls have just as much brains as any one else. If the teacher would pay a compliment to that poor boy or girl by getting them to give answers, he would soon find that the other pupils will learn to respect them.

The CHAIRMAN said that the teacher must try to "level up" the class. But with this we have got to use common sense. They could not help social distinctions. It was a foolish thing to put these different grades together, and try to force the levelling process. But when they had once come in, then they must level them.

The time having expired, the meeting of the section adjourned.

CONFERENCE ON INFANT-CLASS WORK.

The Conference on Infant-class Work, also held in the school-room, was led by Mr. D. FOTHERINGHAM, who asked for suggestions as to the manner in which the Conference should be conducted.

In response to a request by Mr. PARKER, the Chairman put a number of questions, with the following result:—Three of those present had an entirely separate session for their infant-classes. Seven were in schools where the infant-classes joined in the closing exercises, with the rest of the scholars. Four reported infant-classes present during only the opening exercises. Five met in the main room. Three reported that their infant departments were divided into classes.

A DELEGATE enquired whether, where infant departments were divided into small classes, it was the custom to graduate teachers and classes together into the main room?

Another DELEGATE said that their custom was to allow the same teacher to retain the class, until the class had gone beyond the teacher, or was old enough to enter the Bible-class.

A DELEGATE—Our custom is to divide the infant-classes. Perhaps we have been led to this by the circumstance of not having a room. But it seems to me an advantage to divide a class. It is more like home. I think more would be accomplished by having four or five or six of these little children under the hand as well as under the eye of the teacher. There are results that can be accomplished by massing children. I believe the ideal plan is to have the department separate from the school; to have a teacher for every five or six children; to have a certain time given to each teacher separately, and then have all massed together, and put through some exercises in common. But I should be very sorry to drop, after our experience, the plan of having our infant classes divided into small sections.

Mr. PORTER did not sympathize with Mrs. Krantz' idea of graduating class and teacher together. In his school they graduate on Quarterly Sunday. The children graduated must be able to repeat the Ten Commandments, the Lord's Prayer, and a few of the Psalms. There was some little form about the graduation; it took place before the whole school; the Superintendent placed his hand upon the head of each scholar, who was also presented with a Bible. They had their main school divided into six classes—three for boys and three for girls—a first and second class and a reception class. When the members of the reception class became permanent members of the school, they were received into the first or second class.

Rev. Mr. McEWEN—The great object in forming an infant-class is the effective discharge of our duty, namely, the communication of Divine truth to the children. Personally, I insist upon that, because there is a strong tendency among a great many, to think that Divine truth, specific and definite, cannot be communicated in an infant-class, that you have got to tell a story, or sing a hymn, instead of teaching some Divine truth in simple form.

The CHAIRMAN—No one can take exception to this, that we desire to instruct the little ones in Divine truth. What shall we do in order to attain this purpose?

Mr. PORTER said there might be a diversity in the intellects of children, and they might have a primary and an infant class.

Mr. FRASER—I suppose if you come down to the very first point, the question is, who are infants? I suppose the general idea would be, those who cannot read.

Rev. Mr. McEWEN would have a primary department graded into classes. He thought the division of primary and infant classes would create confusion.

The third point considered was "suitable room and accommodation."

Mr. PORTER thought the room should be divided off, as the primary teacher had to resort to many means of teaching, which distracted the attention of the other scholars. Where a separate room could not be had, it was very desirable to have a curtain.

The Conference then proceeded to discuss the question "Who shall the teacher be?"

Rev. Mr. McEWEN—The very best that the congregation can supply, irrespective of sex or age.

The CHAIRMAN—What will constitute the best teacher?

A DELEGATE—Love for Christ and the little folks.

Another DELEGATE—Management.

Rev. Mr. McEWEN—Love for the truth. A great many of our primary class teachers slide into the idea that it is no time to communicate specific truth. I have found that, in a great many instances,

The CHAIRMAN—Do you think a person can love Christ and little children, without loving Divine truth?

Rev. Mr. McEWEN—They can love truth in the abstract, but what I mean is, that they can love truth so that they can communicate it to the child.

Mr. FRASER—The power of putting the truth in the concrete is very important. The little ones cannot understand truth in the abstract. I find that Christ taught in that way very much, by parables or stories.

Mr. PORTER—I believe that children can be brought to the Lord Jesus Christ just as soon as they can talk. As infant-class teachers we ought to teach truth, believing that little children can be saved.

After some further discussion the question was asked,—Do you encourage memorizing?

The CHAIRMAN—I get them to memorize the Golden Text. I have printed in the early part of the quarter the subject of the Golden Text. The parents are asked to assist the children in learning these, and we give a reward card to those who can repeat the whole. I have been astonished to hear children repeat the whole lesson.

The question was asked,—Do you use the blackboard for illustrations?

The CHAIRMAN—Yes; when I began using the blackboard I used to be elaborate; now I have learned better. I make a mark for Jesus, a mark for each of the disciples, a few marks to indicate walls, etc., and I do this while I am talking.

Rev. Mr. McEWEN—On that point I would like to emphasize again one idea—these marks and their influence, so far as their educational influence on the mind of the child is concerned. If I had a choice of two teachers, one who was skilled in making pictures, and one who could draw lines and dots, I would prefer the latter. The children can fill up the outline.

After some further discussion, the conference of this section adjourned.

At 11.30 a.m., the Convention re-assembled, and after singing—

“What hast thou done for me?”

Dr. Vincent took charge, and called upon the leaders of the several Sections to report in reference thereto, which they did briefly.

The PRESIDENT—I am glad to know that these conferences have been of so much practical benefit as they have. I am sure we will look back at this Convention as one noted for its practical benefit to us all.

The Rev. A. Andrews, on behalf of the Business Committee, announced the programme for the Afternoon Session, to commence at 1.30 p.m., with a Conference on Normal Class Work, under the direction of Mr. L. C. Peake.

Mr. PEAKE—I have great pleasure in announcing, as I am sure you will have equal pleasure in hearing, that I have prevailed upon Dr. Vincent to relieve me of this work; the Conference will therefore be conducted by him and not by me.

The Rev. Dr. O'Meara pronounced the Benediction, and the Convention adjourned until the afternoon.

THURSDAY AFTERNOON.

On resuming at 1.30 p.m., the proceedings were opened with prayer, led by the Rev. Mr. McEwen.

CONFERENCE ON NORMAL CLASS WORK.

The Convention then engaged in a conference on the subject of Normal Classes in connection with the Sunday-school, led by the Rev. Dr. Vincent.

Rev. Dr. VINCENT—What do we understand by Normal Class work in the Sunday-school? What does it aim at?

A DELEGATE—The training of teachers.

Rev. Dr. VINCENT—What is embraced in the training of Sunday-school teachers?

Rev. Mr. McEWEN—First, imparting the truth to them; second, instructing them how to impart that truth to others.

Rev. Dr. VINCENT—What must precede the teaching of methods, in order to make them effective? There is a point there that we are apt to overlook.

Mr. PEAKE—One thing is to ascertain how much our pupils know.

Rev. Dr. VINCENT—That is not what I aim at. (After a pause.) I could tell you what I mean, but I would rather get it from yourselves.

Mr. PEAKE—You must have the spirit of the work.

Rev. Dr. VINCENT—There are to a tree, root, trunk, and branches. If I make sure of the seed in the first place, I make sure of all these. I must understand the principles which lie back of methods, and then I make sure of my methods. A teacher wants to know how to do this and that, but after I have told him twenty different hows, I have not done so much as if I had imparted to him one principle that would teach him a thousand hows. Take three different methods of teaching—illustration, questioning, and preaching. It is well to understand those methods; but, when I lay hold of a pupil's character and find what there is in myself that can be used to his greatest advantage, I go back of your methods, and lay hold of a general principle. In many of our secular systems there is a radical defect in this direction. I have spent a good deal of thought and effort on methods; but I have found that if I could quicken my teachers to thought on the principles back of those methods, I did much better. Psychology is a big word, but psychology is very important in Sunday-school teaching.

Rev. Mr. McEWEN—If I take in a method, I take in the principle underlying it.

Rev. Dr. VINCENT—Many do not. We mistake methods for principles. Methods are like branches stuck in the ground, which remain green for a time, but soon die; a principle is like a tree, growing and producing seed from which other trees can be grown. Who is to do the work of leading this class?

Rev. Mr. McEWEN—The pastor.

Rev. Dr. VINCENT—Why is he responsible?

Rev. Mr. McEWEN—Because he is the teacher of the whole congregation.

Rev. Dr. VINCENT—Exactly. He is responsible for what is taught, and how it is taught, everywhere in his church. Suppose the pastor is not so efficient in this work as the Superintendent; what is the pastor's duty?

Rev. Mr. McEWEN—To leave the work to the Superintendent.

Rev. Dr. VINCENT—Suppose neither can do it as well as Mrs. A. B.?

A DELEGATE—Leave it to Mrs. A. B.

Rev. Dr. VINCENT—When you get both pastor and Superintendent agreeing that they don't amount to much, you are on the way to the millenium. There are many such cases, but one great difficulty about normal class work is that of finding a competent person to take hold of the class. Supposing you have the proper person in charge, how will you organize? Will you limit the number in the class?

Rev. Mr. McEWEN—No; not necessarily.

Rev. Dr. VINCENT—Would you invite all young people to join, or would you elect those who are to join at the teachers' meeting.

Rev. Mr. McEWEN—In the present state of normal class work, I am inclined to think that any limitation would be unwise, but I would be very careful about laying down any rule on the subject.

Rev. Dr. VINCENT—That is well. In some cases young people might feel greater responsibility if elected by the teachers' meeting to attend the class. It might be an incentive to closer application. How often would you hold the meetings of the normal class? Once a week?

Rev. Mr. McEWEN—Once a week, if possible, for the term.

Rev. Dr. VINCENT—Well, you have teachers' meeting, and church sociable, and choir meeting, and meeting of the session, and missionary meeting, lecture and concert, and Sunday-school exhibition. Is it practicable to carry on a normal class with meetings once a week?

Rev. Mr. ANDREWS—The wise plan is to fix the number of your meetings, and let it be known that the normal class will be confined to eight or ten weeks.

Mr. FOTHERINGHAM—Have three sessions a day, and do the whole thing in three or four days.

Rev. Dr. VINCENT—What do you think of that?

Rev. Mr. ANDREWS—Mr Fotheringham speaks from what he knows and has carried out with great efficiency.

Rev. Dr. VINCENT—I am very glad to hear it. I would be glad to have an account of it for publication. I believe if a sufficient number of teachers could be enlisted for three days, a great work might be accomplished. It is not the length of time spent, but the impulse given. It does not take long to sow the field, but it takes a long time for the grain to grow. It is a very long distance from San Francisco to New Orleans, but the turn of the rails that determines whether a train from the east shall go to one city or the other is given in the yard at New York. The turn of mind which determines a teacher on a certain course, which leads him to great success and usefulness, may be given in the three or four days of a normal class.

Mr. PEAKE—I was just going to say that another way in which this work might be carried on is, for the churches in a city or town to combine in a normal class, and the very best person in any of them take charge of it. We have tried this for the last five years in Toronto, and have formed what is known as the Central normal class.

In connection with this Class we have had the services of some of the best educationalists in the Province, including Principal Caven; Professor MacVicar; Principal Sheraton; Mr. Hughes, Public School Inspector; and others. This might not be practicable in a school for one church only. A number of pupils from each school are elected to attend, and being thus formally made members of the class they are more regular in their attendance than they might otherwise be. During the five years in which the class has been in operation, many of our teachers have had the advantage of its instruction.

Rev. Dr. VINCENT—What course of study would you take in a normal class?

MR. PEAKE—We use the Chautauqua course.

Rev. Mr. McEWEN—We use the "Normal class guide."

Rev. Dr. VINCENT—When you come to the Book of books, it seems to me it makes little difference where you get the information, so you get it. When you come to study principles and methods of teaching, it makes little difference where you get them. A systematic arrangement may be had of them in many ways. I have great faith in what I call normal praxis, that is, the actual performance by the candidate of the work he will have to do as a teacher. For instance, the candidate is asked to imagine himself before a class of six boys, twelve years of age, with a subject given him for a lesson. He is asked to show in what way he would present that lesson to his scholars. In Plainfield normal class we took that up. The subject of the lesson was given, and the question was asked, "How would you approach that lesson with a class of boys? What are the first words you would speak?" The good teacher takes care of all the lesson, but he is most particular about the beginning and the ending. It was beautiful to me to watch the thirty teachers in that normal class, knitting their brows, thinking how they would open that lesson. When they had written for seven or eight minutes, the papers were collected and the various answers read. You say there is not much in that. You would be surprised at the difference in methods shown by the answers. One teacher would open like this: "Good-morning, boys; I hope you are all here with the intention of studying your lesson. Let us now take up the lesson and read it over." Another teacher would say: "I hope you boys are going to behave yourselves to-day better than you did last Sunday. Where is the lesson, John?" Another teacher: "Let us now read the lesson"—and this having been done—"John, will you give the names, without looking at your book, of the most important persons in this passage. James, will you name the persons whom you regard as most important. Don't look at your book, but tell me." Another: "Let us now find our places, and I will ask you the questions prepared for this lesson." Another: "The other day, as I was going down Broadway, I saw a man driving very rapidly, and just at the corner

of the street his waggon—" Why, you give me your attention more closely now than you did. The teacher showed that he knew that to relate some incident was the surest way to interest boys. There were five methods of beginning the lesson. When asked to decide on their merits, there was not one but gave his opinion in favor of the last as much the better method. Why is it better? Because in speaking to a class of boys, in whom imagination is dominant, you should at once enlist their imagination in the study of the lesson. I will call attention to two of the Chautauqua text-books. I am not interested in them financially, so I can speak with perfect freedom. They are numbers 36, 37 and 39. In the last are several normal praxes. It might require weeks to go through these three pages well, but the teacher going through those well will have accomplished a great deal. Are there any remarks to be made on this subject of normal praxis?

Rev. Mr. McEWEN—I would like if Dr. Vincent would indicate some way of increasing the number and efficiency of Normal class teachers. In our theological institutions of learning, special care is taken to teach men how to preach; but a thorough means of teaching men how to teach does not seem to be recognized as one of the wants of the times.

Mr. PEAKE—Before we pass from the praxis I would like to speak on that subject. Three years ago it was my privilege to take part in the competitive examination at Chautauqua. I may say that I regard the system of normal praxis, to which the Doctor has just alluded, as invaluable. I recollect very well how, the day before the examination, I sat on a rustic seat by the lake shore, and pondered over some six or seven questions given to us. I sat there from eight till twelve; went away, got a little dinner, came back, and sat, still thinking over those questions for the rest of the day. I don't know whether the Doctor took delight in torturing us, but I know I never worked harder, or at any work that I believe did me more good.

Rev. Dr. VINCENT—The ministers have too often felt that their duty lay in expounding grand, massive problems, and that to teach was a rather small business. Therefore teaching has been neglected. I think our theological seminaries are appreciating this now, and are beginning to teach the students how to teach, and in many, a course of lectures is now devoted to Sunday-school work. Some of the most competent men in this branch are the young graduates who have had the benefit of these lectures. I would not have anybody suppose that I depreciate the preaching. The pulpit is the great throne of power. But a great preacher will be all the better if he knows how to teach. I should be very sorry to see preaching degenerate into mere platform speaking. Now I suppose we have in every community a lot of teaching talent we might utilize in these normal classes. This is a very large subject, and I am sorry that the time is so nearly up that we cannot go into it further. I had a normal class of my own in a little church in Illinois, in 1857. I met it at the same hour as my Sunday-

school, and we took up that best book I know—the subject, “James Inglis, of Scotland, on the Sabbath-school.” We also went through Conybeare and Howson’s “Life and Epistles of St. Paul.” We spent half an hour on each book. The pupils represented different denominations, and we accommodated our studies to that circumstance. I know these young people made better teachers for those lessons, and I know it gave me a world of pleasure to prepare those lessons so as to teach them. I believe there ought to be a normal class in every church; and where the pastor is unable to lead it, let some lady or gentleman in the school lead it. In this way we would raise up Bible teachers in our own churches. We shall be glad to see you all at Chautauqua, where we have a regular normal class every summer. We shall be glad to know that you get to other gatherings where normal classes are held. I believe in my own system, but I do not claim that it is all in all. One man glorifies one thing and another another. We are suspected of depreciating the side we do not preach at the time. We are in danger of glorifying method, maps, charts, lesson helps, and that sort of thing. Yet we know those who without these go straight ahead, teach the children and draw them into the true knowledge of life. Garfield once said, “Give me a pine bench, with Mark Hopkins on one end and myself on the other, and I have all the college I want.” It is the living man who makes the institution. In normal class work, if you have a brain brimful of the knowledge of God’s truth and a heart brimful of God’s love, I declare to you that that love and that truth will make for themselves a way. If any of you would like to have a copy of the “Chautauqua Hand-book No. 1,” a new book just issued, which is to be out in a few days, setting forth the general scheme of our work at Chautauqua, including this normal-class scheme, just drop me a post-card to New Haven, Conn., and I will see that you get a copy. I wish to take this opportunity before closing to ask for information, which I have tried in vain to get in other ways. In 1880 we graduated at Chautauqua a Miss Kate Shaw, who gave her address as Harwich, Ont. I have tried my best to find her, but without success, and I now make this announcement as a last resort.

A DELEGATE—If you try Norwich you may perhaps find the lady.

Rev. Dr. VINCENT—Thank you; I shall do so.

The PRESIDENT—We promised we would stop at half-past two, and that time has arrived. We would all, I am sure, have been glad to have this discussion prolonged for half an hour.

All then joined in singing the hymn—

“I will guide thee with mine eye.”

After prayer by Rev. W. Reid—

The PRESIDENT—We approach, this afternoon, the consideration of two questions indicated by the printed list, each of which is of vast importance. The first is “Sunday-school Literature”—a question

that has not received in the past that practical attention to which it is entitled; a question that will undoubtedly be pressed closely upon the attention of Sabbath-school workers until some effectual remedy is found for what is felt to be a pressing want. To lead the discussion upon this subject, we have one who, I am sure, will be able to give us great light upon it. I now introduce to you the Rev. John Burton, B.D., pastor of the Northern Congregational Church, Toronto.

SUNDAY-SCHOOL LITERATURE.

Rev. J. BURTON—As I believe the time is limited to twenty minutes, I will, with your permission read what I have to say, because I can get more into the time by so doing. In discussing this important subject, I exclude from our present consideration the Bible, and such text-books as may be required or found desirable for the proper exposition thereof in the class. No Sabbath-school, under Christian auspices, would for a moment dream of giving the Bible any place other than the all-absorbing one, or question the necessity of securing the very best aid in the way of comments and notes for the opening up of its treasures. I may be permitted to say, that no Sunday-school is complete in its arrangements, that does not provide a teacher's library, in which such standard works of reference as "Smith's Bible Dictionary" may be found. A consideration of class-work, rather than literature, would embrace such a theme.

Nor do I feel called upon to discuss literature in general. It will be readily conceded that there is a class of literature fit for reading, in its place profitable, that we are not called upon by any question of expediency or right to bring within the range of Sunday-school literature. "Marmion," *e.g.*, need not be discussed in this connection; nor the novels of George Eliot or Thackeray. Our Public and High-schools may be left to care for *Belles Lettres*. The Sunday-school need not infringe upon that division, for if our title is not a misnomer, there is a Sunday-school literature. It is that we propose to discuss.

Still further, in defining our subject, we cannot take books in detail. With much wider application than in Solomon's day is it true, "of the making of books there is no end;" and I am not infringing on any one's political views in expressing a wish, if so it could be, that our N.P. would put, not only a protective, but prohibitive duty on scores of books, both of home and foreign production, that find their way even into the Sunday-school cupboard. We have already classed gifts or prizes, with library books in Sunday-school literature, for though perhaps a wider range may be allowed in prizes (should such be given) than in the books loaned from the library, we must ever keep in mind the preserving intact of those associations which are proper to a Sunday-school.

And this is our first thought—our University and College prizes are ever chosen with a view to fitness in the various depart-

ments from which they are issued. It is desirable that they should remain as mementoes of the instruction or culture gained: thus should it be in selecting even gift books for the Sunday-school. *The aroma of the school* should be preserved. This leads at once to our root enquiry. To what end should Sunday-school literature tend? For an aimless aim like random shot may ruin friend and foe alike. In other words, what is the distinct purpose for which literature is introduced into the Sunday-school? To this the perhaps most ready answer will be—as a necessity—the children expect it, and we can't get along without it. I will not undervalue this very indefinite answer, but seek the rather to give it definiteness and direction. There is little use living in dreamland, planning for Utopia. "You musn't expect me to be an angel, John," was the very sensible caution of a practical girl to her lover, and many matrimonial heartburns would be avoided, were this remembered more. Practical wisdom accepts the facts of life, and orders itself accordingly. Explain or account for it as we will, no real substitute has been found for the library as a means of attraction and interest. We put pictures at the head of the page of the primer. Shall we say that the library and other literature are the pictures of the Sunday-school page? Then at once we see the necessity of the pictures being in accord with the lesson, lest the mind and heart be led on distracting lines. Sunday-school teachers in association assembled here, need not be told that in these days of educational advantages, the educational work of early Sunday-schools need not, for the most part, command their attention now; reading is otherwise taught, and some measure of morality; but to our Sabbath-schools, *next to home influence*, we are to look for the Christianizing of the children of our country, and that, not by the presentation of abstract principles, but by the crystalized form of example, which alone impresses the child's mind. Teach a child simply the wickedness of untruthfulness, and but a vague impression is left; tell him that A did a very naughty thing when he stood up in his class, an incorrect answer on his slate, when all who had the right answer were told to rise, you nail the truth thereby. The literature of the school should have, therefore, a direct reference to the special Christianizing aim thereof. This in no narrow sense. I do not know that I should exclude "Robinson Crusoe" from the class of gift or even library books of the Sunday-school. I would the "Arabian Nights," though not from the child's general literature; and these instances may illustrate my meaning in this particular. The "Arabian Nights" is entertaining; scarcely anything more. The story of "Aladdin and his Wonderful Lamp" opens up, *e.g.*, no distinct moral lesson, though it may transport the reader to the Orient, and afford a pleasant change from a monotonous reading. It is not in the line of special Sunday-school work. If the impressions of "Robinson Crusoe," left on my mind after the lapse of at least thirty years, are correct, apart from some coarse expressions which were considered sufficiently chaste when

written, and which very readily could be changed in a library edition, the enforced ingenuity of the solitary appeals to a boy's love of adventure; whilst the general trust in Providence indicated, keeps the heart in a healthy atmosphere. I would not fill the shelves with "Robinson Crusoes," though such are infinitely better than a namby-pamby goodyism, which, like poor candies, give sweetness and dyspepsia. We don't want any more religious dyspepsia. I do not advise "Robinson Crusoe" for selection; the book is mentioned with an avowed withholding of disapproval, that my meaning may be plain in cautioning against any narrow goodyism in the selection of works to instruct and interest the scholars in the Christian life.

Are works of fiction to be encouraged? There is fiction and fiction. In one sense the parable is a fiction, *e.g.*, the Prodigal Son, for it is more than questionable whether an individual, Peter or James, ever trod these identical steps. Yet these ideal lines embrace with touching truthfulness an experience world-wide. No child would be misled morally by first believing the facts in form to be an exact reproduction of the words. "Bunyan's Holy War" and "Pilgrims' Progress" are more intensely true than most of the biographies we are being constantly regaled with. Do the ideals convey correct impressions of life and of moral worth? Are God's dealings with His creatures presented in such a manner as to correspond with the Christian consciousness of the facts? While the imagination is being satisfied, is the conscience carried along? Are the suggestions such as to bring into play the manliness of man, the womanliness of woman, the childishness of childhood, the energies of a sanctified life? Is the fiction of that character, that, though we may have been spellbound, we rise therefrom as from the breathing of a purer air? Then we commend such fiction. There is a fiction which intoxicates as alcoholic stimulants. There is that which gives forth an influence poisoned with the taint of sin. We need not say shun all such.

One fact must be remembered: Sunday-school literature will always afford Sunday reading, therefore, a book you would not see in a child's or a parent's hand on the Lord's day, had better be kept from Sunday-school selections. I shall not enter upon the Sabbath question here: only in proportion to your views of the Sabbath sanctity must be your watchfulness regarding Sabbath reading. There is a Sabbath sanctity, draw the line where you will. The literature of the school must stop its literature at that line. For in very many homes our schools reach, Sunday is the chief day of reading, and the Sunday-school library the general literature.

Keeping these principles in view, what classes of literature should be selected? Without an attempt at an exhaustive list, I would patronize: 1st. Christian biographies, which are true Church histories, from those of Knox and Luther to Stephen Payson, the pioneer Sunday-school agent in the Western States of America. Truth is stranger than fiction in such records of earnest men, and as true heroism is there found

as any worked into poetry or romance. 2nd. Travels, especially in Bible Lands; notably such books as Dr. Thompson's "Land and the Book." These (1 and 2) would embrace all histories of missions and missionaries, such as the Life of Henry Martyn and the Nova Scotian, Dr. John Geddie; to Canadians specially this last should be commended as the history of a Canadian mission. 3rd. Such ideal tales as those embraced in the Schonberg-Cotta Series; the Prince of the House of David; affording, as they do, real information regarding customs, history, and men. 4th. The miscellaneous literature of the London Religious Tract Society and of the American Sunday-school Union, I have found, so far as my observation goes, generally unexceptionable. There are also standard publishing houses, whose Sunday-school selections, upon the whole, seem judiciously made. Practically we must select in bulk. No set of teachers can critically read all the books that must enter into its literature; therefore, to a large extent, the publishers must be trusted; and there are houses that have earned, and others that are earning, a well-deserved reputation therefor. I believe the Chautauqua Circle, besides its more general reading circle, has indicated a well-selected number of books fit for the literature of our Sunday-schools.

"Children will not read the books selected." The surest way to strengthen this "will not" is to acknowledge its power. Pander to a depraved taste, and you intensify the same. I would no more pander to a vitiated taste than to a prurient one. Lift it higher! It can be done. The appearance of a book has much to do with the reading thereof, *while taste is being formed*. A clean, clear, bold page, and good illustrations, will tempt a child through any book it ought to read. I remember, wherever there was a picture, then with me the page was scanned and read. It is largely the illustrations which engage the first attention in the sensational publications of the day. Circuses and operas understand this. Why should the devil's purveyors be wiser than the Lord's in their generation?

Finally. A few words as to the importance of this subject. It is Lord Bacon who writes: "If the invention of the ship was thought so noble, which carrieth riches and commodities from place to place, and associateth the most remote regions in participation of their fruits, how much more are letters to be magnified, which, as ships, pass through the vast seas of time, and make ages so distant participate of the wisdom, illumination, and invention, the one of the other." A good library brings into the school the world-wide sympathies and experience of the Church in all ages, in solitude and in struggle, in toil and in rest. A bad book on the shelves is like a plague-infected package in that ship, bringing at a time when the spiritual nature is specially impressible, the germs of a disease which may blast the soul with all the miseries of the Black Death. It is no light subject, the responsibility of selecting Sunday-school literature.

At the close of this address, the Convention joined in singing the hymn—

“ Wonderful words of life ”

The PRESIDENT—The subject of Sunday-school literature is now open for discussion in short addresses, to occupy twenty minutes in all.

Prof. SHERWIN—There are two points I want to call special attention to, which, I doubt not, the brother would have mentioned himself had there been time. But, first, I want to emphasize, if I can, the necessity he laid before you of more careful attention to this matter. It is not in the power of human tongue to put this too strongly. The first special point I wish to touch on, is that in our denominational schools there ought to be a selection of denominational literature. In literature, I include not only the books in the library, but books given as prizes, histories, commentaries, lesson papers, and the rest. Don't turn your back on your own church literature. And in selecting, don't take hap-hazard what comes. Don't take books or papers because they are cheap. Cheap stuff for the Sunday-school is worse than cheap food for the table. Another point: It makes all the difference in the world, so far as the interest a child takes in a book is concerned, whether the rest of the folks are interested in it. If, after Sunday-school, the mother asks the child, “ Well, what sort of a book did you get? Let's read it together,” and then sits down and reads with the child, and explains the hard points, it will vastly increase the interest the child takes in the book. Mother's say-so can make almost anything beautiful in this world. Big brother's say-so, sister's say-so, and father's say-so, too, have authority in the child's mind; but father is so busy he can't take any interest in those things. Business absorbs him. He can't talk when he is in the house, and he can't wait a moment after breakfast is over. He goes out, and when he gets round the corner he meets a man, and stands and jaws half an hour about politics. And when he gets through he doesn't know as much about the subject as he did before. And gossip! You men say you don't gossip, but you know in your souls there never was a woman's tea-meeting that could hold a candle to a lot of men round a country post-office. Take an interest in the children's books, and whatever good there is in those books, the children will have a better chance of taking with them.

Rev. Mr. McEWEN—I am glad this subject has been brought up. The Church is in a better position on this subject now, generally speaking, than it was four or five years ago. The Methodist Church of Canada commenced their Winnowed List many years ago. I do not know what it has reached to now. The Presbyterian Church began this work three years ago, and have now a classified list of 300 books, specially read by the best judges in the Church; the old heads and the old hearts—the men and women who have the interest of the young at heart. And not only that, but, with regard to each book, there has

been a list of questions, in answer to which reasons were given for admitting the book. Reference was made by Mr. Burton to choice of books made by publishers. We have not found those selections satisfactory. With the Presbyterian Publishing House, however, great care has been taken, the books submitted to experts, and their reports upon them, received. The consequence is, that we have made up a good catalogue, after great painstaking and trouble.

The PRESIDENT—We want books of such a kind that when the mother sits down to read them with the boy, she will be interested in that child's story too. I know it is hard to get our ideal class of books. There is one point I would like some expression of opinion upon—How is the school to select its own library? In our own school a committee was appointed. We got from the publishing house two or three large cases of books, we spent a number of successive evenings in going through the books and selecting from them. Yet after all this, experience has since led me to the belief, that, twenty per cent. of those books should never have been allowed in the library. Where we had been so careful in selecting, it seems to me that we might fairly expect a collection that would be unexceptionable.

A DELEGATE—Were they on the Winnowed list?

The PRESIDENT—Many of them were not, probably, as they were from a general publishing house.

Mr. D. J. MCKINNON—Did I understand our friend Mr. Burton to say, that works like Robinson Crusoe were proper to have in a Sunday-school Library, and so, proper to be read on the Sabbath day?

Rev. Mr. BURTON—I spoke of the general tendency of books. I would not fill the shelves with books like Robinson Crusoe, but I would allow a wide range, and that might touch the extreme limit on one end.

Mr. PEAKE—Mr. Burton said that we had to face the question that books furnished from the Sunday-school Library were really the Sunday reading of the people, hence we should not have anything there that is not strictly appropriate for Sunday. There are many other books far less exceptionable than Robinson Crusoe, that that line would exclude from our libraries. I don't think it would be proper to read works of history or science on Sunday, yet I would not exclude them from our libraries.

A DELEGATE—If they are in the Sunday-school Library, what are they there for if not to be read on Sunday?

Mr. PEAKE—We furnish reading not for the Sabbath only, but for all the week.

Mr. MCKAY—I am glad the Presbyterians have got out a Winnowed list. I was not aware of it before. I am glad the books were selected by the old heads. I hope they had young hearts behind them. We do not want books that are too good, in other words too dry. We do not want goody-goody books! we want interesting books, that have a decided religious tendency.

Mr. PEAKE—There is one point that we don't seem to notice. A large proportion of our Sunday-school scholars have no other literature than that supplied by the Sunday-school library; and this is true not only of the scholars but of the families they represent.

Mr. MCKAY—Let us have Public Libraries and Mechanics' Institutes, and other ways of supplying the public with useful literature, and let us use the Sabbath-school library for religious instruction.

A DELEGATE—Would not the idea of using the Sabbath-school library for the purpose of circulating general literature, be something like supplying the scholars with secular papers?

A DELEGATE—It seems to me the great difficulty, in giving a child a secular book from the Sunday-school library, would be to have him understand that he is not to read it on Sunday. It is better to have the Sunday-school library a Sunday-school library, and let them find ways and means for getting other literature.

Mr. PEAKE—That is very good for those who can find the ways and means.

A DELEGATE—Let them read the Sunday reading for the rest of the week as well.

A DELEGATE—A boy brings a book home from the Sunday-school library, and he generally goes through it before he takes his tea that evening. A boy can read the book he gets in an hour or so, that is, the general average of the books.

The PRESIDENT—We seem to have exhausted this subject, at least you seem willing to leave it.

The discussion then closed.

The minutes of the Wednesday Evening and Thursday Morning Sessions were read and approved.

Prof. SHERWIN—I feel much worse than any of you do, that I have been hoarse during this meeting; it is due to an Ohio sexton, who did not know how to ventilate a room without creating drafts. I have been asked to sing solos: I will sing one now. Some of these songs are suitable only for solo use. So much of their effectiveness depends upon the manner in which they are given. If they were sung off in the mathematical time necessary in a congregational hymn they would be spoiled.

Prof. SHERWIN then sang "Nothing but leaves."

THE SUNDAY-SCHOOL IN ITS RELATION TO THE TEMPERANCE REFORM.

The PRESIDENT—Now we come to the next subject prescribed for our consideration—the instillation of temperance principles into the minds of the young. You may not be able to reform the confirmed drunkard, but with proper care you can train the boy so that he will not become a drunkard. To the Sabbath-school workers then, the temperance reform must in large measure look for its support. We are a unit, I think, in favor of temperance; but how to instil those principles into the minds of our scholars, may be a subject on which

opinions will differ. This question will be discussed by Rev. J. C. Antliff, M.A., B.D., of the Carleton Street Primitive Methodist Church, Toronto.

Rev. J. C. ANTLIFF—I always like, in speaking, to have a good broad text, and I am sure I have a good broad subject on which to speak for a few minutes this afternoon. The title of my subject includes two of the most important institutions of the age; and I am not sure that it would be incorrect, to say that the two important institutions of the age above all others, are the Sunday-school and the Temperance Reformation. I think they should be married, and therefore I will venture to publish the banns between them now. I can conceive only one objection that may be taken to this publication. It would be the same as that raised on one occasion when Dr. R. Newton, the well-known Methodist preacher, and Dr. Raffles, of Congregational fame, were upon the same platform,—the platform of the British and Foreign Bible Society. Newton, near the close of one of his wonderful flights of eloquence, said, “I now proclaim the banns between the British and Foreign Bible Society, and the Missionary Society,” when Raffles rose quickly and said, “I forbid the banns.” Newton, thus interrupted from such an unexpected quarter, was somewhat disconcerted and asked, “Why do you forbid the banns?” “Because,” replied Raffles, “the parties to the union are too near akin.” If any objection be taken to the union I now propose, it can only be on that ground. The two institutions are alike, as you all know, in many particulars. Though neither is directly referred to in Holy Scripture, both have their roots in the principles of Christianity. Both involve earnest self-denial for the good of others. Both tend to make the world purer and better; and I never cease to pray for the multiplication of Sunday-schools, and for the extension of the Temperance Reformation. The position I take is, that the Sunday-school should to the utmost of its power assist in promoting the Temperance Reformation, and first of all consider.

HOW CAN THIS BE DONE?

First, *let every teacher be a total abstainer.* Ministers are expected to be so in Canada, and the feeling in that direction is spreading in older lands. Is the Sabbath-school teacher's work less sacred than that of the minister? If I must make a distinction, I would say it is more important that the Sabbath-school teacher should be a total abstainer, than that the minister himself should be one. Think what power the teacher has over his scholars! You remember the power your teacher had over you. The scholar looks up to you, has great regard for your opinions, and thinks you know everything. I do not say that this estimate is in every case correct! If the children know you are a teetotaler, it will go a long way toward making them teetotal also. All creatures, children particularly, are susceptible to kindness. Think of the kindness you can exercise. Make the best use you can of the power you have over them, and do what you can to lead them in the

line of total abstinence. And I will also venture to say that when the teacher is endeavoring to instil these lessons of temperance into the minds of the children, he will be all the more effective if his breath does not smell of tobacco. I hold that the whole school should be made, as far as possible, a temperance society. I dare say there are those who differ with me. I remember hearing a very excellent speech advocating this plan in the Methodist Ecumenical Conference last year. There may be room for difference of opinion on that point. But the nearer we can come to the plan I suggest, the better.

We must have temperance information circulated in our schools by various methods. In the series of lessons taught in many schools in England, at the end of the quarter there is provision made for direct temperance teaching. I am glad it is so. In my own school I have found great advantage through having addresses occasionally on this subject, on what is called "Temperance Sunday." I think it would be well to have, once a quarter or oftener, a week-evening meeting, when the teachers might give their experience as temperance men, and endeavor to bring before the children some of the arguments in favor of total abstinence, such, for instance, as the physiological, and others, that they might not be prepared to discuss on the Lord's Day. Then let us provide wholesome temperance literature in the Schools. It would not be wrong, surely, to have the Temperance Prize Tales in our Sunday-school Libraries. The tale of "By the Trent" for instance. It may be objected that this is a work of fiction. But I am acquainted personally with some of the characters and with many of the incidents there related, and I assure you there is much more fact than fiction in it; and I may presume to say, that no children can study that book without finding in it many excellent lessons. Then there is that excellent tale "Ten Nights in a Bar-room." I have not read that book since I was quite young, yet my memory of it is that it bears strongly in favor of temperance. There are many other books of the same class also, that I should much like to see in our Sunday-school Libraries. Let us now enquire

WHY ENDEAVOR TO INDUCE THE CHILDREN TO BECOME TEETOTALERS?

I will answer by asking another question—Why not? What possible good can taking strong drink do the children of our Sunday-schools? Is it required on the score of health? Certainly not. The habit of drinking rests simply on custom, and since the custom is a bad one, it should be done away with. Strong drink is only a luxury at the best, excepting when used medicinally, and a very dangerous luxury it is. I do not run down all luxuries and say, we should not have them. But when you have a luxury accompanied by such danger as that accompanying drink, put it away. Many luxuries are innocent. Many gentlemen wear high hats. These hats are not necessary. You may have seen the blue-coated boys in London, who never

wear hats at all, and yet they remain in perfect health. But the luxury of wearing high hats is not a dangerous one. If people went crazy and neglected their families, and committed horrible crimes through wearing high hats, I would preach a crusade against them. *Think of the injury drink does to the children.* There is not a Sunday-school teacher in this convention who does not know of cases where children have suffered bitter and irreparable wrong through the drinking habits of their parents. Rev. Dr. Guthrie, speaking before a committee of the House of Commons on the subject of Ragged schools, said, that if there was a market for white slaves in Edinburgh, there were parents who would sell their offspring for money to buy drink. John Ashworth, whom I had the pleasure of knowing, said he knew a case—and he gave the boy's name, Tommy Pollitt, of Rochdale—where a mother had actually sold the boy's only pair of pants for a trifle to buy whiskey, the boy having to remain in bed, because his clothes were gone. A teacher in Preston, in Lancashire, says: "One Sunday morning I went out to visit some of the children in the neighborhood of the Sunday-school. Coming to a house I had determined to visit, I went up a rickety stair and knocked. Receiving no answer, after a time I went in. It was a cold November day, and the place was the picture of squalor and poverty. The only furniture was a rickety table, one or two chairs, a stool, and a chest of drawers. There was no person in the place, so after looking about, I was going to retire, when I heard a noise like one moaning. Going back I drew out one of the drawers in the chest of drawers, and there I saw two children perfectly naked. They had been left there by their inhuman parents, who had gone—Sunday, as it was—to the neighboring public house, and were there spending their money in drink." If we could see the horrors children have to endure through drinking on the part of their parents, we should see enough to make our blood run cold. There has been no curse to children so great as the drinking habits of society. Some years ago, I attended a Temperance Convention of 900 ministers in Manchester, which I had the honor of addressing. I heard there the Rev. William Caine, chaplain of Salford gaol, say that out of 550 young people that had been in the gaol, 495 had been taught in the Sunday-school. And he said, when I inquired how it was that so many Sunday-school scholars were there, I found that in nearly every case it was the result of strong drink. Permit me to read a brief extract from the writings of John Cassell. He says:—

"In consequence of communications from several zealous promoters of the Sunday-school system, expressive of their anxiety to ascertain what became of a large number of their senior pupils, male and female, after they left the schools, inquiries and examination were instituted, and a circular was addressed to the Chaplains of the principal prisons in England, Scotland, and Wales, and to the masters of various penitentiaries, with the object of ascertaining if any of the inmates, and

what proportion, had been pupils in Sunday-schools. These inquiries were not instituted for the purpose of gratifying a morbid curiosity, far less from a wish to spy out and expose defects in a popular system, but with a sincere and honest desire to render the system, if possible, more abundantly beneficial. The answers returned were prompt and decisive. It appeared that out of 10,361 inmates of the principal prisons and penitentiaries (of our country) not fewer than 6,572 previously received instruction in Sabbath-schools. Then the question naturally arose as to the cause of this; and upon enquiry, it was *almost uniformly* found that *that* which is the most prolific source of crime in the country, viz., *the use of intoxicating liquors*, was the cause, directly or indirectly, of so many Sabbath-school scholars becoming criminals."

Mr. Hartley, the Statistical secretary of the British Sabbath-school Union, says that out of ten scholars in the Sunday-school, only one joins the Church. Where are the others? The answer will too often be, that they are led away into sin, and perhaps into crime, by the drinking habits of society. Sunday-school teachers who want to see the best results flow from their work, must set their faces against these customs, and both by teaching and practice, lead the children away from them. For the purpose of advancing your work, will you not endeavor to instil temperance principles into their young minds? Prevention is better than cure, and early impressions are the most permanent. You admire the heroism of one who ventures out upon the angry sea for the purpose of saving life. Be a hero yourself, and save spiritual life, by holding fast to your children, that they may not be swept into the vortex of intemperance. Give us the benefit of your example. You know the example of the teetotal teacher is in favor of virtue, morality and religion. I remember an incident related by a gentleman at the convention in Manchester to which I have referred. He said:—I was spending my holidays in Wales in company with my little boy, Fred. As we were walking up among the rocks one day, I a little ahead, I came to a point where there was a steep and difficult ascent. I looked up and thought to myself, "I can climb those rocks," and I was about to try when I heard the voice of the little fellow as he was scrambling through some bushes saying, "Papa, take the safe path, for I am following you." As soon as I heard that I changed my mind, for I knew that that path might mean his death, and I took the safe path, for the sake of my boy. Teachers, take the safe path, for the children are following you.

In conclusion briefly consider

WHAT WILL BE THE EFFECT OF A COURSE SUCH AS IS NOW SUGGESTED?

The children will grow up with a detestation of strong drink. A farmer, who was noted for the fine sheep he had, was once asked the reason of his success. He answered, "I take care of the

lambs." He knew very well that lambs, which were well looked after, grew into fine sheep. Let the children be teetotal, and the next generation will be sober—the lawyers, physicians, statesmen, merchants, farmers; and above all, the wives and husbands, mothers and fathers, will be all right. Cardinal Wiseman has said, "Give me the education of the children of England for twenty years, and England will be Roman Catholic in twenty years." We have the children in the Sunday-schools. We can make them teetotal. I would that every teacher would determine that all the children placed in his charge shall be trained up with a detestation of strong drink. You cannot very well convert the old tipplers; our hope is in the young. You have heard the story of the Spartan general who was watching the men and boys as they passed in review before him. First came the old men who had borne arms for their country in the days gone by, and as they passed, they said, "*We have been brave,*" and as the general looked his brow was clouded. Then came the men in the strength and vigor of their prime, and as they passed, they said, "*We are brave,*" and the general's face lightened. Then came another part of the procession made up of the boys, and as they passed, they looked up and said, "*We will be brave,*" and the general smiled upon them. The hope of the country is in the children, and I want the children to be sober. I think a great deal more of sobriety than I do of the N. P.; I think more of virtue on the part of the people, than of any political enactments. You have the future adult in your hands. Be determined that if earnest teaching and good example can make a sober population, so far as the work lies in your hands, it shall be done.

"Rescue the perishing"

was then sung, after which the President invited discussion on the subject of Rev. Mr. Antliff's address.

Rev. Mr. McFADDEN—I am glad our brother spoke as he did about tobacco. Great good might be done by putting forth an effort to prevent the young from contracting the habit of using tobacco. Even parents who smoke, I think, have no desire that their children should follow their example. It is generally acknowledged, I think, that this habit is the parent of many vices. I read, not long ago, the report of a lecture by an eminent English medical man on the subject of tumors and cancers, in which it was stated that in nineteen, out of twenty cases, cancer of the lips and tongue was promoted by smoking. Desire for our children's health should lead us to discourage this habit.

Rev. Mr. ANTLIFF—I would be glad to know what proportion of the teachers present are pledged abstainers. Would it be taking too great liberty to ask all those who are pledged abstainers to rise? I believe we are far ahead of England in this respect, and I would like to know.

Rev. Mr. PRINGLE—I consider myself a pledged abstainer, though never a member of any temperance society. As a minister, however, I consider myself more strongly pledged than if I were a member of some temperance society. I think you had better not raise that question.

A DELEGATE—I am glad to claim our Brother Pringle as a member of that great temperance society made up of those who abstain on principle.

Capt. BLAINE—I suppose if any parent here was asked whether he would prefer to see his children abstain or not, there is not one but would answer in favor of abstinence. Consistency is the great desire among Christians, and if these people wish their children to abstain, they ought to show the example. We ought to be soldiers, not merely enrolled, but pushing forward in the fight, leaving no uncertainty as to which side we are on.

Rev. Mr. BRETHOUR—I am prepared to move that, in the judgment of this Convention, there should be a temperance society wherever practicable (and I suppose it is practicable in the majority of cases) in connection with every Sunday-school in the Province, connected with this Association.

Rev. Mr. CATHER—I joined the first temperance society formed in Ireland, in 1830. My name was the sixty-first name on the list. I was then one year a Wesleyan minister. I endeavored to promote the cause of total abstinence in all the circuits I had, and in some I had no less than four Sunday-schools. I am glad to say that I have four sons, and that they have all followed their father's example in the matter of temperance. They have been in different parts of the world as engineers—in South Africa, India, the West Indies, and home—and always found they could get along best without intoxicating liquors. I have been a minister and Sabbath-school worker for fifty-three years and six months. I never shrank from keeping any appointment, no matter how far I had to go or what the state of the weather was, and yet I think that now I can walk as quickly as some of my young friends here. As for snuff, or tobacco in any other form, I never touched it. I have in my time seen two persons with cancer of the lip brought on by smoking.

Rev. Mr. McEWEN—This subject is under serious discussion throughout the entire county of Oxford. We have taken steps to organize temperance societies in every congregation and Sunday-school, as the first step toward the total abolition of the entire traffic. I speak of this matter in order that Sunday-school teachers may proceed in the same line, and call upon the children to take the pledge, first consulting parents or guardians. This calls the attention of parents to this matter, and makes them think of it when otherwise they would not.

Mr. PEAKE—I would like to emphasize what has been said in reference to the tobacco question. The young ladies could do much to

advance this reform. I walk the streets of Toronto a great deal, and I am often put to great inconvenience to avoid a puff of tobacco smoke. I think that the tobacco-smokers are the most selfish people in the world. It is not because they really mean to be rude, but because they do not think. Quite often in walking the streets you walk behind a respectably dressed young man and woman; he puffing tobacco smoke, and she walking with him as if it was all right. If the young ladies of our Sunday-schools and congregations would give their young gentlemen companions to understand that it was offensive to them, the habit of smoking on the streets would soon disappear. It would become perfectly disreputable. So long as it is held to be respectable by the young ladies, so long will it be indulged in. I don't think we can emphasize this too strongly.

Rev. Mr. ANTLIFF—I have been delighted with the remarks made. In every Sunday-school, I would advocate a pledge-book being kept for the children,—a temperance meeting being held quarterly, at which, after a temperance lesson, the children would be called upon to take the pledge if they felt inclined to do so. I know there are some who have misgivings about signing the pledge. For my own part I signed it when I was young, and my mother and father were teetotalers. My father was a minister in England. He often found himself pressed to take a glass of beer. It was embarrassing. But after he took the pledge the pressure ceased. I feel convinced that Sunday-school teachers could do much more good if they were all pledged abstainers.

The PRESIDENT—I knew a little boy who was ten years of age when he took the pledge. He was my son. He took home his pledge card, of his own notion framed it, and hung it upon a book-case in front of his bed. There it remained until he died. I believe that child would sooner have lost his life by inches than have broken that pledge. There is no doubt at all, I think, of the hold the pledge will take upon the minds of young people. One who has learned to love the taste of liquor is liable to break his pledge, but a child will be held by it.

The Rev. Mr. Brethour's resolution was now formally put to the Convention as follows:—

Moved by the Rev. D. L. Brethour, of Milton, seconded by Mr J. G. Watson, of Grahamsville,—That, in the judgment of this Convention, there should be a Total Abstinence Society in connection with every Sunday-school in the Country. Carried unanimously by a standing vote.

Mr. PEAKE—I move that the Business Committee be instructed to draft a resolution, pledging this Convention to the advocacy, in every legitimate manner, of the total prohibition of the liquor traffic in the Province and Dominion.

Rev. Mr. PRINGLE—I second the motion.

The motion was unanimously carried, and the discussion brought to a close.

SUNDAY-SCHOOL STATISTICS.

The President here called upon Prof. Sherwin to introduce the next speaker.

Prof. SHERWIN—There is an almost universal prejudice against statistics. It will thin out a crowd quicker than any other thing I know of. But really it is a matter of greater importance than people suppose. What is the use of raising money to gather statistics. Let me tell you. Now suppose your child is sick. The doctor comes. He feels the child's pulse. You begin to feel uneasy, at least you who grumble at statistics ought to. Then he looks at the tongue, then he puts his hand on the child's head, then he inquires about what it has been eating. You who don't believe in statistics get up and say, "What ever are you doing that for? I sent for you to give the child medicine." The fact is, before you have statistics in Sunday-school work, you don't know what to do any more than the doctor does, before he has ascertained the child's condition. Business men understand that. How is the grain buyer to carry on his business unless he knows the state of the market? If any man knows about statistics it is Brother Porter, the Statistical Secretary of our International Association. He was in statistics long before he became our Statistical Secretary. I have great pleasure in introducing him to you. He can make these otherwise dry figures very interesting to you; and though he may be compelled, by reason of the lateness of the hour at which he is called upon, to keep you a few minutes past our usual time for closing, I want you all to stay and hear him. I do not want you to think I do not mean what I say, because I am going to retire myself; but I have an important engagement to keep, and I have heard Brother Porter a hundred times.

Mr. PORTER—I shall not bore the Convention with statistics. The slips giving the figures have been distributed, and you have read them. I wish to present a few practical suggestions with reference to the organization of Sunday-schools, based upon the figures here presented. There are four principal points to be accomplished in the work of this Association, (1) to Survey, (2) to Stimulate, (3) to Instruct, (4) to Inspire. The first, Survey, is embodied in the principle underlying the collection of statistics. The second, to Stimulate, is accomplished by the improved methods which the statistics point out. The third, Instruction, is to be accomplished by normal classes, or any other helpful means that may be devised. And the fourth, Inspiration, which has two aspects, social and devotional. The question may be raised, whether we have any authority in the Scriptures for our work as a Sunday-school Association. Upon the first point, the Survey of the field, let me call your attention to the 48th Psalm, 12th and 13th verses. "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." At the International Convention in

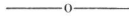
Toronto, last year, the statistical chart which you see before you for the United States, Canada, and Newfoundland, was presented, and it has been my province to study these figures and to deduce lessons from them. In reference to the figures from the chief portions of the territory covered, I wish to cite a few facts. First, the average percentage of the population who attend Sunday-schools in the United States and Canada is 15. These figures, however, are not full. The statistics of the United States are ten per cent. below what they ought to be, and the statistics of Canada are even below that. There are certain portions of our territory which have been thoroughly organized, and where the statistics have been carefully gathered. The statistics of Ontario give 16 per cent. of the entire population attending Sunday-schools, while the statistics for entire Canada are 15 per cent. Ontario is better organized than the Maritime Provinces, though the work is being stimulated there. Quebec is not organized at all. The statistics from that Province are very, very poor. There are some portions of the United States where the work has been carried on more thoroughly than even in Ontario. The statistics for the State of Maryland show 25 per cent. of the population in the schools. This is one of the most thoroughly organized States: not only is every county organized, but they employ a paid state secretary and three missionaries. In Pennsylvania, the average school has 190 pupils and 30 teachers; while the average school in Philadelphia has 290 pupils and 30 teachers. Throughout the State of Maryland the schools are small. In Kentucky, with 8 counties thoroughly organized, there is 24½ per cent. of the population in the Sunday-schools. In Pennsylvania the attendance is 19 per cent.; and in the first district, comprising 9 counties about Philadelphia, 23 per cent. In New York the percentage is 18. All these are banner states, with every county organized, and the statistics very thorough. In the first district of Pennsylvania, the highest average for any county is 38 per cent., and in several other counties 30 per cent. In Philadelphia, the average is 30 per cent. Let us consider, what is the Sunday-school. There are those who make comparisons of the attendance in the Sunday-schools, as compared with those in public schools. We must be very careful in making such comparisons. In many districts there is a law compelling people to send their children to school. In the State of Pennsylvania there are 12 counties where the population in the Sunday-schools is 20 per cent. greater than that in the public schools; and this should be the case in every county in Canada, as well as in the United States. I am sorry we cannot speak with certainty about the work in Ontario as we ought to do. It has been explained why the statistics have not been kept up, the secretary having removed from the Province. In Ontario the rule is to have the Sunday-school attendance lower than the attendance at the public schools. I would feel better if it was the other way; for men, women, and children are gathered together in the Sunday-school to

study the word of God. There is no limit to the attendance at the Sunday-school, except the limit of population; while in the public school there is a limit within that. The Sunday-school attendance should be 50 per cent. above that of the public school. I am going on now to consider how we may stimulate the work. Turn to the 27th chapter of Proverbs, 23rd verse, and you will read, "Be thou diligent to know the state of thy flocks, and look well to thy herds." I hope that by the time the next assembly meets, the Ontario Association will have employed a secretary, so that I may know definitely the state of the work in each county. There are destitute places all around, where the Sunday-school work needs to be looked after, where it needs to be stimulated, so as to go in advance of Church work. There are many places where our Churches cannot reach, but where the Sunday-school can, and organization is needed to advance this work. Many will remember the map we had at the International Convention, showing the state of the work. It was dotted over with stars. The star placed upon a State or Province signifies that every county in it has its organization. In Ontario, 40 out of the 50 counties have been organized, and I hope to report Ontario a Banner Province next year. I want to call attention to the work of the County Association. It is to stimulate the organization of the work in each township. There are three counties in Ontario with every township organized. I wish I had time to tell you all that means. It means that Sunday-schools are lifted up and strengthened; it means that there shall be Sunday-schools planted in destitute places. Illinois is the banner state of the union, because more work is done there, than in any other state. Of 102 counties, 53 are reported as having township organizations, and last year there were 1044 conventions of all kinds—state, county, township, and district—in the State of Illinois. In New York, with 60 counties, 452 conventions were held. In New Jersey, with 21 counties, 217 conventions were held—over ten conventions for every county in the state. We need Institutes and Conventions, not only for the survey of the field, but for our instruction in better methods; in teaching, managing, and planning for our great work. Now the next theme, for a few moments only,—instruction. What is the Convention? It is an assemblage of Christian workers in connection with the Sunday-school, for the purpose of studying the work in which they are engaged, and encouraging each other in its performance. What does this represent? What is it worth? What is the time worth that business men, pastors, women who have household and other duties to perform, give during three days to the consideration of this subject? I recollect a gentleman coming with me to a Tennessee Convention, who was going to take the place of another who was unable to come. While there, he got a telegram that the gentleman was still detained, and that he must go to Montgomery, Alabama, to act for him at a Convention there. He came to me and said, "Do you know what it will cost me to go to that meeting?"

He was a business man, and this was at the height of the season, which lasted only a few months in each year. "It will cost me," he said, "\$10,000 a day!" And I tell you, there are people here who are here at great expense to themselves, and every moment of this Convention is worth—how many dollars? Could you compute it in dollars? Therefore, let us see that every moment of the time of this Convention is occupied profitably. You recollect the story of the old darkey who charged a dollar to kill a goose. When asked if that was not a pretty high price, he said, "I only charge 50 cents for killing the goose, but I charge 50 cents for the 'know how.'" We want people here who "know how"—people who will tell us things that will give us help in our work. Let us have more addresses intended to instruct. In Illinois were two men who were appointed on the Executive Committee of the State Association, and who determined that every county should be organized. In one county they drove about 25 miles, and at dusk reached a small village that had always borne a bad reputation. They went into the hotel, but had not been there long before they heard a disturbance on the other side of the street. When they asked what the building was, in which the noise occurred, they were told it was the county jail, and the convicts were quarrelling about seats at the table—it was a nightly occurrence. Everybody looked at the visitors as if they had no good-will toward them. They made up their minds to get out of the town before morning. So they made an effort to stir up a little interest in Sunday-school work, but met with no response from the people. I attended a Convention there six years afterwards. There were six churches there. There was not a prisoner in the jail—in fact, the jail was closed. There was not a glass of liquor sold in the place. Our State Convention was called only after hard work in organizing and agitating on the part of members of the Executive Committee. Now we have three days' full session, and 8,000 people assemble. I recollect one Convention when there was an assemblage fully that size. There was a map hanging up, marking the banner counties with stars. There was a man away at the back part of the hall, and there was no star on his county. He addressed the chairman, and asked why this was. He was told it was because there was no organization in that county, auxiliary to the State Association. He made one more speech, speaking very loud that he might be heard—"A star shall move over Kane County before next Convention, or I shall move out of it." At that time only 7 per cent. of the population were in the Sunday-schools. In less than a year there was a county organization, and about 37 per cent. of the people attended Sunday-schools. Now, just a word as to the fourth subject—Inspiration. In the 122nd Psalm, 3rd and 4th verses, you will read, "Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." Here we meet as the tribes of the Lord. You do not

here belong to the Church as a Presbyterian, Methodist, or Episcopalian, but as the Lord's people assembled to consider how best to advance the work He has given us to do. Let me read you, in conclusion, a few words in the 133rd Psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments: as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more."

The meeting was brought to a conclusion with the benediction, pronounced by the Rev. John Douse, of Lefroy.



THURSDAY EVENING—CLOSING SESSION.

The Convention assembled again at 7.30 o'clock. The spacious church was crowded to its utmost capacity.

The meeting was opened with a Praise Service, led by Prof. Sherwin, commencing with the hymn

' Bless me now,'

followed by prayer by the Rev. I. Tovell, of Toronto.

Prof. SHERWIN—Let us sing "I love to tell the story." Some years ago I suffered from a terrible malady. I was at times almost delirious with the misery it caused me. I met a doctor, who, when I told him of my ailment, said that he had been a sufferer from the same but had found a cure. He always carried the prescription with him. He gave it to me. I used the medicine and it did me good. I knew a minister in the South, who was also a sufferer from the same disease. I sent him a copy of the prescription, and was rejoiced to learn that he also had been cured. He sent it to a friend in St. Louis, who was affected in the same way as himself. So it went zig-zagging about the country until it got back to New York. How glad I was to know that the prescription I had helped to make known, was doing so much good; that people dying with the malady that I had suffered from, were being helped. That experience taught me to value more highly my privilege in telling the "Old, Old Story of Jesus and His Love."

All joined in singing,

"I love to tell the story."

At the request of the Chair, Prof. Sherwin then sang as a solo the descriptive song, "Rock of Ages."

The minutes of the afternoon Session were read and approved.

THE BIBLE AND BIBLE LANDS.

The PRESIDENT—We now enter upon the second portion of the programme, consisting of platform addresses. We are to be led through Bible lands for a short time. I have pleasure in introducing to you the Rev. Hugh Johnston, M.A., B.D., of the Metropolitan Methodist Church, Toronto.

Rev. Mr. JOHNSTON—I hold it a great privilege, Mr. President, to take part in this Sunday-school Convention. A gathering of Sunday-school workers from all parts of the Province, with distinguished men from the other side, met to discuss their work and to gather inspiration and strength for higher service, but voices the profound solicitude felt in this enterprise. Our hearts go out with ardor which many waters cannot quench, and our earnest desire is that God will grant us in this work His Spirit of power. The Old Testament Church was a teaching Church, and the work committed to His disciples by Christ was the teaching of all nations. Here is a work so vast as to employ every Christian, and so permanent that it cannot be counted finished, until the whole world is evangelized, and each generation of the Church will have its own generation of the world to lead to the Saviour. To do this, proper agencies are needed, and foremost among these is the Sabbath-school. The Sabbath-school is pre-eminently a teaching agency, and ought to be held in vital union with the Church, which can never relieve itself of this duty but by performing it. There are some who look with indifference on this work because there is no regular Bible command to do it. Dessaix was once posted in battle by Napoleon with a reserve corps, and ordered to wait until he was called. When the thunder of battle reached his ears, his military instincts taught him that his force ought to be where his chief was. He hastened forward, and arrived just in time to turn the tide of battle in favor of the French arms. Grouchy, on the other hand, who did not love Napoleon, got word to follow Blucher at Waterloo, and he obeyed his orders with such literality that e'er he reached the field the French battalions were flying like chaff before the wind, and the army was overthrown. The spirit of Grouchy is that of a cold and careless church, while the spirit of Dessaix is that of the earnest church, to which God's command to spread the truth is held to command all its efforts toward that end, using the means which will best accomplish it. I should like to have discussed some more specific aspect of the work, but the committee wanted me to give a slice of travel in the East, and so I am to talk about the Bible and Bible lands—both vitally connected with the Sunday-school cause, for we have not only to dwell upon the Inspired Narrative, but also the geography, the manners, customs, and social life of the land where these grand events transpired. The Bible is pre-eminently the text-book of the Sunday-school, and the Sunday-school that does not teach the Bible, first, last, and always, is a

counterfeit and a cheat. And what a wonderful text-book it is! Wonderful in its age, covering a record of 1,500 years; wonderful in its utterances,—the inimitable grandeur of Moses, the lofty reasonings of Paul, the inspired visions of John, its moral precepts inculcating every thing we owe to ourselves and to our fellow men, written by more than 30 men, with 66 books, making one book, revealing the history of man from creation to the final judgment. And running through it all, is the golden thread of Divine unity, showing that it is one and complete. And what a wonderful geography, wished there was no Holy Land. This is a world in miniature, possessing the three great features of the globe—mountain, plain and seaboard, and yielding every variety of scenery and landscape. Lying between the same parallels of latitude as from Washington to New Orleans, it yet has a variety of climate corresponding to every zone—a marvellous display of Divine wisdom and providence, in that these oracles of truth in their sublime illustrative figures from nature, are of universal adaptation to men of all lands. The Book enters into all that we love and cherish. So the land is the most sacred on Earth, the land of the patriarchs and prophets, the land which Moses in wrapt visions saw, the land of David and the Psalms, the land of the Apostles, the land of the Messiah, who walked its highways healing the sick. To reach the Land, many a weary league of sea must be crossed, and who takes delight—the beautiful song to the contrary notwithstanding—in being rocked in the cradle of the deep. The prevailing idea one has under this fearful malady, may be briefly expressed:—only let me live till I meet the fellow who wrote, “A life on the ocean wave.” Cato when near his death, wrote that he repented of three things in his life, one of which was that he had gone by sea when he could have gone by land. Even the Mediterranean with its haunting memories failed to remove these impressions. And, what other sheet of water can awaken such memories as those of Tyre, Egypt, Carthage, Greece, Italy, Spain! And did any crafts ever sail over such billows!—the ship *Argo* sailing for the Golden Fleece, the stately ships of Solomon, the mighty navy of Tyre and Sidon, the fleet of Xerxes, the galleys of Rome, the merchantmen of the Genoese and French. Even the Mediterranean, with its classic associations, in a storm such as that during which Paul suffered shipwreck, cannot keep off the direful malady. It is indeed a “moving sea.” Early one morning amid the pale colors of the dawn, land is seen, and soon Jaffa is reached. Jaffa or Joppa is a very ancient city. It is said to have been named after Japhet. It was the port whence was sent the cedar wood for Solomon’s magnificent Temple, and for a thousand years it has been the spot on which pilgrims for the Holy Land first set foot on the sacred soil of Palestine. What a flood of varied emotions overwhelm us as we

touch the soil pressed by the feet of God's chosen men—yea, by the feet of God's Incarnate Son. Somewhere within the circles of these white walls were the disciples, when Dorcas died. They sent for Peter, then at Lydda, who raised her from the dead. We visited the traditional house of Simon the tanner, and other points of interest, and then started for the Holy City. Riding through groves of sycamore and palm trees, we entered upon the plain of Sharon. We are now amid the scenes of the Bible, and every step is full of sacred associations. Men are ploughing with a mule and a cow, "unequally yoked together." The plough is made of two sticks, one in the hand and one from the yoke, and where they cross each other is a plough-share. The man puts his *hand* to the plough, for there is only one handle, and in the other he carries a goad, a sort of spear, to relieve the choked plough, at one end, and a prong at the other for his lagging cattle. So that "it is hard to kick against the pricks." Some of these are rather formidable, and looking at one, we can, in part, understand how Shangar, the son of Anath, slew 600 Philistines with an ox-goad. We are on the plain of the Philistines. Here is Beth-Dagon, the house of Dagon, the fish-god. Near by is the white-walled village of Lud, the *Lod* of the Old Testament, the Lydda of the New, where Æneas, bed-ridden for eight years, was made whole. This little spot figures as the birth-place of St. George, the patron saint of England. Farther on is Ramleh, the Ramah of the Old Testament, the Arimathea of the New. This is the great crossing place for the caravans between Joppa and Jerusalem, Damascus and Egypt. It was over this road that Joseph went, on his flight to Egypt. We tent at Ramleh, and starting early next morning get a full view of the valley of Ajalon. Our dragoon pointed out to us the two Beth Horons, the nether perched on a rocky ridge, and higher up still, a steep and difficult ascent of three miles, the Upper Beth Horon. Gibeon is to the South-east, at the head of a pass. How accurately the topography, after a lapse of 3000 years, illustrates and confirms the sacred narrative, when Joshua by a forced midnight march ascended from Gilgal, took the Amorite Chiefs by surprise and slew them with great slaughter, and chased them along the way that goeth to Beth Horon, then down the deep descent, a storm of hail and meteoric stones adding to their dismay. The fleeing hosts reach the valley. Will they escape through the defiles which run in every direction? Will the day close and the victory be incomplete? "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." And the sun which had not passed the meridian of Gibeon stood still, and the pale crescent moon lingered over Ajalon until the victory was complete. Infidels have a terrible time with this miracle, and Dr. Tyndall has made a calculation showing that the energy involved in holding back the sun and moon is equal

to six trillions of horse power; and the amazed scientist stands aghast at the exercise of such force. And well he may, when he measures the Almighty by himself. The powers of refraction may have been employed, and then the miracle would not have required the stoppage of an orb a thousand times the earth in size. Crossing the Valley of Ajalon we see on the right, the ruins of Gezer, and toiling up the mountains of Judah, we would come to the mountains around Jerusalem. But instead, let us make a detour, and crossing the plain of Rephaim, we come to a mosque of absorbing interest to Moslems, Jews and Christians. It is the tomb of Rachel. The tomb of her who was only a good woman is known, while the resting places of those who reigned in splendor are forgotten. Where are the splendid Queens of the East? Where lie Zenobia, Cleopatra, the daughter of the Ptolemies with the genius of Greece and with the hot blood of Africa in her veins, and so wonderful in her loveliness? Where is she? How comes it that these sleep in unknown graves, while pilgrim feet seek their way to the resting place of a quiet Hebrew wife and mother? It is because the domestic virtues of Rachel made her more to be revered than all the pomp and fame of the others. A little further on is Bethlehem, whither Naomi returned, accompanied, according to her vow, by Ruth. In this place we find the Chapel of the Nativity, and entering it we stand, almost without a doubt, upon the very spot where the Redeemer was born, and where He lay, a tender babe in the manger. How near it brings us to Jesus, to stand at His very birth place, and there I pledged my life anew to Him who descended from His Father's Home, and died that we might live. A day's ride brings us to the salt Dead Sea. But do not, when you go, take a bath in it, as I did, for your whole body will burn and your eyes smart with pain. I could not get comfort again until I had bathed in Elisha's fountain near Jericho, and I can testify to the permanence of the healing effected by those waters, for I never felt water so soft and pleasant. An hour's ride over the hot bare plain with its awful associations, and we reach the fords of the Jordan, the spot where the Israelites passed over, and where Elijah smote the river with his mantle, and where Jesus was baptized. We camped that night on the site of old Jericho. I wish I could describe the sunset view. Next morning we rise, and journey from Jericho to Jerusalem, and amid those wild ravines we were in great danger of meeting the fate of other travellers on that road, and falling among thieves. Just a little while before, a traveller was caught by thieves on that road and robbed of everything except his hat. We visit Bethany, climb the Mount of Olives, and stand with reverential awe upon the spot from which the Saviour ascended into Heaven. A little further, and the city of the great King, the centre of our strongest affections and holiest memories, breaks upon our tear-filled eyes. The view from Olivet presents more interesting and impressive objects than any other in the wide world. Far to the east the

sacred Jordan and the Dead Sea, and nearer the eye, the vast Wilderness of Judea; southward a varied scene of plain and mountain; and northward the great Hills of Ephraim. But the charm of all is at your feet, the deep ravines of Kedron and Hinnon, walls, turrets, and high battlements. There is Mount Zion, there Mount Moriah, and there Calvary. There in the inclosure is the temple area with its mosque, making altogether a never-to-be-forgotten picture. Descending we enter a garden. It is Gethsemane. The bitter wormwood is still there. But the main feature of the Garden is the eight venerable olive trees, so ancient as to have paid the Government taxes for nearly 1,300 years. Gethsemane, the place of the oil press, the most sacred spot on earth. How near it brings us to our suffering Lord! We cross Kedron by a little stone bridge, wind round the foot of Zion in the path pursued on His last journey by our Saviour, then up through Jaffa gate, and our "feet stand within thy gates, O Jerusalem." Let me detain you a moment in that city of nearly 4000 years old, the city of miracles, the scene of coming wonders. On Mount Zion is the old temple of Hippius which withstood the Romans, and has resisted, all these centuries, the ravages of time. There is also the tomb of David, and under the same roof, the traditional house where the Saviour instituted the Last Supper. We cannot linger to picture that solemn rite, nor can we describe the Mosque of Omar. Near it they show a mark in the rock, which they say was the foot-print of the Angel Gabriel. It is most likely the spot where Abraham was about to offer up his son. On it stood the angel who threatened Jerusalem. Here most likely, was the altar of the first and second temples. There is a cavern below it which is called the well of spirits, which is, no doubt, the cesspool of the altar, into which the sacred blood of the offerings flowed, being conveyed thence into the sewers underneath the temple area. Standing on this spot, amid these holy associations, how one thinks of the temple in its days of sacrifices, with its throngs of worshippers, and all ablaze with gold. Coming out at the north-west corner we reach the pool of Bethesda, and going west we come to an arch called Ecce Homo, which marks the spot where Jesus was exposed to the mob. Here begins the Via Dolorosa, which is the way taken by the suffering Son of God, as He bore His cross to the place of execution. Following the zigzag road we come to the most interesting edifice in the world, the church of the Holy Sepulchre, which covers the scenes of the death, burial, and resurrection of our Lord. Turning at once to the right, and ascending the marble staircase, we stand in the place called Calvary. Do not ask me to describe the spot. I could not but surrender myself to thoughts of the Redeemer's agony. Here moaned and sobbed out that most bitter cry that ever broke from human heart, "My God, my God! why hast thou forsaken me?" How near, and real, and tangible His love becomes, standing on Calvary. Now descending to the transept, and passing the chapel of the Greeks, we enter the great rotunda,

and immediately below the dome is a small oblong building of marble, the reputed sepulchre of our Lord. The tomb is faced with white marble, worn smooth by the passionate kisses of pilgrims who advance upon their knees. This is the Holy of Holies, the most sacred place in Jerusalem. I have scarcely more than touched upon these scenes of absorbing interest, in that city enthroned in our heart of hearts. I do not know that I have fulfilled what the Committee wished me to do, but let me say, that after a visit to Bible lands, the Word of God becomes less ghostly, and more definite, tangible, and real. Infidels have delighted to compare the present barrenness of the land, with the inspired descriptions of it; and Gibbon speaks of it as scarcely superior to Wales, either in fertility or extent. But everywhere are broken cisterns, crumbling terraces, dismantled walls, earth washed away, exposing naked limestone where once grew the corn and crept the vine. But to-day, after 3,000 years, each tribal possession retains its ancient physical character and yields its former agricultural products. Of Judah it was foretold that "his eyes would be red with wine and his teeth white with milk," and still this possession is, for vineyards and pasturage, unsurpassed in the Holy Land. "Naphthali is satisfied with favor," his possession being the green hills and valleys of Upper Galilee. Of Asher it was said, "He dipped his foot in oil," and where are there such olive groves as over his plain? And so of all the tribes. But we see the land in its desolation, and with prophecy become history in the fortunes of a whole nation. We are witnesses of the past. The three grandest countries around Palestine were Assyria, Egypt, and Phœnicia. Prophecy foretold the destruction of these lands, not in general, but in specific terms, and to-day we see only the ruins of Babylon, Nineveh, and Tyre. Egypt became the basest of kingdoms when she made slaves her kings. But we are told that Egypt would rise again, and we see light coming back to the borders of Egypt. The Isthmus has been cut in two, and railways are going through as the heralds of a new civilization. Great Britain is laying her hand upon the East, and with an English Admiral Seymour to hold the Mediterranean, an Irish General Wolseley to storm the redoubts, and a Scottish Highland Brigade to lead,—and where did they ever lead but to victory?—we are strong in the belief that the desert places of Egypt will yet be made to blossom as the rose. And so with the sacred land and the City of the Great King. It is a sad sight to see the Jewish Wailing Place, the fragments of the old wall of the Temple, and to see the mourners, bathed in tears, kissing the stones and mourning for the holy place defiled by infidels. But the Lord will build again Zion; the Golden Crescent that hangs over Moriah shall wane, and the Cross shall be lifted on high. Overlooking Kedron, and facing the Mount of Olives, is the beautiful Golden Gate, now walled up, for the Moslem story is, that when the city is taken by the Christians their king will ride in through this gate. Yes, Christianity is laying its hand upon

the East, and in the Mosque of Omar shall Christian worship be celebrated and Christian songs be sung. Jerusalem, type of the Christian Church, and of the Holy City, how clear and sacred to my eyes! I expect never more to see its streets and towers, its hills, valleys, and sacred pools, never more to see Kedron, Olivet and Zion, yet nothing dearer shall these eyes behold until I see the City of my God, the Jerusalem above. We in our work are like the workman in the quarry, where are being prepared the stones for Solomon's temple. He finishes his work, washes off the dust and sweat, and goes out into the open day; and there, behold, on the sacred mount stands before his wondering eyes the temple that has been building without the sound of a hammer. He looks about it and there he sees the stone on which he wrought his life. There, in the temple of his God, is a monument of his faithfulness, and all generations shall bless the worker. You are toiling in the quarry of Christain work upon the material which is put into your hands. You look into the faces of your scholars, and you look up to the Master and try to mould them in His likeness. After a while you will ascend to His presence, and then you will see the living stones on which you have wrought, and will hear the Master say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Prof. SHERWIN then sang by request,

"My ain countrie."

and the Convention joined in singing,

"In the Christians' home in glory."

The PRESIDENT—We were exceedingly disappointed that our President, Mr. Blake, was not here at the opening of this Convention. We know he would have been here had it been possible. I know his heart was with us. I am rejoiced that we have him with us in person, tonight, and I have pleasure in calling upon him to address you. His remarks will bear upon the financial statement made to the Convention.

Hon. S. H. BLAKE, Q.C.—I only got home from circuit this afternoon, and I at once sent a telegram to know if I could be of use here this evening, and then I went home intending to stay there, unless sent for. And then I thought to myself, perhaps the proper answer to my message would be, "You can't be of any use to us, but we can be of use to you, and you had better come." So I walked down to the station, and I suppose the telegram went up to my house, and I came to Brampton. I delight in these occasions of real, genuine rest, when the doors are closed, and the world and business are away, and, all else being shut out, we are able to have communion with our God. It is not wasted time. The wheels of our life are thus oiled, and we go to our work refreshed. I rejoice to see so many here this evening,

and as time is most precious, I must come at once to two or three suggestions arising out of what is, to me, a most unpleasant theme. But I am under orders, and must do as I am told. I expect my class to do as I ask them; and no captain is worthy of his position, unless he can obey as well as command. I am glad that we had a little journey through the Sacred Land. I think it is a grand way to begin the evening in which a financial statement is to be presented, to go to Gethsemane, to go to Calvary, to witness all that our Master has done: for I think there is nothing that can thoroughly, and genuinely, and sincerely draw us out, except the thought of that grand and magnificent sacrifice of Jesus for you and me, and I care not for the man or woman, who pretends to have felt the depth and intensity of the love of God in sending His Son, until that knowledge induces him to go forward in active and zealous work. The true appeal for money for the Lord's work is to get down to the foundation and see what He has done for us. Let me speak a few words with regard to the work. It is true that this work of the education of the children in religious matters, has been cast upon the Church. The Church has taken this matter up, and gives you and me, the Sabbath-school teachers, power to carry out this work. The responsibility rests upon the Sabbath-school, and upon the Church behind the Sabbath-school, to come forward with the necessary assistance, in order that the work may be done efficiently. Let me give you and myself the watchword with which we should close this Convention. It is a solemn moment, this in which we are about to separate, and I think that in Second Samuel, 3rd chapter and 18th verse, we get four words with which I believe in beginning, and certainly in ending all our Conventions—"Now then do it." You have had here a vast amount of instruction, you have had a vast amount of teaching; I earnestly trust a grand inspiration from the Power Above, the Holy Spirit, resting on each of you and dwelling in you, will urge you to the work, and that with all the responsibility resting on your shoulders you will have the words ringing in your ears, "Now then do it." Each one has his own responsibility, and when He comes to see the result in His own good time, He will know and commend those who have faithfully performed the duties allotted to them. Going for a moment from the question of responsibility, let me deal with the difficulty in the way of an efficient performance of the work we have to do. Do not wait until you get an enormous supply of grace, before using the grace that God has given you. One man, a shoemaker, with a body of youths and boys around him, trying to learn to read, said to a friend of mine, "You see I am using the talent God has given me." He could not then read; the children spelled out the story in the New Testament. But he had power in dealing with children, and he used that power. How does he stand to-day? He stands as the prince of evangelists; the man who has moved the millions above all others. A grand thing in using the talent God has given us, is, that more

power is vouchsafed. The little cruse of oil, how does it become a mighty vessel in the Master's service? We are well pleased to follow the Master in the pleasant paths of devotion, but are we ready to follow Him into the paths of hard work? Do not be looking at the clouds. Do not be discouraged because there are but few children in the school, or because of other difficulties. Go forward in the Master's service. I want to say a word or two in regard to the great benefits of this work for the Master. I have learned in the 27 or 28 years in which I have been engaged in Sabbath-school work more than ever I have learned from the pulpit. I have been driven to taking my Bible and studying it, eight, ten, fifteen or twenty hours a week; and you may depend upon it, that, in doing this, in order to benefit others, you are fitting and strengthening your own soul. It will lift you up to a high, true, noble standard of thought, and I know of nothing but God's word that will do it. You and I want a standard ten thousand times higher than the low standard of the world, and in trying to teach it to others we learn it ourselves. Let me give you two instances, one from the infant class, and one from the adult class, showing what we learn. In the infant class how much we can learn. A teacher was endeavouring to instruct a little girl eight years of age in the difference between the Evangelical and Roman Catholic religions, showing that while with us, the teaching was to go direct to the Saviour without form or ceremony, they taught that the approach must be made through a certain ecclesiastical denomination. She spoke also of the Unitarians. Then the child brought up one of those questions which are sometimes brought up by children, and which it is so difficult to answer. She said, "What is the difference between the Unitarians and ourselves?" The teacher answered, "They do not recognize the Divinity of Christ. They do not know that He is God, as well as man; they do not understand the wonder and beauty of the Atonement. They cannot go with us to Calvary, and see Jesus bleeding on the Cross, and know that in that sacrifice is the justification of those who believe." The child waited for a moment, and then looked up and said, "Well, and how are these people saved then?" What a wonderful amount of theology we have there. That is a question no one is able to answer. The teacher could only say, "Jesus being rejected, we have no Saviour, and, my child, as long as you live, never give up Jesus until a better Saviour is presented." Then from the Bible class we have some wonderful lessons. On one occasion we had for our subject those wonderful words of Jesus, "Heaven and earth shall pass away, but my word shall not pass away." The question was asked, "Supposing man disappeared, the earth passed away, and this wonderful blue vault above us, on which we, all our lives, have gazed with such wonder, should be removed, amidst all the terrible commotion, what words of Jesus could you and I build upon as still ours." Then a youth of 17 or 18 spoke. I had thought over many verses, but had not selected one as especially suit-

able as an answer to my own question. The answer the youth gave was a beautiful and a perfect one, "In my Father's House are many mansions." Was not that glorious? It was an inspiration for a lifetime. What need we fear with that assurance still our own? A word about the children. I want to have the children brought up to work, because they love Jesus. I want them to be practical Christians. I want them to understand that they can engage in building up this great Kingdom of Christ. And our work is not done till the last child is carried in. I was so much pleased with the instruction given by a grandmother I know—a wonderful mother in Israel. Her little grandchild, Bessie, was very fond of making dresses for dolls. Her grandmother asked Bessie and her sister one day how they would like to make dresses for live dolls. She told Bessie that in a house she knew of, there were two little children, twins, and their mother did not have enough to clothe them. The idea took the children, and I was surprised soon after to know that Bessie had her Red Flannel Petticoat Association, as she called it, and that she had ten shillings, and this was to buy flannel for those and other children. We want to get the idea of the reality of life, into our children. We want to have our children set to work early for Christ. They may call us fanatics if they will. The Puritan said, "You say there is a great deal of precision in my religion. I have to deal with a very precise God. He is full of mercy, but He is as just as He is merciful." We point the children to the King, eternal, immortal, invisible, and we pass entirely above the judgment of any man or of the world. We have a precise God to deal with, so let us be precise in our actions. Let me pass on to one other matter. I want to speak of the material we have to deal with. I was in a Pullman car some months ago, and a lad came down the aisle selling oranges. I thought I recognized him as one I had seen before. He was a lad about 14. I said to him, "I think I met you some time ago, but you look thinner and slier." "Yes sir," he said, "I am the same." I said, "How have you grown so thin?" "Well," he said, "I have to do a good deal of hard work now. I get on the train at 7 o'clock, and I don't get off until 11.15 at night." I said, "You shouldn't work so hard." "Ah! but I make a dollar a day." "But it would be better not to work so hard, even if you made less." "But then, sir," he answered, "you see, I need the money." "What for?" I asked. A little hesitation, and looking down, then he said, "I have to help my young brothers; there are three of them." "But then, my boy," I said, "can't your parents help?" "Mother helps me as well as she can. She is in the tailoring business, but she has to work for the children, and she can't help me much." "Why doesn't your father help?" I asked. There was a good deal of hesitation; at last it came out: "My father can't help. He is in jail. His head is not very strong, and he tried to commit suicide, so they put him in jail." "And, my poor son," I said, "you have to work thus hard for your family. Couldn't I help you?"

Can't I get you something else to do? What have you a fancy for?" "I have a great fancy for learning telegraphy." "Well," I said, "I think I can get you something to do at that. Come to my office some day, and I will let you know what I can do. What day will you come? Shall I say Saturday?" "Well, sir, I would not like to go up Saturday. That is the day I go up to see mother, and she would be anxious." So we arranged for Tuesday. He then looked at his basket, picked out the largest orange and laid it down on the seat beside me. "Why, my boy," I said, "I want to help you; not to rob you of your oranges." But he asked me to take it, and I did, and I would sooner have had it than a check for \$500. There was a lad of 14 years, supporting a family. That is the material you and I have to mould. We want this wonderful Word of God to invade the heart, and purify, and guide, and lead. Now, having touched very lightly upon these one or two topics of the work, and what we are to do, let me consider how we are to do it. We want organization. Look at the papers and you will see that societies are formed for every possible purpose. It cannot be, that the only association that people are backward in supporting, is an association for doing this part of the work of Jesus Christ. You and I would be ashamed to think that. As I have given you that watchword, "Now then do it," should I not be acting in a shameful manner if I did not give you the opportunity? The work must be done. We want organization. We want some person to act as Secretary; we want to have our counties stirred up, and our townships stirred, and we want to stir up our schools, so that their members will go out in the highways and byways and hedges, and draw in the children, so that we may say there is not a child outside. It is a grand thing to have these meetings and conventions, to stir up the work. Now I am told that you gave, and gave very liberally last night—that \$350 was subscribed. The amount we want is \$1,500. Our time is short and our good friend, Dr. Vincent, is going to address you. I am not going to present to you any argument but this: To consider what Jesus has done for you and for me, and if that does not stir you up to the work, nothing can; and if that does not stir you up to the work, I am not going to press upon a Christian assembly any lower motive than the love of Christ. I will give gladly \$100; who will give the next?

Collections and subscriptions were then received, after which

Mr. BLAKE said, I am asked to thank you sincerely for what you have done. You have given \$380, and I have no doubt by the time we hear from the gallery it will be \$400, which, with what we collected last night, will make \$750 at least. No doubt we will be able to do the work intended. I regret I cannot remain longer. I ran from Toronto, and must get back again. You will accept my assurances of earnest interest in the Sunday-school work. Shall we form ourselves into a band for daily prayer for the Sunday-schools, that in our neighborhood and throughout the Province, we may be enabled

to accomplish the work intended? How glorious to have us join with the children in singing the song of the Lamb. May God grant that there may be an increase in the Sunday-school work this year, and many brought into the Kingdom.

Rev. Mr. McEWEN—I beg to move that this Convention return to Mr. Blake its sincere thanks for his valuable services as President of this Association, for the past three years, and for his appearance among us, and his address to us to-night.

Rev. Mr. BLACKSTOCK—I second the motion.

The motion was put and carried by a unanimous standing vote, amid loud applause.

Mr. BLAKE—I thank you. The only real, true, sympathetic, kindly people on earth are Christian people.

After the hymn

“O think of the home over there,”

had been sung,—

The PRESIDENT—It is late, but we have waited a long time to hear Dr. Vincent. What is twenty minutes or half an hour, or even three-quarters of an hour to the opportunity offered us of hearing him. I am sure you will be glad to hear him, and to wait as long as he will speak. (Applause.)

THE WEEK-DAY LIFE OF THE SCHOLAR.

Rev. Dr. VINCENT—I appreciate, Mr. Chairman, the good judgment of this audience in applauding that last remark, because it is a tribute to my good sense. You all know I would not talk very long at this hour of the night. There are a great many subjects on which I would be glad to speak at the close of a Convention like this. There is a single subject to which I shall call your attention. Sunday-school men are in danger of becoming hobbyists. Temperance people are in danger of the same thing. Church Mission people ride their department of activity as a hobby once in a while. As soon as any man devotes himself heartily to any specialty, he is in danger of wanting to crowd it out of its proper place. Sunday-school work is a great thing. A French artist once said, “There are three great artists in the world; there is myself—and I forget the names of the other two.” The Sunday-school man is apt to forget the names of the other two important things in the world. Now I appeal to-night, at these closing exercises, for such a wise adjustment of the various departments of Christian activity that we shall place them all in order and carry them on in perfect harmony, and, while we may labor for one as our specialty, also help and sympathize with the workers in the others. What is one hour on Sunday, compared with seven days of twenty-four hours each through the week? Consider all the forces at work upon the character of those we have to teach. “See here, my boy,” you say to a member of your class “what boys do you associate

with during the week?" "Well," he says, "you are a Sunday-school teacher; what business is it of yours what I do outside of Sunday-school?" A pious man will ask, "What right have you, being spiritual teachers, to interfere with these secular matters of education, and so on?" So the boy and my good Doctor of Divinity agree as to the special work to be done by Sunday-school teachers. "What do you read, Tom?" you ask one of your boys. "Well, I don't read much of anything." "You ought to read, Tom." "Well, what ought I to read? Tell a fellow what he ought to read." So you take him as his Sunday-school teacher, and you ask him about books that relate only to spiritual things—Pike's Persuasives to Early Piety, Baxter's Saints' Rest. "No," he says, "I never heard of them." "Have you ever read the life of Hester Ann Rogers?" "No; I never heard of Hester Ann." When he finds out what they are, he says, "Mister, I don't think I hanker after that kind." "Well," you say, "if you don't take this kind, I can have nothing to do with your reading. My work is religious work, and I never can deal with other than religious books." No! I will not let others supply him with literature that will weaken my hold on him. I, as a Sunday-school teacher, will grapple with every force, intellectual and social, by which my boy is likely to be affected any hour of any day in the week; and I will do all I can to lift up and ennoble in every way the boy to whom I am trying to teach the gospel. There is no work so much needed as the employment, in the interests of religion, of every one of those agencies by which our young people are being dragged down and led away from Christ and His cause. How can we touch and modify the society into which our young people are thrown? How can we improve the homes from which our young people come? How can we purify and elevate the amusements which our young people seek? How shall we lay hold of the books that our young people read? Let me give you a picture. Here is a boy walking on Sunday night with his Sunday-school teacher, who is socially far above him, but who walks with him arm in arm. The teacher asks him, "What are you going to be?" "What 'm I goin' to be?" says the boy, "what d'y mean?" "What business are you going to follow?" "Well, I'm workin' at a job now fer ole man Thompson 'n' when that's done, he may have 'nother job fer me, 'n' then I've got 'nother job to do with 'nother man, 'n' when that's done, I'll kin' o' wait round 'n' mebbe som'n' else 'll turn up, 'n' that's what I'm goin' to be." "Well, my boy," the teacher says, "a boy is not worth much unless he looks after other things as well as his Sunday-school lesson, unless he attends to the affairs of the week and knows what his work is going to be and how he is going to do it. Now what are you going to be?" "Well," the boy says, "I never thought of that before." "A man is not much thought of unless he made himself indispensable in the work he was at. And if I were in your place, I would make up my mind to stick to something. Do you see that big brick house up yonder. The man that owns that,

and fifty acres of land around it, when he was as young as you was as poor as you are, and had no better prospect of gaining anything. He just went to work and stuck to it, and you see what he has made." "You don't mean that that feller was ever a poor boy like me?" "Certainly. But he kept his mouth clean from tobacco and rum, he associated with the best people he could, he saved money, he served God, he went to church, and through the other days of the week as well, he lived a good life." "Well, I'll be hanged if that doesn't seem a pretty good idea." Then the teacher goes on to point him to the everlasting stars, and tells him of the Eternal God who knows no distinction between men, but loves all alike, and sent His Son that all might be redeemed, and achieve the everlasting life. Next day the boy is asked to "take a chew." "No," he says, "I've resigned." "Don't you take any tobacco?" "No; I'm workin' fer ole Thompson; I'm goin' to make myself indispensable to Thompson; goin' to straighten myself up and save my money. See that brick house over there? I'm goin' to have one like that. Goin' straight ahead, mind my business, serve God, do the straight thing, mix with the best fellows I can, 'n' see what I can make out of myself." So that boy walks straight onward and upward. What a mistake it was for that teacher not to confine himself to his own business! We want common things about us to be transformed into things beautiful and holy, by the sanctification of secular duties and pursuits to the God whom we serve. One half our difficulties come from want of regard for the possibilities of those who are no longer in school, and no longer young; and one half comes from want of hope for the future. This thing of getting discouraged about the best things of life, is wrong, and if we can give the people hope, and let it grow into purpose, and blossom into achievement, we shall save thousands where we now save tens. I like to see fathers and mothers 40 and 50 years of age interested in study. To remove one from bad literature and low amusements, we must create a positive taste for good literature, good society, good amusements, and a desire to wisely manage the time which we can call our own. I wish you would look at the Chautauqua Literary and Scientific Circle, the object of which is to promote secular study as an aid to religious life. It enables a father and mother to take an intelligent interest in the studies of their children, at school or at college. John, we will say, is a graduate, has his sheepskin, and now he has come back, and they are to have dinner at home to-day. There is the old blacksmith, the father, his wife, the son William, the daughter Mary, and John. John has had opportunities, if anyone has. The old man said to himself, even when John was a little fellow, "I never had no chance and I'm goin' to give John an education if I can possibly manage it." So the mother devoted herself to the work also, and pinched and saved, just for the sake of giving John a chance. And there he is, a graduate. What a fellow he is! Knows all about the gods and goddesses of Greece,

knows dead languages, and all about science. He's immense! And he feels it, and as he sits there he talks about the gods and goddesses of Greece, and his father knows nothing about that. The grease his mother knows about, isn't that kind of Greece. John talks learnedly on that subject. William looks across the table and feels sorry he has had no opportunities, but mentally resolves that sometime he will take the tuck out of John. But soon John refers to a conversation he had on the greenback question on the cars. We had a question of that kind some years ago in our politics. As soon as he touched the greenback question his old father took hold of him, and in less than five minutes he had wound him up. So long as John kept on Mount Olympus, the old man could not reach him, but when he came down within the old man's range, the father's practical knowledge was too much for him. John's father had not been reading the newspapers and discussing these matters with his neighbors all his life for nothing. You speak to a young man at college. He has been reading Livy. He has so many lines to get up. "How long did that take you?" "I worked on that five hours." "What is it all about?" "I don't know; I have been so bothered looking up these inflections and conjugations that I don't remember. But what do I care? I've got to recite the Latin—that's my business." But his mother reading the English translation of the same lines in five minutes, can tell exactly what it is about. He and she can go on together. He gives it six hours a day. She gives it 30 minutes, and she keeps ahead of him all the time. She does not get all the profit he gets, of course, for the mental training earned in going through the process he goes through, cannot be overestimated. But it makes a great difference, whether that woman is content to remain down in the kitchen slaving all her life, knowing nothing of what he knows, or whether she says, "I will occupy the mountain top with him, and catch a glimpse of the horizon that he sees, and he shall not get away from my grasp and fellowship." I do not depreciate the value of college education, but for the sake of giving two or three, a college education, I would not keep five or six others in ignorance. Nothing does me so much good as to see a houseful of American children. The next best thing is to see a houseful of Canadian children. These little fellows will be more set on going to college, because mother has read the course. Mother and father, reading the course, more readily believe that it is necessary that their children should have a better education than they have had. I believe in higher education; and I believe that the Church ought to capture literature and science, and use them in the interest of the Gospel of Jesus Christ. I have no idea that infidels alone should study science, and be able to claim it for their own. All honor to the men who have lived and thought and died for the cause of Christ. I want Christian people to study the stars, and the rocks, and the laws of society, that the foremost men in literature and science may be Christian men, who bow rever-

ently before the Cross of Christ. I want young people growing up in our schools to turn to the Church and regard it as foremost in literature and science. We are putting up our great bridge between Brooklyn and New York. It is not finished yet, but it will be if we can keep the politicians out of it. When it was first started, a cable was strung across so fine that you had to strain your eyes to see it. Then there was a stronger cable, and then a basket was strung on the cable with a man in it, and he pulled himself across on it. Everybody looked up anxiously, but the man passed over safely. Other cables were strung across, and then a narrow planking on which the workmen moved about, and the people on shore and those crossing on the ferry boats looked up and thought how fearful it would be, should one of the men fall. Soon we shall have a highway that will carry the vast trades between the two cities. I can remember the time when science and religion were separated. But by little and little the bridge across the chasm is becoming stronger and stronger. I see Christian men coming from the centre of Christianity, and going to the very heart of scientific investigation. I see scientific men coming from their specialties, to bow reverently before the Cross of Christ. I plead for the sanctification of science. I remember a scientific lecture by Dr. Burr, on the Celestial Magnitudes, delivered at my request. He was a small man, and it seemed impossible that he could conduct us from constellation to constellation. But he had not been speaking five minutes before my opinion changed, and he seemed to lift the very curtain that shuts from our sight the Father of all. That is the sanctification of science, and I plead with Sunday-school teachers, to promote general culture among the children and among the people that we may complete this work, and lay it, as our tribute, at the foot of the Cross.

MISCELLANEOUS BUSINESS.

The Chairman of the Business Committee then presented the following resolutions, which were unanimously adopted.

Moved by the Rev. A. Andrews, seconded by Mr. D. Fotheringham, and *Resolved*:—That we, the members of this association, recognize the importance of the valuable reports, given through the public press, of the proceedings of our Conventions from year to year.

And believing that the publication, in the weekly and daily papers, of the Scripture lessons to be studied on the following Sabbath, would be productive of much good, do hereby request our Secretary to ask the co-operation of all publishers throughout the province, in thus placing our lessons before the public in a regular way from week to week.

Moved by the Rev. A. Andrews, seconded by the Rev. Dr. O'Meara, and *Resolved*:—That this Convention has much pleasure in reciprocating the sentiments contained in the memorial of the "Women's Christian Temperance Union," presented by Mrs. D. B. Chisholm, of Hamilton, the President of that Association, and in the address of Mrs. A. Andrews, of Kincardine, her associate delegate from the Union, and we assure them that, as in the past, we will feel it to be

a duty and a pleasure to co-operate with them in diffusing total abstinence principles among the children and young people in every part of the province.

The use of tobacco by the young, can have no possible excuse, and ought to be most determinedly discountenanced. And in view of the sad use of profane language among the boys of our cities and towns, now so prevalent, it certainly becomes every Sabbath-school officer and teacher, to embrace every opportunity to inculcate the Divine command, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

Moved by the Rev. A. Andrews, seconded by Mr. L. C. Peake, and *Resolved*:—That, believing that the only efficient remedy for the evils resulting from the liquor traffic, lies in its total prohibition by legal enactment, we, the members of this Provincial Sunday-school Convention, hereby pledge ourselves to use every legitimate effort to secure the enactment of such a measure in this Dominion,

Moved by the Rev. A. Andrews, seconded by the Rev. J. McEwen, and *Resolved*:—That the cordial thanks of this Convention are due, and hereby tendered to the pastors and trustees of this church, for the use of their beautiful and commodious edifice during the various sessions of the Convention.

Moved by the Rev. A. Andrews, seconded by Mr. L. C. Peake, and *Resolved*:—That the hearty thanks of the Convention be presented to the Local Committee and citizens of Brampton and its vicinity, for their generous hospitality in entertaining the delegates at their homes during the Convention.

Moved by the Rev. A. Andrews, seconded by Mr. D. Fotheringham, and *Resolved*:—That the thanks of the delegates to this Convention be presented to the railways for reduced fares, and to the public press for the excellent reports given of the business of the Convention.

Moved by the Rev. A. Andrews, seconded by the Rev. J. McEwen, and *Resolved*:—That the following be the Executive Committee for the ensuing year:—

The President, the Vice-Presidents, the Secretary, the Treasurer, Hon. J. McMurrich, H. J. Clark, J. B. Boustead, J. L. Hughes, John Kent, Charles Stark, T. D. Craig, M.A., J. G. Hodgins, LL.D., John Gillespie, John Macdonald, Rev. J. M. Cameron, W. H. Howland, W. H. Pearson, Rev. Dr. Castle, Rev. H. Johnston, B.D., Rev. S. J. Hunter, A. MacMurchy, M.A., J. J. Woodhouse, J. K. Macdonald, Rev. H. M. Parsons, Rev. E. Roberts, Rev. J. Burton, B.D., Elias Rogers, L. C. Peake, Rev. Septimus Jones, M.A., J. F. Taylor, John A. Paterson, M.A., and Francis Robinson, *Toronto*; Rev. J. Gray, *Windsor*; Rev. J. Battisby, *Chatham*; T. McCormick, Rev. J. A. Murray and A. Mutchmore, *London*; Principal Wolverton, *Woodstock*; Dr. Nichol and W. N. Hossie, *Brantford*; J. R. Miller, *Goderich*; C. Raymond, *Guelph*; Rev. A. Andrews, *Kincardine*;

W. J. McCalla and Rev. Gorge Bruce, M.A., *St. Catharines*; Daniel Ross, *Leith*; John Creesor, *Owen Sound*; D. Fotheringham, *Aurora*; A. I. McKenzie, Rev. S. Lyle, E. S. Whipple, P. W. Dayfoot and Seneca Jones, *Hamilton*; Rev. W. H. Warriner, B.A., *Bowmanville*; D. J. McKinnon and Rev. T. Griffith, *Brampton*; W. Watson, *Weston*; Rev. Dr. O'Meara, W. Craig, S. Le Lean and Rev. T. W. Jeffery, *Port Hope*; C. B. Bingham and D. C. McHenry, M.A., *Cobourg*; A. Hewson, Sen., Judge Dean and R. S. Porter, *Lindsay*; A. J. Northop, *Belleville*; Rev. A. Turnbull, and G. D. Platt, P. S. I., *Picton*; Rev. S. Card, *Napanee*; Benjamin Robertson and Dr. McCammon, *Kingston*; Rev. J. B. Edmondson, *Almonte*; Rev. J. Wood, *Ottawa*; Sheriff J. Hall, *Peterboro*; Rev. J. F. Stevenson, LL.D., George Hague, Rev. A. H. Munro, C. W. Coates, D. Morrice, Rev. J. McKillican, George Bishop, Theodore Lyman, and Thomas Robertson, *Montreal*; Henry Fry, *Quebec*; Rev. W. Reid, *Orangeville*; T. M. Edmondson, *Orillia*; Rev. R. Rogers, *Collingwood*; and C. A. Barnes, *Forest*.

On the subject of the next place of meeting,

Rev. Canon O'Meara said:—It was proposed that Port Hope should be the next place of meeting. I am not authorized formally to invite the Convention to meet there, but I shall lay the matter before the friends in Port Hope, and I am sure the idea will be liberally entertained. I move that the question of the next place of meeting be, in the meantime, left in abeyance, to be decided by the Executive Committee.

Rev. Mr. Andrews seconded the motion, which was carried.

It was moved by Mr. D. McLean, seconded by the Rev. T. Griffith, and *Resolved*:—That the cordial thanks of the Convention be presented to the gentlemen who, at the request of the Executive Committee, have rendered such valuable service in leading the discussions on the various topics presented.

All then joined in singing

“Blest be the tie that binds,”

and the Convention was brought to a close, with the benediction, pronounced by the Rev. Mr. Pringle.

LIST OF DELEGATES AND VISITORS PRESENT.

NAME.	DENOMINATION.	P. O. ADDRESS.
Abell, D.	Methodist	Port Dover.
Aitkin, Robert	Primitive Methodist	Brampton.
Amos, Walter	Presbyterian	Aurora.
Anderson, James	Methodist	Algoma.
Anderson, John	"	Arthur.
Anderson, Mrs. W.	"	Milton.
Andrews, Rev. Alfred	"	Kincardine.
Andrews, Mrs. A.	"	"
Anthony, John	Presbyterian	Brampton.
Antliff, Rev. J. C., B.D.	Primitive Methodist	Toronto.
Antliff, Mrs. J. C.	"	"
Armour, Ola	Methodist	Brampton.
Atkinson, Mrs.	Presbyterian	Cobourg.
Austin, H.	Methodist	Brampton.
Barber, Joseph	Methodist	Georgetown.
Barnett, Mrs. K.	"	Toronto.
Baskerville, Mrs. H.	"	Meadowvale.
Beaton, Kenneth	"	Kleinburg.
Bell, T. H.	Presbyterian	Brampton.
Berry, James	Methodist	Orangeville.
Beynon, J. W.	"	Brampton.
Black, William	Presbyterian	Toronto.
Blackley, William	"	"
Blackstock, Rev. W. S.	Methodist	"
Blain, Capt. J.	Episcopalian	Brampton.
Blake, Hon. S. H., Q.C.	"	Toronto.
Blanshard, Rev. S.	Methodist	Kleinburg.
Blanshard, W.	"	"
Bollart, Mr.	"	Guelph.
Bollart, Mrs.	"	"
Bowes, Mrs.	Primitive Methodist	Grahamsville.
Bowles, George	Methodist	Mono Road.
Bowles, Mrs. George	"	"
Bowfield, A.	"	Brampton.
Boyle, Rev. R.	Primitive Methodist	"
Braden, T. B.	Methodist	Peterboro.

NAME.	DENOMINATION.	P. O. ADDRESS.
Brethour, Rev. D. L.	Methodist	Milton.
Briggs, S. R.	"	Parkdale.
Brown, Miss Annie.	"	Toronto.
Brown, Eliza D.	"	Cooksville.
Brown, Rev. G. M.	"	Orangeville.
Brown, H.	"	Woodbridge.
Brown, Maggie.	Presbyterian	Newmarket.
Browne, Rev. George.	Methodist	Cooksville.
Browne, Mrs. G.	"	"
Bruce, W. M.	"	Listowel.
Bryant, Miss E.	"	Brampton.
Bryers, Rev. William.	"	Acton.
Buckhorn, Mrs. H. O.	"	Guelph.
Bunt, Fanny.	"	Woodbridge.
Burbridge, John.	"	Sandhill.
Burton, Rev. John, B.D.	Congregational	Toronto.
Calder, R. F.	Methodist Episcopal	Grimsby.
Campbell, Joseph.	"	Campbell's Cross.
Campbell, P. A.	Methodist	"
Campbell, Rev. Peter.	"	Brampton.
Campbell, R. P.	"	"
Campbell, W. H.	Baptist	"
Card, Rev. Stephen.	Methodist Episcopal	Napanee.
Carswell, J.	Presbyterian	Bond Head.
Cather, Rev. William.	Wesleyan Methodist	Ireland.
Chapman, J. H.	Methodist	Campbellford.
Chisholm, Mrs. D. B.	"	Hamilton.
Clark, H. J.	Congregational	Toronto.
Clark, Hugh.	Presbyterian	Brampton.
Clark, John.	"	Claude.
Clarkson, George.	Methodist	Elm Bank.
Coates, Miss.	Primitive Methodist.	Burnhamthorpe.
Cochrane, A.	Presbyterian	Brampton.
Cochran, W.	"	"
Corbit, E.	"	Toronto.
Coulter, Miss.	Primitive Methodist.	Islington.
Coyne, J.	"	Brampton.
Craig, Robert.	Methodist	"
Crann, Peter.	Presbyterian	Queensville.
Crombie, A. T.	"	Toronto.
Crombie, Mrs. A. T.	"	"
Crosbie, Miss.	Methodist	Burlington.
Curry, Mrs.	Presbyterian	Brampton.

NAME	DENOMINATION.	P. O. ADDRESS.
Dawson, George	Congregational	Brampton.
Dawson, Mrs. G.	Presbyterian	"
Dawson, W.	Primitive Methodist.	"
Dennis, Rev. J.	"	Malton.
Denton, F. B.	Methodist	Orangeville.
Douglas, A.	Presbyterian	Churchville.
Douse, Rev. John	Methodist	Lefroy.
Duggan, J.	"	Brampton.
Duggan, W.	"	"
Duncan, Miss	"	Downsview.
Dunlop, Miss	Presbyterian	Peterboro.
Earny, Lizzie	Baptist	Schomberg.
Edmondson, E.	"	Avening.
Edmondson, Mrs.	"	"
Elliott, M. M.	Primitive Methodist	Brampton.
Faircloth, J. M.	Methodist	Toronto.
Falconer, G. H.	"	Streetsville.
Falconer, Miss	"	Mono Road.
Fawcett, Mr.	"	Listowel.
Ferguson, Miss	"	Grimsby.
Ferrier, J. C.	"	Islington.
Ferrier, Mrs.	"	"
Fleming, James	Presbyterian	Brampton.
Fleury, Mrs. J.	Methodist	Aurora.
Forster, William	"	Brampton.
Fotheringham, David	Presbyterian	Aurora.
Fraser, Rev. R. D., M.A.	"	Claude.
Freeman, Mr.	Methodist	Listowel.
Fullerton, Miss	Presbyterian	Toronto.
Gilchrist, Rev. J. R., B.A.	Presbyterian	Cheltenham.
Glen, A.	Primitive Methodist.	Brampton.
Golding, T. G.	Methodist	Cooksville.
Gooderham, Miss	"	Meadowvale.
Gooderham, Miss Jennie	"	"
Gordon, John	Presbyterian	Toronto.
Govenlock, Miss M.	"	Seaforth.
Govenlock, Miss S.	"	"
Graham, James	Methodist	Riverdale.
Graham, Mrs. James	"	"
Graham, D.	Methodist Episcopal.	"
Gray, Mrs. J. H.	Presbyterian	Brampton.

NAME.	DENOMINATION.	P. O. ADDRESS.
Green, W. M.	Primitive Methodist.	Orangeville.
Griffith, Rev. Thomas	"	Brampton.
Haggart, Mrs. T.	Presbyterian	Brampton.
Hamilton, W.	Methodist	Listowel.
Harper, Rev. H.	Primitive Methodist.	Mount Charles.
Harrison, Gussie.	Methodist	Milton.
Harvie, Mrs. John	Presbyterian	Toronto.
Hewson, R.	Methodist	Tullamore.
Hewson, Mrs. R.	"	"
Hicks, Rev. W. T.	"	Caledon.
Hodgson, C.	"	Brampton.
Holtby, Thomas	"	"
Holtby, Mrs.	"	"
Holtby, Misses	"	"
Hossie, W. N.	Presbyterian	Brantford.
Hough, Henry	Methodist	Cobourg.
Howell, Mrs. J. E.	"	Aurora.
Howson, Rev. W. G.	"	Campbell's Cross.
Hughes, C. W.	"	Sandhill.
Hughes, Jas. L.	"	Toronto.
Hughes, Mrs. J. L.	"	"
Hume, J. P.	Presbyterian	Brampton.
Hunt, Rev. John	Methodist	Streetsville.
Hunt, Miss	"	Schomberg.
Hunter, William.	Presbyterian	
Husband, Miss.	Methodist	Guelph.
Idle, Rev. D.	Primitive Methodist.	Humber.
Irwin, Miss	Presbyterian	Newmarket.
Jackson, Miss	Methodist	Downsview.
Jeffery, W.	"	Bond Head.
Johnston, Rev. Hugh, B.D.	"	Toronto.
Johnston, William	"	Belleville.
Jolliffe, Rev. T. W.	Primitive Methodist.	Toronto.
Keough, Jas. L.	Methodist	Toronto.
Killman, R. G.	Presbyterian	St. Catharines.
Kirkwood, W.	"	Brampton.
Knife, George	Methodist	Burlington.
Laird, Mrs. W. H.	Methodist	Toronto.
Lake, John N.	"	"

NAME.	DENOMINATION.	P. O. ADDRESS.
Leak, Mr.	Methodist Episcopal.	
Leonard, Jennie.	Baptist.	Schomberg.
Leighton, R. H.	Methodist	Brampton.
Lindsay, Mrs. J.	"	Tullamore.
Little, Neil	Presbyterian	Mayfield.
Little, Mrs. N.	"	"
Long, Miss	Methodist	Schomberg.
Love, E.	"	Aurora.
Lyons, Jennie	Presbyterian	Brampton.
Mackie, Rev. J.	Baptist.	Brampton.
Maclean, J. F.	Presbyterian	Guelph.
Manne, A.	Methodist	Davenport.
Marshall, D. H.	"	Edmonton.
Martin, Mrs.	Presbyterian	Newmarket.
Mather, Miss	Presbyterian	Toronto.
Metcalfe, Rev. J. F.	Methodist	Shelburne.
Metcalf, W. F.	"	Toronto.
Milne, Miss B.		Queensville.
Milne, Miss M.		"
Milner, T.	Primitive Methodist.	Brampton.
Moffatt, Miss	Presbyterian	Kincardine.
Morton, Rev. Wm.	Methodist	Georgetown.
Murchison, Mrs. L.	"	Brampton.
McCallum, Mrs.	Methodist	Weston.
McCallum, Miss	"	"
McClung, J.	"	Bowmanville.
McClure, G. C.	Presbyterian	Brampton.
McClure, John	"	"
McClure, Robert	"	Brampton.
McClure, S. D.	"	"
McConnell, John	Methodist	Guelph.
McConnell, Mrs.	"	"
McCrae, D.	Presbyterian	"
McCrae, Mrs. D.	"	"
McCulloch, J.	"	Brampton.
McDonald, Jos.	"	Stanley Mills.
McEwen, Rev. John	"	Ingersoll.
McFadden, Rev. W.	Methodist	Brampton.
McGee, J. W.	"	Downsview.
McHenry, D. C., M.A.	"	Cobourg.
McIntyre, Rev. C. E.	"	Toronto.

NAME.	DENOMINATION.	P. O. ADDRESS.
McKinney, Alex.	Presbyterian	Brampton.
McKinney, F.	Methodist	Campbell's Cross.
McKinnon, D. J.	Presbyterian	Brampton.
McLaren, Rev. E. D., B.D.	"	"
McLean, Daniel	Methodist	Toronto.
McLellan, A.	Presbyterian	Brampton.
McLeod, Norman	"	"
McMillan, J. A.	Disciples	Erin.
McMullen, John	Presbyterian	Malton.
McMurrich, W. B.	"	Toronto.
McNab, James	"	"
McNally, W.	Methodist	Aurora.
McTavish, Rev. H. W.	"	Islington.
McWilliam, Rev. W., M.A.	Presbyterian	Streetsville.
Neelands, Mrs. R.	Methodist	Orangeville.
Nelson, Mrs. Robert.	Presbyterian	Claude.
Nichols, S.	Primitive Methodist.	Brampton.
Nixon, John	Methodist	Campbell's Cross.
O'Meara, Rev. Canon	Episcopalian	Port Hope.
Palmer, Dr.	Methodist	Toronto.
Parsons, Rev. H. M.	Presbyterian	"
Parsons, William	Methodist	Orangeville.
Paterson, John A.	Presbyterian	Toronto.
Peake, Lewis C.	Methodist	"
Pearen, Rev. J.	"	Davenport.
Pearen, Mrs. J.	"	"
Petch, Charles	"	Brampton.
Pexton, William	Episcopalian	"
Pexton, Misses	"	"
Piercy, James	Primitive Methodist.	Grahamsville.
Piercy, Miss	"	"
Porter, E. Payson	Statistical Secretary.	Philadelphia, Pa.
Price, A.	Presbyterian	Brampton.
Pringle, Rev. J.	"	"
Qua, Mr.		
Rawnsley, Mrs. E.	Methodist	Toronto.
Ray, Andrew	Presbyterian	Brampton.
Reesor, S. B.	Methodist	Woodbridge.
Reesor, Miss	"	"

NAME.	DENOMINATION.	P. O. ADDRESS.
Reid, Miss M. E.	Presbyterian	Peterboro.
Reid, Rev. T. R.	Methodist	Mono Road.
Reid, Mrs. T. R.	"	"
Reid, Rev. Walter.	Primitive Methodist.	Orangeville.
Roberts, J. E.	"	Toronto.
Robertson, Rev. George	Congregational	Georgetown.
Robinson, Miss.	Baptist.	Islington.
Roger, Rev. W. M.	Presbyterian	Ashburn.
Rowan, John		
Rowan, Mrs. J.		
Sams, Eliza	Methodist	Toronto.
Sargent, Maggie	Episcopalian	Tullamore.
Scott, His Honor, Judge.	"	Brampton.
Scott, Mrs. A. F.	"	"
Scott, Mrs. J. G.	Methodist	Guelph.
Scott, J. M.	Baptist.	Toronto.
Scott, W. N.	Presbyterian	Aurora.
Sharp, Annie	"	Brampton.
Sharp, Thomas	"	"
Sharp, J. A.	"	Riverdale.
Sharp, J.	Primitive Methodist.	Orangeville.
Sherin, J. C.	Methodist	Lakefield.
Sherin, Mrs. J. O.	"	"
Sherwin, Prof. W. F.	Baptist.	Cincinnati, O.
Simpson, Rev. J.	Methodist Episcopal.	Brampton.
Sinclair, George.	Methodist	Ingersoll.
Smith, Rev. James	Primitive Methodist.	Bolton.
Smith, Miss	Presbyterian	Campbell's Cross.
Smith, Miss R.	Methodist	Guelph.
Snell, J. C.	"	Edmonton.
Snell, Miss	Primitive Methodist.	"
Snell, Miss Vina	Methodist	Brampton.
Snyder, Miss	"	Campbell's Cross.
Speight, W. B.	"	Markham.
Spelman, Mrs. E.	"	Brampton.
Steen, William	Presbyterian	Streetsville.
Stephens, J.	"	Toronto.
Stephens, Mrs. J.	"	"
Stonehouse, Joseph	Methodist	Woodbridge.
Stonehouse, Mrs. E.	"	Brampton.

NAME.	DENOMINATION.	P. O. ADDRESS.
Thistle, E.	Episcopalian	Brampton.
Thomas, Rev. B. D., D.D.	Baptist	Toronto.
Tonkin, C. H.	Methodist	"
Torrance, J.	Baptist	Brampton.
Totten, Miss	Methodist	Woodbridge.
Tovell, Rev. I.	"	Toronto.
Tovell, Miss Mary	"	Brampton.
Tracy, H.	Presbyterian	"
Treadgold, Mrs. M.	Primitive Methodist.	"
Unsworth, Rev. J.	Congregational	Georgetown.
Vincent, Rev. J. H., D.D.	Methodist Episcopal.	New Haven, Conn.
Walker, L.	Primitive Methodist.	Brampton.
Watson, Alex.	Methodist	Grahamsville.
Watson, Miss M.	Baptist.	Brampton.
Watson, Mary.	"	Edmonton.
Watson, N. V.	"	"
Watson, Mrs. N. V.	"	"
Watson, Robert	Methodist	Brampton.
Watson, William	"	Weston.
Watson, Mrs. W.	"	"
Waucbrough, Jas.	Presbyterian	Erin.
Webb, Mrs. S.	Friends	Kettleby.
Webb, Miss R.	"	"
West, V. T.	Methodist	Kleinburg.
Wigley, Miss	Episcopalian	Brampton.
Willoughby, Rev. N. R., M.A.	Methodist	"
Willmott, Mrs. J. B.	"	Toronto.
Wilson, Joseph	"	Brampton.
Wilson, J.	Primitive Methodist.	Tullamore.
Wilson, Mrs. J.	"	"
Wilson, Misses	"	"
Wilson, W. F.	Methodist	Bradford.
Wood, J. W.	"	Schomberg.
Woodhouse, J. J.	Congregational	Toronto.
Wright, J. A.	Methodist	Brampton.
Wright, W. J.	"	"
Wright, Minnie.	"	Cooksville.

CONTRIBUTIONS

TOWARDS THE FUNDS OF THE

SABBATH SCHOOL ASSOCIATION OF CANADA.

RECEIVED BETWEEN OCTOBER, 1879, AND OCTOBER, 1882.

NAME.	RESIDENCE.	AMOUNT.
James L. Hughes	Toronto.	\$30 00
Presbyterian S. School	Patterson.	10 00
Town Hall Union S. School	Wallbridge.	2 00
Zion Presbyterian S. School	Brantford.	10 00
Hagerman's Corners S. School	Markham.	1 00
Peter Crann.	Queensville.	1 00
Milldale S. School.	Norwich	4 00
Claremont S. School.	York.	1 00
Ebenezer S. School	Etobicoke.	2 00
Newtonbrook S. School, per W. W. Cummer.		5 00
W. W. Cummer.	Newtonbrook	1 00
Zion S. School	L'Amaroux	1 50
Presbyterian S. School.	Malton	2 00
Norfolk St. Methodist S. School	Guelph.	5 00
Charlotte St. Methodist S. School	Peterboro'.	10 00
Evangelical Lutheran S. School	Maple.	1 67
Presbyterian S. School.	Seaforth.	10 00
Primitive Methodist S. School.	Carsville	1 00
Presbyterian S. School	Agincourt.	5 00
Hugh Clark	Brampton	5 00
William McDonald		2 00
D. Macallum		1 00
Willowdale S. School, per J. H. Sheppard		2 00
Methodist Episcopal S. School	Thamesford.	1 00
Mennonite S. School	Mount Joy	1 00
Jarvis Street Baptist S. S. Teachers	Toronto.	10 00
R. J. Kimball, per C. A. Morse	New York	50 00
T. H. Fairbank		1 00
G. Banks	Toronto	2 00
Cooke's Presbyterian S. School	"	10 00
Thamesford S. School		1 25
Baptist S. School	Welland	2 00
Union S. School.	Embros Road	2 00
Knox and Chalmers S. Schools.	Elora.	2 41
Collections and Subscriptions rec'd at Convention	Toronto.	70 40
James Foster	"	1 00

NAME.	RESIDENCE.	AMOUNT.
John G. Lilt	Sebringville	\$2 00
Presbyterian S. School	Weston	2 00
Central Mission S. School	Toronto	10 00
J. J. Woodhouse	"	2 00
Rev. A. Andrews	Strathroy	5 00
Leith S. School	Leith	5 00
Johnson S. School, per J. Moody	"	5 00
Buttonville S. School	Buttonville	1 00
George Chantler	"	2 00
Bethel Union S. School	Edgely	2 75
Union S. School	Bogart Town	2 00
Union S. School	Bethesda	2 12
James Campbell	Toronto	1 00
Northern Congregational S. School	"	70 00
Thomas A. Meuhennick	Ingersoll	1 00
Rev. John McEwen	"	20 00
Rev. F. W. Dobbs	Portsmouth	5 00
Rev. J. R. Jaques, Ph. D	Belleville	0 60
John Ross	Aurora	1 00
North York S. S. Association	"	150 00
Bethesda Cong. S. School, per R. Hindlay	"	5 00
Willow Grove S. School, per Rev. J. Brooks	"	3 06
Mrs. Higgins	Toronto	1 00
Methodist S. School	Thornhill	2 00
G. A. Hine	Toronto	5 00
Jane H. Gray	Brampton	1 00
William H. Orr	Toronto	2 00
Robert Baldwin	"	5 00
John Paton	"	2 00
Alexander McKinney	Brampton	3 00
St. Paul's S. School	Peterboro'	37 30
Sherbourne St. Methodist S. School	Toronto	15 00
J. F. Baker	Otterville	5 00
F. Wrigley	Grange	2 00
Union S. School	Hawtrey	2 00
Martha Rogers	Newmarket	5 00
Daniel McLean	Toronto	100 00
John Stark	"	5 00
R. J. Hunter	"	2 00
Rev. Thomas Griffith	Orangeville	5 00
Methodist S. School	Weston	5 00
J. G. Cochrane	Sheffield	2 00
Mrs. S. A. Marling	Yorkville	5 00
Miss F. W. Marling	"	2 00
John Macdonald	Toronto	75 00
J. C. Snell	Edmonton	5 00
Union S. School	Ashdown	2 00
St. James' Square Presbyterian S. School	Toronto	10 00
Ashburn S. School, per Rev. Dr. Reid	"	5 00
Knox Church S. School	St. Catharines	25 00
Clinton Township S. S. Association	"	6 00
John Hershey	Garrison Road	5 00
Rev. M. H. Fishburn	Morrisburg	7 00

AMOUNT.	NAME.	RESIDENCE.	AMOUNT.
2 00	Peel Co. S. S. Association, per R. P. Campbell		\$60 00
2 00	Methodist S. School	Burlington	2 00
0 00	South Ontario Co. S. S. Association		20 00
2 00	Mrs. E. C. Rutherford	Toronto	2 00
5 00	Scarboro' Township S. S. Ass'n, per R. Davidson		10 00
5 00	Bethel S. School	Brantford	1 50
5 00	Downsview S. School, per R. W. Magee		5 00
1 00	Presbyterian S. School, per Rev. W. Amos		5 00
2 00	Presbyterian S. S. Missionary Society	Sarnia	10 00
2 75	South. York Co. S. S. Association		40 00
2 00	Mrs. Jennings	Guelph	5 00
12	Mrs. Wilkes	Toronto	5 00
00	Presbyterian S. School	Chesley	1 12
00	William Craig	Port Hope	20 00
00	William J. McCalla	St. Catharines	35 00
00	First Presbyterian S. School	"	50 00
00	Charles St. Presbyterian S. School	Toronto	10 00
60	Melville Church S. School	Fergus	5 00
00	Hon. S. H. Blake, Q.C.	Toronto	25 00
00	J. Frith Jeffers	Peterboro'	10 00
00	Rev. Thomas McGuire	Jarvis	5 00
06	John F. Taylor	Toronto	10 00
00	Knox Church S. School	"	20 00
00	Robert Armstrong	"	2 00
00	Knox Church S. School	St. Thomas	5 00
00	Presbyterian S. School	Brampton	5 00
00	Anonymous	Belleville	4 00
00	Presbyterian S. School	Ashburn	5 15
00	East Presbyterian S. School	Toronto	15 00
00	Erskine Church S. School	"	10 00
30	R. G. Killman	Pelham	1 25
00	St. Andrew's S. School	Guelph	15 00
00	Central Presbyterian S. School	Toronto	5 00
00	Knox Church S. School	Guelph	10 00
00	Rev. W. W. Shepherd	Welland	15 00
00	James Paterson	Toronto	10 00
00	W. J. Gage	"	10 00
00	St. James Cathedral S. School	"	5 00
00	John Gillespie	"	5 00
00	John T. Moore	"	5 00
00	Perkins, Ince & Co	"	5 00
00	W. H. Howland	"	5 00
00	Moore & Warren Bros	"	25 00
00	Hon. W. McMaster	"	20 00
00	Beardmore & Co	"	20 00
00	A. R. McMasers & Bro	"	10 00
00	Taylor Bros	"	10 00
00	Thomas Thompson & Son	"	10 00
00	James Scott	"	10 00
00	Brown Brothers	"	10 00
00	Elliott & Co	"	5 00
00	D. W. Alexander	"	5 00
00	F. McHardy	"	5 00

NAME.	RESIDENCE.	AMOUNT.
T. Dixon Craig.....	Toronto.....	\$5 00
H. S. Howland.....	".....	5 00
John Hallam.....	".....	5 00
Edward Leadlay.....	".....	5 00
James H. Rogers.....	".....	5 00
T. Lailey & Co.....	".....	5 00
John L. Blaikie.....	".....	10 00
R. McLean.....	".....	5 00
Hon. J. McMurrich.....	".....	20 00
Northrop & Lyman.....	".....	10 00
Ogilvy & Co.....	".....	10 00
J. L. Morrison.....	".....	10 00
Robert I. Walker.....	".....	10 00
C. S. Gzowski, jun.....	".....	10 00
R. McPhail.....	".....	5 00
Hodgson & Boyd.....	".....	5 00
G. B. Smith & Henderson.....	".....	5 00
Ph. Jacobi.....	".....	5 00
Jennings & Hamilton.....	".....	5 00
G. Banks.....	".....	5 00
G. W. Yarker.....	".....	2 00
J. L. Brodie.....	".....	2 00
John Burns.....	".....	4 00
Smith & Keighley.....	".....	10 00
William Alexander.....	".....	10 00
William Kerr.....	".....	10 00
Alexander T. Fulton.....	".....	5 00
John Fiske.....	".....	5 00
S. Trees.....	".....	5 00
W. B. Hamilton.....	".....	2 00
William Ramsay.....	".....	4 00
Hugh Miller.....	".....	2 00
Dr. J. B. Willmott.....	".....	2 00
D. C. Forbes.....	".....	1 00
Thomas Trowbridge.....	".....	2 00
John N. Lake.....	".....	5 00
J. D. Nasmith.....	".....	2 00
Metropolitan S. School.....	".....	10 00
James McNab.....	".....	5 00
John McMullen.....	".....	2 00
River Street Presbyterian S. School.....	Paris.....	3 00
E. J. Davis.....	King.....	20 00
Dr. McGuire.....	Guelph.....	5 00
Congregational S. School.....	".....	5 50
Chalmers' S. School.....	".....	5 00
Baptist S. School.....	".....	5 00
Alexander St. Baptist S. School.....	Toronto.....	10 00
Cooke's Mission S. School.....	".....	6 00
Local Committee, International Convention.....	".....	113 74
St. Andrew's S. School.....	Sarnia.....	5 00

LEA
 HEAD
 PRESI
 VICE-I
 Ho
 Ho
 W.
 Ed
 J.
 JA
 ACTU
 At
 in forc
 During th
 Ne
 nine Rev
 taken an
 At
 the Liab
 Governm
 Actuary,
 with the
 To
 Le
 Ne
 To
 of safety
 and hol
 State I
 Fo

Sunday School Periodicals

—AND—

LESSON HELPS,

PRINTED AND PUBLISHED IN CANADA.

THE SUNDAY SCHOOL BANNER.

A monthly Journal for S. S. Teachers. Single copies, 65 cents per year. Six copies or more, to one address, 60 cents per year.

We believe this to be one of the best Lesson Helps in Christendom, as well as the cheapest.

HOME AND SCHOOL.

Issued fortnightly, to alternate with PLEASANT HOURS. Prices—Single copy, 30 cents per year; under 20 copies, 25 cents per year; over 20 copies, 22 cents per year.

Special prominence will be given to the S. S. Lesson Notes, different from either PLEASANT HOURS or SUNBEAM. The illustrations are numerous and well printed.

PLEASANT HOURS.

Issued twice a month. Prices—Single copies, 30 cents per year; under 20 copies, 25 cents per year; over 20 copies, 22 cents per year.

This Periodical contains copious lesson helps, fine pictures, &c., &c.

THE SUNBEAM.

Issued twice a month, for Infant Classes and Primary Scholars. Beautifully illustrated. Prices—Under 20 copies, 15 cents per year; 20 copies and upwards, 12 cents per year.

THE CANADIAN SCHOLARS' QUARTERLY.

Price—2 cents a quarter each, or 8 cents per year.

THE BEREAN LESSON LEAVES.

Issued monthly. In quantities of ten or more, 5½ cents per copy per year, or \$5.50 per hundred.

THE QUARTERLY REVIEW SERVICE.

Gives Review Questions, Responsive Readings, Hymns, &c. Very popular. Price—6 cents per dozen; 50 cents per hundred; by the year, \$2.00 per hundred.

Send for sample copies for examination.

We keep constantly in stock a very large variety of Sunday School Library and Reward Books, S. S. Requisites, Reward Cards and Tickets, &c., &c. OUR LIBRARIES ARE C *Send for Catalogues.*

ADDRESS,—

WILLIAM BRIGGS,

78 & 80 King St. East, TORONTO, ONT.