

Sabbath School Association of Canada.

PROCEEDINGS

OF THE

SIXTH PROVINCIAL

Sabbath School Convention,

HELD IN

THE TOWN OF BELLEVILLE, ONT.,

ON THE 12<sup>TH</sup>, 13<sup>TH</sup> AND 14<sup>TH</sup> OF OCTOBER, 1869.

TORONTO:

PRINTED FOR THE ASSOCIATION,

DUFFY & BURN, PRINTERS,

1869.

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Proceedings of the Convention

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PREFATORY NOTE.

It has been the endeavour of the Committee, appointed to superintend the publication of this report, to issue a full and faithful account of all the proceedings of the late Convention, and with this view to issue a full and faithful account of the proceedings of the late Convention.

Mr. S. Hutchinson, of Montreal, has been the reporter, and has faithfully performed his task.

The printing is from the press of Messrs. Dudley & Burns, Toronto.

The price per copy is 22 cents, mailed to any part of Canada, or 20 cents when not mailed. Orders, with the money, should be sent forward, and addressed to the General Secretary, box 1077, Toronto.

TORONTO  
GENERAL SECRETARY  
DUDLEY & BURNS  
PRINTERS

## OFFICERS FOR 1869-70.

### PRESIDENT :

HON. BILLA FLINT, BELLEVILLE.

### VICE-PRESIDENTS :

D. W. BEADLE, Esq., St. Catharines,  
Rev. F. H. MARLING, Toronto,  
Dr. MAIR, Kingston,  
Dr. HOLDEN, Belleville,  
Rev. G. BELL, Clifton,  
R. I. WALKER, Esq., Toronto,  
Rev. J. DREPSRY, Port Hope,

J. G. HODGINS, Esq., Toronto.  
Principal CAIRMAN, Belleville,  
Rev. E. EHS, Ottawa,  
H. A. NELSON, Esq., Montreal,  
Rev. S. JONES, Belleville,  
Rev. A. SUTHERLAND, Yorkville.  
Rev. Dr. O'MEARA, Port Hope.

### TREASURER :

HON. JOHN McMURRICH, TORONTO.

### GENERAL SECRETARY :

Rev. WILLIAM MILLARD, TORONTO.

### MINUTE SECRETARIES :

Rev. W. ROWE, Toronto. | Rev. W. HALL, Prescott.  
J. H. ROGER, Esq., Coloung.

### EXECUTIVE COMMITTEE :

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THOS. NIXON, Esq., Toronto.  
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A. J. MCKENZIE, Hamilton.  
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T. COLDWELL, Esq., London.

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## INTRODUCTORY ADDRESS.

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In publishing this Report, the desire is to make known, as widely as possible, the proceedings of one of the most interesting and profitable meetings ever held in Canada.

The Report will commend itself to those who heard and saw for themselves. In its completeness it will repeat to them the enjoyment they had at the time, and serve to engrave on their minds, more deeply, the valuable lessons they received. But besides those who attended the Belleville Convention there are many thousands of teachers in Ontario and Quebec, into whose hands we hope it may come. We beg of those who receive it, that they will see to it, as far as they can, that not a Sunday School is without a copy—by this means the benefits of the Convention may be extended, and its objects gained.

Each previous Convention has had its own peculiar excellencies; each has, at the time, appeared the best, and each succeeding one has afforded new and valuable lessons. Belleville, though much the least of the places in which our Provincial Conventions have been held, most generously afforded ample and hearty accommodation and entertainment to all who came. All denominations opened their houses to receive the delegates and made them feel welcome. The local arrangements were all that could be desired—beyond the improvements introduced in Toronto and St. Catharines. A large room was appropriated for a "Sunday School Exchange," where books, papers, maps and Sabbath School material were exposed for sale, or exhibited as samples. A printed Directory affording the names of delegates and visitors, with their temporary residence in Belleville, was distributed gratuitously. Within the doors of the church a box was placed for receiving questions in writing on matters of interest connected with Sabbath School work and management.

This question box was a permanency, until opened to receive the

solutions of Mr. W. Reynolds. A new feature in the exercises was division of the Convention into sections—thus, Superintendents, Bible Class Teachers, Intermediate Class Teachers, and Teachers of Infant Classes met separately—each of these assembled under the conduct of suitable leaders for the special consideration of their several departments of Sabbath School labour. Besides the noble structure in which the Convention ~~was held~~, the ~~Canadian Presbyterian~~ St. Andrews, and the Congregational Churches were liberally granted to receive them. The proceedings of each section were reported by the Secretary to the entire Convention the next morning.

The stirring, searching songs of Philip Phillips and his able conduct of the singing, added much to devotion and enjoyment. Then, there was the pleasing fact that the President elect, the Hon. Bible Flint, had been a teacher in the first Sabbath School in Canada. The morning prayer meetings were well attended, and every session was eminently practical and instructive. Besides this large amount of information given by Mr. Reynolds, in answer to the questions collected from the box, spoken of perhaps the most valuable feature of this Convention was the general opinion that the time had arrived for the Sabbath School Association to take decided steps to call Conventions, and organize Associations in every available county, in the Provinces, so that by this means every district shall have its Sunday School, and the standard of religious instruction be raised yet higher, to the end that the multitude of youth in our land may be brought to Jesus.

The opening address of D. W. Beadle, Esq., the retiring President, struck the key note of this matter thus: "At this stage of our history, we ought, as an Association, to do something more than we have done to promote county and township organizations throughout our Provinces. I feel that it is very desirable that every county should have its Convention; that there should be in each county an organization affiliated with this Association, and forming part of it, in order that what we agree upon here in Convention, may be carried through the length and breadth of the land."

Then, the Rev. F. H. Sterling, in this admirable account of the late National Sunday School Convention, took up the theme thus introduced by Mr. Beadle; he said, and felt, as was remarked by your retiring Chairman, that this is the work that now remains for this Association

all <sup>of</sup> <sup>us</sup> <sup>to</sup> <sup>carry</sup> <sup>the</sup> <sup>fire</sup> <sup>we</sup> <sup>have</sup> <sup>here</sup> <sup>in</sup> <sup>every</sup>

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locality, and we shall never have accomplished our work is an Association until we have distributed what we receive here over every part of the country, till we have stirred up pastors and teachers in all parts of the land to see to it that nowhere are the young left without the advantages of the Sunday-School.

The principal address of Mr. W. Reynolds, served, if it were needed, to establish in the minds of the Convention those opinions. His account of the remarkable success that has attended the work of organization in Illinois was indeed stimulating; do like effort in Canada; the fact that Mr. Reynolds, though a merchant in an extensive business, and unpaid by man, devotes at least one-third of his time to Sabbath-School work and Sabbath School organization afforded a palpable instance of what a willing mind and a consecrated life and talents may accomplish. We fancy that none who heard him tell of the person whom he asked to come to the State Convention, and who upon leaving it, said to a friend that he had been working night and day for this world's wealth, until he had accumulated \$400,000, but who found out since he came to that Convention that his life had been a failure, and then resolved that henceforth he would work for Christ—who went home and told others what he had seen and heard, and stimulated thirty or forty to work with him. Surely none who heard of this man's success in a County Convention of over 1500 delegates, and the remarkable revival of religion that followed, in which hundreds were brought to the saving knowledge of the Lord Jesus Christ, will remain inactive—or that the comparison Mr. Reynolds drew between the other man of \$100,000 and the poor missionary who died not worth a cent, could have been listened to without many present resolving to do more than they had ever yet attempted.

We cannot too highly commend Mr. Reynolds' admirable address to our readers. Extra copies of this address have been published, in tract form, and can be had at twenty-five cents a dozen copies—also of the Questions and Answers at thirty cents per dozen.

The approbation of the proposal vigorously to push forward the work of organization was most abundant when the appeal for funds was made by the Rev. J. Briggs. At the time of compiling this report the Executive Committee are making arrangements to prosecute the work.

It now only remains for the delegates, and all whom they can

influence, to give their personal aid. Let every county and township awake. Let each one help his fellow teacher to convene and form Associations. The Executive Committee if applied to, will afford all the help in their power. With all willingness of mind and purpose of heart, let prayer continually ascend, that the Lord Himself will be with His servants to prosper them.

It is requested that timely notice of Conventions to be held, may be forwarded to the General Secretary, so that deputations may be sent to attend and aid in them.

On behalf of the Sabbath School Association of Canada.

WILLIAM MILLARD,  
*General Secretary.*

Toronto, Nov. 17, 1869.

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REPORT OF PROCEEDINGS

OF THE

Sixth Provincial Sabbath School Convention,

FOR

ONTARIO AND QUEBEC.

FIRST DAY—AFTERNOON SESSION.

The Sixth Provincial Sabbath School Convention for Ontario and Quebec opened at 3 p.m. on Tuesday, 12th October, 1869, in the Bridge Street Wesleyan Church, Belleville. Between two and three hundred delegates from all parts of Ontario and the Province of Quebec were present, besides a number of spectators. On the wall over the pulpit was the motto in large letters "Feed my Lambs"; and in front of the side galleries, "The Children for Jesus," and "Jesus for the Children."

Mr. D. W. BEADLE, President of the Association, took the chair, and opened the Convention by giving out the well known hymn

"And are we yet alive  
And see each other's face."

The singing was conducted by Mr. Philip Phillips, of New York, Rev. G. R. Sanderson, pastor of the church, read a portion of scripture from the 3rd chapter of 2nd Timothy, and Rev. Mr. Smith, pastor of St. Andrew's Church, Belleville, led in prayer.

The PRESIDENT then nominated the following

COMMITTEE ON NOMINATIONS.

J. G. Hodgins, Esq., Toronto; W. Craig, Esq., Port Hope; W. P. Lacey, Kingston; W. Johnson, Esq., Belleville; W. J. McCalla, St. Catharines; J. M. Denton, Esq., London; F. E. Graf-ton, Esq., Montreal; Geo. A. Young, Esq., Hamilton; Rev. J. B. Mullan, Spencerville; and Rev. F. H. Marling, Toronto.

This Committee retired to the basement of the church to prepare a report. During their absence the Convention engaged in devotional exercises.

Rev. G. R. SANDERSON addressed a few words of exhortation to the Convention, pointing out the importance of the work in which the Association was engaged, and the influence it would have upon the future of the country. It was therefore highly important that they should earnestly invoke the Divine blessing upon their efforts, and pray that in every step of their proceedings God would be their guide.

After the lapse of half an hour, spent in devotional exercises, the Committee on Nominations reported a list of office-bearers for the present year. The following is the list with two or three names added by the Convention :

PRESIDENT :

HON. BILLA FLINT, BELLEVILLE.

VICE-PRESIDENTS :

D. W. BEADLE, St. Catharines,  
J. G. HODGINS, Esq., Toronto.  
Dr. MAIR, Kingston,  
Dr. HOLDEN, Belleville,  
Rev. G. BELL, Clifton,  
R. I. WALKER, Esq., Toronto,  
Rev. J. DEMPSEY, Port Hope,

Principal CARMAN, Belleville,  
Rev. E. EBBS, Ottawa,  
H. A. NELSON, Esq., Montreal,  
Rev. S. JONES, Belleville,  
Rev. A. SUTHERLAND, Toronto,  
Rev. F. H. MARLING, Toronto,  
Rev. Dr. O'MEARA, Port Hope.

GENERAL SECRETARY :

REV. WILLIAM MILLARD, TORONTO.

TREASURER :

HON. JOHN McMURRICH, TORONTO.

MINUTE SECRETARIES :

REV. W. ROWE, TORONTO. | REV. W. HALL, PRESCOTT.  
J. H. ROPER, Esq., COBOURG.

BUSINESS COMMITTEE :

D. McLEAN, Esq., Toronto, | W. JOHNSON, Esq., Belleville.  
J. G. HODGINS, Esq., Toronto. | F. E. GRAFTON, Esq., Montreal.  
G. A. YOUNG, Esq., Hamilton. | Rev. JOEL BRIGGS, Georgetown.  
W. J. McCalla, Esq., St. Catharines | Rev. W. MILLARD, Toronto.

And the Delegates from the United States.

The Committee on Resolutions to be named by the Business Committee.

On motion, these nominations were confirmed.

After a song by Mr. Phillips, Mr. D. W. Beadle, the retiring President, delivered a brief address before leaving the chair.

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#### THE RETIRING PRESIDENT'S ADDRESS.

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CHRISTIAN FRIENDS:—I will not detain you with any lengthy remarks. I feel I can congratulate you that we are gathered together again, that our lives have been spared, that we have been permitted to meet under such pleasing auspices, in such a commodious edifice, and that we have been greeted—as I am sure you all have been, as I have been—with the kindest, cordial, Christian welcome. (Cheers.) What we have been doing since our last Convention, our Secretary will more fully unfold to you in his report. But one thing has transpired during the year which we may not touch upon, but which is a matter of mutual congratulation to-day; I refer to the fact that a question which was debated by the last Convention, and which has elicited considerable difference of opinion has been (I believe by the action of Christian friends who have organized themselves together as a separate body) removed from this Convention, and that we are now permitted to devote our entire energies to the appropriate work of the Provincial Sabbath School Association. The question I allude to is that which refers to the sending out by this Association missionaries to organize Sabbath Schools in different parts of Ontario and Quebec. This was a work which we all agreed should be done, but whether or not it should be done by this Association was a question on which there was a difference of opinion. Now that that work has been taken up by another body, those who wish to aid in carrying it out through that body can do so, and those who have other channels through which they wish to aid this work can do so through those channels. Allow me now to state that at this stage of our history we ought, as an Association, to do something more than we have been doing to promote county and township organizations throughout our provinces, (hear, hear). I feel that it is very desirable that every county should have its Convention, that there should be in each county an organization, affiliated with this Association, and forming as it were a part of it, in order that what we agree upon here in Convention may be carried out

more fully throughout the length and breadth of the land. I believe that these Conventions are a great assistance to us who are engaged in the work. We learn here of others' successes and failures, their trials and triumphs, and we get a deeper interest in the work, and separate stronger, more energetic, more determined to work for the Master. If such Conventions could be held in each of our counties, I am convinced we should see in the Provincial Conventions a larger delegation, and throughout our provinces a glorious work would be carried on. I would suggest then that it is quite within the province of this Convention to request the Executive Committee of this Association to take steps to organize these county and township Conventions—to engage a proper person or persons who may, under the direction of the Committee, go out into the counties where their assistance is desired, and establish these organizations. In that case of course it will devolve upon us a Convention to provide the funds to meet the expenses that will be necessarily incurred in this work. And now, my friends, allow me to say that while we are together here for a few days we may hope by our mutual counsels to become strengthened for the work that is before us. I feel highly gratified at the programme laid down for us by the Executive Committee, according to which we began our work with prayer. I have been greatly pleased this afternoon in listening to the voices that have been raised in supplications to God for His blessing upon this Convention and upon its work. I feel that prayer is our right arm, that if we would attain any measure of success as individual Christians, or as Sabbath School laborers, striving for the conversion of our scholars, the beginning and foundation of it all is in supplication to the throne of grace, in looking to Almighty God for wisdom to direct us, to the Holy Spirit to bring home to the hearts of our children the truths that we try to impress upon them. I feel and believe that in a Convention like this, begun and continued in prayer, we shall all enjoy such a phase of Christian fellowship as will be a foretaste, as it were, of the very joys of heaven, (cheers).

Mr. Beadle then welcomed the President elect to the chair.

Hon. Mr. Flint, on taking his seat as chairman, was greeted with hearty applause.

Hymn—"Creator, Sovereign Lord of All" was then sung, Mr. Phillips leading.

The next order on the programme was the reading of the report of the General Secretary.

## FOURTH ANNUAL REPORT OF THE GENERAL SECRETARY.

At the close of another year of its operations, the Sabbath School Association of Canada, by its Secretary, gratefully reports—

That the past year has been one of great success in the increase of Sabbath Schools, and in the number of scholars attending our Sabbath Schools generally.

There has been, on the whole, a very marked advancement in the method of teaching, and in the effort to introduce the best helps; a growing spirit of enquiry as to "how to gather in all the children of the land; how to make the school so attractive, that the scholars shall be retained; and how to teach, so that they shall yield themselves to Jesus, and serve Him in His kingdom." Conventions have multiplied, and Associations have been formed, which it is expected will be permanent, and it is believed that a large number of our scholars have been really brought to Jesus, and savingly converted to God.

We thank God and take courage; our hands are strengthened by what we have seen and heard, and we look forward with joyful anticipations. Giving all the glory to God, to whom it is due, we humbly express it as our belief, that much of the progress in intelligence, numbers, and zeal, is the result of the *united* effort of the several denominations of the Christian church in connection with this Association.

It would be difficult to calculate the immense benefit accruing from the Provincial and Local Sabbath School Conventions. These Normal Schools have begotten a fresh desire, and stimulated to a fresh determination and perseverance. Some who were self-satisfied, have learned their deficiencies and become better teachers, and the faint-hearted, and worn, and disappointed, have revived under the encouragements presented.

With all due respect for difference of judgment, as denominations of the Christian church, yielding to others that liberty which is claimed for themselves, Sabbath School workers more than ever realize that they "*are brethren,*" honorably and happily engaged in the same noble work; laboring "*not in vain, in the Lord;*" the blessed instruments of implanting "*the truth as it is in Jesus,*" in the tender minds of the young, to the planting of them "*in the house of the Lord, to flourish in the courts of our God.*"

The present state of the Sabbath School cause may justly be regarded as one of the brightest features of Christian work which we have—with all the seemingly dark clouds that gather around, and loom up before us. We see a vast army of soldiers and servants to do battle for the Lord, and to occupy the land for Immanuel. If we mourn the loss of here and there a veteran in the cause, we rejoice that, by the Sabbath School, many are the recruits to take the place of the honorably fallen, and fill up the ranks.

No special Sabbath School Mission work has been attempted by this Association during the past year; this work has been very successfully taken up by another organization.

By circulars and otherwise, an effort has been made to induce our counties and cities to convene, and form Local Associations; this in some measure has been successful.

In the month of April, the Rev. F. H. Marling and the Rev. A. Sutherland were deputed to represent this Association in the United States National Sabbath School Convention, in Newark, N. J. On the return of these respected and beloved brethren, a public meeting was held in Bond Street Congregational Church, Toronto, to listen to their excellent and profitable report, a repetition of which is expected at this Convention.

A letter of condolence and sympathy, and expressive of high esteem for the memory of the late Richard G. Pardee, Esq., was sent to his widow and family. The departure of this devoted and intelligent Sabbath School worker and teacher, who rendered such valuable aid to Canada, as well as to his own country—the United States—from whose lips we have received some of our most profitable lessons in Sabbath School management and teaching, is a great loss to be recorded here.

In the month of June, the Executive met to take steps towards successfully carrying out the Provincial Convention at Belleville. A correspondence was opened with Dr. Holden and others resident in the town, who were requested to organize a Local Committee, to make provision for the Annual Meeting of the Association. That this Committee has performed its pleasing task right well, need not be told here. Each preceding Convention has witnessed advances in completeness of preparation and arrangement; but perhaps we shall all acknowledge that in the noble and amply furnished building in which the Convention assembles to-day, and in all the local arrangements, as well as in the very complete manner in which the intelligent and indefatigable Secretary of the Local Committee (Mr. W. Johnson) has executed and perfected his laborious task, Belleville has outstripped its predecessors.

Another part of the work of the Executive Committee has been the preparing and issuing of the Circular and Programme, about 4,500 copies of which have been sent throughout the two Provinces.

The programme itself is the result of the careful consideration both of the Executive and Local Committees. The object has been to embrace such exercises as appear most demanded by our present Sabbath School state, and to name such a staff of speakers and teachers as would the best interest and instruct the teachers present. In some, at first invited, we have been disappointed, but others have been invited to supply their absence. One object has been prominent to the mind of the Executive—the calling out some of the too much hidden talent of our own Sabbath School friends.

Much good is expected to accrue from the Sectional Meetings proposed for this Convention. The occupying one entire session in mutual conference by Superintendents, Bible-class Teachers, Infant class Teachers, and Teachers of Intermediate classes, apart, each section will give and receive the information especially needed for their own specific part of the work.

From the very imperfect character of county and city reports previously received, owing to many schools sending no returns to the Local Secretaries, the Executive Committee decided this year not to go to the expense and labour of issuing printed forms for detailed statistics. Instead of this, a circular requesting a "General Statement" of the Sabbath School work, was issued, from which we present the following extracts:—

#### ADDINGTON.

The Secretary for this county, Rev. J. Gray, considers he may report progress, "Schools were never more numerous, and never so well conducted or prosperous as at present; yet the schools in the country are generally closed in winter. A County Convention is decided upon, to be held in the coming December.

#### BRUCE.

Of this county it is reported that in the township of Brant there is an increase of ten schools and 423 scholars, and that the aggregate increase in five townships and the two villages of Southampton and Kincardine is 21 schools and 650 scholars. Mr. J. Inglis Paterson, the energetic county secretary, writes in pleasing terms of the zeal and diligence of some of the township secretaries. One has visited all the schools in his district, and others

are organizing new schools. The second county Convention was held in the summer, which was much appreciated. The number of schools is probably nearly 100, and sabbath school extension is occupying much attention. Yet there remains a large field requiring planting with such nurseries of the church. - A fresh impetus is anticipated by means of this Provincial Convention.

#### ELGIN

Reports through the Rev. George Cuthbertson, that the aggregate of Sabbath Schools in the county is 45; Teachers, 409; Scholars, 3,116. There is a County Sabbath School Association, which held its Second Annual Meeting in September. "The qualifications and duties of Superintendents," "The most essential qualifications of a Sabbath School Teacher," "The best method of conducting Infant Classes," and "The best kind of books for the use of Sabbath Schools," were subjects that elicited earnest discussion. The *Canadian Home Journal* says of the evening meeting of the 15th September - "One of the best meetings ever held in St. Thomas was closed with the benediction." The Committee have taken steps to enlarge the operations and boundaries of the Association.

#### GREY

Reports, by Mr. Rogerson, of Durham, that "the last year has been one of prosperity and activity in the sabbath school cause." A number of new schools have been organized, and old ones greatly revived. Sabbath school teachers' associations have been established in different townships that are interesting and useful. "Never before (says the County Secretary) have I seen so much interest taken in the sabbath school cause; still there is a great work to be done." A sabbath school teachers' paper, suitable for Canada, and agents to visit the schools, are suggested as desirable.

#### HALTON.

Halton county is reported, by Rev. Jas. Kay, as being well planted with schools. "Nearly all the denominations have their schools working effectively. There is also a number of very excellent union schools. These are all doing a good work. Other schools are being organized, both denominational and union." This county has a Sabbath School Association; the committee of which were about to be called together to arrange for holding a convention.

#### HALDIMAND.

The sabbath school work has been making very decided progress in this county. A County Association has been in operation for upwards of three years. Annual Conventions are held, all well attended and interesting. The fourth of these was to be held at the close of last month in St. John's Episcopal Church, Cayuga. The Rev. J. Black writes, "these conventions have done much to promote the interests of sabbath schools in the county, they have been instrumental in leading many parents to send their children to sabbath school, they have had the effect of stimulating and encouraging teachers, arousing them to study the best methods of communicating instruction, and have thus tended to increase numbers and efficiency. The organization of township and village Associations has commenced. The Association in Caledonia has a district visiting committee to seek out and gather in to sabbath schools all the children. This has resulted in a large increase to the several schools. About 60 schools, 470 teachers and 1420 scholars are reported; three-fifths of these are denominational. The respected secretary writes "one-half of the congregations can report no denominational school,

yet I am not aware of one of them altogether neglecting to take part in sabbath school work." After the foregoing encouraging statements, Mr. Black says, "there are still many causes of suffering; the chief of which are, want of interest in parents, and want of thoroughly efficient teachers. There are yet some places in the county where schools ought to be established; and still a considerable number of children not availing themselves of the schools within their reach. He closes his report, looking forward to the Belleville Convention to give "a glorious impetus to the good work of instruction."

#### HASTINGS

Is progressing; the report is highly favorable, and its hearty invitation to the Provincial Association to hold the present Convention, speaks well for its march onward. Mr. Charles Martin, the County Secretary, states the pleasing fact, that there has been, as the result of the Sabbath School labor, in many of the schools during the year, a goodly number of precious young persons hopefully converted to God, who are living in the enjoyment of the love of Jesus.

#### KINGSTON CITY

Is briefly reported for Mr. Paton the late Secretary (now removed to New York.) It is said that "fair progress is being made. Sabbath schools are well cultivated."

#### LANARK.

The Rev. Richard Lewis considers that to give a report of the Sabbath School state, we must return to the former mode of collecting statistics, by sending printed forms to every school; lacking such a means this year, the County Secretary is unable to report.

#### LAMBTON

Has no County Association, therefore the Secretary is crippled in ascertaining the progress and standing of Sabbath School operations this year. Yet Mr. Joshua Adams says, "I believe there is generally pretty fair progress to be recorded, in the increase of schools, in their management, efficiency and spiritual results. There appears to be a greater desire manifested to provide the schools with better libraries, more suitable music, and greater caution is evinced in the choice of books."

#### LENOX.

Mr. D. C. McHenry records "an increased interest is being felt throughout the county, arising," he believes, "from a special conviction of the great importance of the work." "But," he says, "many have yet to learn the art of properly organizing, conducting, and sustaining a Sabbath School. Several schools are closed in winter; "this," the County Secretary thinks, "is unnecessary." "Also that the school-rooms should be well furnished, comfortable and attractive, that the children require to be taught lively music, that children can be taught to sing the gospel as well as to read it." He dwells upon the necessity of "a weekly preparation meeting, and that it is worth while to attend Conventions." There are many other points he says "we hope to have cleared up at our County Convention, to be held in December next, when he trusts a permanent organization will be effected."

#### LEEDS AND GRENVILLE.

The Rev. J. B. Mullan is "very happy to be able, candidly and truly, to say that real progress has been made during the past year, in the Sabbath

School cause, throughout these united Counties. 1. The Sabbath School has occupied a larger place in the prayers of ministers and people. 2. The attention of superintendents and teachers has been earnestly directed to the best modes of conducting Sabbath Schools, and to the best methods of leading the children to know and love Jesus. Several of our schools have adopted the black-board system. 3. A number of new schools have been organized in destitute localities, chiefly through the instrumentality of the Agents of the Canada Sunday School Union. In some of these districts the Sabbath School is the only means of holding forth the word of life. 4. Languishing schools have been resuscitated, and are now working with a right good will. 5. One or two beautiful school-rooms, built in the newest style, have been finished. 6. More attention is paid to the selection of teachers, and also to the selection of libraries. The books are generally chosen from the shelves of the Depository, and the teachers from among those who have given themselves to the Saviour. 7. There is a growing interest taken in our Provincial Conventions, and, as a proof of this, a larger number of delegates are present at this Convention than we have yet had. 8. Sorry to say that, after all our labor, as far as we have evidence at least, there are few conversions to record. In order to effect this—(1.) We must cry mightily to God. (2.) We must be more pointed in our lessons, in bringing Christ Jesus before the children."

#### LINCOLN.

"The Sabbath Schools of this county are in a healthy and growing state so far as I hear," (is the report of Mr. D. W. Beadle) who adds "Indeed the testimony is that the several Conventions, Provincial and County, have given a decided impetus to the sabbath school work, and have raised the character of the teaching to a much higher standard than previously existed." From this quarter also the Belleville Convention is looked forward to.

#### LONDON CITY AND MIDDLESEX COUNTY

Are reported by Mr. J. J. Dyas, who writes, "The city schools are progressing well," he thinks, "increasing in attendance, that there is a zealous endeavour on the part of nearly all to make the schools more successful. Comparing the past year with the five or six years previous, the average attendance has increased very nearly 50 per cent.

In the county the progress has not been very marked, though enough has been done to shew that the warm love of Christ, in his teachings, is still burning in the hearts of many."

#### MEGANTIC.

A number of Sabbath Schools have been commenced during the last year. In the Township of Halifax a widow conducts a Sabbath School where French Canadians and Irish Catholics meet, and are taught from the Word of God. There are great hindrances to the maintenance of Sabbath Schools in this county; the winters are stormy, the cold severe, and the children so scattered.

#### MONCK.

The late Secretary, Rev. Joel Briggs, reports "a growing interest in the good work of sabbath schools. A few new schools have been opened. Conversions have taken place, and some considerable zeal exhibited by the young in missionary effort."

#### MONTREAL.

Nearly 50 schools are reported as being in operation in this city, with an attendance ranging from 50 to 400 each; an increasing desire is manifested on

the part of teachers to obtain information and improvement. A Sabbath School Teachers' Association and Teachers' Institute have been useful in leading teachers to study the best methods of teaching. Your Secretary has also been furnished with the 8th Annual Report of the Montreal Sabbath School Association in connexion with the Presbyterian Church. This report shews an increase of teachers and scholars. Mr. F. E. Grafton, reporting for the Province of Quebec generally, says:—"The condition of Sabbath Schools in this Province is unsatisfactory." The excellent, earnest character of some Christian workers is spoken of, yet a want of systematic efficiency is mentioned. Contrasting the Sabbath Schools of the two Provinces, Mr. Grafton considers that we owe much (in Ontario) to our General and Local Conventions.

#### NORFOLK.

Held its third Annual Convention in September. The report afforded by Mr. Vivian, the present Secretary, tells of 120 Sabbath Schools in the county. Still he considers there is a lack of efficiency.

#### NORTHUMBERLAND.

The Schools visited by the Secretary, the Rev. Thos. Alexander, are said to be "in good working order, carried on with some degree of spirit and profit to the young. Irregular attendance in some schools is spoken of, and want of co-operation in parents."

#### NORTH ONTARIO.

No especial change from last year. "Too much apathy" is complained of.

#### SOUTH ONTARIO.

Mr. E. N. Thomas very much regrets that printed forms, with blanks for collecting statistics, have not as heretofore been supplied to the Local Secretaries. He reports 35 schools, of which only 4 are Union. 24 schools report 2,334 scholars, with an increase of 257 this year; 15 schools report monthly Teachers' Meetings. A County Convention has been held. "Schools are increasing in numbers, piety, and interest."

#### OTTAWA.

"The schools in this city are 15 in number," so far "as the Secretary (Mr. John Hardie)" can learn; they are in a flourishing condition. During the past year there has been a very considerable increase in the attendance of some schools; one new school has been added to the number; to the Young Men's Christian Association is accorded the credit of its formation, and the work is carried on by its members. Respecting conversions, Mr. Hardie writes: "Impressions for good have been effected, and souls brought to Jesus." There is a Teachers' Association, that has held several meetings during the year.

#### OXFORD

Reports that a Convention for the County was held in Ingersoll, but no particulars are given, or other information of its Sabbath School state.

#### PEEL.

This County held its first Sabbath School Convention in 1857, which resulted in a permanent organization. During the succeeding eleven years this association has been in successful operation. It has held annual meet-

ings, or Conventions, with an increase rather than a diminution of interest in them. They are the meetings of the County. Whatever may divide Christians in the interim, in these social Christian gatherings there is a cheering exhibition of the one family of God. The late Secretary, now the President of the County Association, writes respecting it:—"I doubt not it has added much to Sabbath School prosperity in Peel, and has also extended its influence to adjacent counties." Of one township he writes: "the schools, I think, are in a vigorous state." Of another, Chinguacousy Township, he reports, "it keeps up its Local Association—the schools are doing well. Two new ones have been commenced during the year." Mr. Robert Smith concludes his statement with, "May our coming meeting at Belleville be (like Mr. Wells' Mission School), not only a success but a *glorious triumph*."

#### PETERBOROUGH.

Mr. Kingan can only report the schools in the town which he has visited, and which are being conducted with considerable zeal and efficiency.

#### PONTIAC

Is reported by Mr. J. T. Pattison, who says: "There are upwards of twenty schools in operation in this county; seven or eight belong to the Methodist Episcopal denomination; besides these there are two local Sabbath School Unions. The Secretary considers that from various causes the great interest exhibited last year has declined. A lack of efficient teachers, and a deficiency of good libraries is spoken of. Some schools, set up under favorable auspices, have died. Stimulated by zeal in Protestants, and to keep their children from other Sabbath Schools, the Roman Catholics have opened one in the Township of Bristol, with fifteen children, two teachers, and superintended by the Priest. Half of the Sabbath Schools are closed in winter, which is a great hindrance to progress. This county presents an interesting field for Sabbath School labour, *but the labourers are weak and few*."

#### PRINCE EDWARD.

This county has very little change in Sabbath School matters. Schools are pretty well sustained in the town of Picton, and in villages, but in the country they are mostly closed in winter. Mr. W. J. Porte, says, "It is hard to keep up the interest when half the year is lost, as far as Sabbath School instruction is concerned."

#### RENFREW

Reports by Rev. J. McEwen—"The interest in Sabbath Schools in this county, is, I believe, on the increase: in new settlements, where there are no regularly organized churches, the Sabbath Schools are steadily and perseveringly sustained, and under circumstances known to your Secretary, that call for abundant gratitude. Schools are increased in number as well as efficiency. A County Convention was proposed, and a provisional committee appointed, but (for reasons to be regretted) it could not be carried out. My own feeling is that the whole section of the Ottawa country needs to have the work presented in its broader light. *Cannot the Convention of 1870 be in Ottawa?*"

#### RUSSELL.

In this county, which comprises four contiguous townships, viz: Cumberland, Clarence, Russell and Cambridge, there are, in connection with the several religious denominations, many warm and devoted friends of the Sabbath School, but these are, for the most part, separated at inconvenient

distances from one another, and practical co-operation is extremely difficult. "As county Secretary, (writes the Rev. J. C. Smith), I embraced every opportunity of recommending an annual Convention in each township, as well as for the whole county. The idea was favourably received, and Mr. Smith, (who has now removed from the county), considers that if intelligently and judiciously pressed by those who have witnessed the good results of such conventions, the matter will soon be carried into effect." Sabbath School libraries are receiving increased attention. "The agent of the Canada Sunday School Union, some time ago, visited the county, and succeeded in establishing several new schools and in reviving others. Such visits are usually attended with great benefit. Many have during the last year been brought into visible communion with the church. Wherever a Sabbath School has been established, the influence emanating therefrom is invariably manifested. There is outward respect for the Sabbath day, cleanliness, frugality, contentment; there is a regard for truth and honesty; there is self-respect and orderly demeanour. Let us trust also that there are other benefits to be witnessed in many a soul, by the eye of Omniscience."

#### SIMCOE SOUTH.

"Sabbath School instruction is well attended, so far as my personal knowledge extends. I have cheering intelligence from every quarter. Sabbath Schools, as a whole, are all in a flourishing condition in this half of the county. Mr. James McGuire made a tour through these parts, organizing new schools wherever he deemed it necessary, and was encouraged by the people; resuscitating sleeping ones; strengthening weak ones and benefiting schools and teachers wherever he went. A Convention would doubtless be productive of great good." Such is the report of the Rev. M. Fraser.

#### SIMCOE NORTH.

Rev. J. G. Sanderson reports, there has been a good deal of Missionary Sabbath School work done in this county during the past year. Mr. James McGuire, agent of the "Ontario Sabbath School Missionary Union," has laboured with great earnestness and zeal. He has organized twenty-one schools, which, on the whole are prospering. He also visited and addressed over fifty others. By this visit a great impetus has been given to the Sabbath School movement in this county. Reports from the schools organized some time ago by the Rev. Mr. McKillican, are very gratifying. With one or two exceptions, we believe that they are doing well. Several of them have largely increased in interest and numbers since they were organized; one which we lately visited, having nearly three times its original number of teachers and scholars. Many of these schools are not in connection with any church, and it cannot at present be otherwise in these newly settled places where churches are not numerous. It would be productive of good were they again to be visited. North Simcoe owes much to Ontario Sabbath School Agencies. May she, in her turn, send the truth to other destitute places.

#### TORONTO.

Mr. J. Joseph Woodhouse, the City Secretary, records, "I have reason to believe the interest in the work to be increasing. Not having called for statistics this year, it is not possible to judge accurately as to the relative growth of the Sabbath Schools. There are several prosperous Mission Schools. In one of these the senior scholars have lately commenced a prayer meeting among themselves, and there are several cases of hopeful conversion. During the last year a Mission Church has been erected in connection with one of

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these schools, where the gospel is faithfully preached by several laymen, and a second is in course of completion in another part of the city, having grown out of a similar effort to reach the outlying destitute. Three denominations, Presbyterian, Congregational, and Primitive Methodists, have established associations among themselves, for mutual improvement and edification, by means of reading appropriate papers, discussion of Sunday School topics, &c. The meetings are held quarterly. I believe the Wesleyans are also about to follow this good example. The subject of Sabbath School Concerts is gradually receiving the attention of the various schools. Several have adopted their use, and find that they are acceptable. The opinion also is, that if judiciously conducted, they will prove a means of usefulness to all concerned. There is a strong desire on the part of some teachers to hold a Sabbath School Teachers' Institute during the coming winter. I might add, that a very interesting school has been in operation for two years, in the County Jail, with the prisoners for its scholars, and that known good has been the result."

#### VAUDREUIL, Q.

Five schools are reported for this county by Mr. W. Hodson, comprehending all the Protestant population save a few scattered families residing among French Canadians, too distant to attend school.

#### WELLINGTON.

A Sabbath School Convention for this county was held in the town of Fergus this year, and an association formed which promises well. The committee are actively engaged. The entire county is mapped out, and divided into districts under intelligent Secretaries, with the Rev. E. Barker as County Secretary. The number of Sabbath Schools is large, yet there are some places that want filling up. It is expected that the Association will give their attention to the organizing of Sabbath Schools in them.

#### WELLAND.

Rev. G. Bell, the Secretary for Welland, reports "that so far as he can learn, the Sabbath School cause in that county is advancing in interest, it is hoped that it is reaching a wider range of usefulness, and that improvements in management and modes of teaching are being made, although definite statistical information cannot be given."

#### NORTH YORK.

Mr. S. P. Irwin states, "that the Sabbath School work in it is in a very healthy state, and in some respects very encouraging. We have a County Association (he says) which holds its conventions in February. The last held was of great profit to many. No doubt it was the visit we had from our beloved brother, the late R. G. Pardee, Esq., N. Y., whose kind words and earnest appeals did a great deal in strengthening and encouraging Sabbath School workers in our county, and the county of Simcoe. There is yet much to be done, and many places where there are no Sabbath Schools." Christian people here seem to be alive to the importance of active labour, and united effort. The Conventions are awakening anxiety for the best plans and methods, so that teachers may be more successful. Many conversions are reported, and the Lord is blessing the labourers in his vineyard. This secretary desires blessing for the Provincial Convention.

## SOUTH YORK.

Of this half of the county, it is stated by Mr. Joseph Wallace that "Considerable progress has been made in the last three or four years; especially in those schools that have sent delegates to the Provincial Convention. Instructed, encouraged and invigorated, they have thrown themselves afresh into the work; yet many superintendents and teachers suffer from lack of training and suitable books, &c., though these hindrances are being removed. Some new schools are reported. No Local Convention has been held in this part of the county, but such a gathering is anticipated.

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These extracts may serve to give a tolerably fair view of our Sabbath School state and need. Doubtless further reports would have been rendered to the Association, through the General Secretary, but, that without blanks for statistics, the local secretaries have made no application to the schools.

It is also believed that if, in addition to a written or printed application to local secretaries, a deputation from the Provincial Association were sent to organize Conventions and Associations in every county, the entire Province of Ontario, and several counties in the Province of Quebec, might, with such help, have permanent Associations. These would result in supplying some, at least, of the many deficiencies now complained of, by means of which such a correct knowledge of their state would be had, and information imparted as would speedily result in Sabbath School extension and Sabbath School improvement.

Respectfully submitted by

WILLIAM MILLARD,  
*General Secretary.*

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A DELEGATE remarked that the report, though very interesting, might in his opinion be improved by simply giving the statistics of the progress of the work in the counties, and thus it could be made shorter.

Rev. Mr. MILLARD said that the labor of preparing the report was his, but the report itself emanated from the Executive Committee. It had been submitted, and had been approved of by the Committee.

A DELEGATE from Brant said he perceived no report had been received from his county. He supposed this was owing to the lamented illness of their County Secretary. It was a matter of regret to him that as yet they had had no Convention in their

county. The Sunday Schools there were as a general thing in a very efficient state, but they might be improved, and the work greatly advanced by a County Convention.

Another DELEGATE said he did not wish the impression to go abroad that the Secretary's report was not just what it should be. Complaints had been made that it was too long, but it should be remembered that it had been impossible for the Secretary to obtain statistics, and that the only way to give a fair idea of the work throughout the country was to embody in the report the substance of the letters he received from the county secretaries. This the Secretary had done, and it devolved upon him an immense amount of labor, for which the Association owed him a debt of gratitude. (Cheers.)

On motion the report was adopted, and a *vote of thanks to the Secretary was unanimously passed.*

The Business Committee reported the order of business for the evening session.

"Praise God from whom all blessings flow" was then sung, and the Convention adjourned till 7 o'clock.

#### FIRST DAY—EVENING SESSION.

The Convention re-assembled at 7 o'clock. After devotional exercises, the President elect, Hon. Billa Flint, took the chair, and delivered his inaugural address.

#### THE PRESIDENT'S ADDRESS.

*Ladies and Gentlemen of the Convention:*—By a unanimous vote I have been chosen as your presiding officer. I have never before had the pleasure of attending one of these Provincial Conventions, but with your kind assistance I will endeavour to fulfil the duties of the important position you have placed me in to the best of my ability. I began my Sabbath School labors forty-two years ago in the town of Brockville, in the Presbyterian Church, then under the ministry of the Rev. William Smart. That school was started some forty-five years ago, and was the first established in the Province. While I remained at Brockville I continued teaching in that school. The last class I had was a class of lads between 12 and 14 years of age, one of them is now the Rev. Mr. McLean. In July, 1829, I left Brockville, and came to Belleville, where I again entered upon Sabbath School labors in connection with my partner in life and her sister, in a little old church in Pinnacle Street. From

that time down to the present—with the exception of twelve years, during which time I continued to take a deep interest in Sabbath Schools—I have been engaged in the Sabbath School either as teacher or superintendent. And I am happy to say that the little school in the old church has grown into a church school, and that seven other Sabbath Schools have grown up beside it in Belleville. It is gratifying to me to see at this day the Sabbath School laborers throughout the province organized into this body—all working together in the same noble cause. The consequence of this organization is a deep and growing interest in the Sunday School work throughout the land. In conversation with a man to-day on this subject he said “he could not see why people made such an ado about this work; he saw no use in these Conventions and organizations, but preferred the old style.” I would like to ask that man if he would be willing to abolish railroads, and telegraphs, and all modern inventions and improvements, and go back to old times. If not, why does he object to the improvements in the mode of carrying on the Sabbath School work. I am glad to know that the Christian community are waking up to this work, and that the churches are endeavouring, by means of the Sabbath School, to train the rising generation in morals and in religion. If we discharge our duty faithfully in this matter, I am satisfied we will have no cause of complaint as to the result. The speaker concluded by referring to the mottoes round the church—“Feed my Lambs,” “Jesus for the children,” “The children for Jesus,”—as being appropriate to the occasion, and indicative of the nature of their work.

After the singing of a hymn, Rev. W. MILLARD, in the absence of the Hon. John McMurrich, read the Treasurer's Report, showing a balance in hand of \$145.11.

Mr. Millard also read the following letters:—

TORONTO, 11th October, 1869.

REV. WILLIAM MILLARD:

MY DEAR SIR,—I regret exceedingly that I cannot be present at the Convention this year, where I had hoped to meet so many warm-hearted Christians, and earnest workers in the cause of Sabbath Schools; but public duty calls me elsewhere. \* \* \* \* \* Wishing the Convention every success, and that all may return to their different fields of labor refreshed and quickened, to renew their exertions with greater energy than ever.

Yours very truly,

J. McMURRICH.

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MONTREAL, 11th October, 1869.

REV. WILLIAM MILLARD:

REV. AND DEAR SIR,—I deeply regret that, owing to my leaving for New York, it will be out of my power to attend the Convention at Belleville; this gives me pain as I had hoped to have been with you.

I hope you will all enjoy a pleasant and profitable season.

Yours truly,

D. MORRICE.

THE MANSE, STRABANE P. O.,  
WEST FLAMBOROUGH, October 5, 1869.

REV. AND DEAR BROTHER,—I am sorry that no delegate can go from our school to the Convention at Belleville, but I am requested to send a short epistle of loving greetings to you and the good cause, amid your gladsome meetings. Having been at the Halton County Convention long ago, I can only say—What hath God wrought? Now the cause, which was local then, fills the land and moves the masses.

I am the only minister living, who was trained in the first Sabbath School instituted in the Province, which was begun in Brockville in 1811, by those pioneers in good things—the venerable ex-Sheriff Sherwood and Rev. William Stuart.

Amongst my teachers, I remember Dr. Holden and Judge Malloch; and amongst my fellow-scholars, I remember Chief Justice Richards; the Hon. S. Richards, Commissioner of Crown Lands; the Hon. John Ross, and many others who have made their mark.

My heart is with the cause, and in spirit I shall be amongst you; and may the face and favor of God Almighty be upon the Convention with a Penticostal baptism of the Holy Ghost.

I am, Rev. and Dear Brother,

Yours sincerely, in the bonds of Jesus,

ALEXANDER MACLEAN,  
Min. Can. Pr. Ch., Strabane.

REV. WILLIAM MILLARD,  
Sec. S. S. Ass'n, Toronto.

## ADDRESS OF WELCOME.

Rev. Mr. McLAREN, of Belleville, responded to the call to deliver the Address of Welcome. He said: "Mr. Chairman and Christian friends, It devolves upon me to give expression to the feelings of cordiality with which the Christian community of this town welcome the members of this Convention. I need scarcely say to those members of the Convention who have visited our homes that there is a right cordial welcome ready for them in Belleville, and the welcome which we now formally extend to them will receive a warm endorsement, not in words only, but in deed and in truth. It gives me special pleasure to welcome the delegates, inasmuch as I had something to do with getting the Convention to meet here this year. It is a matter of pleasure to us all that we are permitted to welcome amongst us those whom we have long known and loved for their own and for their Master's sake. The Sabbath School Convention brings together a peculiar type of people. Every public gathering seems to have its own affinities, and brings together people who have something in common, in connection with the object of the gathering. I think that those who are gathered together in connection with the promotion of the Sabbath School cause, are of the class whom it is a peculiar privilege to welcome into any community. And even with regard to those of you whom we have not known, we feel that your presence here is an index to us that your heart is in the right place, and that you feel an interest in that cause which is so dear to us all. Those of us who welcome you, as well as those of you who come to partake of our hospitality, though belonging to different sections of the visible church can recognize each other as one in Christ Jesus, (hear, hear). We all love our denominational peculiarities, we love those banners under which we have been accustomed to do battle for the Lord. But we love something more than the peculiarities of our banners. Those who look at these banners may at first sight see emblazoned in them nothing but the distinctive peculiarities of creed; but those who draw near and examine them will find in them all in common, something, wrought into their very texture—they will find those mystic words which are to us the bond of our unity—"Jesus Christ and Him crucified." In the name then of our common Lord and Master whose cause we have at heart, we bid you all welcome to our hearts and to our homes. It is with peculiar pleasure we observe with us, delegates from the other side of the lines. I rejoice to find that we have here brethren who have come from a distance to assist

us in the work of this Convention. Need I say how gladly we all welcome the chief musician (cheers), who has already given us a taste of what we may expect to enjoy during the meetings of the Convention. While we listen to these strains we are led to think if such is the music of earth what will be the melody of heaven? We rejoice to welcome these brethren from the United States as the representatives of the other great branch of the Anglo-Saxon race. (Cheers). We feel that in welcoming them we are welcoming brethren. We are one in origin, one in race, one in literature, one in religion, and one in the influences which we are exerting in common for Christ and Christianity the world over. I believe that to these two great protestant nations God has given, to a very large extent, the evangelization of the world, and I think that it is well that we meet together on occasions such as this and hail each other as brethren in Christ. I know that there are those who would gladly see these nations at variance with each other, those who would like to let slip the dogs of war, but these are not the men that delight in Sabbath School Conventions. (Loud cheers.) The heart of the Christian people on both sides of the line has kept the bond of peace and will continue to keep it. (Hear, hear). I believe it is well we should come together on such occasions as this to feel as it were each other's pulse, to look each other in the face, and listen to each other's words of kindly Christian encouragement, giving to each other the benefit of our experiences and learning from each other how better to serve our common Master. It is well we should recognize each other as brethren who are one in our loyalty to the same great and glorious King, as soldiers who are marching side by side with equal step under the banner of the cross.

I would desire, Mr. Chairman, also to welcome these delegates to this Convention for their work's sake. Whether they come from Canada or the United States they are engaged in a great and glorious work. The Sabbath School enterprise which we have met to promote has from small beginnings assumed vast dimensions. Who would have believed a few years ago that we should have such results as we now witness from Sabbath Schools. It is quite evident that the Sabbath School met a crying want of the Christian church, for just so soon as it was planted it took root and grew. It is probable that at the present moment not less than a million of Sabbath School teachers are engaged in the work in the United States and the British Empire, and not less than between seven or eight millions of Sabbath School children who are constantly receiving instruction in the principles and precepts of God's blessed word. You who have come to this Convention are a cohort of a great army—an army larger than that which ever followed Xerxes or Napoleon. And

you fight under a Captain who never blunders. Every soldier in this army is in point of fact an officer who has in training under him a host, disciplining and preparing them to go forth and battle for the same Lord and Master, and, when the standard falls from the hands of the veterans who now hold it, to take it up and bear it aloft in triumph. (Cheers.)

We feel, Mr. Chairman, that it is a peculiar privilege to welcome amongst us delegates who are engaged in a service so important as that of the Sabbath School. For myself, I cannot say that I am as familiar with the workings of these Conventions as some, but this I can say, that I heartily sympathize with the object of this Convention. Conventions seem just now the order of the day. The Pope has just called a Convention, and I believe the question to come up is where the infallibility of the church rests. Having been teaching for centuries the absolute necessity of having an infallible teacher, they are now going to decide, I believe, where that infallibility is to be found. Whether it is in the Pope or in Councils, or both, they have not yet been exactly able to find out in the past, and whether or not they will be able to decide this point now I cannot say; but this I will say, that it is a matter of rejoicing that there is not a Sabbath School teacher in Canada, nor in the United States, nor in Great Britain, nor scarcely a Sabbath School scholar but knows where they can find an infallible Teacher (cheers), where they can find an infallible Guide, whose words are quite as plain as the decrees of the Council of Trent or the Syllabus of Pius IX. The work you have met to promote is one the importance of which can scarcely be over-estimated. The Sabbath School takes hold of the mind when it is young, when it is in a plastic state, easily moulded, and when the impressions made are deep and permanent. Some time ago an English gentleman took a friend of mine over his farm and showed him his flocks and herds, among others a splendid flock of sheep. My friend asked him how it was he raised such excellent sheep. He replied, with great simplicity, "I take care of my lambs." That is the great secret of the training of good Christians. "Train up a child in the way he should go." "Ye fathers, train up your children in the fear and admonition of the Lord." The greatest of all authorities has given us this motto, "Feed my lambs." You have taken that as your motto. You are acting upon the principle of beginning with youthful minds, taking them in their soft and plastic state that you may mould them for Christ, that God's law may be written on their young hearts and his image impressed on their souls. I think you have begun in a wise way to work for Christ, when you work with the young. I trust that when we compare experiences, when we bring to bear upon the subject the results of our various modes

of conducting Sabbath Schools, and carrying on the work, a great amount of practical information will be elicited, which will help us, when we go back to the work, to engage in it more zealously and efficiently than before. This was the design of these Conventions. I cannot believe that such a large number of intelligent, practical, earnest men can meet together to compare their experiences, without eliciting a great amount of very valuable information, which must be useful in guiding us in the way in which we may most successfully prosecute this work. We are engaged in a work which is for eternity. The sculptor takes the marble block and chisels out the human face divine. But we, who work in the Sabbath School cause, work on a material more enduring. The marble will waste away, the bronze will perish, but the souls of men, those young immortals whom we take in hand in the Sabbath School, have years which are destined to run parallel with those of the Most High. The sculptor desires to bring out the lineaments of the human face and the human form. Your work is nobler and higher; you desire to bring out the image of God—to make those that have borne the image of the earthly, bear the image of the heavenly.

We hail you then, brethren in the Lord, for your own sake—whether you come from Canada or the United States—and we welcome you for the great and glorious work in which you are engaged. And I may say, Mr. Chairman, in spite of moral philosophers to the contrary, we may indulge in a little holy selfishness in welcoming these brethren. I expect that whatever time and trouble may have been given to the arrangements for the Convention, we shall be far more than compensated by the warming up of our own hearts, by the instruction we shall receive, and by the satisfaction that we shall feel in knowing that we have done something to help forward God's work in Canada. (Loud cheers.)

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#### REPORT OF DELEGATES TO UNITED STATES NATIONAL SUNDAY SCHOOL CONVENTION.

Rev. F. H. MARLING was called on to report on behalf of the delegates from Canada to the United States National Convention, held at Newark, N.J. He said—I am sorry that this duty has devolved upon me rather than on my much beloved and faithful brother, Rev. A. Sutherland. It is to his great regret, as well as to ours, that he is not present with us to-night. On account of his absence it devolves upon me, his colleague, to make up as well as I can his lack of service, and endeavor to convey to you some idea of the proceedings of the great National Sabbath School Con-

vention, held on the first of May last, in Newark, N. J. In attempting, however, to perform this duty, I feel how impossible it is to describe a meeting of that kind. No more than a photograph can give you an idea of the living, thinking, feeling man, can any man describe that meeting—such a glowing meeting as it was. And I hope it will be equally impossible for you when you go home to describe what the Belleville Convention was. We have had the honour of representing this body at one of the State Conventions held in the State of New York, and we had a very happy season with our American brethren on that occasion. But the Convention at New York was different from that, inasmuch as it was a *national* gathering, rather than one from a particular State, in which was brought together the cream as it were of the Sabbath School forces from every State. I think I shall best discharge my duty to-night by endeavouring to give some lessons, deduced from our observations and experiences there, that may be valuable to us in Canada. There was a great deal there to admire, and there were a few things that I think we should do as well not to imitate. But before passing from the point of its being a *national* meeting, allow me to express the hope that ere many years have elapsed, we shall be able to call in this Dominion, a Canadian National Sunday School Convention. (Cheers.) We are a little troubled at the present time to know what to call this meeting. When the Convention was first held, the designation "Provincial Convention" was very appropriate, but now that we are two provinces, an Inter-Provincial Convention would be the correct term, and that would be giving it a very lumbering name. Yet we can hardly call it a Dominion Convention, because Nova Scotia and New Brunswick, to say nothing of the outlying provinces east and west, are not yet included in it. But when the Inter-Colonial Railway is finished, by whatever route it may pass through the wilderness, and when we build the great Northern Pacific Railway, then we may hope to call in Belleville, or some other place, a Canadian National Sunday School Convention, which shall gather together the representatives at least of all our forces from the rising to the setting sun—(cheers)—and from these great lakes to as far north as the frost will let them live.

This was not the first National Convention that had been held by our brethren of the United States. It ranked third, and there were, as is customary in relation to such matters, a great many different views as to the propriety of holding that Convention. Some said "What is the use of it? We have our State Conventions; a National Convention will be so large that no church could be found large enough to hold it, and no city whose hospitality will dare to undertake the task of entertaining the delegates." And we, in our smaller sphere, have had just such difficulties to contend with. How many times have not some of you to encounter this objection—what is the good of holding Sunday School Conventions? To that objection I have always but one answer—"come and see." And I have hardly ever found any one who would "come and see," who needed to be argued with or persuaded any more about the matter. The question of where to hold the National Convention was much discussed, but finally Newark, in New Jersey, was fixed upon, and most heartily did the people of that city enter into the matter. But I must pay you people of Belleville the compliment of saying, that notwithstanding all the large experience in political, religious and benevolent conventions of our brethren over there, you have excelled them in the matter of receiving your guests. (Cheers.) We all had to go to

the church where the meeting was held to find out where we were to be entertained, and we had to wait, in some instances, two and three hours before that information could be obtained. But on coming here we had the pleasure of knowing exactly in what hospitable home we were to find our temporary residence. But when we got our billets, we were received as heartily as we were here. Every man felt, as we do here, that he had the very best place that could be chosen out of the whole city. There was a great deal of pre-arrangement in regard to this meeting. I don't know whether Mr. Eggleston is in the house or not, but I may take the liberty of saying that he, I believe, spent nearly three weeks in Newark, or thereabouts, arranging for this meeting, and though not very prominent in the speech-making, yet his guiding hand and his large experience were conspicuous in every part of the arrangements. And let me say brethren, that it is the habit of our friends on the other side to exercise very large faith in their Committees. They choose a small committee, perhaps three or five, or twelve at the outside, of the very best men they can find, and then they trust them. If it does not strike every one that they have done exactly what they ought to have done, yet each one believes that they had some reason, unknown to the general body, that led them to do it, and to a large extent, not always, not slavishly, they are trusted by the Convention. I make this remark without any application of it; I leave you to make your own reflections upon the subject.

I must say that for our own part we were exceeding heartily received. Inasmuch as it was an occasion on which all the American Sunday School labourers would be represented, it was thought that we, their neighbors, should not allow it to pass without sending our Christian salutations to them, by word of mouth rather than by pen and ink, and without also improving the opportunity to gather up what information we could for use at home. Allow me, brethren, to say that it is impossible for any of us to go to these meetings, and not learn a great deal that we can use not only in our own churches and schools, but in this Convention and in our City and County Conventions, as well as for our immediate benefit. There were five of us representatives of the Dominion of Canada—two from Toronto, one from Montreal, and two from Nova Scotia. We were brought up upon the platform and formally introduced by the Chairman, and invited to address the Convention. That duty fell to the lot of Mr. Sutherland and myself. There was one pleasing feature in that reception I would like to mention. The two good brethren from Halifax wished us to intimate to the Convention, that they desired it to be distinctly understood that they were included in the Dominion of Canada. (Loud Cheers.) There was no Anti-Confederation feeling lingering in their minds. I accordingly took the liberty of making that statement in my address as distinctly as they had made it to me, though by some singular accident it does not find a place in the published report of the speeches and proceedings. Some trifling remarks of mine appeared, but this that I thought of some consequence was left out. The fact is, our Sunday School friends have the idea just as strongly as their fellow-citizens of "manifest destiny."

At the same time, I must say it was impossible for brethren to be received with more kindness than we were. We had all the honors showered upon us, and were welcomed to take any part we saw fit in the proceedings of the Convention. I took occasion, as did my brother, to acknowledge with the warmth with which I felt it ought to be acknowledged, the great—I might say, the indispensable—services that had been

rendered to us in our Conventions by our brethren from the other side. (Cheers.) It is impossible for us to meet here without having such names as Pardee, Vincent and Wells brought to our minds. And, after this Convention we shall always think of the "Singing Pilgrim." (Cheers.) And while upholding our own nationality, and declaring our loyalty to our Queen, and our satisfaction with being under her throne, and with the prospects of our Dominion, we will try to show them that we can work together in the same good work, and that we can "love our neighbor as ourselves" while we "paddle our own canoe." (Loud cheers.) The Convention at Newark was singularly fortunate in the choice of a chairman—George H. Stuart of Philadelphia, who is the peer of Thane Miller, and higher praise cannot be bestowed upon him. He was the unanimous choice of the Convention. Mr. Stuart possessed a full and available knowledge of parliamentary law and business proceedings, together with the wit of the Irishman and the fervor of the Christian. It would do your heart good to see that man—who was excommunicated for singing hymns—lead us in our devotions. Mr. Stuart has been labouring for twenty-five years under a very severe form of asthma. Several times he spent the night in labouring for breath, but would come into the meeting the next morning as bright and fresh as ever. We owed a great deal of the high spiritual tone that pervaded the meetings, and the business like promptitude that contributed so much to their success, to the eminent qualities of the presiding officer. If you want to know all that was said and done you must yet a copy of the report. I cannot tell you of the inspiration, the enthusiasm of the meetings; I cannot tell you of the great multitude like the sound of many waters, uniting in singing some Christian or patriotic song; but the solid part, so to speak, of the feast—the counsels and experiences that were given by the brethren there assembled, are most admirably preserved in the official report; and I should be very glad if every member of this Convention would order a copy. It contains a nearly verbatim report of all the speeches—except my remarks about Nova Scotia, (laughter)—and nearly every part of the Sabbath School subject is presented in its pages in one way or other. We had an address from our brother, Mr. Reynolds, of Illinois, upon the subject of County organizations, and I am delighted to know, that he is to be with us at this time. (Cheers.) He bears in his own state the name of the "consecrated pork packer," (laughter), his business being that of pork packing. It only occupies his time part of the year, during the remainder instead of travelling for pleasure, he devotes his time to Sunday School work; and there are more than a dozen men like him in Illinois. And I am glad he is coming here to talk to you men of business, in relation to personal labor in this great work. It is their habit in Illinois to divide the State and have a plan whereby every part of it shall be visited by these volunteer missionaries. They first tried paid missionaries, and at one gathering raised \$5,000 in an hour for that purpose. But they found that the work was more thoroughly done by volunteers. Illinois now claims to be the banner State in relation to this matter of Sabbath School organization. There is not a county or a township that has not been visited, and the waste places sought out and a Sabbath School established. Mr. Reynolds' remarks were the chief feature in the discussion on that point; and I refer to them because I feel, as was remarked by your retiring chairman, that *this is the work that now remains for this Association.* Our Annual Meeting is a good thing; it warms our hearts, it enlightens

our minds, it sends us home better fitted for our work than before; but it only teaches a few. We want to carry the fire we have here into every locality, and *we shall never have accomplished our work as an Association till we have distributed what we receive here over every part of the country*; till we have stirred up parents and teachers in all parts of the land, to see to it that nowhere are the young left without the advantages of the Sabbath School. Then we had a very excellent address from Rev. Dr. Hall, formerly of Dublin, now of New York, in which he compared Sunday School work in Europe and in America. The sketch he gave was very lucid, concise and impartial; and the conclusion he came to was, that while the Sabbath School here was made more of—more money expended on it, more even of enthusiasm and excitement concerning it in America, yet, for solid, instructive work, the palm must be given to those upon the other side of the Atlantic. But let me say here, that there was one feature that we never can forget in relation to the meeting at Newark—there was no nonsense, no sensationalism about it; and I came home with the absorbing impression that the Sunday School men in the States are upon the right track—that they are for sound, thorough Biblical instruction. Then we had a noble address—a masterpiece—from Mr. Trumbull, on the relation of the Family to the Sunday School. He discussed the common objection, that the Sunday School interferes with family instruction. This was a subject upon which he had been gathering information for many years, and the conclusion he came to after a most careful historical review, was, that so far from the Sabbath School superseding home instruction, it was a great aid to it; that home instruction, before the Sabbath School was started, was not so good as it is now. Then we had an address from Henry Ward Beecher, on Missions in connection with Sabbath Schools, especially in cities. A very admirable address it was, marked by all Mr. Beecher's characteristics, his wit, wisdom, geniality and large hearted sympathy with the poor and suffering. But I was a little amused when, being in his own Sabbath School the next Sabbath day, I heard the Superintendent remark that, while Mr. Beecher went away from home to talk about Sunday Schools, it was not often they had him in his own school. It may be some consolation to some of us to know that, in one thing at least, we may perhaps be able to excel the great Henry Ward Beecher himself—though exceedingly fond of children, he cannot talk to them. However, his account of the Bethel Meetings in Brooklyn was extremely interesting. It is a Mission established by his own church—the building itself cost \$60,000, and it was paid for out of the surplus pew rents of Plymouth Church. There is there a very admirably organized Sunday School, a reading room for working men and a room in the basement for boys. It is situated near the wharves in Brooklyn, and is intended to be a counter attraction to the saloons that abound there, where so many of the working classes become ruined for time and eternity. So far the experiment worked well, and Mr. Beecher was very earnest and emphatic in following out this line of thought, that it was not only necessary for the good of that class which it was intended directly to benefit, but also for the church that undertook the work, to have such a work in hand; and that unless a church engaged in some work of that kind, it would cease to thrive and to grow spiritually.

REV. MR. MARLING at this time supplied an omission he had made in his report of the National Convention yesterday, which has been introduced in its proper place. He had an excellent address from Rev. Dr.

Tyng, on the best means of increasing the spirituality and efficiency of the Sabbath School. The speech was one of the brightest gems of the whole meeting. It was a summing up of the results of nearly fifty years experience in the work, and well worthy the careful perusal of every Sunday School laborer.

One feature of the meeting at Newark we have imitated here, and I believe with profit—that of meeting in different sections. We had there six sections—Pastors, Superintendents, Bible-class Teachers, Intermediate class Teachers, Infant-class Teachers and Librarians and Secretaries. These sections meeting in different places, and reporting the results of their meetings to the Convention, were the means of bringing together a vast amount of useful, practical information. I hope we shall be able to work the experiment as well as it was worked there. I feel that I have given you a very lame and imperfect sketch of this great meeting. The spirit was most harmonious. As a brother said at the closing meeting, we hardly knew to what denomination we belonged. Every one entered into the work with great enthusiasm, and when they united in singing their national or religious songs, the effect was grand. I feel I personally owe a debt of gratitude to my brethren who did me the honor of selecting me as the representative of Canada in the National Sunday School Convention of the United States, and I hope that nothing will ever occur to prevent this interchange of visits and brotherly courtesy. If you could have heard how our brethren there, in response to our words of salutation, joined in repelling the thought that there ever should be war between Britain and America, it would have done your hearts good. Let us keep up this “provoking of one another to love and good works.” Let us go there to learn all that we can, and let us receive our brethren with equal heartiness when they come amongst us. (Loud cheers).

The hymn, commencing “O what are you going to do?” was then sung by Mr. Phillips.

On motion of Mr. D. W. Beadle, seconded by Rev. Mr. Rowe, Messrs. W. J. McCalla and Daniel McLean were appointed Auditors, to audit the Treasurer’s Account.

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#### DELEGATES FROM OTHER BODIES.

The Chairman invited any delegates from other bodies that were present to take seats on the platform, and to address the Convention.

Rev. JOHN McKILLICAN, Agent of the Sunday School Union, was first introduced. He said the Canada Sunday School Union had been engaged for the last thirty-two years by means of agents in the distribution of books to Sabbath Schools in assisting and encouraging poor schools, and in establishing new schools in destitute parts of the country. The Union was composed of all Protestant Evangelical denominations, and all their work is

done with the unanimous approval of them all. Their object is to bring together christians of all denominations engaged in the religious instruction of the young, in places where a denominational school could not be supported. He lately visited several townships and founded schools. In one township he visited, there were four schools in operation; he organized four more, and was the means of very greatly improving those that were established. In another township he found three sabbath schools in operation, and in a little while four more were started. In another township there was only one sabbath school; he left it with four more in vigorous operation. In another he found only two; there are now eight. He might go on at length enumerating the schools founded in different parts of the country, but he had said enough to indicate the nature and extent of their work. In one place he found 103 children attending the day school, but no sabbath school. When he enquired the reason of this, the answer was "we don't feel able to teach a class." Under such circumstances they were accustomed to hold week-day meetings of the teachers to instruct and encourage them. This was no rare case, but one they met with continually. If there was one thing our Dominion needed to-day more than another, it was that sabbath schools should be planted in all the outlying districts, irrespective of denominations. He held it was the right and privilege of every church to have its own school. He would yield to no man in his love for church doctrine, but there were places where we must lay everything denominational aside, and unite together or no sunday school could be carried on. They had every reason to be encouraged in this work, and he trusted they would receive that aid and assistance from christians of all denominations that would enable them to prosecute the work with more vigor in the future. (Cheers.)

Rev. Wm. BEE, a delegate from the Primitive Methodist Conference, was the next speaker. He said there was something exceedingly delightful to his mind, in seeing so many Christian ministers and lay brethren from different parts of the country, for the purpose of adopting measures that have for their object the salvation of the children of our beloved land. One Christian historian had said that his belief was that the faithful and true of all denominations would be found in the day of the Lord to be members of Christ's church, and that, he believed, was the conviction of the members of this Convention. He remembered reading a speech delivered by a Wesleyan clergyman in Spurgeon's Tabernacle, in London, in which the speaker said that he was reminded of the dew-drops upon the shrubs. Before the sun arose they were distinct drops of water, but when the sun arose it attracted them all into one. It was this union of thought, this oneness in Christ, that originated this Association. With

regard to the Conference of which he was a representative, he might say that there was a growing interest on their part in this blessed work of Sabbath Schools. It was determined at their last Conference, that, at their next Conference, half-a-day should be set apart, entirely for the consideration of this subject. They also felt a deep interest in this Convention, and had sent four delegates to it. His hearty prayer was that such measures might be adopted at this Convention, as would result in the salvation of the rising generation. (Cheers.)

Mr. James McGUIRE, agent of the Sabbath School Missionary Union of Ontario, thanked the Convention for the interest they had shown in the organization of which he was a delegate. That organization was started in February last; its object was to send out agents to visit destitute districts, and to encourage those Sabbath Schools that were already organized, and where there were none, to organize them. He had gone through the Muskoka and other districts up that way, and had found the people in some places destitute of religious instruction. He had preached in one place where they had no preaching for years. In another place a man told him he had not heard a sermon for fourteen years. In these districts they had founded between forty and fifty Sabbath Schools since the organization of the Ontario Sabbath School Missionary Union. He came to the Convention not in any way to interfere with the operations of the Association, but to the extent of his power to co-operate with them in their work. This Association was doing a great work, and he would conclude by applying to them the words of the poet:

"Go on, go on, nor doubt nor fear,  
From age to age your voice will cheer;  
Whate'er may die and be forgot,  
Work done for God, it dieth not."

(Cheers). A collection was then taken up, after which

Mr. PHILLIPS made some remarks upon Sabbath School singing. People had sometimes asked him why he sung the old tunes so much. Because the old tunes were the cream of our music. We grew tired of most of the new tunes, but always returned with pleasure to such old tunes as "Rock of Ages." He did not know what the church would do without the old hymns. All he had to say upon Sunday school and church music could be summed up in a very few words. If Sunday schools were to use more of the solid, substantial hymns and tunes, such as we use in our churches, and if our churches would adopt the Sunday school mode of rendering their music, which is universally congregational, then our Sunday schools would avoid light, meaningless hymns and tunes, and our churches would reach the hearts of the flock, and both old and

young would grow up to love and praise God together; and what a beautiful sight that would be. One of the most important things in our Sunday schools and churches is to select the proper tunes for the occasion. O, how often have I seen a Sunday school lesson imprinted on the hearts of the children, and then, by the selection of some inappropriate song, all swept away. We should guard against this, and select the hymn to correspond to the lesson. The right hymn in the right place, sung in the right spirit, will always have the right effect.

Mr. Phillips then led the audience in singing several pieces, and concluded with singing, by request, "Your Mission."

Mr. McLean, from the Business Committee, reported the programme of the next day's proceedings.

Rev. T. Alexander, of Percy, then pronounced the benediction, and the Convention adjourned till the following morning.

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#### SECOND DAY—MORNING SESSION.

The Convention opened at 8:30 a. m., and spent the first three-quarters of an hour in devotional exercises, led by Rev. William Hall, of Prescott. On the President's taking the chair, the minutes of previous meeting were read and approved. The Auditors reported that they had examined the Treasurer's Account, and found it correct.

Mr. Phillips sang "Keep on Praying to the End."

WILLIAM REYNOLDS, Esq., of Peoria, Ill., was then introduced, and very cordially received by the Convention. He said—It has been my desire for several years to meet the Sabbath School workers of this Dominion, and to consult with them with regard to the great cause in which we are all so actively engaged. And I trust I shall be able to carry home with me many wise suggestions. We are prosecuting the work with a great deal of energy at the present time. In my own State, the Sabbath School cause has never been in such a flourishing condition as now. I have just returned from the southern part of Illinois—called Egypt, some say on account of its darkness (laughter), others because of the large amount of corn raised there. I am glad to say the work is being prosecuted there with zeal and earnestness. It shall be my privilege probably at another time, to speak more at length with regard to the work in our State, and I will therefore say no more now. (Cheers.)

### THE LEGITIMATE PROVINCE OF THE SABBATH SCHOOL.

Rev. E. EBBS, of Ottawa, was called on to introduce this subject.

He said—A school is, of course, a provision for learners. It should be taken for granted that a school means *work*. Even a gymnastic school, or a dancing school contemplates *work*; not mere entertainment and amusement.

A Sabbath School provides work for both teachers and scholars suitable for the holy day. It cannot legitimately undertake work of a secular kind, such as is prosecuted in the every-day school. Under peculiar circumstances indeed, some secular work may be a necessary part of the Sabbath School curriculum, as when the first elements of literature cannot otherwise be acquired. In such case these may be indispensable as means to a higher end. Happily the advancement of popular education has greatly lessened the Sabbath School Teacher's work in this preparatory department. Though many infants who cannot read are scholars in the Sabbath School, the work of teaching them to read is generally so well provided for by the common day school, that the Sabbath School Teacher may, in most cases, leave this to others, and devote his undivided energies to the impartation of religious truth. Infants may learn very much of this before they have acquired the art of reading. This art they are sure, in ordinary circumstances, to acquire soon enough, whereas, in most cases, their thoughts will not be engaged on religious truth, even by Christian parents, so thoroughly and impressively as by a well qualified and earnest Sabbath School Teacher.

In this respect the modern Sabbath School has attained a much higher spiritual and religious character than those established by Martin Luther in Germany, or by Robert Raikes in England. One prominent purpose with both these pioneers in this branch of Christian enterprize, was "to instruct children and youth, that *could not attend day schools*, in the art of reading, that they might thereby be better able to read the Holy Scriptures." Mr. Raikes at first, and for more than two years, confined his efforts to the vicious street-children of Gloucester; and when he published in his own newspaper, the 'Gloucester Journal,' a report of his efforts (November, 1783) a London merchant, Mr. William Fox, determined to try Raikes' Sunday School system in the Metropolis, "substituting the Sunday for the week-day school," or more correctly, supplying by gratuitous Sunday Schools the lack of other available secular instruction. This was the character of the work undertaken by the Society

for promoting Sunday Schools in the British Dominions," which in 1786 reported 250,000 children under Sunday School instruction in England. It was little more than secular primary instruction that was thus imparted, on the basis of the Bible as the reading book. And in the circumstances this was a very great advantage; as the greater part of that quarter million of Sunday School Scholars never had been in any other school, and but for this provision, might have grown up to manhood and womanhood, without knowing their letters. A far more excellent way of educating the masses than ever prevailed in Britain, by the free day school, has supplied our rural as well as town and city population with a thorough system of instruction available to the poorest.

There may be in most Sabbath Schools some exceptional cases of gross ignorance, which require preparatory work. This should be supplied by special and separate instruction, so as not to retard the whole school. But as a rule *our Canadian Sabbath Schools need not provide any secular instruction*. This so far from lessening their importance, immensely increases their capability of becoming a spiritual and eternal blessing. As secular schools, Sunday Schools never did supply more than the simplest elements in spelling and reading, and in the circumstances they could do no more. Even in these departments the service they could render was not of a high order. Yet this secular work so engrossed the limited time, that very few minutes were available for moral and religious instruction, which we now regard as the only legitimate work of the Sabbath School. This range of truths extends further, and rises higher than all other themes of thought. It demands far more time and attention than the whole Sabbath School hour. Yet a wise economy of the few fleeting minutes sacred to class exercises in earnest Biblical study may lay an adequate foundation, and impart interest and zest to the life-long pursuit of this Divine knowledge, and may lead to life everlasting. *Every minute* of class exercise should be devoted in some form to this work; otherwise it cannot be effectively done. Every Sabbath School Teacher should be wholly and heartily engrossed in this work. "This one thing I do."

The Sabbath School should be as sacred to strictly religious education as the Sabbath pulpit. Not only does the due observance of this holy day demand such improvement of the hour, but regard for the best interests of the scholars, dictates such a course of instruction. All the exercises of the Sabbath School should be as entirely Sabbatic as the solemn services of the Sanctuary. This does not necessitate the repression of youthful vivacity. True religion is no where and never dull; although its professors may often thus misrepresent it, and its

enemies thus caricature it. Of course the compact and weighty words which stimulate and nourish adult hearers might be quite dull and uninteresting, because unintelligible to children. But the same substantial verities of the Kingdom of Christ, and salvation by Him may be simplified to the child's style and capacity of thought. If skilfully and earnestly done, the instructions thus imparted in the several classes, and in the general exercises, the sacred songs sung, and the prayers offered, will be as intensely Christian in their character, and as saving in their tendency as the most spiritual solemnities of the Sanctuary.

So much for the legitimate *matter of instruction*. Let us now consider the legitimate *material to be wrought upon* by means of the Sabbath School.

At the outset of this enterprize only the illiterate and neglected street children were thought of, as Sunday School Scholars; and their elementary requirements were the utmost at first provided for. Infirm and aged women were often hired to teach the letters and spelling. None would now-a-days accept that as the only legitimate province of the Sabbath School. It is no longer restricted to the indigent, or the uneducated. All social grades of youth are found blending indiscriminately in our Sabbath Schools; and for this good reason, that all alike need the moral and religious influences there exerted. They have ceased to be merely supplementary to the primary day school; and have assumed the higher character of Christian Schools, devoted exclusively to the teaching of "the Truth as it is in Jesus."

It may be asked—"Why should the Sabbath School undertake the religious education of the youth belonging to christian parents?"

We answer—"Because it is an efficient supplementary agency."

When the christian parents have diligently done their part, the Sabbath School supplies additional influences, greatly conducive to religious quickening of the youthful heart. The associations, the personal dealings, the variety of exercises, all tend to quicken thought and impart freshness and impressiveness to familiar truths. It might as reasonably be urged that well instructed adults, having studied the Word of God at home, have no need of the preached Gospel, and of the adult Bible Class, as that well instructed youths have no need of the Sabbath School. These instrumentalities operate in very similar ways, and by the same social laws. If, as all will admit, such means of grace as we have named are not unnecessary to the well informed adult, certainly these same adapted to the youthful capacity, must be of great value as a quickening agency in the

religious culture of the young, even when their home privileges are of the very highest order. In ordinary circumstances it is not possible to secure in the family circle, all the competitive and sympathetic stimulus supplied by a well conducted Sabbath School.

The alleged evil incidentally arising from the general adoption of this institution,—its unwarranted substitution in place of the parental school by some who should know better,—is no just cause of complaint against the Sabbath School. What good thing is there under the sun, that ignorant or evil minds have not perverted to unlawful uses? The Sabbath School has never assumed parental responsibilities; nor has it designedly released the parent from any portion of these. It proposes to second, and supplement his endeavours; not to lessen them. Nothing should be permitted to come between the christian parents and their children, to weaken in the slightest degree the sense of responsibility on either side. The family is God's positive institution, admirably adapted to be a School of Godly virtue; and it is the aim and tendency of the Sabbath School to make the family what it was intended to be, the fertile nursery of the Church's youth, producing altogether a Godly seed—"trees of righteousness, the planting of the Lord, that He may be glorified." Its legitimate bearing on the Family is "to turn the hearts of the fathers to their children, and the hearts of the children to their fathers." Those parents who most cordially co-operate with the Sabbath School, have the fullest experience of its auxiliary influence in the family training. Those youth are most richly favoured whose home instruction in the things of Christ holds them in complete connection with the Sabbath School, and with the Pastoral oversight. There should be no thought of these as rival relations, or as independent one of the other. All together they may work out most blessed results; but the highest efficiency of any one of these three-fold agencies cannot be attained without their combined action.

A very large majority of the scholars in our Sabbath Schools, however, have no other religious instruction than that supplied in the school. The proportion of parents who entirely neglect this duty is very great. Even among professing christians this sinful negligence is lamentably prevalent. Careful observation even among those of good repute in every respect, convinces the writer that "the families that call not upon the Lord" constitute the great majority of households represented in our ordinary worshipping assemblies. In such families of course there is *no* domestic religious training. Some vainly seek shelter from self-reproach for such shameful neglect of duty, behind the Sabbath School, as though it had undertaken to do this for them!—a mere subterfuge! In proportion as they,

value the services rendered by the Sabbath School, their own conscience condemns them for their own culpable omission.

Among such households the Sabbath School affords the only reasonable hope of rescuing the children from utter godlessness. This is a very wide province to occupy; and though not so promising in results as the well trained youth of such households as Abraham's, they are more susceptible to religious impression now, than in all probability they ever will be. The Sabbath School Teacher has more likelihood than the Pastor, or any other agency, of winning them to Christ. Experience has abundantly shewn the infinite importance of diligently prosecuting this work, by the very large number of such youths early converted, and devoted to the Saviour's service throughout a long and useful life.

Even these godless parents are often reached by the Gospel through the Sabbath School Scholar. Few parents are so opposed to godliness that they would resist the kindly advances of the Sabbath School Teacher, who without fee or earthly reward, seeks the little ones as scholars. A lady who frankly avowed to the writer her own and her husband's disbelief in the existence of a heaven or a hell, added "but we would not have our children know this on any account, for if they they did, we shouldnt be able to do anything with them." Though they may seek to establish their own minds in unbelief and error, they seldom object to their children being trained after a godly sort. Many a parent has thus been reached through the child. The order of nature has been inverted by grace. "Out of the mouths of babes and sucklings God hath ordained strength." The success that has rewarded wise and faithful efforts in behalf of this class of families magnifies the importance of this instrumentality so that it is fully entitled to rank among the *most efficient* of our day. Through this agency many thousands of vicious, disorderly, pestilent homes have been transformed and purified. Whole neighborhoods of such families have been reclaimed and gathered into Christian assemblies, and blessed with all the fullness of Gospel grace and salvation. Indeed this agency, where it has been energetically and prayerfully employed, has come nearest of all modern appliances toward solving the social problem—"How to reach the godless masses, and raise them to a higher moral and religious plane of life?"

There is a yet higher province of work legitimately belonging to the Sabbath School, namely, the whole adult congregation. No exercises could be more promotive of the Kingdom of Christ among full grown men and women, than those of the Sabbath School. Of course the style of exercises would vary according to the intelligence and capacity of the class. There is no limit to the adaptations of this order of instrumentality, but that

arising from the competency of the teacher. With suitable teachers, all ages and grades of scholars might be instructed and interested. There is no reason why the Sabbath School, any more than the day school should be restricted to the elementary departments. As the primary scholar advances to the Intermediate, then to the High School, and still ascends, if so disposed, to the Grammar School, and the College, so should the Christian scholar continue a learner after arriving at mature age; and such adult studies can be much more advantageously pursued in association with others, under a competent instructor, than alone. An eminent Divine lately deceased, declared to the writer that he believed he had done more good by his twenty-five years labours in a Sabbath Bible Class of forty or more College Students, than by all his pulpit ministrations. The two requisites in order to this enlargement of the province of the Sabbath School, are *willingness* on the part of adults *to learn and aptness to teach* such advanced scholars. The time may come when one of the ordinary diets of public worship will give place to the Sabbath School, in which the Pastor and whole congregation shall engage in class exercises suited to all capacities. This has already been done in a few instances, with most encouraging results.

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#### LETTER FROM REV. EDWARD EGGLESTON.

Rev. W. MILLARD read the following letter from Rev. Edward Eggleston of Chicago:—

Office of the National Sabbath School Teacher,  
Chicago, Oct 11, 1869.

THE REV. WM. MILLARD,

MY DEAR SIR,—At the last moment I must give up my cherished expectation of enjoying the meeting of your Convention. The serious illness of a member of my family places it quite out of my power to attend the Provincial Convention. I hope this will not be a disappointment to the Convention, who will have so many able Sunday School men in attendance. It is a grievous disappointment to me. I regret that an oversight of the Executive Committee of our National Convention left us without a delegate to your body, but Mr. William Reynolds, a member of that committee, will be with you I hope, and will be able to tell how much we enjoyed the visit of Rev. Messrs. Marling and Sutherland at Newark. I feel more interest than I know how to express in the Sunday School work in the Dominion, and hope yet to look your laborers in the face.

Praying that the blessing of God may be with you, I am, with great respect,

Very cordially yours,

EDWARD EGGLESTON.

## DISCUSSION ON REV. MR. EBBS' ADDRESS.

The CHAIRMAN announced that the subject of Rev. Mr. Ebbs' Address—"The Legitimate Province of the Sabbath School"—was open for general discussion in speeches not exceeding three minutes.

Rev. J. McKillican said there were sections of the country where the Sabbath School teachers were not able to entertain the classes in any useful way; they simply have the lesson, and very frequently the only books used are the common school text-books. The teachers were afraid to go beyond that; they thought they were not qualified. Of course in the older sections of the country things were different, and then the standard of Sabbath School instruction might be raised with profit, but in the rear sections the difficulty was to get any kind of teachers.

Rev. JOHN CARROLL, of Toronto, was much pleased with the sentiments of Mr. Ebbs' Address. His opinion was, that only religious instruction should be taught in the Sabbath School. The Sabbath School should stand in the closest possible connection with the Church. It should be in fact the Church among the children. Every Church of sufficient strength to maintain a Sabbath School, should have one in connection with it. He was decidedly in favour of denominational Sabbath Schools where it was possible. The Sabbath School was almost the only means by which the Church trained the young in the standards of the Church. The Sabbath School was the only means the Church had of training a class of persons corresponding with the catechists of the Primitive Church, and it was the duty of the Church to take hold of the Sabbath School and make it as useful and interesting as possible.

MR. R. RUTHERFORD, Peterboro, would have been glad had the excellent Address of Mr. Ebbs touched on the subject of libraries—whether it was within the Province of the Sabbath School to become a circulating library. It was a question in his mind whether they were not spending a great deal too much time and money on Sabbath School libraries, and whether they were not actually producing evil by the present class of literature in their schools. (Hear, hear.) It was a question that was engaging the attention of many Sunday School workers, whether they would not profit by the abolition of Sunday School libraries. Books had become so cheap and within the reach of every person, that it was scarcely worth while to undergo all the trouble and annoyance and loss of time that the distribution of a Sabbath School Library caused. It might have produced good in some places, perhaps they might be absolutely necessary in

some schools, but in our towns and cities and mos to our villages, books were so easily obtained that he thought it would be to the interest of schools to abolish the libraries altogether. Some held that they could not start a Sabbath School without a library; but the bible and some singing books were all that were wanted to teach a child Christ. He would like to hear the opinion of other delegates on this subject.

MR. WARREN MARTIN, of Chatham, remarked that it had been objected to the abolition of Sabbath School Libraries, that the children would not come to the school if they could get no books. In answer to that objection, he would say that for the last year his school had dispensed with the library altogether, and their attendance, instead of decreasing, had increased.

MR. W. C. ASHDOWN, of Toronto, said the services of the Sanctuary were frequently beyond the capacity of the children; they could not understand them. In this respect the Sabbath School had supplied a very great want, bringing the teaching of God's word down to the comprehension of the children.

MR. A. REEVE, of Toronto, rose to bear his testimony to the truth of one remark made by Mr. Ebbs, to the effect that many parents rejoiced to have their children under religious instruction who themselves were irreligious. He would mention an instance that came under his own personal observation. The firm of which he was a member, employed a number of men, many of whom were irreligious, and who openly declared their unbelief in the truths of the gospel, yet they all send their children to the Sabbath School, and wished to have their children taught in religious matters. It was one of the strongest arguments in favour of our holy religion that none could but help recognizing its beneficial effects upon the human race. Though they themselves may be irreligious, they dare not refuse their children religious instruction.

MR. W. P. LACEY, of Kingston, was very much impressed with the remark in Mr. Ebbs' admirable address, in reference to the duty of parents. During the whole of his twenty-five years' experience as a Sabbath School teacher, his great difficulty was to reach the parents, and get them to take an interest in the Sabbath School. He could not agree with the remark of a delegate about the abolition of Sabbath School Libraries.— (Hear, hear.) We had a great deal of light trashy yellow-backed literature in our midst in the present day, and the Sabbath School Library was a good counteractive influence. (Hear, hear.)

MR. ROBERT McLEAN, of Galt, said the Pastor of his church followed the plan of preaching four sermons in the year specially for the young of the congregation. This plan remedied in a great measure the evil complained of by Mr. Ashdown, that the

children could not understand the services of the sanctuary. It was a plan, he thought, worthy of general adoption. With reference to the manner of reaching godless parents of children attending the Sabbath School, the best way was for the Teachers to visit these parents and show them that they take an interest not only in their children, but themselves.

Mr. THOS. KIRK, of Newmarket, said his experience of Sabbath School Libraries was, that they were a source of annoyance and took up valuable time of the School. He was not in favor of abolishing them, but thought they should not be allowed to interfere with the teaching. The plan of distributing the books in many Schools interfered very much with the lessons; this should be remedied, or the libraries would do more harm than good. In his own Bible-Class he would never allow a single book to come near the class while the teaching was going on.

A DELEGATE suggested that as Mr. Grafton was to read a paper to the Convention specially on the subject of libraries, it would be well to postpone further discussion on it till that paper was before them.

Mr. THOS. NIXON, of Toronto, said that in some of their Sabbath Schools in Toronto, they departed from the ordinary lesson four times in the year, and had in place an address from some Sabbath School worker that could speak to children. On these occasions the parents attended along with their children, and their interest in the school was maintained. With regard to the distribution of library books in his school it never interfered with the teaching; the librarian always gave out the books half an hour before the exercises of the school began.

REV. J. HUNT, of Aurora, would like to hear an expression of opinion with reference to the propriety of holding teachers' meetings for business on the Sabbath day. In many places it was almost impossible to get teachers to attend a week-day meeting, and so they met on the Sabbath. He doubted if this should be sanctioned.

This closed the discussion. Hymn—"Battling for the Lord," was sung by Mr. Phillips, the audience joining in the chorus.

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#### EARNESTNESS AND SKILL.

REV. DR. BURNS, of Chicago, in the absence of Rev. E. Eggleston, addressed the Convention on the above subject. He said: I did not expect to have to talk upon this theme. I am very sorry that, by reason of domestic affliction, my brother, Mr. Eggleston, is not with us, and that you are deprived of his

sage counsels and earnest appeals. I am glad, however, that brother Reynolds is here as representing that important work with which Mr. Eggleston is connected. You are accustomed, I dare say, to hear the irrepressible American Eagle, and the roar of the British Lion; by way of variety—it might not be unpleasant to hear a specimen of the *American Lion*. (Laughter.) As to my brother Reynolds, I can say you will find him a glorious good fellow; he has the name of being the most blessed pork-packer in all the American Union. (Laughter.) I am to speak to you on "Skill and Earnestness." Earnestness I would regard as an important element in skill in teaching; so that we may take up the subject of skill in teaching, regarding earnestness as one of its features. Simplicity I think is a very important part of skill in teaching. There is a great difference, however, between being simple and silly, between being child-like and child-ish. The more we have of pictorial illustrations the better. We know that God in the infancy of the Church used similitudes; and our Lord in teaching the people, drew his illustrations from objects around him. We need more of His simplicity in teaching. I have heard some teachers use words of great length—utterly incomprehensible to the children. "Deity is my pastor, I will not be indigent,"—is no improvement upon, "The Lord is my Shepherd, I shall not want." "I would rather hear five words with the understanding, than ten thousand words in an unknown tongue." Simplicity, as an element in skilfulness in teaching, should be very prominent. Suggestiveness is another element. The teacher should seek to draw out the pupil, endeavour to develop the mind; as our sainted brother Pardee used to-day, "never tell a child anything you can get a child to tell you." Liveliness is also an important element in skill in teaching—activity in the whole manner and bearing of the teacher. But the grand element is love to the Saviour. It was not without reason that the Master questioned Peter three times as to his love for Him—he wished to give prominence to the importance of love to the Saviour. "Lovest thou me more than these?" Do you give me the preference over your business, over your associates. "Lovest thou me more than these?"—then "feed my lambs." Love to the Saviour, to the good Shepherd of the sheep, is the only thing that will sustain us in fulfilling His command—"feed my lambs." We may enter upon the work without it, and seem to run well for a while, but depend upon it, we shall soon grow weary if we have not love to the Saviour. This may help us to solve the problem as to whether unconverted persons shall be teachers. Let them teach, and depend upon it, they will soon either give up the work altogether, or have the love of God enkindled in their hearts. The next element in skill in teaching, is *love to the little ones*. We need more of that love

which prompted the Saviour when on earth to say, "Suffer little children to come unto me." The only account in which we read of Jesus being greatly displeased was when there was a lack of tender interest manifested on the part of His disciples towards little children. Love, then—love to the Saviour and love to the dear children are grand elements, or rather are one grand element in true aptness to teach. Then, patience and perseverance are important features—no growing weary in well-doing, as some are apt to do. I think it was Ralph Wells that told the story of Aunt Polly, who taught a class of young men. One very stormy night she sallied forth to the place of meeting, having faith that she could do some good even though only a few would be there. She found only one young man present. Some time after a little piece of blood-stained paper was found in the knapsack of a dead soldier on the field of battle, and on it these words, "Tell Aunt Polly that if she hadn't come that night, all the rest would here been lost." Many in her place would have made the storm an excuse for staying at home, but she had faith and was not afraid to face difficulties, and brethren I say to you, she has her reward. What is perseverance? I asked a little Scotch lassie that question once, and her answer was, "wait a wee and dinna weary." We must not grow weary in well-doing. He that goeth forth weeping as he bears the seed, "will doubtless"—there is no doubt about it—"come again with rejoicing, bringing his sheaves with him." "They that sow in tears shall reap in joy." The best element in skill in teaching that I would mention is earnestness. You have heard of the bulls of the Gold Room. A little while they seemed clean mad—perfectly crazy. The Gold Room was a scene of fanaticism seldom witnessed. We need a great deal more of their earnestness, of their enthusiasm. What though the world say we are mad, when we can say with the Apostle, "Whether we be beside ourselves it is to God." It is a grand cause in which to be beside ourselves. (Cheers.) And we have to deal with a merchandize which is infinitely better than the merchandize of silver, and the gain thereof than pure gold. Look at our literary men, how enthusiastic they get at some of their meetings. No one says they are mad. In the market there is no sleepiness; amongst the adherents of error there is no want of earnestness. It is long since thirty young men of the order of Jesus opened their veins, and dipping their pens in their blood, wrote a letter to their Superior, expressing their willingness to go wherever he was pleased to send them. O that members of the true order of Jesus would have more of that enthusiasm, more of that willingness to say "Lord, here am I, send me wheresoever thou pleasest; where thou goest I will go, where thou dwellest I will dwell." Ah! yes we need more and more earnestness. Why

there was no lukewarmness—with reverence be it spoken—in the breast of the Father, Son and Holy Ghost, when the grand scheme of the redemption of our world was designed. There was no lukewarmness in the bosom of the Son, when he said "Lo, I come to do thy will, O God!" There is no lukewarmness in the blessed Spirit, when he comes from heaven to comfort the souls of men. There is no lukewarmness among the angels that desire to look into these things, and there is no lukewarmness in hell. O what intense enthusiasm to destroy souls is manifested by the "ruler of the darkness of this world." And there is no lukewarmness among His myrmidons on earth. I know of a young man who went to New York and fell among evil associates, who vowed that they would "sleep not" till they had caused that young man to fall; and after three days of persistent effort they succeeded. O! friends, we are set for the rise or falling of many: May we exercise sleepless vigilance in trying to rescue lost souls; may our sleep be taken away unless we cause some to rise. Our blessed Master wishes us to be earnest. He manifested His wondrous love while on earth by continually going about doing good. "We would that ye were hot," said some Chinese Converts lately; "We want men of hot hearts to tell us of the love of Christ." And that is what all Sabbath Schools want—hot hearts to tell the love of Christ. (Loud cheers.) The Hymn:

"Realms of the Blest."

was then sung by Mr. Phillips, the audience joining in the chorus.

The Business Committee reported as to the arrangements that had been made for the meeting of the Sections in the afternoon.

#### RESOLUTIONS OF CONDOLENCE.

The following Resolutions were unanimously adopted:—

*Resolved*,—That the members of this Convention having learned, with deep regret, of the severe domestic affliction which has befallen the Rev. William Millard, in the death of his beloved wife, herself a faithful and successful Sabbath School teacher, desire to express their heartfelt sympathy with their beloved friend and brother, in his great loss; and they pray that he may richly enjoy the consolation wherewith our loving Father comforts his children in all their afflictions.

When this Resolution was put, the audience rose to their feet, and remained standing while Rev. Dr. Burns offered up prayer. Mr. Phillips then sang "Calling us away."

It was then moved by D. McLean, Esq., seconded by Rev. Joel Briggs, and

*Resolved*,—That the members of this Provincial Sabbath School Convention having learned, with very great regret of the domestic affliction in the family of our very highly esteemed brother and co-laborer in the glorious Sabbath School work, Rev. E. Eggleston, of Chicago, we hereby give expression of our heartfelt sympathy with our beloved brother—praying that God will speedily restore the afflicted one to health—and that a copy of the above resolution be sent to him.

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#### NEXT PLACE OF MEETING.

Rev. H. CHRISTOPHERSON begged leave on behalf of seven different evangelical denominations of the Town of Galt, to extend a cordial invitation to the Association to hold its next annual meeting in that Town.

Mr. R. McLEAN, of Galt, assured the Convention that a most cordial welcome was awaiting them at Galt, if they would accept the invitation to meet there next year.

The invitation was referred to the Business Committee.

Mr. Phillips sang "Our Field is the World."

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#### DISCUSSION ON EARNESTNESS AND SKILL.

The CHAIRMAN announced that this subject was open for general discussion.

Rev. Dr. BURNS wished to add an instance that came under his own observation. A young lady who was unconverted, became connected with his school as a teacher. After being connected with the school a short time, she told him she felt she must do one of two things—either seek the Saviour or give up the class. She felt she could no longer teach the truths of religion unless she was made to feel their power in her own heart. Of course he advised her to seek the Saviour; she did so, and continued to teach. He mentioned this instance to show the benefits to the young people of becoming Sabbath School Teachers, it was the means, if they were unconverted, very often of leading to their conversion.

Mr. D. W. BEADLE said that while not in the least degree underrating earnestness and zeal in a teacher, yet these qualities find their full development in prayer. A few days ago he had

heard Mr. Ralph Wells speak on the studying of the lesson. He said that if he had only twenty minutes to study his lesson in, he would spend ten in prayer. He might be permitted to mention a case that came under his own observation as superintendent, illustrating what he meant when he said that our zeal and earnestness should find expression largely in prayer. One of his teachers had a class of young men, of that age at which it was sometimes very difficult to retain them in the school. He became exceedingly anxious to retain that class in the school, but it was difficult to keep them interested in it. He took the case to God, and for more than a year he daily laid it before the throne of grace, asking God to pour out his Spirit upon the class and convert them to Himself. God answered these prayers. After his praying for more than twelve months the Spirit of God came down upon that class, and every one of its members confessed Christ before the world. He has no trouble in retaining that class in school now. They are all wide awake and earnest in the study of the Scriptures, and glad when Sabbath comes. That is what teachers are looking for, that the souls of their scholars may be sanctified by the Spirit of God. The more we feel our own deficiency, and the more we depend upon Divine wisdom, the more successful we shall be.

Rev. E. EBS, of Ottawa, related an instance coming within his own knowledge, of a lady residing on the west coast of Africa, who had a Sunday School class of eight native boys, grown up, and very unruly, almost unmanageable at first. But by earnest prayer to God, all these eight boys were converted and were now preparing to go out as missionaries to their benighted countrymen.

Rev. S. JONES, of Belleville, was deeply impressed with the fact that earnestness was the great thing. It was true, mere blind zeal would not effect much; but from his own experience in Sunday School teaching, he was more and more impressed with the great importance of teachers having their hearts in the work. Heartfelt love for the work was a great means of bringing out the intellectual powers; it stimulated the teacher (who might otherwise be thought unqualified for the work) to devise ways and means to interest and improve his scholars. Therefore he felt that earnestness was the most important element of success in a teacher. As the great orator had said that *action* was the main thing in oratory, so if he were asked what was the first qualification of a teacher he would answer "earnestness," the second "earnestness," the third "earnestness."

Mr. W. B. COURT, of Montreal, referred to a case illustrative of the power of prayer in connection with a Sunday School started among Roman Catholic children. The teachers resolved to meet every day for half an hour and engage in earnest prayer

to God that he would bless their teaching to the conversion of souls. These meetings were continued during the winter, and the result was that every one of these Roman Catholic children was brought to a knowledge of the truth. He mentioned this fact to interest the Convention in this work of French Canadian Missions. They were endeavoring to establish Sunday Schools amongst these people, and in this work they asked the prayers of the Christians in Ontario. He himself had the other day started a Sabbath School among the French Canadian children in Montreal. He had four teachers assisting him; their first meeting was last Sunday; they had thirteen children, but they hoped to extend their labours.

MR. W. REYNOLDS, of Peoria, said there was nothing like zeal in the work. He had heard people talk about zeal without knowledge; but he would prefer zeal without knowledge to knowledge without zeal, any day. God would direct zeal. Cold, clammy knowledge without anything to stir it up, was of very little use in the world. They had a man out in his State who a great many people say had zeal without knowledge. He knew that man, when he could scarcely read, take his bible and go before an audience, and try to read it to them, spelling out the words, and skipping over those he could not pronounce. That man had zeal, and he was now one of the mightiest powers for good in the State. He referred to D. L. Moody, of Chicago. (Cheers.) A gentleman from his State said to him the other day, "I met a man in the cars that believes that if a man dies unconverted he will be for ever lost." Said I, "why, did you never see a man that believed that before?" "Never," said he, "to my knowledge; I have seen plenty who profess to believe it, but this man actually did believe it." Why, I was sitting in the cars when this man came in and commenced talking about the love of Christ, and how good God was to us. Then he turned to me, and said to me, "do you love God in your heart?" and then he began talking to me so earnestly about my soul. I never had a man talk to me so earnestly. At last we drew near a station. Says he, "I get off here, will you let me have a few moments' prayer, we may never meet again till we meet before the judgment seat of God." And before I knew what I was doing, he had his head down, and I never heard such an earnest prayer as that man prayed for about about half a minute. He took me by the hand and said, "Good by, we will meet at the judgment seat of God, may I meet you at the right hand," and then he was off. I seemed almost paralyzed for a moment; then I rushed to the door and asked his name, said he, "my name is D. L. Moody, of Chicago." (Cheers.) You know the earnestness of that man. I have a lady teacher in my Sabbath School who has a class of boys whom she collected from the

saloons and worst parts of the city. They were the hardest class of boys I ever saw. She taught them week after week, visited them at their homes, down in the saloons and hovels; she worked away until her health was broken down. But the boys by her means became members of our churches; one of them was the means of the conversion of his father, the keeper of a miserable saloon. Why should we not be earnest, we are dealing with immortal spirits. A few years ago, at Niagara, the cry went up that a man was going over the falls. People rushed down to see the poor fellow clinging to a rock just above the falls. Every heart was affected; "how can that man be saved?" was in the mouth of every one. They never saw the man before, but they knew he was a poor lost being struggling for life. One man cried out, "I will give a thousand dollars to any person who will save him." No one called him mad, no one thought he was crazy; it was a noble offer of a generous heart. Undying souls are rushing on to destruction around us, and shall we not be in earnest to save them? Earnestness cannot be counterfeited. God will be with us and will bless our work if we are in earnest. (Cheers.)

Rev. JOEL BRIGGS, of Georgetown, gave an account of the establishment of a large Sunday School by a little boy. The boy had experienced the love of Christ in his own heart, and wanted to do something for Jesus. So he went out on the streets and got seven lads to promise to meet him next Sabbath in his mother's kitchen. They did so, and he was greatly encouraged. The next Sabbath after, he had only six, but they pledged themselves to continue in the work, and he took courage. The following Sabbath nineteen were present. In the course of nine months this little gathering grew to 198. They had to take it out of his mother's kitchen; churches were thrown open to them, and at the end of the year the records of the School showed 100 conversions. Let every member of this Convention act in the same spirit as that noble young man, and we shall be permitted, in the Providence of God, to report at next Convention the conversion of thousands of our children.

This closed the discussion.

Mr. W. J. McCalla, of St. Catharines, was appointed Assistant Treasurer during the sessions of the Convention. After the singing of a hymn the Convention adjourned at 12.30.

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#### AFTERNOON SESSION—SECOND DAY.

In the afternoon the Convention met in four sections in different Churches, viz.: Superintendents, under the charge of Mr. Reynolds, in the Wesleyan Church; Bible Class Teachers,

under the charge of the Rev. Mr. Marling, in the Canada Presbyterian Church; Intermediate Class Teachers, under the charge of Mr. S. S. Martin, of Toronto, in St. Andrew's Church, and Infant Class Teachers, under the charge of Mr. W. P. Lacey, of Kingston, met in the Congregational Church.

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#### SECOND DAY—EVENING SESSION.

The Convention assembled at 7 o'clock. Every seat in the Church was filled. After Devotional Exercises, led by Rev. R. BOYLE, of Brampton,

The Chairman announced that Rev. Principal NELLES, D.D., would speak on

#### SUNDAY SCHOOLS AND THE NEW DOMINION.

Rev. Principal NELLES, after some preliminary remarks of a personal nature, said:—Childhood is one of heaven's ordinances for the advancement of our race. I believe in the convertibility of an old man. There have been cases in which men, after having grown old in sin, have been converted. Believing in the omnipotence of grace we should not repudiate a doctrine of that kind, even though it may not have been confirmed by matter of fact. Unfortunately, however, few such cases are recorded. The majority of those who are converted are converted in childhood. It is not easy to change the views, the sentiments and habits of an old man. We know how it was before the flood when men lived well nigh to a thousand years; the world got to be so wicked that the great Creator swept the race away with a deluge, save one family. After that when the race began its history again, human life was shortened. Things have not gone on any too well since that, but we are warranted from what we learn from the old historians to believe that they would have been vastly worse if human life had not been shortened. Youth is the time for forming the habits and character. The same principle applies to nations as well as to individuals. I know not if there is any example in the history of the world of national regeneration. I know not a single case in which a nation that has grown old has renewed its youth and started again upon a career of moral and intellectual progress. There may be some approximations to it, but the general run of history is in the opposite direction. I have often been perplexed with regard to some facts connected with the history of the proclamation of the Gospel. I have wondered how it was that divine religion, coming down from God in the fulness of time, that is to say when the world was

just ripe and ready for it, was not able to arrest the incipient, aye, the progressive decay of the great empire which then embraced the whole civilized globe. I know the marvellous success that attended the preaching of the gospel in those primitive times, how that the old religions were driven out, but, as Macaulay says, though Christianity conquered the Empire, the Empire corrupted Christianity, and the results of it stand forth to-day upon the Seven Hills where the modern Babylon sits, swaying her sceptre over millions of corrupt adherents of Christianity. It was not the inundation of the northern tribes that overturned the empire. But for the infusion of new blood from these tribes, and the acquisition of a divine religion from heaven we should not have to-day the nationalities of Northern Europe nor the Christian Churches which we represent here to-day. It was not barbarism that destroyed the Roman Empire, it was the leaven of the old heathenism which put it out of the power of these people to receive national regeneration. The same may be said of the Greeks. When we think of their national advantages, their climate, their soil, their facilities for commerce, the physical vigor of their men, one would have supposed that modern times would have done something ere this for the revival of Grecian nationality and Grecian progress. But all that has been done by Britain and America has failed to restore Greece. Why, I was reading the other day that so far from the government being able to preserve order, the robbers have become so strong and so bold that they have taken to plundering the government. That may seem a sort of political justice, inasmuch as in more favored lands it is the government that plunder the people. Of course that is not so here now in Britain nor in the United States, (laughter), but, after all, it seems to be the nominal state of things that if there is to be plundering it should be the government that should put their hands in the pockets of the people. But in Greece the state of social disorganization is such, that the people have turned to plundering the government, and the government are helpless. These facts show the importance of a nation as well as individuals taking the right direction in youth. We are the youngest of nations, and the only nation, I believe, born without the baptism of blood. (Hear, hear.) I think God has great designs in the recovery of our race from its ignorance and its ruined condition spiritually which He will in great part accomplish through this new world—these new forms of national life and dangers which are now appearing upon this broad American Continent.

It was not without a Divine purpose that this great Continent was, in a manner, concealed from view till the time of Columbus. If there is any hope of the restoration and regeneration of these great Oriental Empires, that hope must come

from the life, the intelligence and religious zeal of the churches of the West. I doubt not that this young Dominion will, one day, play a noble part in the regeneration of these Oriental lands. There is a great and noble career open before us; the period through which we are just now passing, is the period of hope, the period of susceptibility, the time when our laws, our habits are to take their mould; and, therefore, the time when we should see to it that we adhere firmly to the principles of Holy Writ, so that our institutions may rest upon a sure foundation, and that we may be preserved from the errors and calamities in which other nations have been involved. There are three great dangers to which we are exposed, speaking of the religious aspect of the question. There is the danger of the extinction of the churches; it is at least a possibility, as we must admit when we ask where are the churches that once flourished upon the shores of the Mediterranean. There is danger, too, of the corruption of the churches, as we see when we turn our thoughts to other portions of the world, especially as we recollect that the adherents of the corrupt forms of Christianity outnumber the adherents of pure Scriptural religion by more than two to one. But there is a third danger on which my thoughts more particularly rest—a more imminent danger than the others; that is, not the extinction or the corruption of our churches, but the limitation of their spiritual power, circumscribing their evangelical influence within certain portions of the land, and certain portions of the people. I refer to this danger as a possibility, but unfortunately it exists as a fact, even in those lands where Christianity most flourishes. What I mean is, that it is quite possible there may exist side by side with intelligent, earnest, zealous churches, a rampant heathenism, spreading its deleterious influence over certain classes of the population. It is a fact that such a heathenism exists in the very heart of Christendom, and it is this fact that gives point to such sermons as those recently preached by Rev. Mr. —, in New York, on the failure of Protestantism. It is not very long since an eminent man in the city of London stated, and he had ample means of knowing, that London was the most heathen city on the globe. That is a strong statement—I don't make it, but it was made by a man who was not unfriendly to Christianity. The Earl of Shaftsbury calculated that out of the working population of the city of London, not two in a hundred ever saw the inside of the house of God. I saw a calculation, made by a Christian man who had studied the question thoroughly, as to whether or not Christianity was gaining upon heathenism in London. He was able to show that there was a small gain of the Christian population over the unconverted and heathenish population, but the gain was very small. This is said of a city from which the

Holy Scriptures are being circulated in every language under heaven, a city of over a thousand churches, a city from which the stream of Christian benevolence and Christian enlightenment is constantly flowing to the ends of the earth. Do I say these things because I would disparage England, or because England is a melancholy exception to the rest of Christendom? No, but for the very opposite reason. The whole point of my argument lies in the fact that England, instead of being worse than other nations, is vastly better. I believe in my heart that the best example of a Christian sovereign on the globe is Queen Victoria. (Loud cheers.) I believe in my heart that the noblest example of a Christian Legislative Assembly on the globe, is the British House of Parliament, (renewed cheering); that the present literature of the world is our good old mother Saxon literature; that the philosophy of Britain, though perhaps less brilliant than that of France, and less speculative than that of Germany, is vastly sounder, and safer, and more healthful than that of any other country; that the churches of Great Britain are second to none in zeal, in intelligence and in activity. And it is that which makes the facts which I have before stated so sadly instructive to us—that there can be all this life, this intelligence, this church going, this instruction in the Sabbath School, and yet the great putrid stream of immorality and superstition, and sensuality, rolls on apparently unchecked. What shall I liken it to? When I look at the contrast between different phases of English life—and I need not confine myself to England—I am reminded of the poet's description of sin,—

“The one seemed woman to the waist, and fair,  
But ended foul in many a scaly fold,  
Voluminous and vast.”

Conceive, if you will, a magnificent palace, well built, well ventilated, well furnished, and inhabited by a refined intelligent Christian family. But down in the cellar, below there is a stagnant pool, which breeds pestilence and death, sending desolation into thousands of families, and then you have a picture before you corresponding to the picture of moral corruption that I have drawn. Who would have said many years ago that England would have come to that. The lesson for us is that there was a time when all this might have been prevented—when a little more prayer on the part of the churches, a little more zeal, a little more fire, a little less contention about minor points of controversy, a little more turning of the great energies of the church's heart and the church's intellect and the church's purse in the direction of practical righteousness—would have made a vast difference in the condition of that country. I am afraid I should be a poor Calvinist, yet I am Calvinist enough to believe in

what has been called preventing grace—helping us in the right direction and hindering us in the wrong. And there was a time in the history of England when the united action of the churches might have prevented the heathenism which now exists. There will be a population here some day like that of England. Toronto and Montreal and other places will have vast populations, perhaps larger than we now dream of, and if united, vigorous and persistent efforts are not put forth, the time will come when a great appalling heathenism will overshadow vast portions of the population of this Dominion, as these forms of heathenism to-day overshadow vast portions of the population of the old world. Can any one visit the City of New York to-day and not see that there is a young heathenism growing up, or to the great city of the west, and not see Sabbath desecration, intemperance and licentiousness among a portion of its population. Can we see this state of things in every large city and not fear that lamentations and woe will be entailed upon generations to come? I must close with reference to two things. First, we must aim at the extension of Sabbath School training. I don't know what the average time of leaving Sunday School is, and I hope that this Association will take some steps to supply accurate information on that point. But whatever the age may be, my prayer to God is that five years more may be added to it. (Hear, hear.) We must by some means or other extend the time of Sabbath School instruction and of Sabbath School power. I never yet could ascertain exactly the reason why young people leave the Sunday School so soon. Some may say that the pulpit supplies the place of the Sabbath School teacher. Young people, I would say nothing in disparagement of the pulpit, but it cannot do everything, it cannot take the place of the prayer-meeting or the bible class, or the Sabbath School. There can be in the pulpit none of that questioning and answering and close intercommunion between the teacher and the taught which constitutes the chief power of the Bible Class and Sabbath School. I am reminded of the prayer of Moses—"Would to God that all of the Lord's people were prophets"—would to God that all the members of our congregations were accustomed to meet Sabbath after Sabbath for biblical instruction. "Oh, but, (say some,) "if you encourage the spirit of enquiry our young people will grow skeptical." That is not the language of true Protestantism; it has no warrant in scripture. I have no fears from investigation. After all that has been said by the rationalists I am prepared to maintain the *reasonableness* of Christianity, and to follow the exhortation of the Apostle when he says "be ready to give an answer to every man that asketh of you a reason for the hope that is in you." If I had a piece of metal that I thought was gold, but some people doubted its purity,

and on its purity depended my salvation, I would not hide it away, and be afraid lest something should turn up to shew that it was not genuine. No! I would heat the furnace seven times hotter, and put the metal into it; if it were gold it would come out unchanged in purity and in value. If it were dross it would burn up, and let it burn, even though my delusive hopes burn up with it. Another thing we ought to do—and that is see to it there are no outcast children. O, Sir, is there not power in all these churches represented here to-night to see to it that not one little boy or girl in this great Dominion, is a stranger to religious instruction and to a knowledge of the Saviour? It is our boast that there need not grow up here any child without a common school education. Shall it not be also our boast that no child need grow up here without the knowledge of God and the hope of eternal life? The heathenism in England and Ireland, and in New York, has sprung to a great extent from the neglect to teach the children the truths of the Gospel; and the same thing will take place here if the churches do not see to it that the children receive religious instruction. A few years ago we had a great excitement over the centenary of Shakespeare, and I have often wondered what kind of excitement we should have in case it were announced, as by revelation from heaven, that there was a young Shakespeare in our midst, say in the town of Belleville. We should see the reporters from the great journals in Toronto, (without whose permission nothing can go right anywhere), (laughter), eager to get the first description of the new-born Shakespeare; and shall we forget that in the heart of every little boy and girl there lies, however obscured to our gaze, the better part of Shakespeare (cheers), the immortal poet. If in the great final summing up we could fancy it possible that it should be discovered that one little child's salvation was not provided for, the Saviour would not hesitate again to come down and suffer to save that poor neglected one. And when we look upon such a one—however degraded and ignorant—let us look upon him as

"Retaining yet,  
Howe'er debased and soiled and dim?  
The crown upon his forehead set,  
The immortal gift of God to him."

(Loud cheers).

"When the days are going on," was then sung by Mr. Phillips.

## RELIGION IN CHILDHOOD.

The CHAIRMAN called on Rev. Principal CARMAN of Albert College, Belleville, to address the convention on "Religion in Childhood."

Rev. Principal CARMAN expressed the pleasure he felt at meeting with the Convention, and hoped that the delegates would all form a favorable opinion of the good Town of Belleville. He thought Principal Nelles took too gloomy a view of the present age, and did not set a sufficiently high value upon the privileges we enjoyed over ancient nations. He spoke of the purity, the simplicity, the genuineness of religion in a child, and said that as a general thing too little value was placed upon religion in childhood. He had learnt more of the power of religion, its purity, its glorious results, from his own little boy than from all the preachers he had ever heard. The capacity of children for receiving and appreciating religious truths was too often underrated, and if a child was light-hearted and joyous, perhaps a little wild, it was apt to be regarded as without any appreciation of religion. This was very often a very great mistake; it was the object of religion to make people happy, and he had no sympathy with those Christians who never had a smile on their countenance. A child should not be judged by the same standard as an adult; many a thing should be allowed in the religion of a child that could not be tolerated in a grown up person. We must not expect old heads on young shoulders; but should make allowances for the children. There was something in the human heart—even the most depraved—that was good, and it was a glorious privilege to be allowed to be the means of assisting to develop that good so that it may grow and produce fruit. The primary responsibility in this matter rested with parents, and their responsibility was a very serious one. If they did their whole duty faithfully, Sabbath Schools would not be so much needed as now. We should all strive to develop the latent good, that is in the heart of every child, and to train the children up for Jesus before their hearts become hardened by contact with the world and closed to the reception of the truths of the Gospel.

Mr. PHILLIPS gave some specimens of Sabbath School singing, and, by particular request, sang "The Rescue."

A collection was then taken up, after which the audience joined with Mr. Phillips in singing

"All hail the power of Jesus' name."

The Chairman of the Business Committee reported, nominating the following committees:

## COMMITTEE ON RESOLUTIONS.

Rev. George Bell, Chairman; Rev. S. Jones, Rev. Wm. Scott,

Rev. J. G. Sanderson, Rev. J. Dempsey, Rev. R. Boyle, Rev. J. Scott, and J. Joseph Woodhouse, Esq.

COMMITTEE ON TRAVELLING.

Warren Martin, Esq., Chatham, Chairman; A. Reeve, Esq., Toronto; J. M. Denton, Esq., London.

The nominations were unanimously confirmed.

The CHAIRMAN then said that Wm. Reynolds, Esq., of Peoria, Ill, would address the Convention on

COUNTY AND TOWNSHIP CONVENTIONS.

Mr. REYNOLDS, who was received with loud applause, said: I am very happy, my dear friends, to bring to you the Christian greetings and salutations of your fellow-labourers of the State of Illinois. When I became acquainted with your able representatives to the National Convention, Messrs. Sutherland and Marling, I felt a great desire to become acquainted with more of the Canadian workers. I assure you they soon found a way to the heart of every delegate to that National Convention; and you certainly could not have been more ably represented than you were by these gentlemen. I came here this evening for the purpose of talking to you on a subject which I think of very great importance, that is the organization of the Sabbath School forces of this Province. I believe in organized efforts. When I look back to the last century, to the lives of those distinguished divines, Whitefield and Wesley, I see there the power there was in organized effort, Whitefield was a man of grand ability, a man that did a wonderful work for his Master in his day, yet compare the results of his labours with those of Wesley's. Wesley was an organizer, and he gave to the world that magnificent piece of Christian machinery, the Methodist Church. Whitefield was no organizer, and his influence as far as this century is concerned is nowhere, while Wesley's is going on increasing. I can say this without being misunderstood, not being a member of the Wesleyan Church. I thank God for John Wesley and the Methodist Church, which was a conception of his brain. My own State is an instance of the benefits of organized effort. A few years ago we had a great many active zealous workers in the Sabbath School cause, but they knew very little of each other, and there was no concerted action. We issued a circular for a State Convention, which though not large at first, increased in numbers till at our last State Convention we had 3,000 delegates, coming from Chicago on the North to Cairo on the South, and the last night of our meeting we had 5,000 people present, in a building erected specially for the purpose. All this is due to the organized efforts of Sabbath School workers. Our

determination is and has been, for the last four years, to plant a Sabbath School in every School District in the State, and not rest till the whole of the State is brought under the influence of the Gospel. And we are not going to fold our hands then, but continue on in our work until, by the blessing of God, every child is brought to the feet of Jesus. These are great things, but our God is a great God; He bids us open our mouths wide and He will fill them. We have the State thoroughly organized, and this has been done something in this way. We first raised, some four years ago, the sum of \$2,500 for the purpose of paying two Missionaries to organize County and Township Conventions. At the second Convention we raised \$5,000 more, in less than sixty minutes for the same purpose. After this was expended we found that a paid agency was not going to do the work unless we followed it up with the volunteer system, therefore we determined to abolish paid agencies and take the matter into our own hands. Seven business men of the State came forward and volunteered to take the matter in hand, and promised they would not rest till every Township was thoroughly organized. They agreed to give from one to six months of their time each year to this work; and by the blessing of God we are carrying that work forward. These seven gentlemen compose the Executive Committee of the State. They divided the State into three parts. The Northern part was placed under the charge of three gentlemen from Chicago; the central part under the charge of two others; and the Southern part, which is called Egypt, was assigned to myself and another. This latter part is the worst part of the whole State, as you will understand when I tell you that I have travelled from twenty-five to thirty miles upon the public highway without seeing more than one school-house; that I found three County seats—the chief towns in the County, without a single Church, and it is over fifty years since these Counties were first settled. Think of that in our boasted State of Illinois. We found in another County Town, the first Church being erected, though the Court House in the same place had been built forty-five years. We visited another County Town where they had dedicated their first Church just a few months before. The way that Church came to be built was in this wise: The member of Congress for the State lived in that Town, and in the course of a speech in Congress he reflected upon another member from a neighbouring district as being illiterate. The latter retorted by saying that he must acknowledge he had a very limited education, but "he thanked God he lived in a town where there was a Church." (Laughter.) The member was so mortified at its being known that there was no Church in his Town, that he sat down and wrote a letter to his friends to commence the erection of a Church at once, and enclosed \$500 for that purpose.

That was the first Church erected in that Town. In the same County we found only eight Sabbath Schools, and seven of them were closed during the Winter, leaving one school of about sixty scholars in that great County open during the whole year. I found a gentleman down there who professed to be a Minister of the Gospel. On one occasion he preached from this text—"Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." He went on to say that there were four gates to hell. One of them was the Bible Society, another was the Temperance Society; a third the Sabbath School, and the fourth the Republican Party. (Loud Laughter.) You may think it is fiction, but it is a candid fact. You will admit that that was certainly a missionary field, and you may think that I would meet with great discouragement in trying to organize Sabbath Schools in such a district, but I never in all my life spent so profitable a two months as I did in that County. We had a County Convention of over fifteen hundred delegates, more than we have here to-night. How did we manage that?

It was in this way: I knew there were two or three gentlemen living in that section who were earnest Christian men. I don't want you to understand that these were all. I found there some of the noblest Christian men and women that I ever saw in any country. They were sighing for light, and wanting to know what they could do to remove the incubus that rested upon that portion of the State, and I saw that if they could be enlisted and united in the Sabbath School work, they would be a mighty power. I wrote to one of them asking him to come to the State Convention. I knew that if he had a spark of Christianity in him, it would there be kindled into a flame. It is at these State Conventions where we get men fired with enthusiasm in the work, and then they go down and work it off in their counties. That man came to the Convention, and was astonished to see the multitude that gathered there. What in the world, he thought, possessed them to come from all portions of the State and spend two days in talking about Sunday Schools? But the result of his visit was, that when he was leaving, he said to a friend, "I am forty-three years old; for twenty-three years I have been working, I may say, night and day, for the accumulation of wealth; I suppose I am worth more than \$100,000—I have met with what the world calls success, but I have found out since I came to this Convention, that my life has been a failure. I have done nothing for my Redeemer. But after this, God helping me, I intend to work for Christ, for eternity, to lay up riches in heaven, and be more careless about the things of time." He went home and called together the people of his town, and told them what he had seen and heard at the Convention, and induced some

thirty or forty of the best men and women in that town to engage in this work with him. He went from township to township, and canvassed them thoroughly. The result was, that County Convention of over fifteen hundred delegates, that I have already referred to. A revival of religion commenced in that Convention, and hundreds were brought to the saving knowledge of the Lord Jesus Christ. That is in one county; and the same may be said of other counties. I have now the names of more than one hundred and fifty of the leading men in Southern Illinois who, within the last two months, publicly declared before God and man, that they would never rest till every township was thoroughly organized, and a Sabbath School started in every School District in Southern Illinois. Among these men is the Member of Congress for the District, and some of the leading lawyers and merchants, who are beginning to realize that there is something higher to work for than the gold that perishes. That is the kind of work that is going on over there. That is the kind of work we want everywhere. We want men to feel that they have a personal responsibility in the matter; that it is not enough for them to give their money, but they must engage in the work themselves. We want business men to take a deeper interest in it. I am a business man myself. I am not a minister of the Gospel. But I am beginning to realize the fact that the highest business in this life is not the accumulation of riches; is not ambition, but is to glorify God. When I come to lie upon my dying bed, I do not expect to look back upon the riches I have accumulated, or the honors I have received, but what I have done for my Divine Master. Let us feel this in the very depths of our hearts; let us live so that when we come to die, we may look back upon a life spent in the service of our blessed Redeemer; let us lay up riches in Heaven; what good will these things do us that we are accumulating here below? In a few years we shall have to leave them, and they will be no consolation to us in eternity, but that which we do for the Master will be a source of joy to us in this life and in the life to come. A few years ago I was dining with one of the wealthiest farmers in our land. After dinner he took me up to the top of his house, and showed me his lands, his cattle, and his houses. He had forty thousand acres, and every acre under cultivation. Said I, "Is it possible that you have accumulated this property in one short life?" "Yes, sir," said he, "When I came here I had only fifty cents." Then I thought, I am to leave this man soon, I may never meet him this side of eternity, and I said to him, "You have asked me to look in this direction and in that direction, upon your vast property, now I want to ask you, How much do you own up yonder?" The old man looked at me; his breast heaved with

emotion, tears flowed from his eyes, he shook his head and said, "I am poor up there." Said I, "Can it be possible that a man so careful for the things of time, is a beggar for eternity?" Said he, "Don't talk to me on that subject. I cannot bear to think of it." In one year from that time, that old man in crossing his own threshold, fell a corpse. It is not for me to judge him; I leave him in the hands of a merciful God.

I sat a few years ago in one of the Chambers of Commerce. The conversation turned upon one who had lately been one of their prominent members, who had come to that city within a few years before, and had died worth three millions. My friend said, "What a grand success that man's life was!" I ventured to take exception to that opinion, and to say that, in my opinion, that man's life was a failure. He had lived only for this life, and had done nothing for God. I contrasted that man's life with the life of a man with whom I became acquainted a few years ago. I was at a railway station, and I saw a man there holding by the hand a little child, who, he told me, was a Hindoo. Then he told me his own history. He was a Missionary, who had gone out from Illinois to India. One day, while he was in that country, he saw a strange looking being, which seemed hardly human. He was told that he belonged to a tribe that lived away up in the mountains. Very little was known about them. They were very savage, and would allow no one to visit them. But once a year they sent a deputation down for the purpose of transacting business with the Government. The Missionary asked if the Gospel had ever been preached to that tribe. "No," they told him, "It would be useless for any one to undertake to preach the Gospel there, he would be murdered." He went home, and, opening his Bible, read—"Go ye into all the world and preach the Gospel to every creature, and lo I am with you always even to the end." Here was a nation that had never heard the glad tidings of salvation. He knelt down and asked God His will, and it seemed to be pressed upon him that he ought to go and tell the story of the Cross to that people. So taking his Bible and his violin, on which he was an accomplished player, he started for the mountains. His friends bid him "good bye," expecting never to see him again. He told me that for two days he travelled, living upon herbs, and after he had reached the top of the mountains, he found himself suddenly surrounded by four or five hundred of the wild natives. He expected every moment to be his last. He took out his violin, and commenced playing that grand hymn—

"All hail the power of Jesus' name."

He closed his eyes lest he should see their spears pointed at his

heart, and after he had played two verses, he broke out singing—

“Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.”

He opened his eyes and saw the savages with their spears thrown to the ground, kneeling around him, ready to worship him. They had never heard such music. He was assured of the truth of what Shakespeare says:—

“Music hath charms to soothe the savage breast.”

He remained among that people several years, teaching them Jesus, till his health broke down, and he returned to this country. Said he, “You ought to have seen the affection of those creatures when they found I was going away. We had a prayer meeting the last night; hundreds came, some of them fifty miles, and they thanked God that I ever came to their land, and hoped I would soon be able to return, that I might go still further into the interior and tell the people there the same glad story of the Cross.” Some months ago I read in the papers that this good missionary was called to his home in glory, and I could not help, as I sat in that Chamber of Commerce, contrasting the life of that man who died worth three millions, with the life of this poor missionary who died not worth a cent. My friends, in the day of judgment which will wear the victor's crown? And, I ask you to-night, what kind of a life are you leading? Business men, what kind of work are you doing? Are you working for time alone, or for eternity? You may not be called to preach the gospel, but you can engage in the Sabbath School easily, and by its means lead the children to Jesus. God grant that many here to-night may determine from this time forward to engage earnestly in the great work of training the young for the service of the Master. Let us be energetic to save them for time and for eternity.

Mr. REYNOLDS resumed his seat amid loud applause.

Hymn—“*Battling for the Lord*,” was then sung by the Convention,—Mr. Phillips leading.

#### PLACE OF NEXT MEETING.

Mr. D. McLEAN, as Chairman of the Business Committee, moved the following resolution:—

*That this Convention authorize the newly appointed Executive Committee to take steps to organize Township and County Conventions in the Provinces of Ontario and Quebec at the earliest possible opportunity.*

The resolution was carried unanimously.

Mr. McLEAN also moved that the invitation of the delegates from Galt to hold the next Convention in that town be accepted. Carried unanimously.

Mr. R. McLEAN, of Galt, thanked the Convention for having accepted the invitation to Galt, and assured them that they would be cordially received. Also, as many of our American friends as could come. (Cheers). The Convention would, he thought, have no cause to regret the vote they had just passed.

Mr. PHILLIPS sang, by request, "Your Mission." Rev. G. R. Sanderson then pronounced the benediction, and the meeting adjourned.

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### THIRD DAY—MORNING SESSION.

The Convention met at 8.30, and occupied the time till 9.15 in devotional exercises, led by Mr. Reynolds.

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### RESOLUTION OF CONDOLENCE.

Mr. J. JOSEPH WOODHOUSE, Toronto, moved the following resolution, which was seconded by Mr. D. McLEAN, and unanimously carried:—

That in the death of the late Dr. Caldicott this Convention, while bowing with reverent submission to our Heavenly Father who doeth all things well, desire to express the high esteem with which they regard his memory, and to record the deep sense of loss in the removal of one of the first and most active founders of this Association, and they would hereby convey to his afflicted family their sincerest condolence with them in their bereavement.

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### ELECTION OF EXECUTIVE COMMITTEE.

The Business Committee reported the names of forty gentlemen as the Executive Committee for the year. Some discussion arose as to the propriety of having so large a committee and the general opinion was that a smaller one would be more effective.

Rev. W. McLaren, Belleville, moved, seconded by Rev. S. Jones, Belleville,

That the report of the Business Committee be not received, but that it be referred back with instructions to reduce the number to fifteen, each denomination engaged in the work to be represented on the Committee. Subsequently the Business

Committee presented a second report, which was unanimously adopted *nem. con.* The following is the

#### EXECUTIVE COMMITTEE.

Messrs. D. McLean, J. J. Woodhouse, S. S. Martin, J. K. McDonald, C. A. Morse, G. Harecourt, Thomas Nixon, Toronto.

Theodore Lyman, Montreal; W. P. Lacey, Kingston; W. Johnson, Belleville; A. I. McKenzie, Hamilton; Charles Raymond, Guelph; Robert McLean, Galt; Thomas Coldwell, London; Thomas Clark, Galt.

#### UPPER CANADA BIBLE SOCIETY.

Rev. John Gemley, Secretary of the Upper Canada Bible Society was introduced. He said he was there to represent the Board of Directors of the Society, and in their name to ask the co-operation of this Association in their work. That work was the distribution of the Bible in every corner of the land. The Bible Depository in Toronto was not a store for selling books. The Board wished that point distinctly understood. At present they were making an effort to distribute the Bible in newly settled and destitute parts of the country, but what he wished specially to bring before them was the fact that the Board of Directors had decided to publish fortnightly a paper to be called the "Upper Canada Bible Society Recorder" which would be distributed gratuitously. It was true they had the Record of the English and American Bible Societies, but these did not give that full and accurate information about the work in this country which was desired. The Board intended to invite all their agents and friends throughout the country to furnish them with information respecting the work.

This *Recorder* would also contain the names of all subscribers and donors to the funds of the Society. He hoped that when the *Recorder* was sent to any of them they would not allow it to remain on their shelves, but would distribute it among the people and by this means increase the interest taken in the Society, and assist in extending the circulation of the word of God.

Mr. J. Geo. Hodgins, Honorary Secretary of the Society also addressed the Convention in continuation of Mr. Gemley's remarks. He said there were two points on which he would like to say a few words:—1st. The Bible Society was in active co-operation with the Sunday School, and they were always prepared to supply the poorer Sunday Schools of the Province, and especially those in the new townships of the outlying counties with Bibles and Testaments free of charge. The 2nd point was that in the changes recently made by the Board of

Directors (in the appointment of his excellent friend, Mr. Gemley, as Permanent Secretary of the Society, and in the publication of the proposed *Bible Recorder*) there would be no additional expense entailed on the Society.

A delegate asked how this could be? Mr. Hodgins explained that owing to the resignation of one of the agents (Mr. Johnson), and other changes, the fact was as he stated. He could go into details at another time, with any friend who might desire it.

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#### BIBLE CLASSES AND SUNDAY SCHOOL IN THE TORONTO JAIL.

Mr. Hodgins said, that at the request of a number of gentlemen present, he would take the opportunity of briefly explaining the details of a work in which he had been personally engaged for nearly two years past. He referred to the Sunday School in the County Jail at Toronto, a most unpromising field certainly for Sunday School effort. And yet, after his almost two years' experience of it as Superintendent, he would scarcely feel disposed to exchange it for any other like department of Christian labor. He had been repeatedly urged to resume his place in the Sunday School with which he was formerly connected, and had recently been offered the superintendency of the Sunday School connected with St. James' Cathedral, Toronto, but he had thus far declined to leave his post, because he felt that Providence had in this matter indicated, for the present at least, his field of labour. He would confine himself to two points connected with the work: 1st, the field itself, and 2nd, the results thus far.

The Toronto Jail was one of the largest in the Province. The number of prisoners varied from sixty to over a hundred. Attendance at the Sunday School classes is voluntary; and at first nearly all the inmates attended the School; but subsequently the Roman Catholic Clergy forbid the adherents of their Church to attend, and I believe, provided for giving them religious instruction themselves. The present attendance is about fifty or sixty each Sunday. Those present are divided into classes of from five to seven each. On inquiry, it was found that nineteen out of every twenty of the prisoners never enter a place of worship—though many of them when young had attended Sunday Schools. It was therefore felt of great importance to keep the classes small, so as to give the Teachers a fuller opportunity of talking personally to each prisoner and pressing home on the conscience the great truths of the Gospel. The mode of operation was as follows:—The staff consists of a Superintendent and ten or twelve Teachers—ladies and gentlemen—a Treasurer,

(Sheriff Jarvis,) and a Finance Committee. A printed programme of lessons prepared by the Superintendent and approved at a meeting of Teachers, is strictly followed, so that each Teacher knows beforehand what is the subject of each Sunday's lesson, and is thus enabled to come to his or her work well prepared. We have invariably taken such subjects as would bear upon the character and condition of the prisoners—and they were urged to learn off the verses for the coming Sunday's lesson. Thus for instance (take the lessons for the current month\*) on one Sunday we would take a lesson from the Old Testament to illustrate the "Evils of the sin of Covetousness," (such as the case of Achan or Gehazi); and on the alternate Sundays, the lesson would be "Power in Temptation," (I Corinthians x: 12th and 13th verses, with reference to Hebrews, ii: 18th verse and chapter iv: 15th verse;) or "Enduring Temptation" [St. James, i: 12th to 15th verses inclusive, with a reference to Revelation iii: 10th verse]. At the end of the lesson (which only lasts half an hour) and the giving out of books or tracts, one of the Teachers, previously appointed, is called upon to address the entire school for five minutes on the subject of the lesson. The whole of the exercises—prayer, reading, singing, the lesson itself and the remarks of the day, are all made to converge on one point—that of fixing the attention of the prisoners on the leading truth brought before them for the day—and by an affectionate appeal and entreaty an effort is made to bring them to the feet of the loving Saviour. Of course the prisoners are constantly changing. There were many new faces almost every Sunday; and many of those who went out each week might never again be brought so closely within the sound of the Gospel. Hence the necessity of a faithful, earnest effort with each prisoner who might be present at the lesson. The whole system of instruction was therefore personal, conversational and pointed. The very change of individuals in the classes every Sunday increased the responsibility of the Teacher, not only as to his or her punctuality at the post of duty, but also in the earnestness and faithfulness with which the "gracious words" of the Master and loving Father are uttered in the ear of perhaps a returning Prodigal, coming to his right mind, or one yet content to "feed upon the husks that the swine did eat." It is true they had not a very encouraging field of labour—though it had abundance of the "raw material" in it, as a kind brother and occasional labourer remarked, and the seed almost invariably fell apparently upon stony ground—yet they relied absolutely upon the promise of the Lord Himself that "*My word shall not return unto me void,*

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\* For the convenience and the information of those desiring it, the Programme of the present month's work is appended at the end of the Report.

*but it shall accomplish that whereto I send it.*" The seed was indeed "sown in weakness," beside all waters, "yet we believe and trust "it shall be raised in power" in the Lord's good time.

With regard to the results, they could best be learned from the printed report of the Jail Mission work itself. It contained the individual experiences of each of the Teachers who had the longer laboured in the Mission, and was a sad and touching record of struggles and falls and efforts to rise again. He would only mention two cases—the subjects of which had gone to their reward, and the living would not therefore be brought into notice. The first was a young woman who had died in the General Hospital. After she was removed there, she told one who visited her how much she was troubled about her conduct while in the Jail Sunday School. She said that every time her Teacher urged her to reform her life, or the Superintendent spoke to her and others from the desk, she secretly determined more and more that she would not listen to them nor reform, but when she got out would plunge deeper and deeper into her course of sin. She said she believed "the devil took hold of her at such times, and made her feel ten times wickeder than if they had said nothing to her at all." After she was laid on the bed of death, however, the words she had heard came flashing back upon her like letters of fire, and the Teacher and Superintendent and the Scripture mottoes on the Jail Chapel wall, all stood before her, and haunted her day and night. Oh how she longed to be there again, to hear the blessed message once more, and she would, with God's help try and do better! Death, however, suddenly came upon her, and summoned her with awful swiftness into the presence of her Maker. Her Teacher, however, in his report on her case says,—“I have every reason to believe she was a changed person, and gave evidence before death to those around her of a decided change of heart.” The other case he would mention was a sad and touching record, and can be best told in the words of her Teacher, as reported to me. He says, “She was a young woman, eighteen years of age. Her father is in the Kingston Penitentiary; her mother is homeless,—works as best she can by sewing, washing, etc. The prisoner also ‘went to service,’ but fled her employment, and six months afterwards persuaded her elder sister also to ‘run away,’ and coming to Toronto, fell into evil company and then into Jail; the elder got clear, but the younger was eight months in prison. About one month before her liberation she was attacked by an affection of her lungs, and admitted into the Jail Hospital, where I visited her, and after much persuasion, succeeded in learning her correct name, her history and her mother's address, to whom I immediately sent a note, stating the facts. In company with another Teacher, I visited her near the head of Centre Street, where she had been taken by direction of her sister; I found her better in both body

and mind, she was endeavouring to lean on the Strong One for strength. I again addressed a line to her mother, enclosing it in another to the Postmaster. Three days afterwards, her mother came to my place at noon. I asked her to take some dinner with us, which she did, but the food seemed to almost choke her; she had not seen her girls for three years; it was not hard to divine the cause of her agitation; so rising from the table, I put on my hat and took up her satchel, and said 'come and I will show you your children.' In an instant she was at the door, awaiting me; after walking about twenty minutes, I stopped and knocked at the door, which was soon opened, when walking in advance, I led the mother into the presence of her children. The elder, in a tone of voice which sank deep into my own heart, exclaimed, 'O! mother,' and sprang into her arms; the younger, too weak for any sort of demonstration, raised her languid head, and presented her pale lips to receive a mother's forgiving kiss. The next day the mother took her sick child away, (she has since died; we trust a redeemed spirit,) and the other consented to follow next week."

Other cases might be mentioned—of young men restored to relatives—or placed in situations, where under God's blessing, some are striving, we know, to regain their lost name—but knowing the hardness and wickedness of the human heart, we are disposed to be cautious of speaking of the living whose career is not yet run. We can only humbly labour on in faith that in the Lord's own time he will accomplish the good work which we trust has been begun in some few hearts. The mission is a most important one, and has thus far had God's blessing. I am sure, therefore, your prayers and sympathies are with us in the good work, and that the loving Saviour will aid us and the gracious Spirit will strengthen us, so long as we discharge our duty in His "faith, fear, and love."

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#### QUESTION DRAWER.

The question drawer was opened, and Mr. REYNOLDS appointed to answer the questions.

1. What length of time should a class be addressed to profit?

I don't believe in addressing a class at all; draw out from the scholars all you can. But if the question means what length of lesson, I would say thirty to forty-five minutes is probably long enough.

2. Do you believe in having both sexes in one class in the Sunday School?

I think it would be better to have the boys in a class by themselves, and the girls by themselves. The girls might have a

good effect upon the boys, but the boys would have a counter effect upon the girls. (Cheers and laughter).

3. What length of Scripture should compose one lesson ?

That is pretty hard to answer. Some of our American Schools have seven verses for each scholar to commit to memory. Don't take too long a lesson. I would not do as they did at one of our Schools, when they took the first three chapters of Matthew one day, and the balance of the Gospel the next. A short lesson well understood is better than a long lesson, which takes up the whole time in hearing, and is very imperfectly understood by the scholars.

4. Is it advisable for Sabbath Schools to have morning and afternoon sessions, when there are also morning and evening Church services ?

I think not ; I think one session a day enough, particularly when there are two Church services. It would be a kind of religious dissipation. I do not believe in substituting the Sabbath School for the responsibility and duties God has placed upon parents.

5. Are honorary Superintendents desirable ?

No ; I think rather such Superintendents should be called "ornery." (Laughter).

6. Is it advisable to have an address delivered to the Sabbath School on the subject of the lesson, and what officers in the School are the proper persons to deliver such address ?

I think not ; unless it took the form of a kind of catechetical exercise on the lesson, and did not occupy more than ten minutes. When the Pastor desires to preach a sermon to the children he might take the lesson as his text.

7. How can we reach in the most effective manner the children of the vicious and lower classes of our Towns and Cities, so as to induce them to regularly attend the Sabbath School ?

By establishing Mission Sabbath Schools in localities where such people live. That, at least, is the way we have found most effective. Make them feel that you are their friends and interested in their welfare, and you will not have much difficulty in getting their children to attend the school. If they are destitute clothe them ; go down among them and work among them, and raise them up.

8. What is the best mode of retaining senior scholars in our Sabbath School ?

By eradicating from the public mind the impression that has gone abroad, that the Sabbath School is only for children. When boys get to a certain age they don't wish to be considered boys

any longer, and so leave the Sabbath School. A good plan is to have an adult class either in the gallery or a separate room, and when a boy begins to get uneasy, and to feel that he is getting too big for the Sunday School, put him in the adult class. Then the fathers and mothers should set their children a good example by going themselves, and showing them that they are not too old to study the Word of God in the Sabbath School.

9. Should a Sunday School teacher be continued as such if he attends dancing school?—There are such teachers.

No; I would not have one in my school. (Cheers.) I would remonstrate with such a teacher, and if he persisted in it, I would consider it a sufficient cause for his removal.

10. Would it be well to press total abstinence on Sabbath School Scholars?

I think so; I would press it just as I would any other truth. (Cheers.) At the same time, I don't believe in making our Sabbath Schools, Temperance Societies.

11. Is it in accordance with the teaching of Scripture, to teach children who are unconverted, to sing hymns which express what only converted children can sing from the heart?

Yes, I would; I don't see any harm in it, and it might be the means of bringing the child to the Saviour. But if a teacher has a child that is unconverted he should take occasion during the singing of those hymns that tell of the love of Jesus, to speak to the child and impress upon him the truth of what he was singing.

12. Is it the legitimate province of the Sabbath School to act as a circulating library?

No; if you cannot manage to distribute your library without disturbing the classes and interfering with the teaching of God's Holy Word, then I would say abolish your library. In some Schools the library is a nuisance; but I think it can be managed so as not to interfere with the religious exercises of the School.

13. Does not the present class of Sabbath School books foster a taste for light or novel reading in the minds of the children, and produce a distaste for good solid reading?

A good many of them may do so, but I think some of the best books I ever read were Sabbath School books; but great care should be taken in the selection of them. One book in my Sabbath School was, I have reason to believe, the means of the conversion of four children, and led to a revival of religion. But you should be very careful where you go for your books, and the kind of books you get.

14. How long a time do you occupy in questioning the scholars on the lesson after the teachers have finished?

Generally not more than from five to seven minutes, never exceeding ten. The object is to draw out from the children what they have learned, and then press home the great central truth contained in the lesson. I generally write the answers of the children on the black-board.

15. What is the best mode of conducting Sabbath School Teachers' meetings to make them successful?

Make the meetings interesting, so interesting that the Teachers will not want to stay away, and so profitable that they cannot afford it. (Cheers.) And the way to do that is to go to them thoroughly prepared, and then do away with all formality and stiffness, make it a social, pleasant place. I like your system of inviting the Teachers out to tea—a great many people cannot be reached except through their stomachs. (Cheers.)

16. Should a Teacher be employed in the Sabbath School who is himself an unconverted person?

That is a difficult question to answer positively. If you cannot get converted men and women for Teachers, it is better to have unconverted Teachers than to have no Sunday School at all.

17. Can a Teacher in a Sabbath School consistently engage in the manufacture or sale of intoxicating drinks; and is such an occupation compatible with the important duties devolving on him as a religious instructor of the young?

No; not a Christian Sabbath School. If I wanted to open one for the devil that is just the kind of man I would engage.— (Loud Cheers.)

18. What is the best means of obtaining order in the Sabbath School?

By being orderly yourself, and never doing anything till you have perfect order.

19. Is the practice of sacred music in connection with the Sabbath School for fifteen or twenty minutes before or after the School, *right* or in keeping with the sanctity of the Lord's day?

I think so; I think a man can worship God by singing his praises as well as any other way. You can sing the Gospel into people as well as preach it, and I think you have a living illustration of that here. (Cheers.) I do not want to flatter him, but I think no man in the United States is doing more for the cause of our Lord Jesus Christ than Philip Phillips. (Cheers.)

20. When is the best time for distributing books in a Village Sabbath School, of, say sixty scholars?

Either before or after the lesson. I do it before, in order to promote punctuality, no scholar being allowed to have a book who comes late. In some other Schools they do it at the close.

21. What is the best general plan for the preservation of harmony in a Union Sabbath School where there is a diversity of denominations represented on the Teachers' Staff?

By making it a denominational School. In my opinion denominational Sunday Schools are preferable to Union Schools. When a Sabbath School is started, it should be considered a part of the Church of the living God, and if so you must make a Church of some denomination. If I lived in a place where there was no Sabbath School of my denomination, I would rather work with the Methodists or the Baptists or any other denomination than I would in a Union School, because I would know then what I was working for. In a Union School the Presbyterians are watching the Methodists, and both of them the Baptists, and so on. In such a glorious work as the Sabbath School we should have more love for the Lord Jesus Christ and His cause than for our own denomination, and when our own denomination is not able to have a Sunday School we should work with some other.

22. Is it desirable to have soirees in connection with the Sabbath School?

I have never had any experience of them, and cannot answer that question.

23. How may young men, who frequent taverns and saloons on the Sabbath day, be brought and retained in the Sabbath School or Bible class?

We have had a good deal of experience in that. The way we do is to give our young men, connected with the Church, some illustrated papers, something like your British Workman, and send them round before Church to these saloons, and give these papers to the people they find there, and invite them to come to the Sabbath School. We have very good singing in our School, and our young men ask the people they meet in the saloons to come and hear the singing, and they take them along into the gallery where the children sing, and it almost invariably makes an impression upon them. These young men keep right alongside of the persons they have brought, all through the exercises of the School, and before they leave them, get them to come to the Bible class. In this way we have built up a Bible class of from seventy-five to eighty young men, all brought out of saloons and similar places.

24. How can a Superintendent in a Union School review the lesson before the whole School, without giving offence or compromising the truth?

He will have to walk very tenderly; in a denominational School he can walk boldly. If I were a Superintendent of a Union School, I would feel it to be my duty to tell the School the truth as I believe it, but at the same time not offensively.

25. Is the distribution of prizes beneficial; if so, what should be the standard of merit—learning lessons or good behaviour?

I don't believe much in prizes. [Hear, hear.] I believe you can demoralize a School by this system of giving prizes. You have to be very careful how you use them. I have known the prize system to be carried so far that when a little boy was asked to give his heart to the Lord Jesus Christ, he replied, "What will you give me if I do?" If you cannot get the children to the School in any other way, it would be well, perhaps, to offer prizes, but drop the system just as soon as you can. Let the inducement be the study of the Word of God.

26. The Superintendent of a Village School often finds a difficulty in inducing his Teachers to attend regularly, and in consequence the classes are frequently left to strangers. What remedy?

We have great difficulty in finding a solution to that question. You may find a partial remedy at least in dealing with the Teachers personally, speaking with them of the greatness of the work; and in getting your Ministers to preach occasionally upon the privileges and duties connected with this great work. Many of our Churches are beginning to adopt the plan of admitting no one into Church fellowship unless he is willing to work in the Sabbath School, or at least is willing to prepare himself to do so. If you know some person who would make a good Teacher, go to him, and if he refuses to take part in the School, keep at him till he consents.

27. Is it right for Sabbath Schools to have dancing at their excursions or pic-nics?

No. You cannot play with the Devil's tools without getting cut. (Cheers.)

28. What Catechism would you recommend for use in a Union School?

I would not recommend any.

29. Give your experience about Sabbath School Papers.

I would have the Sabbath School Paper that is published by the denomination to which my School belonged. My opinion is, that Sabbath School Papers are doing as much good as Libraries, and in some cases more.

30. How should funds be raised to maintain the School?

By taking up a collection every Sunday. I believe it does the children more good for them to give directly than indirectly. Some of our people raise funds by having concerts, festivals, and things of that kind, but I don't think that is the Scriptural mode. The children value the Sabbath School more when they pay towards it.

31. What is the best remedy for irregularity on the part of the teachers ?

Talk with them, pray with them and for them. If they are irregular they will ruin the School, and the School is better without them, if they persist in it.

32. Do you approve of Missionary Societies in connection with the Sunday School ?

Yes.

33. How would you deal with a case of insubordination in a scholar ? Would you in any case advise expulsion ?

I hardly believe I would in any case advise expulsion, yet, at the same time, I resorted to very severe measures once. I had to whip a young man right in the Church. (Laughter.) He came there as the ring-leader of a gang for the purpose of breaking up the School, and so I had to go in on my muscle. I found it successful in his case, at any rate. He did not come back for a few weeks, but then he came, and I never had any more trouble with him. I hope never to have to do the same thing again. My wife says I did wrong that time; and she generally knows best. (Laughter.) I told the School I must have order in the house of God if I had to fight for it; I have never sent away but one boy from the School, and I have been sorry ever since I did it. There is some means of reaching the hardest heart.

34. How can we hold denominational Sunday Schools when three or four different denominations preach in one School-house ?

Well, just as easily as you can hold a denominational meeting in it, it appears to me. I would call the people together and take a vote, and to the denomination that had the majority I would give the Sunday School. I believe in the minority always submitting.

35. Do not your remarks tend to discourage Union Schools ? We cannot do without them in the new townships.

I do not object to Union Schools entirely, but would give the preference to denominational Schools. There are places, where no doubt Union Schools are best. But I believe in connecting the Sabbath School with some denomination, and holding that denomination responsible for its working. Placed on a Union platform, no denomination will have any special interest in it, and it would be likely to die out. But each locality is the best judge of its own circumstances, and when a Union School is thought best I would start it.

36. In what way would you make collections during the Sabbath School session ?

I would send the Secretary round for five minutes before the opening of the school, and take up the collection from each class,

and keep a record of what each class gives. Another good way is to have a missionary box for each class, and allow the children to put their money in it, together with any statement they might wish to make as to how they got it and why they gave it away. One little boy put in 25 cents, and accompanied it by this note—"Earned by a little boy for keeping flies off a horse at a blacksmith's shop." Another note was—"Five cents saved from money given by my father to buy fire-crackers." This plan interests the children very much.

37. In some schools the collections on the Sabbath are for mission purposes. How would you raise funds for other purposes?

I would take up a collection in the church for the Sabbath School. Make the church feel that they ought to support the Sabbath School.

38. What course would you take to remove children from a favorite teacher, whose class is too large?

I would appeal to their magnanimity, and ask for volunteers to go out to another class.

39. Is it advisable to have dialogues at anniversaries? How can we avoid it degenerating into a theatrical display?

I have never used them. They may, I think, be used so as not to trench upon anything of a theatrical nature; but I have had no experience in the matter.

40. What hour is the best for holding the Sabbath School? Is it better to have Bible-classes in connection with the school?

As to the hour of holding the school, each locality will have to be its own judge. In some places the church Sunday School is held in the morning, before church, so as to allow the teacher to do mission work in the afternoon. As to the other part of the question, I would rather have the Bible-class in connection with the school, but in a separate room.

41. Would you have the children subscribe individually for Sabbath School papers, or would you get them through the friends of the school and distribute them to all the children?

I would by all means buy the papers from the general funds of the school, and distribute them to all.

42. How shall we practically secure the good quality of the books in large libraries?

I have always found that if you get your books from your own denomination, you, as a general thing, get good ones. Each denomination has a committee to examine every book before they admit it on their list. I never had any unsuitable books when I got them from the regular Church Boards; but when I have gone to other publishing houses, I have got the wrong material very often.

43. Do you believe in the system of advancing scholars from class to class ?

I do.

44. Would you hold a teachers' meeting on the Sabbath ?

Yes, if you cannot get the teachers out on a week-day.

45. How would you work a waning, sickly Union School into a denominational school, when that denomination is in the majority ?

I would retire from the Superintendency of it, and hold a meeting, to organize a denominational school, next Sunday.

46. If young people have a habit of stopping outside of church during the opening of the school, how would you correct it ?

I would go out and plead with them, and urge them to come in ; and if they would not, I would go and preach the gospel to them out there. A gentleman asked me once what he could do to correct the habit his people had. The school was held immediately after church, and the men used to go out and sit on the fence, whistling sticks and talking about horses and politics, and wait till the school was over, so that they could take the children home with them. The boys' ambition seemed to be to go out and sit on the fence too. I advised him next Sunday to take his Bible, and go out to them and teach them. He did so, and after that day all came into the house. (Cheers.)

47. How would you act in a small village having six evangelical denominations, with no Sabbath School, where they refuse to organize a denominational school ?

Under such circumstances I would organize a Union School. I would, in any case, establish a Union School where I thought it would best promote the glory of God.

48. Are anniversaries beneficial to the Sabbath School ?

I think so, and I would have at them a good deal of singing, short speeches, and a report of the state of the school.

49. What number of pupils would you think sufficient for one teacher to manage properly ?

Eight or ten, I think, is the best number, when you have plenty of teachers ; when you are scarce of teachers you might enlarge the classes.

50. What is the best time for holding Sabbath Schools in small villages ?

When you can get the most children out, and when it is most convenient for them.

51. Should Conventions recommend catechisms when there are those present that disapprove of them ?

I would not commit a Convention to any line of policy in this matter.

52. Should the children be allowed to recite as many verses of scripture as they choose?

No; I think very often, time is wasted in hearing children recite 50 or 100 or 200 verses, for which they have been promised prizes. This is wrong, and a great injury to the children. It is much better to hear a few verses, and let the children understand what they are saying.

53. Should not children's meetings be encouraged and held frequently, with a view to the conversion of the children?

I think they are indispensable to a Sabbath School. They have done more good to my Sabbath School than any other one thing. Bring them together once a week to their prayer meeting, and let them tell their experiences, and teach them to pray. Some teachers adopt the excellent plan of holding meetings at their own houses.

54. Should not children be constantly taught and encouraged to contribute for missions, and to personally engage in some mission work for Christ?

Yes, by all means.

55. Should children be encouraged to attend more than one Sabbath School?

Not as a general thing, unless they are running the streets the balance of the time. In that case I would send them to as many Sabbath Schools as possible. But where children are taught rightly at home, one Sabbath School is enough.

56. Give your opinion of Sabbath School pic-nics; how to conduct them.

Well, I think a Sabbath School pic-nic is a good thing, but it requires more grace to manage it properly than any thing else I know of. I would never allow anything there that is wrong in any sense of the word; but let children have full liberty to enjoy themselves in all innocent amusements. I would have a school pic-nic about once a-year.

57. Would you promote an unruly pupil to a higher class?

If I had a class of unruly pupils I would put them by themselves, and give them to a teacher who has great aptitude for the work, and a great deal of patience and perseverance. Ralph Wells had a class of that kind; he taught them himself for a long time. One time he invited them to his house to tea, and they stole his silver spoons! (Laughter.) But he would not be discouraged, he persevered, but I have not heard with what result.

## 58. What is the relation between parents and the school?

In a good many of our schools there is no relation at all, but there should be a close relationship. Parents should encourage the Sabbath School by their prayers and sympathy; but in a good many places some parents seem to think their children of very little account—a sort of necessary nuisance—and do not care what becomes of them.

59. Is it expected that every male teacher should engage at stated times in the public exercises of the school, or at prayer, &c.?

Not necessarily. I think the Superintendent as a general thing ought to offer up prayer, because he is supposed to know the wants of the school in general. Yet, I would occasionally ask a teacher to lead in prayer, first notifying him of it.

60. Is it an advantage to furnish your class with a list of questions, bringing out the salient points, that they may study the lesson to advantage?

I think so; if you want them to study the lesson intelligently give them all the help possible. Lesson papers I think are admirable as a guide to the study of the Word of God.

61. Are there any question books which could be put into the hands of the scholars to assist them?

There are those lesson papers and the Union question books for Union schools, which are a great assistance. But I would never allow the children to bring their question books to school, nor should a teacher have them at the school.

62. What is the legitimate authority of the teacher as a servant of Christ?

His authority is supreme in his class for the time being. He should be implicitly obeyed. In case he is unable to exercise that authority, the superintendent should come to his assistance.

63. Ought ministers to give up a regular appointment to attend a Sabbath School?

I think not; but they ought to regulate their appointments so that they can attend the Sabbath Schools.

64. Have you not seen signs of pride and fullness of words and other evils arising from children's prayer meetings?

I never have; I have seen the greatest simplicity and earnestness at these meetings I ever saw anywhere. I think the pride is generally in the older ones—pride, for instance, in making a fine oration. It was stated that Edward Everett on one occasion, made the finest prayer ever offered to a Boston audience. The same fault may be found in many prayer meetings. But in children's prayer meetings, earnestness and

simplicity are the characteristics. I have never been so impressed in my life with prayers as I have with children's prayers at their prayer meetings.

65. What is the relation of the pastor to the Sabbath School?

The pastor is the head of the Sabbath School as well as of the church. I believe the Sabbath School is a part of the church—the church among the children; and if he is the pastor of the church, it seems to me he is the pastor of the Sabbath School too. The pastor should not be allowed in the Sabbath School by suffrage; but should go there as a right.

This closed the questions and answers.

Mr. Phillips then sang "Too Late," and the Convention adjourned till 3 o'clock.

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#### MASS MEETING OF THE CHILDREN.

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The Mass Meeting of the children was held at 3 o'clock in the afternoon. Although the day was rainy, the children turned out in large numbers, filling almost the entire body of the church. The galleries were occupied by the delegates and visitors. The Meeting was opened by singing the hymn "Oh do not be discouraged," after which Rev. Geo. Bell offered up prayer. The children then sang "I will sing for Jesus," Mr. Phillips leading.

Mr. REYNOLDS first addressed the children. He said:—I am rejoiced to meet with you here to-day. Shall I tell you why I came here? I came here, travelling nearly a thousand miles, just to meet you. I left my business and my family, and came here for the purpose of meeting a large number of gentlemen from all parts of this Dominion, and to talk with them about you. When I was a boy I didn't think little boys were of any account. One gentleman used to pat me on the head, and say, "Why, Willie, how do you do?" I loved that man for that as long as he lived, and I love his memory yet. If anybody had told me then that I would live to see the day when men would come thousands of miles to talk about little boys and girls, I could not have believed it. But that is what we have been here for, for the last few days. We think you are of some account, if you don't. I heard a gentlemen tell in a Convention in Illinois of a little boy he knew. One time his mother was picking geese, and when she had gone to dinner, the little fellow

thought he would go in and try picking a little, and the first thing he knew, the gander gave him a terrible flap with his wings. He got out as soon as he could, and vowed everything against ganders. (Laughter.) The next day his mother found all her goslings lying dead. She asked—Who did this? "I did," said the little fellow. "Why?" "Because that old gander gave me such a terrible flapping yesterday." "But the goslings did not do you any harm," said his mother. "Yes, mother," said the little fellow, "but the goslings are going to be ganders after a while." (Laughter.) You are going to be men and women after a while, and we are trying to make you good men and women, and that is why we came here—that you may grow up a blessing to this world, and not a curse. The other day I visited our State Penitentiary, and as I looked at the men there, I thought what a curse these men are to their families and their country; how different it would have been had they, when boys, been trained up for Jesus and the Sabbath School. While I was looking at them, one of them asked leave to speak to me. He came up, grasped me by the hand, and said he was so glad to see me. Who was that man? I will tell you. He used to be a school companion of mine. What brought him to the Penitentiary? I had been away from home some time, and on my return, I learned that he had just been convicted of murder and was then in jail. I called to see him. He wept bitterly, and told me his story. He had left the Sabbath School, run away from home, and got in bad company. "O sir," he said, "if I had only stayed at the Sabbath School, I might now be a useful man. Cannot you save me?" He was to be hanged in three weeks, but through the exertions of myself and a few friends, his sentence was changed to imprisonment for life. That was the man I saw at the Penitentiary, and who rushed up to thank me for saving his life. Afterwards the Warden allowed him to come into another room with me. He told me how he had got into bad company, had learned to drink, and smoke and swear, and how when he was drunk, he shot a man through the heart; he did not know what he was about. Had he remained at the Sabbath School when a boy, he might have been a blessing instead of a curse to his country. The only true safeguard, is to give your hearts to the Lord Jesus Christ. Boys and girls who love the Lord Jesus Christ, are happy in this life, and happy hereafter. If you want to do right through life, start right. And why should you not love Jesus? He left heaven and came into this world for you; he was nailed to the cross on Calvary, the great iron spikes were driven into his hands; he suffered and died on the cross to pardon your sins and mine. Don't you think you ought to love such a Saviour as that? Should not you and I be ungrateful if we did not love such a blessed Redeemer as that,

and give Him our whole hearts? If anybody gave you a beautiful present, would you not like to give him something back; would you not love him? So we should love the Lord Jesus Christ, who has done so much for us. One day I was at a meeting, where there were some boys and girls belonging to my Sabbath School, a great many of whom were interested in the subject of religion. I saw one very bad boy come in—he had often given me a great deal of trouble in the school. I watched him take his seat, and saw that he was meditating mischief. By-and-by I noticed he was listening very attentively to what was being told to the children—the speaker was telling them how Jesus died for them; and “now,” said he, “all of you who want to become Christians, kneel down.” They all knelt down, but after the rest had all risen this boy still remained on his knees. I went over to where he was, and said to him, “Don’t you think you ought to be a Christian?” Said he, “Mr. Reynolds, I think I am a Christian. I came into this house to make fun and create a little disturbance; but when I listened to that gentleman tell how the Lord Jesus Christ suffered and died for me, I thought, what am I doing for Jesus? How I take His name in vain and do a great many things that are wrong. What an ungrateful boy I am. And I just got right down there and asked God to pardon my sins for Jesus’ sake. And while I was there upon my knees something said to me, ‘Your sins are all pardoned,’ and now I believe I am a Christian.” That boy, a week ago last Sunday united with our church, and I never heard anyone give a more satisfactory account of his conversion. Now are there not some boys here to-day, who, when they think what the Lord Jesus Christ has done for them, will give their hearts to Him? God grant that you may, and that you may grow up to be earnest, zealous Christian men and women, and be a blessing wherever you go. (Loud Cheers.)

Mr. Phillips sang “I stood outside the gate.”

Rev. W. HALL, of Prescott, was then called upon to speak to the children. He spoke briefly, pointing out to the children the evil effects of what are called little sins, and warning them against thinking that any sins were trifling in the eyes of God. He illustrated this statement by several anecdotes, which pleased and instructed the children. In conclusion, he urged on the children to give their hearts to Jesus *now*, and asked all of them who wished to do so to stand. A large number stood up. He then offered up a simple prayer, which the children repeated after him.

Mr. Phillips then led the children in singing the hymn—  
“Jesus the water of life will give.”

Rev. Mr. FRASER, of Barrie, the next speaker, began by giving the children an account of the great Railroad Mission School at Chicago, and showed how much good even children could do when they tried. But, said he, it is not enough for a boy to try to do good, he must be good himself. A boy may try to do a great deal of good, and yet perhaps not be a good boy himself. You may perhaps have seen a man take up a piece of ice in his hand and hold it up to the light. The light will pass through it, and can be made to set fire to something behind it, yet the ice will not melt. So a boy's heart may be cold, and yet he may be the means of bringing others to the Saviour. Mr. Fraser went on to urge the children to follow the Saviour, giving their hearts to Him, and imitate His example of doing good. He concluded with a word to the teachers. Let us try to make our Churches and Sabbath Schools attractive, and make the children love us, and they will love to come to the Sabbath School and the church. The teacher who does good will be rewarded. What can be more pleasant to a teacher, than to meet the smiles of his class, and above all the smiles of our Saviour.

Hymn—"I'm trying to climb up Zion's Hill," was then sung.

Rev. Dr. Burns told a story of how some little creatures kept in a cage in the Zoological Gardens in London, gnawed away the side of the cage, and so weakened it that the tigers that were in the adjoining cage broke through and got out. So it was with what were called little sins, that kept burning down into the chamber of the heart, and sometimes undermined the great wall that kept the tiger passions in. Some few years ago the beautiful city of Portland was burnt to ashes; and it all arose from a little boy lighting a match among some shavings. A vessel some time ago went down at sea. Why? A little worm had got into one of the planks which the carpenters in building the vessel thoughtlessly put in, the worm had eaten a hole where the water came in. So with little sins, they may lead to very sad results. You may have heard of how robbers sometimes take a little boy and get him into places where they cannot get themselves, and then he opens the door for them. That is what the great robber is doing all the time. He who has been a robber and a murderer from the beginning, is putting these little sins into the heart's chamber, that they may open the door and let in a whole troop of sins that will destroy the soul. Dr. Burns illustrated this statement by relating several instances that had come under his own observation. There was no telling what little sins would lead to, if they were indulged in. The only safety was in the Saviour. During the late war in the States a man with a large family was drafted, but before he was called away to the war, a young man volunteered to go in his place.

This noble young man fell in one of the battles, and the man for whom he had served in the war put this simple inscription over his grave—"He died for me." There is one above all others who deserves to be called "friend." Each one of you may say today, "He died for me;" and can you do too much to show your love for Him. Every boy and girl can find some means of doing something for Jesus; at any rate they should be good themselves, if one is really good himself, he will find some way of doing good to others. Remember children, that as you live, so you must die. If for you to live is Christ, then to die will be gain. A little boy who used to attend the Sabbath School, while working in a shop got crushed with some machinery. He was taken to a house, his body terribly mangled. He asked to see his teacher. When the teacher came in, the little fellow raised himself up and said, "come nearer to me, teacher," he put his face to his teacher's and kissed him, and whispered to him, "teacher, it is all I can give you, but you led me to Jesus." Jesus soon released the little spirit from that mangled body, and took it to himself. Fellow teachers, labourers in this work, verily I say unto you, you shall by no means lose your reward. Children, you may all find Jesus, so that when you die you may go to be with Him, which is far better.

The Rev. Doctor resumed his seat amid loud applause.

The children then united in singing "Shall we gather 'at the river," Mr. Phillips leading, after which the benediction was pronounced, and the meeting came to a close.

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### THIRD DAY—EVENING SESSION.

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This, the last session of the Convention, was very largely attended. Every seat in the galleries, as well as the body of the Church, was occupied. Temporary seats placed in the aisles were also filled, and many had to content themselves with standing.

The Session was opened by Mr. Phillips singing "All hail the power of Jesus' name." Rev. S. Jones prayed. Mr. Phillips sang "There'll be no sorrow there," the audience joining in the chorus.

#### CONCERTED SABBATH SCHOOL SCRIPTURE EXERCISES.

Mr. REEVE, of Toronto, addressed the Convention on this subject. He said:—The order of Sabbath School exercises called a Concert, which does not necessarily mean anything of a musical

order, comes to us, as so many of the good features of our Sabbath School organized labor come, from our brethren of the other side. If we should be asked, before giving any account of them, what the necessity of them is, we should answer, "There is none absolutely." We recognize the fact, and we glory in it, that all that is necessary is that the hot, burning, living, heart of the Teacher, as a minister of the Lord Jesus, should get at the heart of the scholar, and the kernel as well as the bulwark of our Sabbath Schools is the half-hour or forty-five minutes allotted to the intercourse of the teacher with his class. We make this remark in order to fortify ourselves against the possibility of any one getting the idea that we would interfere with that sacred season, for we should be foremost in raising our voice against such an interference. But if it can be shown, or if we can be led to admit, that in the course of the ordinary sessions, that the general interests of the school are promoted to such an extent, that the one afternoon, used as it is in the general exercises of the Concert, once in a month or two, as the case may be, shall operate in quickening the teachers and scholars to such an extent, that in the opportunities of the intervening Sabbaths, there can be as much truth enforced in the aggregate, then we are in a position to discuss with profit the best means of conducting these general exercises, and speaking of their benefit to the school. That a season of general public exercises, in which the teachers and scholars take part, thus clenching, if we may use the expression, their interest in the school, for it does cement the interest of any one in any body to which they may belong to take public part in its exercises, are beneficial. Mainly, perhaps, because it affords an opportunity of bringing the school prominently, and in an interesting manner, before the members of the church and congregation, and the parents of the children, who are so often what we might term sleeping partners in this grand concern. And we all know how necessary it is to do that sometimes, in order that they may be reminded now and then that they have an interest in the affair. I believe the school I have the honor to represent on this occasion, is the only one that has introduced these concerts, with perhaps very few exceptions, with any measure of success. After the usual devotional exercises in opening the school, the Superintendent announces the subject of the concert, which is generally expressed in one word, such as "Faith," "Hope," "Love," "Jesus," and so on, and calls for the verses upon it, which, sometimes by previous arrangement, in handing round slips of paper, with a number and a passage of Scripture written upon it, being handed round the Sunday before, and sometimes leaving it to the impulse of the children, are repeated, all having in them the word or some reference to the subject. By this means we have in the open school, with always a full attendance, and

many of the members of the church who never go to the school, excepting on these occasions, a long string of passages of Scripture bearing upon one subject. We believe that there are many things in the Word of God hard to be understood. We believe that many of our scholars encounter these difficulties, and some of them very soon. We all of us know how easy it is for a scholar to puzzle us on some question of Biblical doctrine. We believe the best interpreter of Scripture is Scripture itself; the weapons of our warfare are not carnal; and I will here mention and heartily endorse a recommendation of Rev. C. H. Spurgeon. He said, If ever you have a subject to prepare, instead of taking a Commentary take a Concordance, and find all the passages you can with your subject in it. Let your explanations of Scripture be Scripture itself. We believe that, for instance, to go through and encounter all the controversies concerning the nature and power of faith that are sure to assail our scholars, as they have us, nothing will fortify us so well as the glorious panoply of all the word, the whole counsel of God, upon that subject; and it is of inestimable value to the knowledge of the truth that it should be presented thus in the fullness of its different departments or features. Suppose, by way of illustration, we take the subject of Faith, and dangle a string of Scripture pearls upon this string before you:—

“Behold his soul which is lifted up, is not upright in him, but the just shall live by faith.”

“For ye are all the children of God by faith in Christ Jesus.”

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

“That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love.”

“For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

“And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”

“Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”

“Know ye therefore that they which are of faith, the same are the children of Abraham.”

“For the promise, that he should be the heir of the world, was not to Abraham, or his seed, through the law, but through the righteousness of faith.

"For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

"Because the law worketh wrath: for where no law is, *there* is no transgression.

"Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

"For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it*."

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

"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."

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith."

"Receiving the end of your faith, *even* the salvation of *your* souls."

How could we give a better lesson on faith? There is no doubt in our mind that in the minds of our scholars, who are just beginning to reason, there are processes of conviction go on, that in the most solemn manner affect their destinies. What we mean is this. By listening to the passages we have read, a certain set of convictions fix themselves on their minds and take the form of opinions, and though a scholar may not remember a single passage, to repeat it, the words of Scripture may be forgotten, but the *convictions* and opinions remain. And if they are based upon Scripture, pure and simple, they must be right and safe. We should not care to put a controversy concerning faith and works into the hands of our children, but all Scripture is given by inspiration of God, and we are not afraid to put the other side of the question in this wise:

"Go thy way, eat thy bread with joy and drink thy wine with a merry heart, for God now accepteth thy works."

“What *doth* it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?”

“Even so faith; if it hath not works, is dead, being alone.

“Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.”

“Was not Abraham our father justified by works, when he had offered his son Isaac upon the altar?”

“Seest thou how faith wrought with his works, and by works was faith made perfect?”

“Ye see then how that by works a man is justified, and not by faith only.”

“Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?”

“And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

All truth is harmonious; we know that what we have read is truth. We may not be able to harmonize it, but we can leave that to the chief musician. It may be asked why not do all this in the ordinary exercises, without the concert. In the first place the concert gives us the advantage of getting the parents to take an interest in the school. In the next place, these concerts are interesting occasions on which we have other exercises which it would be difficult to find a place for, except upon these occasions. For instance, the teachers are asked sometimes to address the scholars upon the subject; sometimes we have a prayer meeting, getting those to take part, who have recently joined the church. And lastly, they not only will provide the variety of exercises, the importance of which has been recognized in the discussions of this Convention, but attract to the conduct and objects of the school the countenance and consideration of the members of the church and congregation with which it is connected; a consummation devoutly to be wished for.

MR. PHILLIPS sang a Temperance song, after which Mr. GRAFTON, of Montreal, read the following paper on

THE SABBATH SCHOOL LIBRARY—HOW TO SELECT AND HOW  
TO DISTRIBUTE.

The library is not a necessary appendage to the Sunday School, yet we cannot be surprised if most persons have come to view it as such—when we consider the value of good books in the influence they exert over both intellect and heart.

The Sunday School library has been viewed as a means for extending to the home of the pupil the influence of the school, and enabling the parent to share with his child, to some extent, in its benefits.

If, however, the books loaned be untruthful, sensational, or flimsy, the fact of their coming from the Sunday School, only renders them more pernicious and dangerous.

The objectionable character of many books found in Sunday School libraries, together with trouble and annoyance attending the distribution, has led some of the best Sunday School men to advocate the exclusion of the library, and it were better that this should at once be done, than that christian teachers of the young should incur the responsibility of training up a generation of novel readers.

On this continent, Sunday School books are so rapidly multiplying, that quantity and quality do not keep pace with each other. The demand for new books tends to stimulate and to increase the number of writers—upon whom higher pressure is brought to bear by the offer of prizes for the best story books—an examination of some of these prize books has led me to the conclusion that little confidence is to be placed in the judgment of some Sunday School publishers, or even in the Committees of some publishing societies. The advertisements of booksellers are not always to be relied upon, while the literary notices of the religious press have too often proved deceptions as to the real character and worth of books. There are probably few Sunday School libraries in this country which do not contain books which ought to be put out—for these reasons. If the library is to be retained in the Sunday School, the question of the selection of books is an important and practical one.

Perhaps the first duty of teachers should be the examination of the books they now have, and the rejection of those found unsuitable and injurious. The Sunday School worker, as the instructor of the young in the truth of God's word, ought assuredly to be careful that the scholar does not carry from the school an antidote to the truth in the form of a library book. One inference is self-evident—if there are so many unsuitable—so called religious books in circulation, and if the judgment of publishers and booksellers is not to be trusted, then teachers

must assume the responsibility of carefully examining every book before it is placed in the library. This supposes them to be qualified for the task, but many years' experience leads to the fear that too many teachers do not realise their responsibility as to the character of the books they introduce into the school.

Let us first ask—what are the books which may properly find a place in the Sunday School Library!

May we select works on History, Science, Travels, and books of general information—or must we be restricted to those which are purely religious.

The answer to this question will depend upon what we understand to be the design of the Sunday School Library.

If it be to diffuse general information and to promote the intelligence of youth, then all books suited to this end whether written from a christian standpoint or not,—provided they contain nothing against Christianity,—may properly be placed upon its shelves—and, let me say here—I would rather my child read such books, than the flimsy, trashy, sometimes sensational religious story books unhappily so plentiful.

If the object, however, be to make known scriptural truth and to supplement the religious instruction of the Lord's Day—then none but religious books are admissible.

Here the question arises:—What is a religious book? A book which teaches and illustrates divine truth in accordance with the Bible—which records the working of the Spirit of God in the individual soul and among the nations, which aims in describing the works of God—or even the works of man—to show forth the glory and perfections of the Creator—is a religious book. There are books called religious which do not belong to these divisions. Leaving out of view all secular or merely moral books, what are the kinds of religious books to be found in Sunday School Libraries?

1. Those which are purely spiritual as Baxter's *Saints' Rest*, or Rutherford's letters.

2. Those which explain and enforce the doctrines of Christianity, such as—works on the Atonement—on the Divinity of Christ—on the Holy Spirit—the Trinity—Justification by faith, and so forth.

3. Books which deal with truth specially addressed to the individual conscience and heart, as—Bonar's *Way of Peace*—James' *Anxious Inquirer*—Reed's *Blood of Jesus*, and Hall's *Come to Jesus and Follow Jesus*.

4. Works on the evidences of Christianity, and on the genuineness of the Old and New Testament writings.

5. The history of the Church of Christ, and of missions, ancient and modern.

6. Christian biography of all ages and of all classes.

7. Narratives or true stories of early conversion to Christ, and books which illustrate the power of Divine grace in the youthful heart.

8. Bible narratives—or studies and works which throw light on Eastern geography—history—manners and customs such as Biblical atlases and dictionaries. Here come in Niven's Biblical Antiquities and those attractive and valuable volumes by the Religious Tract Society,—the Arabs, the Jews—their Rites and Worship—manners and customs, &c.

9. Allegories—Conversations—Dialogues and Narratives which teach or illustrate truth—such as, Bunyan's Pilgrim—Scott's Force of Truth—Hannah More's stories or Ashworth's Strange Tales.

10. Story Books in the form of fiction, but based upon facts.

11. Story Books and biographies of children or adults, which obscure truth, pervert the gospel and inculcate error. Such as teach that a child died because it was too good for earth—or that children will go to heaven if they try to be good.

12. Story Books—sometimes silly—always weak—some sensational—and all useless, unless to show what nonsense can be written in the name of religion.

This brief and necessarily imperfect summary, will show that if a Sunday School Library is wanted, after leaving out the objectionable there is no lack of material of the most attractive and valuable kind from which to select, but books in the eleventh and twelfth classes must be rejected. Their whole tendency is bad, and if we would not teach error in the school—are we blameless—if we spread it through the Library.

A Book cannot always be judged of by its title. Then you cannot safely select from catalogues. If you take a made-up Library you defer to the judgment of those interested in selling the books, and their selection is not always the best. You may ask an individual in whom you have confidence to select, but this does not give you the personal knowledge of the books being such as you could approve. The teachers should themselves select from books which they have read. Each school should have a library committee, of not less than three persons—each of whom should read every book, when one objects, his objection should be considered by the whole, and no book accepted till a majority had approved it.

It will be said this involves time and labor. It does; but ought this to be thought of in view of the object aimed at—the circulation of a pure, sound Scriptural literature among children and youth? In this labor there is profit. This plan is not practicable with the present way of adding fifty or a hundred volumes at one time. New books should be introduced one by one. This

will give opportunity for careful selection, and do away with what is felt in the United States to be a source of evil—the addition of a large number of books at one time.

#### HOW TO DISTRIBUTE.

The distribution of books has been, and still is, a grievance in many Sunday Schools. Teachers are annoyed and Superintendents distressed by the interruptions and disorder occasioned by Librarians. The only wonder is, that any body of teachers submit to such an interference with their classes. One simple rule would end this annoyance. The Librarian ought not to be allowed access to any class during the time allotted for teaching.

The day may come when every congregation will have its library, as well as the Sunday School, and then possibly—in most places—the books will be changed on a week-day. But till then, we suppose it must form Sunday work for some one. How, then, is it to be done?

1. The Library should be placed in a room by itself, or in a fenced-off corner of the school-room.

2. None but the Librarian or his assistants should be allowed access to the Library.

3. The librarians should be held responsible for the good order and safe keeping of the books.

In the distribution of the books there is required—

1. Simplicity of plan.

2. Accuracy.

3. Permanence of Record—so that the librarian can show at any time how many scholars have used the library—the number of books taken out—how long any book has been out—what books are most used, and what books are least read.

After a careful examination of a number of plans in operation in the United States, in my judgment, that used in the Rev. Henry Ward Beecher's Mission School is the only one which secures all these, which I deem essential conditions. The plan is this—

The library in a room by itself—every scholar is numbered—the librarian keeps two books, one numbered for scholars, the other numbered for books. Each scholar has a catalogue and a card. On the latter the scholar enters the number of books he wishes—this card is handed to the librarian's assistant before the opening exercises, when returned books are also gathered. The books wanted are selected and entered by the assistants, one of whom charges the book to the scholar's number, while the other sets down the number of the scholar opposite the number of the

book. This double-permanent-record shows at once what scholars have books, and enables the librarian to ascertain at a glance who has any particular book.

This plan suits well a large school; but a school of not over 100 scholars may get on well with one record book. The writer kept a library on this plan in a school in England, of over 300 scholars, with perfect ease, although unassisted.

The system of tags, pegs and loose card registers, no business man would have in his office, and they ought to have no place in the Sunday School.

At this stage of the proceedings the following report was read and received:

"At a meeting of delegates of this Convention returning home by the evening train going west, convened at the G. T. R. Depot, presided over by Brother W. Reynolds, of Peoria, Ill., a cordial and unanimous vote of thanks was passed to the people of Belleville for their more than liberal Christian hospitality. At this meeting earnest addresses were delivered, *pledging the delegates to renewed consecration to Jesus, and to the work of leading the children to Him.* Sinners were invited to accept Christ, and great grace rested on all."

Mr. D. McLEAN said that when they wrote to engage Mr. Phillips for the Convention, he stated that he had engagements for a year ahead. He would suggest that Mr. Phillips be now engaged for the next Convention—carried unanimously, the delegates rising to their feet and cheering enthusiastically.

Rev. Mr. MARLING moved that the reports of this Convention be sold at the rate of five for a dollar, so as to enable the Publishing Committee to have them printed in larger type than former reports,—Carried.

By request, Mr. Phillips sang "Too Late."

The CHAIRMAN announced that Mr. Phillips had declined to receive any remuneration for his very valuable services to the Convention, presenting the amount due him to the Association. (Loud Cheers.) It was the intention of the Association to have given Mr. Phillips \$50; he would therefore suggest that that amount be placed upon the list as Mr. Phillips' subscription. (Cheers.)

Rev. JOEL BRIGGS now made a financial statement and appeal. A subscription list was opened until the total sum reached \$723. The fund thus obtained is to be applied for the work of county and township organization, which the Convention has resolved to carry out.

## SUBSCRIPTIONS TOWARD \$600.

Hon. Billa Flint.....	\$50 00	
R. I. Walker, Toronto.....	25 00	
D. McLean, ".....	25 00	
S. R. Briggs, ".....	25 00	
W. J. McCalla, St. Catharines.....	25 00	
Alexander St Baptist S.S., Toronto.....	30 00	C. A. Morse.
Alice St. Prim. Meth., ".....	10 00	S. R. Briggs.
*Friend, Montreal.....	10 00	
Zion Church S. S., Toronto.....	10 00	Mr. Ashdown.
Berkeley St. W. M. S. S., Toronto.....	10 00	S. S. Martin.
John St. Presb. Ch., Belleville.....	10 00	A. G. Northrup.
St. George W. Meth., St. George.....	10 00	Alex. McRoberts.
Presbyterian S. S., Madoc.....	10 00	A. F. Wood.
1st Presb. S. S., St. Catharines.....	10 00	D. W. Beadle.
D. W. Beadle, ".....	10 00	
St. Andrew's, Belleville.....	10 00	Rev. J. C. Smith.
Bond St. Baptist, Toronto.....	20 00	J. A. Boyd.
Bleecker St. W. Meth., Belleville.....	10 00	W. Johnson.
Kingston " Kingston.....	10 00	A. Chown.
Christ Church, Belleville.....	10 00	P. D. Conger.
Sayer St. " Toronto.....	5 00	G. Goulding.
Wesleyan S. S., Picton.....	10 00	W. J. Porte.
Bridge St. W. Meth., Belleville.....	15 00	Hon. B. Flint.
Ottawa S. S. Association.....	25 00	Rev. E. Ebbs.
" Meth. Episcopal.....	10 00	John S. Mink.
Friend, Montreal.....	10 00	
Presbyterian S. S., Napanee.....	10 00	Rev. John Scott.
Port Hope Baptist.....	5 00	William Craig.
John St. Presb., Belleville.....	15 00	D. D. Bogart.
" " ".....	5 00	James Ponton.
" " ".....	5 00	John Forin.
Spencerville Presbyterian S. S.....	5 00	Rev. J. B. Mullan.
Prim. Meth., Kingston.....	5 00	W. Lacey.
Episcopal Methodist, Belleville.....	15 00	Rev. A. Carman.
*Roebuck Union S., Edwardsburg.....	5 00	
Etobicoke Prim. Meth.....	10 00	Rev. J. S. Boyes.
Bridge St. W. M. S. S., Belleville.....	20 00	Hon. B. Flint.
" " ".....	10 00	"
Bleecker St. Church, ".....	5 00	W. Johnson.
Reach Circuit Prim. Meth. S. S.....	5 00	Rev. W. Bee.
Western Union S. S., Toronto.....	5 00	J. J. Woodhouse.
Lindsay W. Methodist.....	10 00	C. Maguire, \$1*
William St. Yorkville Cong. S. S.....	2 00	J. Binsted.
Peterboro' W. Methodist.....	10 00	R. Rutherford.
Centre Ch. W. M., Ameliasburg.....	5 00	W. A. Johnston.

## SUBSCRIPTION TOWARDS \$600—(Continued.)

Mr. Miller, Markham .....	5 00	
Episcopal Methodist, Farmersville .....	5 00	F. Chisholm.
Grafton Presbyterian .....	5 00	W. E. Johnston.
Napanee Episcopal Methodist .....	5 00	J. D. Bell,
Methodist Episcopal, Ottawa .....	10 00	George Godwin.
Union School, Bogart .....	5 00	A. L. Bogart.
*Wesleyan Methodist, Napanee .....	10 00	
Central Mission S. S., Toronto .....	5 00	J. J. Woodhouse.
Cosey Hall, Belleville .....	10 00	Mrs. Furdival.
W. Meth. S. S., Spencerville .....	5 00	William Bennett.
Presbyterian S. S., Melrose .....	5 00	Mrs. Turnbull.
W. Meth. S. S., Bridgewater .....	5 00	James Harrison.
Bond St. Baptist, Toronto .....	10 00	J. A. Boyd.
*Female Friend, 4th Con., Hunt'n .....	1 50	
Cobourg Wesleyan Methodist .....	10 00	D. Beatty.
Portsmouth Episcopal Methodist .....	5 00	Rev. F. W. Dobbs.
Philip Phillips, New York .....	50 00	

The sums marked with an asterisk were paid.

After the collection and subscriptions were taken up, Mrs. Mullin, a lady teacher, from Huntingdon, requested permission to say a few words to the Convention. She gave a very interesting account of her labours, how that four years ago she found the children of her neighborhood without any religious instruction, had gathered them together in a Sabbath School and taught them the word of God, and how the school had increased in numbers, and was the means of doing much good to the parents as well as the children. She was pleased to be regarded as one of the laborers in the Sabbath School cause, and trusted her school would not be forgotten in the prayers of the Convention. It was a glorious work in which they were engaged, and she felt cheered and encouraged by attending the meetings of the Convention.

## MISCELLANEOUS.

On motion of D. McLean, the following gentlemen were appointed Publishing Committee:—The General Secretary, J. J. Woodhouse, R. I. Walker and J. G. Hodgins.

On motion, it was decided to hold the next Convention in October next.

Mr. D. McLean said that though the invitation from Galt had been accepted that was not the only invitation received. Kingston had sent an invitation to hold the Convention there, and though they had to decline it, having accepted the Galt invitation before it was received, yet it would doubtless keep till next year. It was gratifying to know that in the future they would have no trouble in finding a place to hold the Annual Convention of the Association.

## RESOLUTIONS.

Rev. GEO. BELL Chairman of the Committee on Resolutions, presented the following resolutions, which were adopted :

THE COMMITTEE ON RESOLUTIONS BEG LEAVE TO REPORT AS FOLLOWS :

They submit the following additional resolutions for adoption by the Convention :

I. That this Convention has welcomed with peculiar pleasure the visitors who have come at our invitation from the United States:—Dr. Burns, still a Canadian, though residing abroad, witty, wise and warm-hearted as ever:—Philip Phillips, Esq., who has led our service of song with skill unequalled, developing the devotional feeling of the delegates, and tending to the improvement of this important part of Sabbath School exercises:—and William Reynolds, Esq., as a representative of the Christian Laymen and Volunteer Sabbath School Missionaries of the noble State of Illinois. We wish them, and all similar workers throughout the United States, God speed in their work at home; and trust that some like-minded helpers will always be present at our annual Convocations.

II. That the thanks of this Convention are hereby tendered to the following individuals and companies :

(1.) To the Christian people of Belleville of various denominations, for their large and generous hospitality towards the delegates, who will ever look back with gratitude and pleasure to their visit to this place.

(2.) To the Trustees of the Wesleyan Methodist Church in this place, for the use of their place of worship; also, to the other churches who granted their places of worship for the meeting of the sections.

(3.) To the General Secretary and Treasurer for their valuable services to the Association.

(4.) To the Railway and Steamboat Companies who have granted reductions of fares to Ministers and Delegates attending the Convention.

(5.) To the Local Committee, and especially to William Johnson, Esq., their Secretary, for the thorough and complete arrangements which have tended so much to the efficiency and comfort of the Convention.

(6.) To those gentlemen who cheerfully responded to the call of the Executive Committee, and of the Convention itself, to take a prominent part in the proceedings.

III. That in view of the vast and increasing interest attaching to the Sabbath School work, and the fact that this work is becoming year by year a still greater power in the church and the country, the Convention urge on all concerned the following:

(1.) To feel more deeply that the legitimate province of the Sabbath School is to teach the living word of God, for bringing souls to Jesus, and then training them up in the divine life.

(2.) To exercise great care in the selection of hymns for Sabbath School use, and that an improvement in the style of music be aimed at, in order that the department of praise in our schools may tend more to prove a means of grace to the scholars.

(3.) To use all suitable means by prayer, careful acquaintance with the Bible, and a prudent and cautious use of improved apparatus and modes of teaching, in order to increase the efficiency of the Sabbath Schools.

(4.) To establish and conduct weekly Teachers' meetings, for studying the lesson and conferring on the spiritual state of the school.

(5.) To use all legitimate efforts to produce an increased interest in the churches of our land on behalf of this important part of the church's work, and to induce more persons of piety, skill and diligent Bible study, to take the position of Superintendents and Teachers.

(6.) That in view of the grand career of growth in wealth and population so evidently opening up before our New Dominion, the foremost place in the prayers and exertions of the Church should be given to the religious training of our youth, in order that our spiritual growth may outstrip rather than fall behind our material progress, and so the moral evils incident to great earthly prosperity be averted, and that "righteousness" brought in "which (alone) exalteth a nation."

(7.) That inasmuch as children are more easily impressed by divine truth than those of more advanced age, the members of this Convention hereby solemnly pledge themselves to renewed, and if possible, increased efforts to bring the children to Jesus before they are exposed to the temptations of more mature years.

(8.) That this Convention, appreciating the great importance and necessity of planting Sabbath Schools in destitute neighbourhoods, bid a hearty God-speed to those who are engaged in this work under all the various organizations.

(9.) That this Convention while recognizing the capabilities for good in the institution of Sabbath School Libraries, recommend that the most watchful and jealous care be exercised both in selecting the books and in employing such a method of distributing them as may not in any manner encroach upon or interrupt the proper work of instruction.

Rev. Mr. BOYES offered up prayer, and Mr. PHILLIPS sang "Singing for Jesus," and "There is a Fountain filled with blood."

#### ADDRESS BY REV. DR. BURNS.

Rev. Dr. BURNS was very cordially received. He said, Mr. Chairman and Christian friends, I have been almost overpowered by this music. I was thinking of the celebrated Irish orator who was engaged to preach a charity sermon on one occasion. Just before the meeting he had the children placed in the galleries, and concealed from view by a curtain. When the audience had all collected, the curtain was drawn aside. Pointing to the children, the speaker said "There they are." That was all his sermon, and there never was such a collection as on that occasion. I feel that if we could to-night have the veil drawn aside that covers our eyes we would see ten thousand times ten thousand, and thousands of thousands of precious young immortals up yonder. "There they are."

"Around the throne of God in heaven  
Ten thousand children stand,  
Whose sins are all through Christ forgiven,  
A holy, happy band, singing,  
Glory, glory be to God on high.

These are the fruits of that glorious enterprise in connection with which we have been permitted to meet during these days of heaven upon earth. The Sabbath School is a great uniter of countries. Our American friends, we are glad to receive with warm hearts, just as they open their hearts and their homes to your representatives when they go over there. The Sabbath School is a grand uniter of churches as well. We have had 18 denominations represented here, all working in harmony in the one great cause. Said a chaplain, having no great sympathy for evangelical piety, to a dying soldier, "to which denomination do you belong?" "Denomination!" said the poor dying man in surprise, "Yes, of what persuasion are you?" "Persuasion," said the dying soldier, and then raising himself up, with his last breath said, "Persuasion! I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God in Christ Jesus my Lord." Blessed persuasion! may we all belong to it. (Cheers). The Sabbath School has done a great deal to break down all obstacles in the way of Christian union, and to present to the world the beautiful sight of brethren dwelling together in unity. (Cheers.) When the tides are low if we go down to the beach we find a great many

little pools, and one pool has no intercourse with the other pools. But go down when the tide is high and where are the pools? All gone. Just so it is when the tide of religious sentiment and sympathy is low, there you find ecclesiastical pools; but when the tide arises, as it has been rising these last three days, where are the pools? The Sabbath School is the grand feeder of the churches. My friend Reynolds commenced his school a few years ago with seven pupils taken from the saloons; to-day he has 485 scholars and growing out of the school, a church begun two years ago with twenty-four members, and to-day it has 148 members, most of them members of the school. All our churches are aided more or less by the Sabbath School, so much so that it has grown into a proverb that "the Sabbath School is the nursery of the Church." And it is from these nurseries that we take those that will be plants of renown—those who will devote themselves to the preaching of the Gospel. There is a Sabbath School in Rochester that has sent out one hundred ministers of the Gospel. The Sabbath School is the great feeder of the membership of the Church, and the great supplier of the ministers as well. Then the Sabbath School is the great developer of the gifts and graces of the members of the Church. The Church is not a hospital, though some people regard it as such. "The good ship Zion carries no passengers," said the late Dr. Paton, "only a crew, all working, and her Captain expects every man, woman and child to do their duty. We need Him who raised Lazarus from the dead to say to the buried talents and gifts of the members of the Church, 'come forth! come forth!' We need that life-giving voice. The Lord has need of the humblest and most insignificant member of the Church. He gives to every man his work; there is work for each one, and no other can do it for him. Let us carry away with us this thought—the personal responsibility of each one of us, the importance of individual effort, the need of each one responding to the call and on bended knee replying, "Lord what wouldst thou have me to do?" Let us carry away with us faith in God's personal command, faith in God's special providence, which regulates the movements of the mightiest angel as well as the minutest insect, and kindles the glow-worm's spark as well as the fires of those vast suns that blaze throughout immensity. Faith in the Lord Jesus Christ, a simple child-like trust, a feeling that it is not new-fangled notions that are needed, but the old, old Gospel, "the old, old story" of the Cross,—that is what is needed to be taught to our children in the Sabbath School. Outsiders looking on do not understand what all this work is about; they see no need for these organizations and Conventions. They look upon them as Sanballat and Tobiah did upon the rebuilding of the holy city by Nehemiah—"Even that which they build, if a fox go up he shall even break down

their stone wall." We have our Sanballats and Tobias among us; they think the work we are engaged in is a very small thing; but we would not be careful to answer them. We would rather that our Sabbath School teachers meet them in the spirit of the noble Nebemiah, saying, "We are doing a great work; why should the work cease whilst I leave it and come down to them." John Smeaton, the architect of the Eddystone light-house, had finished it; a tremendous storm came on, and the heart of the architect failed within him lest the light-house should not stand. He was a Christian, and spent the night in prayer. Next morning he sallied forth to see what effect the storm had had on the lighthouse. On seeing its symmetrical form rising above the billows, he flung himself on his knees and exclaimed, "Thank God it stands, thank God it stands." The Sabbath School is a light-house to give light to those that are in darkness, and though the storms have swept over it and the waves have dashed against it, thank God it stands, thank God it stands. (Cheers.) Let us carry away with us a firmer faith in the instrument we employ, the sword of the Spirit. One time a train ran off the track, over an embankment, and one of the cars rested upon a poor fellow who was crushed and dying. Efforts were made to extricate him, but in vain, till a man came along with a screw, and by means of it raised the ruined mass, and the dying man lived. Humanity lies bleeding and dying like that poor man. Philanthropists come, social reformers come, and they use all manner of appliances; they seek out many inventions, to lift the mass up, but in vain. But here comes one, having no beauty, nor form nor comeliness to the eye of sense: he brings what seems a very insignificant, despised instrument, but He is mighty to save; He raises the mass and they live. Should we not carry away with us from this Convention the armour of faith with which to resist the attacks of the world and the devil? Lesseps, the great engineer of the Suez Canal, has propounded a scheme for the cutting of a canal through the great desert, turning it into an Eden, and changing the whole temperature of Africa. God is cutting out a canal that will flood the whole moral desert of the earth with the water of life, that will turn the wilderness into the garden of the Lord. And in connection with the Sabbath School are we not making a grand lock in that canal? Let every one put in his spade and dig and dig at that canal, that that glorious era may be brought in, when

"One song should employ all nations,  
And all cry worthy the Lamb for  
He was slain for us.

The dwellers in the vales and in the rocks shout to each other,  
And lofty mountains from distant mountain tops

Do catch the flying joy.  
Till nation unto nation taught the strain,  
Earth rolls the rapturous hosannah round."

We live in stirring times. If we apply the ear of faith to the ground now, we can hear the rumbling of the chariot wheels of the coming king. He is overturning, overturning, till he comes whose right it is to reign. Jesus looks on with the deepest interest in the conflict. Let us not be discouraged by the difficulties in our way, or the foes we have to contend against, for greater is He that is with us than all they that are against us. One of the best Sabbath School teachers was an officer in the army during the war. At one time he occupied a very dangerous post and telegraphed to Sherman that he would have to leave it. Sherman telegraphed back, "Hold the post, I am coming." He did so, and won the day. There are not a few Sabbath School laborers here to-night perhaps, who feel discouraged and think they will be compelled to abandon their post. But by that invisible telegraph between Christ and His disciples there comes the message from the Captain of our salvation, "Hold the post, I am coming," (cheers), and soon He that shall come will come, and will not tarry.

"Oh who would not a champion be  
In this the holier chivalry,  
Uprouse ye then, brave brother hand  
With honest heart and working hand;  
We are but few—toil-tried, yet true,  
And hearts beat high to dare and do.  
Then be those that ache to see  
The day dawn of our victory.  
Work, brothers, work—with hand and brain  
We'll win the golden age again.

(Loud cheers.)

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#### FAREWELL ADDRESSES.

Rev. G. R. SANDERSON, of Belleville.—My dear Christian brethren, the duty which has been assigned to me, at this time, is of an unpleasant kind. Hitherto all has been bright and cheerful. We have had, as it were, a prolonged day of brightness, but the shadows are now gathering. My task at present is very different from that which was assigned to my esteemed brother, the Rev. W. McLaren, who gave the address of welcome. He could do that, and he did do it with heartfelt pleasure. I cannot say it is with heartfelt pleasure I arise, to offer a few words at this time. I feel it is a sombre task to say, on behalf of the peo-

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ple of this town—"farewell." Yet the time has come when that word—hardly ever pronounced with pleasure—must now be pronounced, and pronounced with regret. As I passed from this church to-day, I picked up a maple leaf—the beautiful emblem of our beloved land—and as I looked upon it, I thought of what it was a few short days ago, when the sun shone down upon it. How beautiful it was then; there was a richness and a grandeur about it, which it had only acquired after it had parted from the branch. This evening I think that, however large were the expectations of the Christian people of Belleville, in regard to this Convention, however much of excellence they may have anticipated in the members of the Association; now that the Convention is about to separate, there is a grandeur and a beauty about it which far transcends the expectation of the friends in Belleville, at the commencement. I am sure that this Association, in its relation to the hospitable friends in Belleville, is like mercy—twice blessed, it blesses him that gives and him that takes. The friendships that have been commenced during this Convention, will be remembered long after the Convention has separated. To every one of you we say farewell. (Cheers.)

Rev. J. R. SWIFT, of Toronto.—Friends of truth, sons of liberty, daughters of virtue, laborers for God: We are glad, and yet we are sorry—sorry to part, glad that there is a better, happier meeting awaiting us above. Citizens of Belleville, you have entertained us in a right royal manner; and you have furnished for the Presidency of this Convention the most useful and beautiful Flint I ever saw in my life. (Cheers and laughter.) I hope you have a great many more of the same stamp. I hope these Conventions will ever continue to be held. The object sought to be accomplished by them is to raise the tone of our piety, increase our knowledge, and elevate the character of our moral influence. We have seen the beautiful national emblems represented on this platform—the majesty of the lion and the royalty of the eagle. I hope the time is coming, when the Sabbath Schools on the American continent will not only increase as they have done in the past, but increase a thousand-fold. I am sure all the representatives of the different Sabbath Schools, met here, will go to their homes with pleasant recollections of their visit to this town, and will return to their Sabbath School work with hearts greatly refreshed, and will work harder than ever in the glorious cause. I am pleased to see by the accounts of gentlemen who have studied the results of Sabbath School work, that the number of children converted has increased from ten per cent., ten years ago, to twenty per cent. last year. So that out of the one million of Sabbath School scholars in attendance last year, 147,000 have been brought to a knowledge of the

truth. May the number of those converted to Christ be multiplied a thousand-fold. We bid you all a hearty farewell. (Cheers.)

Rev. S. JONES, of Belleville.—The duty assigned to me to-night, is to say "good-bye" to our friends, who have been with us. When they arrived here, we extended the right hand of welcome to them; that was done in faith. But now it is no longer a matter of faith, for we know what manner of men our brethren now are, and I tell them now that we are most heartily glad they came. (Cheers.) We are glad on many accounts. Glad, because your coming here has advanced the Sabbath School cause. It has attracted public attention to the work, and increased the interest in it. Your coming here has given an impetus to the cause. An impetus which I trust will continue to be felt a long time. I am glad this Convention has met, because of the admirable spirit that has prevailed. We have met here the very heart of the Sabbath School workers, and our spiritual energies have been revived by coming in contact with them. I have admired the spirit of love and harmony that has prevailed, and the singleness of aim of all the members of this Convention. We may have had differences of opinion as to the details of our operations, but our hearts were one in the great work, in the glorious songs we have sung, and in the prayers that have been offered up. Another feature of the meetings has been the spirit of work that seemed to fill every member; a desire to learn something practical in regard to the carrying on of the work, and the absence of anything like jealousy on the part of the churches or of the clergymen, that we were putting the Sabbath School above the Church. And, lastly, we are glad that the Convention came here, because of the personal and private communion we have enjoyed with our friends. Our hands have been strengthened and our hearts encouraged. We say "good-bye." You know what that means. "God be with you." May He be with us all. He will be with you while you are with Him. While you are doing His work, He will be with you, and His strong arm will protect you. (Cheers.)

Rev. S. CUTHBERTSON, of St. Thomas, President of the Elgin County Association. I would say a few words before we leave, to parents. Do not make the Sabbath School a substitute for home teaching. Because we have Sabbath Schools let us not suppose, as parents, we may fold our hands and leave the training up of our children in the fear of the Lord, wholly to the Sabbath School. Let us learn a lesson from that touching song sung to us this evening by Mr. Phillips. That song had its origin in an old Scotch story. A poor Scotch woman was wending her way to her home in the Highlands, with her babe at her breast. The blinding snow covered the path, and soon she was lost.

Wrapping her babe in her cloak, she laid down and died; but her child was found alive upon its dead mother's breast. What became of that child? Did he dedicate himself to God, who had so singularly spared him from a violent death. Instead of that, he grew up idle and profligate, and died a miserable death. Let us dedicate ourselves to the Sabbath School work, that we may leave to our children privileges far above what we now enjoy.

Rev. F. H. MARLING said, he could not help looking back at their former Conventions, and especially at their first Convention in Kingston. How distrustful they were then, and afraid of the future. It was seven or eight years after that before they ventured to hold another Convention. Since that time these meetings have grown in numbers, in power, in efficiency, in unity, in harmony and in devotedness to the work. Each meeting, we felt at the time, was the very best held, and so we feel to-night. We have had no meeting so good as this one in Belleville. One feature of it I have marked with very special gratification, that is, that though we Canadians, as compared with our neighbors, are perhaps a little slow, yet we are coming to understand the benefits, and to work out practically the Convention idea. That is to say, instead of sitting still and waiting to hear some one say something to us, we have come to understand that we have come here not only to hear, but to speak, and that he who tells his brother his own experiences, whether it be in the form of failure or success, contributes his proper share to the great purposes of the Convention. There never has been a meeting of this kind where there has been so much of what our Methodist brethren would call Methodist liberty. And I take it, it is not altogether an unmixed misfortune that we have been deprived of the presence of some of our friends from the United States, who were expected. I did greatly long to see brother Eggleston, and Mrs. Smith, of Oswego, but we have been able to fill up the time with profit, and the absence of our brethren from the other side has tended to call out our own native talent, so that we may call this the most Canadian Convention we have yet held. And I hope that this feature may be prominent in all our Conventions. Not that I wish to have one without the presence of our American brethren. These international interminglings are among the things that make for peace between the two countries. (Cheers.) But when I say that this is a Canadian Convention, and that I hope that succeeding ones will be still more so, I mean to say, I hope that that vast amount of dormant talent, that vast amount of gold and silver and all precious metals and beautiful gems, that is buried in the caves of our Canadian bashfulness, will be dug up and brought to light more and more from year to year. I am of opinion that we only need to work up the material that we have, not only in the Provincial Conven-

tion but also in the several County and Township and City Conventions, to be able to carry them on with our own unaided resources, while gladly availing ourselves of the help that comes to us from the United States. I think we have got over the feeling, that we cannot hold these meetings unless we have some big man from abroad to stir us up and show us what to do, and how to do it. And I say this more readily because I feel that *the great work that lies before us now, as a united band of Canadian Sabbath School workers, is to perfect these local organizations.* The liberal subscriptions that have been given to-night show that you appreciate the importance of the work. Our object is to have a Convention held in every one of our counties, in Ontario at all events, and as many as possible in Quebec. To do this it will be necessary for us all to put our shoulders to the wheel, and brethren, I believe that half the battle is fought if you can do that. Now, if you want to do that I don't know any better guides you can have than those admirable prize essays that were published by this Association two years ago in Toronto, and also a pamphlet by Mr. Sutherland on the same subject. These three pamphlets give full directions as to the organization of County Associations, and with their aid you can get up a Sabbath School Convention almost anywhere. Our good Secretary will no doubt attend these Conventions wherever held, and it will be one of the first duties of the Executive Committee to provide some means for helping forward this work in the various parts of the country. But you must not wait for outside help, but turn to and form an organization yourselves. I think we have had some new features in this meeting that are a great improvement. I refer especially to *the meeting in sections*, which brought out a great deal of practical information that could not have been so easily reached at the general meeting of the Convention. *The Sabbath School Exchange* also was a good feature, but I hope to see these two features developed to a much greater extent by and by. Now, brethren, we are looking to the future. We have great expectations for our next Convention. I believe that nobly as Belleville has done, Galt will try at all events to do even still better. One of the very best preparations may be had in our county and township organizations, and also in our own Sunday Schools. Perhaps, sir, as the last speaker on this occasion, I may be allowed once more to say "farewell" to those good people in Belleville. I cannot close without assuring you how heartily I endorse everything that has been said by resolution and by verbal expression in regard to this matter. We have had a royal reception. We have been supremely at home in your houses. You have given us so cordial and Christian a welcome, that when we go away we shall not forget to pray that God may requite it seven fold unto you. Farewell, Christian

friends, farewell! Let us love one another. Let us pray for one another. Let us work till Jesus comes, and then we will rest at home.—(Loud cheers.)

Mr. Phillips sang, "I will sing you a song of that beautiful land;" Rev. Dr. Burns pronounced the benediction, and the Convention closed its sessions.

While the audience was leaving, Mr. Phillips sang

"Blest be the tie that binds  
Our hearts in Christian love."

## APPENDIX.

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The following Reports of Sections were read at the morning session, third day :

### SUPERINTENDENTS' SECTION.

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This section met according to appointment, and, after praise and prayer, the chairman, (W. Reynolds, Esq.,) suggested several questions as deserving the most serious attention at the hands of those entrusted with Sabbath School supervision.

The time allotted by the Convention was sufficient for the discussion only of the following three, viz :

1. *Superintendents' qualifications and duties.*
2. *Opening and closing exercises.*
3. *Order and how to obtain it.*

Each of these topics elicited frank and free expression for about thirty minutes, and the following is submitted to the Convention as conveying the general opinion of the section on the points specified. On the one first named.

1. That the grand fundamental qualification in the Superintendent is a *living personal acquaintance with saving truth*—that in addition to this essential preparation of grace, there should be a constant and careful self-culture. That mere goodness of heart and purity of life if not associated with a very considerable degree of practical wisdom (knowledge of human nature and common sense) constitute but a poor recommendation for the office of Superintendent. That it is of the greatest possible importance, since it is from this officer that the whole school receives its tone, that he give to the subject of the lesson the closest, the most intelligent and prayerful previous study; and that the subject itself should agree in its general bearing with all the exercises of the day, devotional and otherwise, that the Superintendent should have gentleness, to win the affections, and firmness to suppress insubordination.

2. On the point of opening and closing exercises. That it is a mistake to occupy longer than about five minutes with singing and prayer; that simplicity in the language of prayer used should be carefully studied—the prayer itself should not exceed two or three minutes. That there is a danger in following up too slavishly a stereotyped method of instruction, and that a new feature may now and then be introduced with advantage to the school. That nothing should be allowed to interrupt the intercourse between the teacher and his class during the school hour. That every Sabbath School should be systematically trained to the grace of giving, and that with this in view, a collection be taken up every Lord's day. That by way of summary, a few pointed and practical remarks should be made on the subject of the day's lesson, either by the Superintendent himself or some one expressly approved of by him. That praise and prayer should close, as well as open the proceedings, and that care should be taken that order and decorum prevail during the dismissal of the school.

3. The question of order, and how to obtain it, was then taken up and discussed. The following is in substance the Section's opinion on this point:

That the secret of order in the school is, that order be manifested as a constituent element in the character of Superintendent and Teachers themselves. That when visitors visit the school, all should be invited to take part in the exercises in hand, and that no visitors, as such, should be allowed to remain in the school. That no business should be transacted until perfect stillness and attention prevail throughout the entire school.

Some questions were then put by the chairman, and answered by the meeting, and *vice versa*, from which it appeared to be the conviction of the section—

That the school should continue in session not less than one hour, and not more than an hour and a half.

That weekly teachers' meetings are of the most vital consequence.

[A show of hands was called for by the chairman, as a test of how far actual practice went in this matter, when only nine held up their hands.]

That these meetings should be held regularly, and universally. Those in rural districts might be held either before or after the Sabbath School on the Lord's day.

That no school should be closed during any portion of the year.

That the Superintendent should have the right of filling up temporarily, any vacancy that may occur in the teaching staff, subject to approval of the first subsequent teachers' meeting.

That individual teachers should be held responsible for the behaviour of their class while in school.

That the catechism should be taught in Denominational Schools every Lord's day, simultaneously with a lesson taken directly from the word of God.

The use of the blackboard did not seem to meet with general favor, only about thirty signified their actual employment of this method of instruction. It was deemed advisable, that the Secretary, duly appointed, should call the roll, and announce the attendance, &c., every Sabbath day.

Submitted in name of the Superintendents' Section by

JAMES C. SMITH,  
*Secretary.*

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#### REPORT OF BIBLE-CLASS SECTION.

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The Bible-class Section met in Knox' Church, at half-past two o'clock on Wednesday afternoon, under the presidency of the Rev. F. H. Marling. The proceedings were opened with singing, prayer and the reading of the Holy Scriptures; after which the business was taken up in the form of question and answer, in substance, as follows:—

I. How many Bible-class teachers are now present ?

Ans. 56, viz: 26 pastors, 10 ladies, 20 gentlemen.

II. Is your Bible-class taught in connection with the Sabbath School, or apart from it ?

Ans. 41 in connection with the Sabbath School, 26 apart from it.

III. Is your Bible-class taught on the Sabbath, or on a week day ?

Ans. 43 on Sabbath, 18 on week days.

IV. Do you take the same lesson as that which is taken in the Sabbath School ? Do you use a catechism ?

Ans. 21 take the same lesson as the Sabbath School, 20 take a different lesson, 11 teach a catechism.

V. What is the course of lessons in your Bible-class ?

Ans. The answers to this question were too various to admit of classification, being as diverse as the minds of the teachers themselves. A few had adopted the Edinburgh scheme of lessons, a few the course of lessons furnished by the "National Sabbath School Teacher," two used "Pinnock's Analysis," and one the lessons published in the "Sunday School Advocate;" but the bulk of the teachers select and prepare their own lessons. The subjects named by the teachers included Bible History, Leading Doctrines of Christianity, Prophecies of the Old and New Testaments, The Miracles of our Lord, Life of the Saviour, Life of St. Paul, and particular books and parts of books both in the Old and New Testaments: the object being in every case not merely to impart information, but to lead the scholars to the Saviour.

VI. What special difficulties do you find in teaching your Bible-class ?

Ans. 1. Getting a full and regular attendance of scholars.  
 2. Getting the scholars to prepare the lesson.  
 3. Want of interest on the part of scholars.  
 4. Want of a proper room and appurtenances.  
 5. Want of time on Sabbath, and inability to get the scholars to attend on a week day.  
 6. Want of adaptation to the work of teaching.  
 7. Difficulty of getting the scholars to answer questions.  
 8. Several teachers said they found the chief difficulty to be in themselves, in their want of zeal, industry and faithfulness, especially in making a personal application of the truth to the conscience of the scholars, in private as well as in the class room.

VII. How can these difficulties be most effectually overcome ?

Ans. 1. Visiting the scholars at their homes.  
 2. Conducting ourselves so as to make them feel that we love the Saviour and love their souls.  
 3. Cultivating a deeper sympathy with the young.  
 4. Treating them with greater respect and affection; treating them as men and women, and not as children; showing a proper respect for their opinions and feelings, and carefully avoiding anything that would wound their self-respect.  
 5. Setting the scholars at work as soon as possible.  
 6. By a more thorough and prayerful preparation of the lesson.  
 7. Adopting the conversational style in teaching, and encouraging them to ask questions, as well as to give their own opinions.

On this point, at the request of the chairman, the Rev. Dr. Burns, of Chicago, briefly addressed the Section, giving some valuable hints, drawn from his own experience and observation. There were so many things to attract and engage the attention of the young, in addition to their own disinclination to acquaint themselves with the truth, and aversion to that which is good, he had found it difficult to reach the ear of the young, and when he did get it he found it difficult to get them to say anything in response to what was said to them. The effect was, that what ought to be a conversation, was apt to degenerate into a monologue or lecture. He had succeeded in overcoming this difficulty in part, by cultivating a more intimate acquaintance with the young people of his congregation. He had organized a mutual improvement society among them, of which he was president; he availed himself of the opportunities acquired in this way, and the social gatherings in which he met them from time to time, to make them feel that he was their friend, and to make them feel at ease in their intercourse with him. Other means which he found most efficient, were the careful preparation of the lesson—studying it upon his knees, and aiming directly at the conversion of his scholars.

The Rev. Joel Briggs, of Georgetown gave an interesting account of a Palestine class which he had formed, following in the main the course suggested by the Rev. J. H. Vincent, in his valuable little work, "Little foot-prints in Bible Lands." He mentioned other works which he had found to be valuable aids in the study of Sacred Geography, prominent among which were the works of Dr. Kitto, and Dr. Thompson's "Land and the Book."

VIII. What are the chief encouragements you have met with in this work?

1. It has been found a blessed means of self-improvement, prompting to the more diligent and careful study of the Scriptures, leading to a closer walk with God, promoting a more devotional spirit, stronger faith in God, and more generous and self-denying sympathy with the perishing souls of men.

2. The pleasure felt in the work itself.

3. The respect and affection of scholars.

4. The improvement and salvation of scholars.

5. Meeting former scholars in positions of influence and usefulness in the Church of God.

6. The approval of God, and the confidence that no sincere honest effort to do good will be entirely unsuccessful or fail to receive its reward.

Several very interesting and encouraging facts were related in the course of the conversation, tending to illustrate the great

value of these institutions. It was stated that from the Bible Classes of the Wesleyan Sabbath School in Peterborough, fifteen or sixteen young men had gone into the Christian ministry. The case of a Roman Catholic boy was given who went into a bible class where he heard the truth by which he was led to the Saviour, and not only continues faithful, but has been the means of the conversion of several members of his family. The conclusion was, that though there were serious difficulties and discouragements to be encountered, they were nothing when compared with the advantages which they conferred. It was accordingly moved by the Rev. James Harris, seconded by the Rev. Edward Barrass, and unanimously

*Resolved*.—That notwithstanding the difficulties connected with establishing and conducting Bible Classes, in view of the good that they have already accomplished, and the immense good which they are capable of accomplishing, we hereby pledge ourselves to use our utmost endeavour to conduct them, as far as possible, in connection with all our congregations and schools.

#### IX. What is your mode of teaching a Bible Class?

In answer to this question, at the special request of the Section, the Rev. Chairman gave a deeply interesting account of his own experience. He gratefully acknowledged his indebtedness to Sabbath School Conventions for many valuable hints, without which he was certain that he would never have succeeded to the extent that he had done.

W. S. BLACKSTOCK,

*Secretary.*

#### INTERMEDIATE CLASSES SECTION.

CHAIRMAN—Mr. S. S. MARTIN, of Toronto.

SECRETARY—Mr. F. E. GRAFTON, of Montreal.

After prayer the Chairman suggested that the object of the meeting might be best attained by considering a series of questions. These were as follows:

- I. What is the great end of Sunday School teaching?
  1. The immediate conversion of the young.
  2. The religious instruction of children.
- II. What are some of our difficulties?
  1. The apathy of parents.

2. The children not learning their verses and lessons at home.

3. Irregular attendance of scholars.
4. Disorder in the class.
5. Disobedience and insubordination.

III. How are these difficulties to be met.

1. By making the lessons interesting.
2. By the teacher being earnest and prayerful.
3. By requiring implicit obedience.
4. By manifesting our love to the children.
5. In dealing with unruly children by private conversation and prayer.

IV. Is individual preparation on the part of teachers necessary?

It is absolutely necessary to success in teaching.

V. Are teachers' meetings for study of lesson desirable. How should they be conducted, and by whom?

1. They are desirable, as an excellent means for promoting the efficiency of teachers.

2. The meetings might be presided over by the superintendent, or teachers might preside in rotation.

3. Teachers' Classes might be in the form of a Mutual Bible Class, or topics might be allotted to each teacher.

The Rev. W. Scott suggests, that their practice in Napanee works well; it is to make the next Sunday's lesson the subject of discourse, pointing out the most important thoughts to be impressed on the scholar's mind.

Mr. McLean, Galt, strongly recommended the adoption of Normal Classes, of from six to eight scholars, selected from the intermediate division—the class to be taught by a teacher appointed previously—each take it in turn. At the close, the children are dismissed, superintendent takes the chair, when all the teachers are invited in a friendly way to criticise "the matter and manner of the teacher." Three minutes are allowed each speaker. The whole summed up by chairman.

VI. Would you advise the adoption of one lesson for the whole school?

Yes; we strongly advise the adoption.

VII. What system of absentee visitation would you recommend?

1. The teachers should visit their scholars if possible.
2. Where that is not practicable, a committee of ladies has been found the most efficient.

VIII. Are Library books popular with scholars?

They are.

IX. Would you recommend teachers to use pocket black-boards, slates, pictures and maps in their classes?

We would, for following reasons:

1. They help to secure the attention of the children.
2. You convey through the eye instruction which you could not so well communicate through the ear.
3. Their use compels the teacher to study his lesson.

X. Is it desirable that teachers use lesson papers or question books while teaching?

Answer was unanimously no.

XI. What means can be adopted (dependent upon God) to secure the immediate conversion of children?

1. Teachers must realize their responsibility.
2. They must earnestly present before the children their need, danger, and God's abundant willingness to save them now through faith in Jesus, who said "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

S. S. MARTIN,  
*Chairman.*

F. E. GRAFTON,  
*Secretary.*

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#### INFANT CLASS SECTION.

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Report of the meeting of the Infant Class Teachers, held in the Congregational Church:

The leader Mr. W. P. Lacey of Kingston, opened the meeting with a hymn commencing "Kind words can never die."

Prayer was offered by the Rev. W. Halstead, who led the congregation in fervent supplication in behalf of the salvation of little children. The business of the afternoon was commenced by the asking of a question,—

1. "What should be the more immediate OBJECT of infant class teaching." Several gentlemen spoke to this subject, stating their conviction, that, in many parts of the country great errors were committed by the teachers of infant classes in not being

fully alive to the fact, that the capacities of little children were of such an order, that they CAN be taught the love of Christ. As a consequence of this disbelief in the capacities of infants, the exercises of their classes were, in many cases, only intended to furnish mere amusement. Representatives from some of the best regulated, and most efficient schools, spoke upon the subject of teaching infants the *love* of Christ, and gave some illustrative cases, wherein infants showed that they both *understood* the teaching, and felt the power of the principle. It was urged as the OBJECT of Infant Class teaching to shew them the *love* of Christ.

2. The second question was upon the METHODS which had been found the best adapted to accomplish this end or object, teaching the *love of Christ* to children. At the commencement of this part of the deliberations, Mr. Coates of Toronto, got a number of children together, who were in the congregation, and gave an interesting Infant Class exercise, affording the children much real pleasure by his kindly manners, communicating to them much instruction by his simple style, and showing that an interest *can* be awakened in a child's mind, to listen attentively to an explanation of the love of Christ. Information was elicited from the representatives present, that infant class teachers, who had been the most successful with their classes, had separate rooms in which to teach them; made their exercises very *brief*, so as not to weary the children; provided sufficient variety of exercise, in order to keep up attention and interest, and employed object lessons on cards or blackboards very extensively. Illustrative of the effect of object lessons, the case of a little girl was given, who had been in a class, having a lesson on the Trinity, she had a sprig of clover in her hand, and holding it up, said, there are a stalk, leaves, and seed, yet it is one piece of clover, so there are Father, Son, and Holy Ghost, yet one God.

3. It was found as the result of the experience of all teachers, who spoke on the subject, that there is danger of attempting too much at one time with a child. One Bible thought is sufficient for a lesson, for the illustration of which, every part of the exercises should contribute a portion of information. The repetition of the Lord's prayer by all the children; lively exercises, such as the use of the hands, in pointing out the eyes, ears, noses, hands and feet, in the description of the gods of the heathen, and similar modes have been found very serviceable. It was the conviction of the meeting that more attention to this department of teaching, is absolutely necessary; that it requires to be supplied with inventive, genial, and loving teachers, and that suitable conveniences, such as pictures, blackboards, &c., are almost indispensable appliances for success in this department of Sabbath

School instruction. The absence of Mrs. Smith, of Oswego, was very much regretted at this meeting, as there had not been time for definite preparation being made by any person present, to give model lessons, or a suitable class obtained, and it is hoped that the system of consulting together in sections, will be continued by future Conventions, that arrangements will be made for this section having the advantage of the presence of a real infant class, that different methods may be tested, and their relative excellencies or deficiencies discussed. The teachers present were much gratified by having an opportunity of talking together, upon topics directly bearing on their section of Sabbath School work, and much profit is anticipated from the adoption of this plan, by the appointment of gentlemen to take charge of this section, previous to the assembling of the Convention, to afford ample time to mature a plan for conducting its business, obtaining information to supply teachers who may wish to ask questions, and obtain assistance from gentlemen, the most thoroughly fitted to impart instruction.

All which is respectfully submitted,

W. P. LACEY,

*Conductor.*

JOHN B. SWIFT,

*Secretary.*

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PLAN OF  
BIBLE LESSONS FOR THE CLASSES IN THE TORONTO  
JAIL SUNDAY SCHOOL.

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1. These lessons are carefully selected with a practical object, and are taken from the Old and New Testaments alternately. Each Teacher is specially requested to adhere to them.
2. The Superintendent earnestly requests that the Teachers will give out on the previous Sunday the verses selected for the Lesson of the next Sunday, and affectionately urge the importance of the pupils' learning them off by heart.—N. B. The references are only designed to aid the teacher in his or her remarks to the class, and are not intended to be learned by the prisoners.
3. Each Teacher will be greatly aided in the arduous work which we have, under God's blessing undertaken, by a prayerful study of the lesson beforehand, and by an examination of the passages suggested in the references. In all cases let the teachings of the Lesson all converge on the one great object of our united efforts—that of bringing the sad and weary ones, the careless, the profane and the wilfully wicked, with the penitent ones, all alike

to the Redeemer's feet, to be clothed, and, by His grace, restored to their right mind; and thus brought back like the Prodigal to their Father's out-stretched arms.

4. In the General remarks for the day, it is hoped that the Teacher selected to address the whole school will, as far as possible, make the lesson of the day the subject of his remarks.

## PROGRAMME

FOR SEPTEMBER AND OCTOBER, 1869.

9. a. m.—Singing a Hymn.  
 Reading the verses of a Psalm alternately.  
 Opening Prayer by the Superintendent.
- 9.20. —Bible Lesson for half an hour as indicated below.
- 9.50. —Taking Report and giving out books or tracts.  
 Personal conversation with members of the class.
10. —A few words of exhortation by the whole School.
- 10.10 —Singing a Hymn and closing Prayer.

**Sunday, 26th September.**—Power in Temptation: I Corinthians, x, 12th and 13th verses. References: Hebrews ii, 18th verse, and chapter iv, 15th verse.

**Sunday, 3rd October.**—Gehazi's Covetousness: II Kings, v, from 20th to 27 verses inclusive. Reference: I Timothy, vi, 10 v.

**Sunday, 10th October.**—Enduring Temptation: St. James i, from the 12th to 15th verses inclusive. Reference: Revelation iii, 10 verse.

**Sunday, 17th October.**—Evils of Intemperance: 1<sup>st</sup> Corinthians xx, 1 verse, and Chapter xxiii, 20 and 21 verses, and from 29 to 32 verses inclusive. Reference: I Corinthians, vi, 10 verse.

**Sunday 24th October.**—The Prodigal Son: St. Luke xv, from 13 to 24 verses inclusive.

**Sunday, 31st October.**—The Promise Reformed: Jeremiah xxxv, from 12 to 14 verses inclusive, and 18 and 19 verses.

NOTE.—Each Teacher engaging in this work is expected to be present in the Chapel of the Jail on Sunday, at 9 o'clock, punctually, and in case of unavoidable absence to send a substitute.

Prayer meeting on the first Sunday morning and every month from 10 a. m. to 10.25.

Si  
 Aikins  
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 Allen,  
 Ames,  
 Andrew  
 Ash, R  
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 Beadle.  
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 Bee, R  
 Bellam  
 Bird, I  
 Bird, W  
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 Bibby,  
 Bin, J.  
 Black  
 Blake  
 Bland,  
 Bonsl  
 Bogart  
 Boyle,

DELEGATES AND VISITORS

WHO ATTENDED THE

Sixth Provincial Sabbath School Convention,

AT BELLEVILLE, ONT., OCTOBER 12TH, 13TH, 14TH, 1869.

NAME.	DENOMINATION.	P. O. ADDRESS.
Aikins, Hon. J. C.....	Wesleyan Methodist.	Richview.
Alexander, Rev. Thos....	Canada Presbyterian.	Warkworth.
Albright, Jacob.....	Evan. Association....	South Cayuga.
Allen, Adam.....	Canada Presbyterian.	Madoc.
Ames, Jonathan.....	Presbyterian.....	Hamilton.
Andrews, Rev. Alfred....	Wesleyan Methodist.	Mohawk.
Ash, Rev. John C.....	Wesleyan Methodist.	Campbellford.
Ashley, Harford.....	Canada Prerbyterian.	
Ashley, J. H. ....	Wesleyan Methodist.	
Ashdown, W. C.....	Congregational.....	Toronto.
Aylsworth, Rev. J. B....	Methodist Episcopal..	Belleville.
Aull, Rev. J.....	Canada Presbyterian.	Brampton.
Baker, Seneca.....	Baptist.....	Ringwood.
Banks, G.....	Presbyterian.....	Toronto.
Bartlett, Alexander.....	Canada Presbyterian.	Windsor.
Barrass, Rev. E.....	Wesleyan Methodist.	Albion.
Beadle, D. W.....	Amer. Presbyterian...	St. Catharines.
Bell, Rev. George.....	Pres. Ch. of Scotland	Clifton.
Bell, J. D.....	Methodist Episcopal..	Napanee.
Bee, Rev. W.....	Primitive Methodist..	Greenbank.
Bellamy, Charles.....	Wesleyan Methodist..	St. Mary's.
Bird, Henry.....	Wesleyan Methodist..	Toronto.
Bird, William.....	Methodist Episcopal..	Tamworth.
Binsted, John.....	Congregational.....	Toronto.
Bibby, Miss S. A.....	Wesleyan Methodist..	Kingston.
Bin, J.....	Wesleyan Methodist..	Montreal.
Blackstock, Rev. W. S....	Wesleyan Methodist..	Milton.
Blakeley, W. B.....	Wesleyan Methodist..	Cherry Valley.
Bland, H. F.....	Wesleyan Methodist..	Kingston.
Bonslaugh, J. B.....	Wesleyan Methodist.	
Bogart, C. O.....	Wesleyan Methodist.	Bogart.
Boyle, Rev. R.....	Primitive Methodist..	Brampton.

NAME.	DENOMINATION.	P. O. ADDRESS.
Boyes, Rev. J. S. ....	Primitive Methodist.	Malton.
Brown, Rev. H. ....	Methodist Episcopal.	Brooklin
Browne, George. ....	Wesleyan Methodist.	Lloydtown.
Briggs, S. R. ....	Primitive Methodist.	Toronto.
Brooks, Rev. James. ....		Weston.
Briden, Rev. W. ....	Wesleyan Methodist.	Selly.
Brown, A. ....	Wesleyan Methodist.	Toronto.
Brenton, F. ....	Wesleyan Methodist.	Camifton.
Brown, Henry. ....	Evan'l. Association.	Concord.
Brown, Rev. J. ....	Methodist Episcopal.	Goderich.
Bruton, W. H. ....	Wesleyan Methodist.	Napanee.
Brymerton, A. S. F. ....	Episcopalian. ....	Flinton.
Bryce, George. ....	Canada Presbyterian.	Toronto.
Briggs, Rev. J. ....	Wesleyan Methodist.	Georgetown.
Bradley, P. H. ....		Sterling.
Burns, Rev. R. F., D.D. ....	Canada Presbyterian.	Chicago. U. S.
Burns, Rev. W. ....	Wesleyan Methodist.	Omcree.
Bull, Jacob. ....	Wesleyan Methodist.	Weston.
Bunt, John. ....	Wesleyan Methodist.	Woodbridge.
Buckholder, Jacob. ....	Lutheran. ....	Woodbridge.
Bunce, E. ....	Methodist Episcopal.	Stirling.
Burt, J. C. ....	Presbyterian. ....	Napanee.
Card, J. W. ....	Methodist Episcopal.	Brooklin.
Carman, Rev. A. ....	Methodist Episcopal.	Belleville.
Carswell, P. F. ....	Methodist Episcopal.	Tamworth.
Campbell, J. A. ....	Canada Presbyterian.	Springville.
Campbell, Robert. ....	Wesleyan Methodist.	Brooklin.
Campbell, Rev. A. ....	Methodist Episcopal.	Belleville.
Campbell, Rev. J. A. ....	Methodist Episcopal.	Cobourg.
Carr, W. B. ....	Methodist Episcopal.	Arnprior.
Cattanach, D. ....	Wesleyan Methodist.	Whiterose.
Calmer, E. J. ....	Wesleyan Methodist.	
Caverly, Elmira. ....	Wesleyan Methodist.	Wallbridge.
Christopherson, Rev. H. ....	Wesleyan Methodist.	Galt.
Chisholm, Rev. F. ....	Methodist Episcopal.	Farmersville.
Chambers, Rev. T. S. ....	Canada Presbyterian.	Sunbury.
Chant, C. H. ....	Wesleyan Methodist.	Unionville.
Chown, Arthur. ....	Wesleyan Methodist.	Kingston.
Clarke, Richard. ....	Wesleyan Methodist.	Welland.
Clark, R. J. ....		Belleville.
Clark, J. E. ....	Wesleyan Methodist.	Kingstoft.
Clark, Jeremiah. ....	Friends. ....	Grafton.

NAME.	DESIGNATION.	P. O. ADDRESS.
Clark, H. E. ....	Wesleyan Methodist.	
Court, W. B. ....	Canada Presbyterian.	Montreal.
Colton, Mrs. ....	Wesleyan Methodist.	Colborne. ?
Colton, Miss N. ....	Wesleyan Methodist.	Colborne.
Cook, W. McD. ....	Wesleyan Methodist.	Canifton. ?
Cox, James. ....	Wesleyan Methodist.	Toronto.
Cowell, Dr. ....	Wesleyan Methodist.	Cobourg.
Crook, George. ....	Baptist. ....	Fenella.
Crouter, Wellington. ....	Wesleyan Methodist.	Belleville.
Craig, W. W. ....	Wesleyan Methodist.	Burnhamthorpe.
Craig, Miss M. A. ....	Wesleyan Methodist.	Burnhamthorpe.
Craig, William. ....	Baptist. ....	Port Hope.
Croll, Rev. R. M. ....	Canada Presbyterian.	Claude.
Curry, William. ....	Canada Presbyterian.	Ayr.
Cuthbertson, Rev. George.	Canada Presbyterian.	St. Thomas.
Curts, Rev. J. ....	Methodist Episcopal.	Orono.
Cullen, Rev. Thomas. ....	Wesleyan Methodist.	Demorestville.
Day, B. W. ....	Primitive Methodist.	Collinsby.
Day, Rev. B. W. ....	Congregational. ....	Stouffville.
Dawson, Peter. ....	Wesleyan Methodist.	Baillieboro'.
Davey, Rev. R. ....	Wesleyan Methodist.	Stirling.
Dalmage, J. H. ....	Wesleyan Methodist.	Rehncersville.
Danard, A. B. ....	New Con. Methodist.	Melville.
Daly, James. ....	Wesleyan Methodist.	Invermay.
Denton, John. ....	Baptist. ....	London.
Delton, Miss Ellen. ....	Wesleyan Methodist.	Napance.
Delton, Mrs. S. S. ....	Wesleyan Methodist.	
Dempsy, Rev. John. ....	Baptist. ....	Port Hope.
Demorest, Thomas. ....	Wesleyan Methodist.	Stirling.
Dingman, G. J. ....	Wesleyan Methodist.	Bridgewater.
Dowling, Rev. J. S. ....	Baptist. ....	Wicklow.
Dowler, J. Armstrong. ....	Wesleyan Methodist.	
Douse, John. ....	Wesleyan Methodist.	St. Johns, Q.
Douglass, Rev. James. ....	Congregational. ....	Lanark.
Douglass, Mrs. ....	Congregational. ....	Lanark.
Donly, A. J. ....	Wesleyan Methodist.	Simcoe.
Dougan, James. ....	Canada Presbyterian.	St. Catharines.
Dougan, Mrs. ....	Canada Presbyterian.	St. Catharines.
Evans, John. ....	Baptist. ....	Toronto.
Evans, Rev. J. ....	Wesleyan Methodist.	Spencerville.
Evans, John, Jr. ....	Baptist. ....	Toronto.

NAME.	DENOMINATION.	P. O. ADDRESS.
Farley, John.....	Wesleyan Methodist.	Newburgh.
Fear, John.....	Wesleyan Methodist.	Washington, O.
Fernard, Mrs. M. W.....	Presbyterian, .....	
Ferguson, John.....	Canada Presbyterian,	Napanee.
Fisher, D.....	Wesleyan Methodist.	Farmersville.
Flint, Hon. Billa.....	Wesleyan Methodist.	Belleville.
Flint, Mrs.....	Wesleyan Methodist.	Belleville.
Fowler, Rev. R., M. D.....	Wesleyan Methodist.	Colborne.
Foster, L.....	Methodist Episcopal.	Raglan.
Forrester, James.....	Canada Presbyterian.	Melrose.
Ford, Dr. S. P.....	Wesleyan Methodist.	Aurora.
Ford, Rev. W. J.....	Wesleyan Methodist.	Shannonville.
Fry, Isaac.....	Evan. Association....	South Cayuga.
Fraser, Rev. Mungo.....	Canada Presbyterian.	Barrie.
Fraser, John.....	Methodist Episcopal.	Baltimore.
Fulton, George.....	Wesleyan Methodist.	Holloway.
Fuller, W. D.....		
Garret, S.....		Smith's Falls.
Garrison, W. H.....	Methodist Episcopal.	Plainfield.
Geen, A. L.....	Episcopalian.....	Belleville.
Gilmour, J. W.....	Baptist.....	Peterboro'.
Giles, W. H.....	Methodist Episcopal.	Farmersville.
Gibbs, Vickory.....	Baptist.....	Bewdley.
Gilbert, F. J.....	Congregational.....	Toronto.
Gould, Carman M.....	Methodist Episcopal.	Castleton.
Godfrey, R.....	Wesleyan Methodist.	Hastings.
Goodson, Rev. George.....	Wesleyan Methodist.	Strathroy.
Gordon, James.....	Canada Presbyterian,	Napanee.
Gordon, J. H.....		Belleville.
Griffith, Rev. Thomas.....	Primitive Methodist.	Brantford.
Gregg, Mrs.....	Canada Presbyterian.	Toronto.
Griffith, S. J.....	Canada Presbyterian.	Maria.
Grauge, Jane.....	Wesleyan Methodist.	Napanee.
Gray, Rev. J.....	Wesleyan Methodist.	Newburgh.
Grafton, F. E.....		Montreal.
Greener, Rev. James.....	Wesleyan Methodist.	Lindsay.
Gray, Rev. W. N.....	Presbyterian, .....	Roslin.
Hall, James.....	Canada Presbyterian.	Peterboro'.
Hall, Rev. William.....	Wesleyan Methodist.	Prescott.
Hawley, C.....	Wesleyan Methodist.	Belleville.
Ham, Mrs. P.....	Wesleyan Methodist.	Bath.

NAME.	DENOMINATION.	P. O. ADDRESS.
Harris, Rev. J.....	Wesleyan Methodist,	St. George.
Harris, Mrs.....	Wesleyan Methodist,	St. George.
Hawkins, James.....	Wesleyan Methodist,	Milnesville.
Henry, A. W.....	Christian.....	Little Britain.
Henderson, W. C.....	Wesleyan Methodist,	Cornwall.
Hinman, Edward.....	Baptist.....	Grafton.
Hinman, Byron.....	Baptist.....	Grafton.
Higinbotham, A.....	Wesleyan Methodist,	Bridgewater.
Holgate, Thomas.....	Methodist Episcopal,	Foxboro'.
Holgate, Hannah.....	Methodist Episcopal,	Foxboro'.
Holden, Dr. R.....	Canada Presbyterian,	Belleville.
Holden, Mr.....	Canada Presbyterian,	Belleville.
Hodgins, J. George.....	Episcopal.....	Toronto.
Howard, Rev. E. L.....	Methodist Episcopal,	Wolfe Island.
Howell, Rev. J. E.....	Wesleyan Methodist,	Canifton.
Howell, Hector.....	Wesleyan Methodist,	Belleville.
Howard, N. H.....	Methodist Episcopal,	Elgin.
Hutchinson, S.....	Canada Presbyterian,	Montreal.
Hulburt, Samuel.....	Wesleyan Methodist,	Prescott.
Hunt, A.....	Wesleyan Methodist,	Oshawa.
Hunt, John.....	Wesleyan Methodist,	Aurora.
Inman, Cotton.....	Bible Christian.....	Ivanhoe.
Jackson, Harrison.....	Wesleyan Methodist,	Westmeath.
Jennings, Rev. D.....	Wesleyan Methodist,	Weston.
Johnson, William.....	Wesleyan Methodist,	Belleville.
Johnson, G. S.....	Methodist Episcopal,	Brighton.
Johnston, W. E.....	Canada Presbyterian,	
Johnston, W. A.....	Wesleyan Methodist,	Ameliasburgh.
Jones, Rev. George.....	Episcopal.....	Brighton.
Jones, Rev. Septimus.....	Episcopal.....	Belleville.
Joyce, William.....	Wesleyan Methodist,	Adolphustown.
Kincaide, J. H.....	Wesleyan Methodist,	Wallbridge.
Kirk, Thomas.....	Congregational.....	Newmarket.
Knox, Rev. E.....	Wesleyan Methodist,	Brighton.
Lacey, W. P.....	Primitive Methodist,	Kingston.
Lacey, Miss.....	Primitive Methodist,	Kingston.
Lacey, Rev. William.....	Baptist.....	Castleton.
Laird, Rev. W. H.....	Wesleyan Methodist,	Dundas.
Laird, John.....	Congregational.....	Toronto.

NAME.	DENOMINATION.	P. O. ADDRESS.
Lane, B. ....	Methodist Episcopal	Ottawa.
Lary, Robert .....	Canada Presbyterian,	Rodgerville.
Leach, Rev. W. W. ....	Wesleyan Methodist,	Tamworth.
Leach, Rev. George .....	Wesleyan Methodist,	Whitby.
Lesbirel, F. C. ....	Wesleyan Methodist,	Tiverton.
Leavens, Daniel .....	Wesleyan Methodist,	
Lewis, I. T. ....	Congregational .....	Toronto.
Livingston, J. C. ....	Wesleyan Methodist,	Hamilton.
Lobb, Francis. ....	Baptist .....	Toronto.
Lyman, H. ....	Congregational .....	Montreal.
Luke, James. ....	Wesleyan Methodist,	Oshawa.
Lyons, A. P. ....	Wesleyan Methodist,	Wellington.
Martin, J. Warren .....	Society Friends. ....	Chatham.
Martin, S. S. ....	Wesleyan Methodist,	Toronto.
Martin, C. ....	Wesleyan Methodist,	Belleville.
Massey, Levi. ....	Methodist Episcopal,	
Massey, S. ....	Amer. Presbyterian..	Montreal.
Matthewson, .....	Wesleyan Methodist,	Montreal.
Man, Dr. ....	Presbyterian .....	Napanee.
Messenger, Mrs. A. C. ....	Canada Presbyterian.	Seneca, O.
Metcalf, M. O. H. ....	Wesleyan Methodist,	Pembroke.
Millard, Rev. Wm. ....	Baptist .....	Toronto.
Miller, Stephen. ....	Methodist Episcopal.	Wallbridge.
Miller, P. R. ....	Congregational .....	Markham.
Miller, Rev. W. ....	Wesleyan Methodist,	Harrowsmith.
Mill, D. N. D. ....	Wesleyan Methodist,	Shannonville.
Mills, John .....	Wesleyan Methodist,	Marmora.
Mullan, Rev. J. B. ....	Pres. in con. C of Scot.	Spencerville.
Murton, Susan C. ....	Primitive Methodist,	Murvale.
Morrow, Rev. E. ....	Wesleyan Methodist,	Paris.
Morrow, W. A. ....	Wesleyan Methodist,	Springville, O.
McCalla, W. J. ....	Amer. Presbyterian...	St. Catharines.
McClelland, Rev. R. ....	Baptist .....	Ringwood.
McClatcher, A. M. ....	Wesleyan Methodist,	Brighton.
McCullough, Mary J. ....	Wesleyan Methodist,	Brighton.
McClung, Rev. J. ....	Wesleyan Methodist,	Ballyduff.
McCullough, H. ....	Wesleyan Methodist,	Rednerville.
McEwen, Rev. John. ....	Canada Presbyterian,	Pembroke.
McEwen, Mrs. J. ....	Canada Presbyterian,	Pembroke.
McGuire, James. ....	Canada Presbyterian,	Toronto.
McGuire, Rev. Thomas ...	Canada Presbyterian,	Glenallen.

NAME.	denomination.	P. O. ADDRESS.
McDougall, Rev. Davidson	Wesleyan Methodist.	Bloomfield.
McHenry, Miss N.	Wesleyan Methodist.	Napanee.
McHenry, Mrs.	Wesleyan Methodist.	Napanee.
McIntosh, William	Congregational	Rugby.
McGurvan, James	Pres. in con. C. Scot'd	Spencerville.
McIntosh, D. L.	Congregational	Hillsdale.
McKillican, Rev. J.	Congregational	Danville.
McLean, D.	Primitive Methodist.	Toronto.
McLean, R.	Canada Presbyterian.	Galt.
McLean, Samuel	Wesleyan Methodist.	Port Hope.
McKim, P.	Wesleyan Methodist.	Cataraqui.
McMoline, S.	Presbyterian	
McKinley	Amer. Presbyterian.	St. Catharines.
McRossie, William	Wesleyan Methodist.	Kingston.
McWherter, John	Baptist	Sarnia.
Nixon, Thomas	Wesleyan Methodist.	Toronto.
Norris, Rev. J. S.	Methodist Episcopal.	Campbellford.
Norris, Arthur	Primitive Methodist.	Campbell's Cross.
Nicholson, J.	Primitive Methodist.	Humber.
Osborne, W. H.	Episcopal	Melrose.
Pashley, Benjamin	Wesleyan Methodist.	Belleville.
Paterson, P.	Canada Presbyterian.	Paterson Village.
Paterson, W.	Canada Presbyterian.	Almoute, O.
Pattison, Rev. R.	Primitive Methodist.	Collinsby.
Pearson, Rev. W. L.	Wesleyan Methodist.	Odessa.
Pentecost, T. H.	Methodist Episcopal.	Belleville.
Perry, Mrs. C. B.	Wesleyan Methodist.	Napanee.
Perry, Mrs. James	Wesleyan Methodist.	Napanee.
Peterson, Alexander T.	Wesleyan Methodist.	Norham.
Perey, John	Wesleyan Methodist.	Newburgh.
Pennick, J. C.	Wesleyan Methodist.	Castleton.
Philp, Joseph	Wesleyan Methodist.	Gore's Landing.
Pomeroy, Rev. J. C.	Wesleyan Methodist.	Port Perry.
Porte, W. J.	Wesleyan Methodist.	Pictou.
Porte, Mrs.	Wesleyan Methodist.	Pictou.
Powell, H. M.	Wesleyan Methodist.	Cobourg.
Preston, James	Wesleyan Methodist.	Woodstock.
Price, Miss S. M.	Wesleyan Methodist.	Napanee.
Pratt, William	Baptist	London.
Platt, G. D.	Wesleyan Methodist.	Pictou.

NAME.	DENOMINATION.	P. O. ADDRESS.
Quigly, Mary A. ....	Wesleyan Methodist,	Tanworth.
Raymer, J. N. ....	Evan. Association . . .	Boxgrove.
Rankin, D. ....	Wesleyan Methodist,	Dartford.
Raymond, Charles.....	Congregational .....	Guelph.
Reed, Peter.....	Baptist .....	Spencerville.
Reed, Melissa E. ....	Methodist Episcopal.	Foxboro'.
Reskelley, Eliza.....	Wesleyan Methodist.	Stamford.
Reesor, Abraham B. ....	Wesleyan Methodist.	Markham.
Reeve, Alfred.....	Baptist .....	Toronto.
Reesor, Mrs. A. B.....	Wesleyan Methodist.	Markham.
Richardson, F. ....	Wesleyan Methodist.	Napanee.
Riddell, Joseph.....		Bensfort.
Ritchie, Thomas.....	Canada Presbyterian.	Toronto.
Robson, Rev. George.....	Wesleyan Methodist.	Castleton, O.
Roach, Frederick.....	Bible Christian.....	Whitevale.
Roper, J. H.....	Canada Presbyterian.	Cobourg.
Rose, Mrs. ....	Wesleyan Methodist.	Wallbridge.
Rowe, Rev. W. ....	Primitive Methodist.	Toronto.
Rupert, Rev. E. S.....	Wesleyan Methodist.	Centreville.
Rutherford, R.....	Wesleyan Methodist.	Peterboro'.
Ryan, Rev. William.....	Wesleyan Methodist.	Marmora.
Sackville, J. Junr. ....		Bewdley.
Sanderson, R.....	Congregational .....	Myrtle.
Sanderson, Rev. J. G. ....	Congregational .....	Rugby.
Sanderson, Mrs. ....	Congregational .....	Rugby.
Sanderson, Rev. G. R.....	Wesleyan Methodist.	Belleville.
Scarff, James.....	Wesleyan Methodist.	Woodstock.
Scott, Rev. J.....	Canada Presbyterian.	Napanee.
Scott, Mrs. J.....	Canada Presbyterian.	Napanee.
Simpson, J. M.....	Methodist Episcopal.	Coleraine.
Smith, Rev. James.....	Primitive Methodist.	Kingston.
Smith, Rev. J. C.....	Pres. in con. C. Scot'd	Belleville.
Smith, Rev. A.....	Wesleyan Methodist.	Newmarket.
Smith, W. H.....	Baptist .....	
Shrimpton, George.....	Wesleyan Methodist.	Stamford.
Snider, S. ....	Congregational .....	Wroxeter.
Spencer, Samuel M. ....	Wesleyan Methodist.	Northport.
Sills, Rev. W. A.....	Methodist Episcopal.	Norham.
Speers, Archibald.....	Wesleyan Methodist.	Norval.
Speers, Mrs. ....	Wesleyan Methodist.	Norval.
Sparrow, P. L.....	Methodist Episcopal.	Norham.

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NAME.	DENOMINATION.	P. O. ADDRESS.
Stacey, Thomas .....	Wesleyan Methodist.	St. Thomas.
Stratton, Rev. F. B. ....	Methodist Episcopal,	Melville.
Stark, W. ....	Canada Presbyterian,	Portage Dufort, Q.
Stone, S. G. ....	Methodist Episcopal,	Ottawa.
Swift, Rev. J. R. ....	Primitive Methodist,	Toronto.
Tandy, W., Jun. ....	Wesleyan Methodist,	Kingston.
Tandy, Mrs. ....	Wesleyan Methodist,	Kingston.
Tapscott, Rev. S. ....	Baptist .....	Port Hope.
Taylor, W. ....	Wesleyan Methodist.	Belleville.
Thompson, Rev. James ...	Wesleyan Methodist,	Rednerville.
Thomas, R. A. ....	Congregational .....	Edgar.
Thornton, R. B. ....	Methodist Episcopal,	Kirby.
Turney, James H. ....	Canada Presbyterian,	Vernonville.
Tucker, Rev. Lyle .....	Wesleyan Methodist,	Bath.
Turnbull, Rev. John .....	Canada Presbyterian,	Melrose.
Tomblin, Rev. W. ....	Wesleyan Methodist,	Pakenham.
Tomlinson, J. J. ....	Episcopalian .....	Belleville.
Uestrom, Henry .....	Presbyterian .....	Moir.
Vandervoort, J. H. ....	Wesleyan Methodist,	Wallbridge.
Vent, George .....	Methodist Episcopal,	Wellman's Corners
Vermilyea, Peter .....	Wesleyan Methodist,	Wellington.
Vermilyea, Libby .....	Wesleyan Methodist,	Belleville.
Vennor, H. G. ....	Congregational .....	Montreal.
Vanvlst, G. M. ....	Wesleyan Methodist,	Lacolle, Q.
Wagg, Calman .....	Methodist .....	Girdwood.
Wallace, Joseph T. W. ....	Congregational .....	Thistleton.
Washington, E. S. ....	Wesleyan Methodist,	Coldsprings.
Walker, R. J. ....	Primitive Methodist,	Toronto.
Warren, S. ....		Wilton.
Warren, Mrs. ....		Wilton.
Welden, Rev. J. ....	Wesleyan Methodist,	Milford.
Wilson, Rev. F. ....	Methodist Episcopal,	Charleville.
Williams, B. ....	Wesleyan Methodist,	Port Burwell.
Williamson, John .....	Presbyterian .....	Hawkston, Q.
Wilmott, Samuel T. ....	Wesleyan Methodist,	
Williams, Hiram .....	Methodist Episcopal,	Canifton.
Williamson, J. S. ....	Methodist Episcopal,	London.
Williams, W. C. ....	Wesleyan Methodist,	Bloomfield.
Wilde, George C. ....	Wesleyan Methodist,	Napanee.
Wishart, Rev. D. ....	Canada Presbyterian,	Madoc.

NAME.	DENOMINATION.	P. O. ADDRESS.
Wood, J. H.....	Wesleyan Methodist,	Sarnia.
Woolverton, C. E.....	Baptist .....	Grimsby.
Woodhouse, J. Joseph ....	Congregational .....	Toronto.
Walved, Brinton.....	Wesleyan Methodist,	Stirling.
Wright, Charles C.....	Wesleyan Methodist,	Napanee.
Wright, G. C.....	Wesleyan Methodist,	Shannonville.
Young, Rev. N. J.....	Wesleyan Methodist,	Moscow.
Young, George A.....	Episcopalian .....	Hamilton.

N. B.—The foregoing list has been copied from the books placed for entries at the doors of the Church where the Convention was held—a few known to have been present have been added—many others attended from a distance whose names will not be found here. Should any error appear it must be attributed to the difficulty found in decyphering some of the signatures.

## SABBATH SCHOOL STATISTICS.

No application was made to the Local Secretaries this year for detailed Statistics. We give below the best estimate we can obtain from the reports of the Evangelical Denominations, and otherwise, where no such report has been published.

	Schools.	Teachers.	Scholars.
Wesleyan Methodist .....	824	7691	53024
Union Schools .....	600	4800	30000
Canada Presbyterian .....	500	4060	27616
English Episcopal .....	451	3780	34125
Methodist Episcopal .....	229	1637	11207
Regular Baptist .....	290	1500	10000
New Connexion Methodist .....	161	1088	8059
Primitive Methodist .....	123	1078	7389
Bible Christian .....	101	641	5158
Presbyterian in con. with Ch. of Scotland	92	1016	8982
Congregational .....	70	571	5603
Evangelical Association .....	54	486	2603
Society of Friends .....	13	68	454
Others including Baptists, United Bre-	50	490	1500
thren in Christ, British Methodist			
Episcopal, Moravian, &c. ....			
Evangelical Lutheran .....	41	221	2056
	3,569	29,037	208,776

It is stated respecting the Schools of the Presbyterian Church in connection with the Church of Scotland, that while only 92 are reported, the number is about the same as last year; and had a full report been rendered to Mr. James Crail, (the Convenor of Committee on Statistics,) there would appear to be a very decided increase of attendance.

Respecting the Congregational Schools, it is reported that a number give no returns.

The number of Union Schools is according to the best estimate that can be found. There has been a large increase during the past year.

No report of Regular Baptist Schools received since last year.

Much has been accomplished in Sabbath School extension by the Canada Sunday School Union and the Ontario Sabbath School Missionary Union. Fifty-seven new schools have been planted by the last named Association, and about 40 by the Canada Sunday School Union.

The Bay of Quinte Conference of the Methodist Episcopal Church, reports "Some of the fields have not been reported at all—others only in part." Thus it will appear that the above number of school teachers and scholars falls short of the full amount—yet, even by these statistics there is evidence of a large increase.

WILLIAM MILLARD.

DENOMINATIONS REPRESENTED AT THE PROVINCIAL  
SABBATH SCHOOL CONVENTION,

AND NUMBER OF BILLETS PROVIDED BY THE SEVERAL  
CHURCHES OF BELLEVILLE, ONT., OCTOBER, 1869.

The following interesting statistics of the late Convention  
are furnished by the Local Secretary:—

DENOMINATIONS REPRESENTED.

Episcopalians .....	10
Church of Scotland Presbyterians .....	12
Canada .....	58
American .....	11
Wesleyan Methodists .....	158
Episcopal " .....	55
Primitive " .....	23
New Connexion " .....	5
Congregationalists .....	32
Bible Christians.....	6
Baptists .....	30
Evangelical Association.....	7
Christians .....	3
United Brethren in Christ .....	4
Lutherans .....	1
Society of Friends.....	3
British Methodist Episcopal .....	1
	419
Visitors provided for .....	28
Total number for whom homes were provided .....	447

NUMBER OF BILLETS PROVIDED BY THE SEVERAL CHURCHES IN  
TOWN.

St. Andrew's Church .....	20
John Street Presbyterian .....	118
Bridge Street Wesleyan Methodist .....	209
Bleecker Street " .....	18
Episcopal " .....	50
Congregational .....	3
Christ Church .....	32
St. Thomas' .....	14
	464

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# VICTORIA ORGANS

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## MELODEONS.

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OUR INSTRUMENTS HAVE ALL THE MODERN AND  
LATEST IMPROVEMENTS.

1st Prize at Toronto,	- - - -	1861.
1st Prize Prov. Exhibition,	Toronto,	1862.
1st Prize	" "	Kingston, 1863.
1st Prize	" "	Hamilton, 1864.
1st Prize	" "	London, 1865.
1st Prize	" "	Montreal, 1865.
1st Prize	" "	Toronto, 1866.
1st Prize	" "	Kingston, 1867.

This being our last Exhibition, we having taken first prizes against all comers.

For Testimonials, &c., see Prize Lists and Catalogues, free to any address.

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ADVERTISEMENTS.

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