

Case 727.

Sabbath School Association of Ontario

SOWING
AND
REAPING

14

BEING A RECORD OF THE

Proceedings of the Twenty-Third Provincial

SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF KINGSTON, ONT.,

ON THE

16th, 17th, and 18th OCTOBER, 1888



TORONTO:

PRINTED FOR THE ASSOCIATION BY WILLIAM BRIGGS,

78 & 80 KING STREET EAST.

1888.

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INTRODUCTION.

The Committee in sending out "SOWING AND REAPING," or the Report of the late Kingston Provincial Convention, urge a careful perusal of its pages, containing, as they do, matters of so much interest to all those who are workers in the Sabbath School cause.

The Reports from counties are more numerous and full than usual, and should incite Secretaries of County and City Associations, without exception, to come prepared with statistics next October.

The progress made in organization is encouraging, and calls for renewed exertion on the part of already organized counties, to grant the aid necessary to pursue this—to a large extent missionary—branch of the work unremittingly, until the whole Province is placed in a position to enjoy its benefits. (See pages 69-80.)

The Committee respectfully request the friends who have guaranteed financial assistance, that they be kind enough to take immediate steps to obtain the various sums promised to the Provincial Association, and that they remit the same to the Treasurer as early as possible. (See page 80.)

Associations which have been in the habit of contributing in former years, but which were not represented at Kingston, are asked to continue their gifts as usual, and, if possible, to increase them in view of the growing proportions of the work.

The selection of representatives from Ontario to the World's Sunday School Convention in London, England, in July next, is referred to the Executive Committee.

Several invitations for the next Provincial Annual Convention have been received, two of which are from the western part of the Province; but, inasmuch as these annual gatherings, since the year 1879, have been held either east or west of the capital, it has been deemed advisable in the interests of the Association, apart from any local preference, to accept the invitation from Toronto, in which city the Convention will be held (d.v.) in October next.

Copies of this Report will be sent, post-paid, to any address, on the receipt of 25 cents each, by J. J. Woodhouse, Corresponding Secretary and Treasurer, Box 525 P.O., Toronto.

The Reports of the Brockville and Stratford Conventions (1884 and 1885 in one pamphlet) will be sent on the same terms, also the Hamilton (1886) and London (1887) Reports. A limited number of the Report of the International Convention, Chicago, June, 1887, 50 cents per copy.

TORONTO, *January*, 1889.

TUESDAY—Afternoon

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Historical List of Provincial S. S. Conventions.

<i>Place.</i>	<i>President.</i>	<i>Date.</i>
1. Kingston	Hon. James Ferrier, Montreal	Feb. 11, 12, 13, 1857.
2. Hamilton	Rev. W. Ormiston, D.D.	Sept. 5, 6, 7, 1865.
3. Montreal	Sir J. W. Dawson, LL.D., F.R.S., F.G.S.	" 4, 5, 6, 1866.
4. Toronto	Rev. F. H. Marling	Oct. 8, 9, 10, 1867.
5. St. Catharines	D. W. Beadle	" 6, 7, 8, 1868.
6. Belleville	Hon. Billa Flint	" 12, 13, 14, 1869.
7. Galt	Hon. James Young	" 11, 12, 13, 1870.
8. London	Alfred Rowland	" 10, 11, 12, 1871.
9. Montreal	Rt. Rev. Bishop Bond	" 15, 16, 17, 1872.
10. Toronto	Daniel McLean	" 21, 22, 23, 1873.
11. Brantford	Judge Jones	" 13, 14, 15, 1874.
12. Hamilton	William Edgar	" 12, 13, 14, 1875.
13. Belleville	William Johnson	" 10, 11, 12, 1876.
14. Guelph	Ed. W. McGuire, M.D.	" 9, 10, 11, 1877.
15. Peterboro'	J. Frith Jeffers, M.A.	" 8, 9, 10, 1878.
16. Toronto	Hon. S. H. Blake, Q.C.	" 7, 8, 9, 1879.
17. Brampton	J. W. Beynon, Q.C.	" 24, 25, 26, 1882.*
18. Cobourg	D. C. McHenry, M.A.	" 23, 24, 25, 1883.
19. Brockville	John M. Gill	" 21, 22, 23, 1884.
20. Stratford	J. J. Crabbe	" 20, 21, 22, 1885.
21. Hamilton	George Rutherford	" 26, 27, 28, 1886.
22. London	William Bowman	" 25, 26, 27, 1887.
23. Kingston	Abram Shaw	" 16, 17, 18, 1888.

* There was no Provincial Convention held in the year 1880, and in 1881 the usual annual Convention gave way to the Third International S. S. Convention, which was held in the city of Toronto, 22nd, 23rd and 24th June, and presided over by Hon. S. H. Blake, Q.C.

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- 3.00—Chairman
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- 4.30—Address,
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- 7.45—Chairman
- Service
- 8.15—Introductio
- 8.30—Welcome to
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- 9.00—Address, "
- Collection a

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- 9.00—Devotional
- 9.30—Institute E
- Toronto
- 10.30—Conference,
- CRAFTS
- 11.30—"The Sabb
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PROGRAMME.

(As published with call to the Convention—Circular No. 146.)

TUESDAY AFTERNOON, OCT. 16th, 1888.

- 3.00—Chairman of Executive Committee in the chair—L. C. PEAKE, Toronto.
Opening Exercises conducted by Rev. S. N. JACKSON, M.D.
Appointment of Nominating Committee.
Reports from Counties and Cities in response to circular issued by
Central Executive Committee.
Report of Nominating Committee and General Business.
- 4.30—Address, "Our Privileges and Responsibilities as Sunday School
Teachers," REV. JOHN WOOD, Ottawa.

TUESDAY EVENING.

- 7.45—Chairman of Executive Committee in the chair. Praise and Prayer
Service.
- 8.15—Introduction and Address of President-Elect.
- 8.30—Welcome to the Delegates on behalf of the Churches of Kingston, REV.
M. MCGILLIVRAY. Welcome to the delegates on behalf of the
S. Schools of Kingston, B. M. BRITTON, Q.C.
- 9.00—Address, "Neglected Children," W. H. HOWLAND, Ex-Mayor, Toronto.
Collection and Closing Exercises.

WEDNESDAY MORNING, OCT. 17th, 1888.

- 9.00—Devotional Exercises.
- 9.30—Institute Exercise, "Order, and How to Keep It," J. L. HUGHES,
Toronto.
- 10.30—Conference, "Primary S. S. Work, with Illustrations," MRS. W. F.
CRAFTS, New York.
- 11.30—"The Sabbath School as a Factor in our National Life," F. T. FROST.
Smith's Falls.

WEDNESDAY AFTERNOON.

- 2.00—Devotional Exercises.
2.30—Report of Executive Committee, ALFRED DAY, General Secretary.
Treasurer's Statement, J. J. WOODHOUSE, Corresponding Secretary
and Treasurer.
3.00—Organization and Finance, Hon. S. H. BLAKE, Q.C.
4.30—Fraternal Delegations from Quebec Provincial S. S. Union, Montreal
S. S. Association and New York State S. S. Association.

WEDNESDAY EVENING.

- 7.45—Praise and Prayer Service.
8.15—Address, "The Church's Claim upon, and Obligations to, its S. S.
Department," T. DIXON CRAIG, M.P.P., Port Hope.
8.45—Address, "The Conversion and Christian Culture of Children," MRS.
W. F. CRAFTS, New York.
9.15—Address, "Light-Bearers and Fruit-Bearers," Hon. S. H. BLAKE, Q.C.
Collection and Closing Exercises.

THURSDAY MORNING, OCT. 18th, 1888.

- 9.00—Devotional Exercises.
9.30—Institute Exercise, "The Process of Teaching," JAS. L. HUGHES.
10.30—Conference, "The Teachers' Meeting," Hon. S. H. BLAKE, Q.C.
11.30—The International Executive Committee at Chautauqua, L. C. PEAKE.

THURSDAY AFTERNOON.

- 2.00—Devotional Exercises.
2.30—Conference "Systematic Congregational Bible Study," R. S. GOURLAY,
Toronto.
3.00—Address, "Illustrative Teaching Applied to the Current International
Lessons," MRS. W. F. CRAFTS.
3.45—"S. S. Workers in Council," BISHOP VINCENT, D.D., LL.D.
Teachers having practical difficulties in their work are requested to
indicate the same in writing, and an opportunity will be afforded for
their discussion.

THURSDAY EVENING.

- 7.45—Praise and Prayer Service.
8.15—Address, "Our Young People," BISHOP VINCENT, D.D., LL.D.
9.15—Report of Committee on Resolutions.
9.25—"Farewell Addresses," ALFRED DAY, Gen. Sec., and others.
Collection and Closing Exercises.

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Mr. PEAKE s
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REPORT OF PROCEEDINGS

OF THE

TWENTY-THIRD

Provincial Sabbath School Convention

FOR ONTARIO.

KINGSTON, ONT., October 16th, 1888.

The Twenty-third Annual Convention of this Association opened in "Congregational Hall," Johnston Street, at three o'clock this afternoon, Mr. L. C. Peake, Chairman of the Executive Committee, presiding. Mr. and Mrs. H. M. Blight conducted the singing.

After singing the hymn "All hail the power of Jesus' Name," Rev. S. N. Jackson, M.D., read a portion of Mark xiii. and led in prayer.

Mr. PEAKE said—Now, friends, we are accustomed to spend the opening minutes of our Conventions in singing and prayer. Many matters will come before us of an important character during the sessions of this Convention. Every matter, indeed, that will come before us may be classed as highly important; and hence, what more appropriate than that we should at the very opening of our Convention proceedings ask the Divine blessing, and seek to place ourselves in active co-operative union with God? Now let us sing together No. 117. After we have sung this hymn I shall not name any brethren or friends present, but the meeting is yours for a few minutes. Let us have a real, lively, old-fashioned prayer and praise service for a little while. The more actively we are engaged in the work of this Convention the more good we will be able to carry away when the time comes to leave.

Rev. Richard Whiting, of Kingston, and Mr. William Johnson, of Belleville, led in prayer.

Mr. PEAKE—I like the sentiment that was given in the first prayer—we are waiting for the descent of the Holy Spirit. Are we waiting in expectancy? Sometimes I think we wait longer than we have any need to wait. God is always ready. Let us wait in the spirit of expectancy for a little while. Let us realize that God is here ready to bless us, and let us wait for the blessing that He is ready to impart to us.

After singing, Rev. A. Campbell, of Deseronto, and Rev. A. H. Scott, of Perth, led in prayer; and after another hymn, Mr. W. Scott, and Rev. Wm. Kettlewell, of Oakville.

Mr. PEAKE—In the good providence of God we have been brought through another year, and permitted to come together in this place. Probably many of us never had the privilege of attending a Sunday School Convention in the City of Kingston. There are probably very few of us here that had the privilege of attending the first Convention of this Association that was held in this city in 1857. I should like to know how many there are here who attended that first Provincial Convention ever held in this Province.

The following persons stood up in response to this invitation: Rev. R. Whiting, Mr. A. Chown, Rev. Prof. Mowat, Mrs. G. F. Wilson, Mr. J. J. Woodhouse.

Mr. PEAKE—I think those brethren should be assembled to sing, “And are we yet alive and see each other’s face?” (Laughter.) I can picture to myself the feelings of those early promoters. Their faith could not have been very strong, because they allowed seven years to elapse before the next Convention was held. However, Kingston has the honor of being the place where the first Convention was held, and it seems very pleasant that we should come back to Kingston, even though it is after such a long interval; so it is here to-day—some of us for the first time in a Sunday School Convention, and some of us here for the first time in this city. You will find upon the programme many subjects for this Convention, and you will find many names of specialists in their different departments who have been selected to lead us in the discussion of these various topics. Now, I want to ask from the very beginning, that as far as it is possible, every one of us will try and be here at every session. It is just in so far as we take an individual interest in it that this Convention will be a source of profit to us; and if it is not a source of profit to us, speaking of ourselves individually—in the mass, too—it will not be a profit to any one. If I do not get any profit myself I am not likely to give anything that is worth carrying away to anybody else. Now, we want to get ourselves into the true spirit at the very beginning; and hence I ask you just as far as your business engagements will allow—of course I don’t mean the delegates, who will always be here—let us see you at the sessions of the Convention every time. I am going further than that. At the beginning of every session there is a little

time set apart in a great many so close—they Convention—the meeting. Now ing each time, frame of mind exercises of each personally and workers present faithfully upon for the carrying it was good to time this afternoon the representation want to be engaged want to know why to know how to know—and I West—we want down here in the to know that the here; and if the requests to present be given or by have them; let in a better position the future. I am the Province. afternoon. I travel from very far to the central part of the eastern part; I am thankful for (Hear, hear.) exercises at our and see one another home, that we should somebody else, of the Convention, further from the will find from the come up under prepared to take be speeches from into that, except Committee, I am

time set apart for devotional exercises. Now, I am sorry to say that in a great many of our public gatherings, the friends run themselves so close—they seem to try to do so many things besides attending Convention—that they think it will do to get in *after* the prayer-meeting. Now, let us try this time and get in *before* the prayer-meeting each time, so that we may be enabled to put ourselves in such a frame of mind as to enjoy taking part and helping others in the exercises of each session. I am very glad to have the prospect, both personally and for your sakes, of having so many distinguished workers present with us; and I have no doubt that those who attend faithfully upon these sessions, and take their full share of responsibility for the carrying of them on, will go away from this place feeling that it was good to be here. I am not going to make a set speech. The time this afternoon is to be devoted largely, and it may be fully, to the representatives that will come to us from the fields at large. We want to be encouraged. We want to encourage each other. We want to know what God is doing for us and through us. We want to know how this Sunday School work is prospering. We want to know—and I speak now for myself, as well as for members from the West—we want to know what God is doing in the Sunday School line down here in this eastern part of the Province. We are very anxious to know that things are, to use a real estate phrase, “booming” down here; and if there are any suggestions to make, if there are any requests to present to the Executive Committee, by which help can be given or by which the work down here can be furthered, let us have them; let us know exactly how we stand, and then we shall be in a better position to take steps for the carrying on of the work in the future. I am glad to see delegates here from so many parts of the Province. Candidly, I am delighted with the attendance this afternoon. I think it most encouraging. We have delegates here from very far western parts of the Province. We have delegates from the central part. I don't know how many we have yet from the eastern part; I hope there are a good many. Another thing I am thankful for, that we have such a cozy place in which to meet. (Hear, hear.) I like this room, and I think we shall enjoy the exercises at our daily sessions in this place. We shall be able to hear and see one another, and I trust that we shall all feel perfectly at home, that we shall not feel that it is a Convention that belongs to somebody else, or that the leading workers are to take up the time of the Convention; I beg to assure you that is not the case; nothing is further from the idea of the Executive Committee than that. You will find from the programme that a large proportion of the exercises come up under the head of “Conferences.” You will have to be prepared to take your part in these meetings. They are not going to be speeches from the platform; and if they should in any case drift into that, except where it is so stated, it won't be the fault of the Committee, I assure you. We want you, members of the Convention,

to feel that it is yours, and we want you, each one, to avail yourselves of the opportunities that will thus be put before you.

Mr. PEAKE then named the following Committee on Nominations: Rev. W. Kettlewell, W. N. Hossie, Rev. S. Houston, Rev. A. McLaughlin, Mr. Wm. Johnson and the General Secretary, to nominate the President and other officers of the Convention, including the Business Committee.

Mr. PEAKE requested Rev. Wm. Freed, of Whitevale, to act as Minute Secretary until the elections were made.

Mr. PEAKE—The next item is the reception of reports. Some time ago a circular was issued by the Central Committee and was sent, as far as possible, to the officers of the local organizations, county, city, and township associations, for reports to be made to this Convention. There will probably be some counties represented to-day that did not receive the circular, simply because we have not had as full information as should have been supplied to us. Now we shall go through the list of counties, as far as they may be represented, and ask that delegates who may be present from these counties will report verbally. Some of these reports are in hand now. Perhaps we had better have these first. First we have Brant. Brant is one of the counties of which we are proud—the Banner county—thoroughly organized in all its townships, every school visited regularly by President or other officer of the Executive Committee, and the results are correspondingly satisfactory. (Reports read.) I shall now ask if there are any from the counties not represented in this list, and if so, we shall ask for verbal reports.

FRONTENAC.

Mr. A. CHOWN reported—We have had Sabbath School Convention work going on; I used to be President, and we had some very interesting meetings in various villages and places around the county. I don't know much about it now. We held one Sabbath School in a grist mill, there being no other place; we had three religious services there; about forty-four gave in their names as belonging to the school; they were not all children; some children came bare-footed, and without any coats. It was rather a rough place, and it wants mission work. I think there are schools in almost every locality. In some places, I understand, it is very hard to get superintendents; that seems to be the great difficulty in the country here. They have a Sabbath School in almost every place where there is a church; but I am not prepared to give particulars.

Rev. W. G. ANDERSON, from Pittsburgh township, reported six schools, four in connection with his own work, and two Presbyterian. There is an attendance altogether of perhaps two hundred children.

Mr. ABRAM SHAW—We have been hoping that the fact of the Convention being held in Kingston would stimulate our county and our

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city ; and perhaps another year, or during this year, we might be able to hold some Conventions in our city and county, and report next year. At present I don't know of anything I can say, except that in the county there are Sunday Schools in nearly all the villages, and very good schools. I have been at quite a number of them, and they are well attended. The great majority of them are kept open during the year ; in a few instances they are closed in the winter. Take the county as a whole, there is a great deal of interest in Sabbath School work ; certainly in our city there is a great deal of interest.

Mr. PEAKE—Can you give us any particulars as to the numbers in the city ?

Mr. SHAW—No, sir, I could hardly tell you anything that would be satisfactory. Schools in our city are well attended, and as a rule, well equipped. A number of the schools hold teachers' meetings.

A DELEGATE—So far as the township of Portland is concerned, there are seven or eight schools, and they are well equipped.

LANARK.

Rev. A. H. SCOTT, Perth—The organization in Lanark is conducted with vigor, efficiency and success. In Perth, amongst all denominations, Sabbath School work is conducted with great activity and with a very great deal of pleasure, and by staffs of teachers in the different congregations that are very earnest and active in their work ; and, as far as I know, in the other parts of the county the work is conducted in a similar way.

HURON.

Rev. G. R. TURK, Guelph—Although not living in Huron, I know something about the schools there. Every township in the county has been visited, and at the Convention, reports were handed in from every township, and the Executive visited all the schools in the township. I think Huron is well organized.

LEEDS.

Mr. J. McNAUGHTON—In Gananoque we have five schools—Presbyterian, Methodist, Episcopal, Salvation Army and Roman Catholic. Every church has its Sunday School, and they have mission schools. The Presbyterian Church has one a little way out in the country ; so has the Methodist. I represent the Presbyterian. We have on our roll 250 ; we have 27 teachers and officers ; our schools run the year round, although we are near a watering-place, as they call it, where people go off for the summer. We have less than 160 on an average during the winter months, and over 150 in the summer, so that our average is very regular the year round.

LENNOX.

LADY DELEGATE from Napanee—Mr. Morden will be here tomorrow, and will know about the county. The schools in Napanee belonging to all denominations are very flourishing. In our own school there are 350, an average attendance of about 200, and all the schools are doing good work. I belong to a mission school, and another was started last year, making four. Those, besides the one I am attending, have as large or larger attendance.

Rev. F. B. STRATTON, Tamworth—We have 18 teachers and officers, with a membership of 160. The school is always going. We have no county conventions. I can count 35 schools in the united counties of Lennox and Addington, and, as far as I know, they are in fair condition, and some of them flourishing exceedingly well.

LINCOLN.

Mr. PEAKE—Speaking as one who spent the summer at Niagara in connection with the Canadian Chautauqua, reported: In the town of Niagara and surrounding country the schools are being carried on, I think, with a very fair degree of efficiency and success. In the town there are schools connected with each of the four churches—Episcopal, Presbyterian, Methodist and Roman Catholic. In the townships adjoining there—of which I know the most—although the schools are not very large, still there is a Sunday School, probably, in every place where there is really room for one. During the last two or three weeks a meeting has been held for the purpose of organizing the town and township of Niagara, with a view to that of the entire county a little later.

ONTARIO.

Mr. F. A. POWELL, Whitby—We have an active convention in South Ontario. Last year it was held in Whitby, and this year it will be in Columbus. We have in all our churches flourishing schools. The Methodist Church has a school of nearly 300, with an attendance frequently of 210 or 215. We have a library of 400 volumes; regular teachers' meetings. The increase of the school is left largely with the scholars. We endeavor to inculcate the spirit of rivalry among them as to who shall bring the most into the school; and some bring as many as six or eight. We have a society in connection with the school which endeavors to hunt up any children not attending any other school, and if they are in destitute circumstances, the society furnishes them with boots or anything else that is necessary. We have had several brought by such means who otherwise could not have come. Our books are in good condition, and we have considerable funds on hand. The school is flourishing in every way. As to the other schools I cannot speak. There are two Episcopal, one Presbyterian, one Methodist, one Baptist, one Roman Catholic, and the Salvation Army.

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NOMINATIONS.

Mr. G. D. PLATT read the Report of the Nominating Committee, which, on motion of Rev. W. Kettlewell, seconded by Mr. Platt, was adopted.

President, Mr. Abram Shaw, Kingston.

Vice-Presidents—The ex-Presidents, and the Presidents of County Associations.

Minute Secretaries—Rev. William Freed, Whitevale, and Richard W. Clarke, Millbrook.

Business Committee—William Johnson, Belleville; Rev. Alex. McLaughlin, Sherwood; L. C. Peake, Toronto; W. N. Hossie, Brantford; Rev. L. W. Thom, Arthur; F. T. Frost, Smith's Falls; Rev. W. Kettlewell, Oakville; G. D. Platt, Picton; J. McNaughton, Gananoque; D. B. Gardner, Peterborough; T. S. Porte, Campbellford; W. J. Scott, Lancaster; John Hardie, Ottawa; Judge Deacon, Pembroke; James Newland, Hamilton; Prof. Goodwin, Kingston; B. W. Robertson, Kingston; Richard J. Hunter, Toronto, and the Corresponding and General Secretaries.

On motion of Rev. R. Whiting, it was resolved, that the day sessions of the Convention adjourn at twelve and five o'clock respectively.

Mr. PEAKE read a telegram from Rev. John Wood, of Ottawa, stating that on account of illness he was unable to attend and give his address on "Our Privileges and Responsibilities as Sunday School Teachers." Mr. Peake also announced that Mr. Howland had been called away to Boston, and was detained there longer than had been expected. Strenuous efforts were being made to have him at one of the meetings, but he would not be able to be present to-night as expected.

After singing, the meeting adjourned at five o'clock.

TUESDAY EVENING, OCTOBER 16.

The meeting was held this evening in the Queen Street Methodist Church, and was largely attended. Mr. Peake presided.

After singing "Stand up for Jesus," Rev. R. Whiting led in prayer, the audience following in response with the Lord's Prayer. The 12th chapter of Isaiah was read.

Mr. PEAKE—Considering the state of the weather this evening, I think we are to be congratulated upon the audience that we see before us. It is not any larger than it ought to be, but it is a good deal larger than it might have been, larger, perhaps, than the faith of some here might have expected; but we are assured of this, I

think, that the interest that is felt in the subject which has brought us together in this city to-day is quite sufficient to cause us to incur even a little inconvenience, it may be, if such we are called upon to pass through. We had this afternoon a most enjoyable opening session—satisfactory, I think, in almost every respect—large in attendance, and enthusiastic in feeling. I think that with the inspiration of that meeting upon us, we may expect—and expect without fear of disappointment, too—that the sessions of this Convention will be productive of very great benefit, not only to each one of us individually, but to the city at large, and, further than that, to the Province. My public duties in connection with this Convention will be in a moment at an end. I have a very pleasant duty to perform to-night. There is a sort of unwritten law that the city where the Convention is held is honored with the presidency of that Convention. It is not always that this is a convenient arrangement. Instances might occur where the selection could be improved upon were it not hampered in that way. We are not in such a case to-night. I think we are to be congratulated—and I think we shall all agree upon that before the Convention is over—upon the selection that has been made. I have very great pleasure in introducing to this meeting this evening the President who was elected at the opening session this afternoon—Mr. Abram Shaw, of this city. (Applause.)

The President-Elect, when rising, was received with applause.

PRESIDENT SHAW—*Mr. Chairman, Ladies and Gentlemen,*—My election to this position calls to mind how pleased I was in learning a few months ago that the Convention of 1888 was to be held in our city. I remember well with what joy I anticipated the coming of the Convention, and the good that thereby would arise to us as Sunday School workers and teachers; but I cannot but feel to-night, as I stand here, that some of that joy has been marred; I cannot but feel an awkwardness at being placed in this position. I cannot but feel, also, at the same time, a sense of pleasure at the honor which has been conferred upon me in electing me as President of this Convention. There are honors which a man may receive; there are honors which last but for a day; but I cannot but feel to-night that I have been placed in a position of which the honor will not be for to-day only; but I would feel that there has been around and about the position which I have been placed in something that will lead me, and ought to lead a man who is placed in that position, to think of higher things, to think of better things, to think of nobler work, than the work and the things which he has in the past been thinking of, and which in the past have kept him along in the way of life. I was downstairs helping to billet some of the friends when I was told of my election; and when I went home and looked over the names of those who were enrolled as Presidents of the Convention during the

past twenty-two who for their first hold words, the convention? Why placed with the of them not ab forward in the may have crept feel that God h feel that I have have been hon President of a whatever any c and officers mu and officers. (women who mu vain. As we l the few efforts think that on volunteered to millions of scho this old Book o the same lesson have not been i prospered; it h feel associated work. Ten year I rejoice that I I have worked school. A good father always f once in the after that perhaps pa minister, "it w force their child for them to st word is being t mother that st still look with every one who (Hear, hear.) this field. I fee of Sabbath Scho stir up doubts i and women we effort, to break them and lead

past twenty-two sessions, and seeing among them the names of men who for their fidelity and their earnestness have become almost household words, then I thought, Why should I be President of this Convention? Why should I be elected? Why should I have my name placed with those men—men who to-day, some of them, are aged, some of them not able to bear the burdens of life, but who are ready to go forward in the good work to-day as readily as ever; and while age may have crept upon them, yet with gratitude they look up, and they feel that God has been their helper in all those days that are past. I feel that I have been greatly honored in that respect. Then I feel I have been honored in another respect, when I have been placed as President of a Convention of people who are workers—because, whatever any other class of people may be, Sabbath School teachers and officers must be workers, or they are not Sabbath School teachers and officers. (Hear, hear.) We stand together as a host of men and women who must work, or else our Sabbath School labor is but in vain. As we look back over the life of Sabbath Schools, and think of the few efforts that were being put forth years ago, and when we think that only at the beginning of this century men and women volunteered to teach; and when we look to-day at over twelve millions of scholars assembled Sabbath after Sabbath to learn out of this old Book of God, and when we think of these millions learning the same lessons throughout the world, we feel that Sabbath Schools have not been in vain, but that the work has been one that God has prospered; it has been a work of God and not of man. And thus I feel associated with workers. I am but a child in Sabbath School work. Ten years ago I knew very little of the love of Christ. To-day I rejoice that I do know some of it; and that during these ten years I have worked in Sabbath Schools. I have been brought up in the school. A good minister told me once, when I made the remark that father always forced us boys to go to church twice every Sunday and once in the afternoon, and forced us to go to prayer-meetings, and that perhaps parents make mistakes in that way: "Well," said this minister, "it would be a good thing if the parents of to-day would force their children to go to Sunday School, and not take any excuse for them to stay at home; they ought to force them where God's word is being taught." So I thank God that I had a father and mother that still love the precepts that are there taught, and who still look with lively hopes toward the blessed hope that lies before every one who loves the Lord Jesus Christ in sincerity and truth. (Hear, hear.) I feel it a pleasure to be associated with workers in this field. I feel that if there is any need in this world, it is the need of Sabbath School work. Much of the literature of to-day is fitted to stir up doubts in the hearts of the young. It is a time when as men and women we need to use every influence, to put forward every effort, to break down this power, and to lift our children up and save them and lead them to Christ. The word of God is to-day being

thought of as it never was in the past. The publishers of a paper known as the *Seaside Library*, at the time when our schools were studying the life of our Lord, republished Farrar's "Life of Christ;" and that issue was four times larger than that of any story the paper printed. (Hear, hear.) Why was it so? Because Christ was being taught to the people in our land, and because people gloried in the great fact that Christ was the great exemplar that would lift the children and lift themselves into holier and better and happier life. These workers meet here not because the Sabbath School is all they want it to be, but because it is not all they want it to be. We don't take anybody's place. People may say, sometimes, that we take mothers' and fathers' places. No, we do not; but we want fathers' and mothers' places in the Sabbath School. The old Scotch proverb says, "An ounce of mother is worth more than a pound of clergy." The clergy never take the place of a mother. The school never takes the place of a mother; but we want the parents and the scholars all in the school, to be as one; and for this reason we want to devise means to teach the word better and more acceptably to the young, and also to keep the fathers and mothers in our schools—never to let them go from our schools; to devise means whereby the children of our schools may be taught to look to Christ, to take Him as the Divine pattern in all the actions of their lives. The Sabbath School lies near my heart. I love it. I was brought up in school, and I would and should delight, and do delight, in working in our schools; but I find we have here to-night those who will speak to us, and whom we desire to hear; and therefore I will ask that we sing the 95th hymn.

After singing "He Leadeth Me," the President called upon Rev. Mr. McGillivray, of Chalmers Church, to extend the welcome on behalf of the Kingston churches and Sabbath Schools to the Convention.

Rev. M. MCGILLIVRAY, M.A., was received with applause, and at various points in his address there were similar demonstrations of pleasure. After congratulating the President on his election, expressing the belief that Mr. Shaw would adorn the position, because he had a name in Kingston as a Sunday School worker that occupied the first order, and his energy and enthusiasm in connection with the arrangements for the meetings were chiefly to be credited with the success of the gathering, Mr. McGillivray said: The pleasant duty has been assigned me of giving a hearty welcome to this Convention on behalf of the churches and also of the Sabbath Schools of Kingston. I read on the first page of our circular that this city generously entertained the first Sabbath School Convention in the old Canadas in 1857. The Convention has, no doubt, greatly grown since then; and if there are any present this evening who were present thirty-one years ago they will hardly recognize its features, and yet they will be glad the infant organization of that day has, in

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the interval, grown so large and influential. We are right glad to have you with us again; we look for much good from the meeting, and pray the Father's gracious benediction may rest on your labors. The churches of Kingston welcome you for many reasons: (1) We welcome you because this Convention is a proof of the practical unity of Christians. There is no doubt a good deal of "unions talk" in the air, which is nothing more than talk; a conventional sentiment, and only that. In the hearts of Sabbath School workers the idea of union has taken a practical shape. This Convention is unsectarian, yet its members love their own churches more or less; they are one practically in doing their share of what is the world's grandest work, the training of the young for Christ. (2) Again, we welcome you because of the importance of Sabbath School work. The time was when the church service held the only supreme place in Christian training, outside the home. Now the Sabbath School divides that high honor with the church. Every day the Sabbath School, as things are with us in this land, is rising into higher and higher importance. It is indispensable to the Church. And Sabbath School equipment and work are among the great features of the last quarter of the nineteenth century. For my own part, I am glad I belong to a generation so devoted to the interests of the young, and that I am privileged to add my little to the great sum of good done in this way. (3) We welcome you for our own sakes, in the churches of Kingston. We need good from you, and we look for good from you; and our expectations, I am sure, will not be disappointed. Our zeal may need rekindling; our methods may need revision and amendment; our devotion to Jesus Christ may need more earnestness. In all these respects you will do us good. We are glad of your presence then, thankful to have you with us for a season, and we welcome you most cordially for our own sake. (4) We welcome you also for your sake, for your worth and work's sake. Your work is peerless. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." The teacher exercises the highest office in the world. Pre-eminently so the Sabbath School teacher. The truth taught is the highest; the ideal presented is the highest; and may we not hope that the results achieved are ever the highest as well,—the young led to the Saviour and into an inheritance with them that are sanctified by the faith that is in Christ. Yes, the teacher is greater than the king. I hope the Convention will find good, and comfort and hospitality among us, and carry away very pleasant impressions. (5) Chiefly we welcome you for the Redeemer's sake. Our Lord is One, and we are one in Him. We look for the fulfilment of His prayer: "Father, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory which Thou hast given me." We welcome our Canadian brethren with a warm family affection. And we welcome with no less heartiness our American

friends who do us the honor to be with us this evening. Well-known and beloved names theirs in the Sabbath School work of the continent. Presidential campaigns and fisheries treaties do not disturb our common work for Christ. Politicians on either side may, or may not, fail to secure reciprocity in commerce, but, thank God, there need be no interruption to reciprocity in goodwill and good work. To one and all, Canadian and American, the churches of Kingston say affectionately, and in the Master's name—Welcome.

Mr. B. M. BRITTON, Q.C., who was to have continued this subject, was unavoidably detained at a distance, by official business.

Judge DEACON, Pembroke, said—Mr. President, I have been asked to say a word on behalf of the delegates, in response to the words of welcome. I wish some one more fitted had been selected. I have been so long out of the practice of public speaking that I have become rusty. Besides that, the welcome has been so warm and eloquent, so courteous, so overwhelmingly kind, that it takes one's breath away, almost. (Laughter and applause.) For my own part, I assure you I have never participated in a welcome at all equal to it in any place or under any circumstances whatever. (Applause.) When I first visited Kingston, a lad of fourteen, I thought it was the nicest and grandest city on the face of the earth, and I have always liked Kingston since; so you see the force of the impression made upon the little boy. It is called the Limestone City; but if it be built upon limestone, the superstructure certainly is not limestone. Just as the arid sands of Florida will raise the luscious pine-apple, and the rugged hills of Palestine will raise the fruitful vine, so you can see what fruits and flowers grow upon the limestone formation. (Hear, hear, and applause.) We are welcomed by the churches and Sabbath Schools of this delightful city, to take part with them in the great work of the Sabbath School. I am not as old as some of the delegates, but I am not now a young man, and in my limited experience I have seen a great deal of human nature. I can say, with Dr. Livingstone, "There are a great many good men and good women in the earth"; but I must add, there are a great many of an opposite character. I have seen, perhaps, the worst streaks of human nature that turn up anywhere, in the course of the discharge of my official duties; and the duties have frequently been painful. My colleague and I took advantage of the opportunity of visiting the "Government boarding house" * near your city, and we were introduced to 537 men as they sat down to dinner; and the thought would strike any one, Can these have been trained in Sabbath Schools? Can they have had the opportunity of attending Sabbath School? Would they be here if they had? And the head of the institution suggested that there was something astray somewhere to account for this large number—constantly keeping up, constantly being fed; as one part of a stream goes out, a

*The Provincial Penitentiary.

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fresh supply comes in from outside. And as we passed from the place to the Convention, what a different aspect the scene presented. These were seeking to be led by the Saviour; these were seeking the grace from heaven to direct their lives, and to assist in the direction of it. Yes, I agree with the speaker, that training of the boys and girls is the hope of the Church, of every church, of every nation; for with all our reciprocity and commercial union, and every other union under the sun—even the marriage union—it won't stand if they are not trained in the principles which Christ laid down for the guidance of human life. (Applause.) What is it that makes the marriage tie so sacred in Canada? It is the inculcation of the doctrines of Christianity in the minds of the young people. (Hear, hear, and applause.) It is the grandest work, in my humble judgment, that ever God committed to man or woman, layman or minister—the training of the boys and girls of our country for Christ—raising them up good men and good women. We in the Ottawa Valley are trying to do that. It is the only hope of any nation or of any people. I am sure the delegates will feel grateful for the welcome that has been extended to them, and glad to accept co-operation with men engaged in so grand and noble a work. It is the work of the Sabbath School that will tell upon Canada, whether she is united to the States or not—whatever becomes of her. If every boy and girl now in Kingston, and in this country, is trained up in the principles of Christianity, the jails will soon be emptied, and the houses of correction will be closed, and we shall be able to carry out the great work of founding a nation, such as will stand the test of time and be an honor to those who dwell in it, and a means of influence that will be world-wide. We are exceedingly thankful for the kind and hearty welcome that has been extended to us. (Loud applause.)

Mr. H. M. BLIGHT sang a solo—"There is a city builded."

NEGLECTED CHILDREN.

The President called upon Rev. A. B. MACKAY, of Montreal, who said—*Mr. President, Ladies and Gentlemen*,—I am very sorry, indeed, and you are very sorry, I am sure, that Mr. Howland is not standing on this platform to-night; and, of course, if you are sorry that he is not standing here, that means that you are sorry that I am. (Laughter.) Well, if you are not sorry I am sorry, for I came here not to use my tongue, but to use my ears. I came here for that instruction and stimulus so well spoken of by Mr. McGillivray; and I am very sorry that at an hour's notice I have been asked to say a few words to you. The Committee that put the request before me did not ask me to fill the place of Mr. Howland; they were not so foolish—(laughter)—for a man that tries to fill the place of another, generally only manages to rattle around in it. He does not fill it. However, when I came

to ask myself, What am I to talk about? I looked at the subject that Mr. Howland was to talk about—"Neglected Children;" and the thought at once struck me, Now, I wonder what Mr. Howland was going to make of that subject? It is a very large and very wide subject—one that ought to interest such a gathering as this very deeply; and I am sure it is so. I wonder what department of that great subject he would take up—for he could not possibly take up all—and I thought, perhaps he might draw our attention to those waifs and strays of our modern civilization which, alas! are so abundant in all the large centres of population; and perhaps direct attention to the wise and kind energies of Christian people in regard to them—a work in which he is so strongly interested; and it will do more to empty this "Government boarding house" than anything else; perhaps. I thought that might be his strain of thought; but then the question came into my head, I wonder if there are any neglected children in Christian homes? I wonder if there are any neglected children in Sabbath Schools? and so I thought, let us face this question to-night—still the subject of Neglected Children. First of all, then, are there any neglected children in Christian homes? I am afraid there are. I am sure there are. There have been neglected children from the beginning. Can you tell me why Joseph was so different from his elder brothers? He was a much better boy. Why was he so different? Well, I would answer, he had a different teacher from his brothers. Had he not the same father? Yes; but it was Jacob that taught the elder boys, and it was Israel that taught Joseph—(hear, hear, hear)—and that made all the difference in the world. (Applause.) It was Jacob that taught the elder boys; and who was Jacob? Oh, he was a very clever fellow! (Laughter.) Oh, to get the better of him in a bargain! Whoever tried it found his match. He was a grand wrestler. Talk of "Old Hutch" with his "wheat corners" in Chicago; I would match Jacob against him any day. (Laughter.) Jacob, therefore, was a very clever man—a great wrestler with other men, and he generally managed to get them over somehow or other, though there was one that got the better of him with a touch of his finger; and that broke down old Jacob and gave him the name of "Israel, a Prince with God;" and that was the man who taught Joseph. Oh, yes, when Jacob was away there in that country he was too busy trying to get the better of Laban to look after his boys. He did look well after his flocks and his herds, and they multiplied wonderfully under his ingenuity and care; but he forgot that other, that more precious, that more beautiful flock that God had given him, even his own children. He forgot them, and Laban's house was a bad school for Jacob's boys; and it is no wonder that they brought down his gray hairs with sorrow to the grave. Oh, they were a hard, cruel, scandalous family, that family of Jacob. Why? Because they had not been rightly trained. Jacob was too busy to train them; and I believe there are many rich men in our churches,

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and fashionable women in our churches, who are too busy in the amassing of money and in the pursuit of fashionable life to attend to their children. (Hear, hear, and applause.) Neglected children—where do you find them? In some of the most fashionable houses, in the richest families in Ontario. Neglected children—they don't know what a mother's love is; she is too busy with her balls and friends and fashionable visits—leaving paste-board at the houses of her friends, and thinking that is life, instead of looking after her children. (Applause.) We have all heard of the Earl of Shaftesbury—one of the noblest Sabbath School teachers that ever lived—one of the noblest men that God ever raised up. Thank God we have had a great many of them. Well, what was he when he was a boy? A neglected child! The heir of an honorable title, but just neglected in the way I have spoken of. What would he have done but for the love of a servant in his house? And it was of her care of that little boy who was neglected of his father and of his mother, that he himself tells us, and that if there was any good in him he owed it to that Christian servant. When his father and his mother forsook him, then she took him up. Get that book and read it, and see what an influence that Christian servant had on posterity and on the whole kingdom. My friends, just as there were neglected children in Jacob's family, so there are neglected children in a great many so-called Christian homes; and I always think with great respect of that little girl who, when her father failed in business, went up to him one night, and sat on his knee and put her arms around his neck and gave a kiss, and said, "Father, I hope you will never be rich again." "Why, why, my dear?" "Well, because when you were rich you were never at home, and now you are at home all the time." And I believe it would do men a great deal of good if they would give up a little bit of their ambition to amass money, and seek to gain that which is far more precious—the affection of their children. Is there one here of whom his children can say that he has been neglecting them? God forgive that parent. Well, there are neglected children because they have not been educated, and then there are neglected children in Christian homes because they are not governed. If the father and the mother do not know how to govern their children, to that extent their children are neglected. Want of government in the family, oh, what havoc it has wrought! You remember that good old man Eli. He was a good man, but he was too soft-hearted, he was too easy-minded; he was too lazy to govern his family rightly; he was too selfish to take the trouble to put himself to the pains to put them right and rebuke them when they went wrong, and hold them in with a firm hand. And what did it end in? See the old man falling backwards from his chair and dying at the door, on hearing the news that had been brought to him by the messenger. Oh, how many a parent has died of a broken heart because that parent neglected the child in youth! Why, I heard of a parent

who could not withhold anything from her little girl; the little girl wanted something that was not good for her. "I want it, and will have it." "No, you can't have it, you can't have it." "I'll cry hard if you don't give it to me." And that threat she knew was always sufficient to obtain the thing she wanted. Once I was going down to your beautiful Thousand Islands in a steamer, and I was greatly interested in a mother and child, a boy, a stirring little fellow about seven or eight. The mother was evidently going down to the sea-side to get a little rest. He did his very best to keep her from getting it on the way, and I have no doubt he did his best to keep her from getting it down there, though he did not intend to do it; but the way he tyrannized over that poor pale-faced mother was something awful; till at last I could stand it no longer. I looked at him and said, "My boy." He looked at me. "What?" "I see you are trying to make your mother an obedient parent." (Laughter.) And she looked at me too. (Laughter.) And I said, "Yes, that is what I mean." Well, the boy was a great deal better after that, and a great deal happier; he was as discontented as possible before, but after a little bit of authority was exerted over him he began to be happy. And so it is always. A child that is not governed, that is left to herself or himself, is not a happy child. (Hear, hear.) It is not natural for a child to be in that position; it cannot be. Why, Mr. President, don't you thank your father that he said, "You are to go to church in the morning, go to church in the evening, and go to Sunday School too?" (Hear, hear.) Why, that was one of the first key-notes struck in the President's speech to-night. Sometimes it is very hard for us parents to refuse our children anything; it would be much easier to give it to them; but it is not the right thing, and we know we are sowing the wind, and by-and-by we shall reap the whirlwind if we go on in that way. I once heard of a son who was a minister of the Gospel, and he had two brothers who were also celebrated men—I forget the name, they were Americans—and his mother lived to a good old age—lived to see not only her sons settled in life and prospering and honored, but also to see their children; and once one of these sons was speaking to the old lady about the way in which she brought them up, and he said to her, "Well, now, mother, but don't you think, after all, that you were a little too hard on us? You might have been a little easier and governed us with a little slacker rein." "Well," said the old lady, "my boy, when you have brought up three as good boys as I have brought up I will be ready to hear what you have to say on that subject." (Laughter.) I think that was a very wise answer; and I believe what is needed in a great measure in our homes to-day is the authority of the parent to be respected by the child; and that is where the great want of this continent will be in the future. Give that, and anarchy and nihilism and insubordination can have no place on this continent. (Hear, hear.) If we get the legitimate authority, the God-given authority of the parent exercised

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in a Christian way in the family, all these will fly to the winds. (Hear, hear.) Therefore, I say neglected children are those that are not governed. Then, in the third place, I will say there are neglected children in Christian homes, because they are provoked. Government may turn into tyranny, and sometimes it does turn into tyranny, when the father is hard and harsh, and the mother knows that he is so hard and harsh that if any little evil creeping up in the family is known to him, he will come down like a thousand of bricks. What does she do? She shields the child. Her heart says it is right to shield the child in such circumstances. Where there is provocation to children, where there is nagging at children every day, that child is being neglected. Again, it often arises from laziness; and I would say here, don't be always "Don'ting" children. There is no use doing that. That is a neglected child where the parent is always "Don't, don't, don'ting" it; and that word is needed, "Father, provoke not your children to anger." Let the authority exercised by the parent be always a kindly authority. Let the child know that you are interested in his highest welfare; and a child can know that, even when you should punish him very severely. It is wonderful what a sense of justice exists in the heart and the conscience of the child; and there is always a response to the parent who, while firm, is also kindly; but if he is tyrannous, all that is noble and strong in the heart of that child will rise up in rebellion—and it ought to; therefore, what wisdom we need, all of us, if the children in our homes are not to be classed in that miserable category of "Neglected children." Now, are there any neglected children in our Sabbath Schools? As the nursery is the feeder of the church, so we will shunt at this point into the Sabbath School. It means exactly the same thing, because the principles that apply to the home apply also to the Sabbath School. Well, a child that is not studied is a neglected child. (Hear, hear.) You, teacher, have half a dozen children in your class. No two of these children have the same disposition; no two are to be treated in the same way. You have to study the different characters, and learn how to approach this one and that one; and if you don't do it, you are not doing your duty by the child. To the extent that you do not make those children a study, a constant, careful, watchful study, they are neglected children. They have to be carefully looked after. And then again, if no preparation is made by the teacher before he goes to the Sabbath School, the children in that class are neglected children. (Hear, hear.) They go there expecting food, and you have given them a stone; perhaps even you have not a stone to give them; you have not anything to give them if you have not prepared your lesson. How can you teach—how can you give them anything? They are neglected by you if you are not prepared to teach these children. When should you begin the preparation of the Sunday School lesson? On Sabbath evening. "Why, that is after the Sunday School has closed." Yes, exactly; there is a whole week before opening the next

Sunday, and that is when you should begin—Sabbath evening—a capital time to read over the next Sunday's lesson, just before you go to bed, then let it simmer in your mind all the time. One of the old Scotch judges was asked why he used to be so successful with his cases? and he said he used to put it into his head whenever he got it, and let it simmer away all the time, turning it around this way, turning it around that way, turning it around the other way, till he came to put it. That is just what the teacher should do; let it simmer there; let it overmaster him; and the teacher that does not prepare for his work has a class of neglected children. Then again, they may be neglected children, even though you prepare, if there is no judicious questioning of those children. They are neglected children to that extent. If you go to those children with the most perfect preparation, and merely deluge them with the information that you have collected together during the week, you will do precious little good. I have sometimes used this illustration, speaking to Sabbath School teachers: Children are like bottles with narrow necks. Now, suppose I put a row of those bottles on that table there—eight or nine of them—and I had a pailful of water here; and suppose I toss the water at them, I wonder how much water would go into the bottles? Not very much; not as much as would drown a fly, I think. I pitch the whole bucket at the bottles, and perhaps not a drop goes into them. Well, that bucket represents the preparation of the lesson by the teacher. He filled that bucket on Sunday night, filled it Tuesday, filled it Wednesday, filled it Thursday, and now on Sunday, when he comes from his closet, it is full; he can hardly carry it; he is laden down with the amount of knowledge he has acquired from all sources, from all the helps everywhere, and all the commentaries, and all the classes that he can get. Now he is ready. There the bottles are, and he begins to souse them. (Laughter.) He pours it on them, and the children look up with astonishment. They are drenched. (Laughter.) But what is it all about? They don't know. Well, now, what should he do? Well, it would be a great deal better if he could only get what they call a funnel—(laughter)—and put that into the bottle, and pour it in; you will soon fill it. Put it into the next bottle, and pour it in; and if he will only use a funnel he will fill them all. Now, fellow-teachers—because I am a teacher—if God has used me at all it is as a teacher that I have been used. Fellow-teachers, the great thing we need in imparting teaching is the funnel of judicious questioning. I have sometimes said that if I wanted an emblem for a Sabbath School teacher I would use a point of interrogation. That is the great secret of success. I believe in Sunday School work—ability to question rightly, so as to bring out the ignorance of the child, so as to convince the child of his own ignorance, so as to stir up the enthusiasm of the child, so as to give you an opportunity of imparting the information that is desired. It is sometimes said that a child is an animated interrogation

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point; and it is a good thing that he is. I just wish that teachers also were animated interrogation points; then we would have the perfect thing—the child asking questions, the teacher answering them and asking others. Hearing and asking questions—that was the characteristic of Jesus Christ as a child; and teachers who are able to ask and answer questions are always the most efficient teachers. Sometimes, when I was a boy, if I had a hard sum or some difficult, knotty point, I would go to a teacher and ask, "How is this?" "Oh, you stupid little fellow, don't you know what that means? I am surprised at your ignorance." I generally find out that the teachers that answer that way don't know themselves. (Hear, hear, and laughter.) They just answer that way to cover their own ignorance. But the true teacher, that does not neglect the child, never snubs a child that way; that, again, is provoking the child; but asking and answering questions shows that the child is one for whom the teacher cares and for whom he is doing his very best to promote his highest interest. Then, again, there are neglected children when there is no sympathy—no true, honest sympathy—between teacher and child. That child is neglected—and a poor, forlorn creature it is, if there is no sympathy coming down from someone older than itself. We all need sympathy, and children more especially. They live upon it. I remember Dr. Arnot—or rather Willie Arnot, of Glasgow, as we liked to call him—told us a story how, when he was a little boy (his mother died when he was quite an infant), one day when he was running outside he fell and hurt himself very badly, and he came in to his sister, who was working in the kitchen of the farm-house, and he said to her, "I fell." She was busy working away, and did not mind him; he trotted after her, and said, "I fell; I fell and hurt myself." She was busy, and never minded; at last she turned, and said, "Weel, you fell, did you?" "Yes." "And did you greet?" "What was the use 'o greetin' when there was naebody there to hear me?" (Laughter.) He wanted sympathy; he wanted somebody to hear him who had a heart to feel for him in his trouble; and children are very much open to that feeling—they want sympathy. Now, I have known so-called teachers—I say so-called teachers, because they always remind me of the boy's question, "How many legs has a calf if you count the tail one?" and the answer, as some would say, "Five," "No, no, only four; all your counting will never make the tail a leg." So all your counting them teachers will never make them teachers. Well, I have my eye on a teacher; I remember the face, and I never look at that teacher but I think of a cruet-stand—(laughter)—and a cruet-stand of the smallest dimensions,—that kind, you know, that only hold pepper, and mustard, and vinegar. (Laughter.) Well, let not that teacher expect that he or she will do any good; and the children that are around such a cruet-stand are neglected children. (Hear, hear.) Oh, sympathy, how far it goes in our work as teachers in the

pulpit, or teachers in the class! A wise Scotch mother was bidding good-bye to her son, when he was to be ordained to the ministry; the last thing she said to him was this, "Remember, my son, that you never lay your hand on a child's head but you lay it on a mother's heart." Ah, that is the secret of success in the minister or in the teacher—an interest in the young that blesses them from the heart. It is sympathy in their sorrows, in their difficulties, in their questions; and this sympathy circulates and radiates round an incalculable sphere. We cannot tell where the good influence will end. Therefore, I say, where there is no sympathy there are neglected children. Again, there are neglected children in the Sabbath School if there is no feeding with the Word of God. (Hear, hear.) Remember that. If the children in the Sabbath School are not fed with the Word of God they are neglected children. I do sometimes think that, after all, the instructions of ministers and Sabbath Schools are small and unimportant compared with those which might be got in the home. I quite believe in the statement that an ounce of mother is worth a pound of clergy. That expresses exactly my idea; and I have sometimes thought that Sabbath School work may be highly honored, though it is, after all, bringing up babies by the bottle, and those that have only that kind of nourishment are only bottle-babies, and they are never so good as the others. (Laughter.) I believe that an ounce of mother is worth a pound of preacher. (Laughter.) Well, the children in the Sabbath School are, as it were, bottle-babies now. Sometimes they have grown up by the bottle. It is a good thing we have the bottles; I have often wondered what mothers did when there weren't any. (Laughter.) It is a modern invention. (Renewed laughter.) I am forgetting my subject, though. Well, suppose some individual that had the charge of an infant filled the bottle with water, or did not put anything in it at all—it was full of air only—and he gave it to the baby, would not you mothers say, "What a neglected infant! Not a drink of milk has it got in twenty-four hours! It is a neglected child, because it has not got the food that it needs." And so if a teacher in any one of our schools does not supply these children with the milk of the word, —if he gives his own fancies and his own ideas, and the latest discoveries of science, and the wonderful guesses of this philosopher and that philosopher and the other philosopher, and the guesses and researches of this critic and that critic and the other critic, and uses all the letters of the alphabet to express the different paragraphs in the Pentateuch, to know who wrote this little bit and who wrote that little bit and the other little bit, and so forth, I say a man or a woman who does that kind of thing is neglecting the child—is not providing the child with the nourishment which God intended the child should get, the milk of the word. That is what we need; teachers that believe in the power of the word of God, who have the utmost confidence in it from the beginning of Genesis to the end of

Revelation; and children as the Thy truth," ou And, therefore, to bear upon their own guess any man or wo God is, he has more right than of so-called lib will say, "Oh advanced though lowed by that there was a del was spared; we dreadful thing give up the idea they marched in we must give the Bible after the given up all the me of what I Russia in winter the traces of on does not satisfy their heels again and another an to be devoured these very liber the word of God appease them. (Hear, hear.) they are wolves our souls. (He first requisite o God, and that children. He o if that milk is bottle is not ca be at all surpr that house—wo there. The mil that is used, undiluted milk o the pure truth o extent it is hu neglected. Tak

Revelation ; and who wish to bring that, and that alone before the children as the sustenance of their souls. "Sanctify them through Thy truth," our Saviour said, and He added, "Thy word is truth." And, therefore, we need teachers who will bring only the truth of God to bear upon the hearts of the children—not their own dreams, or their own guesses, or their own theories, but the truth of God ; and if any man or woman has any doubt or difficulty as to what the word of God is, he has no right to be in the Sabbath School. (Hear, hear.) No more right than he has to be in the pulpit. Therefore, in these days of so-called liberalism, that is a most important point. Some people will say, "Oh well, but you must give up some points in the Bible to advanced thought ; you must give up that story of Jonah being swallowed by that great fish ; it would never do to retain the fact that there was a deluge in which so many were destroyed, and only Noah was spared ; we must give up the idea that there ever was such a dreadful thing as the destruction of Sodom and Gomorrah ; we must give up the idea that Israel was acting on the Divine command when they marched into the Holy Land and made war on those nations ; we must give that up, and so they go on, and give up one page of the Bible after the other, and by-and-by, as Mr. Moody says, they have given up all the Bible, and nothing is left but the covers. It reminds me of what I have read about travellers going through the forests of Russia in winter. When they hear the howling of the wolves they cut the traces of one of the horses, and let it go to feed the wolves. That does not satisfy them. When they get a little farther they are at their heels again. They have to let loose another horse, then another and another and another, until every horse is gone, and they are left to be devoured themselves by the wolves ; and so it seems to me these very liberal people are handing over this bit and that bit of the word of God to these so-called unbelievers, thinking that that will appease them. No, no more than they will appease the wolves. (Hear, hear.) We are sheep in the midst of wolves, and so long as they are wolves they will be after that word, which is so precious to our souls. (Hear, hear, and applause.) And, therefore, I say the first requisite of any teacher is that he holds fast by that word of God, and that it is the milk of the word that he imparts to the children. He ought to see it is the pure milk of the word, for even if that milk is given in a bottle—to return to the figure—if the bottle is not carefully washed and the milk kept pure, I would not be at all surprised if there was a case of infantile cholera in that house—would not be at all surprised if there was sickness there. The milk is to be kept pure ; and do you notice the figure that is used, "receive the sincere milk of the word," the pure, undiluted milk of the word ; let it be the pure Gospel of God's grace ; the pure truth of God, not after it is defiled and polluted, for to that extent it is hurtful to these children, and to that extent they are neglected. Take these two together now. If there is no sympathy,

the child is neglected. If there is no food, your child is neglected; the two go wonderfully together. If a teacher loves a child, that teacher will find ways and means for imparting the sincere milk of the word to that child. Human, kindly sympathy is a great help in this work, but it is not everything. It is good to get the hearts of your children, to make them know you love them; but that is not all. I have known teachers that had a wonderful knack to do that, but because they did not bring the sincere milk of the word to the hearts of those children there was no good done. It is like this. Sometimes in Scotland they take away a calf from its mother when it is very young. How is that calf to be reared? It is a sort of bottle-baby. The dairymaid adopts a very ingenious device. She comes to the calf with a pail of milk in her hand, and she puts the pail of milk before the calf? No, the calf would only stumble over it, and no good would be done, but she is wise; she puts her finger in the calf's mouth and the calf begins to suck her finger. But it would be a long time getting fat sucking her finger, but while she keeps the finger there she gently lowers the finger to the pail, until the hand and her finger and the calf's mouth are buried in the milk; and as the calf sucks the finger it drinks in the milk, and the milk is life. Now, there is a perfect illustration. Let us get the sympathy, the hearts of our children; let us get them attached to us by natural affection, by the knowledge that we care for them, and then let us remember that, is only half our work; let us use those natural influences which we have acquired to bring their hearts and consciences into contact with the truth of God, the truth as it is in Jesus—the sincere milk of the word—and then the best results will follow. Let us remember that apart from feeding with the truth of God, there are neglected children. Now, to conclude, God does not wish that any children should be neglected. You remember that precious promise, "Train up a child in the way he should go, and when he is old he will not depart from it." Remember the promise; and then remember the ordinances which He established. Remember the Passover. Why is it that the Jews have kept so separate from all other nations, scattered among them and yet not mingling with any of them? I believe, in great measure, because they have taken heed to the Divine injunction, not to neglect the training of their children; for at the Passover feast—the great ceremonial of the Jews—when all the family are gathered together and the feast is laid on the table, and all the ceremonies are gone through—it is a family gathering, and the father is the teacher—and the youngest boy in the room, at a given point of the service, stands up and asks his father, "What mean ye by this service?" and the father answers; and that question and that answer have been repeated all these thousand years; and as a Jew wrote in the *Sunday School Times* just last week, "No one can understand the honor and awe that fall upon the heart of the youngest child in the family when he puts that question to his father and gets that answer." Ah, God

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knew the power of training the children ; and God, by that ordinance and by that formula attached to that ordinance, shows the importance of not neglecting them. And then, there is the Sabbath School lesson next week—just a lesson to the same effect. When the child walking on the banks of the River Jordan came on twelve stones—an unusual thing at that place, where there are very few stones bigger than pebbles—he would ask his father, “What mean these stones?” and the father would be prepared to tell the child what they meant, that they correspond to another twelve that lie buried in the bed of the stream, and that it was here that God led His people to their inheritance. So you see God does not wish that the children should be neglected. For the last thing—take with you the word of the Lord Jesus Christ, “Take heed that ye despise not one of these little ones.” You may think it of small moment that you neglect them ; but oh, friends, they have glorious reporters, all these little ones. We are glad to see our friends of the press here reporting our meetings ; but did you ever think who were the reporters of all the neglects laid upon the little ones? “Take heed that ye despise not one of these little ones, for their angels do always behold the face of My Father which is in heaven.” Let us go on in this work under the eye of these holy angels ; under the eye of the great Father of all ; under the eye of Him who said, “Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.” (Loud applause.)

A collection was then taken up, amounting to \$35.15.

After announcements, singing the hymn, “Precious Promise,” and the benediction by Rev. S. Houston, the Convention adjourned.

WEDNESDAY MORNING, OCTOBER 17.

The Convention was called to order at 9 o'clock.

The President in the chair.

After devotional exercises, an Institute exercise was held on the subject of

DISORDER, ITS CAUSES AND ITS CURE.

Mr. WM. JOHNSON, of Belleville, conducted a conference on this topic, in place of Mr. J. L. Hughes, of Toronto, who was unavoidably detained in Toronto. Mr. Johnson said—I am to be that great interrogation point of which we heard last night in that admirable address of Mr. Mackay's, and you are to be interrogation points as large or larger than I ; and so, with question and answer, I hope we shall be able to find out some of the causes of disorder in some schools. First, What are the causes of disorder in the place itself—the build-

ing? Generally the boys are blamed for all the disorder. I am a friend of the boys, and I don't believe a hundredth part is blameable on them. My observation is that if everything else is right in the school the boys will behave themselves, and there won't be much trouble from them. So I want to get at causes of disorder in the building itself.

DELEGATE—Lack of ventilation.

LEADER—That is the very first that I have here. By-and-bye, when all the schools and churches are heated with the "Smead-Dowd" system of ventilation there will be no trouble. That system gives a constant supply of pure air to the room, and in winter a fresh supply of warm air, without lowering or raising the windows, and without any of the discomforts we have by present ventilation. But in the meantime, until the adoption of that system, we want to do the best we can to ventilate the room. Who is responsible for the ventilation of the room?

DELEGATE—The janitor, properly.

Mr. PEAKE—The superintendent should see that it is done.

LEADER—The janitor is paid to do it, but our experience is that janitors don't generally have brains enough to do it, and so some one who has more brains than the average janitor has to attend to the ventilation; and I think the superintendent should attend to it. I think the superintendent should be in the school half an hour before the opening, and see first of all what the temperature is, what the ventilation is, and whether there has been sufficient fresh air introduced into the room at that time or previously. I know some superintendents—where the Sunday School is held in the afternoon—the last thing they do as they leave the church service in the morning is to go into the school-room and open all the windows, and see that the rooms are thoroughly ventilated from that hour till the afternoon; and then when he returns at two o'clock—the school opens at 2 30—he sees what the supply of fresh air is, and sees that the windows are open sufficiently to give a supply of fresh air all the afternoon. We all know the discomfort, and how difficult it has been sometimes for us, even under a sermon that we have been specially interested in, to keep our eyes open owing to the state of the air in the room; so I hold that a very large part of the disorder in our schools is owing to defective ventilation. I am giving more attention to that than I would otherwise, because I want to impress it on the minds of every teacher and superintendent to look after the question of ventilation. If you have not a superintendent who does it in your school, form a committee, and see that some one does it; see that it is attended to by some one who knows how to do it, and who will do it.

DELEGATE—I am afraid this Convention will become disorderly.

LEADER—I was afraid to say that. I asked when I came in how much air there was in this room. I certainly feel the density of the atmosphere here now. I think it would be well if those windows

were opened besides bad ventilation.

DELEGATE—ground cellar.

LEADER—opinion upon and cockroach.

Mr. HOSS.

LEADER—the roots. (Laughter.)

Mr. PEAKE—place for roots.

LEADER—ought not to be.

Mr. DAY—

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LEADER—seating of the chairs? One tell the reason.

Mr. GILMOR—benches more

LEADER—in groups, and to move a bench are so banded whole; and you wish; you any way you chairs, and pro-

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were opened. (The windows were opened.) What else in the room besides bad ventilation causes disorder?

DELEGATE—Sometimes it is too far below the ground—underground cellars, not schools.

LEADER—I hope this Convention will pronounce a very emphatic opinion upon these basement Sunday School rooms, where only coal and cockroaches ought to be.

Mr. HOSSIE—And roots.

LEADER—Mr. Hossie is an agriculturist, and wants to look after the roots. However, we are getting to the root of the question. (Laughter.)

Mr. PEAKE—Perhaps it is on the principle that that is the proper place for roots that children are put there.

LEADER—That may be. We are all agreed that Sunday Schools ought not to be below the ground. Something else?

Mr. DAY—The absence of separate class-room accommodation.

A LADY—The want of firmness on the part of the superintendent in seeing that the boys come in at the opening of the exercises.

Judge DEACON—The want of seating accommodation, very often.

LEADER—That, I think, is the next most important thing—the seating of the room. How many think benches are preferable to chairs? One gentleman holds up his hand; Mr. Gilmore, will you tell the reason why?

Mr. GILMORE—Because chairs are more easily moved, and the benches more stable.

LEADER—You see, in this room these chairs are fastened together in groups, and it is just as impossible for you to move these chairs as to move a bench. This is a patent arrangement, by which the chairs are so banded that you can't move one chair except you move the whole; and yet it enables you to put the chairs in any position that you wish; you can arrange them in a square or in a half circle, or in any way you please. I have an experience both in benches and in chairs, and prefer the chairs.

DELEGATE—How do you prevent noise?

LEADER—No school should be without matting, be it ever so cheap; give us something, if it is only felt. I think cocoa matting is rather hard to kneel on, if you require them to kneel.

Mr. PEAKE—I think the best and most satisfactory kind of matting is a good carpet.

LEADER—I think a Brussels carpet is the best; but let there be some covering, and then the noise is deadened.

DELEGATE—Can't chairs be got with rubber footings?

LEADER—Yes; chairs can be had with rubber tips on the ends, just the same as you have a rubber tip on the end of your pencil. Can any one say where they can be got?

The PRESIDENT—The Goodyear Rubber Co.

Rev. A. CAMPBELL—That is very nice in city schools, where you have plenty of money; but what about mission schools?

Mr. DAY—I suggest the city schools supply them. (Hear, hear, and laughter.)

LEADER—I notice this, that in every farm-house in the country, even the poorest, I find a covering for the floor; and if they just think as much of the Sunday School and of God's house as they do of their homes, there would be a covering on every Sunday School. (Hear, hear.) They all cost money; but I would rather, positively, do without a library in my school than a covering on the floor. (No, no.) All right; that's where we differ; but I hold that order is Heaven's first law, and the first thing I am to aim at in my school is order, and the rest without it is comparatively of no use. (Hear, hear.) And whatever will tend to the order of the school, whatever will tend to the quiet and peace of the school, that is the first essential with me.

Rev. Mr. CAMPBELL—There are hundreds of our schools that have to be held in the school-house (day school), and we could not put coverings on the school-house floor.

LEADER—Yes, it could be put down on Saturday night and taken up on Monday morning. A brother from Montreal says you can get along in the day-school without these, and why not in the Sunday School as well? No doubt we can; but the point we are at is, What will help order in the schools?

Mr. DAY—The order in the Sunday School is voluntary.

LEADER—I differ from him; I *command* in my school.

Judge DEACON—You cannot follow it with a penalty, as you can in the day-school.

LEADER—I can control better with love than I can with penalties.

DELEGATE—The law of the New Testament is love, not penalties.

LEADER—The last thing I want to do is to threaten—take any one, metaphorically, by the back of the neck.

Mr. POWELL—I would like to cite an instance we had in our school on that very question. One of the boys was very disorderly, and the teacher took hold of him quite forcibly and seated him on his seat. I at once requested him to leave the school, and not return till he could apologize to his teacher. That was five or six Sundays ago, and the boy remained away from school until last Sunday, when he returned and was very much humbled. I don't think we shall have any more trouble with that boy, and that was done by being stern with him, and that is the way to keep order.

Mr. DAY—I still contend that the rule of control is voluntary.

Mr. HOSSIE—Before you leave the question of seats. In a great many schools the primary class is in the body of the school. Is it not well to have proper seats for the primary class?

LEADER—We want to come to this question of seating again. You decided that chairs were preferable to benches. You can have almost equal discomfort with chairs that you can with benches, unless

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regard is had to the size of the chair. It is just as necessary that you should have graded sized chairs as that you should have anything else. If you have chairs or benches they should be of different heights, adapted to the length of the scholars' lower appendages. I have gone into schools, even into primary classes, and found the chairs three or four inches higher than suited to the scholars' requirements, and that is a very great mistake. I have gone into day-schools, where they have professed to give a good deal of attention to this, and yet the sizes of the seats have not been at all suited to the sizes of the scholars. Mr. Hossie has paid a good deal of attention to this; will he state the proper size of the chairs?

Mr. HOSSIE—Seven, ten, and fourteen inches are the three sizes that should be in the primary class, and that will enable the youngest to sit down on the chair just as their father or mother does, without being lifted up. I was surprised to see in this beautiful room that they have 17½-inch chairs for the infants. Many little ones would have to be lifted up. That is very disorderly; it takes two or three little ones to help the other one on, and if you have kindergarten classes it would be an utter impossibility. The chairs can be had up at Woodstock seven inches high, separate chairs, and what is better, is a little arm chair for each. I see that altogether on the other side now, so that our little ones just sit like old people, and they like to act as much like old people as they can.

LEADER—Those chairs can be had at Woodstock for 45 cents each. What else?

Mr. DAY - Plenty of light.

DELEGATE—Isn't there something else with regard to separation of classes?

LEADER—The model Sunday School room, to my mind, is a semi-circular room with rooms opening into it.

Mr HOSSIE—What are we to do if we have to content ourselves with what we have?

LEADER—We are getting the ideal. If we took the bare schools in the country we would not get any higher. We are aiming at something higher. This room we are meeting in to-day would not be a thing of thirty years ago; they would not have thought of building such a room as this. I am told there are other churches in the city that are giving attention to Sunday School architecture that was never thought of by the trustees or building committees of those churches before, and I have constant applications—I have had applications from Australia, from Ireland, and from England and Scotland—for plans of Sunday School rooms. People have heard of the plan that we have adopted in the Sunday School that I have the honor to belong to, and I have had applications constantly for the plan from all parts of the Province. The plan is not original with us by any means. We got it from John Wanamaker's school, in Philadelphia, and this is the idea: a large centre room, surrounded with class-rooms,

and furnished with folding doors. That, of course, adds very much to the order of the room, because then you have no changes. When the scholars come in they go into their own room, and you have no marching and counter-marching; there is no loss of time; and after the opening exercises you simply close these doors and there is your school, all ready for work, though it be ever so large. We have doors that fold six times, and yet work admirably; but of course the better way is as the primary class at the end of this room is, by curtains—the curtains dropped and raised again. That, of course, is better still than folding doors.

Mr. PEAKE—In many schools, instead of doors, curtains are used, and answer the purpose equally well.

LEADER—The ideal Sunday School room would be like the Library buildings at Ottawa. You go into that building, in the rear of the House of Commons, and you put your folding doors underneath the circular gallery, and you have the ideal room. By-and-bye, in the millennium, the Sunday Schools are going to have as good rooms as the Government has for the library.

DELEGATE—Is not the Akron, Ohio, Sunday School room the model?

LEADER—Yes, and this is the plan.

DELEGATE—You have not explained that there is a gallery, and that the classes remain in their separate rooms all through their session.

LEADER—This is the ground plan (referring to the diagram on the blackboard). In raised galleries the arrangement would be just the same as it is here (showing the converging class-rooms), and it would be a round building instead of a square one. Of course, this plan can be adapted to a square building.

DELEGATE—You also referred to Mr. Wanamaker's school. I think a large number of classes in Wanamaker's school are grouped in one room.

LEADER—Yes; this would be the intermediate department here (the body of the room). The primary class room would be on the ground floor, not upstairs. I think it is very objectionable to take a primary class up to the gallery, because of the going up and down stairs. Now, what other causes of disorder in the school?

Mr. GOBLE—Disorderly superintendent.

Mr. PLATT—Disorder caused by the superintendent and officers of the school, making unnecessary noise in walking about?

LEADER—How many schools here have bells as the signal for the superintendent? (Three-fourths of the hands were held up.) Can any one here name another instrument besides a bell as a signal for attention?

Rev. Mr. CAMPBELL—Yes, sir; hold up a pin and ask the scholars if they can hear it drop on the desk.

LEADER—Now we have the model school—where the pin drops

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you can hear it ; that is the Methodist school in Deseronto, of which my friend Mr. Campbell is the pastor. I wish his superintendent were here, so that we could look at him.

Judge DEACON—The dropping of a key on the desk could be heard in any amount of noise.

Mr. HOSSIE—I was in a school the other day where, if a cannon ball had fallen, you could hardly have heard it. (Laughter.)

LEADER—That was the other extreme. Any other signal?

Mr. DAY—A man who makes no signal but his own still presence. (Hear, hear.)

LEADER—Still, in a large school, he must have some way.

Mr. DAY—His eyes.

Judge DEACON—To wait till everybody is perfectly still before beginning to sing.

Mr. PEAKE—It is necessary that there should be some signal at the appointed moment.

LEADER—Yes ; I can't see how a school can get along without some signal. With some it is simply the uplifted hand.

Mr. DAY—Is there any signal in our public congregations for obtaining order ?

LEADER—No, there is not ; but our public congregations have a regular form which they go through with every Sunday, and they know what is to come next. I hold that in a Sunday School they should never know what is to come next ; we should have a constant change of order. The singing should not always come first, or the prayer always first, or the reading always first, or that you should always sing once, but perhaps once or twice, and so on. A growing number of schools have some form of ritual—it may be nothing more than the repetition of the Lord's Prayer in concert, or it may be the repeating of the Apostles' Creed in concert, or it may be the reading of a psalm one quarter, and another psalm another quarter, and so on ; but I think the system of changing the exercises is a desirable one ; and, therefore, in those schools they cannot do as they do in the large congregation.

LADY DELEGATE—Why is it specially desirable ?

LEADER—To save getting into ruts—getting into some form of doing things in a formal way. My own experience is, that no matter what the spirit may be, if it is done the same way over and over and over again, it becomes more or less formal.

DELEGATE—Is it not conducive to disorder to have so many changes ? If you get a school out of a rut you are more liable to that influence. While they may follow the order, it is possible to follow variety at the same time. (Hear, hear.) The superintendent has his order this day and another order another day—the same thing only in different order.

LEADER—I have tried this change, and I know that it does not conduce to disorder, but the reverse ; so I recommend it.

The PRESIDENT—Let me say I favor the adoption of a change, such as some of the scholars doing the reading in place of the superintendent. I favor following out largely the order, at the same time changing the order by changing the parties.

LEADER—Sometimes the superintendent would read one verse, and the school in concert read the other; sometimes the male scholars would read, and sometimes the female.

Mr. HOSSIE—There is often disorder in a whole school just before opening, before you come to the reading. Is it not largely due to the superintendent doing the whole of the work himself—running about, making a show of himself, before school begins? (Hear, hear, and laughter.)

LEADER—The reason I asked you about the bell was this: I have seen more disorder caused by the superintendent's bell than anything else in the school. (Hear, hear.) I have seen a superintendent who would ring and ring and ring, and for everything he would hear in the room there would be a ring; and that was the greatest cause of the disorder.

DELEGATE—That is the abuse of it.

Mr. DAY—He would hardly hear a whisper.

LEADER—No, he would not hear a shout.

Mr. PEAKE—That does not detract from the use of the bell.

LEADER—No; of all the signals I think there is nothing so good as a sweet-toned bell, and the bell rung once, and the superintendent stands there, and with his eye sees every man and woman, teacher and scholar in the school, and with that eye waits till he sees there is perfect order, and keeps his eye on the people who are talking.

DELEGATE—Would you compel order from every one in the room?

LEADER—I am trying to get order now; and watch the ones who are whispering until they know you are watching them. (Hear, hear.) But if he has to wait for the whole hour and a half of his session, wait until that bell is attended to. One stroke of his bell only, and wait.

Judge DEACON—Have you ever named the boy causing the disorder?

LEADER—Never; the eye is enough. A man that has not a good eye ought not to be a superintendent. That eye of his—you may call it a hawk eye, or an eagle eye, or any kind of an eye you like; and it may be a blue eye, or a black eye, or any other kind of an eye—that watches the whole school and takes in every body. I saw last spring an audience of never less than 1,500 people, and from that to 2,800 people, governed by one man's eye—governed as I never saw audiences governed—audiences so orderly that it was a wonder. That eye was the eye of Rev. J. E. Hunter, of Crossley and Hunter—an eye that sees everybody, and everybody in the place knows that he has got his eye on him. There are teachers that sometimes whisper and talk when they ought not, and yet the superintendent will keep

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his eye on the teachers as well as the scholars. In my experience it is not well to call the scholar's name out but keep his eye on him.

DELEGATE—Suppose you can't catch his eye?

LEADER—Wait till you do. He will wake up and ask, what's all the hush about? And as soon as he can't find out he will look at the superintendent.

DELEGATE—What will you do when you can't see the superintendent's eye? I can't see your eye from here. (Laughter.)

LEADER—You know I am looking at you now.

DELEGATE—They tell me you are, but I wouldn't know it if they didn't tell me. (Laughter.)

LEADER—You would have found out in a moment or two.

Judge DEACON—I have found it very good to name "Charlie" or "Willie," without giving the surname; and the boy that is making the disorder knows who "Willie" is.

LEADER.—There are so many Willies.

The PRESIDENT—In my school one day I said, "Will that boy stop talking?" When I came home, I said, "Did you know who I was talking to?" My boy said, "Yes; it was to me." It was not him; but all the boys stopped talking.

Rev. Mr. CAMPBELL—I am an old day-school teacher, and carried my practice into the Sunday Schools, and I have said to my superintendent, "Stop a moment, you can't get order here; stop a moment, children can you hear this pin drop?" (This last question was asked in a whisper, and then the pin was dropped, amid such silence that it could be plainly heard.) "Now you can go on, Mr. Superintendent."

LEADER—What else is there in the superintendent to cause disorder besides the bell? May I suggest that he does not come prepared? Some superintendents come to the Sunday School, and don't know what they are going to do when they get there. Every superintendent should have a time-table, and run his Sunday School by it—if you will allow the term. Some people don't like that word "run," but he should run his school on schedule time, the same as the best railway trains in the country are run, so that he knows the moment he commences—yes, he knows days before—what he is going to do; and my observation is, that a lack of preparation on the part of the superintendent for the programme of that afternoon is one of the causes of disorder. I have seen a superintendent, the moment he came in, commencing to hunt all through the hymn-book for what he was going to sing. One of the most disorderly I ever knew did that.

Judge DEACON—Do you leave the programme to be arranged by the superintendent, or is it arranged at the teachers' meeting?

LEADER—The superintendent always brings this matter before the teachers' meeting, and gets their approval for any change there may be.

DELEGATE—We have had some experience on the time-table line

in our school. It was arranged that we should have so many minutes for prayer, so many minutes for singing, so many for concert reading, so many for review of the lesson by the teachers, so many for review by the superintendent, the reading of the report—in fact, we were down to schedule time. Well, the first Sabbath the lesson happened to be a little longer, and before our superintendent got through—at least it was a visitor who was reviewing the school—before he got through, time was up; ting, ting, went the bell.

LEADER—That is the trouble of having a visitor. Don't you ever get a visitor to address your school. Run the thing yourself.

DELEGATE—I think it is a very good thing for a change.

LEADER—My experience is that it is not desirable—the average visitor.

DELEGATE—I had to walk the length of the room and give a report of the school for the day, and before I got through, the bell was going again.

LEADER—It is necessary to exercise judgment.

DELEGATE—This was schedule time.

LEADER—There has to be elasticity even in schedule time. They will tell you that the train is to be run at a certain rate per hour, but time has to be allowed for the train to catch up.

MR. CLARKE—If any one wishes to get a lesson on that subject, I would like him to visit the Belleville school, and see how Mr. Johnson runs it there to the minute. Everything is arranged—the prayer at 2.30, the singing 2.32, and so all the way through. I was astonished with the order that Mr. Johnson had. With a change every Sunday they did not stand up nor sit down when they ought not to. Mr. Johnson has the whole school under his control. He asks them to sing, and when they get through singing they don't sit down till they know what is coming next; then Mr. Johnson will, perhaps, repeat the Apostles' Creed.

Judge DEACON—Is there any place where such superintendents can be had or trained?

LEADER—That is not because of the superintendent; that is because of the model teachers and the good scholars. How does a secretary cause disorder in the school?

DELEGATE—By visiting teachers and classes at the wrong time.

LEADER—There should be on the programme a minute at which the secretaries can do their work, a minute at which the treasurer shall do his, if there be one in the school, and a minute at which the librarians shall do theirs. I went into a school west of Toronto, where they are supposed to do everything just exactly correct, and the school was divided; the senior division was upstairs in the church, the intermediate division was here, and the primary division was back here, and the superintendent just between the intermediate and the primary. The superintendent was making the announcements for the day, and—most extraordinary of all things that I should have

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been there on that day—he was announcing the picnic. Now, if there is any one time more than another when that pin should have been heard it was at the announcement of the Sunday School picnic; but, to my surprise, while the superintendent was giving this announcement, here was the secretary going down this aisle, collecting class-books; there was the librarian going down there, collecting books from the different classes; and there was the treasurer, going down there with a tin plate—no lining to the tin plate—jingling, jingling as the coppers were put on; and here, in the primary division, there were four teachers, and each one doing something else, and all the time the superintendent making his announcements.

Judge DEACON—Don't you take up collections in envelopes, to save tin plates?

LEADER—Yes.

Mr. PEAKE—He was economising time.

LEADER—Yes; at the cost of the disorder of the whole school. The time-table should be so arranged that the librarian and secretary and treasurer should have their time so as not to interfere with the rest of the school in the discharge of their duties. What is the experience in the matter of taking up collections? I suppose you are all good Methodists—you take up collections.

Mr. HOSSIE—No; we are beginning to take up "offerings." (Laughter and applause.)

LEADER—Mr. Hossie is a good Presbyterian; he does not believe in collections.

Mr. HOSSIE—There is quite a difference between collections and offerings.

Judge DEACON—The teacher is furnished with a large envelope, and he collects in his class and hands to the treasurer when he comes around. How many adopt that? (There was a general hand-raising.) That is in general use. There is not a plan I have not tried, and the envelope system is the best. The envelope collection is announced—so much by the girls and so much by the boys.

DELEGATE—Do you think that the superintendent in the school which you thought so disorderly, considered that things were so disorderly there?

LEADER—Not a bit of it; he thought he was having the best order in the Province.

DELEGATE—Don't you think you were interrupting him by coming in?

LEADER—If fifty people like me had come in he would not have noticed.

Judge DEACON—Is it not well to ask the children to say what is the announcement, and when will it take place—repeat the announcements.

LEADER—Yes; that is a good suggestion.

Judge DEACON—I find they catch the announcement of a picnic with the greatest readiness.

LEADER—Do you know any schools in which the secretary is allowed to visit the class during teaching time? Yes.

LEADER—Does not that disorder the school? Yes.

LEADER—Ought any officers to visit the classes during the time of teaching? No.

LEADER—Give us that more emphatically. NO!

Judge DEACON—The only visit that is tolerated is that the books are brought to the teacher; they are distributed to the teacher at the close of the lesson; and the only visit he is allowed to make is when he visits the teachers to distribute the books. The librarian and his assistant prepare all the books for the classes, and then the books for each class are brought to the teacher; and after the lesson is closed then the books are distributed by the teacher to the pupils, and their cards returned.

LEADER—When are these books brought to the teacher?

Judge DEACON—As near as may be at the close of the lesson.

Mr. CLARKE—Is not that an annoyance?

LEADER—A better thing than that is to distribute the books after the school is closed. (Applause) No book except God's Word and the hymn book should be in any scholar's hand, or any paper, during the teaching of the lesson.

Mr. GOLDING—In our school the teacher distributes the books after the class is over.

LEADER—The books ought not to be in the class till the school is closed. Some very good-natured teachers are disposed to allow the books to be looked at.

DELEGATE—In our school the benediction is pronounced, and then after that the books and papers are distributed.

LEADER—That is correct; and if there are schools here that have not adopted that plan, they will find that it is very much better, and the most orderly way of distributing them.

DELEGATE—What about class-books? When would you have them collected?

LEADER—By the secretary immediately after the opening.

Mr. CARROLL—The hymn books and the secretary's books are given to the teachers as they come in; the collection is put in the envelope, but the teacher in doing up the collection in the envelope puts the number of the class, so that the record is made up from the envelopes. It is not necessary for the teacher, then, to use the ruled books during the day. He can use them during the week, and so you have no distribution of class books; the teacher gets them as he comes in, from the closet near the door, as the assistant superintendent hands them; and they are given up to the assistant superintendent after the teaching and service are over.

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LEADER—Better still ; because that saves his moving about the room at all.

MR. PLATT—In our school the room in which the library is kept is near the end of the school-room, and there is a receptacle for books, with a number of pigeon holes corresponding with the number of pupils ; each pupil has a number, and below the pigeon hole is that number, so that each pupil knows where to put his book on entering the school. In the book is a card with certain numbers, which, I believe, is supplied with the catalogue of the library ; and they are expected to have looked over the catalogue and put down on that card the numbers of the books that they desire. While the school is in session the librarians take these books and mark them off, and select some book whose number is on the card and place it there ; and when the children come out they call and get their books. Our librarian has studied the matter, and thinks he has, perhaps, the most perfect system that has been invented for taking and distributing a library. (This plan is fully explained in a paper read at the Hamilton Convention by Mr. Thos. Bengough. It is found at page 135 of the report of that Convention, 1886.)

LEADER—Now we come to the teachers. What is there in the teachers that causes disorder in the school ?

LADY DELEGATE—Did I understand you to say that no book but the Bible and hymn book should be used in the school ?

LEADER—That was my exact, and very positive and definite answer, too.

DELEGATE—No helps.

LEADER—No helps in the scholars' hands.

LADY DELEGATE—Should not the teacher use helps ?

LEADER—Those who think that the teacher ought to bring helps—printed helps, lesson leaves or quarterlies—into their classes, please hold up your hands ? (A few hands held up.)

Judge DEACON—I believe they should.

Mr. HOSSIE—Don't be too hard on us if we can't walk without a crutch.

Judge DEACON—The difficulty is to find teachers who have time and energy and zeal enough to study the lessons as teachers ought. The difficulty is felt everywhere in country sections, and cannot be avoided. You have to get the best material you can, and if they can't walk alone, you have to give them a crutch ; and better if they would come and read from the printing than not at all.

LADY DELEGATE—Didn't you say it was desirable to get out of the old ruts and grooves ? and is it not walking in the old ruts and grooves to use the old way, simply the Bible, without any aids ? Are not these helps simply leaders to draw us and help us to study the Bible ?

DELEGATE—They are for that very purpose ; and we live in the

very best century of the world in that respect ; but they are only for home use. (Hear, hear, and applause.)

LADY DELEGATE—It is a very vexed question in our school whether these should be used or not.

LEADER—I will put it this way to you and the Convention : How would you like your pastor to get up into the pulpit and—

DELEGATE—Read his sermons. (Laughter and applause.)

Another DELEGATE—Read a printed sermon.

Rev. A. B. MACKAY—No, it is read somebody else's sermon. (Renewed laughter.)

LEADER—That is just what I was going to say ; if you had a suspicion that it was somebody else's sermon how would it be then ?

Rev. A. M'LAUGHLIN—I will tell you how it would be then. If he was honest enough to do as the teacher does when he brings his quarterly into the class-room, and say that this is Mr. Spurgeon's sermon, I believe that the congregation would be far better prepared to go home and thank God, than if he had given it without. (Laughter.) I like to see a positive man like the leader, but I like to see that positiveness in the right place ; and I don't think that this is the right place for such determined positiveness on these subjects. I know something of Sabbath School work outside of Belleville, and outside Toronto, and outside Kingston, and I know you can't run Sunday Schools on this positive railroad time-table as you run it in Belleville—(Hear, hear)—and I know there are delegates here now that want to be benefitted from this thing, and they don't want to be discouraged ; they want to get help, they don't want to be crushed down with this positiveness of running the thing this way or not at all. If a man or woman will read me something that some brain has thought out and digested, rather than to sit there and give me gush or nothing at all—

Judge DEACON—I have seen that done, too, and a better sermon than he would have delivered otherwise.

LEADER—We are getting away from the question altogether. This is a conference. There are points in which ninety per cent. of the Convention have seen the difficulty in these cases. Fifty per cent. of this Convention, on the question of these helps, agree that it is not desirable to bring these helps into the class. (Hear, hear.) There may be cases, as Judge Deacon has said, where it is desirable, perhaps, that it should be done ; but no more than you would favor your pastor, as a rule, bringing into his pulpit that which was not the production of his own brain. Do we want brought into the class the preparation of the brain of anybody else.

Mr. BURKE—I understand you would have no objection to a teacher, after he has carefully studied all helps, bringing his own notes on paper ?

LEADER—Oh, no ; that is his own work.

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Mr. BURKE—I think some delegates are misunderstanding. The bringing of notes into the class would promote successful teaching.

Judge DEACON—What is the objection to bringing a printed paper, that is more legible than his own notes, probably.

LEADER—Because one is the emanation of another man ; the other is the emanation of his own brain.

DELEGATE—It is the opinion in the United States that these lesson notes are driving the Bible out of the Sunday School. Where these leaves are brought in the Bible is left at home. (Hear, hear.)

LEADER—My experience is, that schools where lesson leaves and quarterlies are brought in, are rusty in reference to God's Word, and when the pastor announces in the congregation that the lesson for reading will be in a certain book, you will find the scholars, probably, turning to the New Testament, if the lesson is in the Old. They don't know how to handle God's Word. They don't know how to find the different parts of God's Word. The danger that I see, personally, and the danger that I know fifty per cent. of this Convention sees, is that very danger. God's Word must be constantly in the school, and that should be used, and that alone.

Judge DEACON—The full lesson is given in the lesson leaf, copied from the Bible.

DELEGATE—We have a teachers' class every week, at which the lesson is gone over ; and then you can put your quarterly in your pocket, or you can leave it at home as you choose, but we can dispense with it, because we have it, where I think it should be—in the head.

LEADER—That is a different thing.

Mr. J. J. BELL—My experience is, that this system of using helps in the school promotes laziness. I don't care how illiterate a teacher may be, if he will study these helps, he will have enough original thought ; but the trouble is that these teachers will run away with these helps, and read off the printed questions ; and I am afraid that scholars see through all that, and they know that teachers are not prepared ; and no teacher can be prepared who follows that plan.

LEADER—Unless they come with their own minds filled with the thought of the lesson, they cannot retain the attention of the class. I presume that would have been Mr. Hughes' strong point. If a teacher comes with all sorts of material with which to interest the scholars there will be no disorder in that class.

LADY DELEGATE—Suppose household and other duties interfere, and she has only half an hour ; can she not then make use of legitimate aids, but leave them home ?

LEADER—That is it ; leave them home—they are for home use. I remember Dr. Vincent, I think it was, was asked what should be done with these lesson helps, and with quarterlies, and so on, and Dr. Vincent's reply was that, like dogs, they ought to be left at home.

DELEGATE—That seems quite plausible and reasonable for those who have the ability to learn a great deal in a short time, and those who can devote the time to the proper pursuit of their subject; but we have in the majority of our schools through the rural districts and in our country villages a great many excellent teachers, devoted men and women, who have found that they have not time to so study the lesson as to be brimful of matter, and carry that matter to the schools without these helps. I have heard this question discussed again and again in our country conventions, and condemned, wholesale, the use of helps; others, who are as zealous, have upheld them; and I feel somewhat puzzled between the two parties—one for and the other against. For my own part I feel disposed as far as possible to encourage the practice of leaving these helps at home; and where we find individuals who have not sufficient time to become thoroughly saturated with the subject through the aid of helps, let them bring them—bring their questions along, if they can't do better.

LADY DELEGATE—Our lessons are never longer than two verses for each day in the week; and surely it is a sinful business for any man or woman who has not time to find out each day what God wants to say in two verses. (Applause.) With a Bible and pencil and paper work out your lessons through the week, and come to the helps for anything you don't know. (Hear, hear.)

LEADER—We have switched on to this subject. I would suggest to the chairman of the Executive that this should be one of the subjects on which a conference should be held next year.

Mr. PEAKE—I would suggest that those who are so anxious to retain their crutches should air their views with Dr. Vincent tomorrow afternoon.

LEADER—I want to give you one or two thoughts before we close. I don't know anything that tends so much to order as silent prayer—frequently during the session, silent prayer. There is a hush in which you can hear that pin drop. If a superintendent with his quick ear detects any whispering in prayer, let him stop. I dare say there are plenty of superintendents here who have tried that—stopping right in the middle of prayer. You are not so engrossed with your petition to God, but at the same time you are listening; and when you detect the first whisper in your school stop; then the silent prayer. I cannot emphasise that too much. If you try it you will find it has a wonderful effect, if your school is a large one or a small one; and the frequent bowing of the head, whether you are standing or sitting, in silent prayer, adds much to the order of the school. Then I think the teachers in their classes ought to watch as well as pray. I have seen some teachers during prayer time, in some schools they stand during prayer, in others they kneel during prayer. I have seen them so devout—and they should be devout—that their hands have been placed over their eyes, and their eyes have been closed, and yet Johnny is sticking a pin into Willie, and Mary has been whispering

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to Jenny about that hat that the other girl has just got. I think the teachers ought to keep their eyes open during prayer. They can be devout, and yet keep their eyes open.

DELEGATE—How can a leader offer acceptable prayer to God and yet be listening?

LEADER—He can do that the same as any public speaker can have two thoughts in his head at the same time.

Judge DEACON—In silent prayer you invite all the school to join in it?

LEADER—Just bow the head for a moment, all the school—the smallest scholar as well as the eldest. Then the introduction into all the classes of object lessons and of blackboards, if it be only slates—anything at all that will use the scholar's eye in the teaching of the lesson, helps to the order of the class.

Mr. HOSSIE—One of the great wants of the teacher is something on which to exhibit those objects. If they bring a stone or any thing, they have nothing to put it on. I have in our classes a little stand, sixteen inches on the top, to hold the objects.

Judge DEACON—Do you recommend the blackboard in every class-room?

LEADER—Yes, blackboard in class-room, and blackboard in every class.

DELEGATE—I was attending a mission school this summer, where I could get no teacher to help me; I could get none of these things that are so desirable. I know many like myself that came here to-day to get help, and it is rather a discouragement than a help; the ideal is held up, and everything else is denounced.

LEADER—No, we don't denounce everything else; we say, Do the best you can. If you cannot reach to that ideal, aim at it.

DELEGATE—This is the objection I have, that individuals that want to tell their difficulties and get help on it, find there is no room for them.

LEADER—As you have heard from the Chairman of the Executive Committee, that will come up to-morrow afternoon, when the great Dr. Vincent will be here to answer all difficulties.

Judge DEACON—Is it not better to carry on a school if you can't get all the helps. Do as the widow did, do as you may be able?

LEADER—Certainly; one brother like this with his heart in the work will be a successful man. What we say is, these things are desirable if you can obtain them; if you cannot obtain them do the best you can. I am very much obliged to the Convention for their help in conducting this Conference. (Applause.)

President SHAW—We have a school in our city just now which has a good many of these modern improvements.

The Convention joined in singing "Wonderful Words of Life."

GREETINGS FROM QUEBEC.

President SHAW—We will now ask Mr. Cayford, from the Province of Quebec, to address our Convention.

Mr. CAYFORD—I am not a delegate ; I am just a visitor. There were two delegates coming from Montreal—one from the Sunday School Association and one from the Canada Sunday School Union. This Association used to be called the Sabbath School Association of Canada. That was a misnomer ; and has been changed to the Sabbath School Association of Ontario. Then the Canada Sunday School Union was also a misnomer, for it was supposed to have jurisdiction over the whole of Canada. If we ever have a Dominion Sunday School Association, this would be an appropriate name. There are twelve gentlemen still alive in Montreal that were at the first Convention of this Association in 1857. I sent each of these gentlemen an invitation to come, but don't see any of them here. I thought there was going to be a reunion on the platform of all the old veterans, and I thought it would be a very appropriate thing ; but it does not seem that they are coming from Montreal. In 1857 Montreal was far in advance of Ontario in Sunday School work, it was a Montreal man that suggested that Convention—the late Mr. Jones Lyman ; but now I am sorry to say that you, in Ontario, are far in advance of us in Sunday School work. We have a great many difficulties in Quebec that you have not. We are overshadowed by that great Roman Catholic Church. There are only two counties in the Province of Quebec where we have a majority ; but still those of us who have the chance, are very enthusiastic in Sunday School work. Although I come from Montreal, I don't come from a school that has an ideal school-room. We hold our school in the church. You don't do much worse in the country places than that. We had 375 in our school last Sunday, and yet we had only the church. We have no separate school-room, except a little side room for the infant class ; and when the services are going on in the infant class they can be heard in the large room ; so we have to do this under just the same conditions as many of you in what you call country places. It is not discouragement, but we want to try and aim at the best we can get. I think, although the ideal Sunday School should be aimed at, still if we can't get so far as that, we should do the best we can, and not be discouraged. (Hear, hear.) It is not a discouragement to me. Paul said, "Run." Some of us can only walk, but that is no reason why we should disregard the command to run ; and if we can't have everything we want, there are surely one or two little things we can pick up, there is no doubt of that. Some people say, we have no time. Now, I am a business man, and we all have to work just as hard as the next one ; but there is one thing, I don't leave my Sunday School help at home ; I carry it about with me six days a week, that is the *Sunday School Times*.

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(Hear, hear.) Last night, waiting for the service to commence, I tried to get a little information out of it in the Queen Street Church; and so I use it in spare moments. I am not speaking this for egotism; but if we love our school and our scholars we will think about them. On Sunday evening we read the lesson for the next Sunday, and we have it, as Mr. Mackay says, "simmering." If we love the school we will find the time, and then we shall not want lesson helps in the school on Sunday. I am not a speaker; I am a worker, and a note of interrogation. (Applause.)

The PRESIDENT—While we have not our delegate from the States, I should like to read a telegram that has been sent to this Convention from Savannah, Georgia: "Georgia congratulates Ontario. Celestial diameters bound your work. Read 2 Thess. ii. 16, 17. R. B. Reppard, President." On motion of Rev. Mr. Kettlewell, seconded by Rev. Mr. M'Laughlin, the matter of a reply to this message was referred to the Business Committee.

The PRESIDENT—Under this head of "Reception of Fraternal Delegations," I am sure the Convention will be delighted to hear from Rev. Dr. Mackay, of Montreal. (Applause.)

Rev. Dr. MACKAY—I came here honestly and sincerely to use my ears, but I find I am using my tongue all the time. Well, it is a very pleasant thing to stand before such an audience this morning and to say how pleased we are to meet you face to face as workers together in the great work; and we are very pleased also that the organization of the Association is so extensive, and that the work carried on by you is in such a good condition. We only wish that in Quebec we were in such a good state of organization as you, but we are taking steps in the right direction, and I hope that by-and-by we will be able to organize in a similar way to that in which you are. I was greatly interested in seeing upon that map on my right hand there, all the different organizations throughout Ontario, but I see that there is only one of those that has a gold star, so that there is room for improvement all round; and if there is room for improvement in Ontario, much more is there in Quebec, and we come here together for mutual stimulus. I like that telegram. If our hands are to be established in this work our hearts must be comforted first of all; and I should be very sorry if any brother or sister came to this Convention to get discouraged, as some of them seem to think they might be, by hearing these ideals placed before them, and feeling, "Well, we can never come to the realization of these things; we shall never be able to get such a Sunday School as that; we shall never be able to get such school-rooms arranged in that way; we shall never be able to get even matting on the floor, or rubber bottoms on the chairs"—and they feel in despair. Well, all these things are good, and they are essential to the realization of the ideal we ought to have in this great work; yet, after all, just as a man who has made a lot of money may go to a bookseller, and say to him, "Now,

I have a magnificent library, and I want it furnished ; I want twelve yards of fiction and two yards of history, three feet of biography, and six inches of theology"—(laughter)—giving the dimensions of his shelves, and then that man gets his shelves all filled with these books. Would you not call him a fool if he thought himself a learned man because he had all these things? Now, it is a good thing to have so many yards of fiction, perhaps, so many volumes of this thing and the other thing, and it is all good to a man who can use these things and appreciate them ; but to be a learned man that is not the great thing after all ; and so I look at a beautiful school-room and chairs so beautifully arranged, and I say, "That is all very good, but after all tell me the stamp of men and women that are teaching those children"—(Hear, hear)—that is the thing that makes the Sabbath School after all. (That's so!) It is not any of these outside things—good and proper as they are in themselves ; but after all, the school just means the teacher ; and that is the importance of such a gathering as this. Let us get consecrated hearts here—souls that are determined to commend the Lord Jesus Christ to the children—and if we can only get our hearts fired with the thought that there is nothing higher or nobler on this earth than to bring even the soul of a little child to know and love the Lord Jesus Christ ; then if you only go away back to a shanty where there is nothing but a bench that has been straightened by means of an axe, and you sit at one end of that bench and there is one child at the other end, you are doing a work which an angel would be delighted to do if he had the opportunity. (Hear, hear, and applause.) That telegram seemed to me to come in at just the right time—"Comfort your hearts." Remember that our work is the noblest work in which any being can be engaged, no matter what the difficulties are ; and I can have sympathy even with those who feel that they have to depend a little upon crutches. I would not like to lay down any hard and fast rule on that. Give me a sincere heart, one desirous of honoring the Master, and all these things will rectify themselves. (Hear, hear.) But, at the same time, I would by no means depreciate that grand, and good, and right ideal which I think was laid before us this morning ; and I feel that my visit to Kingston would be amply repaid if I had listened to nothing more than the admirable way in which the exercises of this morning were conducted. I am very pleased to see you face to face, and bring the congratulations of those who live farther east than you. (Applause.)

The hymn, "Blest be the tie that binds," was then sung.

Mr. F. T. FROST, of Smith's Falls, then gave an address on

THE SABBATH SCHOOL AS A FACTOR IN OUR NATIONAL LIFE.

Solomon was inspired to say in the 14th chapter of Proverbs, that "Righteousness exalteth a nation, but sin is a reproach to any

people," and then, it is to the world to and halting i apparent to a found in the unerring and certainty all Think of the to satisfy th boast at tim the beneficia and although much to hu distance that have us as a we boast so great mass unrighteous How forcibl servant Mos trust in His "How long they believe The work of with him. my vineyard to permeate them into h the ramifica shall bear t product of School perf factor in o character a defines the when multi in the prod other eleme Sabbath Sc tion of tha it become o in the Chri their time Internation uniform tea increasing

people," and notwithstanding twenty-five centuries have elapsed since then, it is to be regretted that the progress made by the nations of the world toward the attainment of this righteousness has been slow and halting indeed. Many reasons could be given for this, but it is apparent to any reader of history that the great main cause is to be found in the substitution of human wisdom and knowledge for that unerring and infallible wisdom from above, that is able to guide with certainty all the affairs of life, as well with nations as with individuals. Think of the evils and misery, wars and bloodshed that have abounded to satisfy the ambition of rulers. We are, as a people, inclined to boast at times of the empire to which we belong, as an instance of the beneficial results springing from an open Bible and a free Gospel, and although we have much to be thankful for, yet is there not very much to humble us in view of our neglected opportunities, and the distance that yet lies between us and that righteousness that God would have us as a nation attain to? How neglected is the open Bible that we boast so much about. How little is it known and studied by the great mass of our fellow countrymen; and is it any wonder that unrighteousness and flagrant violation of God's word still prevail? How forcible and full of meaning do the words of the Lord to his servant Moses become, referring to the Israelites of old failing to trust in His promises, and refusing to go on to the promised land: "How long will this people provoke Me, and how long will it be ere they believe Me for all the signs which I have showed among them?" The work of the Christian is, therefore, before him, and ever present with him. Christ says to all His disciples, "Son, go work to-day in my vineyard," and the aim of all true Christian endeavor should be to permeate the nations with a knowledge of the Gospel and bring them into harmony with the Creator, so that all laws, all customs, all the ramifications of business, and the whole economy of human life shall bear the imprint of righteousness and truth, and be the direct product of His unchanging laws. What part does the Sabbath School perform in this great work? In what way does it become a factor in our national existence and in the building up of national character and uprightness on the basis of the inspired word. Webster defines the word "factor" as one of the elements or quantities which, when multiplied together, form a product. Flour is an "element" in the production of bread, it has to be mixed or multiplied with the other elements, however, to produce it. So we can fairly claim the Sabbath School as a "factor" or "element" necessary in the production of that righteousness which exalts a nation. So important has it become of late years, that the most learned, profound, and spiritual in the Christian Church are realizing its value and devoting more of their time and thought than ever before to its important work. The International Series of Lessons attests this, and the result of such uniform teaching throughout the world is making itself visible by an increasing spirituality, and by large accessions from the Schools

everywhere to the Church. The Sabbath School has been a neglected "factor" in the past, and not until within the century has it been fully appreciated as a powerful agent and accessory of the Church. In this age of change and ceaseless activity, when every element of nature and every human device are made subservient to man's ambition; when extreme poverty on the one hand, and laziness and indolence on the other, are made pretexts for violence and the crimes of socialism, anarchy, and kindred evils, which afflict the nations, how necessary is it that the Christian Church should be employing every element required to produce righteousness? and where, it may be asked, is the field whiter to the harvest than in the thousands of children in our land? First impressions are the most enduring, and the time to plant the seeds of eternal truth is when the mind and heart are most accessible. Childhood and youth, then, become a sowing time; and if the work is done in God's own way, riper and later years will show the results in a citizenship that maketh for honor, justice and truth. We live in an era of great Christian enterprise. With the increasing size and importance of the work, the minds of men are expanding, and means are now being employed on a much larger scale than ever to overcome the evil and establish the reign of righteousness throughout the world. Churches are multiplying everywhere—missionaries in larger numbers than ever are attacking successfully the dark places of the earth—charities abound and liberality increases, and not the least of the causes for this great activity is the Sabbath School and the work it is accomplishing. Cotemporary with its revival in later years was the revival of missionary enterprise, and its growth has kept pace with the wonderful growth of Christian endeavor ever since. How much can be traced directly to it cannot be said, as it is a factor that cannot be measured by metes and bounds; but we know that God's blessing has attended it in the great expansion of Christ's kingdom throughout the world, and the impetus given to the wonderful circulation of the Scriptures within the last half century in almost every language and tongue. Sabbath Schools are not intended to supersede church or home instruction, but to aid parents and pastors in preparing the minds of the young for the reception of the truth. It is true that in too many cases they take the place of parents and pastor, but better that, than that children should grow up without such training at all. The children of to-day are the men and women of to-morrow; and if they can all be reached and instructed in divine truth, then there is a substantial guarantee for the future of the nation. Thus Sabbath Schools become a factor in our national life. Some may ask, in what way? Simply this, a knowledge of God's laws is a guarantee for better and wiser human laws, security of life and property, sounder morals, a better citizenship founded on the principles of benevolence and brotherly love. It is also an earnest of a truer patriotism, not that selfish kind that simply fosters a narrow and exclusive attachment to race and nation-

ality, but rather a feeling of duty, and sympathy with the world. They have the tie which binds us to the Sabbath School teachers had devotion to the work around the world, and discouragement to the remembrance of the Sabbath while many are to their reward. The men and nations who are our better men, training the youth of the world, ever, because of their efforts and consecration to the work. "What have been the results of this mission sufficient to justify the life, and it is a great privilege to be able to see the Lord's kingdom by means of which exaltation is reproach to the world, profitable use of that which is in the knowledge of the mind and heart given will be to have "the earth and knowledge

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ality, but rather that quality which implants in the human heart a feeling of duty that delights to do good to all men, beginning especially with those who occupy the same soil, obey the same laws and have the tie of a common country. Looking back over one's life, how much can be traced directly to the influence of early training in the Sabbath School. There were no international lessons then, the teachers had no system or method, but they were in earnest, their devotion to the cause was genuine. A hallowed influence clusters around the Sabbath School of our early years. Many and many a discouragement has been overcome and temptation cast aside through the remembrance of some oft-quoted text learned in early days; and while many of the teachers in these primitive schools have passed on to their reward, their work and labor remain, a blessing not only to the men and women, who were the boys and girls then, but to the nations where they now severally claim citizenship. Certainly with our better methods of presenting truth and more systematic way of training the young; with the grand old Bible more luminous than ever, because better understood, this work is one deserving our best efforts and talents, and what encouragement is there for those who consecrate themselves to it. "If God be for us, who can be against us?" What greater satisfaction can there be than knowing that we have been instrumental in forming the character of the rising generation sufficiently to meet, successfully all the trials and experiences of life, and it is our duty as Sunday School workers, as well as our great privilege, to be faithful to this trust. What greater felicity can there be than in knowing that we are the humble instruments in the Lord's hands for producing, so far as human agency is concerned, by means of one of its most powerful factors, "that righteousness which exalteth a nation, and keeping it from that sin which is a reproach to any people." Let us then remember that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." And if we expect the nations to increase in the knowledge of the Lord, we must begin the training when the mind and heart are the most impressionable, and when the instruction given will be the most enduring; and in doing this all Christian workers may fairly claim the fulfilment of the promise, that Christ is to have "the heathen for an inheritance, and the uttermost parts of the earth for a possession," and when the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Mr. PEAKE called for reports from counties.

BRANT.

Mr. HOSSIE—I am charged with the delivery of offerings taken up for county and provincial work. It is not large, but it will go quite a way. The county of Brant continues to hold its position, and during the past year we have had one more local association

formed—an association of Indians in the township of Tuscarora. One of the Indians is here as delegate to this Convention. (Hear, hear.) The Convention held its nineteenth annual session last February—one more session than has been held heretofore. On Monday we had an evening conference, and on Tuesday we followed Dr. Vincent's idea, and had a denominational conference. The conference was a success for the denominations, but I would not advise every county to have denominational conferences, although it is very pleasant indeed, where each denomination may discuss what is more particularly interesting to its adherents. The other organizations have held two sessions. One of the townships has had two sessions. I am exceedingly anxious about seeing these spots on the map filled up; and I believe the Executive Committee could be engaged in no better work than finding out one live man in each locality; and I can speak from experience in the county of Brant, that one or two have done the whole work, and have brought it into line. We appointed local secretaries and notified them of their appointment, and stated that it was expected that during the year some steps would be taken towards forming a local association, and with that in view we would be glad to confer with them personally or by correspondence. I enclosed the five-cent manual prepared by our General Secretary some years ago, and asked for correspondence to be opened. Would you believe it?—not one of them responded; and next year I reported that all those secretaries were dead; they had not responded; as far as I could find out they were not there, and I hoped that this year they would appoint living men; and we only succeeded in getting two live men in the company; and they were to do the same thing next year. We went through the same process of notifying them again, and to these new ones was also sent the little manual, and it was put in an envelope with a printed request to be returned in ten days if not delivered. I waited for twenty days, and none of the letters came back. I went to the trouble of writing to one of these men stating what had been done, and if they were dead I hoped their representatives would kindly let us know and we would appoint living persons in their stead. (Laughter.) Well, that brought in two men, and that just because of the determination to go on; and inside one year we had the whole county organized. I deliver into your hands what has been collected in the county for organization work—a cheque for \$80. (Applause.)

Mr. PEAKE—I may say in the interest of a considerable number of counties that have sent in reports, and some that perhaps have not sent in formal reports, that their financial speeches have been made before the Convention opened, so that the association has had and is having the benefit of them nevertheless.

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DUNDAS.

Mr. W. J. SCOTT—Our county was organized in 1877. Our eleventh Convention was held last week in Morrisburg on the 11th, and 12th. We have four townships in our county, and only one is organized—Williamsburg. Steps have been taken, however, towards organizing a Convention in each of the other townships, by appointing a secretary to each township; and I hope that our secretaries will prove to be living men. We have also appointed a committee of six from points all over the county, who are expected to meet at the call of any group of Sabbath School workers, to hold public meetings in that part of the county in the interests of Sabbath School work. So far as reported we have about thirty schools, 300 teachers and 3,000 scholars.

HASTINGS.

Rev. JOHN HAY—The Presbyterian Presbytery held meetings in Colborne and in the northern point of the County of Hastings last year with very good effect, but there is nothing in the shape of a County Convention been yet spoken of so far as I know, although I suppose it can be managed after finding out the proper men to undertake it. I think there are four townships; the southern part of it contains a good number of schools; the northern part, seven or eight, and these could find a central place of meeting, I am sure. I think it can be done.

Mr. PEAKE—I want to ask the delegates from the unorganized counties if they will confer either with me, or with either of the secretaries. We will try and give you any hints or helps that will secure the organization of those unorganized counties.

PEEL.

Mr. J. W. BEYNON, Q.C.—Last February our thirtieth Convention was held—from which it will be understood that we are the pioneers. The President is Mr. D. J. M'Kinnon, who is also well known as an executive officer of this Association through his work in the position of Public School Inspector; he took advantage of that to obtain from each school section a report of the Sunday Schools, so that I am able to present, as the result of his efforts, a report from every school in the County of Peel. (Hear, hear.) I would, perhaps, except Roman Catholic schools; I don't know whether there are such or not in the county; if so, they are to be excepted. There are in the county 60 Sabbath Schools; total number of officers and teachers, 647; total number of scholars, 4,843; average attendance of scholars, 3,181; schools having weekly teachers' meetings, 17. Mr. Hossie, who has transferred his services to Brant, was formerly of the County of Peel, and whatever efficiency there was in that county was very largely owing to his work in the County of Peel before he

was transferred to Brant. (Laughter.) There are but five townships in the county, two of these are organized and have their local associations. One of the townships is small—the Gore of Toronto—and it operates largely with the township of Chingacousy; so that with the exception of two townships—Caledon and Albion—we might say the county has been organized. We cannot say they are organized at the present day, although we have made efforts from time to time.

RENFREW.

Judge DEACON—The county has no organization so far as I know, as county or townships. There are about 25 municipalities, and we were under the impression—I think innocently—that we were overlooked or outside the range of Provincial authorities, for they never endeavored to find a live man there, or sent any papers as far as I know. The Sabbath School work in the county town—Pembroke—is pretty well attended to. The Methodist and Presbyterian churches have over 200 on their roll; an average attendance in one of 180, and in the other of 150; the Church of England people have about 100, and the Baptists between 50 and 100—somewhere about 500 children with about 50 or 60 teachers and officers. These denominations have in Renfrew their Sabbath Schools in active operation, and in Arnprior, and in every part of the county. In Pembroke our denomination sends away the books and papers used in the school to the mission schools in the rural parts. I don't know that there will be any difficulty in organizing the county. Whether it will be possible to organize many townships or not will be another point; but these four denominations—the Methodist, Presbyterian, Episcopal and Baptist—are pushing the Sunday School work very actively. There is a notion prevailing there that the children are the hope of the Church, and that if the denominations are to maintain their position they have to look after the children everywhere—their own, and those not belonging to any other organization. Several brethren from our county came to this Convention to learn, and I am very much gratified with it, as also my colleague, Mr. Lloyd, from Pembroke. We will endeavor to disseminate the ideas we have obtained here.

Mr. DAY—The Executive have been successful in finding a "live" man. The Judge, I have no doubt, will be a marked man after this.

Mr. PEAKE—I want to say once for all that there is not a county in the Province where an effort has not been made to find a live man. It has been our persistent endeavor to find these men; and if one has not been found it is not for want of effort, but the effort will be continued.

After singing "Brightly beams the Father's mercy," the benediction was pronounced by Rev. Dr. Bain, and the session closed.

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WEDNESDAY AFTERNOON, OCTOBER 17.

The Convention met at two o'clock, the President in the Chair. After devotional exercises, the session opened.

Mr. DAY, General Secretary, read his report as adopted by the Executive Committee.

Mr. J. J. WOODHOUSE presented the Treasurer's statement, showing that the present liabilities up to the end of this month would be \$202.10; amount received since report was made up, \$226.26.

On motion of Rev. W. Freed, seconded by Rev. F. B. Stratton, the reports were received and adopted.

REPORT OF GENERAL SECRETARY, 1887-8.

"*The entrance of Thy Word giveth light*" is a quotation not from Scripture only, but from the unwritten page of every life history, as well as of every aggregation of people since the world began, when "the Word was with God and the Word was God." And the affinity and contact of the atoms of carbon and oxygen in the production of natural light and heat do not stand more closely in the relation of cause and effect than does the absence or entrance of the Word to the degradation or elevation of the human life and race.

Moreover, it may be questioned how far, in these days, the Word of God holds sway, even among Christians, against the ever-increasing fertility of the press in the production of light, toothsome, gossipy literature, much of which is but a weak dilution of "the Word," in some cases so weak as to have lost the original flavor altogether, seeking its chief end in meeting an existing taste and becoming salable. It is a dishonor to God and an abiding calamity to the race, when the inspired *Word* itself is crowded into the odd five minutes for which no other occupation remains at hand; and this effect is only less in degree, even though it be the Lesson Commentary to which precedence is given.

The only antidote to this growing evil is to cultivate in the young the habit of a systematic study of the *Word of God*. The Mosaic constitution for a Sabbath School, found in Deut. xxxi. 12, has never been improved upon, viz., "*Gather the people together, men and women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord your God, and observe to do all the words of this law;*" or, expressed in modern phraseology, the Sabbath School shall consist of our *men, women, children and strangers*, and that they shall *hear, learn, fear and observe* the law of the Lord; or, as the blessed Lord Himself puts it, they shall be taught to *hear and do* His Word. And it is an encouraging sign of the times that we are beginning to deplore, and are casting about for a remedy for, the absence from Sabbath School of the adult portion of our population and even of our church

congregations, whose indifference to this "hid treasure" is a menace to the development of every right principle in the home and in the world. And we may well exhaust every resource in striving to stimulate this dormant appetite, but the cause lies away back twenty, thirty, forty years, and the Church to-day knows something of the Herculean task of engrafting new habits on old lives. We may accomplish *something* in the way of correction, but we shall accomplish *everything* by channeling the comparatively unformed and unoccupied life of childhood, so that the "*River of God*" shall interpenetrate every avenue of its nature, touching with its sanctifying and fructifying power every element of character that shall afterwards constitute itself a factor in society; and when our children are universally found "in the temple" hearing and asking questions, parents will be found "in the midst of the doctors," in the next generation.

Active systematic Bible *study*, as distinguished from the passive haphazard, *reading* of the letter of the Word, has become the modern watchword of the Sabbath School cause,—hence our International Lesson system, the pulsation of which, like an enfolding network of living, throbbing arteries, is interweaving a "robe of righteousness" which shall mantle the lives of the growing generation; and which, in so few years, has crossed continents and oceans with its benign influence, so that to-day, beneath the lamp of the Pole Star, and by the lighted constellation of the Southern Cross, the same Gospel is being pondered and taught.

Such is the fundamental purpose of the Sabbath School movement to-day, whatever it may have been in its inception.

The individual Sabbath School as such is, however, necessarily local in its influence, and is apt to regard itself as complete in itself, hence schools isolated, either individually or denominationally, from one another, in sympathy and co-operation are not only circumscribed in the power of efficiency, which a wider area of experience would afford them, but must always leave uncared for, large areas of the field, for which the Master, who commissioned us to go into "*all the world*" to *every creature*, will hold someone responsible, and the existence of the Sabbath School Association, on the committee and platform of which the workers of all the Evangelical Churches are found, is the Church's recognition of this united responsibility.

Two main objects have been constantly kept in view, and to these objects it has been sought to make every service and effort contribute, viz.:

1st. THAT THE ORGANIZATION OF SABBATH SCHOOLS SHALL KEEP PACE WITH THE POPULATION OF THE PROVINCE.

2nd. THAT EXISTING SCHOOLS SHALL BE BROUGHT IN CONTACT WITH THE HIGHEST TYPE OF SANCTIFIED EFFICIENCY IN THE PRINCIPLES AND PRACTICE OF CHRISTIAN CULTURE.

Thus the work has a geographical as well as a philosophical aspect.

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In this connection, the statement of fact in our half-yearly report may be repeated here, viz., that not *one half* the school population of the Province, between five and twenty-one (*vide* Minister of Education's Report), are connected with any Sabbath School; and, it is to be feared, the *larger half* of our youth are growing up practically without Scripture training in the foundation of character. Moreover, it is rather an aggravation than a mitigation of the startling fact, that this proportion of youth in the Sabbath School is scarcely exceeded in any State or Province on the continent.

The most practical and pressing questions for the Association to solve are—

Where are these absentees to be found? and

How may they be reached and brought under the influence of regular Scripture training?

In our cities, towns, and villages, where Sabbath School accommodation is ample, and where self-sacrificing and earnest men and women are congratulating themselves on having schools which are models of intelligent efficiency, *do we get anything like a hundred per cent. of our youth?* If not, why not?

Is it the fault of the *home* or the *church?*

Doubtless the fault lies primarily with the PARENTS, under whose authority and example it ought not to be optional whether a boy or a girl, of school age, shall or shall not attend Sabbath School. This indifference of parents themselves, first, to the obligation of Bible study, and, second, to that of their own God-given authority, becomes manifest *to* the children as well as *in* the children. And the whole Decalogue of Divine teaching, illustrated by the whole tale of human history, declares that so sure as that the "sins of the fathers" will be "visited upon the children unto the third and fourth generation," so sure, in a retributive sense, will the converse be true: the sins of the children will be visited upon the fathers.

The Church, however, is not without responsibility, which she is to accept in the light of present conditions, and not in that of ideal perfectness in others whose obligations she *can* and yet *cannot* assume. She may, *within her capacity*, supply the *deficiency*, but can never assume *the responsibility* of parents.

In this sense our Sabbath Schools are not doing all the *outside* work they might and ought to do. If the sensitive and, perhaps, sentimental, fear of proselytism deters from house to house, and street to street visitation, would it not be well to organize more generally city and town Sabbath School Associations, which should make outside mission work in the ingathering of schoolless youth a special object of attention and labor.

It is to be feared, however, that the greater part of this leakage is found in sections of the Province *where no Sabbath School organization exists*, and where, consequently, no responsible body feels obligation

to look after the waste places, initiate the organization of new schools where needed, and encourage by conventions, institutes, visitation, etc., the growing efficiency of schools that do exist. The Provincial Association has, therefore, expended much of its efforts during the past year, and may well expend much more in years to come, in seeking to cover the whole Province with living, active and aggressive committees, representing all Evangelical denominations, whose constant care shall be, not to organize a yearly convention, but every day of every year to give thought and labor to the development of every legitimate aspect of the Sabbath School cause over the entire area within their charge.

Organizations have lapsed; and so far as my observation extends, in every case, the cause has been the election of officers, who were passive men, accepting with complacency the honor of their brethren, and then "waiting for something to turn up." Generals must *lead*, and not wait to *follow* the rank and file, if any good result is to accrue.

In pursuance of resolution *a* of the London Convention of 1887, three District Conventions have been held, one each in Orillia, Smith's Falls and Niagara-on-the-Lake. Considering that these Conventions were tentative, and were, of set purpose, held in unorganized sections of the Province, they were eminently encouraging, and have borne and will bear results to our organization for months to come; particularly was this the case at Smith's Falls, where the Convention roused the whole Eastern Section to a deeper sense than heretofore of the importance of the outworks of the Sabbath School movement. Ere this Convention closes, it is expected definite arrangements will be completed for county organization over the greater part, if not the whole, of Eastern Ontario.

Since the Niagara Convention, efforts have been in progress to resuscitate the organization of the County of Lincoln, whilst the County of Welland holds its Convention in the week ensuing.

The location of the Orillia Convention was peculiar, in that it was held at the frontier of a vast tract of sparsely populated district, from which not sufficient representation was available for organizing. The County of Simcoe, however, was organized, and will hold its first Convention in due course. The value of these District Conventions is not represented by the actual organizations which immediately follow, but by the facility they afford of discovering and fastening the responsibility of official relationship, upon men and women of consecrated powers, and extended influence, and through whose local energy county organization will more surely result than by any direct application through the mail.

Resolution *b* of last Convention, providing for the appointment of three resident Sabbath School workers in counties unorganized, was found impracticable; these must be *known* before being appointed. Not only must their names be known, but the individuals must be

known, and before they through the possession of unorganized tions, two of whilst three to these, el chiefly in t three weeks

In refer results of S upon these not less imp ciation, by counties an Annual Co held if the your Secret an exceptio nently prac had a thou other, the a of teaching proper equ cussed in a where prac Convention returned, v Sabbath S Secretary, from your returns an township S Superinter Conventio time (and of long re failed to Conventio

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known, and they must know the object and details of our mission before they can act intelligently, and this contact cannot well result through the mail; moreover, your Committee has not been put in possession of the means of travel involved in a personal visit to unorganized counties. Outside the work of these District Conventions, two other counties, Peterboro' and Norfolk, have been organized, whilst three others which had lapsed have been revived. In addition to these, eleven new township organizations have been constituted, chiefly in the counties of Middlesex and Lambton, where the first three weeks of 1888 were devoted entirely to this purpose.

In reference to the efforts to promote efficiency in methods and results of Sabbath School work, the Report perhaps need not dwell upon these at length; inasmuch as, though this aspect of the work is not less important, it is less dependent upon the efforts of your Association, by reason of the local energy always available in organized counties and municipalities. Suffice it to say, that about *seventy* Annual Conventions are held, where some *four hundred* should be held if the Province were completely organized. Of these seventy your Secretary was present at *thirty-five*, and of these, almost without an exception, the most pronounced feature was, that they were eminently practical, and fairly co-operative; though if every delegate who had a thought, or wanted a thought, would give the one, or ask for the other, the aggregate result would be immeasurably increased. Methods of teaching are discussed, but, in too few cases, demonstrated. The proper equipment and management of Sabbath Schools are also discussed in all their bearings, with a view to their universal adoption, where practicable. If any serious defect exists in the character of these Conventions, it is the very partial value and extent of the statistics returned, which makes it impossible to judge the actual condition of Sabbath School work in the given locality. In the opinion of your Secretary, an official list of questions (*as few as possible*) should issue from your Association for guidance of local committees; and where returns are not received within the time stated, let the county or township Secretary apply for them through the township President or Superintendent of Sabbath School, as the case may be; and at the Convention let the statistics appear on a blackboard, and thus save time (and sometimes patience too) used up in the tedious tautology of long read reports. In this case, delinquent Secretaries who had failed to make returns would be readily "located" by the whole Convention.

Another defect is the frequent lapse *from insufficient reasons* of those whose promise to sustain a place in the programme had been accepted in good faith. It must always be that many of our noblest and most faithful workers will find peremptory and unexpected circumstances to preclude their fulfilment of a loving and cheerful service. Where, however, the incidence of mere "*pressing duties*" is sufficient to induce brethren to disorganize the plan of a Sabbath School

Convention, it should always be inferred that a mistake was made in selection; indeed, local committees should regard it as a standing rule never to elect any one to office or platform, whose deep appreciation of the work will not be a guarantee, that nothing but the most inflexible conditions will hinder his fulfilment of duties assigned.

Institute exercises, held at different points, have been well attended, and have succeeded in making more clear either the bearings of the Word of God, as a whole, or the *principles* and *practice* of teaching it to different grades and characters of scholars. It would surely be possible, and incalculably useful, to multiply these practical miniature conventions, monthly or quarterly, at different points of every city, township, and county. If it is argued that competent conductors are not available, it may be answered, their success does not depend so much upon the ability as upon the "common-sense" of the leader. The Sabbath School teachers present will furnish the light, if he will hold the lens. Coming to the point of still more local effort in this direction, it is encouraging to know that comparatively few schools are without a weekly Teachers' Meeting; and in at least two churches the whole congregation—*men, women, and strangers*—occupy the hour of evening worship in the study of the following Sabbath's lesson, with the aid of the black-board, etc.

Your Secretary has watched with solicitous care the returns, so far as made, of spiritual results, as shown by additions to the Church from the Sabbath School. It is matter for devout thankfulness to the Divine Spirit, that whilst, what may be called, the "science and art" of teaching has received so much attention, the "Spirit" of the work has not been forfeited, and not a few conventions have been marked, in an eminent degree, by spiritual power. It is, however, deeply to be deplored that so large a proportion at many conventions habitually ignore the devotional exercises, which should furnish the key wherewith to unlock the treasures of each session, it might be well to add an admonitory sentence to these items of the programme, and that, an authoritative one, "Them that honour Me I will honour." In seeking to promote the purpose and commission of your Association, the Secretary has fulfilled *two hundred and forty-three* distinct engagements, particulars of which are tabulated on page 64.

It may be desirable to suggest some points of practical detail, as the result of careful observation, viz:—

1. That District Conventions should be continued, but held at a more convenient season than that of midsummer, and that so far as possible these conventions should strive to make largely consecutive the County Conventions in their section, so that deputations from the Executive Committee could attend them with the minimum of expense.

2. That in cities and towns an occasional interchange of Sabbath School workers would tend to promote a spirit of co-operation and mutual interest.

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3. That City and Township Associations should be assiduously promoted, especially in the interest of financial and statistical returns. School *details* to Township Secretaries, Township *totals* to County Secretaries, and County *totals* to the Provincial Secretary, would secure accurate and valuable statistics, which are greatly needed. Moreover, the financial pledge of counties thus divided and subdivided would never be a burden, and would be easily collected.

4. To facilitate the carrying out of the above, a definite official form of statistics should be offered to the Province by your Association, with a strong recommendation that it be made the basis of statistics for association purposes.

It only remains to pay the first and highest tribute of thankfulness to God for His signal mercy and blessing through the arduous labours of love, during the year just closed, and then to acknowledge with gratitude the kindly Christian co-operation of pastors and people throughout the whole Province, as well as the genial hospitality of homes where one could not but be "at home."

All this, however, is history. What of prophecy? The young and new-made widow has charged herself with the loving care of her widowed and otherwise childless mother-in-law; groping their way through the thick shadow of a common sorrow they reach Bethléhem "in the beginning of the barley harvest," and one can almost see the solicitous gaze of Ruth, as with shaded eyes she looks abroad on the wide acres of Boaz, and hears the welcome invitation, "*Let thine eyes be on the field.*"

Let this be our watchword for the coming year, that no stray ears of precious wheat may be lost to Him who waits to garner them.

All of which is respectfully submitted.

ALFRED DAY,

General Secretary.

TABULATED REPORT OF GENERAL SECRETARY'S ENGAGEMENTS,
1887-8.

CONVENTIONS ATTENDED.					DETAILS OF SERVICE RENDERED AT CONVENTIONS OR OTHERWISE.									
COUNTIES.	District.	County.	Township.	City.	Addresses and Conferences.	Sermons.	Mass Meetings of Scholars.	Question Draw-ers Answered.	Institutes held.	Meetings for Organization.	S. Schools Visited in Session.	Bible Study Classes Conducted.	Temperance, Missionary and other Meetings.	Total.
Brant	1	1	1		2	1	1	1	..	..	..	..	..	10
Dufferin	1	..	..	..	2	1	1	1	..	..	..	..	..	4
Haldimand	1	..	..	..	3	2	1	3	3	4	..	..	..	2
Lambton	..	..	3	..	3	2	1	3	3	4	..	..	..	16
Lanark	1	..	..	..	1	..	..	1	1	2	..	..	..	5
Lincoln	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Middlesex	..	..	7	..	9	6	1	6	4	2	..	..	1	29
Norfolk	1	1	..	..	4	2	2	1	1	1	..	..	..	11
Ontario, North	..	..	..	..	2	2	..	2	2	..	..	..	1	5
Ontario, South	1	1	..	..	3	3	1	1	..	..	..	..	1	10
Oxford	1	2	..	..	7	3	2	4	1	..	2	2	..	26
Peterboro'	1	..	..	..	2	..	..	..	1	..	..	..	..	3
Peel	1	1	..	..	2	..	1	2	..	..	..	..	..	5
Simcoe	1	1	..	..	5	4	3	1	1	2	..	1	..	17
Victoria	1	..	..	..	2	..	1	1	1	..	..	1	..	5
Wellington	1	..	..	..	2	..	1	1	..	..	..	..	3	18
York, North	1	1	..	..	3	3	2	2	2	3	..	..	..	35
York, East and West	1	3	..	..	5	9	4	2	8	1	5	1	..	36
Toronto	..	..	..	..	2	6	5	..	..	9	2	3	9	36
Total	..	..	..	..	60	44	28	28	26	22	12	8	15	243

TREASURER'S REPORT.

J. J. WOODHOUSE, *Treasurer, in account with the Sabbath School Association of Ontario.*

RECEIPTS.

To Balance on hand, 31st October, 1887	\$152 58
To CONTRIBUTIONS FROM COUNTIES—	
North York	\$100 00
Peel (1886-7, balance)	50 00
" (1887-8,)	100 00
Brant (including Brantford)	150 00
East and West York	80 00
Peterborough	75 00
" Lakefield School	50 00
Perth	50 00
Oxford	50 00
Waterloo	50 00
Carried forward	\$610 00 \$152 58

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Guelph (C
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Chestna
Occiden
Carlton
Bloor S
St. Jam
Erskine
Wester
Sherbo
Duches
Metrop
West F
Centra
Charle
Berke
Elm St
Zion C
Spadin
Colleg
Leslie
St. Ma
Bloor
East F
Queen
Cooke
New I
Alexa
Hazel
Dover

	Brought forward.....	\$610 00	\$152 58
	Middlesex and Lambton (1886-7)	\$9 75	
	" " (1887-8, balance of Mr. Day's Organization Tour)	2 35	
	" " Cash	21 07	
		<u>\$33 17</u>	
	West Durham	30 00	
	Halton (on account)	28 49	
	South Ontario (1886-7)	25 00	
	Dundas	10 00	
		<u>736 66</u>	
	To CITY ASSOCIATIONS—		
	Hamilton	100 00	
	London (on account)	37 00	
	Guelph (six schools)	30 00	
	St. Thomas	30 00	
		<u>197 00</u>	
	To SABBATH SCHOOLS OUT OF TORONTO—		
	First Presbyterian, St. Catharines	10 00	
	Presbyterian, Gananoque	5 00	
		<u>15 00</u>	
	To TORONTO SABBATH SCHOOLS—		
	Knox Presbyterian	50 00	
	Northern Congregational	25 00	
	St. Andrew's Presbyterian	15 00	
	Old St. Andrew's "	15 00	
	Jarvis Street Baptist	15 00	
	Chestnut Street Congregational Mission	11 00	
	Occident Hall Union	10 42	
	Carlton Street Methodist	10 50	
	Bloor Street Presbyterian	10 00	
	St. James' Square Presbyterian	10 00	
	Erskine Church Presbyterian	10 00	
	Western Congregational	10 00	
	Sherbourne Street Methodist	16 00	
	Duchess Street Presbyterian Mission	10 00	
	Metropolitan Methodist	10 00	
	West Presbyterian	10 00	
	Central Presbyterian	10 00	
	Charles Street Presbyterian	10 00	
	Berkeley Street Methodist	10 00	
	Elm Street Methodist	10 00	
	Zion Congregational	10 00	
	Spadina Avenue Methodist	10 00	
	College Street Presbyterian	8 00	
	Leslieville Presbyterian	6 00	
	St. Mark's Presbyterian Mission	6 00	
	Bloor Street Baptist	5 00	
	East Presbyterian	5 00	
	Queen Street Methodist	5 00	
	Cooke's Church Presbyterian	5 00	
	New Richmond Methodist	5 00	
	Alexander Street Baptist	5 00	
	Hazelton Avenue Congregational	5 00	
	Dovercourt Baptist	5 00	
		<u>\$351 92</u>	<u>\$1101 24</u>
	Carried forward.....		

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other meetings
Total.

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18
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15
243

School

\$152 58

\$152 58

Brought forward..... \$351 92 \$1101 24

To TORONTO SABBATH SCHOOLS—Continued.

Mount Zion Congregational	\$4 00	
Leslieville Methodist	3 00	
Bathurst Street Methodist	3 00	
Wesley Church	2 50	
Rose Avenue	2 32	
Friends	2 00	
Cooke's Church Mission	2 00	
Tecumseth Street Baptist	1 50	
		372 24

To PERSONAL CONTRIBUTIONS—

F. T. Frost, Smith's Falls	\$10 00	
Hon. James Young, Galt	5 00	
C. R. Sing, Meaford	5 00	
W. Johnson, Belleville	2 00	
James Cowan, Wyoming	2 00	
		24 00

To PERSONAL CONTRIBUTIONS, TORONTO—

Hon. S. H. Blake, Q.C.	100 00
Caldecott & Burton	10 00
Kilgour Brothers	10 00
Alfred Day	10 00
J. T.	10 00
R. Philp	10 00
A. M. Cosby	10 00
E. & C. Gurney Co	10 00
D. W. Alexander	10 00
J. J. Maclaren, LL.D., Q.C.	10 00
T. G. Mason	10 00
Richard Brown	10 00
Northrop & Lyman Co.	10 00
H. S. Howland	10 00
Lyman Bros. & Co.	10 00
McMaster, Darling & Co.	10 00
Hon. John Macdonald	10 00
H. A. Nelson & Sons	10 00
John Kay, Son & Co.	10 00
William Gooderham	10 00
Robert S. Gourlay	10 00
Taylor Bros.	10 00
Davidson & Hay	5 00
Lewis C. Peake	5 00
J. J. Woodhouse	5 00
H. Kent	5 00
Eby, Blain & Co	5 00
W. H. Smith	5 00
Warring Kennedy	5 00
R. Irving Walker	5 00
A. M. Smith	5 00
J. L. Blaikie	5 00
J. K. Macdonald	5 00
John Stark	5 00
John Forrest	5 00

Carried forward..... \$375 00 \$1497 48

To PERSONAL

Elias Roge
S. F. McK
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Capt. J. T
James Scot
A Friend
D. E. Thor
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J. D. Nasr
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Robert I
D. Gunn
A. V. D
R. J. H
R. Dunl
J. Jame
J. Mint
E. K. S
J. Leck

Brought forward..... \$375 00 \$1497 48

To PERSONAL CONTRIBUTIONS, TORONTO—Continued.

Elias Rogers & Co.	\$5 00
S. F. McKinnon & Co.	5 00
William Brown	5 00
Ogilvy, Alexander & Anderson	5 00
Capt. J. T. Douglas	5 00
James Scott	5 00
A Friend	5 00
D. E. Thomson	5 00
J. B.	5 00
J. D. Nasmith	5 00
D. Coulson	5 00
Robert Hay	5 00
Thos. Thompson & Son	5 00
Mrs. James Lesslie	5 00
W. B. McMurrich	5 00
W. J. Gage	5 00
W. H. Pearson	5 00
The Barber Ellis Co	5 00
George Craig	5 00
John Leys, jun.	5 00
Jos. B. Reed	5 00
T. Milburn & Co	5 00
Jas. H. Rogers	5 00
G. Gooderham	3 50
Five Friends	2 00
J. W. Gale	2 00
H. P. D.	2 00
Gzowski & Buchan	2 00
J. J. Gartshore	2 00
J. J. Kenny	2 00
W. H. Orr	2 00
Ph. Jacobi	2 00
W. Freeland	2 00
D. & B.	2 00
Mrs. A. Finlayson	2 00
William H. Lailey	2 00
J. G. Hodgins, LL.D.	2 00
John Hawley	2 00
R. C. Steele	1 00
J. Maughan	1 00
C. D. Massey (1887)	1 00
John H. Thom.	1 00
T. J. Wilkie	1 00
Robert McLean	1 00
D. Gunn	1 00
A. V. Delaporte	1 00
R. J. Hunter	1 00
R. Dunbar	1 00
J. James	1 00
J. Minto	1 00
E. K. Scoley	1 00
J. Leckie	1 00

539 50

\$2036 98

Carried forward

<i>Brought forward</i>		\$2036 98
To COLLECTIONS—		
London Convention, \$36.52; \$58.73; \$69.00	164 25	
Per Mr. Day:		
Townsend, \$3.00; Vaughan, \$1.46; Bond Head, \$3.00; Newmarket, \$1.75; Uxbridge, \$5.00; Brantford, \$3.25; Peterboro', \$4.00; Claremont, \$1.50; Bellwood, \$3.50; Cainsville, \$3.50; Stouffville, \$1.15; Carrville, \$1.00; Thornhill, \$0.75; Agincourt, \$0.60; Kintore, \$1.50; Paris, \$3.45; Bradford, \$1.15; Aurora, \$1.15; Orangeville, \$5.00; Orillia, \$4.23; Smith's Falls, \$3.80; Lindsay, \$3.50; Simcoe, \$5.00; Vaughan, \$0.72; East Oxford, \$4.00; Maple, \$1.10; Claremont, \$1.15; Brougham, \$0.95; Agincourt, \$5.00; Concord, \$0.45; Pickering, \$1.25; Dereham Centre, \$5.00; Dereham, \$1.00; Collingwood, \$4.50; Dunnville, \$4.50; Villa Nova \$4.50; Avonmore, \$5.00	101 36	
Jarvis Street Baptist Church, Public Meeting.....	13 08	
Orillia, First District Provincial Convention	26 46	
Smith's Falls, Second " "	35 90	
	75 44	
To Advertisements	93 00	
To Reports sold—International, \$37.35; Provincial, \$107.25	144 60	
To Interest	2 10	
Total	<u>\$2617 73</u>	

DISBURSEMENTS.

By Paid Mr. W. Reynolds, President of the International Convention	\$50 00
" Paid Rev. J. McEwen—travelling expenses	10 00
" Paid Mr. & Mrs. H. M. Blight	50 00
" Sundry Convention Expenses, London	12 44
" Paid T. Bengough, reporting	50 00
" Paid Subscription to International S. S. Convention (1 year)	150 00
" A. Day, Salary	900 00
" J. J. Woodhouse	600 00
" W. Briggs, printing Reports, etc.	322 45
" Postage	71 68
" Stationery and Printing	33 82
" Travelling Expenses	118 83
" Sundry Expenses, Orillia Convention	7 50
" " Smith's Falls Convention	31 60
" Telegrams	3 19
" Advertising	4 70
" Exchange and Sundry Expenses	8 43
Balance on hand	193 09
	<u>\$2617 73</u>

J. J. WOODHOUSE, *Treasurer.*

Audited and found correct, November 28th, 1888.

E. J. JOSELIN.

Mr. BLIGH

Mr. JOHN
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Hon. S. F.

Mr. Chair

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Mr. BLIGHT and Miss SCOTT sang "It is well with my soul."

Mr. JOHNSTON read the following reply to the telegram from Georgia, which had been framed by the committee:—"R. B. Repard, President Sunday School Convention, Savannah, Georgia. Ontario heartily reciprocates your fraternal congratulations, and thanks you for them. Read 2 Thess. i. 11, 12." This reply was adopted.

ORGANIZATION AND FINANCE.

Hon. S. H. BLAKE, Q.C., spoke on this subject as follows:—

Mr. Chairman, and Dear Friends,—This is said to be the most important session of the Convention, because unless it proves a success it will be impossible to carry out in the future the work which we have been endeavoring to do in the past. I think this is the largest attendance that I have ever witnessed in one of the ordinary business meetings of any Convention. Now I want to endeavor to get, myself, a deeper interest in this work, and that each one of us also have that deeper interest. I visited last week professionally a large establishment on the banks of a river, and my friend insisted on my going over the whole establishment. He took me into his wheel-room, then he took me to see the logs in the river, then to see how the logs were drawn up, then he showed me how they were cut, how they were dried, and how they were taken into the room and cut so as to answer for doors, window-sashes and every kind of commodity needed. Then he showed me how they were dried before being put into the shape of doors or window sashes, then that they were piled up, then where the railway ran in and that they were laden there; and he told me, "Those logs that you see lying wet and slimy in that river, I can have them in four days in the shape of window sashes on the train going wherever they are needed, answering demands in Mexico—for I send them there; Brazil—for I send them there, or wherever it may be. I was surprised as I walked through that there was no sawdust and that there were no chips. "Oh," he said "we run this by the heat that is obtained from the sawdust and the chips; I will show you that;" and he led me outside to a large fan-wheel, and that sent a current of air through, and it drew up chips and sawdust and all waste from the establishment and carried it into the furnace and there heated it with the refuse; and then, he said, when that is full it is sent into the kiln-house and there consumed. "Well," I said, "this is very wonderful; I see there is no man in the wheel-house." "Oh no," he said, "everything is in such perfect order that it is not necessary to have one, it works automatically, we have got to such a perfection in it." I said, "That is wonderful; I suppose that river ran hundreds and hundreds of years there and did no work, and these great trees were in the forest for hundreds of years, some of

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7 50
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4 70
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them, for they are very old, and nothing obtained from them." "Yes," he says, "that is so; but you see we have got, just within two years, to know how serviceable this river is, and I have turned it in here, and am using it, and it has been applied." And I thought to myself, dear friends, there is a great lesson there. There is an immense force of power which is unapplied, and what we want to do is to apply this force of power, with such an organization as that there shall be wonderful results coming from it. We want, therefore, to have it organized thus perfectly to meet these material ends and material necessities; we want it thus perfectly done to answer these mental and spiritual wants. Now, we have got the reserve force of power, and it is unused. What we want to do is to apply it; and we are meeting here this afternoon to discuss the best means to apply all this force and power so that there shall be the same wonderful results in this kingdom of grace as are obtained in this ordinary every-day business of a lumber merchant. He said, "You see, I can turn the whole of this off in a moment; three turns of that wheel and all this force and power is stopped. Nothing is lost—everything is made available." Now, if we can possibly get in our Association anything like the complete organization of that establishment, it will be marvellous, as we calculate the results that may be accomplished in but a few years' work. It is pleasant to meet the children of the King, but, dear friends, you and I can scarcely move without seeing the result of the efforts of the children of the King being half neutralized. I came down this morning with Buckley and five other "neglected children," the Devil writing on their faces so plainly what they were—because I never saw six men more marked as children of the devil than were those six people. So much was this the case, that a little boy at Belleville, who happened to look into the window, said, "Is that the man that killed the woman in Toronto?" and he said, "Yes; you come in here and I'll kill you too." We have "neglected children;" we have an immense number of them; and I just say in opening, that if you and I do not meet these neglected children, and touch them, and draw them from what they are in, they will cost us ten thousand times more than the paltry cents that in the name of religion and of the King we are putting in to do this work. ("Amen" and applause.) It is the cheapest expenditure of money that ever was—the expenditure in the shape of prevention, and in the shape of reformation—prevention first, and reformation afterwards. Now, in the past year you gave \$2,500. That was a wonderful subscription, wasn't it, from forty-six counties in the province of Ontario?—a little less than \$60 each. So that I should not be mistaken, I asked a farmer friend of mine, coming from near Toronto, "How many bushels of wheat do you put into a waggon to make a load?" He said, "About sixty." "What is wheat worth a bushel?" "\$1.15." Dear me! Every county has given a waggon-load of wheat for this work of God. Dear

friends, they and so every try and follow positively dis arises from t have not suffi poor, miserab to the heart do, is to get want to try Because that county that where perso about witho what is call God, no kno which shoul *incognita* th growing up Ontario. W that we hav where there you in the neglect; an neglect; an have put ev it is to be spurt, but t Now that is to you this it, jotted d have more taking dow tion of how in a count regard to children. any of the find the p "Have yo ence him, "Yes." " with you?" and in nin whether th energy and almost wh

friends, they are divided into about nine townships in each county ; and so every township has sent about two and a-half bags of wheat to try and follow out the command of Jesus and "feed the lambs." It is positively disgraceful, it would be, only that I know, dear friends, it arises from this, that we have not thought sufficiently over it ; we have not sufficiently thought over how utterly contemptible are these poor, miserable, wretched gifts for this great work, that was so much to the heart of Jesus, and so dear to Him. Now, what we want to do, is to get two waggon loads from every county—(Hear, hear)—we want to try to run this up to \$5,000 or \$6,000 if we can, and why? Because that may show you that while there is, here and there, a county that is touched, there is a huge mass of the land up there where persons are entirely neglected, where the children are going about without any Sabbath School visiting, where the children are in what is called a Christian land, growing up with no knowledge of God, no knowledge of the Saviour, no knowledge of that fellowship which should exist, no knowledge of a hereafter except as some *terra incognita* that they never speak about except with an oath ; they are growing up in that way in the larger portion of our Province of Ontario. What we want, therefore, is not merely to hold the ground that we have, but to be able to go into those portions of the country where there are no Sabbath Schools and to establish them ; and I ask you in the name of my Master this afternoon to ponder over this neglect ; and I ask you that we shall ask of Him pardon for this neglect ; and as we rise up from the asking of pardon, that if any of us have put even the one shoulder to the wheel, we shall determine that it is to be both the shoulders, and that it is to be not merely a spurt, but that it is to be a life work, "having done all to stand." Now that is my demand ; that is my request ; that is what I present to you this afternoon ; and I want to just give you a few features of it, jotted down as I came down in the train, and it is this : We have more of a canvass, more house to house visitation, more taking down probabilities and possibilities, more earnest consideration of how we shall get hold of a man in one of our election contests in a county, than we have almost over the whole of the country in regard to the canvassing and methods of getting hold of these children. Now, dear friends, that is not as it should be. You go to any of these places, and you find the canvassing books out, and you find the people allotted, and you find them all alive and all awake. "Have you seen so-and-so?" "No, I have not, because I can't influence him, but so-and-so is going to do it." "Are you going?" "Yes." "You'd better be there early." "Yes." "And who will go with you?"—and all arranged just to get some miserable, paltry vote ; and in nine cases out of ten it does not make two straws difference whether that vote was polled or not. Shall we expend as much energy and toil in organizing for our work ? How half-hearted and almost wholly dead we are with regard to this which, dear friends,

is the most important matter; it is the building up of an everlasting kingdom; it is doing something which will go on after these poor, perishing matters have come and gone, and all such things are forgotten. "*Pingo æternitatem*"—I paint for eternity. It is a work that will last over everything; it is something that is worth while getting hold of, while for all that so much blinded are we as to the great things of the future, and so much do the poor perishing things of time bulk up, that while we are earnest, and while we are zealous, and while we are organized to the last degree with regard to that matter which perishes as we touch it, we manifest, as regard all that which has to do with the eternal kingdom of our Lord Jesus Christ, an absence of zeal, an absence of organization, and simply devote any periods of time in which we have nothing better to do, to do a little for the Lord Jesus Christ. It is wrong. Friends, the first thing for us to learn in this work is that there are absolute duties and there are relative duties; and let us put our Sunday School work in the plane of absolute duties. As to relative duties, when they come into contact with one another, you consider, "Which had I better do?" When it is an absolute duty, relative duties have to give place. Let us determine here this day that we make our Sunday School work an absolute duty instead of a mere relative duty; that we make our Sunday School work a work of the first importance, instead of second, third, fourth, or fifth; instead of letting other matters come in contact with it, and the Sunday School work to be switched off on a side track, so as to take the main track for other things. Let us determine that the Sunday School work is an absolute matter, and that we must take hold of it, everything else giving place. Now, I say, we want to organize, and, as I understand it, we are to make a united effort to reach all. We want to have a house-to-house visitation, until you can report that we have visited every house and locality. You want to collect information. I think it would be a good thing if, in every locality, you made inquiry and found how many children were attending Sunday School, and how many were not attending—(hear, hear)—and never be satisfied until you raise the standard of the Sabbath School as high as the every-day school. (Hear, hear, and applause.) You have got something there to work up to. If you find the standard is low, try to work up above the standard, and have a larger number attending our Sabbath School, in order to learn that which is vital, which is of infinite importance, compared to which the mere knowledge of geography, history and arithmetic fades away. Now you want to give information; you want to circulate it; you want to educate; you want to interest; you want to make your children your visitors—see that they look the children up—see that they take an interest in having every child there. I am merely suggesting that which is done, and done successfully. You cannot get better emissaries to do this work than the children themselves. Then I say divide up this

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work. Let the children in a locality see how many children they will bring to the school within a week or within a month; and don't merely ask the children to do that and not expect results; the children will think you are false about it unless you are perpetually asking. You say to the child, "Now, I expect every one in my class to fetch a child in here next Sunday;" don't you let the next Sunday pass over without asking, seeing, and recognizing what the child may have done. Then, we should not only expect results, but pray for results. This is to be, as I say, a life work. Just as we have it in our Sunday School lesson, that the priests were told to stand firm in the bed of the Jordan until the Lord God gave the release, so we are to stand firm in Jordan in this work until God touches us and gives us the release, and brings us from the workhouse up into the palace—brings us from the land of promise to the full fruition. Let us then determine from this day that we stand firm in Jordan—a life work the Sunday School work, until the Lord God speaks and gives us the word of release. Now, I say that in every one of these localities you should have a centre—you should have the very best centre that you can. I don't care whether it is a man or whether it is a woman. All that has disappeared. We have got sufficient sense—lost almost since the fruit of the Tree of Knowledge was eaten in the Garden of Eden down to within the last few years—to know that a woman can do this work just as well, and very frequently a great deal better than a man can do it—(applause)—and therefore I say that, without the slightest consideration of whether it be a man or a woman, if God has given the gifts, if God has given the grace, if God has given the intelligence, if God has given the wisdom, let that be the centre round which the whole work of the locality shall swing. You want to have some person with whom you can correspond; you want to have some person that won't put your letter in his pocket and go about and take it out perhaps a month or six weeks or two months afterwards with a bit of a cigar or an old tobacco pipe and say, "Dear me, I have forgotten that letter and didn't answer it." You want to have a woman that will fetch it out of her clean pocket with an answer thereto. (Laughter). You remember in the sixth chapter of Acts they asked for wisdom for "this business"—for business of much less importance than that I am bringing your attention to; it was merely a question about how they were to divide up a little money among some old women there—some with children and some without; that was all; still God said they were to have persons who were full of the Holy Ghost and wisdom for this business—and so you ought to get the person who has most wisdom and a sanctified common sense, I care not what the denomination; select that person as the centre of your work; let it all revolve around the main-spring—something that has life, something that can direct, something that can organize, something that can take in details and circulate them in the shape of information. How encouraging if in a locality you

find you have only fifty per cent. of the day-school attendance to-day, and your secretary or your central man or woman there is enabled at the end of the year to say, "Instead of fifty per cent. we have seventy-five per cent.;" and by the second convention from this to say, "We have run all along our lines up to the daily attendance of our common schools." (Applause.) The means of doing that is to have such a live centre; to let the information be got in; to let it all be shown—in what place, what locality it is you are going back—and to endeavor to support one another in this work. Then, friends, I am so glad to find from this report that it has so largely answered. I would have not only the centre organization, but I would have also a Union Bible class, a part of your organization around which to circulate. I would also have a Union teachers' meeting. You cannot have these meetings, in nineteen-twentieths of our places, unless you have them union; you could not get sufficient force, strength and power. Oh, I think it is so beautiful to see all people working together, and the love of the Lord Jesus Christ so permeating them that these small differences are lost entirely as we are brought so very close to the common centre of all our evangelical churches. Independently of the blessing, the Lord Jesus, prayed for falling upon us, you cannot carry the work out. You have not got the material in many of the localities unless you have these meetings union. Then for your Normal Class also in the same way, I say, select the best place with care, select the best leader with care, select the best day with care, and select the best hour with care, and see then with these best appliances in material and in matter that the best means are to be used, so that in our spiritual and in our mental work we do not come behind our material work. I have a word to say upon that. This is a trust committed to us. I was talking last night to a large body of students who had met, and tried to force upon them the consideration that their faculties are a trust, their opportunities at college are a trust, that they will be accountable for them; and are responsible for them. Let us grasp that idea of a trust committed to us—a trust that has been accepted by us, to do for the children; and there never can be a trust accepted without a stewardship and a liability to account for. You must account; and you and I having undertaken this, we must account for it; an accountability, then, a responsibility. I hurry on, because I don't know that it pertains to what I have to speak to you about, to mention the necessity of better rooms, better teachers, better libraries, better order. The moment you get your local organizations these will be things that will develop themselves at once, that you will discuss, talk about, and see that they are introduced. I don't like much machinery; I like very little machinery, but I like it effective; I like it worked up to everything that the machine will do—a little simple machinery, so simple that it works automatically, but perfect of its kind. Then I want to say, we want to have our township organizations, our county organizations,

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our Provincial organizations, our Dominion organizations. I was asked to give that illustration which I gave, it is so simple, of our friend the farmer who went to the township fair, and he there had a splendid turnip, and he got, of course, the prize, and all his friends commended it; he then took it to the county fair, and it was such a small, two-penny-ha' penny little thing that he was ashamed of it, and wouldn't even own his turnip (laughter); and then when you take the county turnip up to the Provincial fair, the man that has the county turnip is so ashamed of it that he does not know who owns that little bit of a turnip that is in there; his name is on it, but it was put there by mistake; it is another fellow's turnip (laughter); and when you get to the Dominion it is the same. And so when you come to compare these modes of working in your small, little way, as a general rule, you will find that you get very much ashamed of them, and you go home with new ideas, enlarged ideas, renewed enthusiasm, zeal; you get warmed up to your work, and go back different men and women from what you came to the convention; so we get not only an interest in the smaller but an interest in the larger. It is a great thing to know what is going on in the world. I have never forgotten the 1880 Raikes Centenary, the meeting with people from all parts of the world, sitting down beside the men from Germany on one side and Australia on another, and every part of the world represented there. I believe if I should live for a hundred years I should still have the Raikes Centenary present; so we want to get this, and the patience, the continuation, the enthusiasm that would result from the life work. I say, divide it up, allot it, report upon it, keep alive the interest; I think that every month in these localities there should go out a little bit of printing; it will cost almost nothing, and you will get ten times over from the people, telling of what you are doing, your prospects, what you have accomplished, what you propose to do; send that around; give it to each child; let him take it home; visit; distribute these, and it will come back over and over again, any little sum they may cost. Now, I will illustrate this, not because it is my own class—because I don't call it my own class—but the Bible-class of which I am teacher, I will tell you what we are doing. Only one Bible-class—not a very large one, meeting on Sunday. I don't know that there is a single wealthy person in it—and I tell you this, because you may get your children intensely interested, if you will give them something to do; you will get them intensely interested, if you open the means to what they may do; and you will be forming better men and better women if, instead of continually giving them presents and prizes, you teach them to give prizes and presents to other people. (Hear, hear.) You get them to begin a life of self-sacrifice, to walk in the footsteps of the Lord Jesus Christ. And get them, instead of being always talking, talking, to learn from an early period that it is more blessed to give than to receive. Try it; try it; try it. Ask your children

to commence on Christmas Day, if you please, or whatever can be the nearest day, to bring you presents to send up to some neglected part. You will never see gathered together a brighter band of children than these. You will know those that have been thinking over it and giving good large presents, by the way they smile as they come into the room. Ask them if they have had a pleasant week of it, they will say, "Why, I never had such a week in my life." I have got nothing myself, but they have sent me an account of the Christmas Day and the meetings, and whether it was the entertainment of the children, or the poor neglected children, it has paid me over and over again. We support a Bible-woman. There are none of those people that are wealthy. It means self-sacrifice. I tried to prevent it being much of a burden; I take down no name; I simply let them give what they please. I told them, "Don't give me a cent, or give me one cent, it makes no difference; I simply put it to you, what the Lord has done for you." Beginning our work the other day, I said, "As a people look what we are. As a people, we have not had pestilence, we have not had storms, we have not had earthquakes; the Lord God has given you good health, most of you; He has given you food and raiment; now you give some return to Him. The Bible-woman costs us \$5 a week, that is \$250 a year. I wish I had her here, that she might speak to you and tell of the slums into which she goes, the poor people that she visits; how she goes in and sits down and has a little talk, and then a second time and has a little talk, and then the third time she finds out their want, and then we supply her with a little money, and she supplies a little tea or little sugar or a little flour; then the door is open, and she can sit down the next time and read her Bible, she can lead in prayer, she can do what she pleases in that family; she is considered to be an angel, and the children welcome her; they have never before had anything but an oath and a blow, but there she is, at once a bright light to them. One of these children ran over and jumped up on the knee of one of the gentlemen at the school, and said, "I wish you were my father; I wish you were my father." One of the little girls, her arm black and blue from blows, she never knew anything except to be kicked and knocked about, and when she was touched with kindness, that was her talk, "Oh, I wish you were my father." So I say to you, I don't wonder at this. Why, the very stones of the building would cry out and ask to subscribe for such a work if the clothes would not; and Oh, when you get them awakened, and really to feel it, the thing is to hold back the money instead of asking it from them. In addition to that, we support a boy at Tarsus. It only costs, say, \$50 a year, but then it is a grand thing to think that we should be educating in the city of St. Paul those that may come out in force and strength and power to revive missionary work in that forgotten land. Then we have a soup kitchen, and from November always, during the winter, soup is given to the poor people. Then in addition to that we have

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children's treats. We pick out the poorest we can, and four or five of them came to us in such a way that we could not take them in the boat over to the island—they had only one little garment on, and they had to wait there till we sent and got clothes for them to take them across. We also have a means of helping these people. We have a little fund of some \$60 or \$70, which we loan to them, and try to get them to pay back, and they do it with great regularity. We have also a sewing class there, to teach the little children to be useful to themselves and also helpful to the mothers. We have also a flower mission, and last Christmas Day we sent to every prisoner in the jail and in the Central Prison a little scent-bag with a verse of Scripture on the card fastened to it. Mr. Massie said to me, "You would be surprised to notice the influence of the little gifts among these hard men, begging of me for a pen and ink and the postage to send these to father and mother and brother and sister, and saying how kind it was of the people outside to remember that the brothers and the sisters were in there. The influence," he says, "was good; I like that on Christmas you should do something like that for them." Now, that is some of the work that has been done by one class—a work that you could not get them to give up if you were to try; and I just want that in this organization one of the main things shall be to try and teach the children the main thought of there being a common God and there being a common brotherhood. Consideration for others—thoughtfulness—in going around every locality and casting out the evil and the sin, repressing it with the good which is introduced. Now, I say to you in closing, Are you really in earnest? If you are, to what extent are you in earnest? To what extent are you in earnest? *To what extent are you in earnest?* You are surely determined, firstly, that we are not going back in this work; and you are surely determined, secondly, that we are going forward in this work; and you are surely determined, thirdly, that we are going to see a better subscription list and a better handing in of the money than we have ever had before. I know that; I believe it; there is a force of power here sufficient to answer all these demands. I appeal to nothing lower than this, that our Lord Jesus, though He was rich, yet for your sakes became poor; He emptied Himself of His glory, of His riches, of His place, of His position, of His power; and He did that for the poorest and for the meanest and for the lowest and for the most despised child that ever entered the Sabbath School. I tell you it makes us strong in the work when we think it is Jesus' work. I am doing it for Him—I am doing it in His sight—I am doing this work as I shall wish that I had done when I meet my Master face to face, and when I walk up the golden pavement, and when I see the crowns distributed. God grant that you and I may not be passed over, but that the riches of His grace may give us these crowns that His Sabbath School teachers will earn, and while earning and blessing others, bless greatly ourselves. Friends, let us go in thus determinately for a better organiza-

tion, a truer organization, for a personal sacrifice, for the determination to see that every locality is to be won for Jesus, and that as part of this plan that the glorious heritage of Ontario may be made ready for the coming of the King, whether other places may be in darkness or not. We then will take what is called the application of these feeble words, and we will see to what extent we are really in earnest in this—not the mere singing of hymns, however beautiful they may be, or joining in adoration, however glorious that may be; but that conversion which is of the old John Wesley type—the true conversion that touches not only the heart but the pocket. (Applause.) I have for years given my own \$100 a year, independent of everything else. I am bound to make that more; I will make it \$200 this year. I never ask a person to do what I am not prepared to do myself.

Mr. PEAKE—That is a good key-note to start on. The City of Toronto has been contributing during the last several years, since this movement was put in this shape, more than \$500 a year, or twenty per cent. of the entire amount required or asked of the Convention. This proportion, I undertake to say, will be kept up. If this Convention gives us \$3,000 or \$4,000, Toronto will undertake to give twenty per cent. of the entire amount so contributed.

The counties were called, and the following pledges were recorded:

North York, \$100.

East and West York, \$75, and best efforts for \$100.

Peel, \$100.

Brant, same as last year, \$80.

London—\$75 promised, and Dr. Ryckman pledged their best endeavors for over that.

City of Hamilton, \$100.

Oxford—Mr. Goble promised to make it within \$40 of \$100.

Perth—Mr. Day announced Stratford had pledged \$20, but they prefer to associate with the county.

Guelph—A delegate pledged \$50.

Kingston—Mr. Shaw said they would do something, as large as possible.

Peterboro' has pledged \$40.

Ontario (South Riding), \$25.

Rev. W. Freed, of Whitevale, said the Township Association had some money on hand which they would forward. He could not name the amount.

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Dundas—Mr. Fishburn promised to confer with the secretary of the county before the Convention closed, and report.

Glengarry—Mr. Scott promised to bring the matter before his denominational Convention in January.

Haldimand—Delegate reported an endeavor to raise \$30.

Hastings—Mr. Johnson could not pledge for the county, as they had no County Association. He could pledge for his own school and some private subscriptions, but would see other delegates from Belleville before the meeting closed.

Huron—Mr. Woodhouse reported that last year Mr. Wilson made the pledge of \$100, and had promised to advance it out of his own pocket, if necessary.*

Lanark—Mr. Frost pledged \$50 any way. When the County Association is organized he will bring the matter before them.

Leeds and Grenville—Mr. McNaughton reported no organization, but he was to pledge \$5 from the Presbyterian school in Gananoque.

Township of Seymour, \$5.

Prince Edward, \$50.

Renfrew—Judge Deacon will tell them what they ought to do.

Mr. BLAKE—I remember attending a Convention in one place, and the meetings were enormous, and I said, "This is a grand thing." My friend said, "Not a bit of it. You don't know these people; they will come and listen to you for ten days, but never give you anything. (Laughter.) They like enjoying all the privileges without any price."

Mr. PEAKE—It occurs to me, Mr. President, that after all that these counties and cities have done, that there may be some here, to-day, who are prepared to pledge something outside, on their own responsibility, where no pledge has been given for the county or the city. Are there any here who would be prepared to pledge anything to the work of this Association for the coming year, from some of these counties, either from individuals or schools? We would not linger so long on this, only that it is a matter vital to the work of this Association. The work of this organization cannot be carried on without money, and it is your loss if you do not have some part in the carrying on of the work.

The PRESIDENT—Mr. Peake will take it as a favor if all those people outside of cities and towns represented at the Convention will see him before they leave.

The hymn was then sung, "I will sing of my Redeemer."

*This amount, for 1887-8, has been received since the closing of the Treasurer's account.

SUMMARY OF PROMISED CONTRIBUTIONS.

COUNTY OR CITY.	NAME.	POST OFFICE.	AMOUNT.
.....	Hon. S. H. Blake, Q.C.	\$200 00
North York.....	L. Lehman.....	Newmarket.....	100 00
East and West York	Jas. T. Stewart.....	Agincourt.....	75 00
	(And best efforts for \$100.)		
Peel.....	John W. Beynon, Q.C.	Brampton.....	100 00
Brant (including Brantford)	80 00
Oxford.....	J. G. Goble.....	Goble's.....	60 00
	(Within \$40 of \$100, viz., \$60 or more.)		
Peterboro'.....	Rev. J. McEwen.....	Lakefield.....	40 00
Ontario (south.....	{ F. Hutchison, Pres't.....	Balsam.....	} 25 00
	{ Richard Stokes, Sec'y.....	Claremont.....	
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Gananoque.....	{ Methodist S. S.....	} Gananoque.....	10 00
	{ Mrs. George Taylor.....		
Campbellford.....	{ St. Andrew's S. S.....	} Campbellford.....	5 00
	{ T. S. Porte.....		
N. Williamsburg.....	{ Lutheran S. S.....	} N. Williamsburg.....	5 00
	{ Rev. M. Fishburn.....		
Seymour Township.....	{ St. Andrew's S. S.....	} Burnbrae.....	5 00
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	{ J. McNaughton.....		
.....	Mrs. J. C. Drewry.....	Napanee.....	10 00
.....	Wm. Johnson.....	Belleville.....	5 00
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Mr. PEAKE—There is a feeling prevalent that to adjourn to-day at five o'clock would be disastrous. I therefore move that the time of closing this session be extended indefinitely. Seconded by Mr. Johnson. Carried.

The PRESIDENT—I have much pleasure in now introducing Mrs. W. F. Crafts, of New York.

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PRIMARY SUNDAY SCHOOL WORK, WITH ILLUSTRATIONS.

Mrs. W. F. CRAFTS said—Mr. President and Dear Friends,—I am delighted to be in your midst this afternoon, and hope that we may have a pleasant and profitable time together on this matter of the primary work. It seems to me just this way about the primary department. The Sunday School of itself is the garden of the Church, and the primary department is the nursery in the garden—the nursery in which the little plants—the children—are prepared for the larger part of the school, the garden; and as I think over the matter of the fruit-grower I know that he is more careful about the nursery, that it receives more care than any other part of his garden, because if in the nursery he is not careful to have healthy and straight and perfect trees, he can expect but little of the orchard that is to be made up of those trees; and so it seems to me that in the Sabbath School, if the little ones in our primary department are not carefully nurtured and tended, if we do not make them, as it were, little plants of grace before we get them ready for the transplanting, how can we expect the school garden itself to be full of those who are indeed the trees of the Lord? And so I would make this primary work very earnest work. I believe that we should make very earnest effort there; and I like well that reply of a primary teacher that was sent to me—dear “Faith Latimer,” of the *Sunday School Times*—in reply to a question that I sent to “Pansy” and “Faith Latimer,” and several of our thousand writers; the question was this, “What should be the aim of the primary teacher?” and Faith Latimer’s answer pleased me the most; it is, “To employ every effort, human and Divine, to apply saving truth and living grace, to the daily lives of the little children.” Then we would make all our primary work, earnest work, not simply amusement, not play, but we would make of it, earnest work. And it seems to me that the superintendent is the gardener, and he must look to it that the plants coming from his nursery are good. If evil weeds are developed in the primary department there cannot much be expected of his whole school. A superintendent in a St. Louis school, looking at the matter in this way, told me he was more particular about who should be his primary teacher than any other teacher in the school—looking at the primary department as the spring from which all should come. Certainly the superintendent should look upon his primary department as the place where all right beginnings should be made, where habits of reverence should become fixed, habits of punctuality, and, above all, habits of home co-operation. Dr. Vincent, several years ago, said the teacher’s work was not half done until home co-operation was secured. I fear we do our work single-handed, and leave out the home. In the United States it has come to be said, that with some, the Sunday School has supplanted the home instead of supplementing its work; and so in our primary department, it seems to me, we should see that the habits

of home co-operation are fixed ; and I have brought two or three little trifles this afternoon—they are trifles in themselves, and yet, through them, we have been able to work out some degree of home co-operation. Pardon me if they seem like little simple things . but this little pink card, what a power it has been to take the first step in home co-operation ! Teachers of primary departments will bear me out in the statement that it is very difficult for the little children to carry the name of the teacher home correctly, and it is very difficult also to get the correct names of the little children, and so in my school, and in most of the schools that are connected with our New York Primary Union—representing all the primary teachers of every denomination in New York city, which meets every Saturday from October to June, and has met for the last nineteen years—we use this little card for the purpose of taking this first step in home co-operation, that is, to get the name of the pupil, and to have the parent know the teacher's name. It is a sort of letter of introduction from the parent to the teacher and from the teacher to the parent.

..... School. Primary Department.

To Parents :

We would thank you for your assistance in securing the full name of your child, residence, age and birthday. Please fill the blank lines and return this card to us by your child next Sunday.

Sincerely yours,

(Teacher's name.)

(Blank for child's name, etc., etc.)

Now, before we used this card, on two or three occasions we were obliged to find out the residences of the children through the police-station—little ones who could scarcely speak their names, and did not know at all the name of the street where they lived. One teacher, who had been teaching her class for two or three years, had not used this little card, and to her surprise found that she had entirely misunderstood about twenty names in her class—calling children by an entirely wrong name. Some of you are wondering why we are so careful to have the birthday list. Perhaps you have this custom in Canada ; but about the 10th of January, when you will wish you had not purchased that diary, and are wondering what you are going to do with it the rest of the year, let me suggest that you put down in it the dates of the birthdays of the little folks in your class. Here is a birthday book, which contains the names and addresses of the 175 little children who are in my class. This book is all made up from the little cards. The year before last I undertook to call—and did it—upon all the little children in my class on their birthdays. It was rather a stupendous task, but I am sure I never did a work that

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paid so well as that. Believe me, teachers, that on no day in the whole year will you be so welcome in a child's home as on his birthday; and there is no time that you will get so deep down into a parent's heart, because a parent thinks if you love a child enough to remember his birthday and to observe it, you will certainly have a deep interest; and where is the parent that will not respond to the deep interest that is shown on the part of the teacher? This idea of birthday visiting, I don't know whether it can be carried on in all departments just as profitably as in the primary class. Then we also keep a record of these birthdays, because we want the children, on the nearest Sabbath to their birthdays, to bring pennies corresponding to their years—five pennies on the fifth birthday, and six for the sixth; and there are one or two pennies that come for the prospective scholars' offerings. I don't know that you have any such wicked little children in Canada as we have in the United States, but we know that sometimes when parents give the children two cents to bring to the Sabbath School, they spend one cent for candy or something on the way. It is not a good plan to speak about it, because it would suggest it to some little ones who had not thought of it before at all. Then the parents have no way of knowing that this deduction from the treasury is going on unless it is reported by the Sunday School teacher. Here is another card we use:

SUNDAY SCHOOL REPORT TO THE HOME.

For the Quarter ending.....
 Child's Name.....
 Number of times present.....
 Number of times absent.....
 Number of offerings brought.....
 Number of offerings omitted.....
 Amount of offerings.....
 Number of Golden Texts recited.....
 Number of Golden Texts not recited.....
 Behaviour.....

 Number of times attended Church.....
 Number of times absent from Church.....
Teacher

To be signed and returned by parents.

I think many a teacher in the primary class, and all other departments, is troubled by some naughty child, when the difficulty could be entirely removed if there was an understanding between the parents and teachers. The parent should know when a child is troublesome in Sabbath School. We dismiss our school directly into the church, and the teachers go with them. This card is signed by the teacher. At the lower part of it is a little scrap to be torn off where perforated, just as postage stamps are arranged. This is to be signed and returned by the parents. When these are not returned we intend to keep a record, and make a call on the parents and ask what has become of the slip, and so in this way we are going to try and get co-operation between the home and the school, and I think we shall succeed in it. Another point upon this matter of home co-operation that has been in practice for many years, in my class, is a method of cultivating the habit of regular giving; and so the last Sabbath in every quarter the little boys and girls are each given a package of twelve little envelopes of assorted colors, with an elastic strap around them, allowing one little envelope for each Sabbath, and if they are absent two Sundays or four Sundays they are to bring so many on their return. The number of the envelopes containing the offerings corresponds with the number of their absences. I notice a great many children that have been absent bring back the number of envelopes. We like it not only because it keeps the treasury full, but it keeps up the habit of systematic giving. I found but one home of the kind I am going to describe. One day we sent the envelopes home, and one of the little girls returned, and said, "My papa would rather I would be a cheerful giver than a regular giver." Evidently neither the father nor the child had the idea that one might give cheerfully and regularly. On the outside of the larger envelope, which you see, are printed instructions, or a little letter to the parents, telling them that the offerings are to be put in the little envelopes, and one of these each Sunday to be put in the child's pocket, with instructions not to take it out until he reaches the school; and explaining that in case of absence the corresponding number of envelopes is to be returned. I don't think the children always know the wrong of spending the money. One day a boy brought in a little ring that would not go down the eighth of an inch on my finger, I recognized it at once as a penny ring. I looked down at the little fellow, and he looked so happy. I asked him, "Did you buy it with the penny your mamma gave you?" He said, "Yes, Ma'am." But I would not have informed him that it was wrong to go and buy rings, because the other children would have gone and bought rings, and depleted the treasury.

DELEGATE—How much help have you in doing all this work?

Mrs. CRAFTS—That is a question that brings me to the second point in my talk,—that the primary department should not only be the place of all right beginnings, that it should not only give to the

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school well-trained pupils; but it is my theory that it also should yield a supply of good teachers to the whole school, and it seems to me this is not a difficult thing to do. I have one assistant for every group of ten children in the class; and I do this, not because I don't feel equal to the task of managing the class alone, because the time was when, for one year, I had 300 little boys and girls in Mr. Moody's school, in Chicago, and had but one assistant, who played the organ; and, if there were time this afternoon, I could give you nineteen reasons why it is a great deal better, as Mr. Moody says, to set ten people to work than to do ten people's work. (Hear, hear.) One of the principal reasons why I like to have these assistant teachers is, that they may be preparing to become teachers for the other room; and if I were a superintendent I should make a rule never to receive a class from the primary department that did not bring with it a good teacher, because the superintendent is greatly perplexed when a class comes out of the primary department to find a good teacher for that class; and it seems to me it would be pretty good advice to recommend him to find that good teacher a few weeks before coming out of that class, rather than to wait till the difficulty confronts him. Let the acquaintance begin in the primary class. My idea of a primary class is that there should be an assistant for every ten children in the room, and these assistants, if they do not see a perfect example of teaching, shall at least see a good example of teaching; and it seems to me it were wise to have the lesson taught by the person in charge of the department, taught all through with the use of the blackboard and illustrative material in such a way that it will suit the little children; and let these assistants have a little group of four-year-olds here, and three-year-olds there, and eight-year-olds there; there ought not to be any older than that in the primary class. I know in some primary classes there are children nine, ten and eleven years of age, but they are a great detriment to the little ones; the teachers will invariably teach the elders ones and overlook the younger, and the little ones will keep their mouths shut. Teachers know how weak the singing is and how slow everything seems to go when the elder ones are transferred, showing how the little ones will allow the responsibility to be taken by the elder ones. After seeing the good example of the teaching by the person in charge, the assistants shall go over and draw out of the scholars what the teacher has taught, and adapt things still closer than the one person has been able to do. It seems to me about twenty minutes should be occupied by the general teaching, and about the same length of time by the individual class teaching, and thus these assistants will bring the teaching power to bear. I know in some schools these assistant teachers are not allowed to have any part in teaching at all—simply they maintain the order and help keep the attendance, and such things as that. It seems to me rather a common-place use to make of them. I don't see how they can increase in teaching power if they have no opportunity

to exercise it. I know some superintendents are shaking their heads, and saying, "Oh, well, I can't get enough teachers for the classes out in the main room, and how are we to increase our teaching force in the primary class?" Well, in the first place, superintendent, let me say, I would never beg any person to be a Sunday School teacher in any department. (Hear, hear.) That is an office that we should not coax any one into. You remember when the Lord told Moses to ask the Israelites' offerings to build the tabernacle, the instructions were from the Lord himself to ask only those who were willing-hearted to bring offerings; and so, I think, the Lord would like us as workers to do likewise; He wants only those who are willing-hearted to work for Him. Perhaps that would narrow down the sphere still more; but I make this statement, that in all the years that I have been securing teachers for Sunday School work I think I have never, in the first place, asked any one to become a permanent teacher, when the first invitation was given, but always in this way: I look over the church and over the people, and select those that I think would be good helpers, and I say, "Will you come and help me in my class for two or three Sabbaths?" and then if, at the end of that time that individual says anything about leaving the class, I say, "Well, I have held you as long as I said I would; I am very much obliged to you;" and so the person passes away. Unless that person expresses a desire to stay, I do not want them to do so. Their desire to go is the strongest reason why they should go; but it takes just a little time to find whether a person is fitted for the work, and whether he or she will enjoy it; and I have found that the best assistants easiest to get, and the very best in quality, are the mothers of the little children themselves. In looking over any church you will find that there are mothers that have been detained at home for three or four years by little ones, that are not in the work at all, and would be glad to get back to it, and at least while the children are growing up will go and work in the primary department. I recollect a case where a father and mother came with their little boy, each taking a class, and working till Curly was transferred into the main room, and went out with him into the main room. I recollect another instance where a mother of one of my little children came, a very intelligent young lady; she was asked to go into the outer room and teach a class of young ladies; she wisely replied, "No, not while my little ones are in the primary class; I will remain in the place where I can keep in sympathy with them;" and so she came while they were in the little class. How shall this primary department keep a supply of teachers if teachers are to go with the children when they are transferred? "Oh, but," says some one, "teachers of little children do not always make good teachers of larger children; some persons do very well to be teachers of little children, but they can't be the teachers of large children." Well, I have noticed this, that as the children grow larger it is not necessary to change the mothers in the

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home—(hear, hear)—and I don't see why the teachers should be changed. It would be my idea that the person should begin with a certain class in Sunday School, and go right up with them till they graduated as teachers in that school. And so the primary class should be the supply of good teachers.

DELEGATE—I was wondering how you could manage with the whole 175 scholars.

Mrs. CRAFTS—It would not be a difficult task. I know a primary class in New York where the teacher says she had one thousand children on her roll. She has about forty class-assistants. To my knowledge those assistants do not teach; they simply keep order and do other things; but I do not consider the class is as well taught as it would be if there was a teacher, a friend, for each group of ten children.

DELEGATE—Do you wait till the end before you speak?

Mrs. CRAFTS—No, I have my say first, and illustrate the whole of the material, and then the teachers follow it up after me.

LADY DELEGATE—Do you find the scholars know the lesson before they come, or do you have to teach it after they come?

Mrs. CRAFTS—That brings me to another point that I consider very important in connection with the primary work. Now, perhaps, you will not all agree with me, but it seems to me that the work of the Sunday School is to plant the seed. We have only just half an hour, or a very little more, each week, in which to plant the seed. We can do very little in that time to work the truth into the life of the children. It is the work of the home to nurture the seed and to make it grow. I think the Sunday School teacher has a better opportunity than the mothers at home, having the black-board and all sorts of material to use, to open the lesson; and so far as little children are concerned I would a great deal rather have the first chance at them, than if they came to the school with the lesson in their minds, with perhaps a hundred very different ideas of it, and one working against the other: "My mamma says this, and my mamma says that," and each child will, of course, believe that his mother knows what is right; so I would rather take and open the lesson out myself, and then give the little children their picture-papers that contain, not the lesson and pictures of the lesson that is to come the next Sabbath, but the paper that contains the pictures and stories and everything illustrating the lesson that has been received that day, and the little children will go home with their papers, and be so pleased to tell mamma what they have learned at Sunday School; and it seems to me nine mothers out of ten will be more interested in hearing the children tell what they know, than they will be to tell them what *they* know about it.

DELEGATE—You teach the mothers through the children.

Mrs. CRAFTS—Yes I might enlarge on that. Prof. Jennie Merrill, who has been for over thirty years a teacher of methods in our Normal College, of New York State, says that in all that time she has not asked a pupil—principally these are young ladies—to study a lesson that has not first been made a subject of conversation. Now, we complain a good deal that our boys and girls in the older departments do not study the lessons; how we shall get the children to study the lessons at home is one of the questions that always vexes Sunday School institutes and conventions. I think the real reason that we do not get them to study their lessons at home is because they don't know how to study them. The Bible is very different from geography and arithmetic, and geography and arithmetic have the lessons all arranged, and the questions and everything. If we would take a little more time to open out the lesson, it would be a great deal better. A young lady from the Normal School thought she would work out Normal methods. Her class was seven boys, from twelve to thirteen years of age; and, instead of asking the boys to study the new lesson each week, she provided each boy with a blank-book, and made the home study to consist of writing out everything he could remember about the last Sunday's lesson, and writing out everything else he could secure. That lady secured home study of the Bible.

DELEGATE—Do you meet with these teachers?

Mrs. CRAFTS—No; they are all provided with the same lesson help, and they know just about what I am going to teach and do, so they study by this same lesson help, and follow my work.

DELEGATE—Do you have your own opening exercises?

Mrs. CRAFTS—That brings me to another point in my address. Superintendents, I think oftentimes you stand very much in the way of success of your primary departments, because you want them present both at the opening and the closing exercises of the school—(hear, hear)—and it does not seem wise to do this, because it leaves but a half or three-quarters of an hour at the most for the primary teachers in their department, and hardly anything can be done in that time beyond the giving of the lesson. But there are little hymns to be taught, and little prayers to be taught, and all this culture of benevolence, and so many little things that belong distinctly to the primary department. There can be no time for these things, to do them well, if the superintendent requires the little ones to be present both at the opening and closing exercises. Some person is asking, I suppose, at which exercise would it be better to have the primary department present? I should say at the closing, because the opening exercises are not always appropriate; they are not always appropriate for big children, either. (Hear, hear.) I think one of the most unfortunate things in the opening exercises of the school—

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particularly so if the primary class is present—is the reading of the scripture lesson; and when you sift it all down, the reason the scripture lesson is read in the opening exercises is that the teachers and scholars may know where the lesson is. Rather than have that done, I should require the teachers and scholars that don't know the place of the lesson to come to the superintendent personally and ask him, rather than to have the Scripture read at a time when the children knew so little, comparatively, about it, and are comparatively not interested in it. But how much more the reading of the Scripture will mean to the children after they have been studying half an hour—(hear, hear)—after all the light which the teacher can throw has been focussed upon that one passage for a half or three-quarters of an hour! One of the reasons why it does not seem wise to have the primary class present at the opening is, that they cannot understand the reading of the Scripture lesson, and are a source of disorder and discomfort to all around them. And a good reason why they should be present at the closing is that they may have the benefit of the black-board exercise, if the superintendent does black-board work, and this is often the case. The little folks are interested in that, and can comprehend it—at least they would comprehend a great deal more at the closing than they would at the opening, and they could comprehend the Scripture lesson a good deal more at that time than they could at the opening. It would seem to be a wise thing to arrange every day if possible to have a five-minute review given by the leader of the primary department, of the lesson, just as the little children have received it. I think that the elder ones would be interested very much in seeing how the little ones could possibly go through what they had been taught, and if there are any in the school whose teachers have taught over their heads they will be sure to get the truth if they hear the little children tell what they have learned and how they learned it. I beg of you Superintendents, not to ask that the doors shall be open between the two departments at both the closing and opening exercises, even if it does make the school look larger and more interesting to do it.

DELEGATE—Give us a programme of how to conduct the class.

Mrs. CRAFTS—We vary in different quarters; don't let the children get tired of any exercises. At present we are doing about this way. Without any special call to order it ought to be enough for a teacher to simply stand in front of a class with folded hands. Little children have an instinct of imitation so strong that if the teacher pounds a bell or a desk to get quiet she will get noise instead, because the children will do just like her; but if the teacher keeps quiet, you will almost naturally see the little hands folded and the children will copy her. If the teacher will sit in a chair, and sit very straight, you will see every child attending the class beginning to straighten up. I think the quiet example is the easiest way to call the class to order. On the organ we play this little kindergarten song:—

Bell high in the steeple
 Call to church the people,
 Bim, Bo ; bim, bo. (The little hands keeping time.)
 Call to church the people,
 Bim, bo ; bim, bo, bim.

And then we all chant together without any announcement :

Saviour, at Thy throne we bow,
 Oh, come and meet us now ;
 Let thy blessing, Lord, we pray,
 Rest upon our class to-day,
 While we learn from out Thy word,
 Oh, give Thy Spirit, Lord,
 Help us each and every one,
 This we ask through Christ Thy Son.

How careful we have to be about the words sung. As we were singing, "Oh, grant Thy Spirit Lord!" it occurred to me that the children might misunderstand that word, and I said, "What, does grant mean?" Quick as a flash a little boy said, "General Grant!" (laughter)—and of course I right away changed the word of the song and said, "Oh give, thy Spirit, Lord." We have a little motion prayer :

We fold our hands, that we may be
 From all our play and work set free ;
 We bow our heads as we draw near,
 Oh King of kings, our Father dear ;
 We close our eyes, that we may see
 Nothing to take our thoughts from Thee ;
 Into our hearts we pray Thee come,
 And may they each become Thy home ;
 Cast out all sin, and make them free ;
 More like the Christ-child may we be ;
 This is the prayer we bring to Thee.
 Then open our eyes, Thy light to see,
 Lift up our heads and praise Thee still
 Open our hands to do Thy will. Amen.

And then we have the offerings brought—those little envelopes are all held up; the little postmen are all asked to hold up their letters. These envelopes only cost seventy-five cents a thousand. On the first Sabbath of the quarter they almost exclusively bring the pink ones. Then some of the teachers suggest that we supply all pink ones; but no, they would not think so much of them if they were all pink. They like to be called little postmen, and when they hold up the envelopes the offerings are counted. One teacher says, "I have eight to-day, and there are sixteen cents in my class;" so each teacher reports. I request the teachers to do it very loudly, so that we may know what each other is doing, and so we know it is a sort of lever to keep each teacher up to her best; and we are delighted when teachers report that there are no children omitted. My last

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point is that the primary department should be the source of well informed scholars. A great many of us make the mistake of telling children to be good, be good. That is not right, because when children grow up they have to entirely outgrow that idea, and learn that they have to be rooted up and made over again, because the Lord teaches us that we are not saved by works, but we teach that, when we teach the children to be good and go to Heaven. We want to teach them to be good, but not for the purpose of salvation. It is not enough that we teach them the international lessons. Some are satisfied if we give them a general idea; but a general idea of everything is a definite idea of nothing. As in the kindergarten there are beginnings of all sciences, so in the primary department there should be the beginning of the science of religion in all its departments; and surely we can present the science of religion so that it will be delightful for the children to learn. I have put down ten things, which it is not too much to expect the children to learn. In this age, when the ages of individuals have been reduced from hundreds to tens of years, these children are condensed Methuselahs, and we have a right to expect a great deal of them. If we go according to what they can receive from us, not according to what we could teach them, we will get over a great deal of ground. You know how the stalactite and stalagmite are formed by gentle droppings, and so we have it "here a little and there a little." And so here are ten things which, by going over, here a little and there a little, they should know before they leave the primary department.

1. Why Jesus died on the cross.
2. What it is to repent (I will show you the force of that to-night).
3. What a Christian ought to pray for.
4. What forgiveness of sin means.
5. What the true rule of life is to be, like Jesus.
6. What is the safe way to choose between right and wrong.
7. What true prayer is.
8. What the Bible is. (How ignorant little children are on this point! I have questioned little folks about it; and if you have not given them any special lessons about it, some of them will tell you that God sent it by an angel; that Jesus brought it when He came; and that it dropped down from Heaven; They will give you all kinds of answers.)
9. What baptism means.

10. What the bread and wine of the Lord's Supper mean.

Not only should these things be known, but they should be known in particular form; for I am persuaded that ideas are not definite with little children unless they are put in some form in which they can memorize them; and so in our own school, the little folks from my department are not received, they are not acceptable to the main school, unless they can give the small answers to these ten questions; and not only this, but they must be able to repeat the twenty-third

Psalm and the Ten Commandments, and of course the Lord's Prayer. On the back of a little book, which I will have this evening, you will find these questions and answers as they have been given, and teachers will be welcome to take them as far as the copies will go. (Applause.)

After the benediction, pronounced by the Rev. Dr. Ryckman, the session closed.

WEDNESDAY EVENING, OCTOBER 17.

The Queen Street Church was crowded to the doors this evening.

After singing "Take it to the Lord in prayer," and prayer by Rev. W. Kettlewell,

President SHAW said—We want to have this meeting as informal as possible; and instead of opening the Book and reading a passage of Scripture, we are going to read God's Word from the lips, perhaps, of many of this audience; and so I will ask that any one will repeat any verse of Scripture promptly and quickly.

"After singing "Are you coming home to-night?" and "Are you washed in the blood?" many choice familiar passages were given by delegates in the audience.

The President then called upon T. Dixon Craig, Esq., M.P.P., who spoke on

THE CHURCH'S CLAIM UPON, AND OBLIGATION TO, ITS SUNDAY
SCHOOL DEPARTMENT.

Mr. CRAIG said—Mr. President and Christian Friends, I shall give you my verse of Scripture now, "We know that we have passed from death unto life, because we love the brethren." I feel that to-night. Although I am a stranger, almost, to you, yet I feel that I am at home, because I am among my brothers and sisters. I did not choose my subject, or I might have chosen something that I have had more experience in, in Sunday School work; but when I agreed to speak here I did not do it with the idea that I could teach the Convention anything at all on the subject. What I shall say is not intended to be in any manner exhaustive, but is intended to be suggestive. The subject is a very large one. I hope that you will criticise what I say, and will make a better speech on the subject to your own selves, and not only to make it but carry it into practice. I spoke to a minister friend of mind and said, I have never thought about this subject before—"The claims of the Church upon, and its obligations to, its Sunday School Department." "Why," he said, "that is just the old subject of the relation of the Church to the

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School, or the School to the Church." I have put my thoughts into compact shape, because I take it that we come here not to listen to speeches so much as to get something to work upon, and to work out, and I shall be gratified if some who hear me carry into practice what I have to say, or something that they think better. I like the phrase, "Its Sunday School Department." I think there is an improvement in that respect. I know it used to be thought a few years ago that the Church and the School were two independent institutions, to be run by entirely different sets of men, and the one had no business to interfere with the other. I am glad to know—and I have found it in my own experience—that the Church recognizes the fact that the Sunday School is a part of its work; and that the Sunday School recognizes the fact that it is not independent, but that it is part of the Church's work. (Hear, hear.) We recognize that to-night. I don't intend to argue the question; I take it that we all admit it. In order to make this matter simple and easily remembered, I have arranged five thoughts under the first head of my subject, and five under the second head. My first thought under the first head is, that *the Church has a right to expect that the Sunday School shall be a School, or, in other words, that it shall teach.* This may seem a very common-place thing to say, and so it is; but I have no doubt you find that it is the common-place things that need to be said over and over again; we know them, but very often we don't practise them. Now, I think there has been a great improvement in this respect in the last few years, owing a great deal to the admirable system of international lessons; I think there is a great deal more teaching in the Sunday Schools than there used to be—(hear, hear)—but still there are a great many who labor in the Sunday School who, in some measure, lose sight of this idea of teaching. If teachers—and the word "teacher" implies that they are to teach—go to school without thoroughly having their lesson, without having it in their mind—not only read over, not only thought about a little, but having their minds occupied with it, and having their hearts full of it; if they go, they cannot teach in the proper sense of the word. In order to teach anything I must have it myself; I must know it thoroughly. I may know it well enough to practise it, and yet not know it well enough to teach to anybody else. The Church has a right to expect that in its Sunday School department the work there will be teaching.

2. *Not only shall the work of teaching be done there, but the Bible shall be the book taught; they shall teach the Bible.* I don't suppose there are any teachers here who would think of anything else; and yet I do know, I have seen, as a matter of fact, that some teachers not only teach the Bible, but they find that they are not able to put in the time with teaching the Bible, and perhaps they spend the time in teaching something else, or talking about something else. I hold that the Church has a right to expect that in the school the Bible shall be taught.

3. Not only should the Bible be taught, but the Church has a right to expect that in the school *the doctrines of the Church shall be taught*. I was very glad to have that idea confirmed in the address we heard this afternoon from Mrs. Crafts. I think that is a subject that is sometimes overlooked. Teachers forget sometimes that there is a Church; they sometimes forget, themselves, about what the doctrines of the Church are. I do not mean that these shall be talked about all the time, but I say that they should be known by the teachers and taught at the proper season to the scholars.

3. The Church has a right to expect that the Sunday School department shall see *that the children connected with the Church and congregation are attending the Sunday School, or know the reason why they are not*. Mr. Blake spoke about taking the number of scholars in the public schools, and going over them, and finding out whether they went to Sunday School. Now I think that is a splendid idea. That was something like I had in my own mind; but I think the Church has a right to expect, if they don't go as far as that, that the Sunday School shall see that the children belonging to members of the Church and congregation are in the Sunday School, or know why they are not. This could be done very simply. A list could be made out of all the children connected with the Church and congregation. Compare that list with the roll of the school, and have a committee appointed to go and look after those scholars that are not on the roll. There are some, perhaps, that are not doing anything, that might be called to do that sort of work, and I think it is a work of great importance. A friend of mine suggested that this was the Church's work, to see that the children go. I said, No; not in thinking of it in this way, it is not the Church's work, for this reason, that the Church has committed to the Sunday School department a certain work to be done, and that work is looking after the children of the Church; and I think the Sunday School department ought to see that the children attend, or know why they are not attending.

4. *The Church has a right to expect that the work done in the Sunday School department shall be done faithfully and well*. This may seem like a sort of repetition, but I don't think it is. Now, we never forget that in working in the Sunday School we are working for the Lord Jesus Christ. Well, any work we do for Him we ought to do well. But we should also remember that we are doing part of the Church's work, and that a great deal of the prosperity of the Church may depend, and does depend, on the way we do that work. If we do it in a careless, slipshod manner, what will be the result on the Church? It will have a very bad effect. Talking about this, and about getting the scholars to learn the lesson, I knew a man in a Sunday School, not an educated man—a working man, an intelligent man, a man of good common sense, who had a splendid class; there were teachers in that school who were better educated, who had better social advantages, but I considered that man the best teacher in the

school; his were much better. I think these scholars learn for the following Sunday lesson; and I knew a great many are a great many scholars, very important, expect, that of slipshod wonder why thing as we who rose to man, who father's body that was the did it as we this world could.

5. *The Church has a right to expect that the work done in the Sunday School department shall be done faithfully and well*. This is a very important matter, mine, he said in the school their teacher a grand thing effort that ing reward the heart of the Church version, but and then Church. Sunday School, but an institution safety it is Christ, who can be put keep our answer; but let us before the enough; w

school ; his scholars were always there ; they knew the lesson ; they were much attached to him ; and a great many of them were converted. I found out the secret of this, that he used not only to have these scholars there on Sunday, but every Friday evening he had the scholars up at his house—on Friday, because they had no lessons to learn for the next day—and they went over the lesson for the following Sunday, and he would have one of his boys to teach that lesson ; and the result was that when he went over it on Sunday they knew a great deal about it, and the teacher added to it, too. There are a great many things a teacher might do, such as looking after the scholars, visiting a scholar who is absent, etc. ; but I say that it is a very important thing to the Church, and the Church has a right to expect, that the work shall be done faithfully and well. What a lot of slipshod work there is in this world ! A great many young men wonder why they don't get along. It is because they don't do anything as well as they could do it. We have all heard of the man who rose to great eminence in England, and one day he met a gentleman, who said to him, "Why, I remember when you blacked my father's boots ;" and he said, "Well, didn't I black them well?" and that was the secret of his success—he never touched anything but he did it as well as he could do it. What a difference there would be in this world if every teacher did his work just as well as he possibly could.

5. *The Church has a right to expect that the teachers will labor for the conversion of their scholars and their union with the Church.* This is a very important point. In talking to a minister friend of mine, he said, "In going around and talking to some of the scholars in the school, they say they are Christians ; now, it is a pity that their teacher had not found that out before I did, is it not?" What a grand thing it is for a teacher to find out that through his or her effort that scholar has been brought to Christ ! That is the crowning reward after all. Nothing can exceed the joy that that brings to the heart of the faithful teacher. Now, let us keep that in view, and the Church has a right to expect that we keep it in view—their conversion, bringing them to Christ ; that is the great thing after all ; and then their union with the Church ; don't let us overlook the Church. Some people who are Christians talk disparagingly of the Church ; but what should we be without the Church ? The Church is an institution founded by the Lord Jesus Christ ; and what a grand safety it is to get young people who are converted, into the Church of Christ, where they are surrounded by good influences, and where they can be put to work. Sometimes the question is asked, How can we keep our elder scholars in the school ? It is a hard question to answer ; but I think we ought to see to it—not that we can do it—but let us strive that, if possible, all our scholars shall be converted before they are elder scholars. I know we do not aim for that enough ; we do not look for it. If we aimed for it, and looked for it,

and prayed for it, and if we had that object in view, the scholars would soon see it, and in a great many cases we would see their conversion. I shall now pass to the second part of my subject—the Church's obligation to its Sunday School department—and I say:

1. The Church should supply a good room for the Sunday School to meet in. I am glad to see there is a great improvement in that respect over what there was a few years ago—(hear, hear)—but still there is room for improvement. Now, it is a grand thing to have a fine room like this for the congregation to meet in; but I think it just as important to have a nice room for the Sunday School as it is for the grown-up people. (Hear, hear.) I think it more important. (Applause.) And sometimes a very little would do this. I remember seeing one room—a basement room, but a very good basement, above ground nearly, and a very pleasant room, and it looked all right; but I went into it about a year or two after, and I did not know it; I thought I had got into some other place; I could not tell what was the matter. Well, what was the matter? When I saw it the first time the floor was bare; it was seated with benches. But when I went into it the second time the floor was carpeted and it was seated with chairs, and I really did not know the room at all, it was so inviting, so home-like. Now I am satisfied that was a great improvement; and I think churches ought to learn this fact, that they should not only provide a beautiful place for adults to worship in, but just as good a place for the Sunday School—perhaps not in the same style of architecture. Why should it not be as good? They are our children; they live in the same kind of house as we do; at home we don't put them in the kitchen, and stay in the parlor and dining-room ourselves. (Hear, hear.) We do that sometimes in church, though; we act as if the kitchen was good enough for them. I know some people say, "Oh, if we put a carpet down for the school it would not last a year; but in my own experience I know a carpet that was put down in a beautiful room in a new church—and a good carpet, too—and that carpet looks almost as good now as when it was put down eight or nine years ago. (Hear, hear.) And what an advantage it is—no noise, no shuffling of feet or moving of benches, or anything of that sort; and as for chairs, which I am very partial to, we never found them any trouble at all, but a great advantage.

2. Next I say, the Church should supply all books for the library, all periodicals and papers necessary for use in school. I mean they should supply the money. Of course the school can buy them themselves; they know how to do that; but the Church should supply the money willingly and thankfully. There are people in the Church who, on Sunday afternoon, after having a good dinner, say, "Well, I have been working all week, and now I am going to have a good rest and take a good sleep;" while there are others members of the same Church who have been working just as hard during the week, they get their dinner, walk to the school; perhaps the place is too warm,

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and they get a bad headache. They go there for the love of the work, and because they love the Lord Jesus Christ. Well, I say these people should not have to put their hands in their pockets and do all the paying too. I say the people who stay at home and do nothing ought to do the paying. (Hear, hear and applause.) I know a church where that is done; and I had the pleasure of being superintendent of the school when the change was made, that the school buys everything and the church pays for it; they don't ask any questions; they are very glad to do it; at first they thought the bill was rather excessive, but they don't grumble at it now—they have got used to it. (Laughter.) This is one way for the Church to have its interest in the school increase. If we pay for a thing we have some interest in it. (Hear, hear.)

DELEGATE—Where do the collections from the school go?

Mr. CRAIG—The collections all go to missions. Not a cent collected in the school is taken for general purposes at all; and that school the last year or two has collected as much as \$700 a year, that has been given to missions, and yet they do not pay for anything, and they would not think of doing it.

3. *My third point is this, that the Church should supply the teachers.* We heard something this afternoon about supplying teachers, and I thought it was very good; but I say the Church should supply teachers. I will tell you how they can do it. I think if the superintendent wants teachers he ought to say so in the Church meeting, the prayer-meeting; and as soon as he says that, the pastor and the Church ought to commence to think about that, and pray about it. Christ told His disciples to pray the Lord of the harvest that He would send forth laborers into His harvest; and the teachers we get in answer to prayer are the very best kind of teachers. (Hear, hear.)

4. *My next point is, that the Church should give the school credit for results that come from the school.* This struck me very forcibly a great many years ago. I do not want to detract from the work of of the preacher; but I say, that for the encouragement of teachers who labor faithfully in the school, and to the officers who work there Sunday after Sunday, when scholars are converted in the School, I think the school ought to get the credit for it, if there is any credit about it at all. I think the fact ought to be stated that these scholars came out of the school, that they were converted there; and I think sometimes it is well to have it mentioned that they came out of such a class—not that the teacher would want it, I am sure of that, especially that kind of teacher—but there are classes where scholars are being converted all the time. Why? Because they have a faithful and a praying teacher. We all like to get credit. I don't mean to say we deserve any credit at all for conversions, but still I do mean to say that it would do the teachers good, it would do the School good, to have it talked about, to mention it, and to say, "These results came out of our Sunday School."

5. *My last point is that the Church should pray for the Sunday School.* We all talk about prayer, and yet very few of us know very much about it—about its possibilities, about what can be done. I have been reading lately something about the life of Rev. J. Hudson Taylor, the missionary to China. That man has lived a life of prayer, a life of faith in God—absolute faith in God, trusting Him for everything; and as I read I wished I could do that. Oh, that I had such faith! We never know what faithful prayer will do; and I say that the Church owes it to the school to pray for it—not generally, but once in two months, or once in three months, or, if you like it, once in six months, the regular Church prayer-meeting should be a meeting for prayer for the Sabbath School—(hear, hear,)—and, I was going to say, for nothing else. (Hear, hear.) I have been talking about this to some people, and one said to me, “I don’t think that would amount to much; I have been in prayer-meetings where one was asked to pray for something, and he prayed for everything else, and just at the end of his prayer he prayed for that thing.” (Laughter.) That is not what I mean. I mean that at some stated time there should be a prayer-meeting specially for the Sunday School—and, I will say, for nothing else—nothing else specially; make that a subject of prayer; make that the subject of talk; announce it from the pulpit; invite the parents of the children; invite the children to come; tell everybody that is what it is about, and let everybody be praying about it; and I am satisfied if that was done generally, we should see greater results than we see to-day. If you carry out something that I have said, or something better, I shall be amply repaid. What a work we are engaged in! How responsible! I do think that this is the most important work in which any one can be engaged. How often have we heard it stated that very few are converted after they grow up to manhood; that nearly all who become Christians are brought to the knowledge of Christ and to trust Him when they are young, when they are children. If this be so, how important the work becomes! Let us remember its importance. We are living in a time of missions. This is a wonderful age for the development of truth; a wonderful age for the development of Sunday School work.

“We are living, we are dwelling, in a grand and awful time,
In an age on ages telling; to be living is sublime.”

Let us all see that we so live that when the Master calls us from this world, He shall say, “Well done, thou good and faithful servant, enter thou into the joy of thy Lord.” Amen. (Applause.)

The hymn, “To the work,” was then sung.

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THE CONVERSION AND CHRISTIAN CULTURE OF CHILDREN.

Mrs. CRAFTS was introduced, and spoke as follows on this subject—While listening to the recitation of the Scripture texts by the different persons present, I was reminded of a similar service that was held in a Sunday School Convention in New York State, and I shall not forget soon how we were all thrilled by the bell-like tones of a little child's voice reciting the familiar text of Scripture, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven." It was such a surprise to us all to hear that sweet little voice ringing out that beautiful verse, that verse which is pre-eminently the child's verse in the Bible, that verse, which gives the little ones a place among the believers, the verse which tells the little child that he may become a Christian. Surely it is a verse that entitles little children to a place among believers. It is a verse which entitles little children to have a place provided for them in the church where the sittings are rented for the older people. I do not know how it is here in Canada, but in the crowded churches in our city, somehow or other, the sittings are rented to the grown people, and the little people have no place provided for them. No wonder that they are so seldom found in our churches. But this verse, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven," while it gives the children a place among the Christians, also places the responsibility of coming to Jesus upon these little ones. Let us not be among those who do not believe that the little ones should be suffered to come. Let us not be among those who, like the apostles, would chide them and keep them away from the Saviour; but let us help to lead them to Him, since the Saviour said, "Suffer the little children to come unto Me." But even if our Saviour; had not said this, there would still be convincing proof in the lives of little children that they can be Christians. Life is not all child's play with them. There is much truth in the lines,

"Troubles reach us all,
And worry little hearts, and big ones, too."

What would scarcely be a ripple on the surface of the ocean might be called a tempest on the little lake. There are questions which come into the child's life concerning his play and toils and school life, which call for as much discretion on his part, as the adult person must exercise in the trying moments of his life. Rich and poor, young and old, we have all great struggles in life, and the child has need of preparation for them; and yet to him, life is all before him; a single wrong step has its effect upon the Christian character; and, therefore, he is in need of Christian truth to guide him. Every need felt by the human heart has a promise of help from God. We read in God's Book the command that the children shall be led into truth.

"These words which I command thee, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This teaching of Christian truth is not to be merely a preparation for mature life, as Scripture is often thought to be, with the word hid in the heart until mature life, but should be considered as an equipment for the child's present needs. The Jewish polity, which was given by the Lord Himself, had its children at five years of age begin the study of the Scriptures; and I think we should all do well, teachers, in these times, to read that wonderful book which has just come out—the "Yale Lectures" of Henry Clay Trumbull, where he dates our Sunday School back, and shows us what the Jewish Church has done. The reading is so fresh to me, and makes me feel that we have a great deal more to learn from the Jewish Church than I ever thought we had, especially in this line of Sunday Schools. I am surprised to find that the first infant class was probably held—at least it was considered a revival of a former custom—in the year A.D. 65. I have not been used to tracing the infant class quite so far back as that, and yet that was only a revival of such schools as had been held centuries before. So the children began the study of the Scriptures at five years of age. A little later they took up the Mishna—a commentary, as it were, on God's dealings with the Hebrew nation. In marked contrast with this teaching of the worship of the true God, is that sort of sentimental sneer expressed by one of its ablest leaders, that "Free religion" was not adapted to childhood. Then, surely, free religion cannot be the true religion, if it is not adapted to childhood. (Hear, hear.) If we were among those who considered the Saviour's invitation to children a mere figure of speech, and if we were too hard to hear the calls for help from the children themselves, there would still be a third evidence of their share in the kingdom of heaven—the living epistles of their own little lives, thus giving substantial evidence of the adaptation of the religion of the true God to the mental and spiritual condition of the children. A child had been listening in prayer-meeting to a talk about the wicked fear of the Israelites before the inhabitants of Canaan, when they compared themselves to grasshoppers; and this dear little fellow seemed to take in the sense of it, and he rose to give testimony in the meeting. In that meeting they were not afraid to have children give testimony, although I very well remember an instance where there was a little boy sitting opposite me in prayer-meeting, and the little fellow whispered to me when the meeting was opened, "Could I strike in?" "What do you want to do, Willie?" "I want to sing." "Yes," I said, "so you can." So little Willie started to sing and all followed in. After the meeting, the mother came up and said, "Do let me take Willie, I was so afraid he would sing or do something in the meeting." I said, "What if he had?" But this little fellow who

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heard about grasshoppers, rose to give a testimony—for testimonies were in order in that meeting—and this is his testimony: “I am only one of the Lord’s little grasshoppers, but He can help me to do a great deal.” One of the sons of our beloved Mr. Moody, when he was nearly six years of age, showed forth how fully the love of God may enter into the child’s heart and mind. On the way down to breakfast one morning, his mother told Willie she would like him to do an errand after breakfast. Willie was not very fond of doing errands for mamma, and so he turned around impatiently, and said he did not wish to go. He did not like to do errands. But by the time he had reached the foot of the stairs, he turned round with a penitent air, and said, “Mamma, that was not a very nice way for a little Christian boy to talk. I will do your errand after breakfast.”

When Willie Bliss, one of the two little boys—the circumstances of whose misfortune you have heard—was about four years of age, he was sent into a room by himself to suffer punishment for the first lie he had told. After he had stayed for a little while, he called out to his aunty, in a very clear voice, “Aunty, I have been talking to the Lord about it, and He forgives me; won’t you, now?” and so that little boy was accustomed early to talk about the Lord forgiving him, and the same dear little boy at four years of age asked to be taken to the Lord’s table. He went into the church, and for the first time realized what the people were doing, was interested in it, and asked what it all meant,—what they were going to eat, and why they were going to eat, and who was going to eat. When he was told that they who loved the Lord were going to eat, and he was not taken to the table, he was surprised and, said, “I love the Lord, cannot I go?” (Hear, hear.) A little child in my own class, a little fellow still in kilts, went away to spend the Sabbath; and when he came back I asked, had he a pleasant visit—had he been to Church and Sunday School? Yes; he liked the Sunday School, but did not like Church. I asked him why. “They did not give any bread and wine to the little children. I do not like that Church.” (Laughter.) “I love the Lord, cannot I go?” Mothers, perhaps there are little whispers of the same import in your homes. Oh, I love to think of that little girl who was so anxious to take the communion, and she thought how she could get it; and so when the bread was passed she hoped and hoped that a crumb would drop so that she could pick it up, and a crumb did drop, and she put it into her little mouth, and then how was she to get a drop of wine? “Oh,” she said, “I know. I will kiss mamma when I get home”—(mamma, who had taken the wine). Teachers, perhaps there are little ones in your class, who wonder that you do not talk to them about being Christians now. We need not doubt that God’s truth is adapted to a little child’s life when we read in the Bible, “Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven. Did not Jesus set His seal on this matter when, by way of illustration to

those who came to Him with complaints about the children in the temple, he quoted from one of David's Psalms these words: "Have ye never read, that out of the mouth of babes and sucklings thou hast perfected praise?" Not "that thou hast called forth praise," but "thou hast *perfected* praise." "Oh," says some one, slow to believe in children's conversions, "you have given exceptional cases." Oh, if we were as ready to believe the possible good as we were to believe the possible evil about children! It is said children are the same the world over, that their mischievous pranks are the subject of conversation; but we do not hear that expression when their conversion is talked about. Children are the same in religious possibilities. The question might be asked, how are you going to let children know all the great truths of religion? Dr. Howard Crosby answers, "We are not going to let them understand all the great truths of religion—only one or two." The smallest child knows there is a God—only one or two. Atheism was never born in any human creature. A man has to grind himself down very hard to become an atheist. (Hear, hear.) All that is needed for salvation is to know God, and believe in Him. The smallest child can understand God, and love Him for His love. Pascal says, "To accept the Christian religion is the highest of all reasoning." I take it that he means it is the highest wisdom to accept in humble faith that which is beyond comprehension, since the finite cannot comprehend the Infinite. The wisest of men are but as children before God. The wisdom of this world is foolishness with God. Since, then, the finite cannot comprehend the Infinite, God has made salvation a scheme of the heart rather than of the head. Augustine has well said, "We must first know earthly things before we can love them; but we must first love heavenly things before we can know them." Love, trust, and obey are the three conditions of salvation; loving, trusting, and obeying are the three prominent characteristics of childhood; they form, as it were, the steady current in children's lives. Said a mother to a child, showing her a picture of Christ blessing little children, "If I had been there I would have pushed you to Jesus." "Why," replied the little girl, "mamma, I would have gone myself without any pushing; I would have been pushing to Jesus." Children not only enter into the simpler parts of Scripture, but also into essential doctrines, far more than many suppose. Here is a well-authenticated story that comes from Mr. Bishop, of London. Little Ida was just three years old; it was her birthday, and she had received a number of presents; she was delighted with them, and ran all over the house to show them to everybody. In her evening prayer she mentioned the whole list; she thanked Jesus for the doll, and for her little work-box, and so on, but then remembered that there was something much greater to be thankful for, and so added, "Oh, I thank you, Jesus, that you was punished instead of me." One day the mother could hardly believe that the little child understood what she was praying about, and so she

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showed her a picture of Christ crowned with thorns and asked her, "Why was Jesus punished? Had He done something naughty?" Little Ida answered, "No, it was me; it was because I was naughty, and Jesus loved me so much He did not like me to be punished, so He was punished instead of me." Did not that little child of three years of age have a clear understanding of salvation? Some people say that although children can love God they ought not to be taken into the Church till they can more fully understand the doctrines. I just want to read you an example. This little red book contains some precious things. It is full of examinations of little children who have been admitted into our Church. I want to ask you whether you think these persons ought to have been received? This child was examined by the session, and the pastor took down the child's answers.

Q. What is it to be a Christian? A. To behave and do good.

Q. How young may one begin to be a Christian? A. Five.

Q. What is it to repent? A. To be sorry for your sins and stop doing them. (A good many people have only half of that—be sorry for your sins. (Laughter.)

Q. Why did Jesus die on the cross? A. For our sins, so I would not be punished.

Q. What should any one pray for who desires to be a Christian?

A. For a new heart.

Q. What do you mean when you call the Bible the Word of God?

A. Because Jesus told the men to write it, so that they would not write what Jesus did not want them to.

Q. What are the signs that one is a Christian? A. Behave; not lie; not swear; not say bad words.

That little fellow was five years old. He has now for four years been a consistent member of our Church. I have sometimes seen him on the street playing horse. I did not think anything the less of him for that. (Hear, hear.) Here are the answers of another little boy, seven years of age:

Q. What is baptism the sign of? A. It is the sign that Jesus can wash your heart, by praying to Him and asking Him to forgive our sins.

Q. What does the wine of the Lord's Supper stand for? A. For Christ's blood.

Q. What does the broken bread make us think of? A. It stands for Jesus Christ's broken-up body.

Q. What do we mean when we call the Bible the Word of God? A. It means that Jesus guided the people not to put in what He did not want put in. (A pretty good definition of inspiration.)

Q. What should any one pray for that wants to be a Christian?

A. A wise heart, and a clean heart.

Q. What did Jesus die for? A. To save us.

Q. What will a child do to show that he is a Christian? A. When

the game goes wrong they don't get mad. (Laughter.) He won't be rude in playing. (The fact that a child plays like a Christian will be just as good a proof that he is a Christian as to have an adult Christian pray like a Christian. Charlie goes on to say: he won't do naughty things behind the teacher in school; he won't ever say nasty words; he won't disobey mamma when she tells him to do anything.)

Q. If a Christian should do anything sinful what ought he to do about it? A. Ask God to forgive him.

Q. Does every one that is baptized and takes the Lord's Supper go to heaven? A. No, sir; before they die they might wander away from Jesus, and go to doing the same things as they did before they joined.

Q. What good does it do to join the Church? (Would you keep out a child who could give this answer?) A. We know that we are in Jesus' care, and He is taking care of us.

Q. What is it to be a Christian? A. To love God and keep His Word.

Q. How young may one become a Christian? A. As soon as they can understand to love Jesus.

Q. What is it to repent? A. To ask God to forgive your sins, and be sorry for them. (He did not put the "stop doing them" in, but I expect he stopped.)

Some people say that although children can love God they ought not to be taken into the Church till they can fully understand the doctrines. Let me ask you, Church members, can you give satisfactory explanation to yourself and to others of all the doctrines of your Church? It has been truly said that they make the rule higher for entering the Church than the Lord Jesus does for entering heaven. If you can give a satisfactory explanation now of all these doctrines, could you when you first joined the Church? My own conviction is that not many Church members know more about the particular doctrines taught in their churches than children also can comprehend; and this is not perhaps putting so low an estimate on the understanding of man as it is a high estimate upon the understanding of little children. Every child, it seems to me, ought to give the answer "Yes" to the following questions. These four questions originated in the children's services in Surrey Chapel, and have for years been used in connection with their children's services, and we have used these four questions in our own work with admirable success:—1. Do you love Jesus? 2. Are you trusting in Jesus as your own precious Saviour? 3. Will you try, by the help of Jesus, to give up everything that is sinful? 4. Will you try to be more like Jesus every day? These questions are to be given out, and the children allowed to take them home and think over them, and sign their names to them. It is sometimes urged that young people do not know what they are doing in joining the Church. This is an

error, for a person to never have a Christian. Said another have a good all the people Christian ch (Laughter). a Christian. those who h being a child priest to thi and that he at six years don't believe mamma. " Jesus at all when you a mother, "d mother's cou had the righ all the time true religion says, "Exce not enter th change the as men and (Hear, hear child. Too verted, and t in the heart is that they words on th to-day on th ward their e bership. C promise of age I am faith that by being t were receiv the Church Christian n Church," w was the apo a child is b strange to s

error, for a false standard is adopted for the Christian child. Said a person to me, "I don't believe in children being Christians, for they never have any childhood; they become old men and women at once." Said another, "I don't believe in such nonsense; let them play and have a good time"—just as if Christians don't have the best time of all the people in this world. (Hear, hear.) It is no evidence that a Christian child is backsliding when he slides down-hill on his sleigh. (Laughter.) It is as possible to play like a Christian as to pray like a Christian. A Christian child is not a deformity unless made so by those who have him in charge. Samuel ministered before the Lord, being a child; and it is not inconsistent with one's idea of this little priest to think that some little children were sometimes his associates, and that he was sometimes engaged in childish sports. Little Willie, at six years of age, coming to his mother, saying, "Oh, mamma, I don't believe I am a little Christian boy at all." "Why," asks mamma. "Why, when I get playing I don't think anything about Jesus at all." "Well," said the mother, "do you think about me when you are playing?" "Oh, mother, no." "Then," said the mother, "don't you love me?" "Oh, yes, I do, mamma." That mother's counsel was very sweet, but I don't know but that the child had the right of it. The thought of Jesus should remain in the mind all the time, or nearly all the time. The incident showed how much true religion can enter into the heart and mind of a little child. God says, "Except ye be converted and become as little children ye shall not enter the kingdom of heaven." Let us take care that we do not change the meaning, thus: "Except ye be converted and become as men and women ye shall not enter into the kingdom of heaven." (Hear, hear, and applause.) A Christian child should be still a child. Too much is usually expected of a child when he is converted, and too little is done to help him on when God's work is begun in the heart. Still another objection brought against child-Christians is that they will not hold out. Mr. Moody has said some very strong words on this. He says there is no greater unbelief in the Church to-day on this point, and urges the Church that they shall bring forward their children as Christians and receive them into Church membership. Children are the same the world over. What is the promise of God to sustain the Christian? "Even to your old age I am He, and even to hoary hairs will I carry you." My faith that children would hold out as Christians was not shaken by being told that three years ago a large number of children were received, and now they have entirely disappeared from the Church rolls. What special efforts were made for their Christian nurture? I asked. (Hear, hear.) "Nothing by the Church," was the reply; "but the children had Christian homes," was the apologetic answer. It is now a matter of surprise when a child is brought into Church membership, but no one thinks it strange to see an adult admitted. I wonder if Dr. Judson is a

prophet in this matter?—for he says the time is surely coming when exactly the opposite will be the case; people will be expecting the children, and will be surprised when the adult comes, and will ask the question, "Why didn't he come when he was a child?" Something must be wrong. It is said that two-thirds of our race die in childhood. Many of these are saved through the covenant of grace. Let us earnestly work and pray that none of the remainder shall go down to death without a sure hope of heaven. Not hold out? Polycarp was converted at nine; Matthew Henry at eleven; President Edwards at seven; Dr. Watts at nine; Bishop Hall at eleven; Robert Hall at twelve; and I guess, Mr. President, if we could just for a few moments ask this vast congregation how many of them were converted in childhood, we should find out that perhaps the majority of these people have been holding out ever since they were five, or six, and seven and eight years of age, as Christians—that the Lord has been assisting them all these years. But now, as to this matter of Christian culture. Too little is done by the Church to help the children onward. I well remember the first Sabbath—it was about the first Sabbath I was called into the Sunday School work—the first Sabbath I was called to do any teaching. I had been teaching in a secular school, and it was there Mr. Moody found me, in that Normal School; and he did not give me any peace till he got me out of that school into Sunday School work, not knowing, perhaps, how very inexperienced a person I was in religious matters. But the first Sabbath I was at his home I asked the question, "What shall I do this morning!" The answer came, "Go down to my Sabbath School and teach my class of Christian children." I remember how I turned to him, "Why, Mr. Moody, if they are Christians what do they need to be taught?" The reply was, "Go down and let them teach you"—(laughter)—and I was taught on that Sabbath-day. Too little is done. We seem to think the end is gained by the conversion of the children; but, friends, if we cease our efforts there we have not done the children full justice. Mr. Jacobs gives an account of a funeral which he was called upon to attend, of a little child, the brother of one of his Sunday School scholars; and it seems to me it contains an incisive illustration which will do us all good to hear. The little boy had grown to be five years of age, but when he came to look at the casket it was no longer than should have been provided for a child a little over a year old. Strangely enough, nobody could ever give the reason for it, but the little child had stopped growing when he was that age, and the mother would look at the little child often in life and ask the question, why did he not grow? But he never did grow. I think God looks at a good many of us and wonders why we don't grow. We are like that little dwarf child. And perhaps He looks at those under our care, and He wonders why we don't help them to grow—why we let them remain babes in Christ as we started them. Let us see to it, teachers, that while conditions are all laid for the development of

little bodies together with the full development of stature of the body can we lay to-night. I neglected a Sabbath School. We ought to have a meeting for more than ten intendants, to do what we feel the need of certainly doing in the middle of the of the Church taught to the who was to and he told two young "Have you diah?" "The speaker gave did not look what was need to be Bible, so the books quick Church, the is called a the practice sible, to see mentioned the story of out about Testament. sort of drill the Christi handling t that ought the Sabbath we could t meeting, a helpful to that we ha

little bodies into the stature of manhood and womanhood, that we, together with the home and with God, shall lay the foundations for the full development of the perfect man into the measure of the stature of the fulness of Christ. Now, how can we do that? How can we lay all these conditions? I cannot speak at length about it to-night. I was going to talk to you a little while about a much-neglected agency for this Christian culture of the Children in our Sabbath Schools and Churches; it is the children's prayer-meeting. We ought to have in the middle of the week a regular religious meeting for the training of children, in which we can teach them more than we have time to teach them upon the Sabbath. The superintendents, I know, feel the need of this meeting; they can't begin to do what they would like to do on the Sabbath; and the mothers feel the need of reinforcement in the home; and no Church is certainly doing its duty that does not have this children's meeting in the middle of the week, where the children can be taught the catechism of the Church, where they can be taught all about the Bible, can be taught to turn to every part of it quickly. I once heard a speaker who was talking about this matter of unfamiliarity with the Bible, and he told a story of riding in a stage-coach in which there were two young men discussing certain questions, and he said to them, "Have you read what it says about that in the book of *Jedediah*?" "Oh yes, they had read all about it." Well, I heard that speaker give that instance before a Christian gathering, and they did not look surprised that he had asked the question if they knew what was in the book of *Jedediah* about it. (Laughter.) So we need to be sure that the children know the names of the books of the Bible, so that they shall not be deceived; and be able to turn to the books quickly. In the children's meeting in connection with our own Church, that has been sustained for two or three years, we have what is called a "Sword Practice"—we call the Bible the sword, and the practice is to turn to the books of the Bible as soon as possible, to see who will be the first to hold the Bibles up. When David is mentioned they will turn right to the part of the Bible that contains the story of David. When they are asked to turn where they will find out about Paul, they know very quickly they must turn to the New Testament, and not to Genesis. We have not time for any of that sort of drill in the Sabbath School; and it is something which helps on the Christian life of the children so much, to become familiar with handling their Bibles. And then there is the subject of temperance, that ought to be taught to the children, that we have not time for in the Sabbath School. I was going to show you, if I had had time, how we could teach some of these lessons on temperance in this weekly meeting, and how we could teach them so many things that would be helpful to them in this line of Christian culture, that the half-hour that we have on the Sabbath is not sufficient. Surely the Church

cannot do its full duty in the culture of these Christian children in just this brief opportunity. (Applause.)

Mr. Blight sang a solo, "They played in their beautiful gardens." A collection was then taken up, amounting to \$66.58.

LIGHT-BEARERS AND FRUIT-BEARERS.

Hon. S. H. BLAKE, Q.C.—Owing to the lateness of the hour I must shorten my remarks, and put them in the shape of a sketch rather than an address. I see that in the City of Toronto there was to meet to-day a large body of people from all parts of the continent for the purpose of discussing the question of light. They want to get light cheap, steady, and that will pervade all places so that the darkness may be cast out. And indeed there are some to-day in the spiritual world that are fond of looking for new light and new inspiration. We should feel very thankful to-night that we have not, as our friends in Toronto, to start the difficult question of where we are to get light steady, light true, and light that always shines; for you and I have to go to the old source for that—the Lord Jesus Christ, who is the light of the world. As God has set in His universe a great sun to give us light, so He has set in the spiritual world the Author of that sun, the greater light, the Sun of Righteousness; and He it is, who shining into each one of us, can make us light-bearers. I want to consider this evening how we may become light-bearers, and the duty that is cast on us to be light-bearers. In the old dispensation the golden candlestick ever gave forth its light; the darkest night, as the Jew might pass, he would see that dim light—dim, yet it told him of the Creator of that light. Jesus explained that, on the day that He stood and said, "I am the light of the world." What we want is to be burning and shining lights. The Shekinah has departed, but that grand light will shine, and it is intended to be in each Christian man and each Christian woman—God's Holy Spirit there dwelling and giving an effulgence much more glorious than was under the old dispensation, that of the Shekinah. God knows how much we need to be reminded of this, and how much we use that article that was unknown in the Jewish dispensation, the extinguisher—scarcely ever letting the light shine, except it be in class or in the Lord's house, and how we go through the world as lights with extinguishers on, so that persons may indeed ask, Where is the light? and although Jesus represents you at God's right hand above, how feebly and dimly do you represent Him here below? At the Mildmay Conference, in 1880, I was much struck by a remark of Rev. Marcus Rainsford; it has rung in my ears since: "We don't do the world justice; the world does not read your Bible; the world reads *you*; and as he reads you and sees your daily walk and life and conversation, he says, Where is the strength and beauty of your Bible? Judged by you, the less we have of your Bible the

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better it will be for us. We don't do the world justice." Now, we have got two parables—the one a parable of the talents, giving the fruit, and the other the parable of the virgins, giving the light. Let us remember that as the oil gives the light it is consumed in giving. We want some of that spirit of self-sacrifice that shines so brightly in Him who was the true light of the world. We want some of the self-sacrifice, of the self-abasement, that found so large a place in the life of Jesus. With these preliminary remarks, let me deal with the question of light-bearers and fruit-bearers. We as teachers especially stand out as light-bearers to our classes. What we should teach our children to be, they should see in each one of us. The question I want you to bear away to-night is, Am I a light-bearer? Mark, God intended you to be so; you undertook this when you united with the Church. In the old dispensation the Shekinah appeared, in the present *you* are to be the light-bearer—the light of the Holy Spirit dwelling in you, who are intended to be the temple of the Holy Ghost. Now, what does the light-bearer signify, except the vessel in which the light is held? The vessel must be prepared and set apart, or sanctified. It is not to be put to an unholy purpose. You have become by your choice a chosen vessel. Our Saviour in His Sermon on the Mount shows what light-bearers ought to be—humble, lowly, meek, pure, forgiving. God wants His light-bearers to hold out His saving love in the city, in village, in country, at home and abroad; He does not want those that are only Sunday lights, but every day lights, You remember the remark of the Hindoo, polished and educated—"If you but lived your Bible you would conquer India in five years." That is what God wants of us. There are just as great heathen in Canada as there ever were in India. Dr. Duff, you remember, told us that he had to leave the jungles of India and the sandy deserts of Africa in order to find heathenism standing at the gates of the great cities, or rolling through her streets. No greater heathenism, no greater darkness, found anywhere than you find *here*; and, therefore, just where we are is the place where God wants the light to shine. Now, in preparing the vessel it must be emptied of self and of all dregs and all lees—prepare the vessel carefully, although it is merely the vessel. Sometimes people place articles in the vessel to hide the accumulation of dirt. This is not good; it is better to cleanse the vessel, and to keep it cleansed. Remember, the light is not inherent; you are not self-luminous; your light is not like the light of the sun—inherent; your light is something derived. It is a good thing to get the best oil for the light. Some people get it from the earth, and it is earthy, and the smell is oftentimes very disagreeable. Some people get it from fish, from nuts, and from other places. You and I must enter Gethsemane, you and I must draw the oil from Him that went through the wine-press, even from Christ Himself; then you get the true light. Now, I say this is what you must get

in place of pretended grace or forged grace; in it there are no dregs; in it there are no lees. We must ever go to this source for our light. Friends, let me give you an illustration of how the world looks, and of the need of your shining. In our "Andrew Mercer Reformatory," in Toronto, there has been a most wonderful work of grace. You know that there are put the hardened women—the very worst that we have in our city. They asked me to go up there the Sunday before last. We had from nine o'clock till twelve a prayer-meeting amongst those women. It was commenced by themselves; they began it; there upon their knees for over an hour. I never heard in any prayer-meeting in my life more splendid prayers, in their directness, in their earnestness, in their intensity, in their personal touching of a Saviour, in the realization of personal need. Then some twenty-five to thirty beautiful hymns were sung by them. I went and talked to one old lady there. She might have been a duchess—beautiful, gray hair, and a well-chiselled face which would have pleased any one to look upon. She had been one of the best cooks in Toronto, but unfortunately never could be employed in that work, because, having an opportunity of tasting liquor, she always took it, and the unfortunate woman had been time and again in jail, and finally was sent to the Central Prison. When four or five of those younger girls began this prayer-meeting, she said to me—I scoffed at it; I laughed at it; I ridiculed it; I called it cant; I sent my epithets after them as they went in; but I could not get the hymns out of my ears; I could not remove myself from the prayers of those women; and finally I went into the prayer-meeting with them, and I said to myself still, "This is cant;" but yet I followed those girls in, and saw them in the work-room; when I saw their diligence; when I saw there was no scamping of work; when I followed them out in the play-hour; when I found there was nothing of what there used to be before, I said, "That is God's Holy Spirit working, and I want Him to come and work in me, and to make me as one of those girls;" and she led us that morning beautifully in prayer, and got up and gave an experience which I am but poorly reproducing to you now. Those girls stood there, and shone in that dark place, and they shine among the dark hearts, and they shine in perhaps the most unlikely places that you could expect to have the light; and yet the bright light reflected from the greater light, the true light, the Sun of Righteousness, that was seen by that poor, drifting woman, that arrested her, drew her into the haven, and there she rejoices in Jesus Christ as being her Saviour. So I say it is comforting to us to think that we go shining—although some, it may be, with a very little light. You remember the story of the wrecked vessel at Cleveland, you remember how the great wave came and broke in the high light of the light-house, and how the schooner came and struck against the pier and sank;

you remember following da didn't they been safe." Friends, you life, and her although the the means of He is the tr kingdom, it Himself, equ is busy sett other coasts. self, vice, li are luring a calls Himsel give thee lig ing light;" the word of the darknes and we are commentato quality, not to us; that then, for lig Him and w purifies; it the light." shall I be a ties; what grace. Thi sun, becaus is the only is a monop is only the in and thro for a mor accept this the light t they give n like the w You reme blessing;" give it fort is? The I tioned to u out at suc

you remember that only the captain was saved, and that on the following day he said, "Oh, although the large light was out, why didn't they 'let the lower lights be burning,' then my vessel would have been safe." It would have been easy to have had the smaller lights. Friends, you and I may be the smaller lights in and through daily life, and here and there, and up and down in the dark world, and although there may be a large light, yet still the lesser light may be the means of salvation. Jesus says, "I am the light of the world." He is the true light. He sets the sun as the true light of the earthly kingdom, it is free to all; and in the heavenly kingdom He has set Himself, equally free to all. The world is full of false lights. The devil is busy setting them, like the wreckers of old on the Cornish and other coasts, to make fatal shipwrecks. Mammon, fashion, pleasure, self, vice, literature, dressed up in tawdry colors to attract. These are luring and leading away by the thousand. Amidst them all God calls Himself the Father of Lights. He promises that Christ shall give thee light, and further, He says the Lord shall be "thine everlasting light;" and "in Thy light shall we see light." He not only spoke the word of power, "Let there be light," but He divided the light from the darkness. "He that followeth Me shall not walk in darkness," and we are to walk in the light as He is in the light. Trapp, the old commentator, says, we may be in the light as God is in the light for quality, not for equality; that is to say, the same light will be given to us; that bright, true, never-failing light from heaven. So much, then, for light and whence it comes, from Jesus; therefore walk near Him and with Him, and you will have the light. Light is sweet. It purifies; it prevents stumbling, "He stumbleth not because he seeth the light." It drives away fear, "The Lord is my light, of whom shall I be afraid?" It reveals darkness; it quickens life; it beautifies; what it does in the kingdom of nature it does in the kingdom of grace. This light leads us to the land where there is no need of the sun, because the Lamb is the light thereof. And, dear friends, this is the only thing that there is a monopoly of in this kingdom: there is a monopoly of the way; there is a monopoly of the true light; there is only the one true light; there is only the one way; and it is only in and through this kingdom that we can reach that. But observe for a moment that God expects us to do more than merely accept this blessing and thank Him for it. Some bodies absorb all the light that comes to them; they are opaque; they take it in, but they give nothing out. God wants us all to be not of this class, but like the wondrous diamond, giving forth the light that it receives. You remember as He said to His servant Abraham, "blessed and a blessing;" and so He wants us not only to receive the light, but to give it forth. Have you ever thought how marvellously diffusive light is? The Lord Jesus, no doubt, had that before Him when He mentioned to us that we were to be the light. It is so diffusive, it gives out at such a rate—190,000 miles a second does light travel. The

Lord Jesus having that in His mind when He said to you and me, "You are to be the light," desired us to know how it was that His kingdom was to be increased, and those subjects of His to be multiplied. The light was constantly, surely, swiftly to pass from one end of the world to the other. It is diffusive. How it flies! How wonderfully it reflects! and God asks us to be reflectors in this dark world, "among whom ye shine as lights." There are great lights—St Paul, Luther, Latimer, Ridley, Moody—just as our great electric lights in our cities; but still we need in each household the smaller light; that is absolutely necessary; and it is this shining light that makes England, the United States, Canada, Germany, what they are; and its absence which has sunk Italy, Spain, Sicily, into almost midnight darkness. Our duty is best fulfilled by shining—not so much by doing as by being. We want to have this light shining; and not to have so much fear. I should like to see this bright light shining everywhere—in our business; what a wonderful revolution there would be; there would be no greater revolution in this world that has ever occurred, than the revolution that would be caused by our light shining every day in our business. Friends, as Sunday School teachers we should endeavor to lift up the name of *Christian* so high, that if one is said to be a Christian it will be known that he will deal with you honorably, and truly, and rightly, and would no more take advantage of you than he would cut off his right hand. (Applause.) What a revolution there would be if every one in his business was to speak on the coming day nothing but the truth; if he would not seek to take advantage of another; and I say if we want to have this light, and if it does not come from the Sunday School teachers, I know not where it is to come from—the Sunday School teachers' light shining everywhere. I wish that it would shine in our Church entertainments, and with its brightness remove all the dross, which must grieve the Holy Spirit as we seek by improper means to endeavor to put money into the coffers of God. (Hear, hear, and applause.) I will guarantee that I have collected as much money as any one in this room; and I have found that if it is God's work He will always give you the money. (Hear, hear.) And I have found if you go to people straight and ask them, and explain, that you will get all the money that you want for any real undertaking that is of God. I should like to see that our light shines in this respect. I should not like that our light should be in the slightest degree limited in the radiance that it is to cover, and I should like to see the light so shining that we should not have a single exhibition or fair from one end of this country to the other opened without a portion of God's word being read, and some of our grand psalms sung, some prayers offered, and that the Giver of every good and perfect gift should be admitted to be the hand by which all that we exhibit is presented to us. (Hear, hear, and applause.) I mention this because I feel deeply about it. I say that it is one of the greatest outrages in this land that we meet

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year after year and witness the good hand of God upon us and see what He has done, and yet the only name that is never mentioned there, is the name of Him who has given us all that we are displaying. I say that it is worse than any heathen country; for if it were a heathen country they would pour out their libations, and they would make their presentations to their false gods; whereas, we have the living God and true God, and not one word of thanks or acknowledgment is ever given to Him. Let the light shine, and let people feel that it is not right for us to be presenting here and there those grand gifts of God with never as much as an acknowledgment of His name from one end of our land to another. It is shameful that it should be so. Let us remove the shame, and let us shine with a strong light, insisting upon that being a part of these exhibitions. Friends, I am old-fashioned enough to believe in those grand and glorious lessons that we have been having from Exodus and Deuteronomy and Joshua,—to believe that the Lord reigneth, and to believe that there is such a thing as a Christian politician, although the world may sneer at it; and I just mention one other thing in which I wish that we would arise and shine, and it is this. The nation to the south of us desired that we should enter into a treaty with them, and we did, and there was an award made, and the award was in our favor, as they thought, and they did not like it, and they have disregarded it, and they say that they will retaliate upon us, and we say we will retaliate back. I wish we could let the light shine upon that. I wish we could say: Whereas you asked us to enter into a treaty; and whereas we did; and whereas you did not keep it; and whereas you have threatened to retaliate; in this land we consider it to be beneath the dignity of a great Christian nation to retaliate; you may do it; we do no such thing. (Applause.) “Vengeance is mine, I will repay, saith the Lord.” I know not the means whereby He will protect the people that stand upon His strength, and stand to the right and say: “We know nothing of retaliation,” but I know He will do it. I know not by what sweep of that hand of power He would cause the retaliation to rebound and be felt by the nation that would exercise it against another; but I know that by some means that would be accomplished, and that the shield of protecting power would prevent any injury happening to us. Let the light shine in upon these matters, whether they be great or whether they be small. Let us use our influence as those that are bound to shine with a bright light from above, and not with the dark and sulphurous light that comes from below. The one gives us retaliation, and the other gives us a forgiving spirit and confidence in the goodness of our God (Applause.) I say, then, let us have this light shining on all hands, on all occasions, in every place; and let us be strengthened by those grand words that we have been reading, showing the goodness of God in the mode in which He dealt with His people of old. As with the *light* so it is with the *fruit*. “From Me is thy fruit found.” God looks for fruit.

The parable of the talents refers to this—He has opened the book. Have you ever considered that? God opened His book, and He puts on one side all the opportunities that He has given to us, and He puts on the other side the use that we have made of them; and I believe that the most extraordinary revelation that will take place at the last day, will be as He takes and opens that book, and as the name of each one is called, and as opportunity after opportunity, and occasion after occasion are read out to us, and we have to say, "Nothing done, nothing done," we shall begin to understand that wondrous text, "Inasmuch as ye have done it not—depart from Me." He looks for fruit; He expects the fruit; He has opened this book, and He has given to each one according to his ability. Don't complain. The Lord does not take and scatter as we would to the children so that they might run a race and grasp what they could. The Lord with perfect comprehension knows exactly what should be given to each, and He "weighs out"—because that is the meaning of the word talents—He weighs out according to your power of reception,—He weighs out this gift. Each has got it; you and I the one-talent Christians, and yet still He is not unfair; He says, "What have you done with your one talent?" "Wrapped it in a napkin" "What have you done with yours?" "It was a small class; the work was backward; I had no one to help me, but it was a dark place, and, dear Lord, Sabbath after Sabbath I went in and my little light did shine;" and as you go up the golden pavement and you take your class along with you, and you enter into the presence of Him who is the giver of all the light in that grand and glorious day of the Lord Jesus Christ, He says, "Thus was thy talent used; this is thy reward." Friends, let that be engraven upon our minds. You may get rid of anything that you have in this world, but you can't get rid of your responsibility, of your stewardship, of your account; and that book will be opened, and every opportunity that God has given to you—the health that is here before us, the strength of intellect, the power which would sway this Province—He will charge to each one, that which should have been developed; and the question is, Have you taken it and wrapped it in a napkin, or have you used it? Friends, remember that account book, and let it be the means of spurring us on. Oh, what a millennium we should have if this means of dealing—the common Fatherhood of God, and common brotherhood of man—were only known and acted upon all through our land. I must pass over, from lack of time, illustrations showing that although, at the time, the person was not aware of there being any influence going from him, yet still that wondrous unconscious influence reached and touched and warmed and brought into new life those that were not known to be touched by it. You have such illustrations in your own work. You know that you went down some day trembling and prayerful, and perhaps you prayed over each one, you had a list of them; perhaps you did not

feel the truth emptied of day; and so you, and so body, even down, and y on the thron to the Lord your weakn conversion. and I suppose thing for th —the lastin and it is th strong. Th tians in th gave light millions. into every great a resp while by h per cent. of God's Holy of being lig Crafts said who was w those who said, "My every week and you w He will pr the good C "If I go, y you know that in th name of e blessing to should do result wou that in th precious b children t each one v I earnestl Jesus Chr grand flo neighbors

feel the truth in force and power; perhaps you were so completely emptied of self that the good God saw that He could use you that day; and some lingered, and some one opened his mind, and spoke to you, and somebody displayed that there was a great want of somebody, even Jesus, and you could not help the diamonds trickling down, and you would not have changed your place with king or queen on the throne as you found you had been the means of bringing someone to the Lord Jesus Christ—so through your unconscious influence, in your weakness, the Lord using your vessel to make you the means of conversion. I suppose each one of us must have had that experience; and I suppose you would not exchange any possession or power or thing for the glorious, the pervading joy that has thrilled through you—the lasting joy of having brought a soul to Jesus. One last word, and it is this, He *expects* light and fruit. That is put wonderfully strong. There are said to be a hundred millions of professing Christians in the various evangelical churches. If this hundred millions gave light to but one each in the year, it would be two hundred millions. Before ten years were over the light would have shined into every one. How awfully backward we are in this work! How great a responsibility is cast upon us! One hundred millions—and while by hundreds of millions the world is increasing, perhaps one per cent. only have any light given them. Dear friends, I ask that God's Holy Spirit may convince you and me of the great need there is of being light-bearers and fruit-bearers. I was struck by what Mrs. Crafts said about the number of the names. Good, dear Mrs. Ratcliffe, who was with Mr. Hudson Taylor, sent to my wife a photograph of those who had left this continent, and a list of all the names, and said, "My earnest request to you (which was complied with) is, that every week you will take that picture and you will take those names, and you will make them a subject of prayer to Almighty God that He will prosper and bless them in the far-off lands." You remember the good Carey, the father, almost, of missions, when he went said, "If I go, you must hold the rope." Now Mrs. Ratcliffe said, "Do you know that we have gotten hundreds and hundreds of those names; that in the City of London our people meet every week, and the name of each is mentioned separately, and God is asked to give a blessing to each individual missionary." I think that shows what we should do with our Sunday School children; and I believe that the result would be that He would convert every child in the class, and that in the last day we should stand before Jesus, washed in the precious blood, and be able to say, "Here I am, dear Lord, and the children that Thou hast given me." I earnestly beg that, this evening, each one will remember that Jesus wants you to represent Him here. I earnestly ask that we may so represent before our children the Lord Jesus Christ, that flowing from this Convention, there shall be such a grand flood of light that our children shall be enlightened, our neighbors enlightened, and the people will begin to acknowledge that

there is something great in this Sunday School work ; and that the blessed Jesus will look down with His smile of approval, and say indeed, "Well done, thou art building up My kingdom, and when thou dost enter into My palace I shall have for each one of you a special joy, a special welcome, and a special home. God grant it, for His dear Name's sake. (Applause.)

After singing, "Let the lower lights be burning," the meeting closed with the benediction, by Rev. J. S. Ainslie, of Ogdensburg.

THURSDAY MORNING, OCTOBER 18.

The Session opened at 9 a.m., the President in the chair, who conducted a praise and prayer service for twenty minutes, followed by Scripture recitations instead of reading lesson. The Minutes of previous Sessions were read and confirmed.

Mr. PEAKE then called for reports.

Mr. J. G. GOBLE (of Goble's), reported efforts to organize the County of Oxford. A young lady secretary was appointed to get reports from each school. She had sent a circular to each school, with a card for reply. She has not succeeded in getting reports from all the schools as yet. The last Convention recommended that funds be raised at the rate of two cents per member of each school. If that rate is raised it will go to pay expenses of county work, and we will give our promised amount to the Provincial Association as well, with one asking.

Mr. PEAKE—On the basis of the public school return you would be able to raise in your county about \$270 by that method—a very respectable amount.

WELLINGTON COUNTY.

Rev. L. W. THOM—Our county has been organized for a number of years. Since our Secretary died we have not had a travelling secretary. At the last Convention we arranged that each member of the committee—eighteen in number—should be a convener of a local committee, and in that way have the county organized, and visit the different centres. We found a difficulty from the want of a travelling secretary. We think the schools ought to contribute at the rate of one cent per member for the Provincial Association. In that way we would be able to do our part. Since the last visit of Mr. Day we have been encouraged.

Mr. PEAKE—Are you prepared to promise a cent a scholar?

Mr. THOM—I am not, because we have not been able to get returns.

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Mr. PEAKE—One cent a scholar from Wellington, exclusive of Guelph, would be \$177; that would be sufficient.

Rev. E. B. RYCKMAN, D.D.—I have no information with regard to what Middlesex and Lambton have done or intend to do. The Secretary could give me no information himself.

Mr. PEAKE—If any delegates present are authorized to invite the Association to hold its next Annual Session in their locality they are invited to hand such invitations in. We are not looking for a place, for we have one or two already offered, but we should like to have any requests from other places.

The PRESIDENT here introduced Rev. J. S. Ainslie, fraternal delegate from New York State, who was received by the audience rising.

Rev. Mr. AINSLIE, after expressing his thanks for the reception and the hospitality accorded him, said—I bring the greetings from our workers on the other side—real, hearty greetings, sincere and genuine. Although, as was admitted last night, the governments have had some little difficulties, and our politicians especially magnify them and make more out of them than need be, I hardly think that our officials at Washington represent the real sentiment of the people. (Hear, hear.) If I may judge from criticisms I have seen in our leading independent Christian journals, as well as many other political papers, I find that the action that has been taken there has been looked upon with general disfavor. (Hear, hear.) And as was well said last night, if there is some little difficulty arising in the “fisheries” matter, the remedy is simply Christian arbitration. The idea of saying that if some little wrong has been done to us, or if we fancy a wrong has been done to us, we will hit back—why, that is the way uncivilized savages settle difficulties; and it is because we have not enough of Sabbath School sentiment and teaching among our statesmen and politicians that we have any such debates or unpleasantnesses. (Hear, hear.) So we bring hearty greetings from the men and women that make up our commonwealth, but especially from our Sabbath School workers. With us, there is almost no religion taught, or any morality, you might say strictly, in our common schools, so that the Sabbath School becomes an indispensable means of teaching morality on the basis of religion; but it is a work that has not been done by the press, by the day-school, or by the courts of justice—the work of moral education; and it is a great work indeed. Morality, in fact, cannot be well taught except on the basis of religion, and so, right in the Sabbath School, we lay that particular work of teaching how to live for both worlds. I bring especial greetings from the State of New York Association—a State which is an empire in itself. It takes about a day and a half to get from the north end of it to the south—just about as long as to go from Edinburgh to London. It is several hundred miles in extent from east to west. In New York

State we have more children of school age from five to twenty-one than they have in one half of all the territories west of the Mississippi River ; and of the young people and children in our State alone we have more than the whole population of most of the territories and some of the States in the west ; and while it is a State to be proud of for many things—for its extent, and its resources in agricultural products, and its thrift and industry, yet it is one of the most needy States in the Union. I have been this fall visiting more especially Sunday School work in our State ; and have seen what I would scarcely have credited if some one else had told me. I have been amazed in looking over the statistics of our work and finding the absolute lack of moral and educational institutions among so large a portion of our population—and especially the lack of Sunday School teaching. Down here, in Niagara County, 18,000 children on the school books ; and, by actual count, not one-half of them in the Sabbath School. In Tompkins County, with Cornell University in the centre, forty per cent. of the children and young people of school age are not in any Sabbath School. In St. Lawrence County, in the Town of Macomb, where there are four hundred children and young people, our missionary found only fifty-four in all the Sunday Schools of the town ; and in a town that is adjoining our own Town of Oswegatchie, near which Ogdensburg is situated, it is almost the same—out of four hundred children of school age there were on a recent Sabbath less than a hundred in the three schools. Take the State at large ; we have 1,700,000 ; there are 750,000 children and young people that are not under Sabbath School influences at all—I mean to say that are not reached by any of our evangelical churches. You know we talk about the advances evangelical religion has made in the century, we delight to tell ourselves of this—that at the beginning of the century only one in fifteen were in Protestant churches, but now, one in every five ; and yet you see what a tremendous dearth there is, what tremendous populations there are lying outside ; and there are more outside the evangelical churches this year than there were last, and there are more outside to-day than there were yesterday, notwithstanding all the efforts made, the multitudes are increasing on the outside of us. So there is a great need of work being done by the New York Sunday School Association, which is thirty-three years old. It is non-sectarian, and it is simply meant to co-operate and to increase the efficiency of the schools that now are planted under the various denominations, and to plant other schools. It is doing a grand work. Dr. Wm. A. Duncan, Field Secretary—a royal worker in our Congregational Sabbath School work—and a prominent leader in Chautauqua work, is one of our officers. Then we have a heroic band of missionaries. Mr. Eddy reports to me frequently about his work ; and it is almost astonishing to notice how slow Christian people are to co-operate for their own advantage. Sometimes he finds a balky deacon, and can't budge him, can't do anything at all ; sometimes a

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balky minister that won't do anything in connection with the other minister of the town lest the other minister should get the inside track, while he wants to push his own denominational work. So there is a lack of co-operation which we need so much, and which the Evangelical Alliance is seeking to stimulate. Co-operation and organization in religious work to-day are two of the mightiest needs on our side of the river. The officers of our Association were glad to hear of the spirit that was abroad in connection with your Provincial Association, and they were very anxious that we should have some representation here; they asked me to come, and I was very glad to respond. Last evening my soul was filled at once, coming into that discussion about primary lessons, and it has been a great inspiration to me; and perhaps I can carry back some of the profit I have gained, to the Association. I thank you for your cordial reception. (Applause.)

Mr. PEAKE—Moved that the Business Committee be requested to formulate a resolution in respect to the fraternal greetings from the Province of Quebec and State of New York Associations, seconded by Rev. S. Houston. Carried.

After singing "When He cometh"—

The PRESIDENT—Now we are to have a Conference conducted by Mr. R. S. Gourlay, of Toronto, on

SYSTEMATIC CONGREGATIONAL BIBLE STUDY.

Mr. GOURLAY—I am afraid from the announcement you will be disappointed. I am not prepared to lead you in any conference, I am simply a worker from the ranks, and a worker not very long in the ranks. The most that I can do this morning will be, with the help of the Holy Spirit, to lay before you a few crude thoughts as to this matter, which, in my judgment, is of so much moment that, next to the proclamation of the gospel ministry itself, there is no subject of more vital importance to the life and the power of the Church. We ask the question, What is the Bible? And we at once answer, it is the word of God; the only book that reveals God—makes Him known to us. It reveals also His rule for our guidance, in all that pertains to our daily life, whether it affects the body, the soul, or the spirit, and in its relation not only to ourselves but to our neighbors and to God. This revelation, as well as this rule and guide, has been inspired by an all-wise and infinite Creator, for the purpose of equipping us to fill any and every position in this world and the world to come. It has not only been so inspired, but it has been written in language so easily comprehended, that "way-faring men, though fools, shall not err therein;" and yet it is so perfect and so complete in itself that it is its own interpreter. So much so is this the case, that if every book were to perish except the Bible, we could truly say that all that is gone is naught, and all that is left

is everything. We want to get hold of this thought, friends. To-day, with the multiplicity of "helps"—good in their way, and of course I use as many as any of you—we want to get hold of the thought that it is the Bible itself which the Lord Jesus Christ speaks of when He says in regard to the words of it, that "they are spirit and they are life." If we want a real help for our work and for our Christian growth, we want to come in contact with these words and have these words revealed to us—the living word of the Lord Jesus Christ, that He may speak to our souls, and that we may go on our way with the influence of His voice working in our hearts. This book has been placed in our hands by a God of love who knows all our faculties, who created them, who knows their needs, their possibilities, and who has also from the beginning desired that we should know Him, and that we should enter into fellowship with Him; and He has not given us this book without giving us the command that, if obeyed, will enable us to attain to the position which He desires us to have in relation to Himself, and in relation to our life in this world and the world to come. Let us just for a moment take the command that was given to the children of Israel when they entered into covenant with Him, "These words shall be in thy heart," etc., and as we were so recently reminded in our study of Joshua's commission, the Lord links the command with its counterpart—a promise; and as He speaks to Joshua, so He speaks to every one of us in the Sabbath School, for Joshua was no more in the Lord's sight than we are; has He not called each one of us to be a witness? Under the gospel dispensation we are not merely commanders of His people, but we are kings and priests to God. Let us hear and note this blessing, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have success." Talking of meditating on the word, let us lay hold of the thought. We are so apt to meditate upon what somebody says of the word, and not upon the word itself. I remember not so very long ago, how I was led to realize, by the words of some earnest worker, that the Bible should be the beginning of my study for my Sabbath School class, and acting on the advice then given, I read over the lesson on Sabbath night, and on my way down to work in the morning I began to meditate. The lesson was in the 55th of Isaiah, beginning with the wondrous words, "Ho, every one that thirsteth." The first thing that struck me was the word "buy," for salvation is a gift; we cannot buy salvation; is not there some mistake? What is the meaning of it? And I remember I was carrying an umbrella in my hand, and I said, "That is your umbrella; somebody else might claim it, but you bought it, and it is yours;" and the good Lord then said through the Holy Ghost, "The same with salvation; the Lord bought and gave you salvation, and it is as much yours by right of ownership as

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though you had bought it with your own blood," and the thought has been an inspiration to me ever since, salvation is mine—as though I had bought and paid for it—through the blood of the Lord Jesus Christ. Now let us have a practical question; take our whole Christian congregations; do we as Church members, taking this command and this promise given to Joshua, put God to the test? I don't mean do the Sabbath School workers or the Church workers, but do the congregations as they assemble before the pastor, who have made profession of their faith, do they put God to the test in this matter? Look into the Churches, and what is the answer to the question? Is the word of God so well known by the members generally, that it can be said of Christians that the words of God are in their heart, that the law of the Lord is in their mouth, and that as Christians they meditate therein day and night, let alone talk about the Word in season and out of season, and I know your answer, "No, no, no." Again I ask you, is it wilful disobedience of the command that is the cause of this state of things, or does it arise, in most cases, from lack of knowledge of the word or familiarity with it, and I think you will agree with me that the latter is much more the case than the former; and that this is the evil of our Christian life to-day. Again, I ask you another question, are the Sabbath School teachers and workers on any higher plane than the average member of the Church in this matter? and I think I don't go outside the truth when I say that they are very considerably; that were you to take the Sabbath School workers out of the congregations you would almost—not altogether, thank God,—you would almost deplete the Churches of their active Christians. Is it because Sabbath School teachers are made of better flesh and blood? Is it because the hearts of the Sabbath School teachers are not just as deceitful, that they have not just as great temptation to indifference, that they are not on precisely the same plane as the average Church member? You and I know that the statement of Mrs. Crafts, last night, is just our own individual experience, that when asked to work in the Sabbath School, we knew dozens, perhaps scores, who were better qualified and better fitted, but believing the call was from God, we went into the work, and we have systematically, with more or less fidelity, studied a portion of God's word day after day, and week after week, for the definite purpose of teaching the young, and God has in that measure been put to the test, and has responded to the test, and to-day we are living witnesses that God's promises are true: that if we do study the word, do come into contact with Him through His word, He blesses us not only with the knowledge of salvation and the assurance of it, but with more wisdom, more power, more love, more freedom from selfishness and worldliness, and more ability to serve Him as He would have us serve; more ability to be light-bearers and fruit-bearers, and to glorify Him in our bodies and in our spirits, which are His. If this be true—if as

workers in the Sabbath School we be able to attain to some measure of efficiency in the Lord's service, to some measure of wisdom, and power, and zeal; does it not follow that this same thing is what we need for all Christians? Does it not follow that if we could get them to come into the same personal relation to God through His word, to take the same course and the same means, that they too could be lifted up to the same plane, and to a higher plane, perhaps, than even we have attained? Friends, you and I want to realize that thought; and we want to realize that thought with regard to our responsibilities. Many of us are like myself—we thank God for having been sent into the Sabbath School work. Why, it was not until we were studying the gospel story of the crucifixion in Mark that I was led into the full light of the completed and finished work of our Lord Jesus Christ for my own soul; and many, I know from my conversation with teachers, have just the same reason to thank God for almost the same results; and yet let me ask you this question, have you made that very blessing a matter of testimony to your fellow Church members? Have you given them to know that any light, any joy, or any gladness you may possess has sprung through this systematic study of the word, and that if they would come in with you and be sharers of the same study, they would also be sharers of the same blessing? You and I have a responsibility in regard to our fellow-church members. God has given us to taste of these blessings. See to it that we are not like those lepers outside the famine stricken city of Samaria; they went into the camp, they ate and they filled themselves, and they hid, and it was some time before the thought came to them, "We do not well; this is a day of glad tidings and we hold our peace." It seems to me sometimes with regard to Sabbath School workers, that with reference to the congregation we are just in precisely the same position; we have not yet waked up to the fact that we have not been saying to the congregation that it is not well, that the Sabbath School is the way of glad tidings, and we have held our peace. How are we to have this systematic study of the Bible in the congregation? Many of you will be able to formulate a better answer to that question than I can; but I am going to present before you just one thought, as one means toward that end, and that thought is simply this, that you add one more department to your Sunday School work. You have the primary, intermediate, and Bible-class departments. Now add the adult department. In most cases the Church building is empty, inviting you to fill it with the adult department; and even if you do have a class or two in it, the scholars and teachers who are in there will bless God that you filled it up and got rid of a little of the coldness that there is in all large buildings with a few occupants. Not only have your adult department in the school, but get your pastor to preside in it. Let him take up the Sabbath School lesson, or any other course of systematic study. Let it be a conference, not another

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preaching service. Let it be free to the members in the pews to present their difficulties to the pastor, and have them answered from the word of God. Let there be free interchange of thought between class and leader, and let the word of God have free course among the members assembled. You say, perhaps, that you are so situated that your pastor cannot undertake the work. Then get the best man or the best woman you can to act as leader. If there is not one who is qualified, let five or six men or women, who are servants of the Lord, lead in turn. You can surely do what you ask the young men or women to do when they come together in their meetings. Meet together regularly for conference, and take up a certain portion of the word and study it systematically. Let us get beyond, "The Lord said unto Moses;" "the Lord said into Joshua"—let us get down to this, "The Lord said unto me, Robert Gourlay;" "the Lord said unto me, Mary Thompson." It was spoken to me as far as relates to my soul's salvation. Let there be searching of the Bible to find out what the mind of God is from day to day, so that God, through the Holy Ghost, can work through His word, and glorify through us—the temples of the Holy Ghost—the blessed Lord Jesus. I have spoken to several about this adult department, and the objection is urged that the congregation could not be got out. I don't think we need discuss that question till we try. The objectors just look at it from the point of three services. True, it would be three services, but I ask you, dear friends, is it too much to give God three services, equal to four hours and a half of His own day, when it is for our God, and for His glory? He gives us the rest of the week; surely it is not too much to have the three services upon the Lord's day. I know teachers that have morning Sabbath School service over at twenty minutes past ten, that have a prayer-meeting over at five minutes before eleven, that have the preaching service over at half-past twelve, and that are in the Sabbath School again, and have a fourth service—if you allow me so to put it—by half-past four, and they are free for the evening service, if God has no other work for them. They don't think it too much. They put God to the test in that matter, and they have found that this blessed promise in Isaiah is realized, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Better three services, friends, than the bulk of the day spent in reading a religious story or a religious paper—a denominational magazine, or even a sermon of our favored divine. We have too many of them on the Sabbath day. Get our Christian people—the temples of the Holy Ghost—to realize that on God's day we do not those things that we like to do, and we put them aside for

the week days, and that we assemble ourselves for the study of His word through the preaching service and through the conference service, at least three times a day. God will bless it; God will own it, and it will be a source of power—power such as you little dream of—for the carrying on of the work, and the development of the mind of Christ in the heart of the individual child of God. Get this department fully organized and in active operation, get your Church members to attend, and you will then secure co-operation between the parent and teacher; no doubt about it. Get them to study the same lesson, and you must secure co-operation between parent and teacher. The adult scholar and the primary and intermediate teacher are then united in their work of seeking the conversion—well, no, I don't like that word in regard to the child of the Church—united in nourishing and rightly directing and developing the faith-life that God has implanted in the heart of every child. Through this department you will also secure congregational interest. You will secure congregational prayers and liberality for all that pertains to Sabbath School work. There is a great difference between giving for what we take a part in, and giving for what is only the work of the teachers, and for which they sometimes say, "Oh, it's another scheme, its another affair of the teachers. They are always wanting something." Get the parents in there, and there will be no difficulty in getting the money, the prayers and the interest for the Sabbath School, as well as the active aid of the adult department in behalf of the children in your schools and on your streets whose home influences, are not upon God's side. We want more of that. How little we can do with the few minutes on the Sabbath, and the devil busy all the rest of the week, whilst the congregation are apparently taking no interest—you doing it all. Were it not God's work there would be no progress made whatever. Again, get this adult department in your school, and you will secure a much greater home preparation of the lesson; you will have father, mother, children, all interested in the same lesson—the father preparing it to meet the pastor; the mother also, preparing it to meet the pastor, and all engaged in home study; and your child will come to school with a knowledge of Scripture that he now has not, and it will give you what you have not now in a great degree—time for the personal application of the Christian truths of the lesson. We lose so much now by not having the time to bring the child in active contact with the Saviour. Through the adult department you will secure a much more regular attendance from your scholars. If parents are going, the children will be there, and there will be no running away of the boys, spending the Sabbath in parks, such as we have in our cities. (Hear, hear.) Get the adult department in operation, and you will secure a reserve army of men and women equipped with knowledge of the word to take charge of the classes; you will then have no difficulty about getting all the teachers you need to train and feed the lambs. Get it to be

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the correct thing for the older people to go to Sabbath School—you can change the name if you like, call it "Sabbath Conference"—and you will have solved the problem of how to keep the young people in the school. Were it not that God is behind the teacher, it would be absolutely impossible to keep the young men or young women in the Sabbath School. Here we are for a few moments on the Sabbath, saying to them that they ought to be there. Here is father, mother, here is a man or woman in the congregation to whom they look up, who by their lives are saying, "It is not so; your place is outside the church." They are living epistles, read and known and followed by the young men and young women; and it is no wonder that we have such a small proportion of them. When they get to the age that they think they are young men and women they leave us and get on the street, and at times get into company that leads them away from Christ. Get this department into operation; have father and mother and the members of the church preaching by their lives to the young as they grow up, that the Sabbath School is a meeting place for all, old and young to study God's Word; and there will be no influence at the foundation of the home-life sapping the work, which from infancy into the intermediate department and until they come to manhood, and womanhood, you do in training the boy or girl to make the Sabbath School service one that they should attend and never miss. We need, and must have, this adult department if the work of Christ is to go on as it ought. This department we look to you to inaugurate. The Sabbath School teachers and officers have the reputation—and, I think, justly—of practically doing what they please in the congregations of the land. If you take it to heart and determine that it shall be, get God's help in answer to prayer, there is no doubt that it will be accomplished. Don't expect too much at once. Remember the mustard seed—the little leaven hid in the meal; the little company in the upper room. If when you start this department you don't get more than a few to come out to it don't be disappointed; keep at it; enlist those who are in to keep at it; get your pastor interested; pray about it, work for it; let your zeal and energy and influence—direct and indirect—be exercised in the line of its development, and it will be successful, without doubt. If the question were put to me to-day, is not this all theory, I would say, It is not; it is possible; it has been tried. A pastor, well known to many of us, not many years ago, gave his experience at an International Sunday School Convention, and his experience was a marvel. He told that as a young man he had been called to a congregation. He had from searching the Scriptures come to the belief that there was no warrant for the Sunday School, outside of its being a regular service of the church, and he preached on that line. His church was an old established one, in a large American city. They had had two preaching services, and a Sabbath School for children between the services;

they would have nothing preached but pure Gospel, and pure doctrine, and they had worked in that line for two hundred years; and when he urged adult attendance at the Sabbath School service, they listened and said, "No doubt it is a good thing, but we can't have it here; we have gone so long in this way there is no possibility of making any change;" and they would not have it. He kept at it for one or two years, and preached, prayed and worked as he had opportunity. At the end of the third year he thought he had made sufficient impression, and he got the children to go around with a petition, and they came back with about twelve signatures out of the whole congregation. Still he was not discouraged, he kept at it and at the end of the fourth year some people said, "The pastor has got this on his mind; we had better let him have it; he will fail, and that will be an end of it; but you have got to have two preaching services, mind;" and will you believe it? there were two hundred came the first day to see him fail. He took the principal class himself, and among them the business men, the acute men of the town in which he lived, some forty or fifty of them, and began the service; and instead of it being a failure it grew to be the service that they cared least to miss, and in a little while its fruits were seen in the congregation. The prayer-meeting, which prior to that time had numbered forty or fifty, gradually grew to one hundred and fifty, and the last year he was in the pastorate it never was less than three hundred. Those taking part in prayer at the start were, perhaps, twelve or thirteen; in a little while the old and young all took part. He never asked any one to lead in prayer. He tells it as a joke upon his brother ministers that they would hide behind the stove to keep from being called upon, but he would never call upon them, but the Holy Ghost would work upon them so that they would have to speak. They said, "Brother, you have a revival here all the time." That church grew from a membership of 369 to 600; from being number twenty-one down on the scale of missions it came to the top. They came in contact with Jesus Christ through the meeting for Bible study, and their hearts were warmed and quickened, and, as a further result, he had a band of twenty-five women who, without any solicitation, went about visiting the sick and the poor. He had men in his congregation who would turn the key in the door of their store, and go out visiting some poor family, and then come to the prayer-meeting and tell their needs. God honored that servant, because he honored the truth; and He prospered that servant so that the people came and said, "Pastor, drop the evening preaching; preach in the morning, let us have our Bible study in the afternoon, and let us have a prayer-meeting in the evening." And, friends, he is not a Methodist; he is a good, staunch Presbyterian.

DELEGATE—He took a leaf out of the good Methodist book. (Laughter.)

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Mr. GOURLAY—Correct, brother. It can be done, and I appeal to teachers to see that we use our influence for the doing of it in our schools. Let us not rest satisfied that the school has attained the position it should take, unless we have a fully equipped and thoroughly organized adult department. Perhaps some one says, "That is all well enough for the city, but in the country districts we can't do that sort of thing." Well, I want to tell you about a congregation in the country that did even more than that. I wish you would all get the life of Pastor Hermes, of Hermanburg, and read it—a German pastor in a rationalistic land, who had such perfect faith in God and faith in the literal word, that he preached in the market and gathered into his congregation young men and old men, young women and old women, and children, and they met in the afternoon for the study of the Word, and he questioned them, and if they had any difficulty to present they presented it and had it settled there and then from the Word. It is on record that in that little hamlet of some 250 homes such a thing as poverty was not seen; such a thing as drunkenness was not seen, or on very, very rare occasions; in 250 homes they had family worship. They themselves bought and equipped a vessel, manned it with Christian sailors, and sent out twelve missionaries. They formed a procession, carrying all they were to send out to the missionaries, and marched into the city of Hamburg, the seaport, and all the people of Hamburg looked with astonishment at this procession. They not only got their missionaries sent off to Africa, but they had their Missionary Society to send out help to those that had gone, and they kept sending money and men, and working for the Lord Jesus Christ—and all this was done largely through the means he took of getting the people in contact with the Lord Jesus Christ through His own blessed Word. I will close with just a question or two, Have you in your Sabbath School such an adult department? What have you ever done to secure an adult department in your school? What sort of an adult department have you? Have you ever asked a brother or sister in Christ to come out upon the Sabbath and form one of a class for the study of the Sabbath School lesson? Has it not been said to you by more than one that they thanked God for the Sabbath School lesson. I remember a man saying to me a little while ago, "I started to teach in a Sabbath School late in life, and am not making a success of it; but, Mr. Gourlay, if I am not teaching in Sunday School, I will study the Sunday School lesson as long as I live; it has been blessed to my own soul more than anything I ever did before." What have you done to bring your fellow-members into contact with that Word, in the study of the Sabbath School lesson? If you have an adult Bible-class, how much of its development are you leaving to the teacher? It is not fair that those who have the largest classes should be left to drum up and to bring in. It is a grand thing we have such men as Brother Blake, to gather 250 and more, and we have more of them in

the city—but if we had the Sabbath School teachers as a body using their influence for the purpose of getting these people who are members of our churches, and who are members of the body of Christ, into the adult department of our Sabbath Schools, we should have different classes—more such as Mr. Blake's—and we should have different results. God grant that each one of us may be more faithful in that line and in that direction from this time onward. (Applause.)

Singing, "Near the cross."

PRESIDENT—Now we are to enjoy a teachers' meeting conducted by Hon. S. H. Blake, Q.C.:

THE TEACHERS' MEETING.

HON. MR. BLAKE—I am glad that my good friend has gone over some of the matters that I had intended to have touched upon. I may just add one incident to what he has said with regard to that minister who made a new departure, because it showed the way in which he taught. He said to me, "When I began that class I wanted to make it very practical and very personal, and I began to think that there were a good many of those that were high in authority in my church that were not very honest men, and I thought that a very large coal dealer was accused of selling short weight; and I took from the Bible a passage that I thought would touch upon that, and they took it verse about, and I gave him a verse that I thought was a home thrust, and he read it. I said, "What do you think of that?" "Well," he says, "minister, I guess because that is in the Bible it must be true, but I tell you what, it will hoe down every man on Main Street." (Laughter.) That was the way he got such a grip on those people. Mind you, it was not something that God had said to apply only to circumstances hundreds of years before, but I suppose he took hold of it, as we have been taking hold of the lessons in Exodus and Deuteronomy and Joshua, as a personal matter—"I am the Lord, I change not;" and as I dealt with the wanderers three thousand years ago, I deal with the wanderers to-day. He made his Bible a personal matter, and so it hoed that man down, took everything from under him. It reformed him; it was a new creation to that man—the thought of that something that is to tell you how to do your work to-day.

Now, I want just to say a few words about teachers' meetings, and then I want every one to take the Bible, and let us go over the lesson for next Sunday—that's what I was asked to do—and we will just form ourselves into a teachers' class, and go over it as we do every Saturday in Toronto, and have done for twenty years. I just want to say a word about the teachers' meeting. Remember that in this you must be very business-like. You must select the best place, and you must be business-like in that. When people come in, don't

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have all the windows open if the thermometer is down to about thirty-four; people are obliged to put their overcoats on then to keep the cold out. Choose a good place; choose a good secretary; have a live man or woman that will be always at the post, and will be always in the room half an hour before the meeting to see that it is ventilated, well lighted, well heated, to see that everything is pleasant and nice, and see that the people get to their seats satisfactorily. It is a great factor in any Bible class to have a person of that kind at the door looking about, attending, and so on. I am simply giving you the result of the twenty years' experience on this thing; I say you must be very business-like. Commence to the minute, if there is only one person in the class, and close to the minute, no matter how interesting it may be. Persons have got their work to do as soon as they leave the class. You enter into an undertaking with them that this class is to last an hour; it is dishonest to keep it there an hour and five minutes. Your bargain is to let them go; let them go at that time, I don't care how interesting it is; when it strikes four or five let every one be dismissed. If those who are interested can stay, let them stay; but the undertaking with the business men and women is that at that hour they get away. Select the best place, the best leader, the best hour, the best day. Let all be conferred and settled in this way. Send a notice of the meeting to all the teachers in your locality. Have a meeting of those teachers. Lay before them the benefit of the teachers' meeting, and get these teachers to pledge that they will be present, and that they will pray for the success of the meeting. As soon as you have done that—having got into their minds that this is not a relative duty, but that it is an absolute duty—it is not depending on whether the sun is a little hot or whether the cloud is a little dark, or whether a friend comes in, or whether there is some enjoyable company—it is a task which I have undertaken, to sustain this person in the leading of that class, and I am bound to be there. The moment you make that arrangement you have then a body that you can depend upon to be there. Remember, now, that it is not a sermon or a discourse; it is not your class; it is everybody's class. Everybody is welcome to come in. The very same person that my friend Mr. Gourlay has been speaking of often takes my class, and I know that he is an infinitely better expounder of the Bible than I am, and a more powerful man; but I simply say this to *you*. On the next Saturday I say, "Well, you must have had a good time with So-and-so?" "Well, you know we had only a lecture." "But," I said "hadn't you a good one?" "Yes, but oh, you know, that is not the kind of thing we want; we had only a lecture; we want to have a talk." Now the very best man makes a mistake when he gets there and simply gives a lecture or a sermon. It is as I have often described: you are expecting every one to bring something; everything is put into a great basket, and then they each take away whatever they please from that basket.

They take it away for the adult class, for the intermediate class, for the infant class, just as it suits them ; and they come there and give all their ideas, and all get the benefit of them, and whatever they think best they take away. My impression is that the best time to have it, is Saturday afternoon, and late in the afternoon ; it gives the teachers an opportunity of thinking it over, bringing their thoughts, and then they are enabled on a Saturday evening to crystallize the various lines of thought, and take what they think will suit best the class that they have to stand before. Then it would be a good thing to have ten minutes in which could be presented any difficulties ; but let it be understood that the meeting proper closes promptly. Those that choose to remain for five or ten minutes can do so, and get the benefit of some point that has been tried, or state some difficulty and receive suggestions as to the best means to obviate it. Some person who is new in the work may like to say, "Just tell me how you go through your lesson from beginning to end in your class." Some person who is a superintendent would like to say, "Show me here now exactly what you would do." All these practical matters may be dealt with during a few minutes after the close of the regular meeting. Now, of course, you may have powder, and you may have great weight of either iron or lead, and you may have splendid cannon, but unless it is touched by the fire it is all dead. Unless it is enlightened by the Holy Spirit, there will be no true work done either in that meeting or in any other assembly, from the infant class upwards. There must, therefore, be a band of Christians praying and asking that He that wrote the word will be present to bring it home in power to the teacher, that his heart may become influenced so that he will say, as with the disciples of old, "Did not our hearts burn within us?" Then from hearts thus prepared, let those teachers go down and distribute as that same Spirit gives, to the children. Don't let that be forgotten, or else you may come back to the next convention and say, "The teachers' meeting was a dead failure ;" and it will be a dead failure unless you pray for and expect, and, expecting and praying, receive the guidance of the Holy Spirit in that. Our lesson is Joshua iv. 10-24, and, dear friends, although you have an asylum here, and an institute for the insane here, you have no deaf and dumb institute here. (Laughter.) I always begin with a short hymn—something as pertinent as we can have. I like always to have two or three minutes of prayer, it being a prayer that has to do with the lesson, and asking specifically that the Holy Spirit will open this very lesson, and that the Holy Spirit will give us the mind of God in regard to that lesson and bring it home to the heart of each one there ; and that the Holy Spirit will give to each one a lesson for the class—making it thus personal. Then we always read verse about, the leader reading first and the others reading the alternate verses ; and I like that that shall be done, because it teaches people to find their voices just at the very beginning of the service, and you don't feel strange

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and out of the way when you come to answer ; and they all read, and read pretty loudly, as we shall do this morning. (The lesson was read in this manner.) Now, I asked my class first in going over this lesson last Sunday, was it not a very strange thing that God chose this season of the year to cross the Jordan? He might have chosen a season when it was a little straggling brook, but now it was five feet in depth and, as Deuteronomy describes it, "The swelling of Jordan," and as a recent traveller said, "Down came the hay-ricks and everything, sweeping down." Was it not a strange season?

DELEGATE—Didn't He know His own business? God never makes a mistake. To show forth His power.

LEADER—Now we are getting a little nearer it.

DELEGATE—To test their faith, because the difficulty was greater. To show His power by overcoming natural obstacles.

LEADER—Now I want you to tell me why that was the mind of God upon that?

DELEGATE—While there was a trial of their faith there was a grand result, in that this torrent was curbed. It increased the faith of His people and deterred the enemy on the other side.

LEADER—Yes, we know that as He made the Red Sea as dry place for them to pass over the news of that had come, the Amalekites and others had heard of it, and then when they saw that that same hand of power after forty years was not shortened, their knees smote, and they said, there is no use in endeavoring to oppose. So that it may be said that God knows His own will, God is very good and reveals it to us ; and He made it very plain, that that was the reason why, just at the right time, to increase the faith of His people and to strike terror into their enemies. He brought them right opposite this river. So try to interest the scholars—draw them out ; they know how streams get to be big in the spring, and they will think how they could have jumped over it in the summer, and places they have passed over easily at certain seasons of the year ; and so it was here. Now, what was it they erected here?

DELEGATE—A memorial, to instruct their children when they came after.

LEADER—Quite so ; we might call it a monument, knowing that the word monument is derived from the word "moneo"—"I advise" or "I admonish"—to admonish us of the hour of need—to admonish of the goodness of God in reaching down the hand just when they stood in need, and to admonish by the fact that it was in the midst of the river—at that time it was dry land—and convince them of the truth of the statement that God really wrought the deliverance. They were a monument of cowardice at Kadesh-Barnea, and a monument of courage at the Jordan. By the way, I may just mention that there is a great lesson in that—"They abode in Kadesh." Just before we cross over the river, it is well to visit Kadesh. They had been at Kadesh thirty-eight years before, and they came to

Kadesh and "abode" there. Kadesh was just outside of the promises ; it was just outside of the land. There are so many people that have been living for thirty-eight years in Kadesh. They have made no progress. They are outside the promises ; they don't go in and enjoy ; and we want just to see that instead of dwelling outside of this glorious land of promise they just cross and go in and have the full fruition. Our lesson would be grand if we could encourage any one in the class on the coming Lord's Day no longer to abide in Kadesh, but just to cross over and enjoy the full promises—pardon, peace, power, goodness, guidance of God. Well, now, this was a very appropriate memorial, wasn't it? Why was it very appropriate?

DELEGATE—It represented the twelve tribes. It was enduring.

LEADER—Yes ; it stood there as a jury of twelve to bear testimony. Fuller calls it a jury of twelve. Anything else?

DELEGATE—They were stones taken there. It is something to have a fitting memorial, and so this was fitting—the stones taken out of the river and put there. When we are travelling we like to get a fitting memorial ; we ask, "What do you make here?" so that we may take home a fitting memorial. Near Toronto we have a fitting memorial—that beautiful Brock's monument ; so in Paris they have the Arc de Triomphe, and other memorials. Get your children to ask you back about memorials and monuments, and what they can tell you about them, so as to surround this memorial that you have here. Then they will tell you about the memorial times they have—perhaps Christmas Day, and New Year's Day, and Easter, and all that. Having introduced the lesson generally, come to it verse by verse. What is the word that strikes you in that tenth verse?

DELEGATE—The ark.

LEADER—Why put emphasis on the ark?

DELEGATE—Because it represents the presence of God.

LEADER—What was there in the ark?

DELEGATE—The covenant.

LEADER—And this covenant was the title deed of these people to the land they went in to possess, because there was a covenant, "I will be your God and ye shall be my people"—and there stood the title deed. You can explain to the children the benefit of having a title deed—the evidence of your being the possessor of the property ; and you know how strong a man feels when he has paid the last cent upon his land and has put the title deed in his pocket, and walks down the street as though he would like to see the man that would interfere with the enjoyment of his property. And so it was with these people with that ark containing the title deed to the land : "Who is going to interfere with our crossing the river and going in and claiming the promises that God has given to us?" What else was there?

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DELEGATE—The pot of manna, Aaron's rod, the tables of stone, copy of the law, the mercy-seat, the cherubim.

LEADER—Was there not as the covering of the ark the mercy-seat, and was there not on that the sprinkled blood, covered over, no doubt, in order to teach them reverence? There, then, was the actual presence of God. What else in that verse besides the ark?

DELEGATE—"They stood."

LEADER—Why emphasize the word "stood?" Turn to Eph. vi. 13, and Isaiah xl. 31.

DELEGATES—Because they obeyed God in standing. It represented the abiding protection; strong faith; the hand of the Lord. "Stand still and see the salvation of God." It gave confidence to the remaining people, or to the host. It was to indicate that it was a temporary place; the priests were simply standing while the people passed by, and no longer. To exercise faith. To show they were not afraid. God told them to stand. They could not go farther. An intimation to all ministers that they should take the lead in faith. The people felt that the great torrent would never come down while God was there holding it back. A representation that God was the centre-point of all things.

LEADER—Don't you think we might also take from the word "stand" the idea of Eph. vi. 13—"And having done all, to stand." This is a wonderful age for having a mere spurt. What God wants is for us to stand at the work, to stand in Jordan until He gives us the word to cease the work. This is a great age for simply wanting to fly up like the eagle, taking a little burst at a thing. What God wants us to do is to stand. We want a great deal more of the persons that are willing to do the trench-work—unseen, unknown, except by God Himself. The standing posture is the posture that we don't like. We want to be up with the officer of the army and leading it, instead of down doing the standing work. We like a great deal better, to rush up the bank with tremendous shouting and walking around, and all that sort of thing. They stood there at their work, in the midst of Jordan. What is the next thing there?

DELEGATE—Until everything was finished.

LEADER—Yes, the finished work—the life-work. Now this place where they stood, it seemed to be a place of great danger, didn't it? What a wonderful contradiction there was there?—the place of greatest danger was the place of greatest safety. Wherever God indicates that we should go, no matter how dangerous it may be, it is the best place for us to be; it is the safest place for us to be. We never stand so firm in this world as when we stand absolutely upon the promises of God. We want to try and make the child understand that in the little difficulties in school, in the little difficulties with companions, wherever they may be, he is standing firm there if he is just doing what God tells him—standing

upon His promises. While God is keeping back the water, what must we do?

DELEGATE—Hasten.

LEADER—Yes, we must hasten and cross. Can we take anything from that latter part of the verse?

DELEGATE—The King's business requires haste. It is dangerous to linger.

LEADER—Yes, you may make very personal application of that to every child in every class on the Lord's Day. The Lord is waiting to be gracious; the Lord is asking you to pass over; the Lord is listening to the excuses that you are making. While the Lord is waiting to be gracious, in God's name pass over from sin, from self, from pleasure, from the world, cross over Jordan; hasten. You can bring that home. Ask God to use that, and that is all you need have next Sunday. If you can't get any further than that verse, and have got that in, you have given an immense lesson. "Now, now, God is waiting; don't answer, any time will do; it may be death." To remain on this side was separation from God. The water of mercy may become a deluge of judgment. Now pass over, while God is waiting. We may there say, Help, Lord. We may have a little prayer with our class; we may ask how many will come. I wonder why they hastened; do you think it was because they were afraid?

DELEGATES—There was no need to stay in the dangerous place longer than was necessary. Desire to enter the land of promise. Was it a dangerous place while the ark was there? They had no promise how long the ark would be there. As long as the ark was there it was perfectly safe. They wanted to pass over in daylight. What thou doest do quickly. No guarantee that the ark would be there long.

LEADER—They wanted to cross over in the day time, and with two millions of people it was necessary. The pillar was shining over the ark, and therefore the ark would have to be over on the other side.

DELEGATE—Their fathers had been punished for lingering in the past.

LEADER—Yes, and they hoped, as we do, to have children better than their fathers.

DELEGATES—And they were a little nervous. The lack of faith, or fear that the waters would come down upon them. They thus assisted those that stood with the ark. We sing, "Work, for the night is coming." They were told to cross over, and there was no reason for delay. This was a time of mercy. I think there is a lesson for us, that we should not stand idle, but go forward. "Now is the accepted time." Is it not suggested that God would hold in check those dangers that menaced those who passed to the better land? Is it not a sufficient answer that there was a very large num-

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ber of people to cross, and it was a matter of necessity that haste should be observed? I don't suppose they would care to stay there very long. This was what they were waiting for, and they were all ready and marshalled to pass over, therefore, whenever the opportunity was presented they passed over.

LEADER—I dare say all these answers are correct. I dare say there was a number of them there that were enthusiastic, that had nothing but joyous expectation, and they hasted; and there were some of them that were a little timorous, and they hasted from fear. I think the strong men and strong women and strong children there looked forward to a grand period of life in the glorious land flowing with milk and honey; and the timorous people had their eye on the ark lest that water might come down.

Rev. Dr. RYCKMAN—Is there not some danger that in Bible-class teaching, differences of opinion may become a subject of conversation?

Mr. BLAKE—Undoubtedly so; but do you think it is a little point?

Rev. Dr. RYCKMAN—Comparatively.

Mr. BLAKE—To my mind, if you once get every one possessed with the idea that there is an important period in life when they are to pass over; get them to grasp that, and get them to cross over; if that was done next Sunday you would have your class converted. (Hear, hear, and applause.)

Rev. Mr. MACKAY—And that the people who passed over included little children as well as the strong ones.

Rev. Dr. RYCKMAN—That was part of my point.

Mr. BLAKE—Sometimes it is a lecture, sometimes it is a sermon; sometimes it is a Bible-class. We are very likely to be diverted by small things.

DELEGATE—Can any point in Bible study be a small point?

Mr. BLAKE—In the abstract that is correct. Everything is large or small by comparison. I beg to say in regard to this tenth verse, it would be a grand thing if we spent the whole hour upon that; and I think in our various classes, whatever verse it is that we find God the Holy Spirit opens and takes hold of, depend upon it, that is the part of the lesson we shall teach well. Take hold of that, and let the class have that at all events. Make it red hot, burning shot that is poured into them.

DELEGATE—Is crossing over Jordan a type of conversion?

LEADER—The Lord said to the disciples, "Come, and let us pass over to the other side," and some people say it is wrong to take this as a figure of death—the River Jordan, and say it is not so at all, it is just the beginning of your new life, your life of enjoyment; and why not? I don't think it would be carrying the illustration too far to show that it was a wondrous change that was going to be made in the position of all those persons—out of bondage and wandering, and

all that, to come immediately into the possession of what the Lord God intended they should have; and so in that way I think that you can scarcely impress it too strongly or too fervently or too zealously upon the children. Where do they stand? are they on the other side of the promises, or have they crossed over, and with Jesus enjoy the fruition of His promises. Verse 11, what would you note in that?

DELEGATE—"Clean." "And it came to pass." "All."

LEADER—Yes, "and it came to pass." It actually did happen. God says it shall come to pass, and we had it in the other lesson, "And it came to pass." You cannot impress that too often upon the mind of the child; whatever God says will happen does happen. God said, "I will take you in there." He opened the Red Sea in the beginning, and he opened the Jordan in the end; and it did come to pass. We read in our novels and books, "It actually did take place;" and in the Bible language, "And it came to pass." The infidel and the agnostic may laugh, but it came to pass; that is a fact; you can't get over it; it really did happen. What next?

DELEGATE—All passed.

LEADER—Yes. You might notice the word "when." It was not until that happened—that something, the "when." Everything is so wonderfully ordered by God. What in the word "All?"

DELEGATES—Salvation is for all. The young and the old. God's mercy.

LEADER—That is good. There were some on the other side of Jordan that were very, very timorous. There were some there that were sick, scarcely able to get over; the little children; there were many that were scarcely able to hobble, but still they got there. The youngest, the weakest, the feeblest, all passed over. What next?

DELEGATES—The ark. They waited until the feet of the last child passed. They were perfectly secure so long as the ark was there. The presence of God led them, and the presence of God followed.

LEADER—He never changes. If the people are on the King's highway, that is, going where He sends, He stands between them and danger. You may have read the incident in the life of the old Christian minister who had three churches. On the way from one to the other, his horse on one occasion stumbled, and he fell head first on a macadamised road; and he never could understand how it was that he was not killed on the spot. At the close of his life he had a wonderful vision. There appeared all around the room pictures indicating various incidents in his life. One just before him attracted his notice, and he looked at it. There was a man riding over a hard road; he saw the man in the act of falling, and just as the head was about to strike the ground there was an angel's hand placed between him and the road; and there he said, I had explained to me what was the wonder of my life, how it was that I was saved on that occasion. And so there is the hand between us and danger. Now, something else with regard to the ark?

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DELEGATE—How considerate it was of God to give to those of feeble faith something that the eye could see, so that they could realize it. "Looking unto Jesus, the Author and finisher of our faith."

LEADER—Then, there was the silent unseen presence of God. God's interposition and Israel's willing service. (Verses 12, 13.) What strikes you there?

DELEGATE—Blessings for Christian children. Faithfulness in those tribes, Reuben, Gad and Manasseh, they promised to go over with the rest, and they fulfilled their promise.

LEADER—Why did they not go with the other tribes in the first place?

DELEGATE—They were living in comfort on the other side. They desired to hold the land that had been granted them.

LEADER—Yes; explain to the children how they received their land on the other side of the Jordan, and yet Moses said to them, Although you have received your land on the other side of Jordan, yet cross over and help the others. You may ring it into the minds of the children; for this is a great age for forgetting promises. They did not forget the promise, and there were forty thousand men passed over before the Lord to Jericho.

DELEGATE—But they led the multitude.

LEADER—I know that, but I think God gave them that place of honor.

DELEGATE—Were these 40,000 the entire forces?

LEADER—No; there must have been in the neighborhood of 110,000. The best men went forward in the van, fulfilling the promise that they would go and help to earn the land for the others, as they had received their own. They were not ungrateful; they went.

Rev. Mr. MACKAY—The common-place ministers and others go out to work away from home, but we ought to send the very best men we can to the foreign field.

LEADER—Quite so; Dr. Hudson Taylor has been biting you (Laughter.)

Rev. Mr. MACKAY—I got that long before I saw Hudson Taylor.

Mr. BLAKE—Then you have beaten him. It is good that the best should go. (Verse 14.) "Those that honor Me I will honor." He honors His servant; He fulfils His promise. Joshua stands firm and strong through God. (Verse 15.) Is there anything in that?

DELEGATE—All was done at the command of God. We should continually have our ear open so that we can hear God when He speaks.

LEADER—He often wants to speak. Get into the habit of listening for God. How often He speaks; and let us be sure not to miss Him. Instead of listening to God speak, we often want to be chattering to Him instead of receiving from Him His message to us;

we want God to be told what we want, and then we want Him to mould us according to His likeness. What we need is to have an ear open so as to hear God speak, and mould ourselves according to God's Word, and not to seek to mould God's Word according to our preconceived notions. Now he was in the habit of listening, and when the Lord spoke, Joshua heard. What a beautiful world it would be if we were in the habit of holding communion with God as we go down the street, as we are busy in court, in our office, or wherever we may be. I met a merchant the other day who told me, "I have changed my mode of doing business entirely." He is a man who is worth millions—one of our richest men in Ontario. He said, "I have my Bible down at my office, and I often sit down and take it and have a quiet read from it." That man heard the Lord when He spoke. He was in the habit of hearing. There are a great many people who know just the whisper of the Lord; they have got so into the habit of listening. They say, How may I be guided? He is always wanting to teach you and speak to you and instruct you; and so the Lord spoke, and Joshua was willing to receive the message. (Verse 16.) It was a layman commanded the priests; and if the priests had not obeyed the command of the layman they would all have been drowned. (Laughter.) That is what our friend, Mr. Mackay, wanted to get out of us. What we want to get at is not so much the command, but from whom it comes—His words, thought, doctrine, I care not from what source it comes, so long as it comes from God, so long as it is His teaching, so long as it is His work. (Hear, hear.)

Rev. Mr. MACKAY—Here it is; to a layman he said, "Go down and command those priests to do so-and-so"—and the layman does it. God taught us from that that even the clergy are to obey the higher powers. Joshua was Prime Minister.

Mr. BLAKE—Quite so. We are not going into the doctrine of Erastianism this morning, because life is too short.

Mr. WOODHOUSE—Joshua did not interfere with their duties as priests; he would have been the first to admit that he should not do so.

Mr. BLAKE—I think he would. And I think you will find the layman who helps the clergy most will be one that will recognize the place of the clergy, and not want to be independent; they simply want to assist whenever they can do so.

Rev. Mr. MACKAY—The terms "laymen" and "clergymen" seem most incongruous as applied to Christians.

Mr. BLAKE—We are all priests; quite so. Our friend is sound on the fundamentals. (Laughter.) That of course is merely in passing; we don't enter into matters of that kind with children. (Vs. 17, 18). Joshua obeyed. Joshua listened; Joshua heard; Joshua obeyed. The waters returned to their place again; the opportunity was gone. Anything else?

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no forces. Just when they were all over He touched, and they came down again. The waters buried twelve stones in the river, corresponding to the twelve stones in Gilgal. God has power over natural law.

Rev. Mr. MACKAY—It is through death and resurrection we enter into God's inheritance. The twelve tribes, represented by the twelve stones, were buried in the waters of the Jordan as really as if they were buried in the sands of the desert, and it is through death that we enter into God's inheritance.

Mr. BLAKE—A day much to be remembered; a day of life, a day of wisdom, a day of power, a day in which God shut out the old wanderings and shut them into His service. He put the river behind; there was no getting out of service. We may sometimes think it is rather hard that God has so shut us up to a particular service, and there are some services that we would like a great deal better. It is a good thing that it is done. He puts the river behind, just as Cortez burned his vessels as he and his army entered into the southern part of this continent, so that there might be no retreat, no going back. He shut them out from the old wandering life that they had been living, just as he would have us now shut out from the world and shut into himself. He brought them out that he might bring them in (ver. 19) on the same day that they sacrificed the Paschal lamb. Was not that very extraordinary—that first day of the tenth month? No chance—no peradventure. Anything from the meaning of the word Gilgal?

DELEGATE—"Rolling off."

LEADER—Yes, rolling away the reproach of Egypt, and now they began a new life. (Ver. 20.) Something for the children's sake. Remember God's faithfulness. The first act was an acknowledgment of God. (Rom. iv. 21.) A writer says that remembrance means renewal, and forgetfulness means forfeiture. Remembrance means that we expect, and that God will answer the renewal of mercies. Forgetfulness means that we forfeit the claim to mercies. (Vers. 21, 22, 23.) Our duty to children, and God's care for the children.

DELEGATE—To make good use of their inquisitiveness.

LEADER—A writer says that you wonder that your child spends a great deal of the time with the servant girl or servant man. The fact is they communicate information to them which you don't. You are reading your book and your newspaper, and are so much wrapped up in them that you don't answer the inquisitive nature of the child, and so you drive your children to the servants and others.

Rev. Mr. MACKAY—Neglected children.

LEADER—Yes. Be ready always to answer them that ask you, the reason of the hope that is in you. It was the fathers that were to answer; they were to take an interest in the children, as well as the mothers; they had a responsibility, and they could not shake off that responsibility. Here is a beautiful illustration of what Shakespeare tells us of "sermons in stones"—a sermon of their distress and

and what God did in the hour of their distress. It was to be handed down. One of those trophies it is worth while to preserve. (Ver. 24.)

DELEGATE—Is it not well that we should remember past facts in our history, and tell them to our children, teaching them God's dealings with us in the past?

LEADER—Quite so, and I don't think you can object to tell unless you have not had that experience. If, in order to obtain information, I ask you some questions about the North-west, and you answer me, and I say, Have you ever been there? and you say, No; I say, I don't want to have any more to do with you on that subject. So it is with the Sunday School teacher; unless you have been there your information passes for nothing. (Hear hear.) You must have gone through those rugged places, your doubts and your difficulties, and what led you these various ways. I was up at Port Arthur in July, and was asked to call upon a lady. I was very much struck indeed, not knowing anything about her; she said, I want to speak a word to you; and she took out her Bible and turned to a passage in Isaiah, and she said, it was in your Bible-class that I for the first time found that the Lord Jesus Christ really died for me, and you see there I have marked it, and I have marked the date; there is the verse; it was in your Bible-class, and I was so glad. She remembered it as if it was yesterday, and told me all the circumstances connected with it. I had never known that the Holy Spirit had used the word in that way, but she had marked it as a milestone eighteen months before, had gone up to Port Arthur, and wanted me to call and see her. So it is a good thing to say, I know all about that thing; I was there myself; I was in Doubting Castle for some time, and here is the key. The Lord Jesus Christ opened it and let me out.

Rev. Mr. MACKAY—The personal work of the parent—"Ye shall let your children know." Parents are not to leave the work of instructing their children to Sabbath School teachers, ministers and others.

Mr. BLAKE—Quite so, they should do as they do in Wales—the old gray-headed men and women go to Sabbath School, they have the children in one part of the room and they have their Bible-class in another. We should introduce that feature, the parents discussing the question, and when they come back ask what the child has received.

DELEGATE—Does it not also show the importance of teaching God in history, and bringing up historical facts in connection with our teaching?

LEADER—Quite so; I don't believe that God simply wrote this as matter of history as you might read Herodotus. I think it is a matter of personal experience, to be grasped by us in our life and conversation; and I think if we have not God so much in our history to-day as we should have, it is simply because we have not asked God to come into our history and help us in writing our history. *It is our fault if God is not in our history; He is willing to be there.* (Ver.

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24). I am so glad of that last verse, because it is not confined to the Israelites; it extends to you and to me just as much as it was intended for them. That all the people of the earth might know. Then you bring it down to each one in the class; and show this important fact about the goodness, guidance and mercy of God.

DELEGATES—The outstretched hand of the Lord had done more than all the might of the nation. The remembrance of His mercies might lead us to love Him more. That we might be kindled with greater reverence.

LEADER—Yes, and we want that vastly more in our classes—trying to get the children to come into the school with greater reverence; to sit down with reverence; to be more reverent in their attention there, and to get them while there really to sing, really to pray. The first thing you have to do is to see that they are all joining in the prayer, and assume a reverent position: also to see that they walk out reverently. Let it be known that they are Sabbath School children by their reverence I like those words. Full assurance—not probably, not possibly, but full assurance—that you may absolutely know the position in which you stand where you are to-day, that you may know that, not a question of mere probabilities or possibilities. Anything else?

DELEGATE—How should all the earth know unless we let them know?

LEADER—Very good. The closing word with our class was this: What memorial are you building? Try and make it personal. Not a memorial of dead stones, but of living deeds. Which of the class did you visit last week? What child did you say a word to? Where did you call? Tell them about the perfume of the alabaster box that filled the room, that filled the house, and fills the world; so may it be with their little deeds.

Rev. Mr. MACKAY—Don't think too much of your monument; see what a little monument God reared to celebrate the great event.

Mr. BLAKE—Quite so; don't think too much of your cemetery monument. The monument of good deeds will be more enduring than brass.

Rev. Mr. MACKAY—Better have a little monument of gold, silver and precious stones, than a good big pile of wood, hay and stubble.

Mr. BLAKE—Quite so; but I must hurry on. I just wanted to indicate that the class is the people's class. It is not the leader's class or the secretary's class; it is the people's; they should come there prepared and with prayer, and then when everybody has thus come, each one takes and reduces that into such shape as will answer best for his or her class. Let us just close, as we always do, with a little word of prayer.

Mr. BLAKE then led in prayer, after which the doxology was sung and benediction pronounced by Rev. F. W. Dobbs, of Portsmouth.

The session then closed.

THURSDAY AFTERNOON, OCTOBER 18.

The Session was opened with devotional exercises at two o'clock. The President in the chair.

Mr. L. C. Peake, Chairman of the Executive Committee, then spoke on the subject of

THE INTERNATIONAL EXECUTIVE COMMITTEE AT CHAUTAUQUA.

Mr. PEAKE—The meeting of the International Sunday School Executive Committee held at Chautauqua, last August, was the largest, and in many respects, the best in the history of that Committee. Nineteen members were in attendance during the four days of its sessions, representing as many States, Territories and Provinces. I regret to say that I was the sole representative of the work in Canada. The Chairman had taken advantage of the occasion and place of meeting to invite prominent workers from all parts of the country to meet with the Committee to discuss important matters. About one hundred persons responded to the invitation, and several conferences were held with them; the Rev. John McEwen, Hon. Secretary, and Mr. Alfred Day, General Secretary of this Association, were present at these conferences. The presence of Mr. Benjamin Clarke, representing the London Sunday School Union, was a source of unfeigned pleasure to the Conference, and upon his taking leave, the Chairman introduced the following resolution, which was unanimously and heartily adopted: "We desire to express our gratification at meeting Mr. Benjamin Clarke, of London, England, and our appreciation of his addresses on Sunday School work. By him we send our salutation to the Honorary Secretaries of the London Sunday School Union, and express the hope that we may meet them and our friend, Mr. Clarke, at the World's Sunday School Convention, to be held in London in the summer of 1889."

The matter of the World's Sunday School Convention occupied a large portion of the time of the Committee, resulting in the adoption of the following recommended basis for concurrence by the London brethren: 1. The Convention to be held in London in the first week in July, 1889. 2. The basis of representation from America to be one delegate to every one hundred thousand of population. This estimate would give to Canada a total of about fifty delegates. 3. That only well-known Sunday School workers be appointed as delegates, and that they be selected by the Conventions or by the Executive Committees of the various States, Territories and Provinces; or where no organization exists or where they fail to act, appointments may be made by the International Executive Committee. 4. That certificates be issued to the delegates only upon their promise to attend the sessions of the Convention in London for the

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four days mentioned in the programme. 5. A Committee on Arrangements and Programme was appointed, consisting of Messrs. Jacobs, Duncan, Courtney, Peake and Collins, with discretionary power. This Committee, after correspondence with the London Committee, to report the details of the programme, and, as far as possible, to present to the Convention with other subjects, the best plans and methods for organization and instruction in suitable addresses by qualified persons. 6. A Committee on Transportation was appointed to consider and report upon a plan to charter an ocean steamer, or to make other suitable arrangements to secure for the delegates the maximum of comfort with the minimum of expense.

Another subject that occupied an important place in the consideration of the Committee was the proposal to organize a Department of Instruction under the superintendence of a duly qualified gentleman to be appointed to that work. This proposal was discussed exhaustively by the Committee alone, and in Conference with the heads of the Chautauqua Normal Union. While it was generally admitted that the Committee might with advantage to the work give such assistance in Institute and Normal-class work as could be secured by the help of properly qualified instructors in various localities, it was Resolved, That in the opinion of the Executive Committee it is not deemed advisable at present to appoint a Superintendent of the Department of Instruction.

The importance of Teacher Training in Colleges and Theological Seminaries came in for earnest consideration, and it was ordered that a new circular be issued to such institutions, asking for the names of all using the English Bible as a text-book, also asking how many are now using any system of Normal Bible Studies that correspond to the Assembly Normal Outlines.

Another matter considered was the importance of taking action to secure complete returns of Sunday School statistics in the forthcoming census. Hon. Ira Evans, of Texas, and Mr. L. C. Peake, of Ontario, were appointed a committee to consider the matter, and reported the following resolution, which was adopted "That the members of the International Executive Committee of all State and Territorial Sunday School Associations be urged to use their influence with the Senators, Representatives and Delegates of their respective States and Territories in Congress, to secure full returns of all Sunday Schools, and, as far as possible, complete religious statistics in the United States census of 1890; and, if possible, to secure the appointment of suitable persons to be recommended by the International Executive Committee to assist in this work; and also that the Executive Committee of the Provincial Sunday School organizations in Canada and Newfoundland be requested to take such steps as they may deem best to secure similar results in connection with their next census."

Mr. W. Reynolds, President of the International Sunday School Convention, gave a most interesting report of his work in attending meetings and conventions in New Brunswick, Quebec, Ontario, Maine, New Hampshire, Vermont, Rhode Island, Virginia, North and South Carolina, Ohio, Iowa, Minnesota, Dakota, Montana, Manitoba, Kentucky, Tennessee, Mississippi, etc., etc. Mr. Reynolds' remarks were listened to with great interest, and the impression made was evidenced by the adoption of the following resolution presented by a special committee appointed for the purpose: "Your Committee, appointed to draft an expression regarding the work of the International Convention in organizing and reviving Interdenominational Sunday School work in various States, Territories, and Provinces, especially as that work has been prosecuted by President William Reynolds, and more particularly in the South, would respectfully report: That we have been very deeply impressed with the narrative of the work, as fully demonstrating its very great importance and its most gratifying success, and that this Conference would earnestly recommend the International Executive Committee to continue this form of effort wherever it may be advisable and necessary."

Mr. B. F. Jacobs, made a brief statement of his own work, he having attended the Conventions of Pennsylvania, Rhode Island, Massachusetts, Michigan and New York, besides meetings in Philadelphia, Wilmington, Baltimore, Washington and Richmond.

Col. R. Cowden, of Ohio, sent a written report of his visit to Arizona and California, and of Institutes held by him in each of the fourteen counties of the Province of New Brunswick.

The Committee decided that arrangements be made to secure Mr. Reynolds' services for another year. His work will probably extend to Kentucky, Tennessee, Pennsylvania, Quebec, New England, New Jersey, Michigan, Wisconsin, Maryland, Delaware, North and South Carolina, Virginia, Florida, Louisiana, Texas, Arkansas, etc.

With reference to the time and place for the next International Sunday School Convention, the first week in June, 1890, was fixed as the time, and the place to be within the bounds of New York or Pennsylvania, a committee being appointed to select the city.

The sessions, while protracted, were of the most harmonious and satisfactory character, and friendships were made which will, I trust, last throughout eternity.

On motion, it was resolved that the various matters referred to by Mr. Peake, requiring action on the part of this Convention, be referred to the Business Committee.

Mr. J. L. Hughes, Public School Inspector, Toronto, then delivered an address on

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THE PROCESS OF TEACHING.

MR. HUGHES—I am very sorry I was not here when the subject of disorder was discussed ; not that I could have done the work any better than it was done, but I feel so thoroughly the importance of the subject, that I will touch one or two points on that question first, because it is impossible to teach without order. In an audience of Sunday School superintendents as large as this, there will usually be eleven or twelve, at any rate, who, when they listen to a speech by a public school man, go away and say, “ All very well to talk theoretically that way ; it is all very well for the public school people, but you can't do it in Sunday School.” I am a Sunday School superintendent, and a day school superintendent, and I would not go into a Sunday School unless I could get order ; I feel that is one of the most important parts of my work, to keep order. You might just as well try to teach a class in Jerusalem to-day, standing here, as a class in this church, if the class in the church is not paying attention to you. That is one of the fundamental principles in the process of teaching. Any superintendent or teacher who says that we should tolerate in God's house, on God's day, a lower standard of order than we would have in a well-organized public school on a week day, is unfit for his position in his present condition of mind. If such a superintendent sneers at Public School order and believes that he cannot get good order in Sunday School, he needs to be prayed for fervently by everybody in the church and the Sunday School ; and it requires a large amount of faith to pray for such a man, because he is in a condition of negativeness, he is in a condition of absolute scepticism in regard to his own growth, in regard to his own power, and in regard to God's power working through him. He is in a condition of scepticism that will neutralize any influence that may be brought around him unless he gets out of that condition. I do believe that my most sacred duty in regard to the young people in my charge, either in day school or Sunday School, is to get them into conscious submission, to get them into a proper condition in regard to law. When all the human family is brought into conscious, intelligent, willing, co-operative, reverent submission to God, the work of Christ will be completed. There is no more to be done. It is impossible to get that condition in any individual, or in the race until that individual or the race occupies relationships to the centre of authority in all the institutions subordinate to God. We may divide the relationships a child has to authority, into four heads :—He is in the home ; he is in the school ; he is in the state or nation ; he is in relationship to God, the centre of all. The only aim of education worth naming is, to bring every individual into proper relationship to God—“ a conscious growth toward the divine ”—that is the true ideal of education. Now, if we wish to get all humanity into proper relationship to God, a proper submission to God ; a conscious submission, a co-operative

submission—not a forced submission—a reverent submission, we must have these same relationships between the child in the home and his parent; between the child in the school and the teacher; between the man in the State and the head of the State, whatever his title may be. If the child is allowed to be insubordinate and rebellious in the home, and to be insubordinate in the school; if I let my children go out from school with a disrespect for law, they go into the State with a disrespect for law; and there never was a man who did not respect man's law who could respect God's law. And, therefore, I believe that my most sacred duty is to get the boys and the girls in my charge in the public school or in the Sunday School in proper submission to constituted authority; and if I am not able to do this, I should do one of two things, resign or qualify myself for better work. I ought honestly to study, to examine, to consult, to read all that I can on the subject, and ask God's blessing to guide me in relation to that subject, and if I fail after all this, then it is a clear proof that I am not worthy to occupy my position. But, I cannot fail, if I properly ask God to bless me. Of course, He will not help me so long as He knows that I do not believe order to be of vital importance. It is a farce to ask God to help us to do things we do not thoroughly believe in.

I would not allow a child of mine to go to a Sunday School where the order was not as good as in a well-conducted day school, because I would know that whatever kind of teaching that child got from her teacher, the words of the teacher never could influence my child so much as what the teacher allowed her to do. You are not to-day what any man's words or any woman's words made you; no man's words or woman's words ever influenced you at all, until you let them become a part of your life activity; when you worked them out in your own activity, then they influenced you and made you what you are; so, if my child is allowed to do wrong things in God's house, on God's day, I know that her will-power and her conscience is being weakened, and weakened by her own activities, —by the only cause that can weaken her, or the only cause that can strengthen her, when we come to the final limit of it; and, therefore, I would not risk my child in such a place. I say seriously to you all, if you have not order, you should qualify yourselves for the work of keeping order. Your school ought to be clear on this matter, that you have the proper attitude toward constituted authority, for the acts of your children that influence them more than any teaching you can give them. There are two results consequent on violation of rule in school—the direct result, and the indirect result. Most teachers and parents err in considering only the direct result. We make a rule that there shall be no swearing, no telling of falsehoods, for instance, in our homes and our schools. The direct result of violation of that rule would be swearing or telling falsehoods. That is a terrible result; but it is not as terrible as the indirect result—the influence on the character

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of the child in the destruction of the child's conscience, and the child's will-power, that follows from the conscious violation of rule. If I do a thing that I know to be wrong, I weaken my character more than it can be weakened in any other way; and, therefore, the indirect results of law-breaking are so tremendous that we make a mistake if we subdivide our rules into those that are trivial and those that are important. There is no rule that can be trivial in its indirect effect, the destruction of character by conscious violation of law.

All boys and girls occupy either one of three relations to authority. They are either rebels; or they are passively submissive; or they are co-operatively submissive to law. They are all in one of these three conditions. If they are rebels, we should take prompt and definite means to bring them to submission. If they are only passively submissive to us, it may not produce very much result in their character. What we want to secure is co-operative submission, working together—because the only agency that will develop them is their own self-activity; and, therefore, I hope we will never allow it to go out from any convention that there is any Sunday School superintendent prepared to acknowledge that public schools may have good order, but that it is not important in Sunday Schools to have good order. I claim that it is more important on God's day, in God's house, to have good order even from the direct effects, and that it is infinitely more important in the indirect results.

A DELEGATE—How would you treat a rebel?

Mr. HUGHES—Different rebels should be treated in different ways. There are only three classes of agencies for securing order—there are coercive agencies, external agencies working on the individual himself from the outside; and there are executive agencies; and there are incentive agencies, or motives. Of course the motives are the highest. It would take us a long time to discuss the motives that may be used in developing character; but if you wish to develop the character of a rebel you should use some motive—a motive that is adapted to his particular case, and you will have to study the boy to find that out. No kind of agency will truly develop him unless the agency working within himself. External agencies are necessarily weak, because of the kind of condition which they produce—a negative condition or a passive condition. If I exert my coercive power over the bad boy in my class, the rebel in my class, do I bring him into a negative or positive condition of submission? (Negative.) Certainly. I don't want to be negative in my own character, and I don't want to turn out from my school a lot of negative boys. I want them to be positive and progressive, not merely passively submissive in their activity; I want them to be productive in their activity; so I don't adopt coercive agencies for the permanent cure of the rebel. But if a boy rebels against me definitely and publicly I would compel him to submit by his father's coercive agency or my own; I would not tolerate rebellion, because I dare not do it safely. But some

think if a boy rebels in Sunday School we have not the power we have in day school to deal with him. We have the power. There is no parent who is not willing to bring his boy to me in Sunday School and make him apologize and promise to submit in future, as he would in day school, if I reasonably ask him to do so. Don't think that boys and girls like disorder. They don't. They like to be controlled. They don't like anarchy. All men like to be controlled, and all good women like to be controlled. It may seem strange, but it is true; and the man or the woman who controlled you best when you were a boy or girl at school, that is the man or woman for whom you have most respect to-day. (Hear, hear. That's so.) A Western superintendent says he was called in to settle a difficulty in one of his schools. A young lady was the teacher, and three of the young men were giving trouble. She whipped the three young men. I don't believe in coercive agencies, but I am glad she had the pluck to do it. During the following Christmas time the superintendent was invited to a wedding in that neighborhood. One of the young men had sufficient good sense to know that that teacher was a grand kind of a woman to have, and he married her. Some one behind me says she married him; you can settle that ethical question afterwards. (Laughter.) The bad boy is probably the best boy in the school. It takes a lot of ability to make a crank. If you get him into line he will often be the finest fellow you have; and you can help to get him into line in this way. Don't let him see that he is bothering you; don't make a hero of him by talking about him or ridiculing him before the school; don't set him in antagonism to you in any way; and be sure to direct his own activities into some line of work. Give him something to do. This is a sovereign remedy if you give him the right work to do. Ultimately you will get him to work from the right motives, but not at first; but if you don't antagonize him, and if you study him so that you can devise the right means to work through his own activity, you are going to make it all right with him.

The aim of education is the first thing we ought to settle this afternoon. We cannot decide how we ought to teach until we decide what we are going to teach for. If you have right methods but wrong views regarding the aim of education, you are going to produce bad results. So it is very important to get the right aim. The aim of education has been supposed to be to communicate knowledge. We are too apt to go on the principle that "knowledge is power." It is not power when compared with man. Man is the power. Knowledge is a secondary power. Knowledge has no power unless through the agency of the man—the man who should be growing toward the divine. Knowledge is important, it is a good thing to have, and there are a great many grand things to know; but all the knowledge that the human race possesses is not as important as one human being. Knowledge is very important, and therefore we ought to qualify the human race for getting more knowledge. All the know-

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ledge we have is comparatively trivial yet, compared with what there is to know. There is vastly more to learn yet unrevealed, than has been revealed to us. Our duty is to qualify the human race for grander revelations; and God is willing to give us new revelations in regard to the world around us and in regard to His own word and will, as soon as we are qualified to receive them; and therefore it is more true that the power to gain knowledge is important. We should give knowledge, but while giving knowledge we should give power to gain knowledge; but we may have both these and they may not increase our usefulness greatly, because we don't learn much at school. It is what we learn after school that is more important, therefore we should not forget to stimulate the love for knowledge. The children have a love for knowledge naturally, and we should stimulate that love; but a man might have a good capacity for knowledge and love of knowledge and yet not do much good for himself or any one else; we should give the power to use knowledge. And yet that is not enough, because a young man may acquire a great deal of knowledge, and a great capacity for gaining more knowledge, and a great love for knowledge, and great power to use knowledge, and yet use it for wrong purposes; so we should aim at these five things: (1) knowledge; (2) power to gain more knowledge—power to rise higher, to climb into grander fields of knowledge than any one else has done before; (3) love for knowledge; (4) power to use knowledge, and (5) desire to use knowledge in the right direction; and then we have done our work so far as we can.

How does a child learn? How do we learn? We may learn from reading; we may learn from listening; we may learn by investigation and by watching; we may learn by DOING. From the first three sources we can learn comparatively very little. How much have you ever learned either from reading or from listening to preachers or lecturers, or teachers of any kind? You really never learned very much. By your own investigation you have learned more, but you never have learned much even in this way unless you took the fourth step with it. Each of the first three processes must be joined to the fourth in order to become truly productive in storing the mind. True growth comes from the exercise of our own activity. We must take the fourth step in the sequence of learning, or the others are not lasting in their results. With the fourth step I can learn a good deal from reading, if I put the result of my reading into my activity; but I don't really know anything I have read until I have put it in my life work. I have in the past heard many good men; I don't to-day know anything they have said unless I have applied it in my life work. I may remember it, although this is improbable, but I don't clearly KNOW it. I never truly understood anything I read or heard until I had tried to make it a part of my life activity. I must put all I read into activity as far as I can, and what I hear and what I find out for myself, or what

I observe; I must apply them all in my life work before they become truly mine, and before I can be said thoroughly to understand them. We learn by doing, and only by doing. We are mentally, then, products of our own self activity.

What in the world can a teacher do, then, if that is the way the pupils learn—if their own activity is the only thing that really can develop them, what has the teacher to do with their development? The true teacher simply guides the pupil to self-activity in study and using the results of study. The less I do the better, so long as I produce the result in the child. The less talking I do in my class the better. The less work of any kind I do in my class the better, so long as I produce the activity in the child. The Welsh definition of a teacher is, "one who teaches to climb"—not one who climbs, not one who takes the pupils and lifts them up with him, not one who fills the pupils with knowledge, but one who teaches the pupils to climb; and God has given us plenty of opportunities to train them to climb.

What can I do? First, I can get the attention of my class. I must get attention or I cannot teach, for as I said before, we can teach a class in Jerusalem just as much as a class here if the pupils are not attending. There are two kinds of attention. Little children give attention because they like to do so. They are not old enough to have will-power sufficient to enable them to force their attention to a subject, to hold their attention to a subject by a conscious act of the will; and so they will give attention to what attracts them. That is attracted attention, instinctive attention, an attention given unconsciously, because they like to give that kind of attention. Mrs. Wesley says that she taught her children the alphabet in one day. How was she able to do it? She thought about this for a little while before; talked about the great thing they were going to do on a certain day; and then she dressed the children up in their best clothes as if they were going to some grand performance—going to something wonderful, a picnic or some grand entertainment. They did not know what they were going to do, but they felt that something grand was to be done. They were aroused and interested, and they learned the letters in a day. Little children learn exceedingly rapidly. Instinctive attention is that which is most productive; but when they cease to be little children they ought to have another kind of attention; and if they never gain another kind of attention they never cease to be little children. There are grown-up children who cannot concentrate their mind on a subject to-day; perhaps there are those in this room who cannot concentrate their attention on a subject they do not like. How many, after we leave school, study subjects we do not like? How many did so at school except when they were made to do it? That is a question worth thinking about. We train up a whole race of children, if we do not give them any power of attention except instinctive attention. We should give them controlled attention. We should give every boy and girl power to fix his

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mind on a subject he does not like. You know the books you read simply because you like them do not develop you very much, after all. The books you read from a sense of duty give you discipline. The very reading of the books, whether you get the facts from them or not; studying what you do not like to study, studying a thing that is not of itself attractive to you, that is an important discipline to you. We should train our children to give the two kinds of attention; in the earlier classes instinctive, and in the advanced classes controlled, attention. It must never be forgotten that it is just absolutely impossible for a class to attend while there is anything moving in front of it to distract its attention; there is no class living can do that. If John B. Gough were living and standing on this platform, and talking in his most eloquent style, and a gentleman should go over and open that window—although you have seen windows opened before—you would stop listening to John B. Gough to look at the man opening the window. You, fully-developed men and women, with fully-developed will-power, would do that; and yet there are some people so foolish as to try to talk or to teach while there is something else going on. There is a great apple falling there, and we must be Newtons, and study that apple. If the opening of a window is of more interest than the eloquence of John B. Gough—or even of an able speaker like myself, (laughter)—won't activity be more interesting to children than talk? and if my activity, either on the platform or holding up illustrations, is more interesting to the children than talk, how infinitely more interesting will their own activities be to them if you get them to work themselves! There is a sequence that will help us to understand the teaching process. Talk is interesting, but not of much account. Activity on my part is immensely better, but even this is not of much account compared with the activity of the pupils themselves.

Second, besides training them to give attention, I should preserve and stimulate the natural desire for knowledge. The children like to know; oh, yes, they do; children love to know; children are all the time gathering knowledge; and if our school systems were as good as they ought to be, they would go on liking to know—they would go on liking to know all their lives; and they ought to do that. How can we preserve and stimulate this natural love for knowledge? We can do so by guiding their activities, by using knowledge as it is acquired, by varying our methods of teaching, by keeping their curiosity alive, by adapting our work to their advancement, by seeing that the lessons are not too long; and lastly, by seeing that the steps in our lessons are not too great. Give a child too great a step and you discourage it. By these means—and if we had time we would like to dwell on each of them—we can preserve and stimulate the natural desire for knowledge. Remember, I do not admit that I have given the child a desire for knowledge, or that I need to do this. If I get a child when he first ceases to play in the woods and by the

riverside, catching the glories that God has put all around him there, I do not need to give him a love for new truth. I never need to do so unless some teacher has had him, who by false methods during the first few months has crushed out the vitality of the charm that knowledge had for the boy. God gives the desire for truth. All we need to do is to stimulate and increase that desire.

Third, we ought to develop the desire for natural activity. Do you mean to say that boys and girls like to work? I do. I heard a distinguished lecturer once say that the great skill of the teacher consisted in setting the child going. We have a two-year-old child at our house, and she has been going for a good while. You never knew a thoroughly developed child—a child with a good body and a good mind, or an average mind—that did not go tremendously before it went to school. How they do go! How they learn! They learn more in the year before they go to school than they ever do in five years afterwards. Yes, they do. They learn a whole language in less than a year. They can name everything they have ever seen, that they heard you name, and you never taught them a name once. You never got a child in a corner and took a cup and said, "My dear, here is a beautiful thing I would like to show you; look at the shape of it, how it is hollow here, and how it is shaped outside; do you see it, darling? See the beautiful flowers on it. It is used in drinking tea or coffee, pet. It is a cup. What is it dear? A cup. What is it again? It is a cup. Say it again? It is a cup." That passes for object teaching. It is arrant nonsense. No mother ever did that. Nowhere except in schools was anything done like that. It is nonsense of the worst kind. A child three years old knows the name of everything in your house. It speaks a whole language; and if you speak it accurately in your house your child speaks it accurately. It has learned a language. A man said to me once, "But that is the English language the child has learned; it is not the French or the German or some other language." Well, but a French baby or a German baby would speak the French language or the German language—there is no difference. It always reminds me of a story of the young man who was trying to propose to a young lady and had failed several times, and his father knew he had failed, and was very anxious to have him succeed, and one night when he came home he asked him, "Well John, how did you get on to-night, any better?" And he said, "No, I didn't, I thought I was going to get through to-night, but I didn't." "Well," he said, "you are a queer kind of a fellow; I don't see what trouble there is in proposing; when I was courting, I just asked her if she would have me, and she said, 'Yes,' and that was all there was about it." "Oh, it's all very well, father, to talk; you courted mother, but I had to go and court a strange girl." (Laughter.) The parallel is just the same—the child that learns the English language here, would learn the French language just as well. But the child learns the natural philosophy connected

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with everything in your house. Yes, the philosophy. You never saw a child, when it dropped its ball, looking up to find it. A child five months old won't do it. They have learned by God's plan an immense amount before they go to school. Your duty and mine is to keep them going—to stimulate their natural desire for mental activity. There is a very important question just here that I would merely suggest to you. Your children ask questions before they go to school. Ask questions? Oh, don't they? "Interrogation points" they have been aptly named. They lose the tendency. You lost the tendency to ask questions, as you ought. Why do we not ask more questions? I think it is because we fail to recognize the problems around us. Before the child goes to school it comes to you four or five or ten times a day with a question that it wants to be solved. The problem has suggested itself. Where did it get the problem? Who gave it? Did you ask it, or anybody else? No, the problem came to the child, and the child recognized the problem, and came to you with its difficulty. Do you think those are the only problems it thought about during the day? I think it had thousands of problems, likely, some days, and solved all of them itself, but the few it brought to you and asked you. The point I want to make is this, and it is the most important point we have tried to speak about in relation to the teaching process; before the child goes to school, the child finds the problems and brings them to its mother or its father or some older person. After the child goes to school we absolutely reverse that operation; we find the problems and bring them to the child, and scold it sometimes, and punish it because it does not solve our problem. Now, God's plan is a thousand times better than our plan. The greatest reform that the next twenty years is going to bring in educational circles in the world—in public school work, and I hope, in Sunday School work—will be that the pupils shall bring the problems to the teacher, and not the teacher to the pupils. Think of this carefully. Before the child went to school he learned very rapidly, afterwards he learns very slowly, and more slowly the longer he goes to school, sometimes. I am a school man, and I am going to defend the schools if necessary; but I want teachers and all connected with schools to think of this. I believe, if we kept children in school all the time after they start to go to school, that in ten or fifteen years they would not know anything at all; they would not care to know anything at all. They would not recognize the problems around them at all. But the safety of the boys and girls lies in the fact that they get out, and find the problems outside for themselves. If they didn't, the destruction of intellect would be terrible. There are mental problems, there are spiritual problems, around me, around each one of us, close to us, that we know nothing about, that we fail to solve, simply, because we do not recognize them, simply because we are not conscious of them. If I had consciousness of the problems, I believe, I would get the power to solve them. I

believe that God intended the power to recognize problems to grow with the child. The child has more of that power than it has of any other mental power; and if that power continued to grow as it ought to grow till men grew up, we would recognize the spiritual problems around us, and we ought to go sweepingly on toward the Divine centre much more rapidly than we do now.

Fourth, I ought to try and develop the natural desire for mental activity, in the following ways: I should do as little telling as possible. I heard a divine once in Brooklyn, say, "The whole process of teaching consists of telling by the teacher and listening by the scholars." That is the worst kind of teaching that ever was done. It just develops merely receptive power, taking-in power. That is what has injured the world; that is why we do not amount to more, because we devote too much attention to power to take in knowledge, and not enough to the power to execute what we have in. I believe every time we give a boy or girl knowledge beyond their power to apply it, we are weakening the intellectual capacity of the boy or girl. Pupils ought to have their rightful share in the work. Pupils ought to work with their hands. When they are listening to you, apparently, when they are looking at you—you are not sure that they are listening to you. A teacher in Sunday School was very much surprised that one of her bad boys watched her so closely, and she was perfectly happy at the thought that he had listened very carefully. When she got through, he said, "Say, Miss Jones, you didn't move your under jaw once the whole time." (Laughter). That is what he was taking in, not the lesson at all. Pupils ought to use their hands. I can sit and look at a teacher and have my mind anywhere, on what went on last week, or what I expect to come on next week, the last baseball match I played, the last book I read, or anything else; but no other mind can direct my fingers, and if I am forced to use my hands in writing down the answers to the questions, my mind must direct my fingers.

Do not weary the pupils. Stir the memory of your pupils by repetition of *process*, not by repetition of *words*, by repetition of doing things, not by repetition of saying things. Give them definite ideas. Be sure they are clear as to what you tell them; and, finally, question them. The secret of getting the children worked up into activity will largely depend upon your power of questioning them; but more than this, do not be satisfied with questioning them. You have not stirred them to much mental activity if they are going to sit and wait for you to question them. You cannot have complete success in arousing mental activity till your pupils, every one of them, ask you questions. Do not be satisfied to ask questions of them. Go back to the condition if you can, in which they were when God gave them to you. Give them the power to ask questions, and then you are doing your best work. If they are afraid to question you, let them question one another. Develop the power to ask questions.

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Let me give you a few rules for questioning. Do not ask in rotation, or else everybody knows when his turn comes. Do not indicate the pupil who is going to answer, do not look at the pupil, or in any way indicate who is to receive the question. Do not repeat the question for the inattentive. Ask the backward pupils a good many questions. Hard questions? Oh no, ask them easy questions, so as to lead them to take more interest, and to give them the habit of answering. It helps them to have faith in themselves. Ask questions of the dull pupils, and the diffident pupils. Ask easy questions of the nervous pupils. Give alternative questions. Never try to puzzle an honest boy. If it is some fellow trying to show off, it won't hurt to puzzle him; but be sure you never puzzle an honest boy. Never ridicule a sincere answer you get, or you will never get another from the same boy. Never provoke any one. Wait till a question is answered before you ask the next one. Question rapidly. Vary your questions. But, above all get, your pupils to question you. (Applause.)

The hymn "Only an armour bearer," was then sung.

ILLUSTRATIVE TEACHING APPLIED TO THE CURRENT INTERNATIONAL LESSONS.

Mrs. W. F. CRAFTS dealt with this topic, she said—In dealing with scholars, whether young children or elder pupils, we shall have much to do with this matter of instinctive attention. Are not most of our pupils in the Sunday School of such an age that they are not able to give this controlled attention that you speak of?

Mr. HUGHES—Yes.

Mrs. CRAFTS—So I think the principles of what I say this afternoon will be applicable to elder children as well as younger. I am going to give four reasons why we should use illustrations in our Sabbath School teaching. The *first* reason I shall show you by the use of this little roll I have in my hands. As I look about me I see I have caught the eyes of nearly, if not of every one in the room. That shows the first use of illustration. It is to *gain* attention; and the quickest way in any class of children to gain attention is to show them something to look at. It is very little use to scold children for not paying attention, or to demand attention. It is a much quicker way to do it by showing them. Grown people will become attentive with what they expect to receive, but that is not the way with children; they must have something to attend to; and so it is a wise thing to begin the lesson with something that will attract the attention of the class. There are two or three directions to be given to you. You must not have in sight the object with which you expect to gain the attention of the children, until you want to use it. I went into a Sunday School room in New York State which has a great reputation, and all about the school I saw the leaf-cluster pictures for

the whole of the coming quarter arranged on easels about the room. The effect was very beautiful, but the influence of those pictures to control the attention, or even to incite attention, was completely destroyed, because they had become accustomed to seeing them. But the object which is to gain the attention of the children they must see for the first time; so it is wise for a teacher to keep her illustrative material covered up. There is nothing equal to having what you are going to use, wrapped up in paper, and tied with string, and as you are untying that string, which is tied with a little knot, rather difficult to undo, take some little time to get the string untied and the wrapper off; you will more certainly get the attention of the class. So it is well to keep all these things as concealed weapons about you. Another point in regard to the use of illustrative material to gain the attention of the class—the object with which you gain the attention should have a close relation to the lesson that is to follow. I remember a teacher who had a large heart decorated with all kinds of scrap pictures. She got the attention of the class looking at first one thing and then another on this paper heart, and laid it aside, and the lesson hadn't anything connected with the heart or anything that was on it. Now I think that is cheating children. There ought to be a connection between the lesson and the illustration. Another caution—you ought to put out of sight the thing you have used, or else it will keep and hold the attention of the scholars and divide the attention with the lesson that is to follow. The *second* use of illustrative material is shown again by the use of this band (unrolling it). You are all looking again, and I think you will continue to look. You were wondering how long this piece of cloth is, and you will continue to look till I get to the other end of it, and then you will judge the length of it. That shows the second use, which is to *hold* the attention of the class. In order to make it hold the attention we have got to have a change going on continually in it, and I could not have held up that roll and held your attention, it would cease to be interesting, but when there was a change in the material, something to learn from it, you were interested to look at it; and so you want a change in the appearance of your material, and that is why it is so much better to make pictures, even if they are rude, or roughly drawn on the blackboard in presence of the class, than to make beautiful pictures beforehand and have them all ready to exhibit. The child is interested in seeing the thing grow on the blackboard. Now, for instance, when we talk about that last day when Christ was crucified, to make a clock like this on the blackboard, even if it is ever so rough, would be a great deal better than if you had one drawn beforehand. The children will follow with a great deal of interest. We want to see the time Christ was crucified, so we draw a clock in that way, and in the progress of the story, when the darkness comes, we will just change the hands a little (moved to twelve o'clock) and when we talk

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about the hour of the death on the cross, change a little again (changed to three), a little change in the picture will hold the attention and interest the more. Some teachers will say, "Oh, well, I can't draw well enough to draw in the presence of a class." Well, of course, the work must be done rapidly, but it is not necessary that it should be very finely done. The children are not critics, and the friends of the children are not critics, and any others, we need not care about. And then it is not necessary that one should be a fine artist to use the blackboard. The imagination will help us a great deal. You make a little line and say, that is the mother; and another, that is the little boy; and here is the city in which they live, and here is the gate of the city out of which they came, and here were sticks lying down on the ground, which the mother and the little boy came out to gather, and here was the Lord's prophet who came and found them gathering sticks. Now it is not necessary that one should draw perfect pictures of that. The imagination of the children will clothe those straight lines with form, and it will be far better, even such rough work as I have done right there, far better than to have a fine picture of that scene to show the children—there will be a great deal more interest in it. Once when I was on the platform in an institute in Boston, a lady in the audience asked me this question, "Is that the best you can do?" (Laughter.) Well, you know one might expect almost anything in a Boston audience. (Laughter.) I was rather startled and a little bit embarrassed for the moment, but I looked at the face and it was very kind, and I said, "Yes, that is the best I can do." "Well," replied the lady, I am glad of it, because I think I can use a blackboard now." (Laughter.) So if I am an encouragement here this afternoon, I am willing to make these poor marks on the blackboard, and will at least show you that it is not necessary that one should be a fine blackboard artist. Now, of course, it is better to draw just as well as we can. One caution: if you can't draw well enough to ask the children what you have drawn, make pictures and tell them what it is, and it will seem to them just what you say it is. (Laughter.) One other caution: those who cannot draw well ought never to attempt to make a human figure on the blackboard; you could certainly do nothing but make it ridiculous; and above all things one ought never to attempt a picture of Christ. (Hear, hear.) We can make these little marks, these little, simple things such as I am going to do for you, without bringing reproach upon the cause; but there is something that these marks cannot represent as we would like to have them, and it is possible to get friends to draw some of these things. For instance, when we had the lesson on the "Day of Atonement" last summer, it was very desirable that we should have some pictures to illustrate that lesson, and these are the pictures which I had a friend draw for me; it answers pretty nearly—not quite as well. The next best to drawing a picture at the time in the presence of the class is to

have a picture drawn and pin it up. A great deal better than it is to have it already drawn on the blackboard. It has a great deal the same effect as drawing a picture in the presence of the class. The children were told about the first step on this Day of Atonement, about the priest laying his hand upon the bullock and offering sacrifice for his own sins (bullock's head shown); and then as the progress of the lesson went on they were told how the priest offered a kid for the sins of the people (picture of kid); and then there was a picture of the goat that was set free to go into the wilderness, and then as the lesson progressed a picture of the sheep that was offered as a peace-offering—the closing sacrifice on the Day of Atonement.

Now I am sure that the children were far more interested in this lesson, and understood the atonement a great deal better for having these pictures, than they would have been if the teacher had simply talked about them. Then to teach the children what was our day of atonement, and what the sacrifices of all these animals meant, this cross was pinned over them. (A large red cloth cross was here pinned on the board.) The day that Christ died on the cross was our atonement day, and the day to which all this grand atonement day of the Jews pointed; and so the children were taught the meaning of that. Now there are some things that can be prepared in that way beforehand and pinned to the blackboard. I don't like the slate blackboard, because I can't pin things to it. The best kind of blackboard, and the kind that was suggested to me by Mr. Frank Beard, and the kind I had made, was a board like this covered with six or eight thicknesses of Manilla paper and over that, drawn tightly, a piece of linen blackboard cloth, which makes a sort of a blackboard cushion and a beautiful surface to write upon. My blackboard is considerably larger than this, and the whole thing only cost me about \$4—a surface larger than I could purchase in the usual form for \$12 or \$15. There are still other varieties of this work to be pinned upon the blackboard. You know those "leaf-clusters" or blackboard designs that come to us. Most teachers put them in the waste basket after they are through with them, but it is not a wise plan. You had better cut out the figures and pin them to the blackboard. Such figures cut out, with something pasted on the back to make them stiff can be pinned on. This is a picture of a man sitting in sackcloth and ashes, and I use it effectively in my class. If you put a little background on the board around the picture it makes it look still more like a drawing. Still there are other kinds of these cuttings. Here is a priest that has grown old in my service, and one that I have found exceedingly useful, and arranged in such a way that the parts can be lifted up—the breast plate and the ephod and the robe of the ephod, and the long white garment and the girdle, and the little bells and the pomegranates on the lower part of the robe. Now that is very much more beautiful than any person, no matter how skilful, could draw in the time it has taken me to put it on the blackboard,

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the colors are such as one could scarcely produce with the chalk, and done very much more quickly. So in these ways teachers who cannot draw can use them, and need not go to the blackboard. You can cut out these things and have friends draw for you beforehand. I know it is the custom of some teachers to have some one drawing with the talking. I never could get any one who could put the lines in the right place; I would rather make the rough lines myself. The third use or illustration is shown again by this band which I hold in my hand. It is a swaddling band. We read in Luke that Christ was wrapped in swaddling clothes and laid in a manger—and this is what He was laid in. I had grown to womanhood—yes, I had grown past that, a good many years ago—before I knew what was meant when it was said that Christ was wrapped in swaddling clothes. I always had an idea that he was wrapped in clothes that were picked up, and were convenient somehow—rags, you might say, that were found near at hand—and it was not until I went where children were swaddled, and where I had the mother take the swaddling band off the child and show me how it was put on, that I fully realized the meaning of “swaddling clothes.” That is the *third* use of illustration, to convey information. If I could take a little child and show you how the band is put upon it, it would be much better. In my country I have taken a child at Christmas time, and sometimes I have taken a large doll, and shown just how Jesus was swaddled; and so we can in an instant flash information into the children’s minds, information that we could not possibly convey through words. I have here an interesting object. You have all read of the coat of many colors a great many times, and if I should attempt to describe it to you it would take me a long time and, perhaps, I should not get the definite idea before your minds that I should if I showed you this little garment which was purchased in Damascus as a coat of many colors; and I delight to show this to little children, because it so quickly gives them a definite idea of what that coat probably was, and having seen it you can make a picture of it on the blackboard. The fourth use of illustration can be again shown by reference to the bands. I venture to think that every time you read the statement in Luke that Christ was wrapped in swaddling clothes, you will think about this day and will remember my standing here before you showing you this band; and that is the *fourth* use of illustration, to help the memory. In my class the little girls have been wont to dress their dolls that way; and I am always told at Christmas time how the little ones want their dolls dressed just the same as Jesus was; and a few days ago in a Convention I was very much pleased when the little girl in the house where I was staying came home from my talk, and the first thing I knew, she had her doll wrapped in swaddling clothes. She hadn’t it wrapped properly, but she had remembered that part of my address. Parents often, in telling me what bright children they have, say, “Oh, they remember every word of the lesson; they come

home and can tell me all about it from beginning to end." Well, I never say anything contradictory. It is a pretty good thing to have parents think as well as they can of their children; but I flatter myself that a good deal of it is owing to the illustrative teaching they have. We had a very pleasant incident of this effect on the memory last summer in teaching the lesson on the Feast of Tabernacles. I did not see how that could be made a very interesting lesson to the little people without the use of illustrations. The first step was to bring before the children a miniature booth made of leaves, and the little folks were all interested in it. Of course, there was a little leaf house, and we described how the people went out and built these little leaf-houses on the roofs of the other houses, and in the parks, and on the streets, and made the large city so full of these little booths or leaf-houses; and then it was described how they went from booth to booth visiting each other, for a whole week at a time. What they had to talk about; and what they had to talk about was represented on the blackboard something in this style: These people had a great deal to say about what had happened. They would say, Don't you remember that night when we were down there in Egypt? Don't you remember that night when we were commanded to put blood in three places on our doors (picture of door) on the top and on the side posts? And so they would go on; and we had the children go over that story as briefly as possible, and they would go on and talk, Don't you remember about when we were in the wilderness, about that wonderful bread which fell down from heaven, and how we all had enough to eat. So we drew on the blackboard a cup that would hold six pints of manna; and they would go from one of these booth houses to another and tell them how they had enough manna, how good God had been to them; and this was what this time was for, this time of having all the booths, it was to make them remember the mercies of God to them. And then—for we have the little children—we say, We have not any leaves to build any of the houses right here, but let us put our hands up over our heads, and let us pretend we have got a little leaf-house over us. The little children's imaginations are so strong they would imagine they had a little leaf-house over their heads. And while we are here let us think of the things we ought to be thankful for. Then I would say I am going to make a spray of leaves on the blackboard, and I will make a leaf at a time for the things you think we ought to be thankful for. They mentioned parents and home and so on, and we made quite a spray.

After the lesson, there was a gentleman said to me, "Oh, I wish I could have closed your lesson; I would like to have put on the top of your branch, the Rose of Sharon, and in each leaf I would like to have put a letter, so that all would have told of Jesus as the one blessing which they should be most grateful for, the topmost blessing on the branch. I was exceedingly sorry that the gentleman had not had the opportunity of closing my lesson for me, for it was not

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crowned with the beautiful flower, and the beautiful thought which he had in his mind. Well, about how that lesson helped the memory. This lesson was at Chatauqua during the summer, so we had ample opportunity to follow out the suggestion I am going to make. We said ; can't you each make a little leaf house right near the cottage where you are staying, so this afternoon between four and six o'clock I will drop around to see your little leaf-houses. Well, it was perfectly delightful that Sabbath afternoon, to walk around and see the little leaf-houses. There were no two alike, but while they were making the little leaf-houses I have no doubt they were thinking of the lesson they had had, about how those grateful Jews had lived in leaf houses, and talked one to another about God's goodness. I have repeated this lesson in detail, so that you may see how the children were helped ; by the simple illustrations of it, you first draw their attention with a little house, and their attention was held by the commonplace pictures drawn on the board, and then, at last, their memories were helped by their making these little leaf-houses. I think we can make only one point in a lesson, profitably, perhaps it may be profitable to parents to take out of the lesson everything that you can get out of it. I won't say that that is the correct method, but as far as little children are concerned we must only take one thought out of the lesson, and work that thoroughly into their minds and hearts. Now, take the lesson for next Sabbath, the reason the Lord told Joshua to have that monument built was, that the children might know about it, and so I should teach the children that thought—the thought that God wants them to remember Him. I wish there had been selected as a golden text for that lesson, "Remember now thy Creator in the days of thy youth," (Hear, hear)—for the whole thing happened because God wanted the children to know about this. We are told that the breath of the children is the life of the world. In Mr. Trumbull's last book, there is a quotation from one of the Rabbis ; there is truth in it ; and that is why God has handed His gospel from child to child ; that is why He said, "These words which I command thee, thou shalt teach them to thy children." The children were to know them, and the reason God wanted the children to understand about that monument was, so that they might tell it to the world ; so the thought in the lesson, for little children and young people, is that God wants them to remember Him, remember His Word now in their youth ; so I should work toward that all the time. The suggestion that was made to us, that we should introduce this lesson by referring to other monuments, was an excellent one, and I should begin with the little children in that way ; and it is very important that we should begin the lesson with something the children understand. If a staircase lacks the first three or four steps, and you have to reach up to the fifth step to begin ascending the staircase, the staircase will be of very little use. Well, if we take a lesson and begin like asking them to begin on the fifth step

of the stairway, we may know that they can get very little idea of what we want to teach them. Let us then in teaching little children put ourselves in their place, and let us get down just where they are, and begin the lesson with that which they know. So I would draw a little monument and say, that is a monument; perhaps some of you have seen something like that in the cemetery. Oh yes, they have all seen it, and names on it. In teaching my class next Sunday I shall draw a higher monument, because our school is near Central Park; I shall begin by drawing the obelisk and referring to the pictures on the sides of it, and telling them what that monument is for; then I shall ask them if they have ever seen any other monuments, and where the monuments were built; then I shall take the stones, such as I have in the basket, and I shall pile up twelve stones right in the presence of the class so that the children can all see them. Do you think there would be an inattentive child in the class while these stones were being piled up? Do you think the teacher would have to say anything about disorder in the class? Now, I would say, our lesson is going to be about that kind of a monument, only larger, made of such large stones that it would be all a man could do to carry one—twelve men carrying the stones, walking one behind another—and I should question them. Where do you think they got those stones? Well, out of the place you learned about in last lesson, out of the river. Then you tell them how the stones were picked out and carried to the shore, and tell them about the other monument that was piled up where the priests stood; then make a picture on the blackboard as the closing application of the twelve stones, and tell the children that this will be our monument of gratitude and thankfulness to God; that God wants children to remember Him, so we will make a monument here, and we will put on it all that we can think of, that we have room for, of the things that God has done for us and given to us, that we should remember. Then I should tell the children how much God wants them to remember what He has done for them, referring again to the reason why this monument was built, because the children should know about it and His great care, and the deliverance that He had wrought for them. But I think it would be a very interesting thing for the children if the teachers could describe that phylactery. Perhaps you could make a little square paper box about an inch and a half square, and take a little strip and fasten it on your forehead and tell the children about how the Jews were commanded to bind those words upon their foreheads, and that in this little box there were four things, one was, that the parents were to teach God's words to the children, and so these Jews wore these little boxes on their foreheads, and when they felt them knocking on the head it made them think that God said, that they should teach the words to the children; and so try to impress upon the children, in just as philosophic a way as you can, that God wants them to remember His words and His goodness to them.

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We have a lesson about the Israelites falling into sin, by yielding to the ways of those about them, after they had reached the promised land. That is one that is capable of illustration. All are capable of illustration, but some more than others. I should say, I wonder if these little boys and girls have seen a spider's web. Perhaps they have seen a spider making the web. (It is a good thing for the teacher to keep the mouth going with the chalk, even if he does not say much). I say, how many of these little boys and girls ever heard that story about the spider and the fly—how the spider got the fly into its web? Don't spend much time trying to get that. Teachers make a great mistake, by taking up too much attention; but just a moment or two, to bring back that story of the spider and the fly, and how the fly yielded to the temptation of the spider and went into the web. (Picture of the Sea of Galilee and the Dead Sea). This part of the land was grassy and beautiful, and along here were some mountains, and there was a very high mountain over here, and there were other little mountains along here, and in some of these places there were cities and towns along this little lake; and I should tell these children that I was trying to draw a picture of Palestine, where these people lived; and in the course of the lessons, before you have reached this, you have had a good deal to say, how the people journeyed into this land; so when you come to make this picture it will be familiar to the children. Now, I say, all in that land living in the mountains and on the plains were wicked people—people that worshipped idols and did all sorts of wickedness, and it was as if their wickedness was just like a net all over that land; and these people had laws from God, and they were cautioned against falling into the wickedness of the people by whom they were surrounded. Thus the teacher would require to go on and tell the story of the lesson—how they did yield to the sins of all these tribes that were to be cast out of the land. Then to make a practical application of that lesson, the teacher should say that there had been spread a net for us, and so we will draw another; rub this out, because the net that is spread for us is not over there in the land of Palestine. I have sometimes felt that even the noise of the work on the blackboard is a great attraction to the children, because you know there is an instinct for noise, it is something very natural; so I sometimes on purpose make the chalk talk to the children, because they are interested in the clicking of it. Then, I say, the spider in this net is Satan, so we put his name right there, and this net he spreads for us; and we take as a basis for filling up these lines the Ten Commandments. Satan is spreading this net for us, he tries to make us think that we must not love God; so we will put that down here as one of the things: "Not love God." He tries to make us love money, and pleasure, and other things better than God; and another part of this net which Satan is spreading for us is, not to serve God; Satan makes us think that if we serve God we will have to be very solemn and not have a happy time. The teacher could go on, and fill up all these

parts of the net. Where does Satan spread the net? He spreads it right in our own hearts, so we have to be on the watch for him, because this net is spread where it will be very, very hard to keep out of it. (A red line in the form of a heart was drawn around the net.) Now, for a Christmas lesson. We should teach a missionary lesson for Christmas time, for we should remember the Christmas lesson better than any other time of the year. We draw a star on the board, or it might be as well to have one cut out of gold paper; and we ask the children where we have to look for the stars, and talk about the stars, ask them if they have ever tried to count them; and then tell them a few interesting facts from astronomy—that the stars have names, and what the names of the stars are. Now, our lesson to-day is about the new star, the Jesus star, and we learn all about that new star that was put in the sky when Jesus was born; and tell about the wise men seeing that star and being led to Jerusalem, and how they followed it till it stood over where the young child was. That is a story that would take you ten minutes to tell them, but let them tell you as much of this story as they possibly can. I like the suggestion of Mr. Hughes, to do as little as you can, and get them to tell you as much as they can. Then say this: We don't read in the Bible how many wise men there were; the songs say three, but the songs don't know how many; and these wise men came from the land of idol worshippers, following the star that helped them to find Jesus; but one thing we do know, we ought to be very much interested in this Christmas time, in helping a great many more people in those lands where there are idol worshippers to find Jesus; and this bright star that the wise men followed has faded out now, they haven't got that star to guide people to Jesus; people can't look up and see that same star and follow it; the star has gone; but the star that will lead the idol worshippers to Jesus is this—(drawing a book surrounding the star)—and this Holy Bible is the star that will lead those who are in these idol-worshipping lands to find Jesus. How can we make this star of the Bible shine so that these people in idol-worshipping lands can find Jesus? Then we want to teach the children that we want to make the Bible shine when we read it to people, and when we act truly and do right in all things; and then I should have a little book like this—I have got it all ready for next Christmas time—a little book that contains a specimen verse of all the different translations of the Bible, which you can get from the British and Foreign Bible Society; and tell them all about this book, that has in it this one verse—"God so loved the world"—and so this little book will give us some idea of how this Bible shines in these idol-worshipping lands by translating the Bible so that these people can read it. Then I should draw around this book the world, and say to the children that the Bible is the star that should draw all the people in the world to Jesus, that will help people in all parts of the world to find Jesus; and so, as a fitting close to this lesson, I should have the

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children all bring their missionary offerings on that day, and we would arrange them on the table in the form of the world, in a round form, so that the children may know that their money is going to help to carry this Bible, to make this Bible shine, into all parts of the world. Or you can put a large Bible upon the table and let their pennies cover all over this Bible, and let them see their offerings in a way that will remind them that they can help the Bible to shine in these foreign lands among the idol-worshippers. Now, teachers, just in closing, let me say that although you all may not have a blackboard to use in your schools, I am very sure if your class is small, or if you are so constituted that you cannot use a blackboard, you can still use a slate and you can take these colored crayons—the pencil makes too feeble a mark on the slate for the children to be interested in—but you can use the same kind of crayons we use on the blackboard, so that you can have a variety of colors and the broad marks. This last year I gave the little children blank books to copy my lessons at home, and I have been delighted with the books the children have brought in to me on the following Sabbath, the copies of my blackboard work in their little books; and that is one way in which illustrations may help the memory. Let not any of us be discouraged, because we think we can't draw well, or because we think we can't make use of this illustrative method. (Applause.)

The hymn, "Whosoever will," was then sung.

The PRESIDENT—We are delighted, every one, to know that Bishop Vincent is with us.

SUNDAY SCHOOL WORKERS IN COUNCIL.

Bishop VINCENT, who was greeted with loud applause, the audience standing, said—Mr. President, Fellow Sunday School workers, I greet you as a believer in the Word. There is a world invisible and eternal, and it is revealed to us through the book of thoughts—great thoughts, high thoughts, pure thoughts, God's thoughts; and as we look at the book and think of the truth and put it, by the Divine process into our lives so that we are again incarnate, do we make the truth visible in our lives, show forth the excellency of the Gospel, and are every day being prepared for the life eternal. I went to France for the first time in 1862. I read a little French for years before I went. I thought I could frame a few French sentences; I never tried very much with French people; my French conversation was usually conducted with myself; I framed the question, I gave the answer; and when I put a question, the person to whom I addressed it understood it; and when I gave an answer, the person to whom the answer was given understood it perfectly—intelligible French conversation. (Laughter.) The night before I crossed the Channel to the continent I lay awake for a long time, thinking over the sentences that I might

have to use when I landed; I lighted a candle and looked at the Guide Book, the Tourists' Phrase Book, and I got some more, and I became so much interested that I became excited, and the excitement kept me awake—very poor preparation for the passage of the Channel. I crossed, and the first sentence that was put to me knocked me down—(laughter)—so far as French was concerned. The only difficulty was that the Frenchman who spoke to me did not speak good French—(laughter)—it was not classic; it was not American French; he did not pronounce words as they were spelled in the book—(laughter)—and I made for a fellow, an official, who had the word "Interpreter" on his cap. I would not condescend to talk to an ordinary French subordinate. (Laughter.) But I really turned the experience to good account after all, because I said to myself, "I know nothing about French. I can read a book, and I can frame to my own satisfaction, when nobody else hears, French sentences; but for practical purposes I have no French." If a man wants to speak French in France he must practise French in America with French people, getting an accurate pronunciation—thinking in French, speaking in French, hearing in French, feeling in French, living in French—and then when he gets over there he is perfectly at home, he hears nothing but what he has heard before; accustomed to it here, he is accustomed to it there. I thought, how many people there are who live in this visible world, filled with the visible, thinking little and caring less about the invisible and the eternal, and how strangely some people will feel in that other world—people who have lived in the visible for the visible, how strangely they will feel when eyes are shut and human speech of no avail, and the living spirit throbs in the spiritual realm with which it has never had any converse, for which it is not prepared, with which it is not familiar; and I rejoice that the Gospel gives to us this little lesson of faith—faith as the atmosphere which we breathe, faith as the lesson we are perpetually learning, faith as the highest exercise of the soul while we live here and become conversant with eternal realities, so that when we die we shall be at home.

There is a man on his death bed, "Good-bye, my son, good-bye, my daughter; good-bye; soon I shall be out of sight of you, and I have lived for the things that are seen; good-bye. I have no hold on the things that are unseen; good-bye; and I have no hope; good-bye;" and he passes into the realm for which he has never prepared himself, with a language that he has never spoken, with thoughts that he has never indulged. See that man dying, "Good-bye, my boy; good-bye, my darling wife; good-bye, daughters; good-bye." The father has been at home for forty years in the unseen; he has lived by faith; he has endured, seeing the invisible God as a reality. "I have shut my eyes many a time by the hour," he says, "and talked with Him; and when my eyes are shut in death I shall continue to talk with Him."

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Faith in the invisible is the process by which God prepares us for fellowship with the invisible, when this world fades from view and we stand amidst the eternal realities. That is the great lesson of human life, to prepare for eternity by faith in the eternal verities. Home should be the school of the invisible realities. The pulpit should preach the invisible realities. The Sunday School should teach the invisible realities. Life in business, in the kitchen, in the parlor, on the farm, everywhere, every day, should be conducted under the control of the invisible realities, so that when death comes we shall still go right on living as we have always lived under the power and influence of the same thought and the same sentiment. That is Christianity; that is Christian life—faith in the unseen, living for the unseen. But I must not forget that I am to conduct a “conference.” I wanted first to get at the process of our whole work—the cultivation of spiritual power with a view to eternal life outside of our present surroundings in another realm wholly different from this; and unless we cultivate spiritual character here we shall have very poor preparation for spiritual life hereafter.

I rejoice in the home where my father and mother lived and trained their children, as people who believed as much in eternity as they did in time—(hear, hear)—and believed as much in heaven as they did in our earthly home. We are in danger on two sides: on the one side, of living for the visible and earthly; on the other, when we come to teach great religious truths, of contracting and limiting ourselves by symbol and sign, picture, crucifix, and sacraments, and a score of human intermediaries, which only blind and bewilder the spiritual vision. We should fix our thoughts not on “this mountain,” nor yet on “Jerusalem,” but remember that “God is a spirit, and they that worship Him must worship Him in spirit and in truth.”

Sunday School work is the training of the spiritual life of young people and older people, and our great work—the work from the beginning to the end—is to take the Bible and teach its eternal and invisible truths so as to develop spiritual character in our pupils. Now we cannot do this unless we have the co-operative forces—home, pulpit, Sunday School, pastorate—nay, home, pulpit, pastorate, Sunday School; home is first, pulpit is next, pastorate next, Sunday School next,—fourth; not first, not second, not third—fourth. All are essential. all are divine, but when the Church, by Sunday School, pastorate, pulpit, home, and the press, gets its grip on this world, it will lift it up out of its barbarism, ignorance, superstition and sin toward the highest heaven. (Applause.) To promote, therefore, spiritual life through the Sunday School, we must have the co-operation of all the rest, the co-operation of the press—I don't mean the political press—(laughter)—we want to control that.

I believe in the political press as a power. I want to see a converted and sanctified press; the press through the library book, the the press through the text-book, the press through the lesson help,

pre-eminently the press through the printed Word ; homes with godly father and mother ; a pulpit straightforward, earnest ; preachers who preach righteousness and never cater to the pews, and never scold. There are some pulpits that scold and fume and denounce, and then call themselves independent. (Laughter.) I want to see a pulpit gentle and patient, and sweet-spirited and tender, teaching God's truth straight ahead, and as Paul says to Timothy, aiming to keep a straight course in the Word of truth ; a pulpit that does not adapt itself to children. The worst thing in the world is the pulpit adapting itself to children. We do more pitiable, puerile things in this world in adapting ourselves to children than in almost any other way. "My dear little children, I am going now to be so simple that I think you will understand,—that I am a good deal of a fool." (Laughter.) There is great danger of overdoing the simplification process in the pulpit. There is nothing that a live boy detests more than be "adapted to." (Laughter.) He says, "See, here, Preacher, you stop that ; you preach so that my father can understand ; I am anxious about him ; I will get along all right." (Laughter.) What with the knowledge of the English language, what with the training in thought and expression which the boy gets in the average public school, he will get along very well with all the vocabulary the average minister has. (Laughter.) The only difficulty is that in a great many cases the boy could suggest some words that would be a little more practical and a little fuller of meaning if the preacher would only leave his stilts and employ them. (Hear, hear.) The really wise thing is for the minister to preach to grown people so that the grown people understand him. The children will get on very well and feel the more self-respect, and have all the more respect for him, because he does not try to come down, as he calls it, to their capacity. The press sanctified, home, pulpit, pastorate ; pulpit, home, Sunday School that is under the control of the Church. (Hear, hear.) Sunday School where the principal man is the pastor. Never interfering with the superintendent in the details of management, offering all sorts of suggestions to the superintendent in private. (Hear, hear.) The superintendent that won't receive suggestions from his pastor is not a very wise superintendent. A colored man in Delaware wrote to me once when I was Sunday School Secretary, asking for an appropriation of lesson helps, or an appropriation of funds to procure lesson helps for his school, and he signed himself, "John Smith, Super and tender." (Laughter.) I think it was a good definition. (Laughter.) We want a Sunday School that shall teach God's Word as the one great subject (it doesn't teach geology, or chemistry, or profane history) ; that shall use all the resources of scholarship for the illustration of truth, but that shall make its main, its only study God's Word, and seek as the only power God's Spirit—a religious Sunday School, not a Sunday sociable, not a picnic—a Sunday School. It has its picnic, (there is no earthly impropriety in that,)

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but there are some schools I have heard of, that live very largely by the social element, by the picnics, and the sociables, and the prizes, and the big time that they have; sometimes they run to music, and sometimes to the library, and sometimes to Sunday School concerts with recitations and such things. The Sunday School that we want, which is a part of the great working force of the Church of Christ, is a Sunday School that teaches God's Word for the awakening, the conversion, the edifying of childhood, youth and maturity, that every other department of the Church may be strengthened by its power and teachings. I have received one question, and that is a telegram; one question—

Mr. PEAKE—Here are some more.

Bishop VINCENT—One question to which I will give brief answer—

Q. Is it advisable to omit the committing to memory of verses in the Sunday School? The teachers complain that difficulty is experienced in gaining the attention of the class after the verses have been recited, although the number of verses is limited, and eight pupils constitute a full class?

A. The whole difficulty here arises from the trying to commit to memory the wrong matter. The principle I follow in Sunday School work is to observe those laws which prevail in the highest type of secular teaching. They are safe principles to adopt in the best kind of Sunday School teaching. There is a vast body of educators in Germany, in England, in America, and elsewhere, who have made a study of pedagogical science, and the principles of education, and the methods of education, which are the outgrowth of those principles; what do they do? That is a question I always ask if I want to be an efficient teacher in Sunday School, I say, What do the secular teachers do, who ought to understand the best methods of teaching? When I watch teachers in day school I find that when they have a period of history—say the winter at Valley Forge, on our side of the line, that is a subject for a lesson—I find they don't say to John, Tom, Mary, Dany, "Now, you commit to memory certain parts of the second page that gave the account of the army at Valley Forge." That is historical. Study it as you study all history, grappling the facts, making them yours, putting them in a proper order and discovering their relation to the facts before you, their influence on the facts that follow; never mind the words; the only thing we require you to know is the facts. Now when I come to teach a page of sacred history in the Sunday School, what do I do?—precisely as I do in the secular school. What is the lesson? The difficulty between Jeroboam and Rehoboam. How should we study it? Precisely as you study a piece of secular history—no other way. Master the facts; learn who the people are, what they did or what they said, or what principles are involved in their speech; and see the connection between this event and the long line of events which constitute sacred history, and see if you can discover the facts anywhere. Suppose I come to a

very fine passage in Milton's "Paradise Lost" which I am seeking to study critically, what do I do? I commence and analyze it, grasp the meaning of it, get the language of it, and fix it in my mind and fix it in my memory. Suppose I am studying the Ten Commandments; memorize them. Suppose I am studying Psalm after Psalm; memorize them. The Sermon on the Mount; master it, memorize it. Paul's Letter to the Ephesians, second chapter, third chapter; seventh Revelation, fourteenth Revelation. Large portions of God's Word we ought to be committing to memory, but the study of Bible history ought to be conducted on the best pedagogical principles. We do some very weak and foolish things in the school everywhere, we say, the memory verses are four verses (Hezekiah did this and that), and we must commit them to memory. The Lord's Prayer, I say, commit that to memory, but of all memory verses I don't say so at all. Study philosophically. Study history as you would study history anywhere else; but you should have the words of the devotional part of Scriptures.

If I had a Sunday School this is what I would try to do; I would have every Sunday School lesson so mastered that the fact would be known by every pupil, so that I could conduct such a review as to show the connection between this lesson and the previous lessons. Any school that intends to carry on its exercises by means of the International Lessons, without anything else, makes a big blunder. Opening exercises should be very brief—ten minutes and no more; and while the air in the room is freshest and the scholars and teachers are at their best (not nervously exhausted), I would have the hardest work begun. After thirty minutes of faithful class work, I would have a brief review (not more than three minutes), and then I would spend five minutes in a supplementary lesson for the day. Generally it should consist in committing Scripture to memory; or in reciting Scripture passages. The fifty-third chapter of Isaiah ought to be in the memory of every child in our Sunday School, the fifty-fifth of Isaiah, too; and there are several other chapters in Isaiah that ought to be memorized. If we were to spend five minutes a Sunday, fifty-two times a year, in committing to memory or in reciting what during the week we had committed to memory, if we were to secure the co-operation of parents and pastors, Sunday School teachers and superintendents, in that work, we should have all the benefits of the old method of memorizing Scripture, and all the benefits of the more modern system of Biblical study. So memorizing is put down in the supplementary lesson, and when the lesson is of that character, the more you can commit of it the better. I have answered in a very dogmatic way, and you might suspect from my tone and manner that I was infinite in wisdom and that what I told you was absolute truth. When I was a Sunday School man I got in a way of giving "Solid chunks of wisdom," as Dickens says, but I am not sure always they were absolutely correct.

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Q. Should the superintendent teach a class?

A. Well, he has business enough to be a superintendent; but if a superintendent can hold a certain class of young people in his school on the Sabbath day, I should say, better teach than not hold them. As a rule, he has enough to do.

Q. How far back should a teacher review each Sabbath?

A. I think it is an admirable plan to have a review of the current quarter every Sabbath.

Mr. DAY—That would especially apply if he were both “super and tender.”

Bishop VINCENT—Yes, it would indeed. Review in the shape of a few questions; the golden text, the topic of the lesson, and running back over the current quarter would promote a thorough knowledge of the course we are taking.

Q. Should lesson helps be used in Sunday School?

A. Well, lesson helps that are large enough and thick enough are very good—to sit on; they lift you up. (Laughter.) I dined with some English friends less than two years ago in London, when an Independent minister, who had been visiting in America, made this remark; he had made the remark before, it was reported to me at the time, and I called on him, and he repeated it, and I was embarrassed—once in a while an American does get embarrassed on the other side. (Laughter.) The remark was that he had visited a great many American Sunday Schools, and in every case he had noticed a large number of the teachers and scholars held in their hands lesson helps or question books. When he said that, I began to think, and I said, “Well, yes, that is a fact, that is a fact, and it is not the thing to do.” There were some English people large enough to doubt it—large enough in sympathy with us in America. *They* didn’t keep lesson helps in hand. But I was compelled to acknowledge that in the majority of cases our American teachers did take lesson helps into the class. Now, I fall back on this rule, what I would expect a secular teacher to do I would allow a Sunday School teacher to do; I can imagine a secular teacher using a lesson help, a book, but being independent of it for his own immediate knowledge of the subject. His pupils, however, having studied the lesson help at home, do not have it in hand at all. The teacher uses it to test them, and he holds it more as a matter of convenience than anything else. Just what the secular teachers do with lesson helps in Chemistry, in History, in Rhetoric, in Logic, we may do in Sunday School when we come to teach the Bible doctrines; but he is the best teacher of Scripture who knows it and loves it, and has searched it and is master of it, and can give all his spare energy to looking into the eyes of his class and eliciting from them their own individual opinions. I want to offer this suggestion—any superficial method in the Sunday School, which is manifestly a “device,” or manifestly more superficial than the methods of the day school, tends to degrade the Sunday School

in the estimation of the boys and girls who go five days in the week to a school where they don't do such things—(hear, hear,)—and we cannot afford, as the teachers of God's truth, to have our young people grow up with contempt of the Sunday School, because of the contrast between that and the day school. They say, "Well, if we go to day school we have to know our lessons; but we go to Sunday School, and they give us a lesson help or a book, and the teacher reads the question out of the lesson help, and tells us where we will find the answer, and we read off the answer, and the teacher says, 'That is very good.'" There is contempt in the boy's soul for the whole institution. Sit on lesson helps in Sunday School, and study them well at home.

Q. How deal with unruly boys, children of unbelieving parents, that have been with trouble brought to the school, and are very bad?

A. Hardest question you could ask. It requires all the tact, and the love, and the patience of Christ to deal with such subjects. Don't turn them out. (Hear, hear.) Sort them out, and give the worst into the hands of some woman—(Applause)—and she will in nine cases out of ten love them out of their mischief. (Hear, hear.) Kindness through the week, help in getting a job, books to read, invitations to call, picnics, excursions, a score of things win the personal affection of unruly boys. Now, there are some boys that inherit; they are insane; there is an insanity in this world that develops in that way. I am no sympathizer for a moment with excusing a man for inherited tendency; I have no sympathy for the people that are misled by circumstances; I have no faith in the theory that crime is a disease; but in some cases there is a form of crime which is a disease with the individual. Those are the exceptional cases, but all other cases may be controlled by the love of Christ through an earnest, strong-willed, affectionate, godly teacher.

Q. Should a boy under any circumstances be "fired" out of the school?

A. Fire up, warm up, and keep him there. (Hear, hear.)

Q. If a school happens to have a superintendent who does not and apparently cannot keep order, how would you make a change and not hurt anybody's feelings? (Laughter.)

A. A colored brother down south said, in speaking about his minister, "He is going to leave us." "Why," said the inquirer, "how do you know?" "Well we have sent him in his resignation" (Laughter.) And I think in most cases it will be better when the superintendent cannot govern, to remind him that he is needed in some other relation; that is, talk to him in a plain, frank way. Now, you know, there may be an excess of what is called propriety and order in Sunday Schools; we may overdo it a little; we want good common sense; we want the order as a general rule, that they have in secular schools; but after all the Sunday School is just a little different from the day school in some respects. I say there are four elements in every true Sunday School, and those four elements determine lines of policy a little

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different from these which any one of those elements alone would require. First, there is the domestic element—the Sunday School is as much like the home as anything ought to be. There is the ecclesiastical element—Sunday School is Church in a just sense. Then there is the educational element—Sunday School is a school in a sense. Then there is the spiritual element—the Sunday School is an agency for the promotion of intense spiritual life. When you secure these four elements you must be careful not to over-emphasize the freedom of the family nor, on the other hand, the superiority and rigidity of the school. A good superintendent ought to see to it that when a school attempts to do anything everybody should co-operate. But some superintendents don't know how to keep order. They rap four times—that is three times too often. If they don't have order they keep rapping. The more they rap the less order they have. A superintendent who knows how to govern will give his signal—it may be the touching of a pencil on the book, it may be the lifting of a finger, it may be the opening of a book—he stands still and waits, and never waits long, for the school knows now that they are to do one thing. Superintendents are very often inefficient because they don't know how. Then, instead of “firing” your superintendent, as you call it, you wan't to engage your superintendent in reading on superintendent's duties. You can transform a man, from an ordinary, inefficient superintendent to a good practical superintendent.

Q. How may the review be made interesting?

A. By making it very short, and by having universal attention, and covering enough ground to give the connection in the incidents of the several lessons, by personal magnetism, by personal purpose, the teacher can make the review interesting. The review at the desk will be interesting whenever the review in the class is thorough. When the teachers see to it that every scholar knows every lesson, then when the general review comes on every scholar will be eager to give answer, and it will be an interesting review.

Q. What means may be employed to get a class of boys from ten to thirteen years of age to study the lesson at home?

A. That is a harder question after all than the other, I will acknowledge. You must have parental co-operation. You must have a little meeting during the week. You must ask them every time you see them how they get along with it; you must have four or five questions prepared in the class this Sunday and see that they bring answers next Sunday. Don't require too much of them. Parental co-operation is not secured generally. I have often heard the parents say, “My boy goes to school in the week, and he studies nights, and he is over taxed, and I don't think he ought to be required to study Sunday too. There are a great many parents on our side of the line that excuse their boys for neglect on Sunday. We must stir up the parents on this.

Q. Do you believe in having minute sermons for children? In what do they differ from ordinary sermons?

A. I don't. In the infant class, yes. Mind you, this is my theory, and I am not condemning people who think otherwise and practise otherwise; but I want a sermon to be so simple and straight-forward and clear that a child can understand the most of it, especially the illustrations. I have heard that when the five minutes sermon comes at the opening, the children say, "Now, we have got ours; oh, dear, I wish the others had theirs." I think it better for me, at least, to put the truth to the parents in the public service so that the children would get it; then, in the infant class, it would be a very good thing to have five minute sermons.

Q. Should the pastor teach a class, or what should be the pastor's place in the Sabbath School?

A. If the pastor can get a grip upon a certain class of young men or young women, and nobody else get it as well, and he is wise enough to rest thoroughly, on Saturday, he can do no better service than to take that adult class, or young people's class, on Sunday afternoon; otherwise his place is on the platform watching the school, and at the end reviewing or conducting the supplemental lesson, and conducting the teachers' meeting or normal class during the week.

Q. Should an unconverted person teach a class?

A. Should an unconverted person preach? That is the same question. (Hear, hear.) The standard of Sunday School work must be as high as the standard of church work in any other form. Unspiritual teachers make an unspiritual Sunday School, and an unspiritual Sunday School breaks its constituents away from the Church—tends to do that. We want earnestness, consecration, fidelity, and these come through God's grace.

Q. What place would you give to the catechism in the Sabbath School class?

A. I would make that part of the supplemental lesson; or take three months in the year, turn the whole Church upside down on catechism; announce from the pulpit that for three months this Church is going to devote itself to catechism. In the prayer-meeting let the pastor spend three months on the catechism; let parents and children study it, make a great hubbub, publicly, socially, privately, and in that way, every two or three years, making a three-months' study of the catechism, till you become familiar with it. Of course a great deal depends on which catechism it is.

Q. Is it right to spend a third or quarter of the income of the school on picnics and festivals, even on the ground that if we don't, the scholars would leave us and go to schools that did?

A. It is not wise, in my humble judgment, to give very much attention to these things. Let them be merely incidental. The very best Sunday School is one that attracts scholars by personal love for the teacher and the sense of benefit received from the word of God.

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(Hear, hear.) That is the only kind that builds up and makes permanent. Religious Sunday Schools are what we want. I don't object to picnics and socials, now and then, but they should be guarded.

Q. Prove the omnipresence of God.

A. I suppose if I had charge of a certain kind of Bible-class we would spend a good deal of time trying to prove that, and nobody would have any more faith in it than before. There are some things you can't prove. The word of God teaches that God is everywhere present.

Q. How to induce boys to take the temperance pledge?

A. Don't urge them to take pledges in a hurried or careless way. It is a solemn thing to take a vow. Don't think, because of any outside pressure you have brought to bear on the boy, he has taken a pledge, that you have done a good thing. It is a good thing to pledge; but it is a great deal better not to vow than not to fulfil the vow; therefore make temperance a religious part of your work, and lead your boys and your girls to the temperance pledge as a matter of proven conviction. Better take a little time than go into it justly than be too hurried. We are all in danger of too much haste.

Q. Is it consistent in teachers to use tobacco, when it is part of the pledge we use?

A. I think not. My private conviction is that it is not a good thing to use tobacco any time. (Hear, hear, and applause.) I am not a hobbyist on tobacco; that is, I don't form my judgment of men wholly on that. Here is a man that uses tobacco freely, "I will have nothing to do with you," I don't do that. I have in the Church I represent a question like this put to every candidate before he is elected to deacon's orders; he is required to answer this question: "Do you pledge yourself against the use of tobacco in all forms?" and while the Conference may admit a man who says, "I use tobacco and shall continue to use tobacco," I have never known a case where that has occurred. The Conference may admit him but the Conference asks that question, and I can't think—though I have sometimes thought—that it was a frivolous question when I see what cigarettes are doing for our boys to-day—(hear, hear)—and when I see the reflex influence of self-gratification. A boy yields to passion or he yields to self-indulgence in the teeth of words I utter against his self-indulgence, and that always weakens; and whenever you weaken a human will, you weaken manhood on all sides; so that the use of tobacco which can do a boy no possible good, and must do him physical and intellectual injury, and moral injury, is not a small thing when you consider the manhood that is imperilled by the surrender; and I would not for my right hand adopt a habit which I could not safely recommend to boys. (Hear, hear.) In 1866 I entered the Sunday School work. I used to smoke a little. I was not taught to do it by my

father. I was warned against it, and prohibited; but when I became a little older, and went out into the world I smoked, and enjoyed much a smoke with ministers now and then. In 1866 I entered the Sunday School work as a specialist. I had a baby boy, and his mother was very strict indeed on this subject—more so than I was, though I became strict—and one day in the city of Baltimore, after I had smoked some of the most delicious tobacco in a new pipe which a brother minister had placed at my disposal, I said to myself, “This thing has got to stop some time; when shall it stop? I have stopped scores of times, when shall I make one big stop? And I got down on my knees there and then, and I said—in no very reverend way, but in an honest way—“Oh, Thou unseen God, I will never while I live touch tobacco in any form.” Since then I never have, and I have never been tempted to. There is nothing like decision. I have great faith in the old saying, “Put your foot down” I am a great believer in back-bone. (Hear, hear.) We should never encourage by example what we condemn on theory in our juniors—(hear, hear)—and ministers who smoke will hereafter please desist—if they see fit, and I hope they will. (Hear hear.)

Q. When the Lord held back the waters of the Jordan till the Israelites passed over, how high was it? For it says the Lord piled it up on heaps? (Laughter.)

A. I don't know.

Q. How are you going to do away with too much form on the part of the superintendent, who talks too much at the opening and closing?

A. Speak to him. Many a man would stop a bad habit; he does not know that he has fallen into it. My wife said to me one day, “My dear, do you know that your morning prayers, when you preach in the church, are twelve minutes long?” I said, “No, I don't pray twelve minutes; a twelve minutes prayer is a very long prayer,” and I didn't know it; then I thought over my prayer, and I limited myself. My wife told me; I heeded; I governed myself accordingly. Very often instead of finding fault with a superintendent about a thing, tell him about it, and if he is offended, you have done only your duty; but we ought to deal fairly and frankly with brethren in a responsible position.

Q. Would you oppose Sunday School concerts and prizes?

A. Certainly not, but make them subordinate things, and always contribute to the biblical and religious life of the school.

Q. What is the best way of closing the school?

A. It should be closed reverently; there should not be any hanging on, now this, now that; there should be a programme, and it should be closed with the last thought an uplifting thought—a thought that will follow: just reverently, solemnly, silently bring the school to a close; dismiss not as a noisy mob, but sending out class after class. One of the best school closings I ever saw was in a

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Presbyterian school in Chicago many years ago, where, when everything had been attended to, the superintendent offered a brief prayer, and then a very sweet-sounding bell struck, and four classes passed out, leaving the teachers in their places, then four more classes—the aisle filled all the time with scholars going out, who understood that they were not to stop till after they had reached the street; they were taught to do it that way; then the superintendent, officers and teachers all remained, and then they all came together for five minutes' earnest prayer for God's blessing on their work, and for His blessing on the lesson of next week.

Q. Which is the best—library or papers?

A. Both.

Q. Object of the Sunday School library?

A. To put good reading into the hands of the people who do not have access to good reading; but I would rather have a church library open on special days of the week, and then open on Sunday for those who cannot apply during the week; and I would make the church responsible for it.

Q. What system do you advise for managing a library?

A. I am sorry I cannot give any counsel on that.

Q. How many boys should be in a class?

A. Depends on the teaching power of the teacher. There are some of four-boy teaching power, and some of ten-boy teaching power. Everything depends on the ability of the teacher. Some will make a success with two and a failure with six. You must grade your school according to the number of scholars to the good teachers you have—not fill up and call teachers those who really are not teachers. Then give each teacher work according to his ability.

Q. What number should be the minimum in the intermediate classes, where there are several classes in the same room?

A. I cannot answer that; I should say five or six.

Q. What is the best way of grading a school—by age, or education, or knowledge of the Bible?

A. In a general way you must grade them by age. I am not very particular about grading a Sunday School anyhow. I shall advance some ideas in speaking to you on "Our Young People?" I am not particular to have too much made in Sunday School work. I don't want to emphasize the educational element so much so as to sacrifice the freedom of the domestic element.

Q. Is it wisdom to promote scholars from one class to a higher class?

A. Sometimes.

Q. Is it best to compel the attendance of the Bible-classes at the opening and closing exercises of the Sunday School, or if one only, which?

A. I am afraid to advance my views on that subject now. I am quite heterodox. I will tell you to-night.

Q. Would you insist on order during the singing and superintendent's review—I mean arbitrary; would you have order at any cost; if so, how would you get it?

A. I would have order, but I would look to teachers to get order. The colonel looks to his captains in the army, and I would look to the teachers. If a class is out of order, I don't hold the boys and girls in that class responsible; I hold the teacher responsible, and I don't call attention to him, but privately I say to him, "I saw your boys did not give attention;" and if he wants my help, I will give him some help; but there is nothing like insisting on a thing, if you wish to accomplish it.

Q. What is your idea of running on schedule time.

A. Well; I suppose a time for everything is a good thing.

Q. Should the Scripture lessons be printed on the journal and leaf? Doesn't it tend to drive out the Bible?

A. I don't think it does. I think the scholars should be encouraged to have the Bible also. I heard a Lutheran minister say once that in the Lutheran Assembly they had decided that the use of cheap Bibles was a very pernicious thing, that it promoted irreverence; that it was better to have portions printed in good style on lesson leaves, than to have a cheap 25-cent Bible because it was cheap. It is absurd to say that we are teaching Homer, because we have a little book with marginal notes and exercises in parsing and syntax and everything of that sort, but that we are not teaching Homer when we happen to have only extracts from four books of Homer's Iliad. Where is the rest of the Iliad? Where is the Odyssey? Get them all together; you are not teaching Homer. Now we may be teaching Homer when we have only six pages printed and in the hands of the pupil. I think every boy should have a Bible, and it ought to be a good Bible, and the teacher should set the example.

Q. Should any portion of the children's contributions be devoted to the support of the school?

A. I think so. There is no objection to that. My theory is, that every interest of the church should be supported by every scholar in the school. For example, where a church has its pastor's salary and incidental expenses, sexton, lights and so forth, and its contributions to the Education cause, and the Mission cause, and the Bible Society, and the Tract cause—every little child five years of age should give his pennies during the year to every one of those interests, so that when he is five years old, and comes home one day with his minister's little certificate at the end of the year, he says, "Mamma, see that; I gave for the support of the minister; look at that; I gave ten cents this year, and I gave five cents to the Missionary cause, and I gave five cents to Education;" and a child that gives to ten benevolences or ten Church interests, when he is five, and six, and eight, and ten, will give when he is sixteen, and twenty; and a man trained from the time he was five years of age to think every year

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about every interest of the Church, and every year to give to every interest of the Church, when he begins to have an income of \$5,000 a year, \$10,000 a year, to pile up his hundreds of thousands, he says, "I have always helped these things, I always will according to my ability;" and we might have all the money we want in the Church if we trained childhood to give intelligently, conscientiously, habitually; and therefore I say, "Yes, let the child give." (Applause.)

Q. If the pastor is a teacher in school, what place would you give him during opening exercises?

A. None; I would give that to the superintendent.

Q. If printing the lesson texts on helps tends to the disuse of the Bible in the school, so that reference to parallel passages is impossible, would it not be well to discourage such helps?

A. I think not, for this reason: there are some schools that are under stress of necessity compelled to use the cheaper lesson helps. You could have these lesson helps and have two or three Bibles in the class, your teachers' Bible should have references, or the reference can be made in the family Bible at home; but my own Church is an illustration. If we on our side of the line were to drop the lesson text from the 1,300,000 lesson leaves that we publish every week, if we were to omit the text, we should at once drop down one-half, and the next Sunday there would go into our Sunday School under the control of our Church irresponsible lesson leaves published outside; therefore, for our own protection we use them, and for the benefit of the schools that really need them. At the same time, my doctrine is to encourage every boy to own his Bible and carry his Bible to the Sunday School and to the sanctuary.

I have tried to give practical answers to all these questions, I am not sure that I am right in all; but I am certain that what we need to emphasize is God's Word in the Sunday School, in the heart of the teacher, and in every-day life; and had I time to give you an illustrated lecture I would take this subject, "The English Bible;" and I would discuss the Bible of the English. What a subject! I would discuss the English of the Bible. What a subject! Let us be for the next ten years specialists in the study and the teaching of the English Bible, put its language into our memory and on our tongues, its truth into our hearts, and incarnate its doctrines and its ethics and its experiences in our every-day lives. A woman, bound by chronic rheumatism, said to me a few months ago, "My old mother was eighty years of age; she, too, was a victim of the disease which keeps me in bondage; and at the Hot Springs in Arkansas we sat in the same room week by week, and month by month; and how the dear old soul talked to me, and how wise were her counsels, and how schooled her spirit; and one day she said to me, 'Hattie, I am so glad that when I was a little child I was taught the very words of the Book of God; here I am, over eighty, and my mind wanders a great deal, but do you know that while I am sitting here, all over my

dress and all over the carpet are God's promises in letters of gold. I am so glad that when I was a little child these lessons were put into my memory.' Thank God for our English Bible—His revelation to us in these days. Let us love it, and teach it to our children. (Applause.)

After singing, "Simply trusting," and the benediction by Bishop Vincent, the meeting closed.

THURSDAY EVENING, OCTOBER 18.

The session was opened at 7.45, in Queen Street Methodist Church. The President in the chair. The building was filled to its utmost capacity.

After a praise and prayer service, Mr. Peake said—It is customary for those who are in the habit of meeting in a certain place (Chautauqua) to give what we call a "shower of lilies" to a distinguished guest. May I ask that all in this house will kindly get their pocket-handkerchiefs—or lilies—in their hands, that we may give a right royal salute to our distinguished and honored visitor to-night.

Bishop Vincent was then accorded a hearty welcome by the waving of handkerchiefs and clapping of hands, after which the President said—I have pleasure in introducing Bishop Vincent who will deliver an address on

"OUR YOUNG PEOPLE."

Bishop VINCENT said—Mr. President and Fellow-Workers, The Chautauqua salute was given at Chautauqua on a glorious day in the summer of eighteen seventy-something—I have forgotten the year—when Professor Green, of Belleville, Ontario, delivered the most eloquent and magnetic address which I have ever witnessed. Unable to speak a word, by gesticulations the most graceful, by beautiful and rarely eloquent facial expressions, he gave us a series of incidents from the Word of God, and from familiar history, and did his work so well that the audience was captured—enraptured. When he was through, they applauded in the usual way. It occurred to me, as the chairman at the meeting, that a deaf man would not be greatly profited or delighted by the clapping of hands, and I proposed the bringing out of handkerchiefs to wave in the sunlight as our testimonial to his eloquence. The handkerchiefs, about three thousand of them, were made ready for the signal, and when I gave the word, they flew in the sunny air of that beautiful day, and tears came to the eyes of the gentleman for whom this demonstration was intended. Since then at Chautauqua when we have a particularly dumb man, we give him the Chautauqua

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salute. (Laughter.) I am to-night to discuss "our young people,"—not the children, but that class of society between the ages of twelve and twenty-one, the class we call generally "young people,"—when the boy is neither a boy nor a man—when he is hardly a boy and hardly a man—"a hobble-de-hoy, betwixt a man and a boy,"—in a state of betweenity, as some one puts it, when, as some poet expresses it, "The down upon his lip lay like the shadow of a hovering kiss,"—(laughter)—or when, as some less delicate speaker or rhetorician says, "His moustache is like a comet lagging on its way, before it is visible to the naked eye." (Laughter.) But he never doubts the future.

Now, the boys and girls who constitute the young people of our society, are the men and women of to-morrow. The Church of to-morrow is in the heart, and head, and hands of these young people. What they are as to their profound convictions—what they are as to the habits of life which they are forming, the Church of to-morrow is likely to be; and I seriously believe that the Church fails to appreciate the importance of the work which she has to do in behalf of the young people of the community. Think for a moment of the peculiar perils of that period of life. The adult element is present, and the child element is also present. The child element is being greatly reduced, the adult element greatly developed. Sometimes you see these young people, and they are as frolicsome as children; then you see them again in the very next moment, and they put on a certain dignified air and bearing which strikes you with amusement. They are never amused at that. They are adapting, adjusting themselves to the new situation, and they do it with great awkwardness. Physical life is very strong. The body is at its best. The fires that burn, and burn sometimes to their ruin, are now at the maximum of their fervor. Passions, appetites, and the desires which make demons unless controlled, are now in full play, and at this critical moment home-hold is almost entirely relaxed. At the very time that parental control should be most complete, in order to protect them against the peculiarities of the situation, at that very time home-hold is practically withdrawn. Tom says, "Now, mother, I am going to do that. I don't want to be held in cords, and bonds, and harness all my days, I don't want to be tied to your apron-strings; the other fellows do it, and I am going to do it." And Mamie says, "Now, mamma, there is no use taking about it, everybody does, all the girls do, and I am going to,"—(laughter)—and Mamie has a great deal of will of her own—she takes after her . . . father. (Laughter.) Mother's heart aches as she sees that even father's authority weighs very little. Father's authority should weigh more when the boy is sixteen than when he is six. I have no sympathy with modern notions of parental administration which modify the old adage, "Train up a child in the way he should go," etc. It does not say, begin training him up when he is about eight or ten years of age; it

does not say relax the training when he is twelve or fourteen, but train him up all the way up; begin at the beginning—begin before the beginning and train him up, all the way up; and have him so at eighteen, that when mother's wish is expressed, he will say, "Well, mother, I would a great deal rather do the other thing, I really wan't to; but if you say so, why of course, I will." There's the gentleman, there's the man, there's the hope of to-morrow in respectful and obedient youth that bows in the dawn of manhood with a sort of pride before parental authority, and gives father and mother the delight that comes from the recognition by a boy or by a girl of rightful authority,—the fruit of fidelity in early training. But in the average life, in the average society, in the average home on our side of the line—and when I speak of facts to-night, I shall refer to my side and not to yours (you know your people better than I do), and, therefore, when I speak of young people to-night, I speak of the young people whom I know best. On our side of the line home-hold is relaxed too early; and, as I have said, just when the boy ought to be most controlled, when the girl most needs restraint, at that very time they break loose from parental authority.

And at that very time, too, another thing happens—the outside influence becomes all-dominating. What people say, what people do, what society demands, these things control the young life; and mother watches with heart-ache the slipping away of the boy she held, and the girl who promised long ago when she was a little girl, always to stand by mamma, and always to do what mamma said, and never to forsake mamma. And now mother sees them go, and says with an aching heart, "Oh dear, did I ever think it would come to this, that my words would weigh almost nothing, and that the opinion of people outside would be more to my children than my own wish?" Many a sleepless night mother spends, and many a time, when the children are in the mazes of pleasure and delight, and worldly conflicts, as society makes its demands, mother is prostrated in her chamber before God pleading for grace to sustain herself in the hour of her solicitude, and praying for grace to preserve or restore to her the idols of her heart. At this time, too, another thing happens. While the physical life is very strong, home-hold is relaxed the outside world all dominant in its influence, we look to the Church, and the Church seems to antagonize everything in the youthful nature, unless the Church makes a perfect sacrifice and compromise; unless the Church simply surrenders and says, "Well it makes no difference what you do, young people; it makes no difference what you do; never mind, never mind; religion is a thing of beliefs, and ceremonies, and days and things, and not principles, and surrender, and self-sacrifice—that is the old Puritanic idea. But unless the Church does that, if the Church stands true to her convictions, with lofty ideals of heroism; even among young people in the nineteenth century, then the Church antagonizes them, and sometimes unwise

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ministers dogmatize and denounce when they should reason gently and firmly; and sometimes old Church members are more bilious than pious,—(hear, hear, and laughter)—and they frown solemnly and repel them; and sometimes the outside world misrepresents the Church, and calls the Church creedless; misrepresents the faith and the interpretation of the Old Testament, and the value of the Old Testament, and ministers to popular infidelity rather than to the faith given to the saints; and so our young people are exposed to peril which is aggravated by another peculiarity with us, the emphasis of individuality and independence. I don't know how you are governed up here; but we are tolerably free on our side. (Laughter.) Our boys begin to exercise their rights to doubt everything, and deny everything, and reject everything, and do as they please, long before the moustache develops. (Laughter.) We have got a great idea of republican government, and democracy that makes the individual everything, and loses sight of the family as the true unit of society. This is a time of peril, and the ideals which are the protection of a true life are perverted. I always watch with interest a young fellow to see what his ideals of manhood are, and the line is very sharply drawn. There is the fellow who thinks that a swaggering, rowdyish, Sabbath-breaking, contemptuous tone marks him a man, a man of to-day, like other fellows; he smokes, if he has to beg tobacco, chews, thinks it a manly thing to take his drink at the bar, or his drink of wine—especially at the bidding of young ladies in society who, to conform to worldly notions, are beginning to prepare beds of thorns for the years that follow. And thus we go on and on in these years, and our young people are exposed to serious peril, as false ideas dominate them. There is a young fellow who has an ideal: "Well," he says, "I tell you what my ideal is; I don't intend to sow any wild oats, that is my first idea; I intend to take care of myself, try to be of use in the world, stand up alongside of my old mother, please my old father, earn property and make a good use of it, so live that I shall leave little to regret, so live that people will be sorry when I die, and heaven glad when I come—that is my ideal?" A boy with an ideal like that is safe. (Hear, hear.) But this is the time of ideals. Don't you see to what perils our young people are exposed? Now, to-night I propose to discuss two laws, the observance of which is necessary to the best things we seek in the treatment of our young people. The first is the law of recognition. We must recognize what is in them, namely, this maturing quality which is reaching after manhood, this really serious element. We treat young people with frivolity. I venture to assert that the man is the exception who sits down and talks seriously and in a dignified way with young people. You meet a young girl in society, or stop for a time at her father's house and there are entertained. A young lady is present; what is the first thing you do? Well, of course, she must be a sort of simpleton; of course, she is a girl; or be it a young fellow, talk to him as if

he were half simple too. (Laughter.) The whole basis of conversation is a recognition of their inferiority; they must like frivolous things; they can't care for serious things. He is a wise man that talks to that young girl of sixteen as if there was a serious vein in her. We do not in society recognize the best qualities that are in our young people, and we seek to foster and develop them by ordinary conversation. I repeat, we are too frivolous when we deal with young people, because we do not understand how earnest they are. Then, again, in our social recognition of them we forget how we felt when we were young people, and we treat him patronizingly or, perhaps, with indifference. There goes John Smith down town in the morning, on his way to the store or shop; he meets Mr. A. B., the banker, a man well known, a man of influence and wealth. He is John Smith. "Good morning, Johnny, how are you?" He goes his way muttering "Who is Johnny, I would like to know?" He turns around, and looks with utter contempt on the man that calls him Johnny. I heard of a boy who said once of a man, "I hate him, he calls me Bub." Here comes a man, a leading merchant of the town, and meets John Smith that morning—a man that knows human nature and who is interested in people; and he bows to him courteously, and says, "Good morning, Mr. Smith." He straightens himself up. John Smith is worth more as a man for that recognition. (Hear, hear.) True, it is a little thing, and he ought not to be fool enough to care; but it is not a little thing, and he would be a fool if he did not care about the recognition of that which is dearest to him of everything—his manhood, which is just developing; and his consciousness of it and respect for it are the things that are to make a man of him in society. We ought to recognize the dawning, developing manhood. The Church ought to do the same thing. We are very absurd people, I sometimes think, in connection with our Sunday School work. How do we do? How do the secular schools do? Kindergarten, Primary, Intermediate, High School, First, Second, Third Forms or years—College, Freshmen, Sophomore—beyond. We never think of setting a Sophomore alongside of an Intermediate or a Primary or a Kindergarten pupil. It is in Sunday School we do those felicitous things—pack them all in together, all grades, all classes, to sing "I want to be an angel, and with the angels stand." (Laughter.) And if there is anything John Smith does not want to be, it is an angel. (Laughter.) Angels don't have moustaches. (Laughter.) The Church needs a little wholesome common sense and knowledge of human nature when she comes to deal with young people; and, therefore, I commend the idea which will put John Smith and his kind together, and not compel him to associate or affiliate with the lower grades of pupils, as he is not required to affiliate with them in the Public School. And the word Sunday School—I love the word—the Sunday School means Bible School; it means Sabbath School; it means Church School; but after all, Sun-

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day School has come to mean Children's School ; you can't change it, it is so ; and while that might be a general name which we might use once in a while when we treat of the subject in literature, we wan't to draw a line between the School of the Church that is for the youth, and the School of the Church that is for the adults ; and I think that, if we could—I don't say that we can, but if we could—provide an Assembly as a distinct institution, an Assembly to which John Smith, and Tom and Mary and all of them may come and be identified with the Church on that side of the maturer part of the Church in the study of the Word—the High School of the Church, the College of the Church, with hymns to be sung appropriate to them—alas, for the hymns, if hymns they can be called, we do sing sometimes in Sunday School,—where dignified, thoughtful, reverent hymns may be sung, where Scripture may be read ; where reverent, thoughtful prayer may be offered ; where the Bible may be taught systematically, analytically, thoroughly, spiritually ; and young people need not feel that they sacrifice their personal dignity by identifying themselves as they are required to do elsewhere with the juvenility of the Church and community. I cannot say to-night just how this may be carried out. If I were pastor of this church I would have, other things being equal, an assembly for young people between the ages of twelve or fourteen and twenty-one—I say, I would try. I used to think I could do about as I pleased, but I was married in 1858. (Laughter.)

Wherever I was pastor I had Sunday Schools on Sunday afternoon at half-past two o'clock. When I spoke in Conventions I said the time for Sunday Schools was half-past two. When people asked me in Sunday School Conventions what was the proper time for Sunday Schools to meet, I would frown and look dignified and authoritative, and say, "Half-past two o'clock"—no other hour, but half-past two o'clock. One, two, three, four, several charges which I had in the settled ministry of the itinerancy—(laughter)—I had Sunday School at half-past two o'clock. I went finally to Rockford, Illinois. I asked them when they had Sunday School. They said, Twelve o'clock, just after preaching—giving me a quiet hint that twelve o'clock was the time to stop preaching, and to have Sunday School. I said, "I never have Sunday School at twelve o'clock ; the hour for Sunday School is half-past two o'clock"—(laughter)—and after that, while I was pastor of that church, we always had Sunday School at—twelve o'clock. (Laughter.) A man cannot always do as he wants to do ; and the best thing to do then is to do the best you can under the circumstances. If I were pastor of this church, and could do it, I would have an assembly ; gather in the young life of the Church, and relieve them from all these associations to which I have referred. I don't know that I would ever bring them in connection with the Sunday School. Perhaps that is not quite orthodox. I would bring them there once in a while to gratify those people that are bound to have them ; but I would treat them as they treat High School pupils

in our secular system. So much for the law of recognition. Recognize the more serious and earnest elements in your conversation with them; recognize the consciousness of manhood in your salutation and treatment of them; recognize their maturing minds by your provisions for them in the assembly and elsewhere.

Secondly, the law of pre-occupation. I have little faith in the doctrine of negatives and prohibitions; I don't say of prohibition; I believe in prohibition, always, everywhere, on one particular line; but I don't believe in the general policy of negatives, and "Don't, don't, don't, don't-ing." I believe in the doctrine which Phillips Brooks most beautifully elicits in a sermon from the text, "Mortify the flesh through the spirit." We don't mortify the flesh by fighting against sin. Bring in the Spirit, and thus mortify the flesh—positive lines, positive methods, in order to the destruction of evil; or the doctrine of Chalmers' sermons on the expulsive power of a new affection, in which he shows how, when you want to make a dark room light, you bring in the light and never mind the dark—it goes itself. So in dealing with our young people we must address them positively, and develop in them the positive side. Now, we need this doctrine of pre-occupation in business. Every teacher of young people—every father, mother, Sunday School teacher, every minister, should remember that the best grip that a young fellow can get on the things that are seen—the world that he lives in—is to get a personal ownership in things. The hope of a republic, for example, or of any country where the individual has a voice in the laws of the country, whether it be a limited monarchy or a republic—is in having the people who are property owners, who are interested in the soil; there is the source of security. And so I would train every boy—and every girl, as far as possible—to be property owners, I would train them to industry and economy, the laying up of money and the right use of money and the accumulation of money and the right spending of money. And when you once enlist a fellow in that, and guard him against the miserly spirit and the miserly habit, you have gone a long way toward saving him from a great deal that is bad in this world. It is the man that has nothing to do that is most tempted of the devil to do bad things. I have often thought, and said to a friend, "I have a plan for our young people in America—our Sunday School young people—that I would go into if I dare do it. I would buy an immense amount of land out in the Far West, through friends who have the money—land that would not cost too much; and I would encourage boys and girls to lay up their pennies." We have a most amusing thing in our country, that, of course, you never heard of in your simplicity and integrity—(laughter); we have the chewing-gum nuisance. (Laughter.) People buy little cubes of chewing-gum, and chew them in public, right before everybody. (Laughter.) I would hardly believe that people in this enlightened age, who profess to ordinary taste or decency, would do it; but, really, there are some

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people on our side who do it. Please, don't report me as having told of them, for I am thoroughly ashamed of every one of them every time I see the habit. (Laughter.) Money for chewing-gun—money for soda water—money for confectionery—money for ice cream; there is a vast amount of money absolutely thrown away by our young people, which they ought to be trained to save and lay up and appropriate to good things, that they may become property holders. Now, I said, if I could encourage boys to buy, by laying up a little money. "Here is an acre of land, here is a deed, Tom, you have saved \$5 now, there is the deed of an acre of land in Kansas, or in Dakota; there is one acre; you own it; here is the deed; that tells just where it is, and there are twenty acres all round it, Tom, that you can add if you want, and have a little farm. Now, it may not make you immensely rich; I pray it won't, because it would be a bad thing, Tom, to be made rich in that way. I don't want you to be rich except as you become rich by honest work, by economy, and by judicious giving of what God gives you to help others." I did not do that, because my friends said, if I went into that business I would be talked about as going into land speculation, and I would be advertised all over the country; but I ache for an opportunity to say to young people, "Now, lay up your money and invest in real estate, in land that may lie there in God's sunlight for years, and grow in value as the days go by;" but this thing I insist on, we must train our young people to be interested in property, in the soil; and in order to that, to be industrious and economical; and when we do that you say, What on earth has that got to do with religion? It has a great deal to do with religion.

Thirdly, we must pre-occupy in educational lines. How we might hold boys in school if parents would only make up their minds to it? There is Tom, between fourteen and sixteen, (when a boy will get out of High School or out of the highest form of the Grammar School if he can). If his parents could hold him there by authority for about two years they would have no trouble with him after that. Our trouble is not with the girls and boys eighteen years of age; our trouble is not with the girls and boys sixteen years of age; our trouble is with boys and girls—especially boys—about twelve years of age, and fourteen, that want to get out of school; they are tired of it; they don't want to go; and if we could by our help through the Sunday School and Church keep young people in the school and tide over these dangerous years, we could hold them for the highest education; and it is part of our business as Christian teachers to lift up and elevate the standard of education, do our best to keep our young people in the schools, moving up toward the college. I believe that every boy ought to go to college, and every girl ought to go to college. If I had a boy that was going to be a blacksmith, I would have him go to college first, if possible, or earn his way as a blacksmith through college—that would be better. I have no sympathy with any theory

on this planet which assigns a certain class of people to subordination all their days—(hear, hear)—and which says, “You don’t need to be educated; if you just do your work Providence has assigned you; you are to be a plain working man, or you are to be a servant girl all your days, or you are to be a farmer all your days; you are to be a blacksmith, now just stick to your business; shoemaker, stick to your last, and don’t try to be a scholar; don’t be interested in literature and science and art; they make you dissatisfied with the position to which Providence has assigned you.” Away with that nonsense; it is worse than nonsense. (Hear, hear, and applause.) It is a crime against the freedom of a man; who has a right, as a man, to be all he wants to be, and all that he can be, without interfering with the rights of other men. I believe in the dignity of labor. I despise the man who makes himself a machine, and nothing but a machine. I honor the man who cannot be made a machine, and who will work at the last, or work at the anvil, or work at the plough in the field, and still think, and grow and be—rejoicing in wealth of culture, in the delights of literature, in the marvels of science, and in his ability as a man to enjoy this universe in which he lives. (Applause.) A friend of mine told me that in Scotland, near Edinburgh, he one day entered a small cottage, a Scotch cottage. He was told beforehand that the man who lived there worked with his own hands every day, and had an income of forty pounds a year. He went in as a gentleman, and found a little library of a shelf or two in one corner. The man was a workingman, a man in humble position getting his \$200 a year, and my friend took down the list of books which he found on the shelf, and gave it to me—The Bible, Bunyan’s Pilgrim’s Progress, Robbie Burns’ Poems, David Copperfield, Scott’s Antiquary, Chalmers’ Sermons, Rogers’ Eclipse of Faith, History of Scotland and Hamilton’s Metaphysics. (Laughter.) Why not? that is what I ask. And our girls and boys whom we control in any way in the Church ought to be trained to look up, and not only be property holders and honest workers, economising and getting a grip on the things that are; but they should be trained also to reach up for intellectual domain, to know and to rejoice in this world, even though they work with their own hands. And I honor a man who is a scholar, whether he be poor or rich; I honor the man who develops all sides of his nature and seeks symmetry of culture, whether his hand be callous and his brow bronzed, or whether they both be fair as alabaster. I believe in manhood; and we would do the best work for our young people if we could bring them up to understand that whatever their business, whatever their social position, they can make a great deal of themselves by cultivating the intellectual powers with which God has endowed them.

Our secular teachers have a deal to do in that direction. There are teachers and teachers. I will give you a picture. There sits a fellow in the evening in the little home. His mother on the other

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side of the table—fair, beautiful wrinkles on her brow—lines of beauty; she is sewing or knitting, and casting a glance across the table, she thought she saw the glitter of a tear. "Why, Tom, what's the matter?" "Nothing the matter; working busy with my lesson." "Nay, but, my boy, there is something the matter; what is the matter? There are tears on your book, my boy." She comes around and puts her arms around him, and says, "What's the matter with you, Tom?" "Well," he says, "Mother I'm sorry you saw me, but I'm mad, I'm mad." "Well what's the matter?" "Well, I am dull and stupid, and can't get along with my studies, and the teacher hates me, and makes it hard for me, and I get embarrassed in studying my lesson; spend three hours studying my lesson, then I go to the class and I forget, and I get confused, and the teacher tries to confuse me, I think sometimes, and the fellows laugh at me; I heard one fellow say that I was stupid, and I am; I don't like to have him say it. There's Charlie, he sits alongside of me; he spends about fifteen minutes on his lesson and knows it from beginning to end; he is a favorite with the teacher; the teacher praises him, and sets him forth as a model; he plays most all the time, gets the lesson in about fifteen minutes, then the teacher is all the time holding him up and putting me down, and I am mad. If it was not for you I would quit school, and never go back again." And she says, "My darling, do you know that your father's last request was that his boy should stay in school until he was eighteen, and then longer if he could? and do you know, my dear, that I have built all my hopes on you? Don't leave. Just resolve to be patient. Some good Providence will happen, my boy." And the good Providence did happen; his teacher died. (Laughter.) And a new teacher came; and the very first day that the lesson was up and Tom there the new teacher seemed to see through him—it was a woman. (Laughter and applause). This applause by the gentlemen poorly conceals their own humiliation—seen through many a time. (Laughter). The teacher instead of putting a puzzling question, asked Tom when she came to him a very simple question that anybody could answer, and said to him at the same time, "No hurry; think about it and tell me what you think," and waited, and seemed so gentle that Tom did not get confused, but said, "Why, that's so easy, and then she asked a second question that led up toward the main question, and Tom answered it promptly. Then she said, "Well, what would you say to this, Tom?" and he said, "Oh, I would say"—answered it correctly, and she said, "Beautifully done, Tom—next," and then went all around, and every time she came to Tom, wisely led him, held him, helped him, drew him up, strengthened him; and Tom grew up and became brighter, and was eighteen, and was head in school; and Charlie and he went to College, and Commencement-day came, and Charlie made his little speech,—lovely, broadcloth, cuffs, diamond pin. There were ten girls in the audience that said he was "exquisite." (Laughter.) He had a good memory, but he

had a sense of honor enough to keep him from memorizing anybody else's production, so his Commencement address did not amount to much—he wrote it himself; dealt in dew-drops and birds' songs and autumn leaves, and the future; and he made his little graceful bow at the end, and went down from the platform. There were ten or fifteen bouquets sent up to him (laughter); exquisite. (Laughter.) And when Tom arose toward the close to speak, plainly dressed, broad-shouldered, knitted brow, face marked with furrows that told of thought and work and persistency and will and victory, and grappled his speech like a man, and analyzed it, and went through with it to a climax, and bowed a plain, unstudied bow and left the platform; and the old Supreme Court Judge present leaned over to the President and said, "Who is that?" and the President said, "That is Tom So-and-So, son of widow So-and-So;" and the leading professor from another institution stepped over to the President and said, "Who is that?" and half a dozen distinguished men on the platform said, "Who is this Tom So-and-So?" and four or five men said, "There is outcome there." And when he came from the platform, he received a little bouquet, and the flowers in it were familiar; had he not seen them growing in his own mother's sitting-room through the weeks, and was she not the only one to recognize him by such gifts on that day? What a blessing it was that Tom's teacher knew how to teach—(laughter)—and I tell you, far beyond your thought, good friends, these secular teachers have to do with our young people; and we Church people should see to it that we are in sympathy with them, that we learn lessons from them, that we co-operate with them in looking after the young people of our society. (Applause.)

We have on our side of the line American public schools; and so help us God we intend to continue the American public schools. (Applause.) We want no division of public school funds, to gratify ecclesiastical tyrants who hate religion. (Applause.) In the next place, we need to pre-occupy not only in lines of business, not only in lines of education, but in lines moral and religious. I see once in a while religious excitement with which I have too little sympathy. I see a young fellow coming into the inquiry meeting of a Congregational church, or to the altar of a Methodist church, and he has his anxieties; he would like to be a Christian; his mother wants him to be, and that real earnestness of his soul is aroused within him, and he says he does wish he could be, but he supposes he can't be. But he goes to that Congregational or Presbyterian inquiry meeting, or to that Methodist altar of prayer, and kneels down or sits up; and as he talks, and as he is talked to and reasoned with, and sees things in the talk he never saw before, and realizes the relation of the human soul to the Infinite Father, and to the Lord Jesus Christ, the Mighty Redeemer, and the communion of the Holy Spirit, and the life everlasting, and the control of this life by the powers of the world to come; and he surrenders his own heart with all the awkwardness

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and crudeness of thought; he surrenders his young heart to the highest and the best; and he has what always comes with a true surrender of itself to God; and it is one of the marvels of human life that the human soul may have the peace of God. He goes home that night, and he looks up to the stars, and he says, "Well, I never knew what it was to live before; I am so glad I made the start; I am never going to do anything wrong again; I am going to be a faithful old Christian like old father So-and-So, or deacon So-and-So; I am going to be a Christian." But the world is fascinating, and a few weeks after he goes reluctantly to the church services, and then neglects the more important of them, and then drops out, and then swings into the world; and carping critics in the church and out of it say, "Ah, there is a specimen of your revival; religious interest is just an early cloud and morning dew." Fifteen years after a fellow in Montana is in a crowd of fellows who scoff at the Bible and who ridicule religion; and he gets up, says he, "See here, fellows, I won't allow that; I won't allow that; I am not much, I know, but you can't talk that way. We are all bad enough, but I tell you, fellows, I know there is something in it, and I tell you, if I had always lived in the light of that one night when I gave myself up to the church and to the right life I would not have been what I am now. I don't believe I am always going to be what I am now, either, but I won't let you talk this way here." You may laugh at it and you may sneer at it, but when you put into the consciousness of a young life the reality of the Divine communion, the reality of the Divine peace, and a grip of things eternal, you do a great work; and although I don't believe in many phantasms and many extravagances which I sometimes see and hear of, I do believe in the reality of Christian experience for every young life. (Hear, hear.) And when you secure it, you give endorsement that can never be successfully denied in his personal conscience—endorsement to the arguments that are written concerning the Bible. That is what we ought to do for our young people—lead them to a personal knowledge of the truth as it is in Jesus Christ.

Then, again, we need to pre-occupy our young people on the ethical side. There is a good deal of religion that does not touch ethics very much; it deals in raptures, and does not care very much for righteousness—cares for it in a miscellaneous, hymn-singing way, but not in a direct, every-day way; and I believe in a religion which, in connection with the personal experience and in the emotional life, exalts righteousness as between man and man, and righteousness as before God. Our young people in that assembly ought to be a Society of Christian Ethics. I have such a society at Chautauqua every Sunday afternoon at four o'clock; I meet all the young people on the ground in a private meeting, you might call it—nobody admitted under twelve, very few under fourteen, and up to this year nobody over twenty-one; but there is a number of girls who have been grow-

ing up till they are twenty-two and twenty-five, and they pleaded so piteously that we made it twenty-five this year—can't tell the difference, any way, between twenty-five and twenty-one—(laughter)—there isn't any difference. And the whole object of that Society of Christian Ethics is to exalt the practical side. For example, we have a little talk for thirty minutes on duties of boys to mother. Why, there are boys who go to communion, or sing in Sunday School, or go to church, who come tramping in on a muddy day, forgetting to clean their shoes at the front door, or the back door, march over the carpets; make a big noise, confuse things, wake mother, who is just getting a bit of a nap that her terrible nervous headache needed; make a general row, wake the baby, and are mad because something is not ready for them, that they expected. Such a boy is a little tyrant, he doesn't see why folks can't do things on time; and as for bringing in those ten armfuls of wood that his mother wants, he is not going to do it, he has got to play a game down town, and he is going right away, and he has not got time, and so he starts off. Now that young fellow never thinks that he is violating every Christian principle, and that all his communion and his praying and his singing amount to nothing in the presence of such violence of first principles in Christian character; and mother—poor woman, I pity her as I think how her head aches with redoubled energy as she lies there, and wishes her boy were more thoughtful. Well, I spent forty minutes that day talking to these young fellows about mother's nerves, about mother's anxiety, about mother's love, about mother's watchings through the years; about the duty as a man and as a Christian to be considerate and helpful; and I received an anonymous letter the next week, saying, "Dear Sir,—Allow me to thank you for the words you spoke last Sunday. I have but one child, a boy about fourteen. He has given me great anxiety. Last Sunday he came home from your meeting of the Society of Christian Ethics, and came directly to me, tears on his cheeks—the first tears I have seen there for years—and he put his arms around my neck, and said, 'Mother, I am not going to treat you the way I have; I have not been doing right; I am going to do better.'"

Treatment of little children by girls and boys; the treatment of very old people—disagreeable old aunt there, that lingers a little too long, and is nervous—(laughter)—who is abused by thoughtless girls and boys, deserves better at their hands. She is not an ideal woman, but she would like to be, and many an hour she weeps and prays over her defects; she wishes she could be more amiable, and she tries. And I believe in a Christianity that will help young people to be more considerate of old aunty, and help her along, and be more gentle with her and praise her a little once in a while, and pat her on the cheek once in a while, and give her a kiss once in a while, and do little services for her, and melt her heart. And I believe in a society of Christian Ethics by which our young people shall be taught to

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know the meaning of ethics and ethical duties, God and righteousness, so that our religion may be of a practical sort.

Again, our young people need to learn the great value of heroism in every-day life, that will be a power for what is right, whether people favor it or not. There is nothing we need so much to-day in our land as that faithfulness in loyalty to duty where you have to stand like a rock for it. See Tomi again. I will call him Ben this time. School—boarding-school. Six young fellows take a smoke. Ben—"No, I don't smoke." "You don't smoke?—well, all the other fellows do, and you will, too"—twisting their cigarettes and lighting them and puffing them; and Ben says, "Well, I don't smoke." "Well, you will; all the fellows do; we have not a fellow here who doesn't smoke a little; we will see if you don't; I will give you six weeks; I will give you six days." "Well," he says, "you may give me six weeks or six days or six years, but I'll not smoke"—and he has a look about it that the fellows half-believe him, but only half; and sometime after they happen to meet Ben in the same place. "Smoke, Ben?" Says he, "I don't smoke"—looking with such positiveness and firmness that one of the fellows said, while he was smoking his cigarette in a careless way, he said, "Ben, suppose you tell us why you don't smoke?" Says he, "I will give you three reasons why I don't smoke. In the first place, I heard a physician say one day—our physician at home—that whatever might be said of the use of tobacco for men, nobody under twenty-one could use tobacco without injuring nerves, digestive power, and running a great deal of risk in two or three other directions; and I made up my mind that I would not be a fool to be going around every day doing things that only hurt me, and I said, 'I won't do it,' and I don't smoke. In the second place, I have a great liking for handsomely bound books; and I made up my mind every day—and I do it every week now—to put into a little stone jug all the money I would have spent if I had smoked cigarettes like some other fellows, and every week I put in so much, and I find out how much different fellows spend, and I strike an average, and every week it goes in. At the end of the year I am going to have an edition of Macaulay or an edition of Scott—at least a part of it—handsomely bound; I am going to buy and add all through the years. About twenty-five years from now, if we are alive, I would like you to come and look at my 'Smoke Library.' I don't smoke; and the third reason is this: I have got the best mother that ever lived; and the day I left school she was afraid, may be, I would, and she took me aside, and said, 'Now, Ben, I want you to make me one promise; will you do it?' 'Well,' I said, 'I don't know whether I can do it or not, I don't like to make promises;' but she said, 'I know you can keep it, and I simply ask you if you will make me a promise that I know you can keep easily.' Well, I remembered she was my mother, and how good she had been, and I said, 'Yes, I will keep it; what is it?' and fellows, she put one hand

on the top of my head, and one hand under my chin, and she just twisted my face so that I looked right into her blue eyes, and she looked me square in the face, and said, 'My boy, I have watched over you night after night, when you were ill; I have sat up six weeks almost without undressing, for my love for you. Ben, I would die for you, I love you that much. I want you to promise me that you will never touch tobacco while I live.' Said he, Fellows, I looked into those blue eyes, and I remembered all she was, and I said to her, 'While I live, mother, I will never touch tobacco.' Fellows, I don't smoke, and I am never going to." Now, that is what I call the element of moral heroism that we need to-day—(hear, hear and applause)—so that young fellows will come to feel that it is honorable and right and just to be loyal to mother, loyal to God, loyal to conscience, so that fellows won't even tempt them after a while; they say, "Oh, there's something there; there's backbone there." Some young fellows are nothing but putty. I pity putty. (Laughter.)

If I had the time I should plead to-night for pre-occupation denominationally. I like to see every boy and every girl identified with a Church, and loyal to that Church, and loving all other branches of the Church. I should plead for pre-occupation in recreation—and there, I have lost an opportunity to discuss a phase of the subject that very much needs to be discussed on our side. If there be anything in recreation of any sort that does not recreate; if there be anything in recreation or any form of it which bui'ds up an institution which on the whole is not healthful, have nothing to do with it. (Hear, hear.) Train our young people to be so pre-occupied with things that do recreate—conversation, music, study of books, and the habit of going to bed early—and you develop in them character that will stand more serious temptations. I wish I dare discuss to-night the subject of popular amusements, but I have not the time. My doctrine is this: It is a great deal better to stand so far over on the side of perfect security that one is not tempted to excess, so long as it be done with great gentleness and courtesy, and at the same time, independence—it is so much better to stand over there, that our young people are safest to never tamper with the so-called temptations of society; and as for society, don't allow the society of this world to set fashions in conduct for Christian people who are living for the eternal world—(hear, hear and applause)—but stand, stand for something, and have some symbol, some method, some criterion by which people will be able to judge whether you are on the side of the world or on the side of Christ; and I know of nothing more convenient or more helpful as a test than the so-called fashionable modern amusement of society. Without dogmatism, without harshness, without severity, stand over on the side of right, and say, "No, I never do; I am living for the genuine, the serious, the earnest things in life." I will now close, by saying to the good mothers who are here,—I have a great heart for mothers. I had the best mother who ever lived, it seems to

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me ; her memory is a perpetual inspiration ; and although thirty-six years ago I buried her out of my sight, I never make a speech, I believe, as I do to-night, without thinking of her before I begin ; and if ever I am apathetic or dull, all I have to do is to think of and speak to my mother's God, and the reality comes upon me. Mothers, you cannot measure your power, and I would like to give you advice, but cannot to-night. Let me say one thing—don't be utterly discouraged if some of them have wandered away from you. Hold with a mother's grip on the Father's throne, and plead for the Father's blessing. I bought a picture in Paris—a photograph of one of the most charming paintings in the Louvre, I think it was—a picture of Monica and Augustine ; and I cannot look at the picture without tears ; I can scarcely speak of it when I really recall it. Do you remember Monica, the mother of St. Augustine, who wept and mourned and prayed while her great boy wandered into all sorts of sin ? One night, after she had been praying for years, she saw a vision, and in her vision she saw her boy Augustine ministering in white at the altars of God ; and then she was calmed and waited. The picture which I have represents Monica and Augustine seated side by side. The marks of anxiety are on her face, the marks of dissipation on his, but on both a glow of peace and joy ; and while the great hand of the stalwart boy rests in the soft grasp of his mother, they both look up, and the light of heaven is on their faces. Pray, mothers ; pray them home ; and train the little ones so that they may not wander ; and may the Church lay hold of her childhood and her youth with full purpose to give them, from the beginning and through all the years, to Christ. (Loud applause.)

Mr. BLIGHT sang a solo entitled, "Jerusalem."

A collection was taken up amounting to \$81.50.

Mr. JOHNSON, Chairman of the Business Committee, then presented the Report of that Committee, nominating the General Executive Committee for the ensuing year ; which Report was adopted by the Convention, and the Central Executive Committee to be appointed by them were empowered to add to the number, as the interests of the work might require. (For list of names see Introduction, page II.)

Mr. JOHNSON, also on behalf of the Business Committee, moved, seconded by Mr. R. S. GOURLAY, the following Resolutions, which were adopted unanimously :

RESOLUTIONS.

1. That in the death of Hon. James Ferrier, Montreal, President of the Convention of 1857, and since then Vice-President of this Association, the Church on earth has lost a valuable member, and this Association one of its most ardent friends.

2. That we regret to have heard of the death of Professor W. F. Sherwin who, at several Conventions, not only led the musical services, but contributed much to the profit of the same by his wisdom, and by his incessant labors as a composer and advocate of Sunday School music, raised this important department of our work to a higher plane.

3. That the invitations from various cities for the next Convention be referred to the Executive Committee.

4. That, while pleased to learn of the success which has attended the efforts of the Executive Committee to organize the various counties of our Province, it be a recommendation to them to continue this essential work during the coming year.

5. The practical results which have followed the holding of District Conventions are of so great importance, that we deem it very desirable that more of these Conventions be held, and request the Executive Committee to arrange for them.

6. That it is desirable that this Province be fully represented at the World's Sunday School Convention to be held in London, England, in July, 1889, and that the selection of representatives be referred to the Executive Committee.

7. At the suggestion of the International Convention, it is considered important that in the census to be taken in 1891, a column should be provided giving the number of persons attending Sunday Schools; and that such action be taken by the Convention of next year as will accomplish this.

8. That it has been one of the joys of this Convention to welcome and take counsel with the Rev. A. B. Mackay, and J. W. Cayford, Esq., representatives of our co-workers in the Province of Quebec, and we specially thank the Rev. A. B. Mackay for his impromptu, eloquent, and practical address, delivered on the first evening of the Convention.

9. That we thank the Sunday School Association of New York State for having appointed a representative to this Convention. That we have listened with delight to the words of greeting from that Association, conveyed to us by the Rev. J. S. Ainslie, and that we assure our co-laborers of the "Empire State," that we desire to continue in the most reciprocal relations to them.

10. To Bishop Vincent and Mrs. W. F. Crafts we express our delight at again having been privileged to listen to their voices, and obtain their eminently practical and experienced suggestions which, we believe, will lead us to adopt higher ideals and labor with greater zeal.

11. We gratefully acknowledge the debt of gratitude we owe to those who have conducted Conferences or Institutes, and delivered addresses at this Convention, as also to those who have so delightfully led in the service of song.

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12. That our most cordial thanks be tendered to the kind friends of Kingston who have afforded such generous entertainment to the delegates and visitors during the Convention.

13. That we highly appreciate the very complete and satisfactory manner in which the Local Committee have discharged their difficult duties.

14. To the pastors and other office-bearers of the Congregational and Queen Street Methodist Churches we return our thanks for the use of their beautiful buildings.

15. We express to the President our appreciation of the satisfactory way in which he has discharged his multitudinous and onerous duties.

16. The efficient services of the Minute Secretaries are gratefully acknowledged.

17. To the local and Toronto press are our thanks due for lengthy and admirable reports of the meetings.

The PRESIDENT—Now we are to have a few five-minute addresses, I will ask first Mr. Day.

Mr. DAY, General Secretary, said—It has seemed to me in all of the sayings of the blessed Lord there was no more of tender pathos than there was of profound philosophy, and amongst them all is that one in which He points out the difference between hearing and doing. It seems to me that we have had a great deal of hearing. Now after this Convention comes the doing. When mention was made just now of Professor Sherwin, I could not but remember, what I shall never forget, how, at the close of the Hamilton Convention, he told us that in a certain institution they had a perfectly adjusted and attuned instrument, and when they wanted to tune the other instruments in the room, they screwed them up to the pitch of that one perfect instrument, and by putting the ear to that key board they could distinguish that some mystic hand was sweeping along the strings responsive to the chords that had been struck in those other instruments; and so there ought to be the screwing up of the practical work of our Sabbath School efforts to some definite standard, that of this blessed word of God; not only in the matter of teaching, but in the principles of teaching; that there should not only be a screwing up to that, but there should also be a listening for the responsive sweep of those divine fingers upon the strings of those human hearts that we have been striving to reach, and I believe it is just there where we very often fail with regard to the success in our work. I remember standing before a large gathering in an Evangelistic work and being charged by one of the brethren with a cold indifference as to the state of the work. I

certainly confessed my selfishness, because I had a class of young men of twenty, and several of them were in that congregation, and I saw one of them, just such a young man as Bishop Vincent described to-night, with a mother whose heart had been throbbing with solicitude ever since the time he was born, and now he was nineteen years of age. I went behind him in the pew where he sat, and I said "Joe, I believe the Spirit of God is working powerfully upon you to-night; will you go into the inquiry meeting and let me talk with you now?" and he said, "No, sir, I would rather not." And I said, "Joe, I am not going to rest to-night, I won't go home, until you come to a decision one way or the other; if you won't go into the class, would you like to go home and find the Saviour, just kneeling down at your mother's side?" "Yes," he said, "I wouldn't mind doing that." And I said, "Get your coat." We entered the house, and I said to the mother, "Joe would like to seek the Saviour, just kneeling down at his mother's side;" and if you had seen that mother. "Oh, Joe," she said, "I have been looking for this, for nineteen years, and I knew it would come." I thought I had heard prayer, but I never heard prayer before that night, when I heard the eloquence of that mother's voice as she entreated God for her boy; and when we had pleaded awhile, I said, "Perhaps we had better leave it now and I will come to-morrow night and speak to him and meanwhile pray for him." She got up without a word, and turned the key in the lock, and put the key in her pocket, and said, "Not a step do you go over the threshold until that boy has found the Saviour; I am his mother, and you are his Sunday School teacher, and we have a vested interest in him. We will have a cup of coffee." And we had a cup of coffee and got down on our knees again, and after struggling awhile she said, "My boy, did you ever know your mother to promise anything that she did not perform?" He looked half indignant, and said, "Why?" She said, "Is the Lord Jesus Christ less worthy of trust?" And he said, "I can trust Jesus if it is like that; my mother was always true to me." And he found the Saviour that night. I believe we not only need to key ourselves up to this standard, but to listen and look and expect results. Just one more thought, and it is this, if we do that work, it must be by personal consecration. If the admonition, "Come out from among them, and be ye separate" belong to anybody—and I don't even except the ministers of the Gospel—it pre-eminently belongs to the Sunday School teacher. Scientists say that an electrician will put you on a chair and insulate the feet of that chair with glass insulators, and after charging you with electricity, he may touch your face, and it will flash an electric spark, he may touch your hand, and it will flash an electric spark. But just remove those insulators and let the feet touch mother earth and it will all go out of you. So theatres, and balls, and the world's enjoyments will take every atom of religion out of us. Let us be consecrated to our Saviour. (Applause.)

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Rev. Mr. HOUSTON said—Mr. President, we in Kingston, here, have been feeling that we were on the Mount of Transfiguration in some sense during these three days. We met three nights ago to welcome these delegates, and we did it with all our hearts. We are met this evening to bid them farewell. We looked forward to receiving very much benefit, and we have received this in more ways than I have time to mention. Some of us had anxious work to do, and I suppose if we had to do it again we might do it better. We did it to the best of our ability, and we looked for great things, and I think we can all say now that we have got a great deal more than we looked for. We have come into contact with friends from a good many parts of the province, and formed friendships that will continue. But far more than that, we have been comparing methods; and perhaps one difficulty has been the embarrassment of riches. However, we will try and pick out some of these threads, and we shall do our best to put these methods, so far as we can adapt them to ourselves and to our surroundings, into operation. As a previous speaker said, it is not simply talk, we have that in perfection, and I am sure there are parents of boys and girls who will never forget many of the words that we have heard so well from Bishop Vincent. (Hear, hear.) It was one of the pleasures, indeed, to many of us that we should be able to see in the flesh, and hear the voices of many of those who were recognized in their writings, and whom we knew through Sunday School literature, and I suppose no two did we recognize through many years better than the names of Bishop Vincent and Mrs. Crafts—(applause)—and it has been to-night a delight to us, and those who have not seen them before, to hear their voices and to meet with them in the flesh, and we shall be able to think of them, and of the words we have heard from them, as well as from many others, whom I have not time to mention. Looking over that map that was put up before us, and seeing where those stars are, I am sure many of the friends in Kingston recognize a great blank here, and we are standing in the centre of it. Well, it is not coming to us for the first time, for my friend Shaw and myself have talked about a Sabbath School Association for Kingston, and we were just waiting to get the instruction that we should get here, and then start on in this work, and I think we do mean to work. And it was one of the pleasures and one of the privileges in making preparations for this meeting, that some of us from different denominations were drawn closer together than we were before, and I am sure this will continue. We have received a great deal of instruction, and while it is with no pleasure that we find this meeting coming to a close, yet surely there will be much pleasure in thinking of these friends and of what we have heard, and trying to put into practice what we have heard, in the days that are to come; and I trust that before another year there will not be such a blank in this eastern part of the Province as there seems to be on that map. Now I think we can speak for Kingston and for the

county of Frontenac, and I am sure there are other friends from the neighboring counties around, that will be able to speak for themselves, and show that they are entitled to speak for themselves in this meeting. We will conclude in the common-place word, but not with common-place hearts, we will say on behalf of Kingston, "Farewell."

Rev. J. S. AINSLIE, of Ogdensburg, New York—Mr. Chairman, and Christian friends, when I was in Scotland two or three years ago, the home of my father and mother, visiting up and down in Roxburghshire, among the places where my father had been and of which he had told me, I thought there could not be a more delightful country than Scotland, with its hospitality, its deep-seated sense of religion, the way it kept its Sabbath days. As I contrasted it with my own country, and especially with the countries on the continent of Europe, it did seem to me that the Scotch were about the right people; but I had not then been in Canada for a day, attending a Canadian Sunday School Convention (applause), but I find that there are people here that, it seems to me, are very like them in these respects. The hospitality that I have found here has been warm and continuous since I came into your city. Warm hospitality in the Christian home over on Johnston Street, as well as among your distinguished representatives here on the platform; and I think it is not simply an honor to me, it is an honor to those who have sent me—a very imperfect representative and servant of the New York Sunday School Association. In that ye have received me ye have received those who have sent me, and I am glad of that, while I feel this deep sense of religion—I have felt it in the atmosphere, I have felt it as I talked with your business men, as I observed how you keep your Sabbath day, as I have counted up your strong churches here—I feel that there is nothing with it that is antiquated, but that it is pushing right along and keeping right abreast of the very best methods of the work of the Sunday School to-day. When they introduced an organ into one of the churches in Scotland a good old Presbyterian didn't like it there, but she went down to test the new mode of worship, and when she was asked by her nieces, when she got home, how she liked the new organ: "Oh," she said, "it was a bonnie kist of whistles, but it was an awful way of spending the Sabbath." Now, you are not afraid of organs, and you are not afraid of new methods, and from the distinguished leaders in Sunday School work from your own Province, as well as others you have invited from across the river, whom I have never had the pleasure and satisfaction of hearing before, I see that you are abreast of the day, and I shall carry back a higher ideal than ever I had before; and I have been interested in this work since my youth, of the dignity and power and blessedness of Sabbath School work. When I came into the church yesterday evening it was so packed that we could hardly get standing room. While Mrs. Crafts was talking it seemed to me as if an electric current of power was speaking all through us, and hearts and minds

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were united, and so, as we think of several of our discussions and methods I go back with the feeling that teaching is real teaching ; it is not what a man told me, as I was walking by one Sabbath day. He was a member of the Catholic Church, and was going through the park. I said, "You were out earlier than I, you are a good Christian man." "Well," he said, "I don't know whether I am a good Christian man, but I have been to church and gone through the motions." (Laughter.) And, no doubt, there are a great many of us who get in the habit of going to the Church and going through the motions without getting into the real spirit and power of worship, and into the spirit and power of Sabbath School teaching. Now I have felt this touch, and I have just joyed and rejoiced to be with you yesterday and to-day, and I feel the power of it and I know my Church will feel its effects when I get back to St. Lawrence County ; as I exert what influence I have in organizing the county, I shall carry back an impulse, and rejoice to tell over the sweet seasons we have had here with the Lord. (Applause.)

B. M. BRITTON, Q.C., said—I can safely say that I never was more delighted to be at any meeting than I have been to-night. I would only have been too glad to have said words of welcome on behalf of the Sunday Schools at the first public meeting of the Convention ; but, unfortunately, I was not able to be here. I am quite sure the meeting lost nothing by that, for the kind words that Mr. McGillivray said were much better than I could have uttered. I believe it is true that you delegates who have come here to Kingston have verified the maxim that, "actions have spoken louder than words." I hope they have ; and I hope that you have felt as welcome as you could possibly have been made to our city. I can only say that since I returned to the city, two or three hours ago, I have been delighted to learn of the impression this Convention has made. Anticipation was very great in reference to it ; we thought about it a good deal, of the glorious time we should have, and anticipation was very great, but realization has been far greater. The people that I have met have said, "Why ; what glorious meetings we have had ; what delightful singing ; what nice people." They have been almost at a loss for words to express the delight they have had, and I can well believe it to be so from the meeting we have had to-night, and I can only hope that the influence of these meetings is not going to drop now they are about closing. I am quite sure it will not. I am quite sure that all of you who have had enthusiasm kindled, who have had instruction from the speeches and the songs, who have got so much information in reference to Sunday School work, will let that influence be felt in our school work, and in the city, and in the county, and if that is so, then I am sure that I shall be benefited by being united with you in the work connected with our schools. I can only hope that the delegates who have come here and who knew very little of Kingston before they came, will have as pleasant

memories of their associations here as we citizens shall retain of our converse with them ; and as you pass Kingston again you will think of it as the place where the Convention was held in 1888. You won't think only of Kingston and of that stale joke, "Kingston—ten years for refreshments"* (laughter); but you will think of Kingston where that good Sunday School Convention was held, where we had speeches by persons whose names are household words in connection with Sunday School work, and I hope it will not be long before we have another Convention, and that it will be even more successful than the present. (Applause.)

Mr. L. C. PEAKE said—Mr. President, it has seemed fitting that a word or two from the Executive Committee should be given at this stage of the Convention proceedings. I have two or three things to say, and I think they will all be of an encouraging nature. I want to say, in the first place, we have been gratified very greatly by the attendance and the attention of the delegates at this Convention, and not only by the attendance of delegates and local Sunday School friends of this city, but never have I been present at a gathering of this kind where the attendance has been more satisfactory and more punctual, and where delegates have given greater attention to the exercises, than at this Convention. It has been one that will be long remembered, I am quite sure, by the delegates present, as one of the best in these respects of attendance and attention, of any that have been held in the history of this Association ; and although no Convention has been held in this city since the first called together in the Province in the year 1857, I think we have every reason to believe that long before the same number of years shall have elapsed the Provincial Convention will re-assemble in this good old city. (Hear, hear.) The next matter I want to congratulate the Convention on, is the matter of singing, I never attended a Sunday School Convention—and that means, of course, I have never attended a meeting of any kind—where singing has been better than it has been at Kingston. (Hear, hear.) Of course this has resulted in a great measure from the character of the leadership which we have had. We have been led in song by Mr. Blight in such a manner that we could not help striking in and doing our share. But allowing all that, if the delegates had not come here in the city of Sunday School people we could not have had the singing that we have had here to-night. A friend said to me on the platform here, to-night, "Why, if Sunday School teachers should not get good singing, who should?" Then I am sure you will be gratified to learn that in the matter of financial contributions, this Convention is quite up to the average. I don't know but that I might go a little beyond that, and say the subscriptions made yesterday will compare very favorably with those that have been taken up at any previous Convention, and I am not

* Referring to the Provincial Penitentiary.

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sure but that perhaps they are a little ahead ; certainly they are not behind ; and in this I think we have every reason to be thankful and take courage. Since we have put the affairs of our Association on a business basis, we have never lacked for money. The money comes. We are sometimes a little embarrassed at the slowness with which it comes in, and I wish the delegates who have made pledges in this Convention to take note of that—they have caused us a little embarrassment sometimes on account of delaying their contributions until the end of the year ; at the same time, the money has come. Then in the matter of reports, we have never had a Convention where we have had so many reports brought in as at this, never so many counties have reported as have reported here. And lastly, but not the smallest point, is, we have never had a Convention where we have had better platform speaking than here in Kingston. I want to emphasize these things. I think that it does us good sometimes, perhaps we don't do it often enough, look at the bright side of things, and feel that after all there is a great deal to be thankful for. There are a great many things if we had to do over again we should do better ; still, on the whole, we have had one of the very best Conventions that this Provincial Association has ever held. (Applause.)

Mrs. CRAFTS, who was received with loud applause, said—I confess I was just a little startled this evening when I heard the announcement made from the platform that I should be expected to say a few words of farewell this evening ; and yet I should certainly be very ungracious to decline to do so. I should do violence to my own heart if I should slip out without bidding “good-bye.” You know New England has been my favorite place for Conventions, but I think I shall hereafter have to say that I love best to come to Canada. (Applause.) I have so enjoyed this Convention. I am thinking of a German lady who described to me her first visit to Paris and London. Said she in a happy manner, “the very stones in Paris seem to call out to you, ‘Have pleasure, have pleasure,’ but when I went to London the very stones said, ‘Think, think.’” And surely, friends, when pleasure is the end, it is a vain hunt. I like best the definition of pleasure which was given to me once by a friend, who said, “True pleasure is the kind of a good time which does not go off with the having.” True pleasure is pleasant to remember always ; and surely we who have gathered together in this Convention have had true pleasure ; we have had an opportunity to think of such things as are pure and honest and of good report, and I think that we shall hereafter love Sunday School work more deeply than before. I believe in the communion of saints. We have sat together in heavenly places with Christ Jesus, but the time has come now for us to go down into our separate valleys to work, and perhaps some of us will find we shall have to struggle with evil hearts and cast out that kind of evil which is cast out only by fasting and prayer. God be with us and watch between

us. As I have this evening looked upon those young people who are standing on the threshold and looking in upon us, and thinking of others who have been fortunate enough to gain admission instead of standing, I have been thinking of those who are standing on the very threshold of Christian work looking in upon us and wondering if we are as happy as we seem. I well remember as Providence led me to just such a meeting as this many years ago. The happiness of the Christian was a thing unknown to me, and the joy of the Christian work. I was a member of the Church, but I went to that meeting so indifferent to Christianity, that it was almost more than I cared to do, to pray at home: and as I remained in that convention two or three days listening to the earnest words that were spoken, I saw the happiness of Christian people and got an uplifting that I never lost, from that day to this. My earnest wish for you is that you may always follow that out, and find the joy and gladness there is in Christian work, that can come from no other work. God be with us and watch between us, and as we separate, we can separate with the assurance that there is one friend from whom neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come can separate us. (Applause.)

President SHAW—I have been told it is always customary for the President to say the last few words. I can recollect a few weeks ago going through our city and speaking about this Convention, and the question that was often asked in our committee meetings was, "Will there be any ladies attending the Convention? do young ladies come to the Convention?" and in my innocence—I was not the only one who was innocent in the matter—we thought there might be a few. (Laughter.) But when we look over the Convention to-night, and when we speak of the brightness and joyousness that has been brought into our hearts, we are glad to say that there has been a large number of ladies attending our Convention, for which the people of Kingston are pleased to-night. We are pleased when we think of what the Convention has done for us in our Conferences and in the lectures that we have listened to, that there is a "now"—not to be always dreaming of the future, not to be always troubling ourselves about the past,—but that there is a "now," and that you and I and each one of us are expected to think of "now;" what our life is going to be, not to-morrow, but "now;" and how are we going to live to-day, "now;" how are we going to act so that this world may be better, because we are in this world "now;" and how are we going to live every moment so that our lives may tell upon those whom we live with, whom we work with, whom we labor amongst, that they may be made the better and the stronger. We are led to the great fact that we ought, as men and women, to engage in this great Sabbath School work which is second certainly to none, excepting the great work which is done by the Churches. How we

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should strive in every way to build up our characters. God does not make our characters, we make them ourselves; but we help one another to make our characters, and to make them that our boys and girls can say "No." We are afraid to say "No" sometimes, we older people, and are afraid to say "Yes" simply and clearly when, as men and women we ought to say those words. Let us go home with the facts that we have gathered in our hearts and minds; let us take them home with us, let our Ontario be a greater Ontario, let it be stronger in the great truths of God's word, because they have been planted in our hearts with a deeper force than ever they have in the past, and because the great thought of our hearts is, "How can we plant them in the hearts of others?" Let that great thought be before us, and in the city of Kingston we propose, under the blessing of God, to support the Association. (Applause.) Mr. Day, the General Secretary, is going to tarry with us over to-morrow, and to-morrow evening we are going to have a meeting of all the Sabbath School workers in our city, and all others who will come to help us. We are going to meet together to organize an Association in our city. Come and help to promote this great work, which has been advanced in our own city by the gathering here, throughout all parts of Ontario. I regret that this is the last day of the Convention, I don't see why we could not have held it for a week. I regret to say farewell to-night, but we Kingstonians say "Farewell" to those who are going from us, with the glad thought that we will remember our meeting, and become the stronger because we have come together. (Applause.)

Rev. Mr. McLaughlin said, that although he was not on the programme, he could not refrain from expressing his joy at having attended the Convention.

After singing a hymn, "The sweet by and by," the benediction was pronounced by Bishop Vincent.

LIST

NOTE.—
who signed
the names of

Ainslie, Re
Anderson, M
Anderson, M
Anderson, M
Anning, Ed
Armour, A
Ashdown, M
Audet, Ida

Bailey, Mis
Baker, E.
Baldwin, M
Baldwin, M
Barstow, M
Bates, Phil
Beer, Rev.
Bell, J. J.
Bell, Mrs.
Bengough,
Beynon, J
Beynon, M
Black, Joh
Blake, Hor
Blight, Ha
Blight, Mr
Bogart, Mi
Bond, Mrs
Boulter, W
Branscomb
Bristol, Mi
Britton, B
Brock, Mr
Brown, Mi

LIST OF DELEGATES AND VISITORS PRESENT.

NOTE.—The following list contains the names of all delegates and visitors who signed the "Attendance Book." The Publishing Committee have added the names of many who failed to do this, but who were known to be present:—

NAME.	POST OFFICE.	DENOMINATION.
Ainslie, Rev. J. S.	Ogdensburg	Congregational.
Anderson, Miss Janet	Seaforth	Presbyterian.
Anderson, Lucy	Picton	Methodist.
Anderson, Rev. W. G.	Pittsburgh Tp	—
Anning, Edith	Picton	Methodist.
Armour, Andrew	Lansing	"
Ashdown, Miss Jessie	Toronto	Congregational.
Audet, Ida M.	Hamilton	Methodist.
Bailey, Miss E. S.	Iroquois	Methodist.
Baker, R. N.	Gananoque	"
Baldwin, Mrs. Cath.	Deseronto	"
Baldwin, Mrs. E.	"	"
Barstow, Miss Mary A.	Harrowsmith	"
Bates, Philander W.	Merrickville	"
Beer, Rev. W. C.	Marmora	"
Bell, J. J.	Brockville	Presbyterian.
Bell, Mrs. J. J.	"	"
Bengough, Thos.	Toronto	Baptist.
Beynon, John W. (Q.C.)	Brampton	Methodist.
Beynon, Mrs. John W.	"	"
Black, John A.	Warkworth	Presbyterian.
Blake, Hon. S. H. (Q.C.)	Toronto	Episcopalian.
Blight, Harry M.	"	Methodist.
Blight, Mrs. Harry M.	"	"
Bogart, Miss Topsey	Campbellford	Presbyterian.
Bond, Mrs. S.	Montreal	Methodist.
Boulter, W.	Demorestville	Presbyterian.
Branscombe, Mrs. H. W.	Picton	—
Bristol, Miss A. A.	Hawley	Methodist.
Britton, B. M. (Q.C.)	Kingston	—
Brock, Mrs.	"	Methodist.
Brown, Miss Bertha F.	Peterboro'	Presbyterian.

Brown, Richard	Toronto	Methodist.
Brownlee, Wm.	McDonald's Corners	Presbyterian.
Burrows, Isabel	Hamilton	Methodist.
Byers, Mrs. E. A.	Gananoque	Presbyterian.
Campbell, Rev. A.	Deseronto	Methodist.
Campbell, Mrs. A.	"	"
Campbell, Miss A. M.	"	"
Campbell, Elizabeth	"	"
Campbell, Rev. Neil	Oliver's Ferry	Presbyterian.
Canne, Wm.	Gananoque	Methodist.
Carlyle, Mrs. Wm.	Toronto	Presbyterian.
Carman, Miss Ella	Iroquois	Methodist.
Carson, A. S.	Picton	"
Case, J. A.	Kingston	"
Casselmann, Bertha	Dunbar	Lutheran.
Caswell, Rev. A. K.	Claubrassil	Presbyterian.
Cayford, James H.	Montreal, Box 1168,	"
Chown, A.	Kingston	—
Clarke, Richard W.	Millbrook	Methodist.
Cleworth, Rev. Thomas	Thomasburg	"
Clow, John		Presbyterian.
Connell, Elizabeth	Dundas	"
Connor, Miss Gussie	Sarginson	"
Cootes, Miss Minnie	Toronto	Congregational.
Crafts, Mrs. W. F.	New York	—
Craig, T. Dixon, M.P.P.	Port Hope	Baptist.
Cumberland, Rev. J.	Stella	Presbyterian.
Davidson, Robert	Toronto	Presbyterian.
Dawkins, J. L.	"	Congregational.
Dawson, Miss Alice	Peterboro'	Presbyterian.
Day, Alfred	Toronto	Methodist.
Deacon, Judge	Pembroke	"
Delworth, Mrs. Thomas	Toronto	Baptist.
Dick, Mrs. R.	Belleville	Methodist.
Dobbs, Rev. F. W.	Portsmouth	Episcopalian.
Drewry, Mrs. J. C.	Napanee	Methodist.
Dunlop, Wm.	McDonald's Corners	Presbyterian.
Easton, Wm. H.	Easton's Corners	Methodist.
Edwards, James	Toronto	"
Exley, Ruth	Napanee	"
Fishburn, Rev. M. H.	N. Williamsburg	Lutheran.
Fishburn, Mrs. M. H.	"	"
Fluker, George W.	Perth	Presbyterian.
Foster, Miss M.	Picton	Methodist.

Fowkes, R.
Fraser, M.
Freed, Rev.
Freeman, J.
Frost, Fra

Galbraith,
Gardner, I.
Gaw, Miss
German, M.
Goble, J. C.
Goble, Mr.
Goodwin,
Gordon, J.
Gordon, V.
Gould, M.
Gourlay, J.
Gracey, R.
Gracey, M.
Griffith, I.

Hardie, J.
Harrison,
Hart, Jes
Hay, Rev.
Hendry,
Henry, M.
Hickinbo
Higginbo
Hill, Isaac
Holmes,
Hossie, V.
Houston,
Hughes,
Hunter,

Jack, M.
Jack, M.
Jackson,
Jackson,
Johnson,
Johnston,
Johnson,
Jolliffe,
Jones, M.

Ketchum
Kettlew

Fowkes, Rev. John	Harrowsmith	Methodist.
Fraser, Mrs. G. E.	Picton	"
Freed, Rev. Wm.	Whitevale	Baptist.
Freeman, Thomas	Toronto	"
Frost, Francis T.	Smith's Falls	Presbyterian.
Galbraith, F. W.	Guelph	Methodist.
Gardner, D. B.	Peterboro'	Presbyterian.
Gaw, Miss J. L.	Kingston	"
German, Miss Susetta	Picton	Methodist.
Goble, J. G.	Goble's	Baptist.
Goble, Mrs. J. G.	"	"
Goodwin, W. L.	Kingston	Methodist.
Gordon, John	Toronto	Presbyterian.
Gordon, W. L.	Kingston	"
Gould, Miss E. A.	Belleville	Methodist.
Gourlay, R. S.	Toronto	Presbyterian.
Gracey, Rev. H.	Gananoque	"
Gracey, Mrs. H.	"	"
Griffith, Rev. Thos.	Toronto	Methodist.
Hardie, John	Ottawa	Presbyterian.
Harrison, Mrs. T. H.	Toronto	Methodist.
Hart, Jessie W.	Pertn	Presbyterian.
Hay, Rev. John	Campbellford	"
Hendry, J. A.	Kingston	Congregational.
Henry, Mrs. Benjamin	Thomasburgh	Methodist.
Hickinbotham, Miss Mary E.	Belleville	"
Higginbotham, Mr.	"	"
Hill, Isaac John	Ohsweken	Baptist.
Holmes, Miss C. S.	Toronto	Methodist.
Hossie, W. N.	Brantford	Presbyterian.
Houston, Rev. S.	Kingston	"
Hughes, Jas. L.	Toronto	Methodist.
Hunter, R. J.	"	Baptist.
Jack, Mrs. A.	Belleville	Presbyterian.
Jack, Miss Martha	"	"
Jackson, Miss Lizzie	Toronto	Methodist.
Jackson, Rev. S. N. (M.D.)	Kingston	Congregational.
Johnson, Rev. Francis	Lakefield	Methodist.
Johnston, Miss M.	Toronto	"
Johnson, Wm.	Belleville	"
Jolliffe, Miss Fannie	Toronto	"
Jones, Mrs. H. F.	"	"
Ketchum, Miss Florence	Cherry Valley	Methodist.
Kettlewell, Rev. Wm.	Oakville	"

Kilborn, Mrs.	McDonald's Corners	Presbyterian.
Kirkman, Mrs. B.	Seaforth	"
Krupp, Rev. Henry	Battersea	Methodist.
Laird, R. W.	Sunbury	Presbyterian.
Langdon, Mattie.	Kingston	Methodist.
Lapointe, Georgiana.	N. Williamsburg	Lutheran.
Lavell, Miss Sara	Kingston	Methodist.
Lear, Miss Amy	Waupoos	"
Lehman, L.	Newmarket	Christian.
Leffeton, Mrs. H. A.	Kingston	Methodist.
Lloyd, Henry R	Pembroke	"
Lockhart, Thos. H	Toronto	"
Matthew, Mrs. W. G.	Gananoque	Presbyterian.
Mitchell, E. J	"	"
Mowat, Rev. J. B. (D.D.)	Kingston	"
Moyes, Jas. C	Toronto	"
Muldoon, Christina	Plevna	"
Macdonald, Marjorie	Pieton	Methodist.
MacGillivray, Rev. Alex.	Brockville	Presbyterian.
MacGillivray, Mrs. Alex.	"	"
MacInnes, Aggie	Belleville	"
MacKay, Rev. A. B.	Montreal	"
MacLaren, Rev. D.	Alexandria	"
McAllister, Miss Annie	Hamilton	"
McArthur, Bessie	Kingston	Congregational.
McCrae, D.	Guelph	Presbyterian.
McGee, Belle S.	Merrickville	Methodist.
McGillivray, Rev. M., M.A.	Kingston	Presbyterian.
McGruer, Miss Maggie	Williamstown	—
McKinnon, Neil	Ottawa	Presbyterian.
McLaughlin, Rev. Alex	Sherwood	Lutheran.
McMahon, Miss E.	Kingston	Presbyterian.
McMaster, James A.	Toronto	"
McMichael, Miss Jeanie	"	"
McNaughton, John	"	"
McNaughton, W. J.	Lancaster	"
McRossie, Miss E.	Kingston	Methodist.
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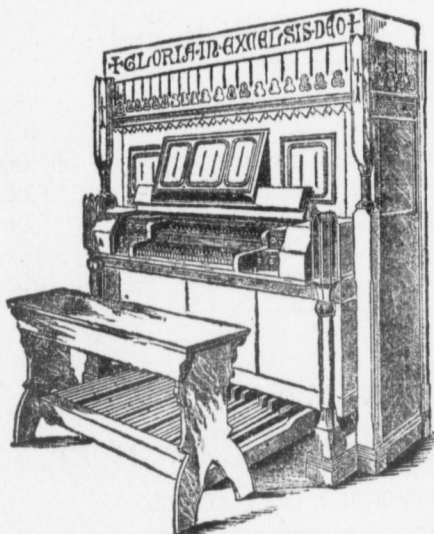
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