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PROCEEDINGS

OF THE

ELEVENTH PROVINCIAL

Sabbath School Convention

BEING THE NINTH ANNUAL MEETING OF THE
SABBATH SCHOOL ASSOCIATION

HELD IN

THE TOWN OF BRANTFORD, ONTARIO.

ON THE

13th, 14th and 15th October, 1874.

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SABBATH SCHOOL ASSOCIATION OF CANADA.

PROCEEDINGS

OF THE

ELEVENTH PROVINCIAL

Sabbath School Convention,

BEING THE NINTH ANNUAL MEETING OF THE
SABBATH SCHOOL ASSOCIATION.

HELD IN THE TOWN OF BRANTFORD, ONTARIO.

ON THE 13TH, 14TH AND 15TH OF OCTOBER, 1874.



TORONTO :

PRINTED FOR THE ASSOCIATION,

DUBLEY & BURNS, PRINTERS.

1874.

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INTRODUCTION.

The Proceedings of the Annual Meeting of the Sabbath School Association of Canada, reported in the following pages, will be memorable in our Sabbath School history, because of the deep spiritual influence that pervaded it almost from its commencement.

The blessing invoked and looked for by many a faithful teacher was granted, and faith was not disappointed. Valuable lessons in teaching were given; there was great freedom in the discussions, but best of all was the conviction of the duty and importance of active consecration to the work, as work for that blessed Jesus who has redeemed us by His precious blood.

As the Addresses of the Rev. W. McKenzie, the Rev. Dr. Black, and Mr. Wm. Reynolds were heard, many in the large Assembly were moved to tears, and many a heart was opened to renewed devotion to God; power from on High rested on the audience, and many felt assured that from that time God would bless us.

Prayer meetings were held each morning before the business sessions. The first, conducted by Dr. Black; the second, which was turned into a praise and promise meeting, was under the leadership of Mr. Reynolds. In this meeting, not a minute was lost; one after another of the brethren arose and mentioned some great and precious promise, commended to them; several told of the blessing that they had received during the previous part of the sittings of the Convention, and heartfelt praise rang out from the large company present.

We will not attempt here to detail particulars, but heartily commend the very full Report of the proceedings to our readers. We greatly wish that every Sabbath School Teacher could possess a copy

of it, and that all would carry out the practical lessons presented. Our earnest desire is that the holy fire that burned in many breasts at Brantford may spread among the thousands of Teachers in our land. Then we may expect that multitudes of the dear Scholars will yield themselves to the invitations and claims of Jesus as their loving and sufficient Saviour, and Zion will arise and shine.

Will all who read this Report help its circulation—the edition is very limited, but copies can be yet had at 20 cents each, upon application at once to

WILLIAM MILLARD,
General Secretary.
Toronto P. O., Box 1077.

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CONTENTS.

FIRST SESSION—TUESDAY AFTERNOON.

	PAGE.
Devotional Exercises	1
Nominating Committee	2
Retiring President's Address	2
Brief Addresses	5
Election of Officers	6
General Secretary's Report	6

SECOND SESSION—TUESDAY EVENING.

Devotional Exercises—President's Address	13
Address of Welcome	16
The Sabbath School not a Substitute for the House of God	18
The Past, Present and Future of the Association	22
Sunday School Work	26

THIRD SESSION—WEDNESDAY MORNING.

Devotional Exercises—The First Principles of S. S. Teacher	33
Verbal Reports from County Secretaries	41
Introduction of Mr. Reynolds	48
Individual Preparation for S. S. Teaching	49

FOURTH SESSION—WEDNESDAY AFTERNOON.

Devotional Exercises—The Gospel according to Mark	54
Intermediate Class Lessons	61
Treasurer's Report	66
Infant Class	67

FIFTH SESSION—WEDNESDAY EVENING.

Devotional Exercises—Sabbath School Songs	67
Chataqua Sunday School Encampment	68
The Essentials of a Successful Teacher	73
Revival in Scotland	80

SIXTH SESSION—THURSDAY MORNING.

Devotional Exercises—County and Township work	92
Sabbath School Review	101
Normal Classes	108
Committee on Resolutions	109
Executive Committee	109
Mass Meeting of Children	110

SEVENTH SESSION—THURSDAY AFTERNOON.

Devotional Exercises—Missionary Spirit in the Sabbath School	120
Report of Committee on Resolutions	125
Report of Business Committee	126
County Conventions	126
Farewell Addresses	127
Delegates and Visitors	133
Appendix—Uniform Lessons for 1875	141

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101
108
109
109
110
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120
125
126
126
127
133
141

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

FIRST DAY.—AFTERNOON SESSION.

BRANTFORD, Tuesday, 13th Oct., 1874.

The Eleventh Provincial Sabbath School Convention, of Ontario and Quebec, met this afternoon, at half-past two o'clock, in Zion Presbyterian Church in this town. The President, D. McLean, Esq., of Toronto, occupied the chair.

Illuminated mottoes bearing upon the Sabbath School work were distributed on the walls of the church, such as "Feed my lambs," "Trust in God," "Christ is risen," "Nearer my God to Thee," "Those that seek Me early shall find Me," "Stand up for Jesus," "Faith, Hope and Charity," "Only Jesus," "Simply to the Cross I cling," "God bless our Sunday School," "Remember now thy Creator in the days of thy youth," "Suffer little children to come unto Me," "Believe in the Lord Jesus," and "Search the Scriptures."

The Session was opened by the singing of the hymn beginning—
Mr. Woolett, of Chicago, leading.—

" And are we yet alive,
And see each other's face !
Glory and praise to Jesus give
For His redeeming grace !

Rev. W. H. PORTER, of Brantford, read the 60th chapter of Isaiah
Rev. Dr. Hodgkin, of Woodbridge, and Rev. Mr. Langford, of Brantford, offered up prayer.

Hymn—"Jesus I turn to Thee," from the "Royal Diadem," was then sung.

NOMINATING COMMITTEE.

The PRESIDENT named the following gentlemen as the Nominating Committee:—

Dr. J. G. Hodgins, Toronto, Chairman; Rev. Thos. Lowry, Brantford; S. R. Briggs, Toronto; Dr. Nicoll, Brantford; Rev. E. B. Keefer, Brantford; Dr. McGuire, Guelph; Rev. J. Alexander, Brantford; and Rev. Wm. Millard, Toronto.

RETIRING PRESIDENT'S ADDRESS.

The PRESIDENT addressed the Convention as follows:

DEAR FELLOW LABOURERS AND FRIENDS.—I most sincerely thank God and congratulate you that we are spared to meet face to face another year, and to receive such a cordial, hearty greeting as the people of this very beautiful place have extended to us.

It is now 14 years since the first Sunday School Convention was held in Canada. It was at Kingston and produced an inspiration which has never been quenched, not only have Canadian workers been fired with fresh life, but its influence extended to the other side of the lines. The President of the New York City Sunday School Association has often acknowledged that it was the commencement of a new era in his Christian history.

In Canada, however, we waited upwards of eight years before another *Provincial Convention* was held, but from the Kingston meeting in 1857 the inspiration and information gained spread through the counties, who began to ask for another gathering with the ministers of every Evangelical denomination, they might take sweet counsel together, and stir up each other in the good work of leading the little ones to JESUS.

In September 1865 the second Provincial Convention was held, and then was instituted the Sabbath School Association of Canada, which has held annual meetings ever since.

Today we assemble as the Eleventh Convention. Each of the past meetings has appeared to many of us as the best, all have been good, while each has had its own distinguishing features. As we look back at the past and look around at the present Sunday School state, I am sure we can only say with adoring gratitude, "What hath God wrought?" to Him be all the praise.

You have come up here seeking light and help. Seeking *inspiration and information*. I most sincerely trust every expectation will be realised, and that such a *consecration* of heart and life, such a renewal of covenant obligations, such glimpses will be had by a living faith of the glorified *Jesus*, that we shall be ready to exclaim with one of old, "Master it is good for us to be here."

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What this Association has been doing since our last Convention, our excellent Secretary will inform you in his Report.

Let me, however, recall one or two matters which may not be taken up by him. At our last meeting we had representatives from *England, America and France*. Two of these men deserve more than a passing notice. This, however, I can only give; Dr. Emile Cook, of France, came with hearty greetings and earnest purposes, everywhere gathering up facts and methods, laying up, gleaned everywhere, so that he might further the great work in his native land. I well remember with what eagerness he looked forward to his return, what plans and purposes he had formed on behalf of the *children*, but God's ways are not our ways. He was a passenger on the illfated steamship *Ville du Havre*, receiving such injuries attending his wounded companion, Mr. Weiss, whom he would not leave, that he never was able to resume his loved work, but died in the early part of this year in *perfect peace*.

The other was John Ashworth, author of "Strange Tales from Humble Life," "Walks in Canaan," &c., a very remarkable man who in season and out of season, has incessantly worked in the cause of our Lord and Master, he was wonderfully impressed with what he saw and heard. Since his return to England there have been so many calls upon him to relate what he *knows*, that he has succumbed, and is now entirely laid aside. Hear what he says under date of Sept. 11th: "After a long and doubtful sickness, from which I am slowly recovering, the doctors call it exhaustion, and say I ought not to have held out so long in labour. None but cowards give up until they are compelled, especially in so glorious a work as pointing sinners to a *Saviour*. Blessed work, blessed work, for this alone I ask the Lord and Master to let me still live."

Grand, inspiring words, how they ring out in *trumpet* tones to us. Brave old man. God bless him and answer his prayer. Such *lives* as these enoble our humanity.

Turning from persons to places, perhaps in the Sunday School World no locality has attained such widespread celebrity as Lake "Chautauqua." Where it is, and what was done will be related to you by one who was present. I would only say it marks a new epoch in Sunday School work.

My own experience was very limited, I however, ascended *Pisgah's top* and viewed the landscape o'er, travelled from *Dan to Beersheba*, listened to the inspiring and instructive addresses, renewed old friendships, contracted new ones, joined in worship, left with fervent prayers for success, and resolved, if possible, to attend the next.

Much has been accomplished during the past year, and yet a great deal remains still to be done. County and Township organiza-

tions are doing a great deal for the *teachers*. The Institute with its earnest practical work, is slowly educating and bring up teachers to a higher standard of excellence.

The establishment of Normal schools and classes for the proper training of teachers, is now occupying the attention of the advanced Sunday School thinkers of our day. No question I apprehend is of more vital importance to us, 1st. Look at the work. 2nd. Look at the material. The scholars we teach are passing through the educating process of the 19th century. We must be able to hold our own with them on chronological, historical, biographical and other ground. We must be workmen needing not to be ashamed.

With hearts thoroughly imbued with the Spirit of GoB, we must have minds amply stored with knowledge gathered from every source. The how to impart well and wisely is of the utmost importance.

The grand chainwork of uniform lessons has this year been largely extended, the London, England, Sunday School Union having adopted them. I hope this grand scheme will soon girdle the globe.

The year we enter on is one of great importance. The International Convention meets at Baltimore early in 1875, and will probably give great impetus to these two great matters: Uniform Lessons, and Teacher Training, and our meeting together here for a day or two for mutual counsel and help, will, I most sincerely trust, strengthen our hands and encourage our hearts. As far as the executive has been able, and to the best of the power of our brethren in Brantford, all has been done to make this Convention successful in the best sense, the rest is for you to accomplish. Take your part in the discussions as you may have opportunity.

The topics will, I am sure, be intelligently laid open to you, after which there will be time afforded for discussion; lose no time. Minutes are gold, worth more than gold. I hope the President who succeeds me will see that every moment is filled, and I hope also he will take care that no one occupies the time of another, and as in the heat of the subject and out of the abundance of the heart, the mouth of some overflowing brother may speak beyond the time allotted, let the sweet melody of the silver toned bell tell the brother to say *amen*.

Personally, I desire to thank most heartily my brethren for the uniform kindness and forbearance received at their hands during the period I have been permitted to fill this chair. I esteem it the highest honour of my life, and will carry with me the kindest recollections of this year until life's close.

HYMN—"Welcome the beautiful day."

THE SUNDAY SCHOOL TIMES.

The PRESIDENT read a communications from the editor of "The Sunday School Times," Philadelphia, introducing Rev. J. B. Atcheson.

Rev. J. B. Atcheson, the President

HYMN

The willing heart, full, but all the blessing, Sabbath School called upon of the Holy the hymn

The President of the Nominating Convention, who has Sunday School to say to her

Rev. J. B. Atcheson, with the Holy Spirit, what the future of Christianity and they what we can do for the Spirit, what year.

Rev. J. B. Atcheson, of speaking evangelistic labour. He Scotland mentioned this of anxiety in their prayer, but our land Spirit upon would pour receive it.

Two of "Out in the

Rev. J. B. ATCHESON, of Detroit, having then been introduced by the President, acknowledged the courtesy in a few appropriate words.

HYMN.—“At the Cross there’s room.”

The PRESIDENT said that he was satisfied that they had the willing heart and the intelligent mind to make the Convention successful, but all their best efforts would be useless unless accompanied by the blessing of the Holy Spirit. He saw here two old friends of the Sabbath School cause, brother Alexander and brother Wood, and he called upon these brethren to lead them in prayer for the outpouring of the Holy Spirit. Prayer having been offered up by these brethren, the hymn “All hail the power of Jesus’ name,” was sung.

BRIEF ADDRESSES.

The PRESIDENT observed that while waiting for the Report of the Nominating Committee, they might have a few words from any one who had any suggestion or fact to report in connection with Sunday School work. If there is any one, he said, who has anything to say to help us, let him say it now.

Rev. W. H. PORTER, (Brantford).—First of all, we must be imbued with the Holy Spirit. I was reminded whilst sitting here and contemplating the train of agencies and instrumentalities to be used in the future progress of Christian work, of that first setting out of Christianity, “they waited for the Holy Ghost” and when He came, and they were filled with His influence, the work went on. Without that we can do nothing. But if, at the very beginning of this Convention, we have faith to expect and grace to receive the Holy Spirit, what blessings may result from our efforts during the coming year.

Rev. JOHN WOOD (Toronto), said he had the pleasure yesterday of speaking with a brother, who has recently been engaged in evangelistic work in the Niagara district, and he was delighted to learn from him that he had invitations from twenty places to go and labour. He had recently come from the midst of revival scenes in Scotland and his heart was very full of them. He (Mr. Wood) mentioned this because he thought it indicated a very widespread feeling of anxiety and expectation for blessing in this country also during this fall and winter. He hoped, therefore, that they would remember in their prayers before God continually not only our Sabbath Schools but our land, that the Lord may send the influence of His Holy Spirit upon this land as He has done upon distant lands, and that He would pour out such a blessing that there would not be room to receive it.

Two of the brethren engaged in prayer, after which the hymn “Out in the Vineyard Ground,” was sung.

ELECTION OF OFFICERS.

Dr. HODGINS, Chairman from the Nominating Committee, submitted the following nominations of officers for the ensuing year :—

PRESIDENT :

HIS HONOR JUDGE JONES, BRANTFORD.

VICE-PRESIDENTS :

The ex-Presidents of the Association and Presidents of County Associations.

TREASURER :

HON. JOHN McMURRICH, TORONTO.

GENERAL SECRETARY :

REV. WILLIAM MILLARD, TORONTO.

MINUTE SECRETARIES :

REV. T. LOWRY, Brantford.
REV. J. WOOD, Toronto.
MR. W. P. CROMBIE, Toronto.

BUSINESS COMMITTEE :

Dr. HODGINS, Toronto.
REV. DR. O'MEARA, Port Hope.
MR. S. K. BRIGGS, Toronto.
MR. W. N. HOSSE, Brantford.
REV. B. B. KEEFER, Brantford.
P. LE SEITER, Ottawa.
MR. W. WELDING, Brantford.

Messes. T. J. WILKIE, Toronto.
T. H. SHENSTON, Brantford.
S. P. GROAT, London.
WM. PATTERSON, M.P., Brantford.
D. McLEAN, Toronto.
J. R. MILLER, Goderich.

These nominations were confirmed by the Convention.
HYMN.—“Jesus My Saviour all in all.”

GENERAL SECRETARY'S REPORT, OCTOBER 13TH, 1874

Rev. Wm. MILLARD, General Secretary, read the following Report :—

With heartfelt gratitude to our God and Father we assemble with our brethren and fellow-workers in this, the Eleventh Provincial Convention for Ontario and Quebec, and which is the ninth annual meeting of the Sabbath School Association of Canada.

In taking

A RETROSPECT

of the past association year, it has been distinguished to a very great extent by Uniform Bible Study and teaching throughout Protestant

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Christendom—by earnest united prayer for the outpouring of the Holy Spirit—by a larger increase from Sabbath Schools to the Church in answer to prayer, by a more generally systematic and better management of Sabbath Schools—more intelligent teaching, and by the addition of many new schools—not only on this Continent and in Great Britain, but on the Continent of Europe, and far beyond to the east is this apparent.

A few years ago when the London Sunday School Union embarked in Sabbath School work on the Continent of Europe, there were only two Sabbath School Societies there—one in Paris, the other in Lausanne—now in France there are two—in Switzerland two,—two in Germany—one in Holland—one in Sweden, and Sabbath School periodicals are issued in the various countries:—

In France, there were last May, 964 Sabbath Schools and 41,500 Scholars. In Germany, 1,233 Sabbath Schools, with 82,533 Scholars. In Holland, 492 Sabbath Schools and 59,760 Scholars. Switzerland, 61,000 Scholars. The number of Schools not reported—In Sweden, ten years ago, Sabbath Schools were unknown, now there is a School, (first planted there with 30 children,) it has 700 children in it. From Sweden the work is extending to Norway, and as far north as Finland. In Italy, Hungary, Belgium, Spain, Greece, and Piedmont, a great Sabbath School work is being carried on.

THE INTERNATIONAL SERIES OF LESSONS

is rapidly being adopted in every land where Sabbath Schools are found; these lessons are now largely used in Australia and India; they are translated into French, German, Dutch and Swedish. The same lesson is now being taught in all parts of the world—"At least 300 or 400 religious and secular periodicals publish them with more or less comment."—Nothing has so much stimulated and aided the teachers in their preparation as these helps. Greatly has the International Series increased the publication of helps on the lessons. A little more than three years ago the circulation of the *S. S. World* was 6,000, a month after the International Series was adopted the issue of this periodical rose from 6,000 to 60,000. *The S. S. Times* has, perhaps, now a circulation as large, and it is a weekly paper. *The Presbyterian at Work*, and *The Baptist Teacher* issue about 30,000 each, per month, while Dr. Vincent's *S. S. Journal* has a circulation of 100,000, monthly. Nine-tenths of the increased sale of Sabbath School productions generally has arisen, it is estimated, from the introduction of these uniform lessons.

In Ontario and Quebec 621 Wesleyan Methodist Sabbath Schools use the International lessons; they are generally adopted by the Canada Presbyterian Schools, and, with the exception of the Church of England they are, more or less, in use by all denominations in their Sabbath Schools.

We rejoice in the

INCREASING NUMBER OF SABBATH SCHOOLS

in these provinces, besides those planted by the *Canada Sabbath School Union*, and by the *Ontario Sabbath School Missionary Union*. The *Wesleyans* alone report 52 new Schools, having 2,799 scholars. The *Bible Christians* tell of an increase of 622 scholars during the past year; and the same, to some extent, may be said of most of the other branches of the Church.

There has also been a greater number of conversions than in past years. In the Wesleyan Schools a large number have been converted, 2,419 of these have joined that branch of the church. The *Episcopal Methodists* report 675 scholars brought to the Saviour. The *Bible Christians* report 363 conversions in their Sabbath Schools, while other denominations tell of additions to the Church from these nurseries.

GREATER INTEREST IS TAKEN IN SABBATH SCHOOLS,

we learn, by the *Canada Presbyterian Churches*, that more of the churches talents and energy is enlisted year by year. Many of the Presbyteries have had either Sabbath School Conventions, or have given a sederunt to the consideration of Sabbath School work, and the most lively interest has been taken in the deliberations and discussions. In most of the larger Schools, Infant-classes have been established with rooms separate from the main school. Blackboard exercises, object lessons, and illuminated texts have been introduced. At the late General Assembly more attention to singing and the preaching of occasional sermons adapted to the capacity of the young were recommended.

In the Sabbath School department of the *Methodist Episcopal Church* there are evidences of marked improvement. This denomination has a Sabbath School Union. Here, also, it is stated that the future success of the Church depends solely upon the success of the Sabbath School Department.

The Primitive Methodists are pushing the work with praiseworthy zeal and diligence, and report the work quite prosperous.

The Congregationalists.—The work is increasingly conducted with great earnestness and skill. Schools have increased in numbers, and many have become the disciples of Jesus.

SABBATH SCHOOL CONVENTIONS

in the Counties have not been as numerous the past year. The elections were a hindrance to some occurring at a time when they would have convened.

North York, Durham, Halton, the E. & W. Ridings, of York, Perth, Brant, Prince Edward, Elgin, the Counties of the Ottawa Valley, Bruce Haldimand, Essex, Frontenac, and the Districts of Mus-

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koka and Parry Sound have held Conventions, and perhaps others not reported to your Committee, the majority of which have been attended by the General Secretary, or deputations from the Association. It is much regretted that in some cases more than one county held at the same time.

Township Conventions have to some extent been held. In the Township of Blenheim, in Oxford, a Convention of unusual interest was held in the largest building that could be had, and then some could not find room, so large was the attendance.

Generally the topics and discussions in both the County and Township meetings have been good, of a more practical character, and much interest has been manifested by the audiences.

During the year the Canadian *Members of the International Convention Committee*, and of the *Lesson Committee*, have met with the American members in Committee. Their report of these meetings is of a most cheering character, the utmost harmony and great unanimity prevailed, and the unction of the Holy One rested upon them. Owing to the Revd. J. Munroe Gibson leaving the province for Chicago, a substitute was chosen by your Committee, but it was afterwards found that the right of filling up any vacancies that might occur was vested in the Lesson Committee who have requested Mr. Gibson to continue in office until the next International Convention.

COMPLETE SABBATH SCHOOL STATISTICS

have been sought with but ill success. Schedules with blanks for answers were provided and sent to the Counties, either to County Secretaries, or where there were none, to those who were the most likely to obtain the desired information. We much regret that a considerable expenditure of money for printing and postage in addition to labour, the attempt has ended in failure. In but very few instances have anything like authentic and correct statistics of the Counties been obtained or reported. In some instances much pains has been taken by the County Secretaries, repeated applications have been made to the Schools, even extra appeals by circular have been added to the Schedules and circulars issued by this Association, so that while a partial knowledge is gained by the returns sent in, generally these afford no correct idea of the Sabbath School state of the provinces.

The Co. Sec. for Prince Edward, who is the P. School Inspector, (Mr. Platt), says, he is compelled to send me an approximation. Mr. J. Wallis, from E. and W. Ridings, of York, says, there are about 100 Schools in them, only 32 have reported.

From North York—Mr. Fotheringham, who is also the P. School Inspector, reports 57 Schools, and says Sabbath Schools are planted in every P. School District. This is one of the most complete reports. Only 20 report to Revd. J. Douglass, in W. Northumberland.

Essex, Lambton, Frontenac, Bruce, by Rev. J. Straith; Oxford, Rev. W. H. Laudon; Huron, J. R. Millar; Wentworth, Mr. A. McPherson, &c., tell the same tale of only partial returns. In Huron alone it is estimated, by the P. School Inspector, there are 180 Sabbath Schools and 12,000 Scholars. Perth, by Revd. Allan Findley, reports 50 Schools. Muskoka and Parry Sound tells us, by Mr. A. Dinsmore, that there are 26 Schools in them, 23 of which have reported.

Some Secretaries do not even give any account of their Counties for, we believe, the very good reason that they have no sufficient knowledge of the facts asked for.

As, therefore, with an exception or two, the County reports are very imperfect and are no guide to present to this Convention in detail the Statistics of the Schools; we take what is the best approach we can obtain to the truth in the Denominational Reports, and from the other best sources.

DENOMINATION, &c.	SCHOOLS.	TEACHERS.	SCHOLARS.
Wesleyan Methodists.....	1,002	9,617	71,583
Canada Presbyterian.....	650	4,094	34,207
Church of England.....	455	4,750	41,550
Methodist Episcopal.....	317	2,647	16,820
Union Schools.....	900	5,400	30,000
Regular Baptist.....	260	1,950	13,000
N. Con. Methodist.....	154	1,089	9,000
Primitive Methodist.....	142	1,226	8,360
Presb'ter'n Con Ch Scot.....	134	1,193	11,487
Bible Christian.....	130	1,214	8,878
Congregational.....	76	1,193	11,487
Evangelical Asso.....	67	584	4,223
Society of Friends.....	13	68	454
Evangelical Lutheran.....	29	174	1,912
British Meth. Episcopal.....	22	146	860
Others, including Baptists, Independents, Methodist Episcopal, Moravians, Plymouth, Brethren, United Brethren in Christ.....	50	400	1,500
	4,401	35,745	271,381

Your attention is called to the fact of the International Sabbath School Convention, which is to be held in Baltimore, Maryland, next Spring, and therefore the necessity of appointing a deputation to represent this Association there.

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Also, to the matter that is now so prominent in the minds of many of the Sabbath School men of this Continent as well as of England—Normal Classes—to supply the lack of efficient teachers so much reported, and to meet the wants of many devoted teachers who stand ready to be taught a more excellent way of teaching. A full programme is already provided, and in addition we are to be favoured with the company, and address of the Rev. Dr. Black, of Inverness, Scotland, fresh from the remarkable awakening and revival there. Yet it is submitted, that the subject of training teachers might be well and wisely considered by this Convention should there possibly be time.

We have no space or time here to do more than allude to the large Sabbath School Assembly at Chatauqua in August, where and when two weeks were well spent in listening to the many valuable instructions and sharing in practical lessons connected with Sabbath School work, this will be described to you by an eye witness.

In closing it is our duty to chronicle, but with pain the departure, owing to his sufferings by shipwreck of the Rev. Emile Cook, of Paris, to whom many of us listened with so much pleasure in the Metropolitan Church, Toronto, last October. Also, tidings come across the Atlantic of the exceeding ill-health of the devoted and honored John Ashworth, who stirred so many hearts at our last Provincial Convention. Yet we may well rejoice over these dear brethren, they "have filled well their day" and are sure of a lasting reward, the Master's welcome, and a crown that fadeth not. It is decided that the Treasurer's report shall be presented to-morrow.

Respectfully submitted,

WILLIAM MILLARD,

General Secretary.

On motion, the Report was received and adopted.

Rev. W. W. SHEPPERD, (Cainsville,) asked if the General Secretary would be under the necessity of sending out these schedules for statistics to the County Secretaries in the future. If they were after all obliged to fall back upon the denominational reports, what was the need of going to the expense and trouble of sending out these schedules again.

Rev. WM. MILLARD said they only received a few facts from the denominational reports, viz:—the number of schools and teachers, officers, and scholars, and perhaps, the amount of money raised for Missions. But we live in an age of progress, and of necessary progress. It was a fact, that appliances such as blackboards and other modes of illustrating, which were not used at all fifty years ago, were exceedingly important in instructing the young. Now, there were facts in connection with the statistics that had a reference to matters that were not touched on in the Sunday School Reports of the denominations.

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They were glad to get all the information they could about Sunday Schools from Denominational Reports; but they would like to get more. Now, if he had succeeded in anything it was by never giving up. He knew the labor involved in seeking for the statistics they required, for he had gone through it, but he believed that if they could in other countries, as in the United States, collect the desired information, they might in time do the same thing in Canada. But in the meantime it seems to be labor spent in vain and money wasted. However, they did not propose to give up the task, and by perseverance they hoped in the end to be successful. It was only once in three years that they proposed to require statistics. If they could only get men who would go from school to school in their own county, they could easily get all the information they desired, and he hoped they would be able to get such helpers.

Rev. Mr. TUCKER, (Plattsville,) said he was sorry that these schedules had not been more generally circulated and filled up. He never heard of them except in these Conventions, and never saw any of them in any of the schools under his jurisdiction. He suggested the advisability of this Convention appointing deputations to wait upon the Sabbath School Committees of the various denominations when they brought in their Reports and discuss the subject with them and get from them all the additional information they could give.

Mr. KILLMAN, (South Pelham,) observed that the County Secretary of Welland had told him that he had received returns from only seven Schools in that County. He (Mr. K.) was sure that many schools in his own township had never heard of the County Secretary. If they could get the right men for County Secretaries the work might be done.

Rev. WM. MILLARD said there was no County Secretary in that county who had accepted the office. A gentleman had been suggested and had been written to and requested to take the office, but he (Mr. M.) had received no reply. Mr. Beadle, Secretary for Lincoln, had told him that if he would send him schedules he would endeavor to circulate them in Welland, and that he had done as Mr. B. requested.

Mr. COOK, (St. Catharines,) remarked that it was a great pity that the time and labor and money spent on this object had been fruitless. He thought there must be something wrong in the appointments of County Secretaries. If the Sabbath School work was to be advanced they must appoint proper men to carry it on. He thought the statistics sought for would be of great value, and if they could be obtained they would gladden the heart of every Sabbath School worker, and he hoped County Secretaries would in the future, be appointed who would carry out their work efficiently.

Hymn.—“I will leave it all with Jesus.”

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Dr. HODGINS, from the Business Committee, announced the programme for this evening.

Hymn.—“Overflowing ever,”

having been sung, the Session was closed with the benediction, pronounced by the Rev. Mr. Atcheson, of Detroit.

EVENING SESSION.

TUESDAY, October 13.

The Convention re-assembled at 7.30 p. m., and in addition to the delegates there was a large attendance of friends from the town and country. Rev. W. Cochrane, Pastor of the Church in which the Convention was held, conducted the devotional exercises. Hymn beginning—

“Lo! a fountain full and free
Overflowing ever.”

was sung, and the 8th and 34th Psalms were read, and prayer was offered up by Mr. Cochrane.

Mr. D. McLEAN said he had no ordinary pleasure in conveying to his successor the trust they had reposed in him, especially as he was committing it to a gentleman so well known and respected amongst them. Without further remarks he would introduce to them the President elect, His Honor, Judge Jones. (Applause.)

THE PRESIDENT'S ADDRESS.

JUDGE JONES said—My Christian friends, I have to thank you, as I do heartily, for the high honor you have done me in placing me in this position. I feel that in the honors which may be conferred upon men in this life, whether by their Sovereign or by the people, there often may be circumstances that detract from them; but I think the highest honor that any one can aspire to, is to be placed in such a position as the one I now occupy by the suffrages of the Christian men and women of the country. Therefore, while not depreciating the importance of the position or forgetting my own lack of ability to fill it, I shall endeavor, with the kind assistance of the friends around me, to discharge its duties. I feel that the duties of the President of this Association are important, for I think the success of a Convention of this sort depends in a great measure upon the manner in which the duties of the chair are discharged. I therefore feel great hesitancy in taking this position, but I rely upon your aid

in discharging these duties. And I can say this, that whatever the lack of personal ability there may be, there is no lack of interest, in this work in which we are engaged on my part, nor any lack of love for the souls of the children. I have for many years felt that this work is one that demanded all the ability I could bring to bear upon it, and I am glad to say that my heart is with you in this great work. I know I do not speak to strangers, but to those who have the same desire that I have, to promote this work. No doubt, Sabbath School work has greatly advanced by this Association and by these annual Conventions. My own recollection goes back to some of them that I have attended, and I know that whilst I have gone to some of them perhaps cast down and discouraged in the work, or perhaps indifferent, I have come back from them with my zeal rekindled and my heart encouraged. I feel that these Conventions have been, to me at least, a great help, and I have no doubt that the increased activity in the Sabbath School, which we observe in this day is attributable in a great measure to the benefits derived from these Conventions. I have been engaged in Sabbath School work a great number of years; I feel that I am becoming an old man since I entered upon the work. Occasionally come across stalwart men, whose faces seem partly strange, and partly familiar, who say to me, "Don't you remember us? We were boys in your Sabbath School and you taught us." This is one of the circumstances that makes the labors of a teacher light, and is of a great source of comfort and encouragement to him. The remembrance that he has done something for the Master's cause. As regards the motives to this work, they are many. Let me allude to one or two. If we had no higher object in view than to save the children of the land from courses of vice which would reflect upon us afterwards, to save the children of our streets from falling into the ways of sin and wickedness, to save, perhaps, the children of our better families from hot beds of vice,—if that was the only object, it would be a great work indeed. If we go further than this and remember that these children will form the future help and stay of our country, then patriotism should be a sufficient inducement to lead us to engage in this great work. But we have higher grounds than these. These are not the only, not the chief motives that should actuate us. I feel that in this matter we are working for Jesus, that God has revealed unto us Jesus Christ as our Saviour, and as the light has shone into our hearts, so we should strive to make it shine forth in other hearts that they may be brought to the same Saviour. "Freely you have received, freely give." As long as this is the motto of Christianity, we cannot be idle in this work. We must go forward, because the work is the Lord's and He will therefore require of us an account of our stewardship. If we can merely say that we have kept the light that was given us, that we have not done any evil, that will not be enough. We must show that we laboured to do good and have

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faith in Christ, and thus build up a positive Christian character. Reference has already been made, in the prayer that was offered up, to the blessing that the Church derives from the Sabbath School. We may say that the Church is the great army of the Lord, fighting the battles of the Most High. But by and by the combatants fall, one after another drops out of the ranks. Their places must be supplied. But it does not do to bring raw recruits into the field; we must have experienced soldiers; and here in the Sabbath School the Church may be recruited with those who have been trained and disciplined there, prepared to carry forward the work which others have left unfinished. The workmen are falling by the way, but praise God, the work itself is carried forward.

There are many discouragements in this work. We do not always see the fruits of our work. We may prepare the soil and carefully deposit the precious seed, but it remains in the ground till the showers come, and then we see it springing up, as we now do in our wheat fields. So it is with the precious seed we are sowing in the souls of these young immortals. The teacher may have been preparing that soil and sowing the seed for years, and yet he sees no fruit and may be discouraged. But blessed be God the harvest is sure. God says His word "shall not return unto Him void." Though we may not see the harvest now of the seed which we are sowing, yet we shall see it, in this life most likely, if not in that which is to come. And even supposing we reap nothing here, what at the close of life are the thoughts that shall give us most comfort and satisfaction? Surely it is not the evil, but the good we have done. It is not the selfish acts we have committed but the unselfish ones. Nay, it is not the good that we may have done to ourselves, but the good we have done unto others that shall then be the sweetest recollection to cheer us in that hour. May these thoughts encourage us in this good work, so that we may go forward with increased confidence and zeal. The Lord has been with us in the past and His promise is, "Lo! I am with you always." (Applause.)

Rev. Mr. Lowry read the minutes of the afternoon's session, which were confirmed.

Mr. Woollett sang—"Out in the Vineyard Ground."

ADDRESS OF WELCOME.

Mr. WM. PATTERSON, M. P., of Brantford, being called on to deliver the Address of Welcome to the delegates on behalf of the Christian people of Brantford, said:—Mr. President and Christian Friends. There is something grand in a multitude coming together animated by one thought, thrilling with one sentiment, stimulated with one resolve. From such a gathering as that it may be expected, that that thought, that sentiment, that resolve will find expression, and the expression will but deepen and strengthen it in the breasts of all. Such a gathering we have to night—a multitude from all parts of our Province, and strangers from distant Provinces and lands, and we expect from these meetings great influences to flow—increasing our love to one another and to all men, and strengthening every resolve to do still more than we have yet done for the cause of Him whose blessing has been invoked upon this meeting. In such a meeting as this where so many hearts burn and so many lips are moved, it will be manifest to all that short and pointed addresses are desirable, inasmuch as the greatest amount of interchange of thought and experience is what you want, and that can only be obtained by that plan being adopted. Realizing this, I will not branch off into a history of your Association, nor speak of the good it has done and the still greater work that lies before it. For to me has been deputed the pleasing task of bidding welcome to our town and our homes those who are now present with us, and to this duty I devote myself. (Applause.)

There is nothing which can give more confidence to one who is chosen as a mouthpiece than the assurance that the words that he utters express the sentiments of the hearts of those who have selected him. Such an assurance I have to night, and strong in that assurance I say to you unhesitatingly, unqualifiedly, we welcome you to our town. (Applause.)

We welcome you aged ones, because your "grey hairs are a crown of glory unto you, being found in the way of righteousness." We welcome you who are in the prime of life because you are giving your strength unto the Lord—"to the help of the Lord against the mighty." We welcome you young men and maidens, because having early received the blessing you seek to impart that blessing to others. We welcome you all, because your aim is the highest aim known to man—the glory of God and the good of your fellow beings. It is no slight gratification to us to know that we have with us some earnest workers from a neighboring nation—a nation that acknowledges no allegiance to our earthly Sovereign, but nevertheless are fellow subjects with us of the King of kings—a nation that is great and mighty from the same sources from which comes the greatness and might of our own nation, the acknowledgment of that God who is our God. We bid you welcome. We welcome you, not only with the welcome

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which Canadians ever extend to those who visit them ; we welcome you not only with the welcome which springs from the knowledge that you speak the same language and are sprung from the same origin ; but we welcome you with the welcome which flows from that brotherly spirit which oversteps all national distinctions and recognizes all who love the truth as one in Christ. (Applause.)

And what shall I say to our friend from that land so dear to us all, and doubly dear to many of you as the place of your birth—that land in which we would fain be better known, that land in historical reminiscences. We welcome you. We are pleased to have you among us. We welcome you, not only with that welcome which a Briton ever greets a Briton wherever he may find him; but we welcome you in that spirit which has made your country the asylum to which the oppressed of every clime have turned, that spirit of charity which recognizes in every human being one of God's creatures, and actuated by that feeling seeks to do him good. We trust that you may be pleased and gratified with your visit amongst us, and that you may be enabled when you go home, to bear tidings that in Canada you found a people not only deeply attached to our Sovereign who is your Sovereign, but able to recognize the great truth that the throne is founded in righteousness, and desiring the stability of that throne seek early to instill into the minds of the youth of the land those great principles of justice and truth which uphold it. (Applause.) To you all I would again say, you are welcome. We welcome you, because of the great and glorious work in which you are engaged. We trust that your deliberations may be productive of much good. We pray, and are convinced that the work of the Lord will prosper in your hands. And I would say to you, re-echoing the sentiments that have fallen from the lips of your worthy President, be not cast down though some disappointments may meet you. Meet them like men and women, like Christian men and women. Disappointments you will have, but glorious rewards you will have too. You are elevating the youth of our land. You realize the great truth that the boys and girls of to-day will soon be men and women, who will have to bear aloft in triumph the flag of truth or allow it to be trailed in the dust, and realizing this truth, you seek early to enlist them as soldiers of the cross. And great will be your reward. When you fail in your noble struggle and the flag falls from your palsied hands, they will seize it, and with even greater zeal than you have displayed carry it forward to victory, receiving in their turn at the end, from the glorious Captain of your salvation, the welcome: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Again we bid you welcome. I will only add, that if we fail to administer to you full comfort as we would wish, we pray you not to attribute it to neglect or carelessness on our part, but to circumstances which cannot be controlled, even by that spirit of love with which we again welcome you to our town and our homes. (Applause.)

THE SABBATH SCHOOL NOT A SUBSTITUTE FOR THE HOUSE OF GOD.

Rev. W. MACKENZIE, (Almonte) being introduced to speak on this subject said : Mr. President and Friends : It is a very pleasing thing for us, I think, to be presided over by a Judge of the land, and also to hear words of welcome from one who has been considered worthy to occupy a place in our Legislature ; but, I think you will agree with me that even the high position occupied by these gentlemen is graced by the countenance they give the Sabbath School. I believe that the Lord Chief Justice of Great Britain is a Sabbath School teacher ; and one whom we all reverence, the very source of all earthly favors, the Queen herself, God bless her, is a Sabbath School teacher. (Cheers.) When we see all this we see that the Sabbath School cause is rightly appreciated. It would seem that those occupying high positions over us can discern that we are in our work as Sabbath School teachers laying the foundation broad and deep, in this Canada of ours, of a nation in truth and righteousness. When we have instructed the youth in reverence for God then we turn them out as the very best material for our Legislators to work upon. They will be law abiding, law honoring citizens, and the very foundation of our nation will be in truth and in righteousness, which is the strength of any people. It is this that after all, gives the great interest and importance to such meetings as these. There is one thing though I do not like exactly in this meeting to-night, and that is these empty seats. I think that in this great town we should have so many here that this Church could not hold them. A very little while ago, in a very small place, which some of you perhaps have hardly heard of, viz., Almonte, we had a Sabbath School Convention for the County and the largest place we could find was filled the first night. And then at our closing meeting we found there was such a deep interest among the people that we got the Drill Shed and fixed it up for fifteen hundred people, and we could have had five hundred more if we had been able to accommodate them. Now you can see that some of our back-woods villages can do something for the Sabbath School as well as the great Cities and Towns of the West.

The topic that has been given me is rather a singular one. It is not exactly a question for discussion, but as you find it on the programme, it is a simple proposition, namely, "The Sabbath School is not a Substitute for the House of God." Well, is there any one who would contradict that ? I do not know exactly what we have to say on such a proposition except just to assert it very strongly that the Sabbath School is not a Substitute for the House of God. It is not put even in the form of a question, as, is the Sabbath School a Substitute for the House of God ? So we have nothing to argue upon

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but simply to assert again and again that the Sabbath School is not a Substitute for the House of God. Why, I do not think that that question could have come up amongst us in Scotland some time ago. The question there would be something like this, Is there any need at all for the Sabbath School? Does not the House of God and family instruction occupy the whole ground? And where is there any need for the Sabbath School? That was in those days when we did not understand fully the purport and design of the Sabbath School—when we did not understand that it was simply means for a systematic and thorough study of the word of God. What a noble thing it would be if our Sabbath Schools took that character more and more, where not only the youth and the little children but *all the members of the Church meet in the Sabbath School for the thorough systematic study of the Word of God.* That would be a grand extension of the work of Sabbath Schools, and we would then see what an excellent auxiliary it would be to the sanctuary of God and to the work of the Church. However, in Scotland we did not think of that, and, I believe, that some time ago the only question taken would be, "Is there any need of the Sabbath School?" I know, for myself, I never saw the inside of a Sabbath School till I became a teacher, but I also know that among those with whom my lot was cast there was no lack of thorough instruction of the young at home, and in the sanctuary. But perhaps, this question has arisen, I should say, specially among our friends over the lines. I do not think that it has come up very much before us in Canada. But I should imagine that where the Sabbath School has been carried to the greatest perfection it is quite possible there may be a tendency to give it a place which really does not belong to it, but to the sanctuary or the family. We hear for example of its being called "the Children's Church," and there is thus a division created between the adult's worship in the sanctuary, and the children's worship in the Sabbath School—a division which must be disastrous both to the Sabbath School and the Church of God. It is better that we should have the family before God in His house, as it has been in days gone by, and that all should worship God together. Then as a reason why the Sabbath School should be called the Children's Church we get a description of the services of the sanctuary and they are spoken of as so very long and so very unsuited to children. Well, after all, that style of service in which the children cannot be interested is not essential to the worship of the sanctuary. The way to meet this objection would be to make the public services in God's house more attractive to the children. I thought of this some time ago when I happened one Sabbath to preach on a subject that was interesting to the older people and which required considerable attention. I saw the children somewhat wearied, and at the close I

said to them: "Now I do not think that you really have fairly understood what I have been speaking about, and I shall try to tell you in a few words." Why, they were all alive in a moment, and in about five minutes I explained the sermon to them. One of the most able ministers in Scotland, now Principal of the New College, was in the habit every Sabbath day of giving the sermon over again to the children in a few simple words, and the consequence was the Church was filled with the goodly sight of whole families sitting together in the same pew, and then the little ones were all alive, knowing if they could not just fully understand what was said to the elders, in a little while all would be explained to them, and that they were not forgotten. In this way we can make the services of the sanctuary attractive to the children, and they ought to be made so attractive as to put down the idea that the Sabbath School is a Substitute for the Church of God. It would be better if matters were in such a condition that the topic would not need to be even suggested. I suppose that most of you have heard Dr. Vincent. It was only the other day that I had the pleasure of seeing and hearing him at a large meeting in Montreal in connection with the Evangelical Alliance. On that occasion his theme was "the Church and the Sabbath School," and I was exceedingly interested in this statement from him: "If it ever comes to be a question between the Sanctuary of God and the Sabbath School, then my voice will be for the Sanctuary." First of all, he said, the home was the place for religious instruction. Then second in order was the sanctuary where, all could be trained in the principles and practice of public religion; and then last of all as an important auxiliary, the Sabbath School. Surely if we would try to settle this question by the weight of authority that single name—the name of one who loves the Sabbath School, who has done so much for the Sabbath School, who has had such success in his work as a Sabbath School teacher—his voice given for the Church as above the Sabbath School should be enough to settle the question that the Sabbath School is not to be made a Substitute for the Church of God. Just one thought more, Mr. President, there was one principle laid down by Dr. Vincent in his address that specially interested me, and that was this, That the Sanctuary was the place where all should go to be trained in the principle and practice of public religion. Now, I saw a very beautiful illustration of this truth, about a fortnight ago in one of our country congregations. We had evangelistic meetings every night and very great interest had been excited among the people. It was a few days before the Communion and the Pastor had invited all those who desired to confess Christ for the first time to meet him in the Church at a certain hour on the Friday evening. To my utter amazement and my great delight when I came into the church I found—not ten or twenty—but one hundred and twenty of the very choice of the young people of that district all ready to

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profess Christ and confess Him before men. Almost half of the Sabbath School were there. Boys and girls from twelve years old—and little fellows scarcely nine—would come up to the table and say, "Put down my name, I want to confess Jesus Christ." Immediately after they had made this confession, as it were, the Pastor put to them the question, who among them would be willing to join in active work for Christ. First he called for the young men and lads, and at once thirty-five stood up and their names were taken down, pledged to work actively for Christ in the congregation and in the district. Then he turned to the young women, and when he put to them the same question thirty-nine stood up and their names were taken down, pledged to the same good work. One who was sitting beside me on the pulpit stairs said to me, "we must sing 'Hold the Fort,'" and before any one could say anything the words of that hymn rang out—

" Hold the Front, for I am coming,
Jesus signals still;
Wave the answer back to heaven,
By Thy grace we will."

It was just like a seal to the pledge they had given that they were willing to labor for Christ; and they have begun to work, all devoting themselves, with the assistance and direction of those more experienced, to holding meetings with those like themselves and trying to bring in their friends and comrades. Now, there was one little incident with which I would like to close my address. There are a good many young folks here to-night, and I suppose there are some of you—perhaps a good many—who have not thoroughly decided for Christ as these young men and women of whom I have spoken did. While the pastor was going out from his house one morning he met one little girl about fourteen or fifteen years of age, and he said to her, "Jennie, have you any news to day?" "She said, "Oh, yes, I know that Christ has redeemed my soul and I am glad." Oh, remember each one of you here to-night not yet in Christ, if you want to taste of true gladness and joy be ready to say and feel, "I know that Christ has redeemed my soul." That is what will touch the foundation of gladness in any human heart; and seeing that we have all this going on among us, I thought I would like to tell you of it this first night of our Convention. You see how perfectly possible it is to have God's blessing. Why should we not have such scenes as these in all our congregations and Sabbath Schools. We are just as near the source of all blessing; God is a faithful God; His word can never be broken; and oh! if we could take hold of His word and promises and go forth in this our might, we should see all over our land such blessed scenes as these. (Applause.)

THE PAST, PRESENT AND FUTURE OF THE ASSOCIATION.

The PRESIDENT intimated that Rev. John Wood, formerly of Brantford, now of Toronto, would next give an address upon the above named subject.

Rev. Mr. WOOD said—It affords me very great pleasure to come to the town of Brantford if only as a visitor. I have always looked forward from year to year to these Conventions with great delight, and I trust that this Convention will be equal to any that has preceded it in the influence it shall have upon the minds and hearts of those who attend it. This is the Ninth Annual Convention of this Association though it is seventeen years, I believe, since we first met in this manner. I remember meeting a great number of Sabbath School workers in the city of Kingston when the first Provincial Sunday School Convention was held in 1857. There was an intermission of eight years after that, partly because no town or city in Ontario seemed to feel itself competent to invite such a great gathering as that which was expected would convene at an annual Convention of this kind. After a while, I believe the city of Hamilton—"ambitious city" as it is called—plucked up courage, even before Toronto, to invite a Provincial Convention there, and the second Convention was held in that city. After that we had conventions in Toronto, Belleville, St. Catharines, Montreal, Galt, London, &c. I am not giving them in a chronological order, and now, I am happy to say, in Brantford. It was without some difficulty that we obtained—I was going to say the concurrence of the Sabbath School teachers and friends in the town of Brantford in extending an invitation to the Association to meet here. It was felt that we were almost too small a place—I am speaking now as if I was still a resident of Brantford—to invite so large a gathering, though we felt large enough in other ways. We felt that it was going to cause a great amount of trouble and no little anxiety and expense. I am very glad to-night that we have the prospect of having so good a Convention. Now this Association has a history, and I am persuaded that no one can look back and compare the condition of our Sunday Schools in Ontario and Quebec seventeen years ago when the first Convention was held, with what is now, and not see that there has been very great improvement in every respect in our Sunday Schools and in modes of teaching. It is impossible for anyone who has any acquaintance with our Sabbath Schools to compare our condition now with what it was before this Association was organized, without feeling that very great progress has been made; and I believe that progress is very largely attributable to the influence which these Conventions have had in stirring up the

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minds of brothers and sisters in Christ, to the effect which they have had in making the whole community realize that this is a most important work. The Association has not only done good in the places where its Conventions have been held, but their influence with all parts of the country, where it was, perhaps, more needed than in the large towns and cities. Persons have gone from these Conventions to all parts of the country with increased zeal and knowledge, and, besides that, County Associations have been established in most of the counties in Ontario and in some of the townships, people who were interested in the work have had their interest greatly increased, and those who were not interested have become interested by means of the Conventions which have been held in the townships and counties, as well as by the Provincial Conventions. Now, I do not suppose for a moment that by these Conventions we are going to make all our Sunday Schools just what we would like them to be. For example, many teachers are not familiar with blackboard exercises that are so much used in our Conventions and others could not attempt to introduce them at all into their schools. Nevertheless the effect has been to make teachers feel the necessity of illustrating divine truth, of presenting it to the minds of the children in such a way as they never did before, or knew of before. I am persuaded that in that way immense good has been done. Only to refer to the Convention, last year in Toronto, I felt it was worth going from one end of the Province to the other to listen to the stirring addresses of that noble man, John Ashworth. I felt I was well repaid if I had heard only the addresses he gave on one or two occasions, and the experiences he related in regard to his labors in the Sunday School, and I felt also in listening to the remarks of Mr. Morton of Brooklyn, and the Rev. W. F. Crafts of Massachusetts, and others, my very heart quickened, my very soul stirred up within me, and if, as I hope, I had an interest in the Sabbath School work before, that interest was increased. Now, I have heard persons say they did not see the use of these Conventions, that they thought they had done some good, but that they had done about all they could. I do not believe it. They have a *past*, so they have a *future*. If they have done good, there is still much to be done for the furtherance of Sunday School work throughout the Dominion. We need to work all the harder because of the good that God has enabled us to do by His blessing in the work of those past years. Why there are parts of the country which are only just beginning to wake up in this matter of Sunday Schools—only just beginning to feel the importance of careful preparation of the lessons. There are parts of our land that have only just come to realize that the Sunday School work is something which belongs to the church, and not merely a kind of work to be carried on by young men and women who have nothing else to do on Sunday afternoons. Why

this is a most serious work we have on hand, one that ought to enlist the energies of the best and most intelligent and most capable of the men and women of our churches. I am persuaded that there are parts of our country yet to be reached, and may be reached if we continue our convention work, by country and township Conventions—that there are parts of our country that are yet to be very greatly blessed and benefitted by this Association. Look at another point, I refer to the uniform lessons that have been introduced so largely into our Sunday Schools in the Dominion. It is true these uniform lessons were not first devised by this Association. It is true that we were not the first to suggest that uniform lessons should be taught in the Sunday Schools throughout the land and all over the world, but this Convention has done much to help the plan forward and is doing much to that end, so that I am persuaded that within a year or so there will be scarcely a Sunday School in the whole Dominion that will not be using the International uniform series of Sunday School lessons. You may say, "What good is that? Is not one lesson as good as another?" No, Sir, one lesson is not as good as another. It is not a good thing to have different lessons in different schools, for this uniform lesson system has created a literature of its own. Why, only five years ago our Sunday School teachers had to rely upon such commentaries as they might have, in the study of their lessons. There was nothing really to the point ready to hand, and perhaps they had not even commentaries. They certainly could not study a better book than the Bible, but we may have helps in the study of the Bible. Now, we have magazines and Sunday School periodicals of all kinds, and a number of the best thoughts and the best illustrations, and the best preparations of the lesson that can be obtained put into the hands of the Sunday School teacher, and if he has not time to read the commentaries that he might like to read, he has it in these helps—*multum in parva*. So that he who has not time to thoroughly prepare himself for meeting his class, or who cannot see through the difficulties and intricacies of the lesson, may find in these helps valuable assistance. Look, then at the result. We heard from the Secretary's report that there are at least 4,400 Sunday Schools in Ontario and Quebec, and I am persuaded that a very large number of these Sunday Schools owe their origin to the work of the Sabbath School Missionary Union that was organized by members of this Association, and which sends its missionary agents into different parts of the country to search out the desolate places and establish Sunday Schools where previously none existed. There is another thing that this Association has done in common with other organizations, it has done much to make us feel a common interest in each other, and united our hearts in prayer to God for a blessing upon our labor,—united not only the people of these Provinces but the people of this continent and of the world.

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We have now an *International Convention*, which I had the privilege of attending two or three years ago in Indianapolis; a grand Convention it was, and well represented by our Canadian Sabbath School Association. This International Convention is to be held triennially. These things cannot fail to have their influence in uniting the hearts of these two great peoples. Why, I was reminded to-day that sixty-two years ago to-day these two flags I now see entwined together over this pulpit met in battle, I believe at Lundy's Lane, 13th Oct., 1812. But I feel that this Sunday School work, with other organizations of a kindred character, has done so much to unite the hearts of the people of England and America that such scenes as those as were related in my hearing to-day will never occur again. (Applause.) I believe that under God the Christian churches of these countries, are to unite these countries, so that, henceforth, if there come difficulties between Great Britain and America upon any point, those difficulties will be settled by peaceful arbitration, as they were in the case of the Washington Treaty, and not by the terrible arbitrament of war. (Applause.) But I must hasten. If this Association has its history, it has also a future. I am persuaded that those who have attended our meetings from year to year have not come together to enjoy what they did enjoy, and feel what they have felt, and receive the stimulus from these meetings which they have received, and then go away and let it all die. I, for one, can never give my voice that these Conventions shall cease. I feel that they have done me good, and I believe that they have done every one good who has attended them. Those who have been there are not the ones to say these conventions are of no use.

Now, as to the future of this Association, it will be in the future just what we make it. I hope, therefore, that we shall all of us endeavor to make our meetings from time to time meetings of spiritual improvement and stimulus, of earnest prayer for the gifts and blessings of the Holy Spirit. The sharpening of intellect is good; the stimulating of brotherly affection is good; the grasping of the hand is good; the enlightening of our minds in regard to Sunday School work is good; but there is nothing so good as to have our hearts joined together by the love of Christ, and to be brought nearer to each other, because nearer to Him, *nearer to the cross*. And may we feel that our own spiritual life depends upon our feeding upon that Word that we are endeavoring from Sunday to Sunday to break down into crumbs for the sake of the dear children that come to our schools. And then let me say to Sunday School Teachers and Superintendents if you want to interest your children in the lesson of the day you must get your own heart in it, you must get your own spirit brought under the blessed influences of prayer and of divine grace. You must come to your school feeling that you are sitting at the feet of Jesus to learn yourself of Him, and not merely that you come to

teach the children that are under your care ; you will do your children good just in proportion to the amount of good that you do yourselves in the first place. I hope that this Convention in the town of Brantford will prove to be a stimulus to us all, that not only will the town be benefitted, but that the whole community shall feel the good that we have received. (Applause).

Mr. WOOLLETT sang the hymn beginning—"We shall rest by and by."

A collection was then taken up.

Rev. Mr. MILLARD read a telegram from W. Howard Doane, of Chicago, who was expected to conduct the singing, stating that while preparing to start he was subpoenaed to attend a trial.

Hymn—"Rock of Ages."

SUNDAY SCHOOL WORK.

Rev. Dr. BLACK, of Inverness, Scotland, was introduced to speak on this topic, and was very cordially greeted. He said : Mr. President. It gives me great pleasure to be with you here this evening ; I had heard a great deal about Sabbath School work on this side of the Atlantic, and when I received an invitation to join in this meeting it gave me true pleasure, because I came to this side of the Atlantic to study—to see what sort of Christians you were on this side, and how you carried on your work. I have seen a great deal of the character of Christians in Montreal and in Toronto and have learned a good deal regarding their religious life, and now I am here, thank God, to see how Sabbath School work is carried on. That is one thing we learn here what I may take away with me, and I trust carry out in connection with my own field in Inverness. However, though I am here as a student, I have faith to expect that the Master will employ His servant as I am thus permitted to say a few words to you in connection with Sabbath School work. I ask you to attend to a passage, which you may turn to on another occasion, in the second Epistle of Corinthians: "Now then we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God." Now then I think we have got just the words to suit our position. As Sabbath School teachers *you and I are to be ambassadors*—representatives—let me speak to you a few words regarding this position. The Lord Jesus, you will remember, when He was in the world came here as a representative to deliver a message. And then He had to go up yonder to the right hand of the Father to intercede for us, to prepare a place for us ; He had to go up to send the Spirit down ; and so He says to His people, "You are now to take

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my place; you are now to deliver the message; you are to be ambassadors." Remember, how it is said—"We pray you in Christ's stead"—in Christ's stead. Oh! my sister, my brother in Sabbath School work, you are to deliver the message in Christ's stead. Now, what is an ambassador? An ambassador is a person who lays aside his own dignity. He may have personal dignity, he may have family position, but he does not stand in his own relationship to society. He is in the dignity, in the position of a representative of the Court that sends him. I suppose the best picture we could have of an ambassador, is that drawn by Kingslake in his history of the Crimean war. You remember, that the British ambassador was Lord Stratford,—a man who had personal dignity, who had family position, but it was all laid aside. When he was conducting the negotiations for his sovereign he forgot everything but one thing, that he was England's representative. All his honor and all his dignity lay just in that. Now, dear Sabbath School teacher, you are a representative of the Court of Heaven. You are not to stand in your own dignity, you are not to think about this at all. You have dignity, but it is the dignity of Heaven's Court. You have honor but it is the honor of the relationship in which you stand to God. Then an ambassador is one who does not speak his own words. He speaks the words of the Court that he represents. And so you, dear Sabbath School Teacher, are not to speak your own words, you are to speak the words of the Court that you represent. That shows you how necessary it is for you to study this blessed book that lies upon this table. Oh! if the Sabbath School teacher is to be successful he must be a Bible student. You must not only study the letter of this word, but it must become a living word to you. The telegraph wires that are laid through your country would be useless, absolutely—all these poles and insulators and wires, what use would they be if the electric current did not flash along the wires? This word of God must have the life in it, the Spirit of God must put the life in it; you are prayerfully, anxiously to get the word of the Spirit in the bible. You are not to study it as a mere book on a level with other books, but as the word of God, with the Spirit of God casting his light upon it, yea giving it power and life; you are to drink it in that your own life may be, as it were, saturated with this word and then you are to go to your class full of the message and deliver it to your scholars. Oh! it is a most important part of the Christian Sabbath School teacher's work—the study of God's own word. Then when you make it a part of yourselves go to your scholars and give it right out from your heart to them.

An ambassador then is a person who has dignity but not his own, who has a message but not his own; he gets his dignity from the Court, he gets his word from the Court. An ambassador ought therefore to be a very faithful person. You know how much mis-

chief has been done amongst the nations of the earth just by the unfaithfulness of the ambassadors that have been employed. For example, between England and Scotland, in the olden time. Those of you who have read the history of my country will remember what trouble and difficulties came from the unfaithfulness of the ambassadors. They were selfish or they had been bribed to represent other principles than the principles of the party sending them. Consequently, there were disasters; and oh! what disasters have been caused even in the Church of God, by the unfaithfulness of its messengers. Oh! friend, if you are an ambassador for Christ, remember to be faithful, always have it before you that you are not your own, that you are the Lord's, and that you must stand true to Him who sends, who commissions you. Then remember an ambassador is expected just to deliver the message without adding to it, without taking from it. There are wonderful illustrations in God's blessed word regarding that very fact. If time permitted, I should ask you to look at two or three—the wonderful care in the old Testament times for example, that God's servants took that they should deliver God's word. For example, turn to that passage which describes the wicked Ahab consulting the lying Prophets around him. They told him what they knew would be sweet to his taste. And when it was suggested that he should send for Micaiah, he said, No, no, I hate him, "he always prophesies evil and not good." Ah! but it is better to know the evil if it be true. And when finally a messenger was sent for Micaiah he told the prophet to do like the others and bring Ahab a message that would please him. But Micaiah said, "what the Lord gives me will I speak." And you remember, when Balaam was asked to go and curse Israel, how he said, "I dare not utter a word except what the Lord has given to me." Oh! friends, it would be well if we could get into the right Spirit in this matter and just give has the Lord has given to us. I was in a steambot the other day and I noticed that the captain gave the orders from above to a man on deck, who passed the word to the engineer in the engine room below, and he to others. But what would have happened had that man added to the command or taken from it! Just as the captain gave the word he must repeat it. He dare not add to it or take from it. Our vessel might have been wrecked if he had altered it. Oh! my fellow laborers, seek to give the word of God just as you get it. Taught by God's spirit, give it, adding not to it, taking not from it. This shows you the great importance of getting very close to God. Ah! that is the need of an ambassador. Some weeks ago we had the channel fleet in the Inverness waters, and when it was leaving it was very beautiful to see the order in which the vessels moved out of our waters. It was so arranged that the commander of each vessel could see distinctly the flag-ship. Every vessel was so placed that the person in charge could keep his eye right upon

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the flag-ship, and then as the person in command of the whole fleet directed by those wonderful signals, so each vessel was steered. Woe be to the vessel that got out of sight of the flag. Oh! I tell you, my friends, keep always in sight of your Captain. It is a most important thing for every one to be as near as he can to God. It is not necessary here, surely to enter into a discussion regarding the point that sometimes is spoken of as to whether an unconverted person should be a Sabbath School teacher. I think, dear friends, it is very clear and plain. Oh! if you cannot feel God to be your father, if you cannot keep up constant intercourse with Him, if you cannot learn of Him, how can you speak to these scholars, how can you tell them of Jesus, how can you lead them to Christ, how can you bring them into His fold? Be the Lord's and His only, and keep your eye constantly upon Him, and you may expect a blessing. If you are to speak for Jesus as His ambassador, you must surely separate from the world. You must come out and be a distinct and peculiar people. I believe that just here we fail, often and often. We are just like the world and may be our scholars see so and so going to this gay scene or that other foolish place, and then say what about this religion? I knew of a case in which the Minister and Superintendent of a Sabbath School got word that several of the teachers had been to a place of gaiety or worldly vanity. They just said "We must take our stand here." So the Superintendent called a meeting of the teachers and said to them: "We have heard that several of you went to a place of foolish, worldly gaiety. Several of you who are present were at that place the other night, some of the scholars told me that they saw their teachers coming from that place. Now, I am very hard pressed for time during the week and it is difficult for me to get here early enough for the Sabbath School every Sabbath morning. I will come if I can expect a blessing from God; but if my teachers are to go into the world and mix with the folly and nonsense of the world, I feel I cannot expect God's blessing, and therefore I intend to resign, to resign my position to-night." And the Minister said the same. Next day two or three teachers sent in their resignations and a great many letters were written about the matter, but about a week after that there was another meeting and there these teachers were with tears rolling down their cheeks, saying, "we have done wrong, we see you were right, and now if you will only just let this matter be forgotten we will give ourselves to the work as we have never done before." And a blessing was in that Sabbath School after that—a blessing such as they never had before. I would say to you friends, take your stand on the Lord's side and be His only, and then you may expect a blessing on your work. See in that passage, dear friends, how Paul says, "As ambassadors we are to beseech"—to beseech. Oh! my Sabbath School friend, my sister and brother in the work, I say to you be in earnest in your

work, because these children that are committed to your care are dying—they are dead, they are condemned, they are under guilt. It is very important that you should study the position in which your scholars are by nature. It is said that once Michael Angelo got an order for a picture for a Convent in Florence. In this picture there was to be introduced as usual, a dead Christ. It is remarkable that in Roman Catholic Churches you are sure to see a picture of a dead Christ. You very seldom see a picture of the living Christ—the strong man. Michael Angelo said, in order to paint a dead Christ he must know a little more about death. So he asked the principal man of the institution to allow him to open the lids of the coffins of persons that had been lately interred there and during one whole night, he remained with those dead bodies, gazing at them by the dim light of a midnight lamp, and in the morning he was able to go to his work. He had spent the night with death and knew what death was and its terrible characteristics. So he was ready to go and paint. Dear friends, I would say to you, the Lord Jesus knows what death is. The Lord Jesus knows the curse of sin, because he bore it. And oh! He wants you to see what an awful position these scholars are in by nature—dead, cursed, condemned. and then as He was in earnest, you will be in earnest. You will be beseeching, you will then throw your hearts into the work; you will see your class before you, by nature dead. You will be longing, you will be pleading with these children. I presume that most people hope that in some way or other they will be saved. But, oh! you know unless they believe in the Lord Jesus Christ, they shall not be saved. He that believeth not is condemned. You know that there is only the one way of remedy, and that should make you in earnest to beseech them, to pray them, to beg them in Christ's stead to be reconciled.

I ask you to consider another point. Think of what these children are capable of. Ought not that to stir up your earnestness to beseech them. These children are capable of giving glory to God, of enjoying God, yea of enjoying God to all eternity. You have got in these children, the material, if God only uses it, which will be for God's praise for ever and ever. You remember that Jesus speaking to His father tells Him of the glory that may come from these very people that the Lord had given to Him—"that they might glorify Thee." Remember how it is said of Jesus "He shall see of the travail of His soul and be satisfied." Oh! friends, these children, these scholars of yours may glorify God; will you not be in earnest? They may enjoy God; will you not be in earnest?

Then you know the close of the verse—reconciliation. That is your grand work. In Christ stead we are to beseech them to be reconciled to God. The meaning of the word reconciled is just restored

—restored to the old position, brought back again. Our first parents in Eden walked and talked with their Creator, but sin came in and they were separated from their God, but now the terrible gulf is bridged, and our business is to tell the children that they may be reconciled. Paul in a previous part of this chapter tells how this is to be. The reconciliation is to be in Jesus, and in the verse following he says: "He has made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Oh! friends, seek to bring these children back to God; let there be nothing short of that before each mind. A dear girl once told me, "every girl in my class has been brought to Jesus." Oh! teachers, aim at that—that every scholar you have shall be brought to Jesus, reconciled to Him—reconciled to Him here? Reconciled to the Father by union with Christ, and being thus reconciled separated from the world. You remember after the terrible war between France and Prussia when the departments of Alsace and Lorraine were ceded to Prussia, the first thing to be done was to obliterate the old boundary line between those departments and Prussia, and then to draw very distinctly a new line between them and France from which they were in the future to be separated. The union with Prussia meant separation from France. They could not be connected with both. So if the children are to be united to Christ they must come out and be strangers and pilgrims. And this separation must begin in the heart. Three months ago I was walking along the streets of one of the towns of Alsace looking for a certain bank, I met a man who happened to be an Englishman and asked him the way. He said it was just as well I asked him, because, he said, if I had asked any of the natives they, knowing I was an Englishman would not have given me much information, because they all thought that the English sympathized with Prussia. He told me he was a commercial traveller, but that neither English nor German commercial travellers could do any business there. It was all given to French commercial travellers because these people though united geographically to Prussia, all hate the Prussians and love the French. "Ah!" I said "there is a mistake. Their boundary lines have been altered but their hearts have not been changed." So with us, we must seek to get not a mere profession, but to get the hearts of our children, not merely to call themselves Christians, but we must get into their affections and win them for Jesus, and when they are won for the Lord Jesus then, and only then, are they truly His. Oh! then seek to have your children give their young hearts to Christ. And then this reconciliation you know must be continued on, on, on, always a new fresh surrender. I was stuck when sailing on the great rivers of the continent of Europe with the plan they have of having mills in boats—floating mills. They have all the machinery on board, and they anchor the boat

where the current is running the strongest, and the current sets the machinery in motion, and if the current changes or grows weak, they immediately go to where it is stronger, thus they have a constant power. So it must be with us. We must always keep in the strength of the current—nearer and nearer still to our Lord, and try to get our scholars nearer and nearer to Him.

“Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be
Nearer, My God, to Thee,
Nearer to Thee.”

Forgive me, dear friends, for having kept you so long, but this is a wonderful subject, and oh! I feel it is one that I would like to press upon you, I can only ask you again to realize that you are ambassadors for Christ and as such to give yourselves more than ever to the Lord, and seek more than ever to win your scholars to love Jesus. (Applause.)

Hymn—“I need Thee every hour,” was sung by Mr. Woollett, the audience joining in the chorus.

An announcement was made from the Business Committee of the programme for Thursday forenoon's Session.

Rev. Mr. SMITH pronounced the benediction and this Session came to a close.

SECOND DAY—MORNING SESSION.

Wednesday, 14th Oct., 1874.

The Convention met at 9.15 A.M., the preceding half hour having been spent in devotional exercises. His Honor Judge Jones presided. The session was opened by the singing of the hymn,—

“Jesus lover of my soul,”

after which the Scriptures were read and prayer offered by Rev. Dr. O'Meara, of Port Hope.

Rev. T. LOWRY, Minute Secretary, read the minutes of last night's session, which were confirmed.

The PRESIDENT read a communication from the Young Men's Christian Association of Brantford, offering the delegates the use of their Reading Room.

The PRESIDENT announced that Rev. Mr. Cochrane, of Brantford, would open the discussion on the first subject on the programme, namely :

THE FIRST PRINCIPLES OF SABBATH SCHOOL TEACHING.

Rev. MR. COCHRANE said: I have prepared no paper, as I hardly thought that it was necessary. The discussion which follows will be of more use I expect than anything to be said in the opening. I presume that the first principles of teaching are very much the same in the Sabbath School as in our public schools. The Sabbath School of course was instituted for a higher and nobler purpose than the communication of secular knowledge, but the principles which apply to the one will apply to the other. There are certain terms which we use in regard to teaching, oftentimes without fully understanding their meaning. We speak of education. Education is sometimes said to be the drawing out of the powers of the mind. At other times it is said to be the nurturing and fostering of the mind. You may take which definition you choose. Education as applied to Sabbath Schools seems to me to mean the development of our moral nature so as to secure the great end of man's moral and spiritual being. This, I think, will be a definition sufficiently accurate for all purposes. Then we sometimes speak of teaching and the word instruction. Instruction differs essentially from education. Instruction is the food or nourishment necessary and adapted to secure this great end. Education is the end itself. Instruction is the nourishment which the teacher imparts to the scholar in order to secure this great end. Then comes another word which we should distinguish both from education and instruction. Training is the mode or manner in which this nourishment is presented to the mind of the child,—not the thing itself, which comes under the name of instruction, but the method of presenting the other to the mind of the child. Now, these three things require to be understood before we say anything with regard to the principles of teaching. First, the development of our moral nature, which is education; then instruction is the mental food or nourishment which the teacher gives; and thirdly, training is the method in which it is presented. The first of these is the great end of Sabbath School teaching. The latter two are the means by which we carry on this great work and perfect the child not only for the work of life, but for the higher work of eternity. Now, having briefly spoken of these three things, let me speak in a few sentences of what I consider to be the first principles of teaching. *The first is knowledge.* Knowledge of two kinds; first, knowledge of the lesson, and secondly, knowledge of the pupil's peculiarities. Now, these are two distinct things. All will agree that a perfect knowledge of the lesson that is to be taught must be acquired by every Sabbath School teacher. We have now a great many commentaries or helps on the International Lessons, and these

abundant helps sometimes rather hinder the teacher than help him. In many cases they are not used as they should be, and instead of the teacher going to the fountain head, the Bible, comparing passage with passage, and endeavoring by the aid of the Spirit to get at the meaning of the lesson for himself, I am afraid these abundant helps keep back the teacher from that independent personal study of the lesson which is necessary in successful Sabbath School teaching. I think, however, that these helps are now beginning to take their proper place, and instead of the teacher mainly relying upon them, or worst of all taking them with him to the class, and then repeating in a faint manner the notes before him, our teachers are looking upon them simply as helps. It is just the same in preaching as in teaching. There are some that prepare their sermons from what are called skeletons. They take the thoughts of others and fill them up. There are minds that can use these to advantage, but I take it that any man that prepares a sermon in which his whole heart and soul is, has prepared both the body and the outline. Now, with teachers there must be a thorough knowledge of the lesson, and that must be acquired by prayer and study, in addition to the helps. But there is another thing which is important, and that is a knowledge of the pupil's peculiarities, just as the physician tries to understand the physical constitution of his patients, so that he may understand how to apply the remedy. Take a class of six or eight, each one of them has his own peculiarities, and if the teacher understands these he can apply divine truth to each much more effectively than otherwise. Every child has a physical nature, an intellectual nature, an æsthetic nature, an emotional nature, and a moral nature; and the teacher will only be successful in so far as he tries to understand the peculiarities of each child. Then, again, as in the common school, we are not to expect the same attainments and ability in every pupil, and the teacher should recognize this fact, while at the same time trying to bring up the backward pupils to the standard of the best. The teacher must make allowances for differences of this kind. So much for these two kinds of knowledge—Knowledge of the truth to be taught, and secondly, knowledge of the child. The next principle of teaching I would mention is *the power of communicating knowledge* when it has been acquired. This we may call tact. Now, it does not always follow that the teacher that knows the most is the best teacher, just as it does not always follow that the minister who has acquired the most theological knowledge is the most impressive teacher. I have known some men who have spent all their lives in the study of theology, yet who were very poor preachers. There are preachers who have abundant knowledge, but who lack the power of communicating. We are not to expect the same facility in this respect in all teachers; but it should be the aim of all to qualify themselves to convey their knowledge in a pleasing and interesting man-

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ner to the scholars committed to their charge, and here we need normal classes or Bible institutes for the preparing of teachers. I notice from the report of last year that something was said about the propriety of establishing normal classes, and I do not think we will ever be thoroughly successful in our Sabbath School work till we have such preparation as may be attained by normal classes. Another principal in teaching is *sympathy*—sympathy with the scholars on the part of the teachers. I do not mean sympathy in the common sense of the word—I mean bringing ourselves down as teachers to the level of our classes,—becoming children for the time as it were, so that there may be a sort of enthusiasm between scholar and teacher. Never till the teacher gains the confidence of his scholars, so that they look upon him as their friend, can he have the success he should have in Sabbath School teaching. There is only one principle more I will mention, and that is *enthusiasm or zeal* in teaching. First, I say knowledge, then the power of communicating it, then sympathy, and then enthusiasm or zeal. The teacher who begins the work of teaching will, if he have true zeal, continue in it all through his life. In how many cases do we find that teachers drop off from the work after a few years. They tell us their engagements are so pressing, and that others who are younger should relieve them of the labor. Now, I think a teacher like a minister is bound for life to his work, and if he have the true spirit, if he have taken the place of a teacher from high and holy motives, he will continue to teach until he is physically unable to do so. If our teachers had the proper enthusiasm in the work there would not be the loud cry for teachers that we hear in the present day. There would be volunteers—men and women baptized with the Spirit of God, who, when they engaged in the work would do so with the determination to continue in it throughout their whole life. Then would our Sabbath Schools become indeed nurseries for heaven, and teachers and scholars together would go rejoicing through life. I have attempted nothing more than merely to throw out these hints in order to open the way for the discussion of the whole topic. I think these are some of the first principles of Sabbath School teaching,—knowledge of the lesson, knowledge of the peculiarities of the child, power of communicating, sympathy between teachers and scholars, and then enthusiasm or zeal in the great work.

Mr. WOOLLETT sang—"We should never be discouraged," the audience joining in the chorus.

The PRESIDENT then announced that the subject was open for discussion in brief, pointed addresses. We came here, he said, to teach another, each one bringing his stock and throwing it into the common fund.

Rev. W. W. SHEPHERD, (Cainsville) asked if visitors who were not delegates would be permitted to take part in the discussion.

The PRESIDENT said it would be difficult to draw a distinction between any one who were present, and they would be glad to hear from any one.

Rev. N. R. WILLOUGHBY, (Yorkville) wished to notice one point. He was very much pleased with the address, and he believed they would all profit by the clear and distinct outline of principles presented to them. The point he wished to call attention to was to which reference to the ability of a person to fill up the outline of an address who has not the ability to make the outline itself. He was very thankful for the helps which had been supplied them upon the lessons, and though not very much addicted to using the skeletons to which reference had been made, he thought there were men that could make skeletons and who could not fill them up, and there were those who could fill them up who could not make the outline. The application of this thought was this, we should be very thankful for those who have the ability to suggest an outline of our Sabbath School lessons. But at the same time these should all take this seriously to heart, that the teacher who merely uses the outline without filling it up with his own thoughts cannot be a successful teacher. He believed there were a great many who could never suggest an outline very well, but when it was suggested to them they could fill it up and make a very useful lesson. There were men who could make the outline but could not fill it up, and there were those who could not make the outline, but who could use it with great advantage, and we should use both and be thankful for the help of both in work.

Rev. Dr. HODGKINS, (Woodbridge) adverted to the importance of sympathy with the scholars. Without it many children were lost to the Sabbath School, or if kept in it they failed to get much advantage from it. He was reminded of an incident in his own experience when he was a student. He went into a Sabbath School one day and was requested by the superintendent to take a class of unusually wild boys. He undertook the task, but the boys were so unruly that he was at his wits end to know what to do. The lesson was about Cain killing Abel, and to attract their attention he asked them if Cain was a black man. "Well I tell you," said one of the boys, "that's a poser, give it up." He told them he had heard that he had been a white man, but afterwards became black. In this way he attracted their attention and gave them something to think about, and he had no more trouble with them that day. When boys were full of mischief in the class the best way was to give them something to do.

Rev. Dr. O'MEARA, (Port Hope) said there was one observation of Mr. Cochrane's that he would not like to overlook. In conversation with some of his own teachers, who had attended these Conventions, he found they had produced a feeling of discouragement by their remarks. He was a little surprised at this, and he in-

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quired the reason, which was this, "We would like to be teachers ; it is a grand thing to be a teacher, but it requires great talents, deep spirituality, and while we would earnestly desire to have those qualifications we have them not as yet." And the disposition in some cases was to give up for a time at least being teachers. Now he thought anything tending to create that feeling of discouragement and despondency would be injurious to the work in which they were engaged. We had to take our Sunday School teachers from a certain class, some of them had not the time, or the ability, or education to prepare their lessons thoroughly ; and we were deeply indebted to those who put into the hands of the teachers so circumstanced any helps which may enable them to make up for the deficiency of ability or education, or lack of time. By this means teachers may improve themselves, and in time may come pretty near the true ideal. Let us not discourage young beginners in this work. Let us do everything we can to enlist the even weakest and humblest talent in this work of Sunday School teaching.

Dr. MCGUIRE (Guelph) said he approved of these helps on another ground. These very helps would very often turn those using them to search the Scriptures, by studying the references to the Bible to be found in the helps. He thought that it was of vital importance that we should have these helps, almost every Superintendent has in his staff of teachers some who will not or cannot give time to the study of the lesson, and something of this kind was of use as a base for their remarks, or rather questions. He did not want a man in his school to make any remarks as a rule but to ask questions and get the children to answer. You never can make a successful teacher unless you can point your questions so as to draw out the answer. If you get the children to do that they will remember the question put to them, and will, very likely, ask somebody else the same question. His advice to every teacher was, Ask questions ; don't lecture. He liked that motto, "Only Jesus." Let us give our scholars to understand that Jesus and Jesus only is the object of all our teaching. Let them feel that we care to teach them, because we love Jesus and Jesus loves them, and that the highest aim of man is to love Him who has done so much for us.

Rev. J. C. GALLOWAY, (Ingersoll) suggested as a means of promoting a sympathy between the teachers and scholars, the plan of encouraging the scholars to ask questions of the teachers. This would give them the idea that they too had something to do as well as their teachers. Then the teachers ought to adapt themselves to the circumstances of their scholars. A friend of his, who was a teacher of an infant class, told him that on going to his class one day he felt at a loss what to talk to them about. So he put the question to his class, What shall we talk about to-day? There was a moment

of pause and then a little girl cried out, "Talk about my little white kitty." The teacher took up the idea and drew from that circumstance one of the finest lessons he ever taught about kindness to animals, and from that to the goodness of God and His great love to us in giving His own Son to die for us.

Mr. Cook (St. Catharines) attached great importance to the teacher knowing the peculiarities of each scholar in his class, so that he might adapt the lesson to teach. He instanced the case of a Sunday School in which this principle was sadly neglected, and the result was a disorderly school productive of very little good. Subsequently there was a change of superintendent and teachers made, and the scholars were made to feel that they were co-workers with the teachers and that through their assistance the school might obtain a high character. The result was that good order was obtained in the school, and the work went on prosperously. It was really necessary that teachers should know the minds of their scholars so that he might treat them in different ways, each according to his nature. He was of opinion that helps in many cases had been abused. He had been pained to see teachers bring the paper to the school with them and sit quietly down and read it to their scholars. It was no exercise of mind on the part of the teacher at all. The teacher could not be successful unless he felt the power of the word in his own soul and went to his class full of his lesson, so that his scholars would feel that what he said was not the mere words of the mouth but that they came from his very heart.

Hymn—"My days are gliding swiftly by."

Mr. JAMES EDWARDS (Peterboro') observed with reference to helps that their value lay in the proper use of them. If a man was lame he was very glad to have crutches. But certainly no one desired them if he could do without them. With regard to Sabbath School teaching he should like to get all the help he could. He had been teaching for some thirty-three years and he loved the work.

The PRESIDENT said the helps should not be used to the exclusion of the teacher's own thought and reasoning. The principal point to observe was as to the time to resort to these helps. Let us not go to the helps the first thing. Let us get all we can out of the lesson from our own unaided study of it, and then let us use the helps to fill up what we lack.

Mr. D. McLEAN (Toronto) said it was an admirable plan to begin right at the foundation, which was the Bible, and work in the other material as they went along. He believed in using helps. He believed in using everything he could get from every source and working it in. It was better for the teacher even, if he could not do any better, to use the question book. Some teachers had not the same mental power as others, and he did not want faithful, earnest

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teachers shut out because they were not so brilliant as others. He liked to see young men and young women come up to a superintendent and say, "I cannot do very much, I know, but I love the Lord Jesus, and want to do just as much as I can for Him." That is the important point;—to do just as much as we can. Such teachers may not be all that we should like them to be, but he would rather see them come to the school even with their lesson papers than not to have them at all. It would be a good thing for many of our classes if some teachers would use helps a great deal more than they do, and not depend so much upon their own wondrous powers. He was satisfied that the very best thoughts of the Sunday School brain were being dealt out to the Sabbath School teachers. What for? Not that we might not use our own powers of thinking, but that our own powers might be assisted. If we were not going to use them in that way we might as well be without them. The teacher should retain his own individuality in teaching, and not imitate somebody else's individuality. Ministers were sometimes given to imitate some distinguished man's method of presenting the truth. He could tell them that there were quite a number of Punshon's in Canada. (Laughter). He could tell them anywhere. He did not object to this particularly, but it would be better if some of them retained their own individuality. Let each teacher get all the helps he can; but let him not sink his own individuality.

Rev. W. W. SHEPHERD said he believed in using helps in the sense in which the housewife in her cookery used flour and butter and sugar. She did not put these on the table in that form, but made something which was the result of her own cookery. So teachers should use the helps in the way of bringing out something which would be their own production. With reference to the remarks of Dr. O'Meara about certain teachers being discouraged because the Convention held up too high a standard of qualification; particularly of spiritual qualification, this he regarded as a compliment to the Convention. He hoped this standard would be maintained, and if it resulted in shutting out a number of teachers who would not seek to attain the standard, it would be all the better for the schools. He would not, however, put the standard too high. Our Saviour gave us the proper standard when he said unto Peter, "Lovest thou me?" when he had three times received the affirmative answer, then He gave the commission, "Feed my lambs." That was the essential qualification—love to Jesus—and if a teacher lacked that he had better leave his school till he gets it, or seeks earnestly for it. Some of his own teachers had the same feeling of discouragement as that referred to by Dr. O'Meara; but they had prayed for better qualification as they never did before, and had worked harder than ever to prepare themselves, and the result was that their success in the school was greater than ever. Keep up the standard, particularly the spiritual standard.

Rev. JAMES WHITING (Dunnville) considered that one fundamental principle of Sabbath School teaching was adaptation; that was, the power to apply the lesson to the condition of each particular class. This rendered it necessary that a teacher should understand the nature of his children, so that he might adapt his instruction to them. He had noticed in some Sabbath Schools as well as day schools that teachers gave their explanations in pretty much the same words to all the scholars old and young, instead of adapting them to the wants of each;—milk for the babes, and strong meat for those more advanced. The Bible teaches us the proper method. It does not say, "Instruct a child in the way he should go," but "Train up a child in the way he should go." Teachers had to begin at the foundation and watch the development of their children, just as the trainer in a nursery watched the growth of his trees.

Rev. K. PICKARD observed that the question of sympathy between the teacher and his scholars was one of great importance. So long as the teacher stood, as it were, at arm's length from his scholars he could not be of much benefit to them. We must get into sympathy with our classes, get right down to them, and make ourselves, as it were, one of them. If we wanted to help a boy up a hill it would be no use to go up to the top and call on him to come up. We must go down to him and help him along. So in our classes; let us come right down to the level of our scholars, and help them along; make them feel that they know something. We may know a great deal more than they do, but don't make them feel that we know so much more that they dare not open their mouths. Encourage them to ask questions. He was thankful that in his school he did not have to ask all the questions by a long way. Sometimes he could hardly get a chance to ask a question at all. Just get them fairly interested in the lesson, and they are full of questions. One asks a question and another one of the class answers it.

Rev. WM. COCHRANE in closing the discussion, said he agreed with pretty much everything that had been said. He had spoken pretty strongly on the matter of helps, because he wanted to provoke discussion. While he agreed with what Mr. Willoughby had said, he felt that in this day when there was such an abundance of helps the danger was they would be abused, not used. That was all he had meant. He felt inclined to say that those doctors of divinity that wrote on these lessons were sometimes found tripping. On one occasion in speaking on the third chapter of Genesis, at his weekly meeting, he, relying upon the notes on this lesson, not having had time to verify them, stated that this was the first place in the Bible where the words, "Lord God" were used. The next day he was corrected by one of his bible class, who showed him that this was not the first mention of these words. It was a great mistake to

rely upon these helps to the exclusion of our own study. The illustration of the cookery was just to the point. Let us take all we can from helps, but don't let us give it out just as we get it. As regards there being a great many Punshon's in the country, as he supposed there were, he took it that if they were mere imitators they were but empty puncheous. (Laughter).

HYMN—"All hail the power of Jesus' name."

The PRESIDENT said that while waiting for the arrival of the gentleman who was to open the next subject, they would hear some

VERBAL REPORTS FROM COUNTY SECRETARIES.

LANARK.

Rev. JOHN BROWN.—I am happy to say that great progress is being made in Lanark with regard to our Sabbath School work. We have had several excellent conventions, and have taken steps to organize the townships. I feel that the people of that section are really stirred up to the work, and that we owe it largely to this parent Association. We are endeavoring to carry out the same idea in our smaller associations, so that our rural populations may become fired with the same enthusiasm which this Provincial Convention creates.

LAMBTON.

Mr. SMITH.—We have had county and township conventions in our county, and the interest in the Sabbath School work is increasing. I would say for the encouragement of others similarly circumstanced that we have done a great deal with little means. I knew one man in the township who got the idea that the interest in the Sabbath School should be increased. He went through the township and proposed to hold a mass meeting, and he succeeded. I saw at that gathering what I shall never forget. There was a procession nearly a mile long—some sixteen or seventeen schools, with four horses to each waggon, flags flying, and a band leading them. We had a most enthusiastic gathering, and an interest was awakened which could not have otherwise been aroused.

HALDIMAND.

Rev. T. MCGUIRE.—In the absence of our County Secretary, I may say that we had a successful Convention. Many of the scholars are prospering, but others are not so prosperous. We intend to carry on the work as effectively as we can.

LINCOLN.

Mr. COOK.—In the absence of the Secretary for Lincoln, I would say that the interest in Sabbath Schools in most places in the county

is deepening and increasing. We had a very interesting County Convention, and there went forth from it a strong desire for an increase of laborers, and for better preparation for work on the part of those already engaged in it. One or two schools have been closed, but I am perfectly safe in stating that the majority of the schools in the county are prospering. Much good has been done during the year, and in many of the schools I know a number of scholars have been brought to a knowledge of the truth. For this we work, and for this we desire your prayers.

NORTH YORK.

Rev. Mr. BARRASS.—I speak for fifty-seven schools in our county. We have a most efficient County Secretary in the person of Mr. Fotheringham. He has a plan of sending out postal cards to every school, asking for full information about it. We have cause to regret that there is a lack of interest in many schools, but still the work on the whole is going on favourably. We had a very good County Convention last winter, and are going to try to hold another next week.

WELLAND.

Mr. KILLMAN—In the absence of our County Secretary, I may say that our County was doing extremely well, schools were being organized all through the county, and the work was being pushed forward with energy under the direction of our esteemed friend, the Rev. George Bell. When Mr. Bell was obliged to leave, a change was made in the County Secretary, and since then the work has stood rather still, I cannot speak of much progress during the year. I hope matters will be changed in such a way that we will be able to render a better account next year.

Rev. Mr. MILLARD said that after Mr. Bell left a person was suggested to him as his successor. He wrote to him asking him to take the post, but had not heard from him, and he did not know whether that gentleman considered himself County Secretary.

Rev. Mr. BURSON (St. Catharines) said he had a report from the gentleman referred to, Rev. Mr. McBain, which he was requested to submit to the Convention. Every one also who knew Mr. Bell knew that there were few men in the Province who had the same ability to carry on county work as he had. Rev. McBain's report would explain itself, and by the leave of the Convention he would read it.

HAMILTON. Oct. 13th, 1874.

REV. AND DEAR SIR,¹²—I am very sorry that it will be impossible for me to be at the meetings of the Sabbath School Convention at present in session in Brantford.

As Secretary for the County of Welland, I regret to report that

only five Superintendents have filled the blanks sent to them to provide us with data as to the numbers and working of the Sabbath Schools in the Co. It will be of no service to the Convention to give the reports of the five Sabbath Schools, and therefore I give you no report except that the Schools reporting seem to be in a healthful condition. They belong to different denominations.

Allow me further to state that if you can get any other person who can do more for the Sabbath Schools in the County, no one will be better pleased than I will be to have him appointed County Secretary. It is impossible for me to visit the various Sabbath Schools in this district, or to do much in the way of holding Conventions. I will most gladly do whatever will be in my power for the furtherance of so good a cause as that of Sabbath Schools whether I am Secretary or not. About all that I can feel hopeful of doing must be mostly confined to correspondence. To undertake regular or extensive visitation is simply beyond my power on account of other duties which I cannot renounce. You will therefore confer a great good upon the cause of Sabbath Schools if you will appoint some other person in my stead and accept of my resignation of this position. I take this step purely in the interest of our common work. Hoping that you may be able to accomplish this ; and that the Convention now assembled may have much of the Divine Master and an abundant outpouring of the Holy Ghost.

I remain,

Yours very faithfully,

J. A. T. MCBAIN,

Secretary.

Rev. Wm. Millard, Brantford.

LONDON.

A Delegate from London said the Secretary of that city had sent schedules to twenty-one different Schools, and had only received replies from five. He considered it very important to have the statistics asked for, and he hoped that when the delegates went home they would bear this matter in mind and reply promptly to enquiries that might be made so that there might be something definite in the way of statistics before the Convention next year. It was shameful that these reports had been so neglected in the past.

BRANT.

Rev. THOS. LOWRY,—I have reason to believe that the Sabbath School cause is in a healthy state in the County of Brant. Previous to going to Britain in the early part of spring, I sent circulars to about forty-two Schools in the County—all, I understood, that were in existence. I received, previous to my leaving, about thirty-five

replies. I then handed the matter over to a gentleman who consented to act in my absence. Judging from the fact that our County Conventions have been always well attended, I come to the conclusion, as I have stated, that the Sabbath School cause in this County is in a healthy state.

ELGIN.

Rev. Mr. McDONAGH.—We had a successful Convention in September, and the cause appears to be prospering with us.

The following written reports from County Secretaries were read by the Gen. Sec'y., Mr. Millard:—

HALTON.

WELLINGTON SQUARE, Oct. 12, 1874.

DEAR BRO. MILLARD,—As an engagement of too interesting a nature to be neglected, prevents my attending the Convention on the first day to give verbally the report required from County Secretaries, and preparing to keep the spirit of the law when the letter cannot be met, I take this method of representing the cause as I know of it in this, the County of Halton, and in doing so I regret that the neglect of the School Secretaries to communicate, except in three solitary instances, with the County Secretary in reply to the Schedules distributed last February, prevents me giving statistical returns of the strength of the Schools in the County. The same neglect depriving the Secretary of the opportunity of communicating with the several schools, which I would have done for purposes relevant to the County Association, also, places out of my power the presentation of even an approximate idea of the growth or decline of the Sabbath School cause within the County. However, if I may judge of the Schools unrepresented at our last County Convention by those represented, I think that I may safely say that the earnestness and fidelity of Sabbath School workers and the growing interests generally felt in the Sabbath School as an institution within the Church of Christ are as worthy the grateful recognition of the Provincial Association as they are inspiring to ourselves in the Association of the County.

Of our County Convention in February last, and of which you had ocular demonstration, I may safely affirm that for the purposes of mutual comparison of opinion and inspiration, and for deep spiritual profit, it was scarcely second to any ever held in the County.

In addition to the freedom of speech indulged in by the large delegation present from the County, I may say the assistance rendered us from the Provincial Staff was warmly appreciated and will not soon be effaced from the memory of those present. And, as the re-

sult, there is no doubt but an impetus to renewed zeal, and more systematic efforts was distributed throughout the County on the return of the delegates to their respective fields of holy labour.

Our next Convention is to be held in Acton, the north-western extremity of the County. And may you be there.

I am,

Yours faithfully,

H. CHRISTOPHERSON,
Co. Secretary.

KENT.

CHATHAM, Oct. 11, 1874.

DEAR FRIEND MILLARD,—The large packet of circulars, received some weeks ago, were duly forwarded to Sabbath Schools, and private individuals likely to be interested in such work in this County, yet, I fear Kent will not be represented in the Brantford Convention. I shall give you a sketch of the work since last October, from a diary of Sunday work.

1st. Last fall, winter, and spring, the weather was so broken and rough that most schools were poorly attended, some dying out altogether.

2nd. Mr. C. Crassweller, Agent of the S. S. Missionary Union, visited us at this time, and despite the weather and the roads succeeded in organizing seven Schools, besides visiting and encouraging many others.

3rd. The opening summer saw the work revive, and although, we have had no County Convention since June 6 (six) Township Conferences have been held on the Lord's Day; these gatherings announced from the pulpit for the two preceding Sabbaths, and also, by a well arranged programme, scattered among the Scholars and through the post, have drawn together many from a distance of from 12 to 20 miles and proved seasons of interest and profit.

4th. The Berean Leaf continues to do us good service, about 250 are scattered through the Secretary's hand each month.

5th. Several Schools amongst our Coloured Friends are much improved, and at two of their appointments numbers have been added to the Church from among the elder scholars.

6th. Last winter was full of blessing to souls in this section, scores were added to some of the Churches of Chatham, and the blessing is continued; from the County are reported from 35, 30, 28, 22, down to 1, as taking their stand on the Lord's side, mostly from the ranks of our elder scholars.

7th. (To me) the fields seem white to harvest; and could some simple Gospel effort for several nights in succession be made, by the united work of the *living, loving* ones of the Churches, especially in

the neighborhood of Union and Mission Sabbath Schools, a blessing might be expected far beyond what we have known.

8th. Statistics come in very slowly, only about 25 Schools reporting so far. *34 Sabbaths at work, besides 25 to 30 week evening meetings. 55 visits to Sabbath Schools. 6 Conferences attended. Travelled rather over 500 miles, the half on foot. Winds up the year's work.

I trust I am truly thankful for the privilege of engaging in such blessed work for the Master, and for the rich times of refreshing enjoyed from His presence, so much better felt than told.

Thine, in Gospel truth,

J. W. MARTIN,
Sec. Kent S. S. Assn.

ESSEX.

WINDSOR, Oct. 10, 1874.

MY DEAR SIR,—At the last moment I find myself unable to be present at the Convention in Brantford, which I exceedingly regret. We had our Convention at Amherstburg and had a very good time indeed. We have not been able to gather up all the statistics that we would like, but we received statistics showing an aggregate attendance of about 2000 children, with three hundred teachers; they were so imperfect in their returns that I could not make out a regular report for you on this occasion.

My esteemed friend Mr. Atcheson of Detroit, the blackboard man of the "Times," will be with you and can give you an account of our Convention, he was present. Praying that our blessed Lord will prosper the work of Sunday Schools in Canada and throughout the world, and especially our Provincial Convention,

I remain yours very truly,

ALEX. BARTLETT.

Rev. W. Millard, Toronto.

DISTRICTS OF MUSKOKA AND PARRY SOUND.

BRACEBRIDGE, Oct. 11, 1874.

DEAR FRIEND,—I feel very much disappointed at the fact that I will not have the pleasure—and I would expect the very great profit—of attending your Convention at Brantford.

I fully expected to be with you up to the past week, but business engagements, and the long distance it is from here, will prevent me from being with you, yet my not being there in the body will not

*I speak as a fool, *but for Christ's sake.*

prevent my being there in the spirit, and I feel that my absence will be my own loss.

For the encouragement of our fellow-labourers in the glorious Sabbath School work, I will give you a short report of the state of our cause in this district. The Convention of 1873 was the first one to which any representatives were sent from here, I being one of them. On our return we called a public meeting of those interested, parents, teachers, &c., and gave a report of the same. It was then resolved to hold one in this village during the winter of 1873-4; aided by your esteemed and very valuable help we did so, and the result of the same has been seen in an increased interest being taken in Sabbath School work, especially in the village. The several delegates who attended returned to their work with renewed zeal and determination to win souls for the Master. Those who did not attend were grieved when they heard what a "feast of fat things we who were present enjoyed," and are determined, when the occasion again offers itself, to embrace the opportunity of meeting together to take counsel and encouragement from the experience and lessons of each other.

The Sabbath School work in this district has many drawbacks and those engaged in it meet with many discouragements; bad roads, the settlers living so far from each other, and where there is in a locality an individual who feels deeply interested, the carelessness and coldness of many around, especially the parents who should above all be most interested. Another drawback is the want of libraries. The settlers as a rule are too poor to purchase suitable ones, and the consequence is that the schools have to do without, and suffer very much on this account. I had intended, if present, to have made a strong appeal to the Convention for assistance of this kind, but will delegate to you that business, merely remarking that any books sent to me at Bracebridge will be received with thanks and judiciously distributed. We have about thirty schools and the particular cause from which, at least, two thirds of them are suffering is want of books.

We have just been favoured with a short visit from your esteemed and zealous missionary, Mr. Crassweller, who has been going amongst us "stirring up our pure minds," and has also helped to start several new schools. Altogether the work is progressing very favourably. As an example three years since there was only one school in this village, attended by about one hundred children, now there are four attended by about 250 to 300. Also the first building erected especially for Sunday School work is being built in connection with the Primitive Methodist Church, it is intended to accommodate about 150 to 175 scholars, and will have separate class-room for primary class with convenience for select class, room for library, &c., altogether when finished it will be an onward step in the history of the work here.

I must close my rather lengthy report hoping that we shall have the pleasure of your presence at our next County Convention, which we expect to arrange for same time as last, and also hoping to have the assistance of some more of our able and experienced workers from the front, assuring them of a cordial welcome, and praying heaven's best blessing on your present gathering.

I am, dear sir, yours very affectionately,

ARTHUR DINSMORE,

County Sec., for Muskoka and Parry Sound.

Rev. W. Millard.

HYMN—"Jesus, my Saviour, all in all."

INTRODUCTION OF W. REYNOLDS, ESQ.

REV. W. MILLARD introduced to the Convention Mr. W. Reynolds, of Peoria, Ill., as a gentleman who did them such good service at the Belleville Convention in 1869.

Mr. REYNOLDS, who was received with applause, said: "I never shall forget Belleville, for it was the first Sunday School Convention I had ever attended outside my own country, and I assure you if you received any benefit from me I received a hundred fold more from you. I have never forgotten it, never forgotten to speak about it. The enthusiasm and the solid earnestness there, were to me exceedingly gratifying. And now I have come from my own field for the purpose of meeting you again in this same glorious work. We often speak of it as being our work, but it is the Lord's work committed to us. I often thank God that He has not committed this work to angels, but to us, that we may show our gratitude to Him for what He has done for us. We often talk about our duty, I place this work in a higher position, I consider it a great privilege to work for Christ, the work of the Sunday School is one in which we can all engage. Some of us talk about it as independent work, separate from the church. I love to think of it as a part and parcel of the church. And, now, my friends, I bring to you here the Christian greetings of the Sunday School workers of the State of Illinois. I have had the privilege of labouring there for several years and the Lord has blessed our labor very abundantly. A great deal has been done, but, perhaps it is talked of more than the work really warrants, at all events, I know there is a great deal yet to be done, and instead of talking about what we have done, our hearts should go out in longing desire to do more, and under God's blessing not to rest until we bring every child under the influence of the gospel, and to a saving knowledge of the Lord Jesus Christ. My heart's prayer is that this

Convention may be baptized by the Spirit of God, that we may give ourselves over to the work, that Christ may, through the Spirit, give us wisdom, and that we may go away better fitted in every respect—in head and heart—for the great work that the Lord has committed to us. (Applause.)

Rev. W. MILLARD read a communication from the Sabbath School Union of London, Eng., calling attention to the days appointed for special prayer for Sabbath Schools. He also read letters from Rev. W. R. Parker, and Mr. W. P. Lacey of London, regretting their inability to attend the Convention. Communications were also read from Mr. W. Johnson, Belleville, and Rev. H. Johnston, Hamilton, to the same effect.

INDIVIDUAL PREPARATION FOR SABBATH SCHOOL TEACHING.

Dr. CLARK, of the Ladies' College, Brantford, was introduced to open the discussion on this subject. He said, I appear before this Convention with considerable embarrassment. Much as I love Sabbath School teaching, it has been my custom to avoid anything like a public appearance. It is generally trying to laymen to appear in an assembly where so much of the work is done by ministers and others who are trained public speakers. Besides, I am at present so situated that it is impossible for me to give anything like the time I would wish to the business of this Convention; nor have I been able, in consequence of duties which could not be set aside, to give any considerable time or thought to this subject, which I am asked to introduce. I feel this the more, because, as I understand, the gentleman who had been chosen by the Committee to introduce this topic is one not only well known as a man of prominence and ability, but one who has given very considerable attention to the work of Sabbath Schools, particularly to the training of teachers—I refer to Dr. MacVicar, of Montreal. Under these circumstances, I cannot help regretting that it has fallen to me to introduce this topic, especially at a time when I am so much occupied with the work I have referred to—the organization of the Young Ladies' College in this town. I may mention that work here, because that institution claims and I believe will receive a good deal of sympathy from this Convention.

In the first place, I will speak of the *importance of preparation*. That we all readily admit, but all do not so readily act upon it. It must be a matter of regret, that so many go to their classes without preparation, and that so many more go with but very slight and super-

of students in Moral Philosophy in the University. To Ministers, Sabbath School teachers and all who would attempt to teach the word of God, the advice of the immortal M'Cheyne must be important—"beaten oil for the vessels of the sanctuary." In this matter of preparation, as in other duties which constantly recur from time to time, it is well to observe some system. First of all, in regard to the best time to commence. It is held by a great many, that the best time to commence the work of preparation is on the Sabbath evening to commence the work of preparation is on the Sabbath evening, that is to prepare for the next Sabbath. Many reasons for this will occur to your minds. The experience of the day is one. A man examines himself at the close of the day and he finds wherein he has failed in his teaching, and he is in a good position to guard himself against such failure in the future and to prepare himself accordingly. Then he is in the right frame of mind. He is impressed with the importance and solemnity of his work, and is therefore in a good condition to begin his preparation. With regard to the mode of preparation, of course, we begin with the passage of scripture that is to be taught. That should be carefully, prayerfully, read. And here I would say that those who have the opportunity of acquiring the power of reading the Scriptures in the original language, should by all means do it. To read the New Testament in Greek throws an immense deal of light on it. And then we should prayerfully read the passage again and again. Notice carefully the context and its bearing upon the passage and then refer to the parallel passages, noting only those, however, which bear upon the lesson. These should be brought together and the force of every word should be noted. Then take your helps—your commentaries, bible geography, lesson helps, and so on. But then I would guard myself and my fellow-workers against depending too much upon these helps. We should study the lesson well first, and then get all the light we can from other sources. Having studied the lesson well on the previous Sabbath, let us keep it before us all the week to get light from every quarter. *Let us study also, the material we have to work upon*—our pupils. Let us visit them through the week, inquire into their individual cases and seek to give each a portion in due season. Let us seek to adapt our teaching to each individual. This is individual preparation in another sense—not only a preparation of him who is to teach, but a preparation in reference to the individuals who are to receive instructions from him. And let us remember the great end of the Sabbath School teaching—to bring the children to Christ. Let that be kept steadily in view in all our preparation. Some one has recommended as a good plan to have the names of your class written upon a blank leaf in your bible, so that when you spread open your bible before God in prayer, you may spread these names before Him and bring the case of each of your pupils before Him in prayer. In fine, in the words of Mr. Vincent, "prayer beginning

prayer continuing, prayer ending, prayer all the way through the preparation, and prayer while you are teaching." We want more prayer, not more mere formal saying of prayers, but more crying mightily to God, Oh! for much more of the spirit of prayer. May it be one of the results of this Sabbath School Convention, that we shall have copious outpourings of the Spirit of Grace and Supplication, upon all Sabbath School work.

Hymn—"Prevailing Prayer."

The subject was then declared to be open for general discussion.

Mr. KILLMAN, (South Pelham.) It is very important that each teacher should thoroughly prepare himself before coming to his class, and I hold that that preparation cannot begin too soon in the week. My friend to my left, in speaking this morning told the incident of introducing the "White Kitty," as a means of interesting the class. That may have been a success in that case, but I would be very sorry to recommend it as a general plan. It happened to hit well just at that time, but I think the plan of going to your class unprepared and thinking along the way what you shall have to say to them is a very dangerous plan. It has been stated that the previous Sabbath afternoon would be a very good time to begin the study of the lesson, and I think that is quite late enough. I may mention an instance that once came under my own notice to show the necessity of preparation, and also the value of these helps. The Superintendent in this case did not believe in helps or commentaries, and told his teachers that he would trust them as readily as he would any commentator. That very Superintendent, in explaining the verse—"In the meantime there were gathered together a great multitude," &c., explained "meantime" to mean something low and disgraceful. (Laughter.) I might mention other instances of a similar character, showing the importance of thoroughly studying the lesson and in doing so of using all the helps provided for us.

Dr. HEEMER, (Lockport.)—I begin the study of the lesson farther back than any yet mentioned. I put it where Brother Crafts of the Methodist Church puts it. He says he studies his lesson four weeks ahead. I study mine three—never allow it to go past two. My preparation of the lesson is something like this, I commit the word first, I take a pencil and slate or a piece of paper, and put round the word myself every idea that my own mind can bring out of it, I write that down. Then I take what helps I can get, and for fear I should not be a good enough Baptist—and I am not a Baptist—I take the *Watchman and Reflector* and study the lesson from it. Then I take Brother Craft's and Brother Vincent's lesson papers, and the *Presbyterian at Work*, and I write down all I can get out of them. Then I see how they compare with my own

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thoughts on the lesson. When I have done that I put it all away—never take any of these notes to the school. I require my class to commit the lesson. I ask each one in turn if he has got the lesson. If they say they have, I tell them they need not open their Bibles. I don't take time to hear them recite the lesson. If one of them says he has not got the lesson I tell him to take his Bible, if there is any question that the others cannot answer I allow him to find the answer out of the bible. But otherwise I do not ask him any questions, as he has not studied his lesson. Thus I can compel my class to get the lesson to avoid feeling that they are as it were, outside of the class. After the school is opened I question them in rotation on the lesson, bringing them round to the central thought of the lesson, and not closing without leaving upon their minds just what I had got out of the Word. I believe that without preparation I could not teach the class at all. There are some so full of magnetism that they can hold a class without preparation by telling them nice stories, and that is well enough, but no teacher can afford to go to his class without preparation of the lesson.

Dr. MCGUIRE, (Guelph).—I will tell you how we carry on the work of preparation. On Wednesday evening, at our prayer meeting—and the church that has no prayer meeting is not very far from being dead—instead of having long addresses, the minister gives an address of ten or twelve minutes, and then follow six or seven short prayers—not one man to do all the praying. Then we take up the study of the lesson, and when are you so well prepared to study it as when you come fresh from the Throne of Grace. We invite not only the teachers but other well-wishers of the cause who may be present to give us their best thoughts, and we have found that our Sabbath School is increasing in a manner that it never did before.

Rev. W. W. SHEPHERD, (Cainsville).—We have followed that course for years and find it very profitable. We call it individual eating where hundreds may be at the table. So it is individual preparation, no matter how many may be present studying the lesson together. I hope we shall have more such meetings as the brother has mentioned where we get not only the workers in the Sunday School, but, as he has well said, others to join in the study of the lesson.

Rev. JOHN BROWN, (Lanark).—Teachers should have an opportunity of meeting with other teachers to compare notes. My own way to prepare along with my family, so that while I am preparing myself for the lesson I am preparing them also. On the Monday morning we read the lesson and sometimes during the week the parallel passages, and we may get one member of the family to read what has been said on the subject by the author of the Young People's Commentary of the Bible, and another one to read something else on it.

Thus while I am studying the lesson for myself I am likewise preparing my family for the Sabbath as well. I think a great deal might be done in that way. We should not be selfish. Some teachers are afraid that their scholars may know as much of the lesson as they do themselves, and don't want to study the lesson with them. The lessons should be so well prepared that the work in the Sabbath School should be principally a review of it. On the Sabbath morning I generally read the lesson to my congregation and make some remarks upon it. And I intend that the parents hearing these remarks shall talk the subject over with their children, and thus all will be better fitted.

Hymn—"Beautiful River,"

was then sung and the session was brought to a close, by Rev. Hamilton Biggar pronouncing the benediction.

AFTERNOON SESSION.

WEDNESDAY, 14th Oct.

The Convention re-assembled at 2:30 p. m. Mr. D. McLean, V. P., presiding, in the temporary absence of the President. Rev. W. S. Willoughby conducted the devotional exercises. The Convention sang,

"All hail the power of Jesus name."

Rev. T. McGuire read the 19th Psalm, and Rev. Mr. Willoughby offered up prayer, after which the Convention sang

"Nearer my God to Thee."

The minutes of the former session were read and confirmed.

THE GOSPEL, ACCORDING TO MARK.

Rev. Dr. O'MEARA, (Port Hope) read the following paper on "The Gospel according to Mark:"

ON THE GOSPEL OF MARK.

When, at a very late period, the request of our excellent and devoted Secretary reached me, to open the discussion on this subject, for the first time, directed my attention to the programme enunciating it, and I felt some degree of embarrassment from the uncertainty

in which the wording left me as to the exact description of paper that was expected from me, and *which* of the very many stand-points from which the subject named might be profitably viewed, it was desirable I should occupy on the present occasion. Under ordinary circumstances I should have taken care to ascertain this, ere commencing this paper; but, as circumstances, over which neither the Secretary nor I had any control, prevented my receiving his request till it was too late to do this, I had no other course left open to me than to take it for granted that, as we are a Convention of *workers in the field of Sunday School* operations, such a paper was expected of me as would form a fitting opening for a session of a teachers' Bible-class, during which the subject to be gone over was the *Gospel of Mark*. Should something else have been intended, it will, of course, be open for any of the brethren present to supply the deficiencies of this paper, in the course of the after-discussion on the subject. And before entering on the more immediate subject matter, which has been given me, I would, in passing, observe how *valuable*, nay, I should say, how *indispensable* a part of the machinery of every Sunday School is the establishment and regular maintenance of *such* a class, and what a valuable aid *teachers*, especially the *younger* and *less experienced* ones, are depriving themselves of, where they fail to give *regular* attendance on such a class, whether held by the minister (which ought to be the case wherever practicable) or the Superintendent of the School; for when there is a *giving-out* of instruction every week on a subject of such importance, as is the *study* and *elucidation* of Holy Scripture, there must be a corresponding taking in, or else there will soon be a deplorable drying up of the sources from which the youthful thirst for *scriptural* knowledge is to be slaked.

I will suppose then that I am surrounded by the *interesting* and *deeply interested* members of such a class, and that the subject of our studies for the coming winter is to be the *Gospel according to Mark*. The first point to which our introductory remarks will naturally be directed is, *who* was Mark, and *how much of his history* does the *divine word* itself make us acquainted with? I do not know if it be necessary for me here to remark that we have not in this Gospel *any clue*, as we have in that of *Luke* compared with the *Acts of the Apostles*, and, to a less extent, in that of *John*, to the authorship of the Gospel that goes by the name of Mark. Our only authority for that being the heading to the Gospel found in the best manuscripts, to which agrees the universal consent of the writers of the *post-apostolic* and immediately succeeding ages, who are unanimous in stating not only that *Mark* wrote a *Gospel*, but that the Gospel so written bore the impress of the very highest authority. But this point, which has been so universally conceded, being taken for granted, we come, in the first place to the inquiry, who was *this Mark*, to whom belongs the high honor of having been selected by the Holy Spirit to be the author

of one of the accounts which have come down to us of the *ministry here on earth*, the sufferings and death resurrection and ascension of the *Son of God*? And what saith the sacred record concerning him? He is introduced to us in the sacred narrative by his *Jewish name*, John. Acts xii, 12-25; to which it would appear from these passages and Acts xv, 37, he added the Latin name of *Marcus*, just as the Greek name, Peter was added to and finally *superseded* the *Jewish name*, Cephas, and the Latin *Paul*, the *Jewish name*, *Saul*! He is mentioned by *Paul*, Col. iv, 10, 2. Timothy, iv, 11. Phil. 25, and by *Peter*, i. Pet. 5, 13. He was the son of a female convert at Jerusalem, whose name was *Mary*; whose residence at Jerusalem would seem to have been a place of resort for the brethren living in and near that city, as we find them spending the *whole night* in prayer there on the occasion of Peter's imprisonment and *miraculous release*. He seems to have been brought to the saving knowledge of Jesus Christ by the instrumentality of *Peter*, who, in that relation doubtless, affectionately styles him *his son*; and may it not have been the *yearning* of a *warm affectionate heart* after the society and converse of his Father in the faith, rather than any *cowardice* or *unwillingness* to share the hardships of their *perilous missionary* journey into the mountainous regions of Asia Minor with the Apostles *Barnabas* and *Saul*, that caused that defection which led to such an unhappy breach between the two Apostles; and would not this, if true, account for the fact, that when Paul indignantly refused his proffered companionship on a second missionary tour, his more gentle and sympathising cousin, Barnabas, took him with him, on a similar but different tour. For twelve years after this we hear *nothing* of *Mark*; but we are incidentally informed that he was, during part, at least, of the time, with Peter, at Babylon. i. Pet. v, 13. Whatever was the cause of his quitting Paul at that time, we know that the breach consequent on his vacillation was not permanent, for we find him highly commended by that Apostle for affectionate and devoted faithfulness in the discharge of ministerial work, (2 Tim. iv, 11). And if *cowardice* had anything at all to do with his desertion of the Apostolic Missionaries in his early years, *grace* must have wrought a mighty work in him in this respect, for we find that when the *aged Paul* required his most firm and courageous friends to stand by him in his imprisonment he speaks of Marcus as having been one of his fellow-labourers unto the Kingdom of God which had been a comfort unto him. Philem. 24, Col. iv, 10, 11. This is all that *the word* tells us of the author of this Gospel, unless, indeed, as some very respectable commentators, such as Gresswell, Olshausen and Lange conjecture, he is *himself* the person referred to in the remarkable incident, mentioned only in this Gospel, as having transpired in the *Garden of Gethsemane*, when a young man followed Jesus having a linen cloth cast about his naked body, and the young men laid hold on him and he left the

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linen cloth and fled from them naked. If these commentators are right in their conjecture that this young man was Mark himself, then, certainly the omission of the name is at once and satisfactorily accounted for. There is a similar suppression of a name for a like reason in John i. 40; xvi, 26, and perhaps also, in Luke xxiv. 18. With the very *doubtful* and even *inconsistent* traditions about the subsequent life and martyrdom of our evangelist, we have *here nothing to do!*

We next come to the *origin* of the Gospel that *rightly*, I think we may now assume, goes by the name of Mark. But in what sense, or to what extent is its original authorship to be ascribed to *John Mark*. With regard to this, it cannot be denied that the almost unanimous voice of the early Fathers seems to ascribe the authorship to him only in a *secondary sense*. They seem to assert that he wrote it *under the guidance* and almost at the *dictation* of Peter, as whose interpreter he is said to have written whatever he wrote. In favor of this view, it has been urged by its more modern advocates, that thus a higher authority is given to the Gospel which would thus equally with those of Matthew and John have an apostolic origin; and certain points in the internal structure of the Gospel are pointed to as strengthening this conclusion, such as the suppression of the name of Peter, in narrations where it occurs in the other Gospels; the passing over in silence, occasions on which we know from the others that Peter was *praised* by his *Master*. And the narration is full of circumstances injurious to his reputation, which are passed over much more lightly and delicately by the other Evangelists which is ascribed to Peter's lowly estimate of himself; to which may be added on the same side of the question that in this Gospel in the narration of events told also by the others, touches are introduced which could only be noted by a vigilant eye-witness of the transactions themselves, such are his "loving" the rich young man for his answers, x. 21. His "looking around with anger," on another occasion, iii. 5. Other similar instances will be found, vii. 34; viii. 12. But notwithstanding these very respectable authorities and arguments, I confess that on a careful review of the whole very interesting subject, I am inclined to agree with Alford, who holds, that to Mark and not to Peter, belongs the essential authorship of the Gospel; for if the part that Peter took in its composition had been so considerable as is represented, surely we would have had the name of that distinguished Apostle placed above it as we have those of the Apostles Matthew and John appended to the Gospels that go by their name. And the *theory* of Peter's leaving out some things from *modesty*, and inserting others on account of his *lowly estimate of himself*, surely seems to imply that the choice was with the writer what he should insert and what he would omit, and the divine authorship seems to be overlooked. There can, however, be little doubt on

our mind, that in consequence of the very intimate relations that subsisted between the author of this Gospel and the *first of the Apostles*, the latter was cognizant of the composition of it, and perhaps communicated to the inspired writer, some of his own more vivid recollections of the events in the life of his beloved Master, of which he had been a close and deeply interested eye-witness. Hence, perhaps, the more graphic and life-like touches to which reference has already been made, and thus too, may be accounted for the origin of the traditions current in the early church with regard to Peter's connection with the authorship.

The next inquiry with which we have to deal is, *who were the readers for whom the Gospel was primarily and principally intended* and what appears to have been the immediate object for which it was published? From an attentive observation of the phenomena of the four Gospels, it would appear that each of them was written for a *special purpose* and for somewhat *different readers*. That of *Matthew*, was evidently addressed primarily to *Jewish* readers; that of *Luke*, to the *Gentiles*; that of *John*, to the highest sphere of spiritual conviction and feeling, "where there is neither Jew nor Greek, bond nor free, but all are one in Christ Jesus;" that of *Mark*, seems to have been intended for those Christian communities which were, as most such communities in those New Testament times were, composed of *Jewish and Gentile* converts in different proportions according to the varying circumstances of the different localities. In accordance with this supposition is the great object that evidently was before the mind of the Evangelist in writing this Gospel, namely, to set before those for whose especial benefit the Gospel was written, Jesus Christ the Son of God who was to be "the light to lighten the Gentiles as well as to be the glory of his people Israel." That Gentile Christians were before the mind of the Evangelist is plain from the entire *omission of genealogy*, the very marked *paucity of quotations* from the *Old Testament*, the only instances in which such quotations occur, except in our Lord's discourses and sayings being ch. i. 2, 3, which is of undoubted authenticity, and ch. xv. 28, which critical editions now generally unite in rejecting, as it is not found in any of the oldest MSS., and is omitted by some of the most ancient versions (A. B. C. D. X. lat K. sah the explanations given of Aramaic words, which would not have been necessary, had the first readers been all *Jews*, from the remarkable fact that the word *nomos* (law) does not occur in the whole Gospel, and the explanation of Jewish custom and coins vii. 1, 14; xv. 42; xii. 42, to which may be added the remarkable addition of the words *pàsin tois ethnesi* (for all nations,) in xi. 17, which are not found in the report of the same utterance of our Lord, as given in Matthew and Luke. On the other hand, that *Jewish* readers were before him, is evident from such passages as ch. i. 2, 3; xiii 6, 21, 23.

Our next point of inquiry is. At what time does this gospel appear to have been written? Here, as is very often the case with their evidence in such matters, we have conflicting testimony from the early fathers. Irenæus stating that it was written after the death of the Apostles Peter and Paul, while Clement of Alexandria says that it was written not only during the lifetime but under the supervision of the former of these Apostles. We are therefore left to gather the time of the writing of this gospel from what light is thrown on that question by the New Testament itself. We may, I think, rely on the testimony of Irenæus to the effect that its authorship was subsequent to that of the Gospel of Matthew, inasmuch as that statement is corroborated by the fact that in all the manuscripts and versions, as far as I know, this gospel comes *after* that of Matthew. We may also safely conclude that Mark had not written his gospel when the epistle to the Colossians was written, (A. D. 62,) as had he at that time reached the distinction of an inspired writer and *that* of a narrative of our Lord's life and labors, he would not have been spoken of by the Apostle (Col. iv. 10) as simply cousin Anepsis of Barnabas: and then it seems quite certain that when it was being written the armies of the Roman Emperor had not yet planted the abomination of desolation in the Holy Place (A. D. 70), so that we may safely conclude that it was composed some time between the years 63 and 70, or about ten years after that of Matthew. Another interesting point in regard to the history of this gospel is the language in which it was originally written, about which some controversy has existed. Many writers of the Romish Church maintaining on the authority of a marginal note of two Syriac versions and of four Mss. that Mark wrote his gospel at Rome in Latin, and to support this expedient for maintaining the authority of the Vulgate, what is pretended to be the original autograph of St. Mark in Latin is shewn in the library of St. Mark at Venice: but unfortunately for this pious fraud, this document has been detected to be a fragment of an ancient Latin Ms. of the four gospels, another fragment of which exists at Prague. Another consideration which has been urged both on behalf of the hypothesis that it was written at Rome, and in the Latin language, is the occurrence in different parts of the gospel of Latin words in a Greek dress. But no conclusion can legitimately be drawn from this, except that such words had been already, when Mark wrote his gospel, incorporated into the Greek language as spoken and written where he was at the time that he wrote it. No serious doubt has ever been expressed as to the authenticity of the *whole* gospel with the exception of the portion from the ninth verse of the sixteenth chapter to the end which has formed the subject of much discussion among biblical critics. It is omitted altogether by the two most valuable of the Mss. B. 8 and in those in which it does occur it is marked differently from the other part of the gospel. And when we

come to examine the style and verbiage of it we find that it very strikingly differs from the foregoing portion. But notwithstanding this, there is evidence that at a very early period it was quoted as part of the gospel to which it is appended, and that it was so received by the early church, so that we may safely conclude that if not written by St. Mark himself, when he was preparing the gospel for publication, which would to some extent at least account for the difference in style and verbiage which has already been adverted to, it was certainly added by some hand which was known to be guided by the same divine inspiration which had dictated the rest of the gospel. There is much more that might usefully be said about this gospel, but which the limited time that I had for putting together this paper, and the still more limited time which can be afforded me to deliver it to this Convention prevent my entering into, I cannot do better than to conclude this paper with the remarks with which that acute Biblical critic, ripe scholar, and truly Christian and Catholic, minded divine, the late lamented Dean Alford closes the excellent prolegomenon which he prefixed to the 1st volume of his Greek Testament on this gospel—"I regard, says he, the existence of the gospel of Mark, as a gracious and valuable proof of the accommodation by the Divine Spirit of the records of the life of our Lord to the future necessities of the church: While it contains little matter of fact which is not related in Matthew and Luke, and thus generally speaking, forms a confirmation of their more complete histories, it is so far from being a barren duplicate of that part of them which is contained in it, that it comes home to every reader with the freshness of an individual mind full of the Holy Ghost, intently fixed on the great objects of the Christians love and worship, reverently and affectionately following and recording his position and looks and gestures, and giving us the very echo of the tones with which he spoke; and thus the believing student feels while treating of and studying this Gospel, as indeed he does of each in its turn—that without venturing to compare with one another in value those rich and abiding gifts of the Holy Spirit to the Church—the Gospel of Mark is at heart as precious to him as any of the others, serving an end and filling a void which could not without spiritual detriment, be left uncared for."

Hymn—"At the Cross there's room."

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INTERMEDIATE CLASS LESSONS.

The Chairman announced Mr. W. Reynolds, of Peoria, Ill., to address the Convention on the manner of teaching Intermediate Classes, the Convention being for this purpose his class.

Mr. REYNOLDS.—It is very difficult to teach an intermediate class lesson to adult scholars, and it is very difficult to teach for mere show anyhow. There is a certain relationship which should exist between a teacher and his class that it is impossible to have in a Convention. Now, I am going to show you several different modes of teaching and if you don't like any of them I want you to say so. I am going to take up different styles of teaching which are followed in our country. In the first place, will you be so good as to tell me where the lesson is for next Sunday (Mark, chap. 9, verses 33 to 42.) Now, I will read the first verse and the school can read the second and so on alternately till the lesson is read. (This was done.) Let us first take the 33rd verse. Where did he go to? (To Capernaum.) Where was he in Capernaum? (In a house.) What did he ask them? (What they were disputing about). Thirty-fourth verse. What did they hold? (They held their peace.) What had they disputed amongst themselves about. (Who should be the greatest.) When he sat down what did he do? (He called the twelve.) What did he say unto them. (If any man desire to be first the same shall be last of all and servant of all). Have you any criticisms to make on that mode of teaching? (You have not taught anything.) Why, I have been teaching what is in the bible, have I not? (You have been reading the bible, but you have not told us anything beyond it.) Should I tell you anything beyond what is in the bible? (You should explain it). I want to ask you if you think it is proper for a teacher to teach his class with his bible in one hand and his question book in the other? (No). Is that good teaching? (No). It is a very popular way; it don't require a bit of preparation. Now, you don't think that is good teaching, do you? (No.) Therefore, you won't advise that plan to be adopted. Well, I will lay that aside. That is the question book style. The Union question book used to be more popular among us than the bible. If the teacher got the question book he didn't care much about the bible. It was well to have one about, but the question book must be there; it was the scholar's business to find the bible. We tried to get them out of that style. We tried to ridicule them out of it, but they did not like that. Americans are a good deal like the French—they can't stand ridicule. We will try another style, I will begin with this gentleman who has a bible. In the 33rd verse it is said he came to—where did you say? (Capernaum). Next, what do we know about Capernaum? (A place where Christ had performed most of His

mighty works). What miracles did He work there?" (Healing of the nobleman's son.) Any other miracle? (Curing the paralytic). Anything else? (Curing Peter's wife's mother). Did He stay any portion of His time at Capernaum? (Yes; the greater part of His ministry it was His own city). Who lived there with whom He abode? (Peter). Do you remember anything that He ever said about Capernaum particularly when He spoke of it in no complimentary terms? (It was exalted unto heaven but should be cast down to hell). Where was Capernaum situated? (By the sea of Galilee). Was it a place of any considerable importance at this time? (It was a place for trading and fishing). How is it now? (Nothing known of it). What is the extent of the sea of Galilee? (Eighteen miles long). What was it remarkable for? (For violent storms, and for its fish). Now, I want to ask you whether you find any fault with that style of teaching. (Yes, it has the fault of the other and besides you do not apply the word to the heart and conscience). We very often find teachers who either take up the geography of the places named, or their topographical character or something of that sort. Although it is quite proper to do this you are not to take up all the time in this way to the detriment of imparting something for the children's benefit. I would like to give another reason. If the scholars do not know the answer to your question you are stuck then, you cannot go any farther. There is a stronger objection than that—there is not gospel in that style of teaching; it will never reach the heart. That is so, and I have often seen a teacher take up the whole time of the school in a description of places, and just about the time he is getting into the lesson the bell rings and he closes his lesson. These are two modes of defective teaching which are used in many schools, and which, I think, are decidedly objectionable. Now, if you will give me attention I will proceed with another mode of teaching. Where had Jesus been previous to this? (In the Mount of Transfiguration). Had He all His disciples with Him? (Three of them). Where were the rest? (They had remained at the foot of the Mount). From them He had come to what place? (Capernaum). And while He was at Capernaum were the disciples with Him? (He seems to have preceded them to this house). He seems to have been away from the fact that He asked them what they had been disputing about. When he asked them this question what effect had it upon them? (It silenced them). Why were they silenced? (The subject of their conversation did not seem to be satisfactory to their own minds, and they were ashamed to tell Christ). Did He dismiss them, or did He go on to teach them a lesson? (He commenced to instruct them with reference to what they had been talking about). What did he use for the purpose of instructing them? (He took a little child). Do you find any objection to that mode of teaching?

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(Yes ; we cannot hear it). I have seen a teacher who had probably one or two smart boys in the class, and to these he would give the whole of his attention. He gets these boys together and teaches them, while probably the rest of the boys are to one side having a good time generally. It is a great temptation to a teacher who has one or two smart boys well posted to give his exclusive attention to them to the detriment of the others. Mr. Pardee was in my school one day, and I having a teacher absent asked him to take her class. It was a mission school and this was a class of the wildest girls in it. Mr. Pardee took the class, and when he got through the perspiration was rolling down his brow. "Well," he said, "that is about the hardest job I ever had, but I brought them to it." "How," I asked. "There were two girls in the class who would talk ; I never in my life saw anything like it. I got them separated and then they talked to girls next them ; so at last I gave my whole attention to these two girls, I talked straight to them and never minded the rest. At length one of them said, 'Hold on stranger, what is your name?' My name is Pardee. 'Well,' said she, 'I give it up.'" she meant that he had conquered. Their own teacher knew how to manage them very well, but they saw they had a stranger and they thought they would have a good time. I think this is the only case in which a teacher is justified in devoting his whole attention to one or two scholars to the exclusion of the rest. These are three modes of defective teaching ; we will try another. The subject of this lesson is the mind of Christ. The subject of our lesson last Sunday was the casting out of the evil spirits. After this our Lord Jesus Christ took three of His servants up to the Mount of Transfiguration and there showed them a wonderful sight never witnessed before, when Moses and Elias came down from heaven and talked about His coming death. After this He goes to Capernaum, His disciples following Him and disputing on the way. They considered Jesus was coming to be a temporal king and they wanted to know what position they were going to hold. Ambition seemed to sway them. The result was that they got to disputing. Jesus called them together and there with that little class of twelve about Him He teaches them a lesson of humility and also of charity, for it appears they had met others on the way who had been casting out devils and had rebuked them because they did not want to divide honors with them. What do you think of that mode? (Lecture style). That is defective teaching, yet we find that teachers will come to their classes well prepared to give a lecture and all the time will scarcely ask a question. I do not think that is the best mode of teaching. I believe you can impart a great deal of information in that way, but I do not think it is as effective as another style of teaching. Now, I want you to criticise as freely, or more so if you are disposed, another way. Can any one tell me what is the subject of this

lesson? (The mind of Christ). Is it contained in any of the other gospels except Mark? (In Matthew and Luke). Where did it occur? (At Capernaum). He wished here to teach them something, what was it? (Humility). Anything else? (Charity). Yes, but particularly humility. How did they show their want of humility? (They were ambitious). By what peculiar method did he teach them? (By an illustration). What would you call it? (An object lesson). What did he take? (A little child). What a wonderful sight that must have been—the twelve disciples sitting around a little child in Jesus' arms, He teaching that most important of all lessons, humility. What is there in a child that is commendable and which Jesus Christ seemed to love besides humility? (Simplicity—faith). Two beautiful traits of Christian character, faith first and humility afterwards. Now, He places this child before them and teaches them this lesson. What other lesson did you say? (Charity.) What occasion had He for teaching them charity? (They had been somewhat conscious about some others casting out devils). Do you remember in the Old Testament something of the same kind occurring with regard to Moses? If you turn to numbers 11 chap. 26 v. you will find the same thing—men prophesying, and Moses said he would be glad all were prophets. So we find that Christ was willing that any one should do good that did it in His name. I might go on and take up a good deal of your time, but I will pass right on to what we learn by this lesson. We learn two things—humility and charity. Now, what is the subject of your lesson to-day? (The mind of Christ). Can any of you tell me what the golden text is? (Let this mind be in you which was also in Christ Jesus). Now, let us find out what kind of a mind was in Christ Jesus that we may strive to fulfil this command. Will you please turn to the 11th chap. Matthew 29th verse; next to John xiii., 4, 5; next to Romans xv. 3; next to Eph. v. 2; another to Luke xxiii. 34; another to Luke vi. 12; another 1 Peter ii. 22; another to Hebrews xii. 3; another to Acts x. 38; another to Luke ix. 41. Now, you will please read Matt. xi. 26. (It was read). Meek and lowly in heart. Next, read John xiii. 4, 5. (It was read). What does he show in that? (Humility). Next, read Romans xv. 3. (It was read). What trait would you call that? (He pleased not himself—unselfishness). Next read Eph. v. 2. (It was read). What trait does that show there? (Love). Next, read Luke xxiii. 34. (It was read). What trait there? (Forgiveness). Next, read 1 Peter 11. 23. (It was read). That may come under the same category as the last—forgiveness. Next read Luke vi. 12. (It was read). What do you call that? (Prayerfulness). Next read Hebrews xii. 3. (It was read). What do you call that? (Patience). Acts x. 38. (It was read). What trait is there? (Service). Luke ix. 41. (It was read). What trait is that? (Compassion). We might illustrate this more

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at length. Here are some of the principal traits in the character of our blessed Saviour: meek, humble, unselfish, loving, forgiving, prayerful, patient, serving, compassionate. Now, if I was teaching a class I would know how many were Christians, and I would ask them whether they were trying to follow Christ. I would try to impress upon them just as solemnly and earnestly as I could these features of Christ's character, and I would tell them, "I want you to take these passages home with you and ask yourselves before God whether in any of these you are coming short, and ask God to give you strength to follow them. Keep Christ before you—the mind of Christ, the character of Christ." Would that be good advice to those who are not Christian, would they ever be saved by trying to copy after the Lord Jesus Christ? What step must they take first? (Repent.) Here comes up the important question which is beginning to be agitated, namely, the division of classes between Christians and those who are not Christians, whether they do not require different kinds of teaching; whether a person who has passed from death unto life does not require something else than the others. The first step is to step into Christ, and then Christ is held up to them to imitate; but they will go down to eternal death if they undertake to save themselves by copying Jesus Christ. The first thing you have got to do is to bring your children to Jesus. You must take Him as your Saviour first and your pattern afterwards. Now, I could criticise this teaching. It is defective, there is no perfect teaching; but I have tried to impress upon you the manner in which I would teach this lesson next Sunday. If I have been of any advantage to you I thank God for it.

Hymn—"Jesus I turn to Thee."

THE TREASURER'S REPORT.

Hon. JOHN McMURRICH submitted the Treasurer's report for the past year as follows :—

ABSTRACT OF TREASURER'S ACCOUNT FOR YEAR ENDING OCT. 12, 1874.

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By Collections taken up during the sittings of the Convention	\$ 480 20
Contributed by S. S. and Individuals.....	1283 24
Received for Reports sold.....	128 89
“ “ Advertisements.....	26 40
Balance due the Treasurer.....	31 27
	\$1,950 00

Dr.

To balance due the Treasurer.....	\$ 30 60
Paid Prof. Philips.....	150 00
“ Trav. expenses for three invited speakers..	150 00
“ Reporters and expenses.....	65 00
“ For use of Shaftesbury Hall and attendance	20 00
“ Lunch for message boys.....	6 90
“ Sexton of Metropolitan Church.....	20 00
“ Cleaning church.....	20 00
“ S. Rose bal. of last year's printing account	81 27
“ General Secretary arrears of last year.....	150 00
“ Do. on account of services this year.....	600 00
“ Printing and stationary.....	391 63
“ Advertising.....	65 72
“ Postage and Express Charges.....	92 68
“ Trav. expenses of Delegates to Convention	106 20
	\$1,950 00

Have this day examined the books and vouchers of the Treasurer of the Provincial Sabbath School Association and found them to correspond, showing in accordance with this Abstract, a balance of \$31 27 still due to him.

Toronto, Oct. 12th, 1874.

JAMES HUGHES.

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INFANT CLASS.

Miss CRADDOCK, of Toronto, illustrated the manner of teaching an infant class of little children. The lesson taught was the International for October 25th, "Blind Bartimeus," Mark x. 46-52. While we cannot here report the details of this lady's inspection, or the answers of the very little ones, it was strikingly noticeable the perfect attention which she gained from the beginning. Indeed both teacher and scholars appeared to be absorbed in the interesting story and the lessons taught by it. Had Miss Craddock been the teacher of that class for years she could not have had more thorough command of it. The answers of the children were to the point, and the class was not dismissed until they had learnt the touching narrative, and been taught to pray in the words of the Golden text, "Open thou mine eyes that I may behold wondrous things out of thy Law."

After singing, the Convention was dismissed with the Benediction.

 EVENING SESSION.

Wednesday, 14th Oct.

The Convention met at 7.30 P.M., the President, Judge Jones, presiding. Devotional exercises were conducted by Rev. J. B. Mullan, of Fergus, who after the hymn—"My days are gliding swiftly by" was sung, read the 6th chap. of Ephesians and offered up prayer.

The minutes of the afternoon session were read and confirmed.

Mr. WOOLLETT sang the hymn—"Hold it up to the world," the audience joining in the chorus.

SABBATH SCHOOL SONGS.

Mr. WOOLLETT addressed the Convention on this subject. He regretted the absence of Mr. Doane, who was expected to speak on this subject. He adverted to his young days in England when old fashioned hymns and old fashioned tunes were in vogue, and while he found much to admire in some of these grand old solid tunes, he did not think they were adapted to children. He remembered well that the songs in the Sabbath School that took the strongest hold upon the mind were those that came from America. The Sunday School Union of London had sense enough to appreciate the value of these American hymns in the Sabbath School, and they had them republished, and they were now coming largely into favour over there. The tunes in these works were emotional, and took a much deeper hold upon child-

ren's minds than the old tunes. Singing was the legitimate channel for the expression of our emotions. The heart could often be reached by singing when all other means failed. He had found this to be true in his own experience in dealing with sailors, among whom he had laboured before leaving England. He gained their confidence by singing to them songs which touched their hearts, and by degrees he led them on to listen about Jesus and His Love. The same principle was even more applicable in the case of children. He admired the glorious old psalm tunes, but what was needed in the Sabbath School were hymns and tunes adapted to children's nature, and which would therefore touch their hearts. To get to the hearts of children you must come down to their level. It was conceded that much of the success of Mr. Moody and Mr. Sankey in Scotland was, under God, due to the singing of hymns that touched the emotional nature. Mr. Woollett concluded by singing from the "Royal Diadem" a few hymns, such as "We welcome the beautiful day," "Only Thee," "We shall rest by and by," &c. He knew from experience that these songs would reach the hearts of the children and old people too, and while there was room for the more solid tunes, these lively emotional tunes were much better adapted for use in the Sabbath School.

The PRESIDENT—I have now very great pleasure in introducing to you the Rev. DR. CASTLE, of Toronto, a gentleman whom I first met in that pleasant place for forming friendship—aboard ship crossing the Atlantic. Then a friendship was formed which will not soon be forgotten. Many of us have heard of that enchanted land, I may call it, Lake Chataqua. Dr. Castle will address us on the

• CHATAQUA SABBATH SCHOOL ENCAMPMENT.

REV. DR. CASTLE.—Mr. President, my pleasure on this occasion is greatly enhanced by meeting you in that chair, whom I first met on the 14th September, 1871, with your wife and daughter on board the good ship ———. We had then some conversation on Christian topics and on Canada. Little thought I that three years afterwards we should meet here, you presiding over so noble a Convention, and I a Christian worker in Canada. I feel at home here, I always expect to feel at home when I can look into the face of Judge Jones, (applause), and when I can look behind me and see the Union Jack entwined with the Stars and Stripes. God keep them united for ever and ever. (Applause). Chataqua Lake!—where is it? I hardly knew of such a lake at all until the Sunday School, which has brought to my knowledge a great many excellent things, made me acquainted with Chataqua Lake. It lies about seventy miles west by a little south of Buffalo. It is distinguished as the highest navigable waters on this continent, except Lake Tahoe in California. Not more

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than fifteen miles distant from Lake Erie it is eight hundred feet above Lake Erie. And while it would be so easy to send its waters down those beautiful hills that intervene, it does not deign to take that channel that would bring its waters to Lake Erie and then down the St. Lawrence. I do not know why, but perhaps it is because of its intense Americanism, it sends its waters away down, first to the Alleghany, then to the Ohio, then into the Mississippi, and into the Gulf of Mexico; I suppose just on purpose to avoid the St. Lawrence. It would have been at all events very much easier to send them that way. It is a little lake, about 22 or 23 miles long, by 5 or 6 miles wide. Though of a different shape it is about the same area as the Sea of Galilee. The Sunday School lesson of that day led us to speak of the Sea of Galilee, and I remember asking my class—an extempore class—several questions in regard to the difference between the two, and it was remarkable how many points of difference started up, and the scenery is exquisite upon the height and above the surrounding country you may well imagine that the atmosphere is exceedingly delightful and pure. A few years ago some two or three acres of land were purchased on the borders of the lake by a Camp-Meeting Association, and cleared somewhat for camp-meetings. It was found to be a popular place, and very soon avenues were laid out, and a number of cottages were built—some of them rude, some beautiful—and I think there are about one hundred and twenty permanent houses now in these woods, many of their owners occupying them not merely while a camp-meeting is being held, but using them as rural retreats for the summer. The Chatauqua Assembly was an experiment in Sunday School working on a grand scale. It had been well published in the Sunday School papers, and it was under the management of the prince of Sunday School managers, Dr. John H. Vincent, whom I had never seen from the day we sat together in college till I met him at Chatauqua Lake. It seemed strange that two busy lives should not have crossed each other. It was planned to bring together for two whole weeks a great multitude of Sunday School workers—pastors, teachers, superintendents, all kinds of Sunday School workers; and to spend this time in talking Sunday School—investigating Sunday School plans, comparing experiences, and listening to some of the ablest and best authorities upon Sunday School work. It was work. My friend, Mr. Marling, thought he would take his vacation attending the Chatauqua Assembly, and he persuaded me to take my vacation in the same way. We were aroused by the morning bell at six o'clock. At 8 o'clock we were expected to be at the stand for worship. Immediately after worship the great multitude—three or four thousand, sometimes five or six thousand; I know on one occasion, if not on two, in the great auditorium there were six thousand persons listening to one speaker,—immediately after worship this great assembly separated into different sections—pastors, superintendants, primary class

teachers—spending about two hours together comparing experiences, drawing out each other's thoughts, not in speeches, but in telegraphic sentences. It was perfectly wonderful in some of these conferences when a question was thrown out how the concentrated experience of the vast assembly would be brought together in half an hour or an hour. No matter what was the topic no one was expected or allowed to make speeches, but in the briefest, tersest sentences to throw out his views upon the subject. After these sectional conferences where all manner of subjects pertaining to Sunday Schools were discussed, we again assembled in the great auditorium, and listened to one or two lectures, usually occupying from 10 to 1.20 o'clock. We separated then for dinner, assembled at two, listened to one or two lectures again, and in the evening often two lectures more. And they called it vacation! But everything was so interesting, the questions brought forward were so important, the men who spoke were men of such power and experience, and there was so much of warm, loving, Christian work in the direction in which our hearts were interested, that nobody who had a heart and soul in the work felt like missing a single lecture or conference. Mr. Marling is not here to-night. He had his vacation at Chataqua, and his church had to send him away since to recover his health. I had the good fortune to leave Chataqua four days before it closed, tired and weary, but having received a glorious inspiration in the work of the Sunday School. I cannot, of course, go into particulars. It would take too much time; but allow me to tell this Convention what was the deepest, strongest impression that was left upon my mind in reference to the present need, and the next grand advance in the matter of Sunday School work. That is expressed in a single word—*normal classes or training classes for teachers* in their schools or connected with their churches. I see my friend, Mr. Hughes, present. He was for years I believe connected with the Model School in Toronto. They do some splendid teacher-training there. What for? What are these teachers to do? To teach the multiplication table, and they go to the Model School to learn how to do it. I tell you if you have not seen the teacher at the model school teaching the multiplication table you don't know how to do it. To teach the multiplication table, the rudiments of grammar, the elements of geography and such like elementary knowledge you consider that your teachers should have a thorough training to qualify them for that work. But here you have God's word, you have things pertaining to the soul, to time and eternity, to heaven and hell; you have these things to be taught, and you take the young and inexperienced, those just brought to Christ, and commit to their hands the formation of your children's religious character; and you suppose that those young persons who have never had the least training in the way of teaching are perfectly competent to teach themes which are grand, sublime, far-reaching, of an importance which cannot be exaggerated. I do not

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intend to argue the question of normal classes, but I came away from Chataqua with the profound impression that I could not devote my life probably to anything that would tell more in the end than to take this normal class idea and carry it throughout the land, and cease not till in every church there was a normal class established. (Applause). I shall not say more in regard to that, but I believe if the Chataqua Assembly did nothing else than to send thrilling through thousands of hearts the importance of having Sunday School teachers thoroughly fitted for their work by a knowledge of the Bible, and then by some knowledge of the principles of teaching, it was worth all its cost of effort and toil. It was not all work at Chataqua, however. There were hours of amusement—delightful. And then it paid us to listen to that vast assembly lifting up to God the voice of song. Oh! how that assembly sang!—it was worth going the whole distance to hear the mighty volume of song out under the open heavens, where hearts blended so sweetly and harmoniously as they did there. I want to give you another thought. Chataqua in its conception was a Methodist idea. It was under the control of the Sunday School department of the Methodist Episcopal Church. The man who engineered it is an honoured member of that communion. Yet everybody, of every name, that loved Christ, and loved children, and loved the Sunday School was invited to be present, and everybody was made welcome. Now, though it was conceived by a denomination, and a denomination was responsible for it, I never participated in any gathering on a union platform where denominationalism was more completely lost sight of than it was throughout the two weeks that we were assembled at Chataqua. Every denomination had its representatives there, and yet while it was a denominational institution there was such an utter absence of denominationalism that we forgot, every one of us, that it was denominational, and felt that we were one in Christ Jesus. I am not sure that for Christian union we have any need to give up denominations, when inside of a denomination—not outside of it on a union platform, but inside—there is such a thing possible as the Chataqua assembly—when that is possible we have attained the very best of Christian union without scarcely looking for the name. I said it was not all hard work there, but the work was hard. The meeting of so many men from all over the land. I was glad that Canada was represented there, and I was glad the representatives of Canada found the welcome they did. Every one of them was brought into more or less prominent working in the Institute. Our friend Marling preached on Sabbath morning, and the next Sabbath he was pastor of a Sunday School that was extemporized. We had the most loving welcome from the brethren there. We met them from every section of this continent, and some from Europe, and we felt that we were all one in Christ Jesus, and that we were receiving mighty impulses in this most promising work for Christ. Oh! it

was one of the delights of the occasion. There was excited by this Chatauqua Assembly an interest in the study of sacred geography, which of itself would pay all the expenses of the Assembly. Under very competent hands there had been planned a gigantic map of the Holy Land. This map was placed right upon the borders of the lake, which for the time represented the Mediterranean Sea. It was 380 feet in length with proportionate breadth, and showed the mountains, rivers, cities, towns, promontories, ranges—everything, so that you might almost feel that you were there. And I have no doubt, judging from the interest excited, and the multitudes that went through that land again and again with their bibles in their hands, locating the prominent events of Scripture—I have no doubt that thousands received a conception of the topography of Palestine which they never had before, and went to their homes with a clearer idea of the Holy Land, and with an interest in, it which never before had been imparted to it in their minds. I wish that every one in this assembly could have an opportunity to go and study that gigantic map of Palestine at Palestine Park at Fair Point. Another thing, and with it I will close. Of course, Sunday School teachers ought to be Bible students. Sometimes we hear it said that they are not the Bible students they ought to be. One thing impressed me deeply, almost every man and woman you found there, had a bible in his or her hand. Not only that, but I never saw such a collection of the best editions of the English Bible ever printed—the Bagster Bible, costing in the States about \$12, and \$9 I think in Canada,—the most accurate and complete edition for personal use ever printed in the English Language. It was almost startling to see, so large a number of that expensive edition of the Bible—the best a Sunday School teacher can possibly have;—not only that, but any one interested to notice it would see that they were bibles that were well thumbed. Yes, Sir, Sunday School teachers are after all the best bible students. They ought to be, and this matter of Sunday School teaching and teacher-training, and this matter of preparing teachers for this work will give us in the generation just before us—a generation with a knowledge of the bible—such as the world has not yet seen. I know some hardly think that, but any one who went to Chatauqua and saw the multitude of bibles, and how they were used, would thank God for such an exhibition of interest in the word of God. Oh! Sir, Chatauqua told us the place that Sunday Schools hold in the Christian heart. Who ever heard of a political meeting, even in the stormiest times, lasting two whole weeks, morning, noon, and night, from six in the morning till ten at night, and the people wearied only as their bodies were wearied? An institution that can bring together men voluntarily, in order to receive the best instruction they can to fit them for their work as Sunday School teachers, and keep them two weeks as they were kept. I tell you it shows us where the Sunday School is in the

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heart of this age, and the deepening power and deepening grasp it is having upon the present generation. God bless the Sunday School. God bless the Chataqua Assembly, and may we have as a result of it all over the land a normal class in every school, a better preparation to teach God's word, and God's word more thoroughly taught. (Applause).

Hymn—"Come, thou fount of every blessing."

THE ESSENTIALS OF A SUCCESSFUL TEACHER.

Mr. W. REYNOLDS (Peoria, Ill).—I have always felt sorry that I was not at Chataqua, but I never felt so sorry as I do to-night, after hearing Dr. Castle's glowing description of it. But I could not go without neglecting the Lord's work. My pastor had to have a vacation, and we have a way in our church of never closing it. When we have not got the preacher we take the next best thing, and I was the next best thing, and so had to stay at home. Now, my friends, people talk about being afraid of the influence of the Sunday School. As I heard a minister in Illinois once say, "I do not know what to make of it; I am afraid it is going to undermine the old landmarks. I cannot tell exactly how, but I am afraid it is going to have an injurious effect." Now, I tell you I believe the Sunday School is the greatest instrumentality under God that there is on earth for the evangelization of the world. Remember when I speak of the Sabbath School, I speak of it as a part of the Church; and the minister of the Gospel who is pastor of his Church is pastor of his Sunday School, too. I look upon the Sunday School as important in connection with the Church, because of its reflex influence. While we are feeding others we are being fed ourselves. There is more bible study in the Christian world to-day than ever before; more intense bible study. Dr. Castle speaks of the number of men who had Bagster's Bible under their arms, and that is only a small part of what is going on all over this continent and England. And instead of studying commentaries, they are going to God's Word itself more and more, relying upon it, and God is pouring out His spirit, and opening their eyes. The prayer, "Lord, open thou mine eyes, that I may behold wondrous things out of Thy law," is being answered. There is this danger we must guard against especially in our country, that is parents placing the religious instruction of their children entirely in the hands of Sunday School teachers. God never relieves a parent from the duty imposed upon him of training up his children in the way they should go. Let us remember that the Sunday School teacher has only to supplement the work which you must do in your own homes, and which no one else can do in your place. The legitimate work of the Sunday School as originally instituted remains, that is, to reach out to those who have no christian pa-

rents and bring them under the influence of the Gospel. That is really its first work, and it is a work which is being now prosecuted with great vigor throughout the length and breadth of our land. We have in our country a peculiar condition of things. We have enormous immigration from Germany and other infidel countries, coming by hundreds and thousands, bringing with them their infidel ideas and determined to propagate them. There is no class of people in the world so tenacious of their views upon this matter as these infidel Germans. They are trying in every way to break down our Sabbath laws and all legislation of a Christian character. What can we do? If we don't do something with them, they will do something with us before long. The only way we can reach them is through their children. Their prejudices are so strong that it is almost impossible to reach them by direct personal effort. But we can reach them through the ministry of the Sabbath School. And that is what we are doing. I have a school of five hundred of these kind of children. The way we can reach the parents is through the children and by the power largely of song. Now, I love this Sabbath School work, because of its missionary aspect. It is literally fulfilling the commandment, "Go ye into all the world and preach the gospel to every creature." I love it because of its economy. It is an expensive thing to plant churches over the land. It requires, in the first place, a foothold; you must have a building, then a minister, and there is, of course, a great deal of expense connected with it. But we can for a mere pittance—some eight or ten dollars—plant a Sabbath School in any neighborhood. Our school-houses are thrown open to us, so that we do not even have to furnish a building or to heat it. What is the result? I would be afraid to say how many Sunday Schools in the State of Illinois have been organized the last year—not by paid missionaries; I suppose three-fourths by individual efforts of persons upon the ground—by that thorough systematic work of organization, where every man has something to do and is told what to do. That is what we want all over. Now, I want to speak to you a little while in regard to another matter connected with this Sunday School work. When we come to look at this work aside from its outward appliances, we come down to one point, and that is the teacher. He or she is the one that is to do the work. In the class, between the class and the teacher, is the place where the work is done. I would, therefore, like to talk to you for a few minutes upon some of the essentials of a successful teacher. One of the essentials is that the teacher must have a *love for the work*. It is impossible for any teacher to accomplish any amount of good till he has a love for the work. This sense of duty, my dear friends, will not do. If I go to a person and ask him to take a Sabbath School class, and he hesitates and says, "I suppose it is my duty," I tell him, "I do not want you. I want you to go upon your bend-

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ed knees, take your Bible and read what the Lord Jesus Christ has done for you, and then I want you to ask me whether it is your duty or not." You will find it a privilege to labour for Him. That is the position in which we want Sabbath School teachers. We want them to feel it is a privilege to labor for one who has done so much for them. Some years ago a gentleman witnessed a scene that he will never witness again in our country—a slave auction. He went into the auction rooms, and saw there a large number of coloured people waiting their turn to be placed upon the auction block. Looking round he saw one poor girl weeping bitterly, and he went up and asked her the cause of her distress. She told him her history. She had been brought up by a kind master who had failed in business, and she had to be sold with the other effects. A slave trader bought her and brought her here, and now, said she, "in a short time I will be placed upon that block and sold to the highest bidder, and God only knows what will be my future," and then she burst into tears. The man stood for a moment and had not a word to say. He asked of the auctioneer what the girl was worth, and was told \$650. He thought that was a good deal of money, but what was that to that girl's tempora! and eternal interests. So he paid the money, and going up to the girl gave her the bill of sale, placed a \$20 bill inside of it, and said, "Take that, dry up your tears, you are free." She looked at him in amazement—"What do you mean?" "I have bought you, there is \$20, go down to the steamer and take your passage for the North, where you can make an honest living, and may the Lord bless you!" She looked at him in amazement, hardly comprehending what he had said. Then she burst into tears again, and exclaimed, "I do not want to be free that way." "Why, what do you mean?" "I want to go with you to your Northern home and show, by a life of service, how much I appreciate what you have done for me." So, if you go to her home and ask her why she was so anxious to serve that man for her whole life, she will tell you, "He redeemed me." So, my dear friends, let us feel when we look upon Calvary and see the Lord Jesus Christ suffering and dying there, to redeem us from a worse slavery than any earthly slavery, we should consider it an honour and a privilege that God has called us to this work. The next point I wish to refer to as essential in a Sabbath School teacher is *preparation*. We not only want preparation of the head, we not only want to know all about these lessons, but we want the preparation of the heart. Prayer is what we need. I have a teacher in my school—it only seems to be necessary for her to take a class to have that class brought to Christ—three separate classes in the last eight years brought to Christ. How does she do it? She takes the very hardest boys and girls in the neighborhood. At first they may seem restless, and it may seem hardly possible to do anything with them; but

it is only a matter of time. Where is her power? It is upon her knees. From her closet she goes to her class, and from her class back to her closet. If you take that woman's bible you will find on the fly-leaf the names of every one of her scholars. She pleads with God for them: "Oh, Lord! I ask Thee to convert this girl," naming her. Then you turn over and you will see the promises marked, "Ask and ye shall receive, seek and ye shall find." With one finger upon that promise and another upon that girl's name, she pleads with God for her. And then it is a personal work that that woman does; her work is not merely in the Sunday School, much of it is done outside. Hardly a Sunday after the school is dismissed but she has one of those girls aside, pleading with her to come to Christ. How long will God withhold the blessing when it is sought for in that way? It is by that prayer, that leaning upon God, that feeling that he has the power and will not withhold it, that we gain the blessing. When we discuss plans of preparing the lesson, let us remember this one thing: we must work as if all depended upon us, but we must remember that it all depends upon God. You may prepare yourself with all diligence, you may have the eloquence of a Spurgeon, you may have power to move your class; but I tell you, unless you have the power that comes alone from God you never can accomplish the work. Another thing we want in this work is *perseverance*. There are many who commence the work and do well for a while, but because they do not see results they give it up. I do not know that I ought to tell here what denomination I belong to. I am a Presbyterian, and you know we believe in the perseverance of the saints. I am not going to discuss that question; but we all agree upon this, that we ought to persevere. (Applause.) Now, I believe in this perseverance of the Sunday School. God sometimes withholds His blessings for a good while. A young lady came to me one day in my school and said, "I want you to relieve me from teaching that class. I have taught it for two years, and I do not see any results yet." I said, "The results are with God, the work is with you." You see a man sowing grain in the field. He sees nothing more of it. Does he consider his work is in vain? When he has done his work God will send the sunshine and the rain, and after a while the harvest will come. God will attend to the results if you just do your part well and faithfully. Don't you undertake what belongs to God, and throw up the work as if it all belonged to you. He never gives a promise without a condition, and if that condition is complied with on your own part the promise is sure to come. "He that goeth forth bearing precious seed (the words of God) shall doubtless return again bearing his sheaves with him." There is no mistake about it. It is *doubtless*. It is just as strong as it could be made. He knew there were those who would feel faint by the way, and so He put it "doubtless." What is the result in this case? That girl has gone

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home to heaven; but she has seen from the battlements, as she looked down upon her class, two-thirds of them brought to a saving knowledge of the Lord Jesus Christ. Only a few months ago a young girl applied to the Church for admission. She was asked when she was converted. She replied, "I do not know exactly when, but I can tell you how. It was, something Miss So and so (this very teacher) said four or five years ago." So that seed scattered then, did come up. How many of us say to God virtually by our action, "I will work for you if you will give me blessing, show me the results of my work from time to time; but I am not going to work unless I see the results." Something like the young man in our church who gave up the work, and when asked why, said, "When I am at work chopping, I like to see the chips fly." So with many of us, unless we see the chips fly we are ready to throw up the whole thing. The next thing a good teacher needs is a *sympathetic heart*. When I was a boy, boys were not of much account. (Laughter.) The idea of such a Convention as this assembled to talk about the children was never dreamed of. But there was one man who, when he met me, would put his hand upon my head and take me by the hand, and say, "How do you do, Willie?" It didn't cost him more than a moment's time; but I just tell you, I believe I almost would have died for that man. Some one said to me, "Why do you think so much of so and so?" I said, "Because he speaks to me." Sunday School teachers, let me impress this upon you: you must have sympathising hearts for the children if you expect to gain them. I have a teacher in my school—a business man—who felt that he had not done his duty in this respect, and at once started to see one of his scholars at his home. Jimmy was away, and when he came back his mother told him that his Sunday School teacher had been to see him. "He was," said Jimmy; "what had he to say about me? I hain't done anything." "O! he didn't mean you had done anything; he came to see you." "What does he want to see me about?" "Well, he said he knew you, he liked you, that you were a good boy at school, and he wanted to see you when you were not at school and find out all about you." The boy looked at his mother awhile. "You are joking, you don't mean to say Mr. So and so came here to see me?" "Yes, he did." "Is that a fact?" "Certainly, it is a fact." "Well, I didn't think it." What was the result? By just that visit that man got a hold upon that boy that has drawn him to him as nothing else in the world would have done. He made that boy feel he was his friend, that he loved him, and the result is that he will hold the boy to him as long as he lives. So it is with the best teachers. If they are going along the streets and meet one of their scholars, they will have a kind word for him. I saw one of my teachers going into a poor tenement house one day as I passed by, and I heard a voice up stairs crying out, "Let her

come up, mother." I asked the lady what she was doing here. She said she had heard one of her scholars was sick and she came to see her. She went up and saw her, and prayed with her. It did not cost that teacher much, but I tell you there is a power in it, which language fails to express. When you meet your scholars, my dear friends, upon the streets, recognize them, take them by the hand, and speak kindly to them. Then, there is immense power in having weekly prayer meetings with your class. My best teachers have said their success lay largely in that way of meeting them and having prayer with them. All this I would name in one word—sympathy. Another essential I would speak of is *consistency* in your walk and conversation. A gentleman was telling me not long ago about a person who had united with his church under religious excitement. He asked his wife one day, "Do you see any change in Mr. Johnson since he united with the Church?" "Oh! yes," she said, "a good deal of change. Formerly, when he used to go out hunting on Sunday he carried his gun on his shoulder, but now he carries it under his coat tail." (Laughter.) I do not say that Sunday School teachers will do anything of that kind, but the change in some is not much better than that. One of my boys used to go to another school in the morning as well as my own. I asked him if he went there now. "No," he said, "I see my teacher driving out every Sunday afternoon with a gun hid in his waggon." I tell you, teachers, that it is utterly impossible for us to ever have any success or make any impression unless our daily walk and conversation conform to our teaching. I remember one of the strongest rebukes I ever had in my life was from D. L. Moody—God bless him; I have learned more from him than from any other man. It was thirteen years ago when I first got acquainted with him. I had just then commenced the Christian life myself. I did not know well what to do—I didn't know anything about mission schools and I wanted to do all I could for Jesus. A man came to our mission school one day, and after some talk with me about Sunday School work told me of D. L. Moody, of Chicago, and advised me to go and see him. So I went up and saw him, and stayed two weeks learning from him. The first meeting I ever saw him at, was in a little old shanty that had been abandoned by a saloon-keeper. Mr. Moody had got the place to hold a meeting in at night. I went there a little late, and the first thing I saw was a man standing up, with a few tallow candles around him, holding a negro boy and trying to read to him the story of the Prodigal Son, and a great many of the words he could not make out and had to skip. I thought if the Lord can ever use such an instrument as that for his honor and glory it will astonish me. After that meeting was over Mr. Moody said to me, "Reynolds, I have got only one talent; I have no education, but I love the Lord Jesus Christ and I want to do

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something for him, and I want you to pray for me." I have never ceased from that day to this, morning and night, to pray for that devoted Christian soldier. I tell you, there is a lesson for you and me. I have watched him since then, have had counsel with him and know him thoroughly; and I tell you, for consistent walk and conversation, I have never met a man to equal him. It was this one thing—"this one thing I do"—nothing else but the glory of God and the salvation of souls. Although he did it in his early days in an uncouth manner, still God blessed it. It astounds me to-day when I look back and see what he was thirteen years ago, and then what he is under God to-day, shaking Scotland to its very centre and reaching now over to Ireland. I believe God is going to baptize the English nation as he never probably did before. The last time I heard from him it was, "Reynolds, pray for me every day; pray now that God will keep me humble." Now, my dear friends, God raises up some men to high positions, and for others He has work underneath. We cannot all be captains; some must be soldiers. Remember, everything that you do for Jesus is not done in vain. Every single word you speak for Him, every cup of cold water you give for Him, every visit you make for Him—all these things are treasured up by Christ; and, though you may forget them, on that great day they will be remembered. He keeps a book of remembrance, in which they are all written. Remember the importance of consistency, and never go to a place where you would be ashamed to have your scholars see you. If you want them to attend circuses, negro minstrel shows, and theatres—if you think you are not compromising their Christian character, then go. God does not say you cannot do this or that, but by the love you bear Me, can you do it? Can I do this thing and serve my Master? The last thing I would call your attention to is *earnestness*. Let us feel the importance of this work. Remember that these children that we meet from Sabbath to Sabbath have immortal souls that will exist in eternal happiness or eternal despair; and then remember the few short years we live in this world, are making up a record which must be either a joy to us for ever and ever, or cast us into eternal ruin. How this work looms up before us! How utterly insignificant all things connected with time are in comparison with this great work of the salvation of souls. The Lord Jesus Christ left His home on High and suffered and died on Calvary for nothing short of the salvation of souls. How He must realize the worth of a soul and all the consequences of its destruction! May we realize more and more the great importance of this work, and may we reconsecrate ourselves more entirely to it. God bless you! (Applause.)

HYMN—"Almost Persuaded," was sung by Mr. Woollett.

A collection was then taken up, after which the audience sang "I need Thee every Hour."

THE REVIVAL IN SCOTLAND.

Rev. Dr. BLACK, of Inverness, Scotland, was introduced to speak on this subject, he said : Mr. President and friends, I appear before you with mingled feelings, first very happy feelings because of those words we have just heard regarding my friend Mr. Moody. I have learned to love Mr. and Mrs. Moody and Emma and Willie Moody as if they had been old friends, and when I hear old friends well spoken of it always gives me joy. Then my heart has been touched with a sort of sadness by that "Almost persuaded." It brings me back to the old meetings when Mr. Sankey used to send the words of that hymn ringing out over my church, melting down the people awe struck. I have seen people bowed down by listening to it. The very last night he gave us that song in my Church I remember one saying "I have resisted till now but I am fairly taken down now." I have to tell you to night how the work of the Lord has been carried on during the last twelve months in Scotland. However, it is scarcely possible that I can give you any fair idea of even a part of that work. The other evening in Montreal I was permitted to say something about it and on going out of the church Lady Cavan came up to me and said, "Oh! Mr. Black, you did not tell half about it. There is no fear of your exaggerating. You might have added far more to it and then you could not have exaggerated." Well, I said, I thought it better to give an under-colouring rather than overcolouring, so that no person could have even the possibility of saying that I was exaggerating. "Well," she said, "I do not know how you could keep so quiet in talking about such a work." That is the testimony of one who was in the very centre of the work, who threw her whole heart into it and who was well able to bear testimony respecting it. You will remember in the Old Testament how we have examples of God's servants pleading for revivals. You remember how the Psalmist prays for it, "Revive us again, O! Lord;" and he tells us what the result of it will be, "We shall rejoice." Then go to the prophets, and you have Habakkuk saying, "Revive thy work, O Lord." That surely ought to be our prayer. We ought to be always praying the Lord to revive His work. We should be looking for constant revivals. Our expectation ought to be for a constant continuance of the work. Indeed the marginal reading of the passage I have quoted is, "Lord continue thy work." But though we ought to ask and look for a continuance of the work. Surely we may expect that there will be special times of outpouring, special manifestations of the Holy Ghost. In the tides we have the full flow at times, in our rivers we have high floods at times, in our harvests we have the early harvest and then the very abundant season when our storehouses are burdened with their weight of grain. So it is in the Lord's spiritual work. He gives us

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our high tides, our high floods, our abundant harvests, and we get these special seasons; surely we ought to bless the Lord and throw ourselves right into the work that we may get the full blessing. So in Scotland we have had high tides lately, God grant that they may long continue. It has been God's work—"Revive *thy* work." We have no doubt about that in Scotland. I would just think it as reasonable to discuss regarding the sun rising to-morrow morning as to discuss regarding the reality of the work that has been going on in Scotland. Men who can think and who have investigated it must say, "this is God's work." It is just carrying out the very design and object of God. What is that object? God's object is to have a church for himself, to have a beautiful, a holy bride for Jesus. So we find in this wonderful work there has been a fresh baptism of the church. I really do think that this is the most important part of the work—the revival of God's own people. Christians who have been only half alive, half awake, have now been filled with the Holy Ghost and are aroused to a life of earnestness, I could give you so many illustrations of that. A minister said the other day, "I have been preaching and preaching but it has always been a toil and a burden. Oh! these dreary Saturdays when I had to work so hard getting up my sermons, and the anxiety of the Sabbath mornings! but now since the Spirit of God has come in such abundance, it is so easy, and it is such a joy to preach." Another minister said to me a little while before I left, "I have been preaching for the last twenty-five years or so, but the last six months of my ministry has been worth all the rest of my ministry. I have had more joy and more success in these last six months than I had in all the twenty-five years before." God has been raising up His people. I was with a person just a week before I came away, speaking to him in regard to some friends, I said to him, "It has been such a blessed time, so many have been converted!" "Oh!" he said, "I do not think that was the most important thing. It was such a blessed time amongst God's people—there has been such a revival, such a quickening amongst God's own children." And then as if he was speaking to himself he added, "I know I have got a blessing." That is one case of many I could mention—God's own people roused up and brought to a position in which they were never before. We would see this not only in their experience, but in their liberality. Some people think that we ministers are too fond of talking about this giving, but I tell you it is a very good way of trying what a man's love is—putting your finger upon his purse and finding if he is ready to yield it up to God. This person I speak of was rather stingy. I sent a person to him one day who represented a certain missionary society. He came back to me almost crying. I asked him what was the matter. "Oh!" he said, "I have been so insulted; I asked him to give me a subscription to this society, and instead of

giving it to me he gave me insults, he has injured my feelings so that I cannot go to another person to-day." When I went in on the occasion I have referred to, to speak to that very man, I told him we required some money in order to make things all right. He said, "How much do you want? I have just been wondering to whom I should send my subscription, and just tell me how much you want." That was rather a tax on my modesty; I did not know how much to say, and I said I would leave it to himself. But he insisted on my naming a sum and I did so. He said, "Is that enough?" "Well," I said, "I'll take that for the present and if I want any more I will come back." "Very well," he said, "just come back if you want any more." That is an illustration of the blessing we have had amongst God's own people. Then, again, the number of conversions. We have had the multitudes reached. It is impossible for us to exaggerate in regard to this matter. For example, on the Tuesday before Christmas day last I was in Edinburgh for the purpose of seeing Mr. Moody, and asking him to come to the north. I had sent letters, and others had sent letters to him, but he had a sort of fear of those Highlanders. However when we went to him we got him to promise to come. That day after seeing him, we went about 11 o'clock to the Free Assembly Hall in Edinburgh. It was packed full an hour before the time of meeting. After that meeting was over we were attending to some business when a minister told us if we wanted to hear Moody's bible-reading we must go at once, though it was then two hours before the time. We hurried off as fast as we could, and were only just able to get into the church. All the aisles were filled, and still the people were coming. An hour before the time for opening the meeting Mr. Moody came forward and said it was no use waiting as the church was filled. Immediately after that meeting we got something to eat, and then off to Leith. There we found two of the largest churches, both filled as full as they could hold, long before the time. Mr. Sankey opened one meeting and Mr. Moody the other, and then they changed places, and the people just hanging upon these two servants of God as they told them of Jesus. Then the working classes, the masses were reached. It was a wonderful sight the next Sabbath evening. The Corn Exchange was engaged for a meeting for workmen alone. There were no seats, but the men came rushing in and there they stood as thick as they could stand. At the close of the meeting Mr. Moody said, "Any of you that wish to decide for Jesus, or any of you that wish to have any conversation on the subject, hold up your hands." There was at once a sea of hands held up, and then Mr. Moody asked them to go up to the Free Assembly Hall. I have heard it said that it was one of the grandest sights ever witnessed in Edinburgh—that vast crowd of men coming up from the Corn Exchange to the Assembly Hall. After Mr. Moody had ad-

dressed them he said, "Any of you that are resolved to be the Lord's, or who want us to go down and speak to you, stand up;" and some five hundred stood up. Lord Cavan was in the chair that night, and lifting up his hands, he exclaimed, "Thank God, I never saw such a sight before." There were those great stalwart men declaring themselves anxious, longing to know Jesus. That work went on among the workmen, and God's children are carrying it on still.

A few individual cases will show you how the work is going on. For example, the rich are reached. One Sabbath evening I went into my vestry room and as I passed in, Mr. Moody said to me, "Speak to that man." I went in and there was a stalwart Highlander. He said, "Do you know me?" "Well," I said, "I remember your face." "Don't you remember meeting me at such a house." I remembered then that he was one of the landed proprietors from the Grampians, a man of great power, who had a good standing in society—there he was, bowed down because of his sin. We had a chat together, and then Mr. Moody came in and he had a talk with him and we had prayer together, but still the poor fellow was in darkness. "I feel a burden crushing upon my heart," he said, at last, and the poor fellow became so overpowered that almost without knowing what he was doing he rushed from the room. I caught him by the hand, but he was too strong for me. Mr. Moody ran forward, but he rushed out into the dark night. We did not see him that night again, but oh! I do trust that that man has laid his sins on Jesus. There he was in all the strength and dignity of manhood, but bowed down in the dust because of his sins. Not only have we had such people coming in, but we have had a great many of the young people also; and perhaps that in connection with Sabbath School work is about as interesting a matter as I could bring before you this evening. For example, we have had the children brought in. I was at a farewell meeting in Aberdeen. Some evangelists had been conducting services there especially for children, and they were now bidding good bye to those brought to Jesus. As one of them was standing in the side aisle near me, a little girl came up and pulled him by the sleeve. He bent down his ear to hear her. "I want to bid you good bye." He said, "Good bye." "Oh! sir," she said, "I want to tell you that you were the means of teaching me to love Jesus." "Yes," he said, "when did you learn to love Jesus?" Then she told him the night and the words that the Spirit of God had brought home to her heart. Oh! she looked so happy—not an angel, better than angel—a little saint resting in Jesus. Then we have had young ladies at their boarding schools reached. I will tell you just one instance. The Minister of Free St. George's went one day to address a young ladies school during the time when the blessing was at its height in Edinburgh. It was one of the best

schools in the city, and has some forty young ladies boarders and a large attendance of day scholars. He addressed them on the 23rd Psalm. He had no time that day to remain to talk with them individually, and so he came back afterwards and asked to be allowed "I want to tell you that I have decided for Jesus." He had begun to speak to her as if she was not yet decided. He asked her when she was led to decide. She said, "the day when you were speaking about the 23rd Psalm; now I am able to say, "the Lord is *my* Shepherd." Another girl came in, and another, and another, and each had the same story to tell. I was assisting at the communion very soon after in connection with that congregation, but before that communion time the classes broke up for vacation. The lady who had charge of that school told my brother minister that it was with difficulty she could get the girls to leave the school to go to their homes. Before that, they had always been eager to get away. Now, she had to go from room to room to wake up the little bands of praying christians and send them to packing up their boxes or they would be late for the train. She said in every room she went to, there were these little bands of praying girls. At last, some of the girls said, "We do not want to go home, we would rather stay here where we have got the blessing." I had the joy of being at the Lord's supper with eight of these girls who had preferred to remain and profess their faith in Jesus there, rather than go home to their friends for the holidays. The lady who had charge of the school said that of all these forty girls she did not believe there was one who had not been either impressed or led to decide for Jesus. This is one illustration among many; I could mention Boys schools that have been blessed in the same way, but our time is too limited. The blessing has also reached the colleges; the medical schools have been wonderfully blessed. Quite a number of medical students are now decided for Jesus. In connection with our medical missions it was always difficult to get young men to volunteer to go to the mission field; but now we have to send a deputation over the country to ask for funds to meet our demands in consequence of young men pressing us and saying, "we will go if you will send us." I will give you a single illustration. We had a young medical student who was a very clever but ungodly man. He never attended church and scoffed at religion. One night, going up the mountain in Edinburgh, he fell in with a gentleman. As they were climbing the steep ascent together, the gentleman asked him if he was going to Mr. Moody's. "No," he said, "I do not go to places of that sort." The gentleman pressed him to go and just to get rid of him the young man promised to go some night. He did so, became interested, went again and was convinced, and for several nights was in deep distress about his sin. At last the light broke in and he took Jesus as his

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Saviour, and if he had been a leader in ungodliness before, he now takes a front rank among christians. He is now one of those especially interested in the medical students' prayer meetings. They asked for a room in the college in which to hold their meetings, but unfortunately did not get it. Then they hired a room on the opposite side of the street, and there the medical students every day hold a prayer meeting, and this young man is one of those who conduct the meetings. I had the joy also of seeing him at the Lord's Supper last April, publicly confessing that he was the Lord's. There was another student of quite a different character, a most careless and wicked boy. His father, who is in a very prominent position in our church, did not know what to do with him. He was expelled from the college. Passing by some bookseller's shops on Prince street one day, it seems that something arrested him. He had learned the word of God when a child, perhaps at the Sabbath School, and some words of that blessed book occurred to him at that moment and the spirit of God seemed to accompany them. It sounded in his ears as it were a voice from God himself. The poor fellow went home convinced of sin, and told his story to a loved one at home. They knelt together and he cast himself on Jesus, the light came in and he is now a happy christian, too. So the Lord works among the different classes, old and young, rich and poor, yea, I can say I have known whole congregations blessed. I know one congregation in particular, near Keith. The minister was holding an evangelistic meeting in his congregation and he had another minister there to address them. As they were sitting in the pulpit together while the singing was going on, he said, "What sort of an address ought I to give? What about this congregation?" The minister looked over the congregation and said, "I cannot see one in all the congregation that has not received a blessing within the past few months. I know another congregation that is in the same circumstances. The wife of a minister said to me, "I do not know what my husband is to do now. He will have to look for some other church to labor in, because as far as our own church is concerned, I believe the spirit of God has been working in every family of our congregation." This is God's work, for He has been beautifying and adding to His church. Surely it is for God's glory, you have been hearing about Mr. Moody. Now, don't think that our dear friend in speaking about Mr. Moody to-night has said anything that would in the least offend him. He has told me these things about himself. I can assure you his prayers are answered, for I do not know a humbler man in the world than Mr. Moody. I can assure you we have not spoiled him, though we may have done our best to spoil him. One thing he has always kept before the people—"remember it is not D. L. Moody; put me out of the way, altogether." And in prayer, sometimes with trembling voice and with tears in his eyes, he cries, "Oh! keep thy

poor servant out of view." He wants to be forgotten ; he wants the Lord alone to be thought of, it is the Lord's power which is present in those meetings. It is the Lord who does it, and to Him be the glory. It is the Lord who does it but he uses the instrument and he fitted that instrument for his work. A young minister told me he had received a letter from a brother minister, a student lately licensed, who wrote, in this way about Moody, " I don't think so very much of him." My young friend wrote back. " It appears to me that God thinks a good deal of Mr. Moody, and therefore it is not much matter what you think of him." That seems to be the truth. Wherever he goes, the Lord gives him blessing. I know the man has special powers (turning to Mr. Reynolds, Mr. Black said.) It is absurd to say that he has but " one talent." (Mr. Reynolds replied, that was his own remark.)

Dr. BLACK,—If he had but one, then he has multiplied that talent. I never met a man who has more talents in the Lord's work than he has. He has got wonderful quickness. You know we have a question drawer at some of our meetings. He gets a lot of questions before him, and while answering one he is reaching down for another. I knew one question that was calculated to injure the congregation ; he noticed that at a glance, and quietly let it slip down upon the floor, and no one knew anything about it, as he was all the while going on with his answering. And the answers given in this rapid manner were universally admitted to be exactly the right thing. It seemed as if the Lord through His servant answered the questions. Then if there is any difficulty it is wonderful the quickness of the man to meet it. For example, I went into our church one evening while a meeting was going on, and I saw there was a crowd around a man, and I found he was an infidel arguing with the people. I said this would not do ; this man is trying to draw me into a discussion. So I thought Mr. Moody had better come out and settle this matter himself. I went to the vestry where he was and said, " Now, Moody, there's a row outside, you had better go out and stop it." He came out, and went up to the man and said to him, " May I ask you, are you anxious about your soul ? " " No," said the man. " Are you a Christian worker ? " " No." " Well," said Mr. Moody, " the sooner you are out at that door the better. This meeting is for anxious inquirers and Christian workers, and if you are neither, you are not wanted here." " O ! " said the man, " you are afraid to argue with me." " May I ask you what you are ? " said Mr. Moody. The man said he was a Mohammedan. " Well," said Mr. Moody, " I will meet you, but not here ; this is not the place for such an argument." " Where will you argue with me ? " " Come into the vestry room and I will meet you there." So they went to the vestry room, and the man sat down. Just as I was going out Mr. Moody drew up a chair opposite him, and sat down with his elbows on his

knees, looking up at him with a most sober look. "May I ask you," he said, "how long you have been a Mohammedan?" "May I ask you how long you have been a Christian?" "Thirteen years last May." "How long have you been a Mohammedan?" "Well, I am not one at all," said the man. "I thought so," said Mr. Moody, and then sat to work, not to discuss about infidelity, but about that man's soul. They talked for some time, and that man left the church silent, convicted. That is an illustration of how the Lord fits His servant for the glorious work He has called him to do. Surely, dear friends, it is the work of God's spirit. He carries it on in various ways. It was a providence that brought Mr. Moody to England in the first place. The terrible fire in Chicago to a great extent set him free, so that he could come. Then it was a wonderful Providence in Scotland. We had been having a terrible discussion about the union question, and friends were saying very unkind things about one another. Finally, that question was put aside for a while, and all said, "Now, we can go to our work; there is nothing to keep us from it." Then people began to pray for, and to expect a blessing, and all the while Mr. Moody had been at Newcastle. He was invited and came to Scotland, and then the work commenced. So that through all this we see the wonderful working of God's providence, God proving Himself to be the God of providence as well as the God of grace. Then there are providences in individual cases. I will give you one instance. A young man of my congregation, some twelve months ago, went to Glasgow. A few months ago he came back to visit his mother. He was with me once or twice, and I was very anxious about him. He was rather avoiding me, because he knew I wanted to speak to him. But the Lord had other designs; Mr. Moody was to have the honor and I was not. The young man went to see his brother, who was a missionary in Aberdeen where Mr. Moody was at that time. He went to some of Mr. Moody's meetings, but did not care much about them. Then he got a telegram from his employer on a Tuesday evening, that there was some special work for him to do and he must come back by that evening's train. The last train had gone when he got the telegram, and so he had to telegraph that he would go in the morning. Having the evening on his hand he went with his brother to Mr. Moody's meeting. After the meeting was over his brother said to him, "Jimmy, are you going to the anxious inquirers' meeting?" "No." "Well, I will have to bid you good-by." Then, as he turned away, Jimmy still lingered about the door. Mr. Moody came up and said, "Are you on the Lord's side?" He said no. "Come in and I will have a conversation with you." He brought him in and Jimmy sat down. Another gentleman came forward and had a chat with him, and after a while Mr. Moody came and said, "Well, have you decided to take Jesus?" "No," says Jimmy, "I have not." "Well,

if you can do without Jesus, I suppose that Jesus can do without you," and he left him. That word went home to his heart and he could not sleep. Next morning he had to leave, but he did cast himself on Jesus. The next post brought a letter to his brother, saying, "I am now resting on Christ." I went on the next Saturday to the twelve o'clock prayer meeting. There I happened to go into the same seat where this young man's brother sat, and the moment he saw me he said, "Do you know Jimmy is saved; he has written to me all about it." Presently, some one got up and said, "The following cases you are asked to remember in prayer." The very first was: "A Christian worker in Aberdeen desires to give thanks for his brother that has been brought to Jesus." He turned to me and said, "That is Jimmy." You see, then, God's providence. God brought him there and kept him there; kept that telegram late, I believe, so that he went to that meeting and received the blessing. Thank God for these providences. Then the Spirit of God works by His blessed word. That is a great feature of Mr. Moody's preaching—it is the bible, the bible everywhere. In his addresses he is always at the bible. I was at a meeting of Christians—it was not say what kind of Christians—it was not in Canada—and there it was stated that it was a very inconvenient thing for people to bring their bibles with them to church; it looked as if they didn't believe the minister when he read the chapter, and it was a most uncomfortable thing to hear the turning over of the leaves. I was sorry to hear that. Mr. Moody goes on an opposite plan. He asks us to turn to the passage and we read it together. He directs us to mark our bibles, so that we can tell the promises and the threatenings just as we open the book. Thus he leads us to the word of God. Then his bible readings are most exhaustive. He takes up the word "blood," for example, and he traces that right up through the bible, leading you from passage to passage, showing all about the blood. Mr. Moody has spoken so much about Bagster's bible, that in Scotland it is now called the Moody bible. There are three sizes of that bible, and a most beautiful book it is. It is got up so carefully, and contains so much information, that of itself it will serve every Sabbath School teacher. I would certainly advise you to get this copy of God's word. You will find the marginal reading, the references, the maps, and the information given with regard to Scriptural history will be found invaluable. Mr. Moody impresses upon the people to buy well-got-up copies of the word of God, and the sale of these Bagster bibles has been immense. One bookseller in Aberdeen told me that he has to order his supplies a fortnight before he requires them, as the Bagster's cannot supply the book fast enough for the demand. There is a thirst for this blessed word in Scotland. We were always a bible-loving people, but I believe the Scotch love the bible now better than ever, if possible.

Then again I would not say the spirit of God works not only by the word but by song. Mr. Sankey is a most important aid to Mr. Moody's work, though I should say he was not in the far north of Scotland. Mr. Moody went there alone, and I believe that these places enjoyed quite as much of the blessing as any of the places farther south. But Mr. Sankey's song does go home to the heart when he sings the gospel. There are two descriptions of song. Sometimes it is a means of expressing our thank-giving of praise to God. At other times it may be used as the prophets used it to teach the people, so that the heart and the conscience is reached. This is the power that Mr. Sankey possesses. At one of the meetings at Edinburgh a gay, giddy girl attended. She went late and was unable to get a seat, so she wandered about in the hall out-side, in-side the church. They were singing

"Oh! I am so glad
That Jesus loves me
Jesus loves me,
Jesus loves me."

The words went to her heart and her conscience, and she said "I cannot sing that." When that meeting broke up she went to the meeting for anxious enquirers and is now a rejoicing Christian. Then of course one Christian is the means of blessing another. I can only tell you of one young lady who was the means of bringing all the members of the family in which she lived to Jesus. Of course the result of all this is great joy. Oh! what happiness there is. There is one other instance I cannot help telling you, it is with regard to a young lady who had the reputation of being very wild and ungodly. She had a very fierce eye and I was rather afraid to say much to her. About a fortnight before I came away there was a meeting for young women. At the close of that meeting there was a hand laid on my wife's shoulder and a voice said, "could I speak to you alone for a little." When she turned around she saw it was this girl. They went into the vestry-room together and the girl said, "I want to ask you if there is any hope for me, I am the worst girl in Inverness." So my wife spoke to her about Jesus and his love. "Oh!" she said "I have been such a persecutor, I persecuted those girls who are Christians in the Academy." My wife told her of the conversion of Paul. "Oh!" she said, "Paul did not persecute as I have done," and she went on to tell how she had persecuted the other girls. My wife engaged in prayer, and then asked her to pray, which she did. Then they had a little more conversation and she said, "I think I can see it now. O yes, I can lay my sins on Jesus." The next night I saw her and said, "I am glad to hear you have given yourself to Jesus, are you at rest to night?" She said "Oh! yes I am resting on Jesus." Then she added "I hear you are going away, may God's blessing go with you, you cannot have more of it than you deserve." Such a wonderful triumph of grace.

Another result of this revival, is the union among christians. Two years ago I was a member of the Assembly. Our Assembly Hall is on one side of the street and the established Church Assembly Hall is on the other side, directly opposite. On this occasion we were discussing whether we ought to go back to the establishment, and they over on the other side were discussing the same question in regard to us, and we were saying some rather sharp things towards one another. There was a band passing down from the castle, and as they came past the Assembly Hall, they played the tune, "Will you no come back again." It sounded as if it came from the other Assembly Hall, and some of us said, "no we would not," and the door was shut again. But when I went back the next time the door was open in both Halls, and the people were passing [back and forwards from one to the other, and we never knew to what church a man belonged. The last time I was in Edinburgh, at the noon prayer meeting, an Episcopalian minister presided, and an Independent, and a Baptist, and several kinds of Methodist ministers took part. The only way I could find out what church a man belonged to, was by making inquiries. They were all bound together in this blessed bond of union, and that feeling has spread all over the country. In my own church a fortnight before I left, an Established Church minister preached. The first minister of that church, that preached in a Free Church pulpit in the north of Scotland since the disruption. When I told that in Montreal, an Episcopalian minister came up to me and said, "that is grand but what about the Episcopalian." "Oh," I said, "I have had two Episcopalian ministers already preaching in my church." We do not quarrel with our old ways, but some how or other we are drawn up to a higher platform, where we can all meet and that is at the very feet of Jesus. When we are asked whom do we preach, we can all answer, we preach *Jesus*.

Lastly, I would say we have had a great consecration to God amongst christians. We read that Mr. Moody, at a farewell meeting, told us of a gentleman who in describing another person to him, said he was "o' and o'." That means out and out, said Mr. Moody. I like that word. I want you all to be "o' and o'." A story is told of a woman who marched out at the battle of Prestonpans with a poker in her hand. She was asked what good she could do. And she said, at least she could show what side she was on. That is the spirit we should have. We should be out and out for Jesus and show which side we are on. There was a meeting in Aberdeen, where young christians were telling what the Lord had done for them. A young student who had been cold and careless for years got up and said, "There are a great many of my companions here to-night, and I just want to say before them all, that for the future, by God's grace, I am resolved to be the Lord's, and the Lord's only. I think it is the shortest and easiest way to say this at once." Another young

man then got up and said the same thing. Oh! what a blessed thing to see these young men coming forward and thus taking their stand. Every where we see young men and young ladies asking, "What can we do for Christ? we want to live only for Jesus." [Dr. Black next referred to the temptations that beset young Christians in the world, and intimated the case of a young lady who after her conversion had been pressed by her worldly companions to go to a ball, but who had finally resisted.] We are learning more and more the necessity of consecration to God. I cannot sit down without saying that in this meeting there may be some who are not yet on the Lord's side. Dear friend are you not yet decided for Jesus. Why not decide to-night?

This is the last time I expect to speak this side the Atlantic, and I would like it to be for Jesus. You will never know what true happiness is till you come to Jesus. Trust Him and give yourselves to Him, and then you will know what true pleasure is. This must be done at once. Why not to-night? If religion is a good thing, why should it not be just to-night? Why put it off till to-morrow? If the cup is put to your lips why not drink to-night? You may not have to-morrow. Probably you have heard the story of the sinner in South Wales, who was passing by a little Methodist chapel one night, and the singing within arrested his attention. He went in and waited till the minister came to him and talked to him about Jesus. They knelt down and prayed, but the man could not find peace. Then the minister asked him to come up to his house the next morning. "No," he said, "do not leave me to-night; I feel the burden of my sins so heavy that I cannot go away without Jesus." So the minister stayed and prayed with him, and after a while he rested on Jesus and went away rejoicing. He went home and had prayers with his wife, kissed his little children and set off to the mine. That night a part of the mine caved in and he was buried among the debris. His fellow-workers worked hard to dig him out. They came to his face and found life was still there. As they bathed his face his eyes opened and he looked about him with a sweet smile, and with his hand uplifted, as they had found him, he waved it over his head, and exclaimed, "What a grand thing that it was all settled that night," and he fell asleep; his spirit was gone to the God who gave it. If any of you decide to-night, living or dying you will ever be able to say it was a grand thing it was all settled that night. (Loud applause.)

The audience then sung "Praise God, from whom all blessings flow," and were dismissed with the benediction pronounced by Mr. Keefer.

THIRD DAY—MORNING SESSION.

THURSDAY, 16th October, 1874.

The Convention met at 9.25, the President in the chair. Devotional exercises were conducted by Rev. J. M. Cameron, of Toronto.

COUNTY AND TOWNSHIP WORK.

REV. GEORGE BELL—There is no question but that at these Provincial Conventions many receive a fresh baptism of spiritual influence from Heaven, and return again to their homes benefitted as regards their power of working for the Master in their special fields of labour. But while this is the case we are, of course, aware that the whole number attending these Conventions, except from the immediate neighborhood in which the Convention is held, is comparatively small, and that there is something more required than merely coming to a Convention once a year. We know very well that in many parts of the country the influences of the Convention, blessed as they may be, are in a great measure local and temporary; and one great question—I presume one of the most important connected with the Sabbath School Association—is to determine how these benefits may be extended throughout the whole country. Of the benefits of these Conventions I need not speak. These, I presume, are perfectly well known to all who hear me. The great question is how are we to bring the whole country that we represent under the influence which this Association should exert. That is the great question that is now to occupy our attention for a time, and in answer to this question I would just say that, like every other part of God's work, or like anything we may wish to do for the advancement of any interest temporal or spiritual, it depends not so much upon one meeting such as this, however blessed, or upon the influences that may go out from such a meeting, but upon systematic effort and thorough hard work. Another great purpose we have this morning is to try to bring you who are here from different parts of the country to understand and appreciate, if possible, more fully than hitherto, that if this work is to be advanced, it must be by hard work on our part. We need never expect that we can sit down and by a stroke of the pen put the whole of the field we represent in motion. It cannot so be done. It is utterly useless to try it. If there is one thing your Secretary has to regret more than another, it is that while he sends out hundreds and thousands of letters to various parts of the country, with the view of aiding in the

work, he has not the satisfaction of knowing, in many cases, whether they ever reached their destination, because those to whom they are written will not even take the trouble to answer them. We expect when we write to Christian workers in various parts of the country, that there is something to do there, they will do it; but they do not. The great question with us is, as I have stated, how are we to extend the influences of this Sabbath School Association to all parts of our country? I would just say to you that what there is to be done you must do. It is utterly useless to expect those who never come to these Conventions to do it. Those who do come and who get inspired by the proceedings of the Convention, are those who are to do it. The work can be done, without doubt, but in no other way but by hard work on the part of some individual workers. If the country is to be organized it must be done by some one, and who is to do it? Who, but those who are willing to take the trouble and expense to go to a Convention like this? If you here realize more fully than you have hitherto done the importance of this work, and go home resolved to do it, this Convention will not have been in vain. We cannot get the full benefit of such a Convention as this unless we get the country organized. The number of persons who can come to this Convention is small, and those who have been engaged in county work know very well that although the county meetings are not so grand or the exercises in some respects not so spiritually rich, yet they have an interest, a value, and a blessing of their own, it may be different in kind, but just as real and as useful as the results of the Provincial Conventions. The way we are to get this work done is by one not waiting on another, but let those who are interested in the work determine that they will go to work immediately and get their county organizations formed. Now, perhaps, the best way to illustrate the mode of doing it would be to give you some account of our own experience in those counties in which I have been engaged in that work—the counties of Lincoln and Welland—which were among the first in the Province to hold County Conventions. In the first place we formed a County Association, and appointed Christian workers in each municipality, and we supposed that they would correspond with the county secretary and get every township and town and village organized, but we were woefully mistaken. So far as the County of Welland was concerned, there were several of the local secretaries from whom I could not manage to extract a single answer, even to the most urgent letters which I sent them, asking them to give me some information or make some kind of arrangement by which we could hold meetings. The next year we went over the list of local secretaries and put out every one who would not work, and put some one else in his place. That year we got some more to work; next year we went through the same pro-

cess, and by continuing it we at length got secretaries who would work. The result was I succeeded, so far as Welland was concerned, in getting a secretary in every township who was willing at least to write to me and to do something in organizing the work locally. It took me some years to get the name of every school in the county, and of some person connected with it with whom I could correspond. Before that, when a County Convention was to be held, we could not even notify every school, because we did not know to whom to address the circulars. On one occasion I remember, at the Provincial Convention, a person stated that the County Secretary had not given them notice of the Provincial meeting, while at that very time the County Secretary was doing everything in his power to find out to whom to send circulars, and was unable to do it. At length, as I have said, by perseverance we succeeded in getting a Secretary in each municipality in the county, from whom I got a list of all the schools. That of itself was a great thing. Then to get a Convention in each municipality. I suppose you think it would be an easy matter to do that,—that it would be simply necessary to write a letter to the local Secretary, saying that a Convention would be held in such a place on such a day, and he would make the arrangements for it. I thought so too at first. I remember writing to one Secretary, stating that I wished to hold a Convention, either as afternoon and evening or as evening alone, at a village where I knew there were at least two, if not three Sabbath Schools. I got a letter back stating that there was very little interest in the matter in that township and they would rather decline having anything to do with a Convention at present. I was not going to let them off in that way, and I will tell you by-and-by what I did with them. I made an appointment to hold an evening meeting at another place—the little village of Fort Erie—where I knew there was one person who would work. At that meeting I could not find any person either to sing or lead in prayer. Unfortunately I could not sing myself, and I waited to see if any one would begin. An old lady finally said if a Methodist hymn would do she would sing. (Laughter.) I said it would do very well, so she sang the hymn: "I have a Father in the Promised Land." I did not know that that was a Methodist hymn before; that was new information for me. I spoke for some time, and then invited any one present to speak, or ask any questions. No response. I gave them another half hour's talk and then repeated the invitation. The gentleman to whom I have alluded then addressed the meeting, and we closed. The next day I had an opportunity at the little village of Ridgeway. There was a Secretary who would work, and he had made the appointment. I went there, and we had a good representative meeting, though a small one. We had addresses and a great deal of questioning,—they kept me answering questions for a long time.

We kept the meeting up till eleven o'clock, and still they assembled in little knots about the hall and kept me for another half hour answering questions. We got them roused up in that township, and at that meeting it was resolved to hold a subsequent meeting at the Lime Ridge Chapel. There we had a glorious meeting, afternoon and evening sessions, and got that township thoroughly organized. But I was going to tell you about Port Colborne, where they declined to have a meeting. We thought if we could not get them by letter to call a meeting, the best way was to see them personally. I went and discussed the matter with them and got them to consent to a meeting, and we had a good meeting there. I am giving you these two or three instances to show you the difficulties that have to be met if the matter is pushed to every part of the country. Working away in this manner we succeeded in reaching every township and village in the county. In speaking here of myself, I hope you will not understand me as representing that I did all the work myself. We were greatly sustained by brethren from St. Catharines, and had to depend largely upon them. I had been in all the municipalities except one, Windfleet. At the County Convention I asked if any one was present from Windfleet. One gentleman said he was from there and he was asked to name some one who would act as township Secretary. He said he did not think he could; his good friend Beadle of St. Catharines, who was then in the chair, said: "Can you not take it yourself?" He hesitated a little, but finally said he would. So we made arrangement that he would appoint a time for holding a meeting and sent notice of the time to me. I had been away from home and on my return I found a letter from this gentleman, stating that a Convention for the township would be held on the following Wednesday. I had an engagement to be in Guelph on Tuesday, and at first I did not know what to do. I inquired as to the movement of trains and found it was possible to leave Guelph on Tuesday afternoon, get to Brantford and reach Windfleet station by a freight train. I wrote to the gentleman accordingly. I reached Brantford in due time, and left at 4.30 in the morning by freight train and came on to Windfleet station. I saw no one waiting for me there, and I was left there in a swamp, very feeble in health and scarcely able to walk from lameness. I looked about. I saw some men at work on the road, I asked them where the place was where the Convention was to be held, and they told me it was five miles from there, but they had heard nothing about the Convention. I inquired at some farm houses, but they had never heard of the Convention, and knew nothing about Sunday Schools. I found that the Sabbath School idea had not penetrated that far. I walked on in one of the hottest days I ever experienced, and I was afraid I would never be able to get there. When I got to Mr. Wisner's house the family told me he had not received my letter,

the post office being two or three miles away, and he having been engaged as poll clerk in the election; otherwise they would have sent a carriage to meet me. I found, however, that Mr. Beadle had arrived, not knowing that I would be there, and we had an excellent Convention. Soon after this I had to resign my charge on account of ill health, but I have felt very thankful that there was not one of the townships or villages in that county that had not been reached by Convention work. Perhaps this is not very interesting to you, but it may show you something practical. I tell you as a matter of fact, *the thing can be done under difficult circumstances*, if you christian workers set about doing it and determine not to stop till it is done. Had we been willing to stop because of discouragement, we would have stopped before we ever got a meeting at all, in half of the municipalities. But we determined to continue the work in the strength of God's grace and we have succeeded so far. We found in some instances that when we did have a township meeting, the whole township did not get the benefit of it, and in such cases if there were two or three villages in the township we held a meeting in each. If we are to work through the means of the Association at all, if it is to be of any benefit in advancing the interest of the Sabbath Schools it must be by extending it into every locality, and you need never expect this will be done unless you yourselves are willing to go through some difficulties and meet some discouragements. I was reminded by the Secretary of this Association last night of one thing, he asked me particularly to mention to the Convention, and that is, that the County Associations put themselves into free and frank communication with him as the Secretary of the Provincial Association. Unless you do that you cannot expect to get the benefit of this organization. Put yourselves into communication with him, give him an opportunity of serving you and I know he will serve you faithfully. No doubt there are many places in all parts of the County where new schools might be opened as well as old schools quickened and revived and aided in their work by means of the sympathy and assistance which these Conventions afford. I am reminded of another thing, Mr. Millard has found a difficulty in attending County Conventions which he wishes to attend, simply because he has not received notice in time. Sometimes two or more County Conventions are held on the same day and it is of course, therefore impossible for Mr. Millard to attend them all. If County Secretaries would only give him notice of their intention to hold a Convention a month or two in advance, he could arrange to have them held on different days so that he could attend them all.

Hymn—"Jesus loves me, even me."

The subject was then declared to be open for general discussion.

Rev. W. W. SHEPHERD, (Cainsville) spoke of the work in the township of Blenheim, Oxford. The County Secretary had in the first place succeeded in getting an efficient township secretary and president appointed. The President visited every school in the township, though he was himself a most efficient Sabbath School superintendent. The Secretary did the same. It was arranged during their visits that a Convention should be held, and when the time came everything was in order. The General Secretary was invited to be present and several others, and we had the most interesting Sabbath School Convention that I ever attended. The house was filled to overflowing though this was the first Convention held in the township. They decided to have another next year, and they secured the largest building they could get, the Presbyterian church at Princeton, and even it was not large enough. These Conventions had given a wonderful impetus to the work of Sabbath Schools in that township. He did not know of any township where the schools were more efficiently worked than there, and it was owing to the fact that a part of the good results of the Provincial Convention had been carried into that township by working men. He agreed with the last speaker that if we could get men to work in this way we would have no difficulty in carrying the Sunday School fire and zeal into all the counties and townships in the Dominion.

Mr. KILLMAN (North Pelham) said he had long been satisfied that until they could get county and township secretaries who would sacrifice a little time and undergo a little inconvenience in order to visit personally every school in the county and township, they would never have the work in good order. He spoke from a little experience. He was appointed township secretary for his township which had seven schools. He had never then heard of any missionary work being done in a township by a township secretary, but he felt that something had to be done, and he resolved to try it. He visited all the schools then organized. He found places where no Sabbath Schools existed but which needed them, and he made it a point to visit the day schools and the parents, especially the leading people, and talk Sunday School to them. The result was in a very short time they had a Sabbath School in almost every locality where there was room for one, so that every child in the township was within reach of one, there being thirteen in all. He was supported in this work by many Christian workers, but it was not all sunshine; there was some uphill work. He met people who opposed him, and others who raised objections, but he did not fail in a single instance. The Rev. Mr. Bell was obliged to leave on account of failing health. His substitute was a very excellent man—he was not going to say one word against him—but for some reason or other the schools in the county had not all heard from him.

Rev. J. B. EDMONDSON (South Ontario) said that about nine months ago the secretaryship of his county fell into his hands. At that time he had scarcely the names of any persons connected with Sabbath Schools throughout the county. Since then he had succeeded in getting the addresses of forty-five Sabbath Schools, and from whom he got reports, and there were only five not heard from. This success he attributed mainly to the fact that they had a visiting committee in connection with their Association. This committee visited the entire Riding once a year, and he believed did a vast amount of good in awakening an interest in Sabbath Schools throughout the county. They had held County Conventions for the last seven or eight years. He believed they had no direct connection with the Provincial Association, but would have in a year or so. They had 3,500 pupils on the rolls, about 2,500 of them attending regularly. There it would be seen that even in a small riding like that they had every Sabbath day 1,500 children absent from the Sabbath School. There was a work for them in devising means how to procure a fuller attendance, but with an effort on the part of teachers and superintendents and pastors he felt confident that a great improvement might be made in this respect. He noticed also that in that Riding they only received some \$300 from the schools for missionary purposes. Out of the forty-five schools only six or seven did anything towards raising missionary money. Some raise as much as one hundred dollars. They felt some difficulty in reaching back parts of the country. It was merely where the Convention was held that the influence was felt, and they had difficulty in getting parties to attend. However, he believed that all who did attend took a profound interest in the work of Sabbath Schools and were instrumental in extending that interest throughout the country.

Rev. McDONAGH said there seemed to be a difficulty in carrying out county and township Conventions, arising from the fact that there was no organized connection between them and the Provincial Association. To his mind there was a looseness in the connection between them which should be remedied.

Mr. HOSSIE (Brantford) thought the present arrangement an excellent one, under which the President of each County Association was Vice-President of the Provincial Association, and the President of each Township Association is Vice-President of the County Association.

Rev. McDONAGH considered that this connection was not sufficient.

The PRESIDENT.—The theory may be very good, but it is not always carried into effect as it should.

Rev. W. REYNOLDS (Illinois)—I have had a good deal of experience in township, county and state organization in the State

in which I live. Circumstances may be different with us, but I believe the general principles which govern this work there will apply here. Your County Associations bear the same relation to your Provincial Convention as ours does to our State Convention. In our State Convention we have an Executive Committee whose duties are not done when the Convention adjourns, *but upon them rests the responsibility of seeing that every county in the State is organized and kept organized.* How do we do it? We divide our State into different parts, for instance five. There was one part of our State we could not get organized for a long while. It is called Egypt and was the darkest part of the State. I said to the Executive Committee that I would be responsible for the organization of that part. I said I would never rest till every county in it was organized; I visited it personally; I had a Sunday School on my hands and a mission church partly on my hands; I had to leave my home every Monday morning, travel 300 miles by rail, hold two Conventions a week, and come home Saturday afternoon in time for my Saturday duties, and *kept that up for four months.* You ask where was my business. I handed it over to my partner and let him attend to it while I attended to the Lord's business. We must not leave this work to the ministers. They have enough to do if they do it well. They can be helpers in this work, but you want business men to take hold of it—laymen. Is it all of life to live? Has God placed us here to merely accumulate riches? If so, then go ahead and let the Lord's work go; but if we are placed in this world to glorify God, if we believe that we are here preparing for eternity then let our religion be the first thing, "Seek first the kingdom of God and His righteousness and all these things shall be added unto you." I want to say here, as a business man doing a large business, that my business never suffered while I was engaged in the Lord's work. I spent two summers in that part of the State organizing, and they were the most precious seasons to my soul that I ever had in my life. Although it was wearisome to the body, my spirit revived continually. What was the result? In these two summers we organized the whole State; and at the close of the second year at our State Convention I was able to say that I had accomplished what I had proposed to do—that I had organized the whole of Southern Illinois. Now, I tell you, Southern Illinois is the brightest spot of our State. From these Conventions went out an influence which pervaded the whole of the State. We have over a hundred letters from leading ministers and laymen testifying to the good done by those Conventions. I went there as a business man and appealed to business men, and we have now leading business men, bankers, and others engaged in the work. When I went into a county, I tried to find out the very best men in it. Just as I did when I was on the sanitary commission during the war when I wanted to find

out the best man to act as chaplain. I would ask the men, if they were on their death bed what man in the regiment would they send for to talk to them. I found that they generally all centered upon one man, and I said that is the man for chaplain. I did not know the men in these counties, so I went around and asked for the most earnest christian man in that county, not a minister. At last I would generally find out the right man, and I would get him to work and send the fire all over the county. I would go to him and stay with him, and if necessary sleep with him and talk with him half the night. One man I had to wake up two or three times, and that man a banker, he has done a world of good in Illinois. We have now got a representative man—not a minister—in each county. The Secretary at Chicago knows these men and is in constant communication with them, and knows how each place is getting along. If any place gets a little weak, the Secretary reports the fact to the General Secretary, who sends word to the members of the Executive Committee who has charge of that place, and they get up a rousing convention. For instance, in my district the Secretary writes to me that such a county is reported by Mr. So and So as getting a little weak and their convention last time was not a good one. I either go there myself or send somebody else and have a good convention and rouse up everybody. Sometimes they get a little down and need raising up. Then every county has its township conventions. A one day's convention is probably best for a township. Next week I am going to two conventions in our County. We found in one part that the work had declined, and they want to get up two township conventions to revive it. We will hold one on one day and the next will take a dozen loads of people and drive off to the other place and get the people's interest awakened. The county must look after the townships and the State must look after the counties, and keep looking after them, for this is not the work of a day or a week, but a life. We want the business men and farmers, the laymen of the country, to feel that this work is theirs and to take hold of it, and keep at it, and if this spirit is carried out among you, you will not have a county in your Province that is not thoroughly alive and doing a noble work. (Applause.)

The PRESIDENT—I think this discussion may be summed up in one word—*work*. Let us sing :

“Work, for the night is coming.”

SABBATH SCHOOL REVIEW.

Mr. JAMES HUGHES, Inspector of Public Schools, Toronto, read the following paper:—

I do not believe that it is possible to overestimate the importance of securing for the rising generation a ready and accurate acquaintance with the principles and promises of the Bible.— To secure this, I regard as the great end of the Sunday School. In making this statement I do not wish to be misunderstood. We often hear the assertion, that the object of the Sunday School is to save the scholars. With this I fully agree, but let us remember that the Sunday School can not do the saving itself. It can only lead to it by the blessing of God. The lighthouse-keeper keeps his light shining in order to save vessels from destruction, but he does not do the saving himself. His *object* is to save the vessels; his *duty* is to light his lamps. Our object truly should be to save our scholars; our duty is to bring the light of God's Holy word to shine upon their minds and hearts, not with a faint, feeble, flickering flame, but with a strong, steady, brilliant glow.

How are we to accomplish this great object? Not, I answer, by teaching a lesson once, and reviewing it no more until the end of the quarter. It is useless to expect that one teaching will impress *Bible* lessons, or any other lessons on the memory. Memory's track to be fit for travel, must be well beaten. Memory, like a piece of polished metal, shines more brightly, the more frequently it is burished. Memory, like everything else which grows, develops and gains power in proportion to the amount of suitable food which it obtains. And whence does memory derive its nourishment? I answer, from repetition. "Practice makes perfect," is universally acknowledged to be correct with reference to the muscle, and it is equally true of the mind, that repetition makes remembrance.

We know very little thoroughly, unless we have repeated and re-repeated the operations necessary in learning it. No teacher experiences so much difficulty in enabling his scholars to comprehend a lesson, as he does in impressing it upon their memories after it has been explained. The duties of a teacher may be summed up under two heads; interesting explanation, and persistent reviewing. The master educator exercises both; the former affords him the widest field for the display of his individuality and teaching talent, but the permanency of all his teaching depends upon the latter. The most important word in the teacher's guide book is "repeat." No teacher, however brilliant his talents or exhaustive his information can ever succeed in making lasting impressions on the minds of his pupils, unless he has this word written over the entrance to every avenue of his nature. We must in teaching, repeat and review, and review and

repeat, until reason says it is absurd to repeat any more, and then experience will teach us the necessity of reviewing and repeating again. I would dwell longer upon this point, if doing so did not seem so much like attempting to prove an axiom. There is not an experienced educator, who does not agree that repetition is the great developer of memory. There is not one among all those present, whose experience in teaching, or in any department of life work, will not fully sustain the same assertion. And if this be true in connection with Public School Teaching, where the lessons follow one another on consecutive days, how much more essential is it in Sunday Schools, where the teaching of one Sunday is buried under the varied experiences of a whole week before the Sunday School lesson is again taken up.

But there are other reasons, why I would strongly urge reviewing in Sunday Schools. I would review for the sake of irregular scholars. Unless you do so, absent pupils lose the lessons altogether. You need not fear that it will encourage absenteeism to let the pupils understand, that they will be able to make up lost time, when they return. Those, who are unavoidably absent, will be overjoyed at the thought, and those, who stay away through carelessness will not think about the matter at all.

I would review, because the same children are not always in the same moods. Are you at all times equally susceptible to impressions? I have seen some cold, phlegmatic people who seem to be so. A stone wall is as transparent one day as it is another, and these stone beings are just as susceptible one day as another. But human beings with heads and hearts in a normal condition are not so constituted. Our joys and sorrows; our immediate associations and circumstances alter our impressibility to a very great extent. We witness one day unmoved scenes of distress, which on the next call forth our tenderest sympathies. We often listen to strains of music without emotion, which, heard at other times and under different circumstances, would send a thrill through every fibre of our natures. The sun shines as brightly one day as another, but he is not the same to us. And why? Because one day clouds intervene and intercept his rays. And do not clouds, dense, gloomy clouds, sometimes hang around the intellects and consciences of our scholars? Yes; and perhaps the very lesson which some one requires to remove a stumbling block or strengthen a tottering faith, may be lost to him on account of these very clouds. The *reviewing* of a lesson may carry a conviction home, although its original teaching failed to do so.

I would review, because scholars enjoy studying anything, whose preliminaries they fully comprehend. Did you ever see in the olden time, a school boy working an example in multiplication before he understood the multiplication table? What an interesting picture he was, as he sat with an arithmetic in his hand one finger at the

multiplication table and another at the answer. With what a lively air he would whisper to himself 3 times 5 is—is—(looking at the table) 15, and 2 to carry is (counting) 17, put down 7 and carry 1, which 1 he never does carry, but places it on his slate to relieve his overtaxed memory. Contrast such a boy with one who has been compelled to master the table by reviewing it, until it has become a part of his very nature. While the former crawls through an example, the latter with eye and pencil flashing in unison, sweeps through an exercise. To the former, the work brings sorrow, slothfulness, and stupidity; to the latter, pleasure, progress, and profit.

How absurd it would be for a teacher to attempt to teach the causes of the tides, for instance, until his scholars thoroughly comprehended the relative positions and influences of the sun, moon and earth during the different periods of a lunar month! How unprofitable it would be for him to narrate the events of any particular reign in the history of a country, without having previously discussed carefully the events preceding it? But, some will say, our Sunday School lessons are not connected and based upon one another, as those are to which you have referred, and therefore the one is not necessary to the complete understanding of the other." That might have been said of the Sunday School lessons a few years ago, but it is not the case to-day. Is there a teacher here, who believes that his scholars would have thoroughly comprehended one of the last of the lessons on the life of Moses, or even last Sunday's lesson, unless they had been taught those preceding it? Is there any one present, who would undertake to teach next Sunday's lesson, knowing nothing of those, which have been already taught? If such there be, and his ability be equal to his daring, he would be a grand success in case of any great emergency, but an utter failure, as a teacher.

If you want to teach any subject successfully, you must be able to travel with your pupils readily and surely to any point in its past. It will not do to be tripping over underbrush, which you have neglected to clear away, or losing your path entirely in a trackless wilderness which you have never explored. As you climb the hill, you should make your track firm behind you, and remove carefully anything that ever intervenes between you and your starting point. You should always view the present in the light of the past. Without constant reviewing, your lessons will be but the stones of a wall without any mortar to cement them. Without it they will be but a series of unconnected links, but with it they will form a continuous chain, each link of which is stronger than its predecessor. Without it the lessons of a quarter are twelve strangers, each working independently of the other, but with it they form a line of twelve descendants, each one profiting by the experiences and accumulations of his ancestors.

Having now discussed the desirability of conducting reviews, as

far as my time will permit, I will consider what we have at present under the name of reviews, and a few of the exercises, which in my opinion we most require. One Sunday in thirteen is now named a quarterly review day, but what do the exercises on these occasions amount to? In most cases they consist of two or three addresses, sometimes bearing upon the subjects of the quarter's lessons, some about the weather, or the singing, or the "beautiful sight before me," or upon five words corresponding to the five fingers, or something of a kindred character. It is astonishing how often addresses of the last named description are delivered before Sunday Schools, especially by those who are "unprepared," and from whom "much must not be expected." If I believed in Spiritualism I would think that these "unprepared" speakers were frequently greatly aided by the familiar spirits of Dr. Vincent and other noted Sunday School workers. But even when the speakers keep to the subjects of the quarter's lessons in their remarks, these exercises should not be called reviews. I am satisfied that I have had the pleasure of attending exercises of this character much above the average in their style, and I have rarely witnessed one, which I would call a review. I have heard a few persons attempt to review. They would cheerfully begin with "Now my dear girls and boys, I am going to review the lessons of the past quarter, I do not wish to do all the talking myself; I desire you to help me, &c," and after exerting all their ingenuity to establish a sympathy between their audience and themselves they would commence their drill exercise, but after giving a few questions, to which they generally received fewer replies, they succumbed to circumstances, and substituted sermonizing for catechising. And I might add, that the scholars usually remembered the kind invitation given them to assist at the talking, but they talked with the speaker instead of to him. Nor do I blame either the speaker or the scholars for failure. There are many reasons why a review conducted under such circumstances can scarcely be any thing else than an utter failure. They fail because the reviewer and his class are unacquainted, and there must necessarily on this account be a lack of sympathy between them.

They fail because no one can review a series of lessons unless he has assisted in teaching them. Another teacher can examine my class and test the results of my teaching, but he cannot review it. A General may review an army which he has never seen, because every position and movement of individual soldiers, companies, battalions, &c, is precisely laid down in the Field Exercise, but I hope the day may never come, when Sunday School teaching will degenerate into a mere mechanical grinding out of a prepared series of uniform questions. I know there are some who even now carry their lesson papers into Sunday School, and, merely go over the questions on them, but it would be a libel on a noble profession to call such

persons teachers. I might as justly call a person a surgeon, who would attempt to heal a broken limb by reading to the sufferer an anatomical description of the fractured limb.

They fail because of the great difficulty experienced by all in questioning for simultaneous answering. This is the rock on which most reviewers are shipwrecked. They commonly ask such questions as, What is your opinion of —? What will be the result of —? Why did they do that —? What did God design to teach by these things? &c., &c. I heard a good man, not long since, ask a school, before which I believe he appeared for the first time:—"What was God's beneficent design in instituting the three great feasts?" Now every such question admits of a variety of answers, each of which must be a sentence. Imagine the result of asking such a question. Each scholar might have a different answer, and even if a few accidentally had the same idea, they would almost certainly use different language to express it. What a mercy it is, under such circumstances, that so few attempt to answer. I heard a gentleman once who wished to deliver a speech on liberty, and he proceeded to draw his subject from the scholars addressed, by asking "what L stood for?" As he should have expected, the boys jumped at the chance offered to them, and shouted out a series of replies, varying in significance from *love* to *Lucifer*.

If a class is answering simultaneously, all questions relating to persons, places, facts, or circumstances should be so framed as to require but one word for an answer; and those involving principles should contain the statement of the principle, so that the scholars may either accept or reject your proposition by simply saying "Yes, sir," or "No, sir." Otherwise you cannot expect promptness, decision, or uniformity in answering. Perhaps you will say, that this is not a very intellectual exercise, but you must remember, that simultaneous answering should only be resorted to in order to develop the memory, and not the intellect. It is a means of repetition, but not of review.

But while I object to these "Open Sunday Schools" on principle, I do not urge their discontinuance. Hold them, if you must, on the Sunday in the quarter, whose lesson you deem least important, let every teacher sit with his class and call the roll as usual, and if possible let the parents sit in the classes with their children. But do not name them, or substitute them for reviews.

There is another exercise or performance styled a review, which has been introduced in some places, not to a very great extent in Canada. I hope it never may. I refer to the preparation of an elaborate dialogue containing Scripture quotations interspersed with explanations bearing on the work of the past quarter, which is printed and distributed for preparation and recitation by individuals or classes on review Sunday. I have seen some of them containing more mat-

ter, than, we can succeed in teaching and impressing during a whole quarter. Of course it is not intended that all the parts should be prepared by every scholar, but this only makes the exercise more ridiculous. If the *whole could* be prepared and *remembered* by all the scholars it would certainly do good, but even then it would form a poor substitute for a thorough review of the actual work done during the quarter. We should have no reviews in Sunday School simply for exhibition. Our quarterly review should be lively and pointed, and should be conducted only by the pastor, the Superintendent, or some of the teachers, or all of them together, according to the style of review. I would not for a moment think of allowing even the Pastor to conduct a review, unless he attended the Teacher's Meetings, and knew how the lessons were to be considered and explained by the teachers.

If you adhere to the plan of simultaneous answering by the whole school in your quarterly review, by all means let your exercise be principally a repetition drill rather than a review drill or a lecture. Most of the time on these occasions is usually devoted to impressing the practical lessons of the quarter upon the minds of the scholars. Now these are the very things they are certain not to forget provided they remember the data of the lesson taught. You do not need to review the *reasonings* of the quarter so much as the bare facts, which have been taught. Repeat the geographical facts, the historical facts, the chronological and biographical facts, and they will form a framework around which, and upon which the scholars will build their conclusions, and base their reflections. Your reasonings and practical lessons will come back to them readily so long as they can remember the facts from which you drew your conclusions.

It is a very good plan to specialize the work in reviewing, letting the Superintendent take the geography of the quarter, for instance, one teacher the history and chronology, another the biography, or any such sub-division of the quarter's work, which may seem to be appropriate.

Where there is proper accommodation it is an excellent mode of procedure to subdivide the school into senior, intermediate, and junior classes, placing each in charge of a separate reviewer. By this means the reviewer can adapt himself to the capacity of his scholars, and the answering will be more ready and uniform than if all were together.

But there can be no doubt that, if the teachers are fully prepared for their work, each one should be his own reviewer. As I said before, one teacher may test the work of another, (and he can do that only to a limited extent), but he can not review it. I have no hesitation in expressing my strong conviction that as soon as Sunday School teachers are trained for their great work (and the time is coming, when they will be trained) class reviews will be sub-

stituted for school reviews. The sooner this is brought about the better.

But it will not do to be satisfied with one repetition of the facts of a lesson during a quarter; nor will thirteen repetitions in a quarter be sufficient.

Perhaps you would be surprised, if I told you that your scholars, many of them, know very little to-day about the lesson of last Sunday, but if you honestly endeavor next Sunday to discover *how little* they know about it you will be astounded to a greater extent. Nothing is more humiliating to a teacher than a conscientious, searching effort to find out how *little* his scholars really know. We are too prone to be satisfied with discovering how *much* they know! It is a generally recognized principle in teaching, that not more than three facts should be communicated to a class, until these three have been thoroughly drilled upon; two more may then be given and the whole five questioned upon; then two more and another drill from the beginning, and so on till the end of the lesson. "Ah!" some one says, "I would never be able to get over my lesson if I did that." Friends, when we sit down to dinner our object should not be to dispose of all the food set before us in the shortest possible time; we should eat what we require and can digest, and our aim in teaching should be not to "go over" the lesson but to *teach* it. We should *explain* less, and *repeat* more.

A few remarks about the Superintendent's weekly review and I will close. I have always believed that the Superintendent should review the lesson of the previous Sunday, and that he should do so before the lesson of the day begins. I expressed myself to this effect sometime ago to a gentleman whose Superintendent had a "gift." He shrugged his shoulders, and said mournfully, "Oh! that would never do; it is bad enough to be compelled to listen to the Superintendent at the close, but if we had him at the commencement too it would kill the school altogether." I have no doubt it would, but I would not have a Superintendent's address at the close of the lesson. I have never realized the value of these closing addresses. Some say "they cover the sins of poor teachers." Why, if anything is calculated to make teachers feel indifferent and irresponsible it is the conviction, that, whether they prepare and teach the lesson carefully or not is not of much consequence, as the all-wise Superintendent will fully atone for their delinquencies in his half-hour lecture at the close. "Well but," others say, "the Superintendent may enunciate new views, or throw new light upon some parts of the lesson." He should not be able to do anything of the kind. Whatever views or light he may have upon the subject should have been given at a properly organized, attended, and conducted Teacher's Meeting, so that in this respect he and his teachers ought to be on the same footing. I grant that every Superintendent has probably

individuality enough to enable him to put the same facts in a different light from his teachers, but the scholars will receive more benefit from his light a week hence than they will while their minds are freshly illumined by the lights of their teachers.

By reviewing before the lesson is taught, he calls the teaching of last Sunday from its nook in the memory, shakes from it the dust which has accumulated upon it during the week, and leaves it red hot, so that the lesson of the day may be welded to it at once.

NORMAL CLASSES.

Dr. HODGINS (Toronto)—I think, after the eloquent speech of Dr. Castle last night, we are prepared to consider the subject of Normal Classes. At all events, I think we are all prepared to appoint a committee to investigate this subject and report fully on it at the next Convention. That is the proposition which I have now to lay before you. Those of us who are at all connected with public education in this country feel it to be an indispensable necessity that those entrusted with the education of our youth should be trained for their profession, even much more so, if I may so speak, than those of the learned professions. And the very fact that the country itself is moving in the direction of establishing Normal Schools throughout this Province, for the preparation of teachers for this important work, ought to stir us up to make some movement also in that direction. No less than three are now being established, and those who know the teachers trained in them are perfectly aware that the demand will be greater than the supply. I had the pleasure last year of moving a resolution on this subject, and I now repeat it a little modified in its terms, but the same in purport. It is as follows :—

“That a committee of seven members be appointed to report at the next Convention upon the expediency of establishing Normal School Classes for S. S. Teachers, and of instituting a system of voluntary examinations for teachers, with the view to test their efficiency for the work, and that the committee be as follows: Rev. Dr. Castle, Toronto; Rev. Dr. Bell, Walkerton; Rev. Dr. Nelles, Cobourg; Rev. F. H. Marling, Toronto; Dr. J. G. Hodgins, Toronto; Mr. James Hughes, Toronto.”

Rev. Mr. TUCKER (Plattsville), seconded the resolution, and expressed the hope that it would not meet with the same opposition that it encountered last year.

The resolution was then put and carried unanimously.

COMMITTEE ON RESOLUTIONS.

Dr. HODGINS then submitted the following Report from the Business Committee :

"The Business Committee recommend that a Committee on Resolutions be appointed to prepare a few resolutions embodying the feeling of the Committee on the subjects which have come before it, and that the Committee consist of Rev. A. Langford, Brantford ; Rev. W. McKenzie, Almonte ; Rev. John Wood, Toronto." On motion, made and seconded, the Report was adopted.

LETTER FROM MR. W. HOWARD DOANE.

Rev. WM. MILLARD read a letter from Mr. W. Howard Doane of Chicago, who was expected to conduct the singing of the Convention, expressing his great regret at not being able to attend, owing to his being detained in Court as a witness.

EXECUTIVE COMMITTEE.

Dr. HODGINS, on behalf of the Business and Nominating Committees of Chicago, proposed the following gentlemen as the Executive Committee for the ensuing year : (Carried.)

W. P. Lacey, London,	Dr. McGuire, Guelph,
G. Webster, London,	Rev. W. Hindley, Owen Sound,
W. N. Hossie, Brantford,	Wm. Adamson, Toronto,
W. Patterson, M.P., Brantford,	C. A. Morse, Toronto,
A. I. McKenzie, Hamilton,	J. G. Hodgins, LL.D., Toronto,
D. B. Chisholm, M.P. Hamilton,	Rev. J. Wood, Toronto,
Wm. Johnson, Belleville,	John Gillespie, Toronto,
W. J. McCalla, St. Catharines,	James Hughes, Toronto,
Rev. J. Allworth, B.A., Bowman's,	Rev. J. J. Rice, Toronto,
Rev. F. A. O'Meara, LL.D. Pt Hope	Rev. J. M. Cameron, Toronto,
W. Craig, Senr., Port Hope,	A. McMurchy, M.A., Toronto,
Rev. James Douglass, Cobourg,	S. R. Briggs, Toronto,
Rev. Wm. McKenzie, Almonte,	Jas. Paterson, Toronto,
A. Chown, Kingston,	Rev. J. B. Robb, Toronto,
Alex. McAllister, Kingston,	Rev. T. Griffith, Toronto,
Charles Wilson, Picton,	S. B. Scott, Montreal.
P. LeSeuer, Ottawa,	Rev. J. Potts, Toronto,
J. H. McFaul, Brockville,	J. J. Pearson, Newmarket,
Warren Martin, Chatham,	J. A. Matthewson, Montreal,
J. R. Miller, Goderich,	S. J. Lyman, Montreal,
C. Crassweller, Muskoka,	Rev. D. Marsh, Quebec.

Rev. W. W. SHEPHERD (Cainsville), moved a resolution in reference to the method of collecting statistics for the Association. After a few minutes spent in conversation on the subject, it was agreed to, by the mover and seconder, that the resolution be withdrawn for the present, allowing it to stand as a notice of motion for the meeting of the Association next year.

MASS MEETING OF CHILDREN.

THURSDAY, 15th October, 1874.

A mass meeting of Sabbath School children was held in Zion, Church at 3 o'clock, Mr. D. McLean, V. P., presiding. Rev. A. Andrews conducted devotional exercises, offering up prayer and reading the 9th chapter of Mark. The hymns, "Tell me the old, old story," and "Yield not to temptation," were then sung by the children.

Rev. Dr. CASTLE, (Toronto,) then addressed the children as follows: I think one of the noblest buildings ever erected in this world, was the temple of Solomon in Jerusalem. I am not going to describe that temple to-day, but you know the Jews became a very wicked people and God suffered them to be carried away into captivity and their temple which they loved so much was utterly destroyed. After a time, God permitted them to return to their own land, one of the first things they did was the re-building of this magnificent temple, which their enemies had destroyed. They found a great deal of difficulty in building their second temple for they were poor and discouraged, and their enemies were very much opposed to their proceeding with the building, and when some of them saw the foundation of the new temple they despised it. They said it was an insignificant building and nothing compared with the great temple of other days. And so by these expressions of contempt for the smallness of the new temple, they endeavored to hinder the work and prevent those, whose hearts and hands were willing from going on with it. But God asked them through His prophet, "who hath despised the day of small things?" Now, I want to talk to you this afternoon about *small things*, and particularly about despising small things, I should not wonder if there are some boys and girls here to-day who are despising their youth—thinking their youth a day of small things. But my young friends, in youth you lay the whole foundation of character, for manhood and womanhood. You know a very wise man said, "the boy is father of the man." We ordinarily say that the man is father of the boy, but this wise man

said that the boy is father of the man. And he meant that you will be just that sort of men that you are now making yourselves. That is, these boys and girls here to-day are constructing their own manhood and womanhood. Yet I fear there may be some among them who are looking upon these passing days of youth simply as days of small things; so lessons are neglected, and opportunities are neglected, and sport fills up the time while you are despising the chances that are before you to make christian men and women. There were two boys set out in life together. They were apprentices in the same shop. One of them looked upon his youth as the foundation of his manhood, and the other said, "youth is the time for sport, now I must have a good time." The first, while passing through his apprenticeship spent his evenings in study, resisting all the temptations of his companions to go out and spend his evenings in gaiety. It happened a little while afterwards that there appeared an advertisement in the papers asking for plans for a public building, and offering a prize of \$2,000 for the best plan. A number of plans were forwarded and examined. There came one day to the shop where these young men worked, a gentleman who inquired whether he could see the architect, Mr. Charles Wilberforce. They told him there was no architect, but an apprentice by that name. The apprentice was called, and asked if he had forwarded certain plans for the great State house. He said he had. "Well, your plans have been accepted, and we want you to superintend the construction of that building." From that day, his career was upward. How came this? Just because *he prized his youth*, improved his opportunities, studied hard, and made himself a man when he was a boy. that is, when a boy, laid the foundation of his manhood. Now, I do not want any of you boys and girls to despise your youth as a day of small things. You will be exactly what your youth shall make you. Improve your opportunities, in school, at home, in the Sunday School, and above all, look to Christ as your Saviour, that you may in your early days know Him, "whom to know is life eternal." Now, I know some people have great respect for large efforts, but somehow, they have no respect for little efforts. They have great respect for honesty, honor, truth-telling, and integrity, but there are various little things that they don't make any account of, such as politeness, courtesy punctuality, and these little things adorn character. They cost nothing and they add immensely to a man's power. I heard once of an old gentleman who was very punctual. He had attained the age of ninety, and when he was upon his death bed, talking with his sons as to who should be his pall-bearers, and when one name was suggested, he said, "No, that man would be an hour too late at the funeral." That old man had been punctual all his life and he wanted even his funeral to move exactly on time. I want those boys and girls to move on time through life, at day school, in Sunday school, or in

whatever you undertake, for *punctuality* is an element of power and a shaper of character. Now, there are some boys and girls in Toronto, who I feel very certain despise *little faults*. They would not commit any great crime. You could not induce them to break into anybody's house. Perhaps you could not induce them to swear and commit a direct act of disobedience to their parents, but there are faults which they think very little of and are disposed to give little heed to. Now, don't you know that a little deed may spoil a character. A gentleman had an excellent watch which kept the exact time for many years. By and by he found it was entirely out of order. He took it to a watchmaker who examined it. "Oh," he said, "I can fix it in a moment." He took a little instrument and pryed out—what do you think? A crow bar? A stick of iron? No; a little bit of a grain of sand that he could hardly see with his magnifying glass. Just as he got the instrument on this grain of sand, it cried out, "Oh! spare me, I am so little, I cannot do any harm." "Ah," said the watchmaker, "that is just the trouble: if you were large the gentleman could have seen you and remedied his watch, but now it took my skill to do it. You have stopped this watch which has run for years; out with you." Ah, sometimes a little fault spoils a noble life. It may spoil yours. If you discover a little fault in your character, tell it to come out; it will spoil the time-keeping of your little life. Out with it. Did you ever see a ship launched? One of the grandest sights is when a great vessel is about to embrace the sea. It would take too much time to tell you how it is done. Sometimes when the vessel is all ready to be launched—a hundred vessels are out on the water filled with people and a multitude are on the shore all waiting to see the ship move off. Prop after prop is knocked away and the multitude are expecting the ship to move off into the sea, but there it sticks. What is the matter? The master carpenter casts his eye along the keel and discovers just a little chip on the ways, which with one tap of his mallet he knocks off, and the great vessel goes plunging into the sea. Children, many a noble character never got launched at all, simply because some little chip kept it on the ways, and it never fulfilled its mission in the great sea of life. Take care then, of *little faults*. Don't despise them, for if unheeded they will utterly destroy a glorious character. Then there are those also who despise *little opportunities* to do good. If they could only be Judges of the Court, Ministers of the gospel, Physicians, if they could only be rich men, then they would have grand opportunities to do good on every hand. You who have studied geography know something about islands. I wonder if any of you could build a great island out in the sea. Well, a great many islands have been built, not by boys and girls, but by little insects, so small that you almost require a microscope to see them. Oh! these little things exert an influence far beyond anything we gene-

rally suppose. There was once a king who had a beautiful garden ; he had planted there everything that could delight the eye or regale the senses, and he used to take great pleasure in looking through it. He went out one day and looked at his oak trees, that had stood for more than a generation, and found they were dying and the leaves falling to the ground. And the king said to his oak trees : " My grand old oaks, in whose boughs my father has played, what is the matter with you that you are all dying ? " And the oaks replied : " O King ! we thought we were of no use ; we did not produce anything but acorns, and they are bitter ; if we were like the peach tree or the vine, bearing luscious fruit, then we would be glad to live, but we are good for nothing, and so we have concluded to die. " The next day the king went into his garden and found his vines, that had furnished in other years such great clusters of luscious grapes, all dying. He said to his vines : " O, vines ! what is the matter with you, that you are dying ? " The vines said : " O King ! if we were only great oak trees ; but we cannot support ourselves, we are such poor, good-for-nothing things that we are useless. If we were only great and strong, like the oak trees, we would be glad to live and serve you, but as we are nothing but fruit trees, that must be propped up, we are not fit to live. " The king went out the next morning and saw his rose bushes, that he had planted and rejoiced in, dying. With broken heart he said : " O rose bushes ! how is it that you are dying ? " The roses said : " O King ! we produce nothing. If we were only like the vine there, that gives you grapes, we would be glad to live, but we produce no fruit at all, and even when you come to pluck the rose, a thorn is apt to prick your fingers. " The next day the king went into his garden and saw, in a very obscure spot, a bright little jump-up-johnny. It looked as bright as a flower could possibly look, and looked into the king's face with the sweetest smile. The king looked down, his face all radiant with joy, and said : " My little jump-up-johnny, how do you look so bright when all the rest are dying ? " Then said the little flower, " O King ! I knew if you wanted an oak tree here you could have planted one. If you wanted a vine, you could have planted it here. If you wanted a rose bush, you could have planted one here. But you planted me, and I knew you wanted a little jump-up-johnny here, and so I thought I would be the brightest and most beautiful jump-up-johnny I possibly could be. Now, children, that is my last thought to you. You may not be Premier of the Dominion, nor Governor of a Province, nor a Judge of a county, nor a pastor of a church, nor even a teacher of a Bible class, and yet it is possible you may be all these. God grant that the Sunday School boys of the next generation may be the men who shall sit in the highest places of power. It may not be that you will occupy such positions, but your duty is to improve whatever

opportunities God has given you at home, at school, everywhere to be the brightest Jump-up-Johnny in God's great garden. God bless you.

HYMN—"Keep to the right."

Mr. P. LE SUEUR (Ottawa) next addressed the children. He wished to inculcate into their minds a reverence for the word of God, and told the story of the English King who when his courtiers presented him with a volume of the Bible to stand upon, rebuked them for that act of irreverence for God's holy word. He wanted all the children of our Sunday Schools to have a great reverence for everything holy, and to regard the bible as a messenger coming directly from God. He impressed upon them the importance of becoming religious in early life, and told the story of a good boy whose mother had died, and whose father was a careless, irreligious man. His father neglected his son's training, and seldom paid any attention to him. One day he gave him a dollar to do as he pleased with it, curious to know what he would do with it. The boy told his father to keep it for him, till he would want it. After a while he met a poor ragged boy whose father had been drowned, and whose mother was sick and in great want and distress. So the boy came and got his dollar from his father and gave it to the poor boy. Afterwards his father asked him what he had done with it, and the boy said he had lent it. His father asked him further about it, and the boy told him he had given it to a poor boy whose mother was sick. "Oh!" said his father, "you have lost your money." But the boy insisted that he had not lost it, and read to his father that passage in the Bible which says "He that giveth to the poor lendeth to the Lord." The boy was sure he would get his money back, but his father laughed at him and said he would never get it, and he would therefore give him another dollar. The boy took the money and said, "In my way of thinking I have got it back already." He wished the children to guard themselves against falling into the meshes of one of the gods of this world—the love of money. It should not be the great business of life to get money. Those who have it should remember that it was given to them by God to be used for His glory, and they should use it in such a way as they can give an account of on the last day.

HYMN—"Jesus, keep me near the cross."

Mr. W. REYNOLDS—Five years ago I was in Canada for the first time, attending the Convention at Belleville, and while I was sitting here to-day I was thinking about the children's meeting we had there, and about a little story I heard there, and which I have thought of a good many times since. A gentleman told a story there of a boy whose mother was one day out plucking geese, and Jimmy

was looking through the cracks of the logs of the pen where the geese were, and thinking it was fine fun. When they went to dinner his mother charged him not to go into the pen. But Jimmy looked in for a while, and then concluded to go in, and try his hand at picking the geese. He no sooner, however, got hold of one of the geese than the old gander flew at him and gave him a terrible beating. You may be sure he got out as soon as he could, and when he got out he saw some of the goslings. He at once got a hatchet and began chopping off the heads of the goslings; when his mother came out and wanted to know what in the world he was doing that for. So Jimmy had to tell her that he had gone into the pen and the gander had given him a terrible beating. "But what has that got to do with the goslings?" said his mother. "Well, mother," said Jimmy, "they will be ganders after a while." I have thought of this little anecdote a good many times since. Now, what do you suppose I have come here for? I had no business here except one thing, and that was to meet you. I knew there were boys and girls in this Dominion going to grow up to be men and women, and I wanted to know what kind of men and women they are to be, and I thought if I could be of any assistance to these noble men and women who are trying to lead you up to be good men and women I would come. When I look into your faces I wonder what kind of men and women you are going to be. If I knew that every boy and girl here was a Christian, I would know what kind of men and women you are going to be. I am connected with an institution in our State called the Reformatory School. I go there sometimes, and as I stand up before those boys, between two and three hundred of them, I say to myself that they have got on the wrong track; I tell them we are going to take them back and switch them on to the right track. I sometimes go up to our Penitentiary. The last time I was there, I looked on the faces of twelve hundred men, many of them young men, and I thought what a pity that these young men had not got on the right track at the start. I looked into the face of one of my old companions—one who had sat with me in the same Sunday School seat, and had been with me at the same day school. He ran away from his mother and got with bad companions, learned to smoke and chew, and drink and swear, and after a while became a drunkard, and one day in a drunken spree he killed a man. He was sentenced to be hanged. I went to see him. I succeeded in getting the Governor to change his sentence from hanging to imprisonment for life. Afterwards I went to visit him in his cell and commenced to talk to him of by-gone days, when we used to sit in the Sunday School together. How the tears rolled down his cheeks as he said, "If I had only remembered the instructions received there I would not be here, but would be a different man; but oh! it is too late now." I said, "You cannot remedy the past, but how is

it going to be with you in the future?" "Oh!" he said, "I have given my heart to the Lord Jesus Christ. When I am set at liberty here it will be to open my eyes in eternal liberty beyond." We talked a long time, and as I rose to go he took me by the hand and said, "I often wonder through the long weary nights in this cell whether I shall ever see the beautiful green earth again, I wonder whether I shall ever be able to clasp my wife and children in my arms again." He wanted me to give him some encouragement. I could not do it, and I said I didn't know. Some time after that, I had some business with the Governor of our State, and presented to him the case of this man, and presented him with some certificates of character of him. A few weeks after that the Governor sent me word that in a few days he expected to pardon this man. I sent the letter to him in the prison. Oh! how joyfully he received it! One day after this I was going along the street and a man came rushing up to me, and caught me by the hand. I saw who it was. "When did you get out?" "Just got out." Been to see your family?" "No." "Why didn't you go there the first thing?" "I wanted to come and see you and thank you for what you have done for me. You first saved my life, and now you have got me my liberty. Now, I am going to see my family, and then I am coming back to work for you as long as I live. I want to show you how grateful I am." Do you know what I thought of then? I thought what the Lord Jesus Christ had done for me, and how little I had shown my gratitude. What has Jesus Christ done for me? He suffered and died on Calvary for me, and how little I appreciate it? Now, I want you boys and girls to think about what Jesus has done for you, and how He has loved you. One time there was a missionary standing on the banks of the Missouri river in the far west, where he had gone to preach the gospel to the Indians. There was a great party of Indians about him, and he was telling them the old, old story of Jesus and His love. He told them how Jesus Christ looked upon this lost world, how He pitied us in our sin, how He gave Himself to die for us. Then he went on to tell them how he was born in a manger, how he lived in suffering and toil. He also told them about Christ healing the poor leper, how the leper cried out, "Lord, if thou wilt thou canst make me clean," and how Jesus went right up to him and touched him. Anybody else would not have dared to do it for fear of catching the leprosy, and immediately the leprosy left him; He said to these Indians, "Don't you think that poor fellow loved Jesus who did so much for him?" Then he told them about the raising of the son of the widow of Nain, and the opening of the eyes of the blind. Then he told them of the last supper, how Jesus went to Gethsemane, how they took him up to the hall of the high priest, stripped him and scourged him, how they blindfolded him and struck him on the face, and how Jesus never said a word. Jesus could have said the word and every one

of them would have fallen dead. But he came to suffer and die for men. He then told them about the crucifixion. "Oh!" he said, "Indians, Jesus Christ could have said the word and God would have sent down the angels and struck these men to the earth, but he did not. What do you think he said? He cried out, "Father forgive them for they know not what they do, and he died." When the missionary had finished the story, one of the warriors who had been listening came up to him and said, "Missionary, did Jesus Christ do that for me?" "Yes." "Did he die for me?" "Yes." The Indian had a blanket wrapped around him. He took it off and said, "Give that blanket to Jesus Christ, and tell him I love him." "Oh, no," said the missionary, "he don't want your blanket." The Indian looked around and saw his dog that he was very fond of; "Then, missionary, give my dog to Jesus Christ, and tell him I love him." "Oh! He don't want Indian's dog." Then he took his wife, which he thought a great deal of, and said, "Will Jesus Christ take Indian's wife?" "No, he don't want your wife." Then he thought what else have I got to love. After a little he said, "Will Jesus Christ take poor Indian?" "Oh! yes, that is just what he wants." "Then, I give myself to Jesus Christ." That was just what Jesus wanted, and that was what he accepted. Now, boys and girls, that is what he wants, yourselves, your hearts. He died for you, for every boy and girl in this house that he might redeem you. And, now, do you love him for it? I had a boy in my school—a very bad boy—and when Mr. Hammond came to our city to hold meetings several years ago, this boy came to the meeting to make sport. Mr. Hammond was telling the story of the cross, how Jesus suffered and died, and he said, "Boys, every one of you, Jesus Christ died for you." Pointing down to this boy, he said, "And he died for you," and he looked him in the eye. Shortly afterwards he said, "Now, all of you who want to be Christians kneel right down and repeat a prayer after me." They knelt down and repeated the prayer and then got up. I looked where this boy had been sitting, and there he was still on his knees. I went to him and said, "Don't you think you ought to be a Christian." "Yes, I do." "When are you going to be a Christian?" "I am now." "How long?" "About a minute." "How is that?" "Well, I came here to have some fun, but when I heard that man tell about the Lord Jesus Christ, [I have heard it before] but it seems to me I never heard it in that way—and pointing right at me and say the Lord Jesus Christ died for me, I thought what a miserable sinner I am, and I just knelt down and prayed God give me a new heart, and He did it." Now, may be, there are some of you boys and girls here to-day who are not Christians. All you have to do is to give yourselves to the Lord Jesus Christ. That is the way you can go out of this house Christians. May the Lord bless you. I do not know whether I will ever see you again, but if we are

Christians we will all meet again some day. I am a Christian because I love the Lord Jesus Christ—I hope and believe I do—and I know He is going to save me because He said, “They that come unto Me I will in no wise cast out.” When I die I shall go to heaven because Jesus Christ lived and died for me, and because I have accepted Him, and now God is my friend. I love Him and love to read His letters that I have here in a little book—precious letters that tell me how much He loves me, He tells me He has got a place for me up yonder, He has got a home prepared for me, and when He has got through with me here He is going to take me to be with Him for ever. Now he has got a place for all you who take Him to be your friend and Saviour, and He will take you up there and we will meet you there. Do you not want to be Christians and love the Lord Jesus Christ and will you not give your hearts to Him this afternoon. Then what joy there would be in heaven, because God says there is joy in heaven over one sinner that repenteth. May the Lord bless you.

The hymn, “Just as I am without one plea,” was sung, and the Rev. Mr. Millard dismissed the meeting with the benediction.

EVENING SESSION

Thursday, Oct. 15, 1874.

The Convention reassembled at 7:30 P.M., and as on the previous evening the church was crowded. Rev. John Wood conducted devotional exercises, prayer and reading the 18th chapter of Matthew. The audience joined in singing, “Jesus, lover of my soul.”

Rev. J. CURTS (Weston)—It affords me much pleasure to be associated in this Convention with you as a Sabbath School worker. I am a Sabbath School worker of the third generation, that is to say, my grand parents were engaged in the work. My grandfather had the honor of being the first Sabbath School teacher or superintendent in what was then called Little York, now the fair city of Toronto. I have often heard the old gentleman relate with a great deal of pleasure an incident of his boyish days in England. He had heard the great John Wesley preach a sermon to children in words of one syllable, and at the close of the service he placed his hand upon each boy's head as he passed out and said, “God bless thee, my boy.” That little circumstance of Mr. Wesley placing his hand upon his head and repeating this blessing was one of the sweetest memories of my grandfather's life. It also affords me pleasure to add my influence and efforts in a cause that is doing so much

good in our country and in the world. This Sabbath School Association is doing a power of good in this land. While sitting here it occurred to me that this Convention is as near a type of the heavenly world as we can get upon earth. The singing in which the whole congregation join is, I think, in some degree emblematical of the singing in that happy land beyond the skies. There the singing is congregational. Then the cherubim and seraphim, the church triumphant and the mighty intelligences before the throne of God join with the mighty orchestra of the heavenly Jerusalem in those sweet, those sublime and thrilling cadences which I trust it shall be our pleasure to join in by and by. Then there is another thing that seems typical also of that beautiful country, and that is the unanimity of feeling and the harmony which characterises this great assembly. While we may have our little sectional differences and as the stars differ, and the flowers differ, and the leaves differ, and as our faces differ, and as there are scarcely two articles in all the world that are exactly alike, so we have our denominational differences, but here there seems to be the greatest unity. We can scarcely tell what we are here, except that we are all one in Christ. Whatever may be our sectional differences they will not cross the river with us ; we will leave them all behind and there will be perfect unity and harmony in that blessed home beyond. One great result of these Conventions will be to bind Christians of all denominations more closely together in the bonds of a common brotherhood, engaged in the promotion of a common Christianity. There is a law of divine compensation to all who are labouring in the cause of God. The very memory of such meetings as these are a source of constant pleasure to us. I have no doubt that the thoughts that have been presented here in great variety will not die. It was an axiom of Lord Bacon that no thought could be lost, that every thought that passed through the mind would live for ever. This seems to receive confirmation from those who have been near to the door of death. Their whole life seems to rush before their minds in a moment. We may have forgotten past thoughts, but some times unconsciously they come rushing back showing that they still exist, so to speak. If this is the case, how important it is that we should ever be creating beautiful, pleasant memories, for these memories will go with us into the next life. But not only does the Sabbath School afford pleasant memories and associations, but in working in it we enjoy the satisfaction of knowing that we are doing good and are working in the Master's vineyard. I know there are some who think that the Sabbath School is secondary to the ministration of the gospel of the grace of God ; but what is Sabbath School teaching but preaching the gospel. It is bringing the glad tidings of great joy to the lambs of the flock. It requires a sacrifice upon the part of teachers to apply themselves constantly to the work of teaching, a sacrifice of time and means,

and the exercise of a great deal of patience and perseverance. But you who have thrown your whole hearts into the work, have felt from your own experience the truth of that Scripture, "It is more blessed to give than to receive." You will bear me out in saying that you have had more real happiness since you have enlisted in this department of Christian work than will far more than repay you for all your trouble. It is related of a nobleman in England who became so disheartened by his disappointments that he resolved to make a way with his life. On his way to commit the rash deed he fell in with a case of real distress, which he stopped to relieve, and in the relieving of it he felt more pleasure than he had ever before experienced. He resolved to change his purpose and from that time to devote his great wealth in alleviating the distress of the poor, and from that hour he felt comfort. So we find there is a law of compensation. Allow me to say in conclusion, that I congratulate you upon the progress of the great work in which you are engaged, and I trust it shall be our pleasure by and by to meet in our Convention in heaven. (Applause).

Hymn—"At the cross there's room."

THE MISSIONARY SPIRIT IN THE SABBATH SCHOOL.

Rev. J. C. SMITH, (Hamilton)—I have been very much pleased with the whole of the proceedings of this Convention, but notwithstanding the good work that has been done, I should have regretted if the subject which has been allotted to me to-night had been passed over in silence. For I hold that Christian life is but partially represented, and our work here has been but partially performed if we are not instrumental in inducing the Sabbath Schools individually to exemplify that expansive aspect which belongs essentially to divine truth. I was very much struck with the appropriateness and wisdom of an observation made by an ex-President of this Association at a Convention lately held in Montreal, to the effect that a missionary spirit, a praying people, and an intelligent membership, were the three grand requisites of church prosperity. With a very slight alteration in the phraseology, I would predicate the same thing of the Sunday School as a distinct agency within the Christian church. Were I anxious to ascertain the measure of spiritual power possessed by any of the Sunday Schools represented here, my judgment would be swayed not so much by the enthusiasm of numbers, or by the liberality of equipment, or the admirable adjustment of external machinery, as by the generous outflow of practical benevolence beyond the narrow circle of selfishness and self-complacency. I do not condemn any Sunday School for striving to augment its own attractive power. Far from it; for the more the home feeling is cultivated,

the more it pervades the operations of the Sunday School, the more hopefully may we look for practical results. Yet I hold wherever the waves of energy expend themselves exclusively within the narrow circle of local events and personal requirements, the spirit fostered thereby, is altogether adverse to the genius of true religion. We would do well therefore, to look occasionally, yea, very frequently, back upon those sublime words which were pronounced over the Christian church as it lay in its cradle,—“Go ye into all the world and preach the gospel to every creature.” I was delighted with the remark of the previous speaker, that the work in the Sabbath School is simply another form of preaching the gospel. The anxious mariner in fear of icebergs carefully watches the thermometer, which indicates their proximity. So we should apply some similar test to the character and work of our Sunday Schools in order that we may be thereby able to steer in the path of safety. As an institution, I am not at all afraid to speak of the Sunday School as being based upon christian expediency. I believe that the Sunday School is generally regarded here as an agency to supplement and not to supplant parental training, in teaching the children the word of God and training them into habits of systematic, practical benevolence. The question presents itself here upon what human agency does the responsibility chiefly devolve? Most manifestly it devolves upon the Sunday School teacher. And he may engage in this work with the most ardent hopefulness. The materials out of which the moral and religious character has to be formed are very accessible and very plastic. The hearts of the young are not in any very important sense, preoccupied with secular concerns, and therefore the Sunday School teacher may enter upon the work with the most ardent hopefulness. It is true the most careful preparation is required on the part of the teacher for teaching the word of God. Take for instance, some of those pictures divinely drawn by God's hand, the life of St. Paul, for example. No one can speak long on that picture of disinterested devotion without feeling himself drawn out of self love towards universal brotherhood. Here is an admirable field for the teacher to expatiate upon the expansiveness of christian truth, and the receptive and communicative aspect of christianity. And I hold that the teacher that gives this a secondary place, however able in other respects, presents but a partial aspect of the christian character. However, there is a special propriety in the teacher striving to engraft this idea of expansiveness on the young heart, inasmuch as the history of Christian missions, either at home or abroad, abundantly proves, that all genuine reformations have commenced and been carried on among the young. Therefore, let those who are entrusted with this most sacred charge, guard well the susceptibilities of the young, and let them be profoundly impressed in this particular, that as in the natural world, plants excluded from light and heat will rot

and die, so in the spiritual world the undeveloped capacities of the soul will linger out a sickly existence and at last die. How is the missionary spirit to be cultivated in the Sunday School to the best advantage? I have no hesitation in saying that we are to assign if possible, a teacher to every class who gives evidence in his life of an indwelling Christ, one who in his labors in his class will not be likely to overlook the process through which he himself has passed into the new life. A simple systematic intelligent exhibition of the character of our Lord and Saviour Jesus Christ, is what we want in our teachers. Among the subordinate agencies that might be employed in the cultivation of missionary spirit, I might mention a judiciously selected library composed largely of the biographies of men whose lives have been devoted to the good of others. Again, a practice prevails in some Sunday Schools of setting apart a day at regular intervals for imparting missionary intelligence to the school. This I regard as a wise expedient. But in order to be entirely successful, a unity of sentiment must pervade all the exercises of that day—the reading of the scripture, the addresses that may be given, the exercises of prayer and praise; and then an opportunity should be given to every one in the school to contribute to the missionary collection. But here, let me say that I have no faith in generalizing, that is to say, I would like in every Sunday School that there should be some special object for the cultivation of this practical benevolence. We all know that a church that has sent out a missionary into heathen lands takes a deeper interest in missions than before. So I would have in every Sunday School some special object for the cultivation of the missionary spirit. This would be most likely to enlist an individual interest as a general interest. No child, however young should be allowed to regard himself as too insignificant in the great number of moral forces employed by God in the evangelization of the world. And now a word in conclusion, respecting the field.—The Master Himself tells us, “the field is the world.” In speaking of missions, we are naturally disposed to think of distant lands.—There is a romance associated with the reclamation of far distant lands into the kingdom of Christ. I would not despise this romance as a source of spiritual inspiration. Still there are urgent claims all around us upon our pity and assistance. There are perhaps at this very moment not fewer than two hundred thousand children in the Provinces of Ontario and Quebec that are altogether outside the pale of the Sunday School and of the Christian Church, and are destitute for the most part of religious instruction. Here, then, is a field wide enough for the most zealous advocate of Christian missions. Do not think that I would advocate a studied indifference to the claims of the foreign field. On the contrary, I believe a great wrong would be committed if the teachers of our Sunday Schools were to confine their attention entirely to the claims of the home

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heathen. At the same time, we shall do well to follow out the Master's command, beginning at home, and showing by our labors there, our zeal in the Master's work, and then—"unto the ends of the earth." Fellow-laborers, we are standing, it appears, at the fountain head of the stream which is sweeping down past us into the eternal ocean, and it greatly depends upon our work in the Sabbath School whether this stream shall bless the world when we are gone with refreshing waters, or send forth a noisome and pestilential miasma. It greatly depends upon us whether the Christian Church, after we are gone, shall be loyal or recreant to its trust.

With energy redoubled and with more prayer, let us strive for the conversion of the little ones, and these converted, a glorious result will follow, both to humanity and to the cause of Christ. Let us continue to sow the seed and leave the result to the Master. Let this be your inspiration—that not a solitary word spoken for Jesus, not a prayer breathed in faith, not an act ever done in the cause of Christ, or of any of His children, shall ever be forgotten or go unrewarded. We can act because partakers of that inspiration which breathes through the well known lines :

"Alone I walked the ocean strand,
A pearly shell was in my hand ;
I stooped and wrote upon the sand
My name, the year, the day.

As onward from the spot I passed,
A lingering look behind I cast ;
A wave came rolling high and fast
And washed my lines away.

And yet with Him who counts the sands
And holds the waters in His hands,
I know a lasting record stands,
Subscribed against my name.

Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from the fleeting moments caught,
For glory or for shame."

Miss Philip, Miss Dymock and Mr. Woollett sang "The Sentinels on the Heights."

Rev. J. B. ATCHINSON, of Detroit, representative of the *Sunday School Times* of Philadelphia, was then introduced and briefly addressed the Convention. After expressing his gratitude for the hospitable treatment he had received at the hands of the Canadians and the pleasure he felt in learning of the progress of the Sunday School work in their midst, he adverted to the subject of Sunday School

teachers' Institutes, and said that in various parts of his State (Michigan) they were becoming common, and were doing great good in fitting teachers for their great work. He had left a revival work which had been going on in Detroit for the last two weeks, the fruits of which were already apparent. He asked the prayers of the Christian people here on behalf of that work, that many might be brought into the light and liberty of the gospel of the Son of God. They were all engaged in promoting the same cause and rejoiced in each other's victories, and sympathized with each other in their troubles. He had been requested to say a few words in regard to the paper which he represented to-night (the *S. S. Times*.) He would merely say that in his judgment it supplied the best help to teachers in the preparation of their lessons of any Sunday School paper published. He could hardly keep his seat yesterday when the discussion was going on about the importance of the teacher being in sympathy with the scholars. He attached great importance to that. A little instance came under his notice recently, which illustrated its importance. He was connected with a large mission school in Detroit, and one day there came to the door two poor, dirty, ragged girls. The superintendent took them in, but the question was who would undertake the charge of them. One lady volunteered, and they were handed over to her. Now, this teacher had the habit of kissing every one of her class before they left the room. The superintendent wondered how she would treat these two dirty, ragged girls. The other girls came up to their teacher and received the usual kiss and left. The two poor little girls sat looking on, and the superintendent knew that if they were not treated as the rest, that would be the last they would see of them. But the teacher did not hesitate, but putting her arms round each one drew them to her bosom and kissed them. The tears ran down their cheeks; they had probably never been kissed before. They went home and promised to come again next Sunday. Meantime their home was visited by the teacher and the superintendent, and a most wretched home it was—the father a drunkard, and the mother not much better. The girls came to the school the next Sabbath and continued to come, all the time improving in their personal appearance, and finally the father and mother came and they were all brought to the Saviour. That kiss was the turning point in the history of that family. The importance of having a sympathetic heart towards the children we teach could not be over estimated. We should, as teachers, take Jesus Christ for our example, whose life was a mission of sympathy and love. He came down from heaven to be like us, that by and by, we may go up and be like Him. Let us take Him as our guide and companion. If we have Jesus in our hearts we shall be successful teachers. Without this we must fail. It is sometimes pretty hard work to sink ourselves so that Christ shall appear above us, but we must get our hearts so filled with His Spirit that self shall be lost sight of. (Applause.)

REPORT OF COMMITTEE ON RESOLUTIONS.

The Rev. JOHN WOOD submitted the Report of the Committee on Resolutions, which, on motion made and seconded, was unanimously adopted, viz :—

I. That in the opinion of this Convention the Sabbath School, while a most important and valuable auxiliary to the Christian church, ought never to be regarded as a substitute for the sanctuary, or for that home training in the knowledge and fear of God which every Christian home should furnish, and therefore it is the duty of every parent to take his children with him to the house of God, and thus to lay in their youth the foundation of that habit of attendance on public worship to which we are exhorted in the word of God.

II. That while every Teacher ought to make full and conscientious use of every help within reach, yet the Convention considers that the principal matter in right preparation is embodied in the Apostolic exhortation "take heed to thyself"—that the true teacher should have his heart filled with the love of Christ, and should go forth to his work with the single-hearted desire, to glorify Him, and the distinct and definite aim of winning souls.

III. The Convention has heard with deep interest of the work of God in other lands, and hopes that this may prove a stimulus to all engaged in the work of the Lord, especially that all the delegates may return to their several spheres of labour more hopeful and earnest, more prayerful and diligent, carrying with them the faith and expectation of immediate results.

IV. That in order to reach the great body of Sunday School Teachers and workers of this country, and impart to them in some measure the help and stimulus afforded to those who attend the Provincial Conventions, it is eminently desirable that an Association should be formed in every county and township in which, as yet, none exists; it is therefore earnestly recommended that all who have participated in the blessed privileges of our present gathering, should use their utmost exertion to secure the organization of such Associations during the coming year.

V. This Convention considers it of great importance that a missionary spirit should be encouraged in the Sabbath Schools, and that all Sabbath scholars should be early introduced to systematic practical beneficence in connection with missionary effort at home and abroad. The claims of missionary schemes should be pressed on them, their history and recent interesting intelligence. Some scheme may be selected for special effort on the part of the school. Above all, love to Christ and the desire to glorify Him should be clearly set before all as the true missionary spirit.

VI. That the cordial thanks of this Convention are due and are hereby presented (1) to the Christian public of Brantford, of all denominations, for their abounding and generous hospitality to the members of the Convention; (2) to the several railway and steamboat companies for the reduction of their travelling fares in favor of delegates and visitors to the Convention; (3) to the Pastor and Trustees of this Church for the use of their house of worship for the sessions of the Convention; (4) to the several committees upon whom has devolved the labor of preparing for the meeting and providing for the entertainment of the members of the Convention; and (5) further, and especially to their loved and honoured brethren, Rev. Dr. Black, of Inverness, Scotland; William Reynolds, Esq., of Peoria, Illinois; the Rev. J. B. Atcheson, of Detroit, Michigan, for their presence and most valuable aid during the proceedings of the Convention, as well as to Mr. John Woollett for the excellent service he has rendered in the department of song.

REPORT OF BUSINESS COMMITTEE.

Rev. B. B. KEEFER submitted the following report from the Business Committee :

I. That the Executive Committee have power to appoint delegates to attend the American International Convention at Baltimore.

II. That in case no application be made for the holding of the next Convention, the Executive Committee be authorized to correspond with parties in regard to the place for the ensuing meeting.

III. That the Executive Committee has power in any case to add to their number.

On motion made and seconded, these Resolutions submitted by Mr. Keefer, were unanimously adopted.

COUNTY CONVENTIONS.

Rev. W. MILLARD—It is very desirable to have a County Association in every County. To accomplish this result it is necessary to have some active person in every county to act as County Secretary. In Counties that have not held any Conventions it would be as well to send us the names of some persons who would be likely to take an active interest in the work. I might notice that the North and South Ridings of Grey ~~which~~ have no Sabbath School Associations. Then it is most important that the County Conventions should be kept apart. This last year there were three Conventions held at the same

time, one of them embracing four or five counties. Of course we were unable to attend all these and give them the assistance we should. As to me it is a great pleasure to attend these Conventions. I shall be glad if they are so arranged this year that I can attend them all. If those who think of holding a Convention would only let me know in time, a day could be fixed that would not conflict with any other similar meeting. We might have two Conventions a week and get through them all during the months most suitable for them. I must not sit down without saying what a great pleasure it has been to me to be here, and how I feel that an answer has been given to the prayers that have gone up to a throne of grace for a blessing on this Convention. We are sure of the blessing if we only ask in faith, for He says not only, "Ask and ye shall receive," but "*Every one that asketh receiveth.*"

Miss PHILLIP at this stage sang, "Consider the lillies."

FAREWELL ADDRESSES.

Rev. Mr. HERRIDGE, (Hamilton), said this Convention had been to him a very pleasant and profitable season. He had long been engaged in Sabbath School work and it had constituted his first training for the ministry. He adopted the plan of connecting the Sabbath School work with his pastoral visits, and in this way he was in a position to render assistance to the teachers in the training and instruction of the children committed to them. He urged the importance of inculcating total abstinence principles in the minds of the young, and suggested that a resolution on the subject be submitted before the Convention broke up. If the curse of strong drink was to be banished from our land, it must be done by instilling into the minds of the children the principles of total abstinence. He was thankful for this opportunity of testifying to the advantage he has derived from this Convention. He would go back to his work with increased interest and zeal in the work of Sabbath Schools, and he hoped, with God's blessing, to meet with increased success in bringing little ones to Jesus.

Rev. R. N. WILLOUGHBY, M. A., (Yorkville,) said that before separating, it might be well to call to their minds the object they had in view in coming here. What was that object? It was to seek a better preparation to help the youth of our country to a knowledge of the word of God—to learn better how to bring them to Christ. But we should remember that the fruits of this Convention have yet to be reaped. Their meeting together would be of little avail if they did not carry back to their homes increased zeal and knowledge in the work. In conclusion, he thanked the people of Brantford for

their christian hospitality, and with regard to them he offered up this comprehensive prayer: "The Lord that made heaven and earth, bless thee out of Zion."

TEMPERANCE.

Rev. JOHN WOOD.—The Committee on resolutions did not feel called upon to present a resolution on the subject of temperance, inasmuch as it had not been discussed in the Convention, and the resolutions submitted, referred to subjects discussed. But personally, every member of the Committee is heartily in sympathy with everything said by the brother who spoke on the subject, and I believe that is also the feeling of a very large majority of the Convention. I will take the liberty of reading the resolution passed on this subject last year. It is as follows:—

"*Resolved*,—That this Association cordially sympathises with the Ontario Temperance and Prohibitory League, and Societies of a kindred character, in their good work, and would respectfully call the attention of Sunday Schools throughout the Provinces of Ontario and Quebec, to the important matter of forming, as far as possible juvenile Bands of Hope, in connection with the Schools as an excellent preventative of adult and national intemperance."

This resolution was, on motion, re-affirmed.

Hymn—"All hail the power of Jesus name."

FAREWELL ADDRESSES.

Rev. W. REYNOLDS began his address by relating an incident told him by a missionary whom he had met in the States. This missionary having been sent out to India, heard of a savage tribe that hid in the mountains, whom he felt a longing desire to visit with the glad tidings of salvation. He was told that to go up there would be certain death, but nothing daunted, he set out alone. He had a violin with him, on which he was a skilful player. He reached the mountains in safety, but suddenly he found himself surrounded with a band of these savages with their spears couched ready to fall upon him. Expecting instant death he closed his eyes and he thought of his violin. He took it down and then began playing:—

"All hail the power of Jesus name."

When he reached this verse he burst out singing—

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

Then he ventured to open his eyes, and then he saw those savage men looking at him with amazement. They made signs of peace with him and for their tears he remained with them, learned their language and preached Jesus Christ to them. Hundreds of them were converted, and when he was obliged to come back to his native country for the sake of his health they had such a prayer meeting on the top of the mountain, as he had never before seen in his life. They besought him to come back to them, and in the course of time he did go back and died among them. When I read that man's obituary, I thought "What a success that life has been!" Sunday School teachers, God does not give us a crown for the amount of work we do, but what we want to do. Success with Him is not in what you accomplish, but in the desire of your heart. Now, I am glad that I have come here, for a good many reasons. One is, I feel I have received a great blessing. In our Conventions in Illinois, one of the questions brought up at the beginning is, "What did you come for?" That was quite a practical question. One man said he had come because he heard some great singer was going to sing. And another said he came because he got half fare on the railroad and he had some business to attend to. (Laughter.) Another, because there were to be some good speakers. Another would say he came to get some good. But the great majority would say, "I come to know how to do this work better." The closing question was, "What are you going to do?" What is your answer to that question? What have you learned in this Convention, and what are you going to do, by God's blessing? If you only come here to have a good time and return in that spirit it will be of no use to you at all. If you have come here to receive instruction, if you have learned how to teach better than you did before, if you are impressed more deeply than ever with the worth of your souls, if you feel a greater desire in your heart to glorify God in leading your scholars to Jesus, then this Convention has been a success. I believe you will feel the good effects of this Convention to the uttermost parts of this Dominion. We have lost sight here of all denominational differences and regard each other as fellow workers in the same field and as brothers in Christ. It shows that the whole work is from the Lord. And now, my dear friends, it will not be long before we are called home. What are you and I going to do for Christ? What are we doing now? There is only one way of being saved, but there are two ways of entering heaven. One is the "abundant entrance," and the other is the entrance, as it were, "by fire." We are saved by believing in Christ, but some are saved, as it were, by fire. All their works burnt up because they were not in the right spirit, saved with the smell of fire upon their garments. Then there is the abundant entrance, when Jesus Christ will come down as it were from the throne and receive you with

the welcome, "Well done good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things, enter thou into the joy of thy Lord." Which way do you want to be saved, with the trophies or without them? You have heard of the poor Indian, who, on his death bed sent for the missionary, and said to him, "Missionary, I wanted to see you before I died. I want to tell you that when I die I am going to the Lord Jesus Christ to receive the crown. Then I will cast it at His feet and will stand at the door and wait for you, and will lead you up to the Lord Jesus and say to Him, "This is the man who told me of Thee." Have you any that can tell Jesus that you led them from darkness to light? Now, my dear friends, let us feel the necessity for earnest work. These children will soon be beyond our reach. You do not know that you will have your scholars with you next Sunday. It is a solemn work you and I are engaged in. It pertains not only to this life, but to eternity. Do we appreciate it? Do we realize it? Now, before parting, I want to read to you a paper which has been handed to me to-night, with a request that I would read it to the teachers here. It is a pledge which I believe is circulated by Mr. Talmage among his teachers, and almost all of them have signed it. I want to read it, to ask you if you are willing to subscribe to it. It is as follows:—

TEACHERS' PLEDGE CARD.

"Believing that the soul is of priceless and immortal value, and that out of Christ it is unsaved and in infinite peril, I will, with God's help, make the salvation of my scholars the one aim of all my teaching, and until they have accepted Christ as their Saviour I will earnestly strive with prayer and effort to win them to Him.

"Believing that after conversion the work of soul culture is but just begun, I will endeavor, to the best of my ability, so to guide, teach, and encourage those that believe, that they may grow in the grace, knowledge, and love of God.

"To secure these results I will strive to maintain abiding union with Christ, seeking the assured aid of the Holy Spirit, and will always preface my work in my class with prayer and preparation.

"Knowing that time is short, life uncertain, youth fleeting, and the night coming, I will be with my class regularly and punctually at every session; and if at any time unable so to do, will secure a substitute or seasonably notify the superintendent of intended absence.

"In order to secure the co-operation of my fellow-laborers, assist them, and the better fit myself for the work of teaching, I will attend and sustain the Teachers' Meetings whenever it is possible for me to do so."

Mr. REYNOLDS then said, I want all the teachers in this house who are willing to subscribe to that pledge to rise to their feet, (a large number stood up and remained standing, while Mr. Reynolds offered up a prayer). And now, before I leave, I want to speak one word to those here to-night, who are out of Jesus. My friends, you have come here merely to listen. You, I suppose, believe that religion is a reality. You accept God's word as true. Now, why is it that you are not christians? What is it that prevents you from accepting the Lord Jesus Christ as your Redeemer? I do not know. That's a question you will have to answer yourself. But I do trust that the influence of this Convention may be such as to impress upon you the importance of making a decision for the Lord Jesus Christ. Do not delay this matter any longer. Oh! procrastination, how many are going down to eternal death, through putting off their salvation to a more convenient season! May the Lord incline your hearts to accept Him. God bless you.

Mr. WOOLLETT sang "Almost persuaded."

Brief addresses in reply were given by brethren from Brantford.

Rev. B. B. KEEFER said he regarded this as a most interesting Convention, and he regretted that their guests were now about to leave them. They had greatly enjoyed the society of so many earnest Christian workers, and their influence would be gratefully felt long after they left. They had been striving in Brantford for a revival of God's work in their midst, and he had faith that this Convention would be the means, under God, of reviving His work there. He believed its influence upon that town would be mighty for good. May many receive fresh power to witness for Jesus as a result of this meeting!

Rev. W. H. PORTER also spoke of the value of these meetings and the great good that might be expected to flow from them. The people of Brantford had been repaid a hundred fold for their hospitality. He prayed that God would go with them to their homes and abundantly bless them in all their labors. And when it is well with you remember us. God be with you and cause His face to shine upon you, and may all over this Canada of ours showers of divine grace descend.

Mr. DAVID PLEWES said he had been encouraged by this Convention to hope that God was about to pour out His Spirit copiously upon this town. His own spiritual strength had been renewed and he believed the Christians of this place had been awakened to new zeal in their Master's work. To the delegates from a distance to whom he had been called to bid farewell, he did from his heart say

fare ye well. He thanked God for the gracious influences that they had brought to their homes.

REV. WM. COCHRANE also responded. He said for the last three days they had been up in the Mount of Transfiguration, and he hoped they would go back to their homes better prepared for the work devolving upon each. The salvation of this country depended not upon this government or that, not upon democracy or republicanism, not upon Tories or Grits, not upon Reciprocity Treaties, but upon its Gospel Ministers and Sabbath School Teachers going hand in hand with God's blessing redeeming this land for Christ. Faithful Sabbath School teachers, let this be your aim, and glorious will be your reward. He cordially concurred in all that had been said respecting the pleasure which the people of Brantford felt in entertaining this Convention, and the good influence which would flow from it to the town. We live in a glorious age. He had no sympathy with the notion that the world was getting worse. He knew also that the work of God was being pushed forward with greater activity than ever. It was a grand thing to be a young man in these days with a heart set on fire from heaven to go forth and work for Christ. Of the close of a life spent for Christ it might be said in the words of Longfellow :

"Your nights shall be filled with music,
And the cares which infest the day
Shall fold their tents like the Arabs,
And silently steal away."

My brothers and sisters, go forward in this great and noble warfare, till at last you can say with a far higher and nobler meaning than the poet's—Excelsior—"The kingdoms of this world have become the kingdoms of our God and of His Christ, and He shall reign for ever and ever."

The hymn—"My days are swiftly gliding by," was then sung; Rev. Dr. Hodgkin pronounced the benediction, and the Convention closed its session.

DELEGATES AND VISITORS

PRESENT AT THE

Sixteenth Provincial Sabbath School Convention,

BRANTFORD, ONT. : OCTOBER, 1874.

NAME.	DENOMINATION.	P. O. ADDRESS.
Adams, G. E.	Congregational	Brantford.
Adams, H. F.	Methodist	Norwich.
Allworth, Rev. W. H.	Congregational	Paris.
Allworth, Miss.	Congregational	Paris.
Allan, Mrs. W. B.	Canada Presbyterian	St. Catharines.
Alexander, Rev. T.	Presbyterian	Mount Pleasant.
Alexander, Rev. J.	Baptist	Brantford.
Anderson, G. A.	Methodist	Streetsville.
Anderson, Mrs. W.	Methodist	Milton.
Andrews, Rev. Alfred	Methodist	Tilsonburg.
Arms, E. H.	Congregational	Guelph.
Arthur, Miss J.	Presbyterian	Goderich.
Athoe, Rev. J.	Methodist Episcopal	Brantford.
Atchinson, Rev. J. B.	Methodist Episcopal	Detroit, U. S.
Barker, H. J.	Baptist	Boston, O.
Barker, W. A.	Baptist	Boston, O.
Barrass, Rev. E.	Methodist	Aurora.
Bain, John	Canada Presbyterian	Motherwell.
Ballard, George	Congregational	Paris.
Bastedo, Charles		Brantford.
Bell, Rev. Geo., L.L. D.	Presb. Church of S.	Walkerton.
Bell, Alexander, Senr.	Presbyterian	Galt.
Bell, J. J.	Presb. Church of S.	Goderich.
Bell, Rev. J. P.	Primitive Methodist	Brantford.
Bethune, Miss Jennie	Canada Presbyterian	Jarvis.
Bethune, Miss Maggie	Canada Presbyterian	Jarvis.
Biggar, Miss M. J.	Methodist	St. Catharines.
Birkett, Agnes E.	Methodist	Newport.
Boake, Rebecca	Methodist	Downsview.
Bouchier, George	Methodist	Washington.
Brock, Christopher	Methodist Episcopal	Thamesford.
Braun, C. F.	Evang'l. Association	Clifford.

NAME.	DENOMINATION.	P. O. ADDRESS.
Briggs, H. E.	Methodist Episcopal	Myrtle.
Briggs, S. R.	Primitive Methodist	Toronto.
Brown, David	Canada Presbyterian	Paris
Brown, John S.	Methodist	Onondaga.
Brown, Rev. John	Congregational	Lanark.
Brown, Mrs.	Congregational	Lanark.
Brownell, Joseph W.	Methodist	Seaforth
Brock, Rev. Thos.	Methodist	Clinton.
Black, Rev. J.	Canada Presbyterian	Seneca.
Black, Rev. Dr.	Presbyterian	Inverness, Scotland.
Burgess, Rev. Wm.	Methodist	Port Dover
Burnett, James	Canada Presbyterian	Millbank.
Burnett, James.	Canada Presbyterian	North Douro.
Burtch, N. B.		Brantford.
Burns, Rev. George.	Baptist	Hartford, O.
Buck, A. C.	Presbyterian	Seneca.
Burkholder, J. H.	Methodist	Bartonville.
Burson, Rev. George	Presbyterian	St. Catharines.
Burson, Mrs.	Presbyterian	St. Catharines.
Burrill, Wm.	Methodist	Onondaga.
Burrill, Alfred.	Methodist	Onondaga.
Burrill, Miss Ellen	Methodist	Onondaga.
Cameron, Rev. J. M.	Canada Presbyterian	Toronto.
Campbell, Miss Janet	Canada Presbyterian	Shakespeare.
Carroll, Rev. Chas.	Baptist	Peterboro'.
Castle, Rev. Dr.	Baptist	Toronto.
Chalk, P. G.	Baptist	Toronto.
Charlton, T. W.	Presbyterian	Rosebank.
Christie, Alexander.		Garnet.
Christie, James	Congregational	Toronto.
Christopherson, Rev. H.	Methodist	Wellington Square.
Clarke, John	Presbyterian	Seneca.
Clarke, James.	Methodist	Harrisburg.
Clarke, Dr. W.	Presbyterian	Brantford.
Clement, Rev. B.	Methodist	Fairfield.
Coates, Miss	Congregational	Paris.
Cochrane, Rev. W. M. A.	Canada Presbyterian	Brantford.
Cope, H. C.	Methodist Episcopal	Paris.
Copeland, C. M.	Presbyterian	St. Catharines.
Cooke, Robert.	Methodist	Newmarket.
Cook, John R.	Baptist	St. Catharines.
Cormany, Rev. S. E.	U. Brethren in Christ	Freeport.

NAME.	DENOMINATION.	P. O. ADDRESS.
Cormany, Mrs. R. B.	U. Brethren in Christ	Freeport.
Cornell, Miss I.	Methodist	Washington.
Cornish, Rev. G. H.	Methodist	Norwich.
Corbett, Miss Jane.	Presbyterian	Toronto.
Coutts, Rev. James.	Baptist	Tiverton.
Cowan, Miss D. C.	Methodist	Gananoque.
Cox, Henry	Congregational	Burford.
Craig, W. Senr.	Baptist	Port Hope.
Craddock, Miss	Congregational	Toronto.
Crawford, John		St. George.
Croly, Rev. J. M. A.	Canada Presbyterian	Millbank.
Crombie, W. P.	Y. M. C. A.	Brantford.
Cullis, R.	Bible Christian	Cobourg.
Day, John, Junr.	Methodist	Washington.
Dewar, A.	Presbyterian	Komoka.
Denny, Mrs.	Congregational	Alton.
Devit, Joseph	Evan. Association	Berlin.
Dickie, G. G.	Presbyterian	Dundas.
Donnelly, T.	Methodist	Peterboro'.
Douglass, Rev. James	Presbyterian	Cobourg.
Dougan, Mrs.	Canada Presbyterian	St. Catharines.
Drummond, Rev. A. A.	Canada Presbyterian	Shakespeare.
Drummond, Mrs.	Methodist	Shakespeare.
Dunham, J.	Presbyterian	Cainsville.
Dunham, Rev. John	Presbyterian	Glenmorris.
Dymond, Miss.		Brantford.
Eakins, W. H.		Ingersoll.
Eaton, G. J.	Methodist	St. Mary's.
Edwards, J.	Baptist	Peterboro'.
Edmondson, Rev. J. B.	Canada Presbyterian	Columbus.
Faries, Rev. F.	Presbyterian	Paris.
Fairecloth, J.	Methodist	Toronto.
Ferguson, J. H.	Methodist	Brampton.
Findlayson, Catherine	Canada Presbyterian	Paris.
Foster, Alonzo S.	Congregational	Scotland.
Foster, Miss Henrietta	Methodist	Newtonbrook.
Forster, Miss Ellen	Baptist	Weston.
Fordyce, E. Dingwall	Presbyterian	Fergus.
Flannagan, C.	Methodist	Paris.
Freeman, Miss Ellen	Methodist	Princeton.
Freeman, Miss	Methodist	St. Mary's.
Fry Isaac	Evan. Association	Cayuga.

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Galley, E.	Methodist	Toronto.
Galloway, J. C.	Methodist	Ingersoll.
Galloway, Mrs.	Methodist	Ingersoll.
Givin, W.		Galt.
Gibson, M. W.	Presbyterian	Toronto.
Goble, Mr., Senr.	Baptist	Goble's Corners.
Goble, Miss Dora	Baptist	Goble's Corners.
Gray, Wm. W.	Methodist	Seaforth.
Graydon, John.	Methodist	Streetsville.
Greene, Rev. J.	Methodist	Invermay.
Gregg, Wm. R.	Presbyterian	Toronto.
Goodfellow, Miss.	Presbyterian	Ayr.
Hay, Rev. Wm.	Congregational	Scotland.
Halliday, Jessie G.	Methodist Episcopal	Myrtle.
Hall, James C.	Methodist	Lynedock.
Hamilton, C. E.	Presbyterian	St. Catharines.
Hamilton, Rev. R.	Presbyterian	Motherwell.
Harper, William.	Methodist	
Helmer, Dr.	Presbyterian	Lockport.
Henderson, Mrs.	Methodist	Brantford.
Henderson, Misses J & A.	Presbyterian	Onondaga.
Henderson, Miss Lizzie.	Methodist	Onondaga.
Herridge, Rev. W.	Primitive Methodist	Hamilton.
Hill, James.	Presbyterian	Innerkip.
Hinman, Edward A.	Baptist	Grafton.
Hinman, Smith.	Methodist	Dundonald.
Hoag, W.	Baptist	Burtch.
Hossie, W. N.	Presbyterian	Brantford.
Hodson, J. M.	Methodist	Ancaster.
Hodgkin, Rev. T. H.	Church of England	Woodbridge.
Hodgins, Dr. J. G.	Church of England	Toronto.
Holland, J. F.	Baptist	Galt.
Howell, Rev. J. E.	Methodist	Barford.
Hume, Robert.	Presbyterian	St. George.
Huffman, G.	Presbyterian	Warwick.
Hutton, W. L.	Methodist	St. Mary's.
Hutton, J. D.	Methodist	Guelph.
Huges, Janet.	Presbyterian	Ayr.
Hughes, James	Methodist	Toronto.

NAME.	DENOMINATION.	P. O. ADDRESS.
Johnson, A. T.W	Congregational.....	London.
Johnson, Mrs.....	Congregational.....	London.
Johnston, George	Presbyterian	Mildmay.
Jones, J. W.....	Episcopal	Lynden.
Jones, His Honor, Judge.	Methodist	Brantford.
Jones, S. J.....	Methodist	Brantford.
Keefer, Rev. B. B.....	Methodist	Brantford.
Keene, Frederick.....	Baptist	London, O.
Killman, R. G.....	Canada Presbyterian.	North Pelham.
Killman, Miss A. M.....	Canada Presbyterian.	North Pelham.
Kirk, John.....	Methodist	Toronto.
Lambert, Marion.....	Presbyterian.....	Falkirk.
Langford, Rev. A.....	Methodist	Brantford.
Lawrence, F. G.....	Congregational	Guelph.
Laidlaw, Jas. C.....	Presbyterian.....	Seaforth.
Leader, W. W.....	Methodist	Plattsville.
Lenesty, T. A.....	Methodist	Strathroy.
Lewis, F. G.....	Methodist	Ingersoll.
Leys, John.....	Canada Presbyterian.	Sarnia.
Logan, Miss Mary.....	Canada Presbyterian.	Seaforth.
Louks, Wm. H.....	Presbyterian	Lynedock.
Lowry, Rev. Thomas....	Canada Presbyterian.	Brantford.
Loughberry, Robert.....		Brantford.
Magee, J. W.....	Methodist	Downview.
Mair, Thomas	Presbyterian	Goderich.
Marshall, Peter.....	Presbyterian	Ayr.
Manchee, Rev. Wm.....	Congregational	Guelph.
Merrill, R. J.....	Baptist	Hartford, O.
Miller, David Hill.....	Primitive Methodist.	Febringville.
Miller, J. R.....	Canada Presbyterian.	Goderich.
Millard, Rev. W.....	Baptist	Toronto.
Minore, John, Junr.....		Brantford.
Mitchell, Isabella.....	Canada Presbyterian.	Paris.
Mitchell, Hugh.....	Presbyterian	Glenmorris.
Mitchell, Miss.....	Canada Presbyterian.	St. Catharines.
Morden, James L.....	Methodist Episcopal.	Chatham.
Montgomery, J.....	Baptist	Woodstock.
Moyer, Rev. S. W.....	Evan. Association....	Campden.
Mundell, A.....	Canada Presbyterian.	Donegal.
Mundell, Andrew.....	Presbyterian	Millbank.
Mullan, Rev. J. B.....	Presb. Church of S....	Fergus.
Munro, Andrew.....	Canada Presbyterian.	Morreston.

NAME.	DENOMINATION.	P. O. ADDRESS.
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Murray, A. Gordon	Presbyterian	Ingersoll.
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Myer, Miss M.....	Presbyterian	Stratford.
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McCalla, John.....	Canada Presbyterian,	St. Catharines.
McCalla, Mrs. J.....	Canada Presbyterian,	St. Catharines.
McCarney, Robert H....	Methodist.....	Oakland.
McClure Robert.....	Presbyterian	Brampton.
McClelland, Miss A.....	Baptist	St. Catharines.
McDonagh, Rev. W.....	Methodist.....	Aylmer.
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McGuire, Dr. E. W.....	Presbyterian	Guelph.
McGuire, Rev. T.....	Canada Presbyterian,	Jarvis.
McKay, Miss E.....	Presbyterian.....	Goderich.
McKee, Rev Robert....	Primitive Methodist,	Plattsville.
McKenzie, E. B.....	Presbyterian	Dundas.
McKenzie, Rev. W.....	Presbyterian	Almonte.
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Pegg, Mrs.	Baptist	Round Plains.
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Plewes, David.....	Methodist.....	Brantford.
Porter, Rev. W. H., M.A.	Baptist	Brantford.

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Reach, George.....	Canada Presbyterian	Dundas.
Rennie, Peter.....	Presbyterian.....	Fergus.
Rennie, Rev. John.....	Presbyterian.....	Ailsa Craig.
Richardson, John.....	Presbyterian.....	Innerkip.
Rider, Mrs. Samuel.....	Baptist.....	Goble's Corners.
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Robinson, James.....	Methodist.....	Strathroy.
Roger, William.....	Presbyterian.....	Innerkip.
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Rutherford, Johnston.....	Canada Presbyterian	Shakespeare.
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Sherin, S. C.....	Methodist.....	North Dour.
Simpson, Mrs. J. H.....	Methodist.....	Waterford.
Simmons, J. H.....	Methodist.....	Waterford.
Sloane, Samuel.....		Glenmorris.
Smellie, Wm. L.....	Canada Presbyterian.	Fergus.
Smellie, Mrs.....	Canada Presbyterian.	Fergus.
Smith, E. S.....	Methodist Episcopal.	Arkona.
Smith, Rev. James.....	Primitive Methodist.	Walton.
Smith, Miss Caroline.....	Canada Presbyterian.	Dundas.
Smith, Rev. J. C., M. A.	Presb. Church of S.	Hamilton.
Snell, William.....	Baptist.....	Edmonton.
Sparling, Rev. W. W.....	Methodist.....	St. George.
Spencer, Miss Eliza.....	Methodist.....	Paris.
Stewart, Rev. A.....	Baptist.....	Oshweken.
Stewart, Rev. W., M. A.	Baptist.....	Hamilton.
Steele, Grace.....	Presbyterian.....	Innerkip.
Steen, William.....	Presbyterian.....	Streetsville.
Sumner, H. A.....		Chicago.
Shenston, T. H.....	Baptist.....	Brantford.
Tapscott, S.....	Baptist.....	Brantford.

NAME.	DENOMINATION.	P. O. ADDRESS.
Taylor, Mrs. George	Methodist	Gananoque.
Thomson, Rev. John	Presbyterian	Ayr.
Thompson, John H.	Baptist	Bensfort,
Thompson, Jessie F.	Canada Presbyterian	Seaforth.
Tretheway, W. H.	Methodist	Stratford.
Triggusey, W. H.	Baptist	London.
Tucker, Rev. S.	Methodist	Plattsville.
Turnbull, J. A.	Baptist	Bensfort.
Umback, S. L.	Evan. Association	Berlin.
Vanloon, J.	Baptist	Selkirk.
Walker, William	Presbyterian	Ayr.
Wallace, Albert J.	Methodist	Hagersville.
White, David A.	Methodist Episcopal	Paris.
Whiting, Rev. J.	Methodist	Dunnville.
Whitcombe, F.	Congregational	Toronto.
Whitlaw, Charles	Congregational	Paris.
Williams, R.	Methodist	Trenton.
Wilkie, Thomas	Congregational	Toronto.
Wideman, J. L.	Evan. Association	St. Jacobs.
Wightman, Miss Mary	Congregational	Toronto.
Wilkinson, W.		Brantford.
Willoughby, Rev. N. R.	Methodist	Yorkville.
Wilson, D. D.	Presbyterian	Seaforth.
Wilson Miss.	Canada Presbyterian	St. Catharines.
Wood, Rev. John	Congregational	Toronto.
Woolley, A.	Methodist	Simcoe.
Woollett, John		Chicago.
Wolverton, C. E.	Baptist	Grimsby.
Wright, W. W.	B. M. Ep.	Windsor.
Yeomans, Rev. George	Presbyterian	Winterbourne.
Youmans J. K.	Methodist	Brantford.
Yoder, John	Methodist Episcopal	Springfield.
Yoder, Mrs.	Methodist Episcopal	Springfield.

The foregoing list is taken principally from the Registry at the Convention. A few others known to have been present have been added.

APPENDIX.

INTERNATIONAL UNIFORM LESSONS FOR 1875. WITH THE GOLDEN TEXTS.

Approved and Recommended by the SABBATH SCHOOL ASSOCIATION OF
CANADA.

FIRST QUARTER.

1. *January 3.* **Joshua Encouraged.**—Joshua 1: 1-9. *Golden Text:* "Thou therefore my son be strong in the grace that is in Christ Jesus."—2 Tim. 2: 1.
2. *January 10.* **Crossing the Jordan.**—Joshua 3: 14-17. *Golden Text:* "When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee."—Is. 43: 2.
3. *January 17.* **Memorial Stones.** Joshua 4: 4-9. *Golden Text:* "I will remember the works of the Lord; surely I will remember thy wonders of old."—Psalm 77: 11.
4. *January 24.* **Preparation for Conquest.** Joshua 5: 9-15. *Golden Text:* "Looking unto Jesus the author and finisher of our faith."—Heb. 12: 2.
5. *January 31.* **Jericho Taken.**—Joshua 6: 12-20. *Golden Texts:* "By faith the walls of Jericho fell down, after they were compassed about seven days."—Heb. 11: 30.
6. *February 7.* **Achan's Sin.**—Joshua 7: 6-15. *Golden Text:* "Take heed, and beware of covetousness."—Luke 12: 15.
7. *February 14.* **Ebal and Gerizim.**—Joshua 8: 30-35. *Golden Text:* "I have set before you life and death, blessing and cursing."—Deut. 30: 19.
8. *February 21.* **Caleb's Inheritance.**—Joshua 14: 6-15. "If any man serve me, him will my Father honor."—John 12: 26.
9. *February 28.* **The Land Divided.**—Joshua 18: 1-10. *Golden Text:* "The lines have fallen to me in pleasant places; yea, I have a goodly heritage."—Psalm 16: 6.
10. *March 7.* **The Cities of Refuge.**—Joshua 20: 1-9. *Golden Text:* "God is our refuge and strength, a very present help in trouble."—Psalm 46: 1.
11. *March 14.* **The Altar of Witness.** Joshua 22: 21-27. *Golden Text:* "Ye are all one in Christ Jesus."—Gal. 3: 28.
12. *March 21.* **Joshua's Warning.**—Joshua 23: 11-16. *Golden Text:* "If any man draw back, my soul shall have no pleasure in him."—Heb.—10: 38.
13. *March 28.* **REVIEW.** God's mercies to Israel.—Joshua 24: 1: 13 "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Psalm 107: 8.

SECOND QUARTER.

1. *April 4. Israel's Promise.*—Joshua 24 : 14-18. *Golden Text :*
 "The Lord our God we will serve, and his voice will we obey."—Josh. 24 : 24.

2. *April 11. The Promise Broken.*—Judges 2 : 11-16. *Golden Text :*
 "They soon forget his works, they waited not for his counsel."—Psalm 106 : 13.

3. *April 18. The Call of Gideon.*—Judges 6 : 11-18. *Golden Text :*
 "Lo, I am with you alway, even unto the end of the world."—Matt. 28 : 20.

4. *April 25. Gideon's Army.*—Judges 7 : 1-8. *Golden Text :*
 "There is no restraint to the Lord to save by many or by few."—1 Sam. 14 : 6.

5. *May 2. The Death of Samson.*—Judges 16 : 25-31. *Golden Text :*
 "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."—Prov. 13 : 20.

6. *May 9. Ruth and Naomi.*—Ruth 1 : 16-22. *Golden Text :* "Thy people shall be my people, and thy God my God."—Ruth 1 : 16.

7. *May 16. A Praying Mother.*—1 Sam. 1 : 21-28. *Golden Text :*
 "I have lent him to the Lord: as long as he liveth he shall be lent to the Lord."—1 Sam. 1 : 28.

8. *May 23. The Child Samuel.*—1 Sam. 3 : 1-10. *Golden Text :*
 "Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein."—Luke 18 : 17.

9. *May 30. The Death of Eli.*—1 Sam. 4 : 12-18. *Golden Text :*
 "Chasten thy son while there is hope, and let not thy soul spare for his crying."—Prov. 19 : 18.

10. *June 6. Samuel the Judge.*—1 Sam. 7 : 5-12. *Golden Text :*
 "By the blessing of the upright the city is exalted."—Prov. 11 : 11.

11. *June 13. A King Desired.*—1 Sam. 8 : 4-9. *Golden Text :* "It is better to trust in the Lord than to put confidence in princes."—Psalm 118 : 9.

12. *June 20. Saul Chosen.*—1 Sam. 10 : 17-24. *Golden Text :* "He gave them their request; but sent leanness into their souls."—Psalm 106 : 15.

13. *June 27. REVIEW. Samuel's Parting Words.*—1 Sam. 12 : 20-25. *Golden Text :* "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you."—1 Sam. 12 : 24.

THIRD QUARTER.

1. *July 4. The Word Made Flesh.*—John 1 : 1-14. *Golden Text* : “God was manifested in the flesh.”—1 Tim. 3 : 16.

2. *July 11. Following the Lamb.*—John 1 : 35-46. *Golden Text* : “These are they which follow the Lamb whithersoever he goeth.”—Rev. 14 : 4.

3. *July 18. Jesus at the Marriage.*—John 2 : 1-11. *Golden Text* : “This beginning of miracles did Jesus in Galilee, and manifested forth his glory; and his disciples believed on him.”—John 2 : 11.

4. *July 25. The New Birth.*—John 3 : 7-17. *Golden Text* : “As many as received him, to them gave he power to become the sons of God.”—John 1 : 12.

5. *August 1. The Water of Life.*—John 4 : 5-15. *Golden Text* : “Therefore with joy shall ye draw water out of the wells of salvation.”—Is. 12 : 3.

6. *August 8. Jesus at Betheseda.*—John 5 : 5-15. *Golden Text* : “I am the Lord that healeth thee.”—Ex. 15 : 26.

7. *August 15. The Bread of Life.*—John 6 : 47-58. *Golden Text* : “This is the bread which the Lord hath given you to eat.”—Ex. 16 : 15.

8. *August 22. Jesus the Christ.*—John 7 : 40-46. *Golden Text* : “The Lord hath anointed me.”—Is. 61 : 1.

9. *August 29. Freedom by the Truth.*—John 8 : 28-36. *Golden Text* : “To proclaim liberty to the captives, and the opening of the prison to them that are bound.”—Is. 61 : 1.

10. *September 5. The Light of the World.*—John 9 : 1-11. *Golden Text* : “Open thou mine eyes, that I may behold wondrous things out of thy law.”—Psalms 119 : 18.

11. *September 12. The Good Shepherd.*—John 10 : 1-11. *Golden Text* : “He shall feed his flock like a shepherd.”—Is. 40 : 11.

12. *September 19. The Resurrection and the Life.*—John 11 : 34-44. *Golden Text* : “I will ransom them from the power of the grave; I will redeem them from death.”—Hos. 13 : 14.

13. *September 26. REVIEW. Christ Rejected.*—John 11 : 47-53. *Golden Text* : “He is despised and rejected of men; a man of sorrow and acquainted with grief.”—Is. 53 : 3.

FOURTH QUARTER.

1. *October 3.* **Jesus Lifted Up.**—John 12 : 23-33. *Golden Text :* "And I, if I be lifted up from the earth, will draw all men unto me."—John 12 : 32.
2. *October 10.* **Washing the Disciples' Feet.**—John 13 : 1-9. *Golden Text :* "Let this mind be in you which was also in Christ Jesus."—Phil. 2 : 5.
3. *October 17.* **Many Mansions.**—John 14 : 1-7. *Golden Text :* "But now they desire a better country, that is, an heavenly."—Heb. 11 : 16.
4. *October 24.* **The Vine and the Branches.**—John 15 : 1-8. *Golden Text :* "By their fruits ye shall know them."—Matt. 7 : 20.
5. *October 31.* **Friends and Foes of Jesus.**—John 15 : 11-19. *Golden Text :* "Who-ever therefore will be a friend of the world is the enemy of God."—James 4 : 4.
6. *November 7.* **The Work of the Spirit.**—John 16 : 7-14. *Golden Text :* "He shall teach you all things."—John 14 : 26.
7. *November 14.* **Jesus Interceding.**—John 17 : 15-21. *Golden Text :* "He ever liveth to make intercession for them."—Heb. 7 : 25.
8. *November 21.* **Jesus the King.**—John 18 : 33-38. *Golden Text :* "He is Lord of lords, and King of kings."—Rev. 17 : 14.
9. *November 28.* **Jesus on the Cross.**—John 19 : 25-30. *Golden Text :* "The Lord hath laid on him the iniquity of us all."—Is. 53 : 6.
10. *December 5.* **Jesus and Mary.**—John 20 : 11-18. *Golden Text :* "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."—Mark 16 : 9.
11. *December 12.* **Jesus and Thomas.**—John 20 : 24 : 31. *Golden Text :* "Believe in the Lord your God, so shall ye be established."—2 Chron. 20 : 20.
12. *December 19.* **Jesus and Peter.**—John 21 : 15-22. *Golden Text :* "Lovest thou me?"—John 21 : 17.
13. *December 26.* **REVIEW. The Ministry of Jesus.** *Golden Text :* "But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name."—John 20 : 31.

JOHN BRIMER,



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