



Sabbath School Association of Canada.

PROCEEDINGS

OF THE

SEVENTH PROVINCIAL

Sabbath School Convention,

BEING THE FIFTH ANNUAL MEETING OF THE SABBATH
SCHOOL ASSOCIATION, HELD IN

THE TOWN OF GALT, ONT.,

ON THE 11TH, 12TH AND 13TH OF OCTOBER, 1870.

TORONTO:
PRINTED FOR THE ASSOCIATION,

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OFFICERS FOR 1870-1.

PRESIDENT:

Mr. JAMES YOUNG, M.P.

VICE-PRESIDENTS:

Hon. BILLA FLINT, Belleville,
Mr. D. W. BEADLE, St. Catharines,
Rev. F. H. MARLING, Toronto,
Rev. GEO. BELL, M. A., Clifton,
J. G. HODGINS, LL.D., Toronto,

Mr. R. I. WALKER, Toronto,
Rev. J. K. SMITH, Galt,
Mr. J. M. DENTON, London,
Rev. H. CHRISTOPHERSON, Galt,

TREASURER:

Hon. JOHN McMURRICH, M.P.P., TORONTO.

GENERAL SECRETARY:

Rev. W. MILLARD, TORONTO.

MINUTE SECRETARIES:

Rev. THOS. GRIFFITH, Brantford,
Rev. JOHN LEAROYD, Ingersoll,

Mr. W. ADAMSON, Toronto,
Rev. E. MORROW, Princeton.

EXECUTIVE COMMITTEE:

Mr. S. S. MARTIN, Toronto.
T. NIXON, "
D. McLEAN, "
C. A. MORSE, "
J. J. WOODHOUSE "
R. McLEAN, Galt.
W. SAUNDERS, "
A. I. MCKENZIE, Hamilton.

Mr. W. J. McCALLA, St. Catharines.
W. JOHNSON, Belleville.
— WHIPPLE, Hamilton.
R. WILKES, Toronto.
J. GILLESPIE, Toronto.
G. HARCOURT "
S. B. SCOTT, Montreal.
Rev. JOEL BRIGGS, Georgetown.

INTRODUCTORY ADDRESS.

This report of the proceedings of the Seventh Provincial Sabbath School Convention, will be found ample in all the details of that important meeting.

If the attendance of Delegates was not as large as at some previous Conventions, the amount of information and work was no less. The subjects considered were ably introduced, and the time allotted for the consideration and discussion of them was found inadequate for the many who were desirous to express their views upon them.

One general opinion prevailed respecting County Organization, and it was the manifested desire that the Executive Committee use their best endeavours to complete the work so well begun. To effect this, the Committee look for the countenance and hearty co-operation of Sabbath School workers in those Counties that are yet without Sabbath School Associations. Will some one or more in each of such Counties make immediate effort to bring about a Convention. We cannot do better than to direct attention to the admirable address of the Rev. F. H. Marling on "County Organization," as found in this Report.

Let immediate action be taken. Correspondence, with the General Secretary, on the subject is invited, and every help that the Committee can render will cheerfully be afforded. The voluntary aid of Brethren acquainted with the work of Sabbath School Conventions is solicited. The names of such volunteers should be sent to the General Secretary *at once*, so that every County Convention may be attended by deputations from the Provincial Association. This work of organization is the great work of the year before us. Let the willing hearted come forward, and we shall convene (D.V.) in 1871, with the glad announcement that every Protestant County in the two Provinces has its Sabbath School Association. An important work is also before the Counties already possessed of associations; that of

organizing every township—will they see to this, so that the benefits of the Provincial and County Conventions may be extended to every Municipality.

It has been decided to collect the statistics of Sabbath Schools throughout the two provinces once in three years. This year printed forms for obtaining such will be furnished to County Secretaries, and it is begged that every effort to circulate them will be made, so that no school shall be without the means of making known its state—let every Sabbath School send in its returns to the County Secretary without delay.

This report is sent forth with the sincere prayer that it may be blessed to all who read it—that the valuable lessons it contains may be carried out in our Sabbath Schools generally; and, that with increased skill for the work, God may bless the labours of His servants with the power of His Holy Spirit, so that multitudes may be added to all the churches.

On behalf of the Sabbath School Association of Canada,

WILLIAM MILLARD,

General Secretary.

The proceedings of this Convention were reported by Mr. S. Hutchinson of Toronto.

This report can be had (price 20 cents) upon application to the Secretary, box 1077 P. O., Toronto.

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

FIRST DAY—AFTERNOON SESSION.

The Seventh Provincial Sabbath School Convention for Ontario and Quebec, commenced its sessions at 2 p. m. on Tuesday, 11th October, 1870, in the Town Hall, Galt.

The Convention sat three days, and was attended by about five hundred delegates, representing the Sabbath Schools in nearly every section of Ontario, and Montreal. About half this number were present at the opening session, besides a number of spectators from the town of Galt. Over the platform were hung the flags of Britain and the United States, gracefully entwined. In letters of green and gold above them was "one in Christ;" above this the inscription, "Christianity knows no boundary line,"—and over all the angel's song, "Glory to God in the highest, on earth peace, good will towards men." Other appropriate mottoes were placed around the walls, such as, "Jesus loves little children,"—"Feed my lambs,"—"God is love,"—"Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven,"—"Robert Raikes,"—"Early religious instruction the nation's safety."

The Hon. Billa Flint, President of the Sabbath School Association, took the chair and announced the hymn—

"All hail the power of Jesus name,"

which was sung by the Convention, Mr. Maitland of Galt, musical professor, assisted by a choir, leading.

Rev. Mr. Auld read the 72nd Psalm and offered prayer.

The Chairman announced that the first business was the appointment of a committee to nominate officers for the ensuing year, and named the following gentlemen :

NOMINATING COMMITTEE—Rev. Joel Briggs, Georgetown, Chairman; Rev. Thomas Griffith, Brantford; Rev. H. Christopherson, Galt; Rev. F. H. Marling, Toronto; Rev. J. Scott, Napanee; Rev. Mr. McMullen, Rev. Geo. Bell, Clifton; Messrs. D. McLean, J. G. Hodgins, S. S. Martin, Toronto; Mr. D. W. Beadle, St. Catharines; Mr. C. A. Morse, Toronto; Rev. Mr. Perrin, Georgetown; Rev. Jas. Scott, Owen Sound.

This nomination was confirmed by the Convention.

ADDRESS OF THE RETIRING PRESIDENT.

Hon. BILLA FLINT, the retiring President, addressed the Convention as follows :

Christian Friends.—I am pleased to meet you on the present occasion. I have not forgotten the Belleville Convention. The fire lit up there still burns. I feel it in my own heart, and I am sure it still burns in the hearts of all who attended that meeting. The blessed and holy influence of that Convention remains still with us, and I am happy to say that the scepticism with which some regarded it at its commencement vanished before the close. I trust the same influence will be felt here, that this beautiful town may be benefitted by your assembling here, and that a great and glorious work may break out amongst you till scores and hundreds are converted to God. What is the object of our meeting together? Some persons have said, "What is the use of Sabbath School teachers and others meeting together for the purpose of talking about Sabbath School work?" Some have spoken in this way before they attended any of these conventions, but from the impressions they received at the Convention they have seen reason to change their minds. May such be the case with all such persons here to-day. When I met the Convention at Belleville, I had just passed my forty-second year as a

Sabbath School worker. One year more, thanks to Divine Providence, has been added to that period. I can assure you, my fellow workers in this good and glorious cause, that I feel every year more deeply than ever the necessity of being more devoted to the work. When I began there were very few Sabbath Schools in the land. My love of the work has grown as the years have rolled by, and I have always felt a love for Sabbath School boys and girls that I could not feel for any other. If any one had said to me forty-three years ago, what a great and glorious time we would have in Galt in 1870, in connection with Sabbath School work, I should have been very sceptical on the subject; but the work has progressed as you see, and its progress is gratifying to every lover of his country. For upon what rests the hope of our country if not upon our youth? That being so, should not these youth be trained properly in the Sabbath School in that knowledge that makes wise unto salvation; prepared not only for the duties of this life, but also for the joys of heaven. Let us not weary in this work; as we are sometimes prone to be. Our object should be to continue and extend our labours till every child in the Dominion is brought within the influence of the Sabbath School. How many children are there yet who do not attend the Sabbath School. Here is a work in which every one may engage. It is not for the superintendent alone to bring in to the school those children who know nothing of its blessed teaching. It is not only the work of the teacher, the scholars may help in it also. The influence of the last Convention at Belleville has had a marked effect upon all our Sabbath Schools there; it has been the means, under God, of not only awakening the teachers to a livelier sense of their duty, but of bringing many of the children unto God. I trust the same effect will be produced here. If we can only bring the children to love the Saviour, to put their trust in Him—if we can build them up in that faith, we will grow up to be a better people, we shall have a better country, and ours shall be a nation honoured of God, because we shall have honored Him. This morning the sky was clouded, a few drops of rain fell, and it was feared we would have a wet day for the opening of our Convention; but the clouds passed away and the bright sun shone out. Even so, if there be any clouds overhanging this Convention, may they be

swept away, and while they last may we look beyond them to the glorious sun, the Sun of Righteousness, and pray that He may shed His light upon us, and chase away every cloud that stands between us and Him, and between ourselves. So shall His work prosper as it has never prospered before. May God grant that the great work may go on and prosper till every child throughout the land, whether Protestant or Roman Catholic, be brought to the Sabbath School, to learn of Jesus and His love, and to be at last saved in heaven. (Cheers).

The Nominating Committee then retired, to prepare a list of officers, to be submitted to the Convention. During their absence the Convention engaged in prayer and praise.

Rev. WM. MILLARD, General Secretary, read the Annual Report.

FIFTH ANNUAL REPORT OF THE SABBATH SCHOOL
ASSOCIATION OF CANADA,

BY THE GENERAL SECRETARY.

In reporting to this Annual Meeting the Sabbath School state of the Provinces of Ontario and Quebec, and the operations of this Association during the past year, it is with a grateful sense of God's goodness and grace, which has enabled His servants to devise and labour with any measure of success; honoured by Him who has condescended to employ us, we devoutly ascribe to God all the glory.

One grand result of the last Provincial Convention, was the unanimous decision to push forward the work of organization in every county. This was one of the first matters that engaged the attention of the Executive.

A sub-committee was appointed to report upon the best means to organize county and township conventions.

The report of this Committee recommended that an agent should be engaged, whose whole time, or nearly so, should be at the command of the Executive Committee; that such agent, accompanied by one or more of the Committee, or other suitable person or persons, should go through the several sections of the Province and organize associations, taking care to leave such associations in charge of those who would see that they are kept alive, by forming Township gatherings or Institutes and by corresponding with the General Secretary. That the travelling

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expenses of such a deputation should be equally shared by the Sabbath School Association of Canada, and the Association of the County or Section; but that in destitute parts, if occasion required it, this Association should bear all the expenses of such deputation. This report was accepted and adopted. At the next meeting of the committee, it was resolved to commit this agency to the General Secretary, and that he should be remunerated for his services out of the funds of the Association. As the result, County Conventions have been attended and aided in Frontenac, Peel, Kent, Halton, Waterloo, Lincoln (for that county and Welland), Hastings, Middlesex, Brant, Peterboro, East and West Ridings of York, Lennox and Addington, Wellington, Oxford, Bruce, Grey and Haldimand.

Besides these, Conventions have been held in the Counties of Perth, North York, Ontario, North Simcoe, and in Northumberland two conventions. At these last no deputation attended.

Permanent organizations are established wherever a deputation was present. In some counties, Township Conventions have been held and Sabbath School Associations established in them.

In some instances, associations were found already in existence. Yet it is believed that in every instance the assistance rendered by those deputed to attend them has been most influential for good. The attendance has generally been large; the topics important and practical, and discussed with freedom; the addresses have been inspiring; and illustrations of Bible and Infant Class teaching, and of blackboard and object lessons have been given. Only in one instance has the General Secretary gone alone. Volunteers from the Committee, and other devoted brethren have accompanied him, and sometimes at personal sacrifice have they given their intelligent and loving aid.

In June, the ex-President, D. W. Beadle, Esq., and the General Secretary were deputed to attend the Illinois State Sabbath School Convention, at Quincy; there they met 3,500 of the earnest workers of this Sabbath School Banner State, and the audierces were from 5,000 to 7,000. As the Missouri State Sabbath School Convention was to follow in a few days, and to be held at Hannibal, a town not far distant from Quincy, the deputation remained to be present at it also.

The reception given to the representatives of Canada was most hearty, and they abundantly realized that the "One in Christ" and the "Welcome," proclaimed by the large mottoes which confronted them in the vast auditory at Quincy, were no mere words. As a special report of these Conventions will be given at a further stage of this meeting, we need not enlarge here.

As the Executive Committees of the past two years resolved to publish detailed statistics of the Sabbath Schools of these Provinces only once in three years, no effort has been made to collect them. Yet, by request, brief reports by some of the County Secretaries, and others, have been supplied, extracts of which we subjoin:

EXTRACTS FROM COUNTY REPORTS, &c., &c.

BRANT.

This county has received a fresh impulse from its first Convention held in March, presided over by Judge Jones, and attended by intelligent teachers and many ministers of the gospel; the exercises were eminently interesting and instructive. An Association was set up, and secretaries appointed for the several municipalities, with the responsibility of establishing township Associations. This county is generally well supplied with improving Sabbath Schools. The Revs. Thomas Lowry and Thomas Griffith are the respected secretaries for the county.

BRUCE.

Mr. J. Inglis Paterson reports:—"The schools are generally flourishing. I think our last Convention had a good effect, in awakening in several localities renewed interest. * * * * Still there is a great need of a spiritual awakening." The Association of Bruce is in good working order. D. Sinclair, Esq., M.P.P., is its President. The last Convention held in Paisley, in July, was largely attended, some delegates coming a distance of 40 miles; the exercises and discussions were full of life.

CARLETON.

The Rev. Richard Gavin reports, that he has travelled through the townships and conversed with Sabbath School teachers, and considers, generally speaking, "the condition of the schools is far from prosperous, and that many suffer from want of teaching." Mr. G. adds, "It were well if some influence were brought to bear on earnest living Christians among us, to induce them to bethink them of their duty to the young. An appeal in the form of a tract from the Association might be useful. Another great hindrance to success in rural districts, is the frequent practice of suspending operations during the winter, owing to the alleged difficulty of children going to a distance through deep snow. It is important that public attention be directed to this, and some remedial measures insisted on. It strikes me that, where scholars cannot come to their teachers, teachers ought to go to their scholars. Why not multiply schools in winter, so that they shall be at least as accessible as the week-day schools, which are then the most frequented."

DUNDAS.

Mr. J. Croil says:—"The Wesleyans are the most numerous body, and their Sabbath School organization pretty efficient." Mr. C. considers that this county may be regarded as the cradle of Methodism (in Canada), the records of which date from the year 1790, when William Losee, sent by the Conference of New York, first visited this northern region. The first settlers who came into

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Dundas county, in 1784, were however entirely Lutherans and Presbyterians—Germans, from the Mohawk valley. The Lutherans are still numerously represented, but, so far as I know, have only two organized congregations with ministers; in both of these are well conducted Sabbath Schools." As a Presbyterian, Mr. Croil writes: "I do not think that we have much to boast of in Sabbath School work. The Church of England is scarcely more numerous than the Presbyterians; they have, however, several good congregations, in which the work of Sabbath Schools is prosecuted in a manner becoming its importance." No Convention has been held in this county.

DURHAM.

A few years ago, a county Association was organized here, but it has died out; frequent attempts to induce a Convention that might result in reviving associated effort, have hitherto proved unavailing. Perhaps there are not less than 90 Sabbath Schools in this county, many of them efficient and prosperous; but there is also a large number of inferior character. Could the right man, of willing mind, and loving the work, be found to act as Secretary in conjunction with this Association, a Convention would doubtless be held that would inspire with new life this interesting Sabbath School field. "Who will go for us? Whom shall we send?"

ELGIN.

Sends no report this year.

ESSEX.

Mr. A. Bartlett says:—"Essex, as a field for Sabbath School mission work, has not yet been touched. I sometimes make little journeys to visit Sabbath Schools." He says also that he has tried to get up a Sabbath School Convention in Windsor, but failed for want of co-operation. About 1,800 children attend Sabbath Schools. To his knowledge there are but two Union Sabbath Schools in the county. About one-third of the population are Roman Catholics.

FRONTENAC

Is reported by the Rev. T. Chambers, the active county Secretary, thus:—"In the department of Sabbath School work, I have to state that a marked improvement is in some respects manifest; a Convention for this county took place in the city of Kingston, in December last; the proceedings were varied and interesting, and largely attended. A county Association was formed, with the requisite staff of officers. It was decided to hold a meeting in each township, as soon as practicable." Such a meeting has been held in the township of Loughboro', and in Storrington a large meeting of associated teachers and friends of Sabbath Schools was held. Mr. C. adds, "I have good reason to believe that a fresh impetus has been given to the Sabbath School work in this section." A number of local Conventions are expected.

GLENGARY AND GRENVILLE.

Have not been heard from.

GREY.

After several efforts, a Convention was held for this county, in Durham; the attendance was not large, yet ground has been broken up by this meeting that will yet repay both those who taught and heard. The meeting resulted in an Association. This county is a field for Sabbath School missionary labor, and has been entered upon by the Ontario Sabbath School Missionary Union. Much requires to be done here.

HALTON.

Mr. James Hollinrake states that "the Sabbath Schools in our county, from all that I know, are in a healthy thriving state," yet he considers there remains much to be done.

HAMILTON.

Not reported.

HALDIMAND.

From the Rev. Thos. Wilson, Secretary of the County Association, we learn that "the statistics received of the Sabbath Schools of the county show a slight increase; a few new Schools are reported. Considerable zeal is shown by the teachers in their work, and there seem to be but few places in which the lambs of the flock are not attended to. Our Convention was a decided success; Mr. D. McLean was of signal benefit to us."

HURON.

This County needs attention. No Sabbath School Convention has ever been held in it that we are aware of. There are many Schools in it and places that require to be planted. An ardent worker as County Secretary is the instrument required.

HASTINGS.

The reports from this County are most encouraging. The influence of the Provincial Convention held in Belleville has penetrated the county. This meeting was followed last February by a County Convention, and was one of the most successful meetings of a similar character held this year. The attendance was numerous, delegates coming from a great distance. The subjects introduced were well chosen, opened up, and discussed, and very outspoken were the acknowledgments of the benefit to those who were present. An Association was formed, with A. F. Wood, Esq., Warden of the County as its President, and with officers as agents for the several municipalities of the Counties. Hastings possesses a large number of

Sabbath Schools, and yet much land in the north part remains to be occupied. Mr. C. Martin writes:—"The work of Sabbath School instruction through the blessing of our Heavenly Father, is being made instrumental in bringing numbers of our children to the children's Saviour. I am expecting during the coming winter we shall have many township Conventions." One has been successfully held.

KENT.

This County has met with a great loss in the departure of Mr. Warren Martin to Kansas. The Rev. J. H. Stonehouse (who is filling his office as County Secretary till the end of the year) writes:—"The Schools of this County as far as I know are in good working order, and a more lively interest is manifested generally in that direction than at any previous time; some new Schools have been organized. Two township Conventions have been held, which were well sustained and proved abundantly profitable to the large gatherings; another is in contemplation, and Sabbath School matters generally are on the advance."

To this we can add that the County Convention held in Chatham last January was successful, and resulted in an Association being formed.

LAMBTON.

The Rev. W. M. Roger writes from Petrolia, that "the cause as far as numbers and external progress are concerned is prosperous, but I fear that from a spiritual point of view there is much need of a fresh baptism from on high. Yet there are many excellent people engaged in the work. Within the present year several new Schools have begun, and from the spirit shown, give promise of vigor and usefulness. Mr. Roger speaks of the need of a Sabbath School Convention.

LANARK.

By the Rev. Richard Lewis, County Secretary, we learn that in the Township of Lanark there is a goodly number of Sabbath Schools. He realizes the need of a Sabbath School Convention, none yet having been held, but anticipates holding one another year.

LENNOX AND ADDINGTON.

Reported by Rev. W. Scott:—"The information received from several parts of the County is of the most satisfactory kind. The interest and activity in regard to Sabbath Schools are constantly increasing. Several new Schools have been opened, chiefly denominational. One County Convention which you attended in Napanee, was the means of stirring up the minds of Christian people and awakening a sense of duty and responsibility, but there yet needs a greater awakening in the matter of a fuller preparation for Christian work, by deeper piety and harder study of God's Word.

LEEDS—Not reported.

LINCOLN.

Mr. D. W. Beadle reports—"The County of Lincoln held its annual County Convention in association with the County of Welland, at the village of Grimsby, in February. It was well attended, and was an occasion of much profit. The county was organized by the appointment of township secretaries. A township Convention was held in Grantham in June last, which has resulted in the establishment of one new school in the township, and which has given greater impetus to the Sabbath School work. Yet there is much to be done in establishing more Sabbath Schools in this county, and of training efficient and earnest teachers. The Church needs a new baptism from on high, that the piety may be deepened and its energies put forth in work for Jesus. Children are growing up both in town and country without religious instruction. We need in this county a zealous missionary, who will go from house to house, and talk to the people of Christ and His salvation, and raise up teachers. There are places where it is easy to gather in the children, but impossible to find those who are willing to superintend and teach.

MEGANTIC—No report.

MIDDLESEX.

[Including London.]

Mr. J. J. Dyas reports—"In both city and county the attendance at the schools has been encouraging, though the increase of teachers has not kept pace with that of the scholars. Why cannot there be found among church members a few more who are willing to teach the little ones the love of God? This is the great want of Middlesex. Two Township Conventions have been held and another will take place next month—the interest in our meetings is gaining ground, and consequently the interest in Sabbath Schools will be greatly increased."

MONTREAL.

Mr. F. E. Grafton, writes—"There are in connection with Evangelical Protestant churches 54 schools, with an average attendance of 850 teachers and 6000 scholars. There are a number of large Bible Classes, mainly of young men and women. The reports indicate great irregularity of attendance on the part of teachers, who number nearly 1,000. There is also a great disparity between the number of scholars on roll books, and the average attendance. The number of pupils during the winter must exceed 7,500. With few exceptions the schools report a slight increase in numbers; some report diminished numbers, and one has been closed through the removal of the troops. A lively interest in missions is maintained in most of the schools. In some the contributions have ranged [Sunday by Sunday] from 50 cents to one dollar per pupil per annum."

The Montreal Sabbath School Teachers Association, held last

winter several profitable meetings. Mr. Grafton states respecting the Sabbath Schools of the Province of Quebec generally, that he considers "there is a growing interest in some parts, and an endeavour to render the schools more attractive; but what the results are in the way of religious influence and conversion he cannot say."

NORFOLK—No report received.

NORTHUMBERLAND.

The Rev. Thos. Alexander says—"There have been two Conventions held in this county, one in Colborne in February, at this there was a good attendance, not only of ministers and teachers, but also of the inhabitants. A second Convention was held in Brighton in June, —here the attendance was not so good, yet those present were hearty in the cause. At both of these meetings the topics were well chosen and the exercises profitable." Mr. Alexander adds—"It is to be expected that when a few such Conventions take place in different parts of the county, they will be more highly appreciated, for surely they are the nurseries of the church."

ONTARIO N.—Unreported.

ONTARIO S.—Mr. Hayward reports a very interesting Convention—the best results are anticipated.

OTTAWA—Silent.

OXFORD.

The Rev. J. Straith informs us that, "the Sabbath Schools in this county are greatly improved, I believe, in every respect. The attendance of pupils is larger, and more regular—the manner of conducting the schools is improved; teachers give more attention to their preparations and duties, and the youth seem to receive the sincere milk of the word with greater avidity and interest, and I fully believe young hearts are being won to Jesus. The great obstacle in the way is the hardness of many of the parents. I have reason to believe that the Conventions held in the county have been productive of much good, in awakening and directing attention to these most blessed institutions, which are, as a means, the great hope of the church."

PEEL.

Has the oldest Sabbath School Association in Ontario. The 12th Convention of Sabbath School Teachers met in the Village of Meadowvale, in January. The Church was insufficient for the large evening audiences. The sessions were profitably occupied; there was no lack of intelligence or Christian fervor. Upon the whole, there is a growing interest in Sabbath School work in this County, and where loving and diligent teachers are found, there is no falling off, but an increased attendance of scholars. Yet heavenly showers are needed, and fruit, in the conversion of the young. With growing intelligence,

the power of the Spirit of God is the great requirement. Here also there is room for Sabbath School extension, and it is contemplated to engage a Missionary for this purpose. The funds have already been provided for the work.

PERTH.

It is reported "impossible to give an intelligible outline even" of the addresses made upon the various subjects chosen for discussion, during the Convention held in the Town of St. Marys, in January. The Secretary, the Rev. Mr. Hamilton, in his report given at that meeting, says:—"It has been felt by those who attended our last meeting that such meetings are fitted to stimulate Sabbath School teachers." The attendance at the Convention was large, the addresses inspiring, and the discussions beneficial. The President, in closing, said that while at first he was rather skeptical of the utility of Sabbath School Conventions, his experience at Stratford last year altered his opinion, and he affirmed his complete reclamation to the views of the Conventionalists. A Sabbath School Association is set up, and with an active Secretary, and the Rev. Mr. Waters as President. We look for great things through God's blessing.

PETERBORO'.

This County convened in the Town of Peterboro' under the Presidency of Mr. R. Rutherford, and as the result of the Convention, a Sabbath School Association for the County was organized. Much credit is due, under God, to the active Secretary. The meeting was a good one, and the discussions were much aided by the attendance of Dr. D. W. Beadle, from St. Catharines. There is a large number of Schools already, some of which are well attended and conducted; yet there is very much to be done in some parts of the County. No special report has been furnished.

PONTIAC—Not reported.

PRESCOTT—Not reported.

PRINCE EDWARD.

Mr. J. W. Porte reports:—"The Sabbath Schools in this County are, as a general rule, pretty well attended, but suffering from being closed in winter."

QUEBEC CITY—Furnishes no report.

RENFREW—Not reported.

RUSSELL.

Not reported. We have lost a valuable helper in the Rev. Mr. Smith, County Secretary, who is now settled in Belleville.

SUERBROOKE—No report of the Schools generally.

SIMCOE NORTH.

Simcoe north had its Convention in July. Intelligence, harmony, and love characterized its proceedings. The County Secretary, Rev. J. G. Sanderson presided, and the meeting is described as a most profitable one. Sabbath School work is extending in this part of the County, and in some measure keeping pace with the increase of the population. Much is due to the worthy Secretary.

SIMCOE SOUTH.

The Rev. Mungo Fraser states:—"Sabbath School work, upon the whole, is progressing favourably in our half of the County. No Convention has been held. It is hoped we shall have more success this year. Many parts of the County require to be stirred up in Sabbath School matters; a Convention would have the desired effect."

STORMONT—Silent.

TORONTO CITY.

By its excellent Secretary, Mr. J. Joseph Woodhouse, tells us that "in the absence of statistics from each School, I am unable to furnish as much information as could be wished. From enquiries made, however, I am happy to report favorably. Many Schools maintain their status; some are rapidly growing; some which have been drooping are revived and increasing in numbers. Five new Schools, 2 Baptist, 2 Episcopal, and one in connection with the Scotch Kirk, have been established (I think) since last Provincial Convention, and a sixth is in contemplation. The Schools now existing, (excepting Roman Catholics and those considered not evangelical) are 54 in number.

There is no general Sabbath School Union, but three or four of the denominations have their own; these are a source of good, and promise to become still more effective means of improvement. The present rapid growth of our city calls for renewed and increased energy in the prosecution of the Master's work, and I trust that the reflex influence of the coming Convention will do much to arouse and encourage Sabbath School teachers, not only here, but throughout all parts of our favored land.

The General Secretary has been furnished, by J. G. Hodgins, Esq., with a plan of mission work in the Toronto Gaol. Here devoted Christians come to bring, by the aid of God's Spirit and Holy Word, each of the prisoners, all alike, to the Redeemer's feet to be clothed, and, by His grace, restored to their right mind. The average number of prisoners who voluntarily attend the classes on the Sabbath day is from 60 to 100, including several boys. They are divided into classes, of from 4 to 6 each. The order of exercises is prepared and indicated by a printed scheme; the work is conducted by a Superintendent, aided by from 10 to 15 Christian friends, belonging to various churches in the city.

VAUDREUIL—Supplies no report.

VICTORIA.

It is much regretted that this Sabbath School Association is without the help of a Secretary in this county, yet, through the kindness of Mr. John Gilmour, circulars of the Convention have been sent to it, and it is hoped that, by the representatives of some of its Sabbath Schools, we may, during this Convention, learn of its case and welfare, and find a volunteer who, as its Secretary, will join us as worker in Association.

WATERLOO.

The Rev. H. Christopherson reports as follows:—“A most successful county Convention was held in Berlin, last February. Notwithstanding the novelty (to many) of such a meeting, the circulars sent out were the means of securing a large attendance, and the presence of zealous Sabbath School workers from abroad tended not a little to give that profit to the occasion, as led to the determination to hold a similar Convention in the same town next year. Township secretaries were appointed, and we have under contemplation the establishment of township Associations. Our excellent Secretary at Baden has advised the practice of appointing delegates for the visitation of the schools in the county.

WELLAND.

By the Secretary, Rev. G. Bell, we learn that “The last County Convention (Lincoln and Welland) held at Grimsby, in the Western part of Lincoln, was a very interesting one; more than usually practical; and I believe, resulting in a deeper interest being taken in Sabbath School work. The necessity of extending the organization in the towns, villages and townships was more deeply felt, and much care was used to select the most suitable men for local Secretaries.

Soon after the County Convention the Executive Committee issued a circular to the local Secretaries, giving them information as to the duties required of them, and another for general distribution among Sabbath School workers, urging the holding of local Conventions. The matter was taken up earnestly, and Conventions have been held in Pelham, Crowland and Welland, and one is appointed to be held in Drummondville on the 4th of October, for the municipalities of Clifton, Chippawa, and Stamford.

We hope to carry the work into two or three other townships before the next County Convention. This is appointed to be held in Welland, and we hope thereby to excite an interest in the work, in the Southern part of the county from which we have not had very many delegates in time past.

WELLINGTON.

Rev. E. Barker and Mr. John Perry report, "After the formation of our association in 1869, an effort was at once made to ascertain, as correctly as possible, the condition of Sabbath Schools within our county. The result is, that we have returns from 85 schools, with an attendance of 5491 scholars, and 546 teachers.

Considering the visiting of schools a matter of much importance, our late President, Mr. Thomas Mair, and some of our Secretaries, spent considerable time in such visits. The very excellent services of Mr. Wesbroom, Missionary from the Ontario Sabbath School Union, has been productive of happy and favourable results, and we cannot be too thankful for his visit to our county. During this time he addressed about 2700 children, and visited 21 schools; he organized six new schools, with 45 teachers and 224 scholars; he delivered 35 addresses, besides distributing a large amount of Sabbath School literature, &c. In a word, the indefatigable labours of Mr. Wesbroom have been crowned with much success.

The first annual meeting of our Association was held here on the 28th and 29th June, and though the weather during some of the sittings was rather unfavourable, the attendance was fair. 54 delegates were present, including the Rev. Wm. Millard, D. McLean, Esq., C. A. Morse, Esq., and Mr. Wm. Wesbroom from Toronto. Subjects of great interest in regard to Sabbath Schools, were brought before the Convention and discussed—many important hints and suggestions thrown out by delegates.

WENTWORTH.

No report received. It is most desirable that an efficient Secretary be secured for this county, one who will help to carry out the objects of the Sabbath School Association of Canada.

YORK—EAST AND WEST RIDINGS.

Mr. J. T. W. Wallace says, "We have had a Convention, the first in the ridings, held in the village of Weston on the 29th and 30th March last, and considering the very bad roads, was well attended and quite a success. We expect to hold another the third week in February next. I do not consider the Sabbath School cause in my field to be in a very prosperous state; yet I believe we are progressing. The want of greater progress is found in the want of more intelligent, zealous, and earnest workers, who realize their responsibility to Jesus the great Master; and to their fellow beings, or, in other words, officers and teachers who study the lesson themselves until they earnestly desire to impart the information they have obtained from warm and loving hearts, to those whom they wish to benefit."

NORTH YORK.

Mr. J. P. Irwin writes—"Our last County Convention was a decided success. It was held in the village of Newmarket. Two days were spent in discussing and practicing the art of teaching. The Convention came to an end, all feeling it good to be there. I would say that while there is a decided improvement, there is much to be done to awaken sufficient interest in this good work, in this county. May the Lord of the harvest send labourers into his field already ripe."

Mr. MILLARD remarked that in reading these extracts of Reports from the counties, we could not but be impressed with the prevailing testimony they bore to the great importance of County Conventions. Like the Rev. Dr. Waters of St. Mary's, all who attend them are made converts to their importance and value. It seemed to him that those counties which express their great need of such conventions should be visited perhaps the first. He would say that the Association had, during the past year, done as much convention and organization work as they possibly could, and that one reason why some of the County Conventions had not been attended by a deputation from the Association was that other similar conventions were held at the same time.

Mr. Thos. Nixon, Toronto, moved, seconded by Rev. Joel Briggs, that the report of the General Secretary be adopted.—Carried unanimously.

TREASURER'S REPORT.

Hon. JOHN McMURRICH, M. P. P., Treasurer, submitted the following extract of accounts for 1869-70:—

RECEIPTS.

Balance from last year	\$ 145 11
Received from Belleville Convention, per Secretary..	245 00
From local Treasurer.....	30 43
Schools and Subscribers	382 00
Proceeds of Mr. Phillips's concert.....	135 18
Reports sold.....	88 36
Received for advertisements.....	22 50
	\$1,048 58

DISBURSEMENTS.

Paid President's order in favour of Secretary	\$ 250 00
Printing reports, &c.....	260 50
Advertising.....	47 20
Postage	54 59
Expenses of delegates attending U. S. Conventions..	103 03
Ditto attending Canadian Conventions	98 19
Paid general Secretary on account of salary.....	200 00
Balance in hand.....	35 07
	\$1,048 58

Mr. McMURRICH added that every account that had reached him had been paid, but he had been informed by the Secretary, that there was a printing account not yet rendered. He was sorry to say that there was another obligation resting upon them (but it was the only one) of the sum of \$300 due to their worthy Secretary. There were a number of sums pledged at the last Convention, not yet paid, and on comparing the list with his book, he found that these sums were about enough to cover the amount due to the Secretary. If gentlemen present whose schools were in arrears, would send in their contributions to him he would report the amount received at a subsequent stage of the Convention, and they would then know their exact financial position.

Mr. MILLARD said that the printing account would be rather large, as it embraced all the printing preparatory to the holding of the Convention, including 4,500 circulars, certificates for the railways, etc., which in previous years had been paid for before the Convention met.

On motion of Mr. R. McLean, the Treasurer's report was adopted.

ELECTION OF OFFICERS.

Rev. GEO. BELL, Chairman of the Nominating Committee, submitted the following list of officers for this year :

PRESIDENT :

MR. JAMES YOUNG, M.P., GALT.

VICE-PRESIDENTS :

HON. BILLA FLINT, Belleville,	Rev. J. K. SMITH, Galt,
D. W. Beadle, St. Catharines,	Rev. GEO. BELL, Clifton,
Rev. F. H. MARLING, Toronto,	J. M. DENTON, London,
J. G. HODGINS, Toronto,	Rev. H. CHRISTOPHERSON, Galt,
ROBERT J. WALKER, Toronto,	

TREASURER :

HON. JOHN McMURRICH, M.P.P., TORONTO.

GENERAL SECRETARY :

Rev. W. MILLARD, TORONTO.

MINUTE SECRETARIES :

Rev. THOS. GRIFFITH, Brantford,	W. ADAMSON, Toronto,
Rev. JOHN LEAROYD, Ingersoll,	Rev. Mr. MORROW, Princeton.

These nominations were unanimously confirmed.

Mr. Young being absent, on motion, Hon. Billa Flint was requested to preside until the evening session.

The following committee were appointed to arrange the order of business during the sittings of the Convention :—

BUSINESS COMMITTEE—Rev. Joel Briggs, of Georgetown, Chairman; Mr. D. McLean, Toronto; Rev. W. Millard, Toronto; Mr. W. J. McCalla, St. Catharines; Mr. A. J. G. Henderson, London; Rev. W. H. Poole, Hamilton; Mr. Chas. Raymond, Guelph; Rev. F. H. Marling, Toronto; Mr. R. McLean, Galt; Mr. Robt. Smith, Brampton; Rev. Mr. Livingstone, Brantford; Rev. Mr. McAllister, Ancaster, and Mr. J. L. Blaikie, Toronto.

Rev. Alfred Taylor, editor of the "Sunday School Workman," of New York, was introduced by Rev. F. H. Marling, and took a seat on the platform amid hearty cheers.

Mr. Maitland sang "What shall the harvest be,"—the Convention joining in the chorus.

COUNTY SECRETARIES VERBAL REPORTS.

The Chairman, said the remainder of the session would be devoted to hearing reports from County Secretaries relative to the state of the Sabbath School cause in their respective localities, in addition to what was embodied in the general Secretary's report.

Mr. D. W. BEADLE, Secretary of the County of Lincoln Association, said his county had united with the County of Welland, in holding a Convention, and had found the arrangement both convenient and profitable. The same plan of union might perhaps be profitably carried out in other counties similarly situated. They had had a very pleasant convention last winter, and the result of it was a more thorough and efficient organization of the two counties. Besides that, they held several township conventions, where all the Sabbath School workers they could get together met and talked over the work in a familiar way, compared their troubles and difficulties and successes, and encouraged and helped one another. The result of this was that those two counties were making progress in Sabbath School work; they were sending out missionaries among themselves. (Hear, hear.) Several gentlemen devoted a week or so to the work of going out into the counties, and holding little township gatherings, when questions relating to the work were discussed. Thus they were stirring one another up, and in the rural districts the schools were improving by these means. In this connection he could not forbear paying a tribute to the Young Men's Christian Association. (Hear, hear.) They had found sometimes in organizing schools in the rural parts, great difficulty in getting some one who was willing to act as Superintendent; but when they appealed to the Young Men's Christian Association, they never failed to get some one to take that position, though perhaps he would have to walk three or four miles to attend the school. From the result of these efforts he was convinced that a little more earnestness and zeal and perseverance on the part of laymen would result in the establishment of a Sabbath School in every school section in the country. (Hear, hear.) In those two counties at least he could say that a work had begun which he believed would lead to the establishment of a Sabbath School in every school district. (Cheers.)

Rev. Dr. THORNTON, Oshawa, said they had in his county learnt the advantages of county and township Conventions, and he hoped every friend of the Sabbath School cause would do all in his power to aid in getting up these associations, where they had not been held.

A gentleman from Prince Edward remarked that the difficulty they had found in connection with Bible classes, was to get good teachers. He instanced a school where the Bible class was almost a failure, until a lady took hold of it, and by her persevering efforts, succeeded in increasing the interest in it, till now she had a class of over one hundred. Although they had not yet held a Convention in Prince Edward, yet he could say that the work on the whole was in a prosperous state.

Rev. Mr. Briggs, from the Business Committee, reported the order of proceedings for the evening session.

The Doxology was then sung, and Rev. Mr. Ault pronounced the benediction.

FIRST DAY—EVENING SESSION.

The Convention re-assembled at 7 o'clock, in Knox Church, and spent the first half-hour in devotional exercises, led by the Rev. George Bell, of Clifton.

ADDRESS OF THE PRESIDENT ELECT.

Mr. JAMES YOUNG, M.P., the President-elect, having been introduced by the retiring President, addressed the Convention as follows:—Ladies and gentlemen of the Convention,—I have to thank you for the honor done me, during my absence in Elora to-day, of electing me your President for the present year. I say, frankly, that I have seldom felt more inadequate to the proper discharge of the duties of any position which I have ever been invited to fill; but as your call has been unanimous, I cordially accept it, assured that I shall have, in the discharge of the duties of the chair, your hearty support and sympathy, and that you will be, to use an old couplet,

“To my virtues ever kind,
To my faults a little blind.”

As your presiding officer, I can justly congratulate the Convention upon the happy auspices under which we come together. Galt is not a large town, and it is not often we have such an invasion as has taken place to-day, but the people generally have extended a cordial welcome to each and to all—a welcome both to their homes and their hearts. We have present on this occasion, not only many of the most earnest workers for Christ in the Sabbath Schools of Canada, but also the Rev. Alfred Taylor

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of New York, and Father Paxson, of St. Louis, Mo.; and the Rev. Henry Clay Trumbull, of Hartford, Conn., is expected to-morrow—friends whom we greet not only as eminent workers in the cause of Sabbath Schools, but as citizens of a great and kindred nation, bound to one common mother—Great Britain—by a common lineage, language, laws, literature, by a common religion; in fact, by every tie which ought to bind two nations together in everlasting friendship and peace. (Loud cheers). It is also gratifying to be able, from the tone of the Report read by the Secretary this afternoon, to congratulate you on the fruit which has attended your past Conventions, and to know that, on this occasion, important subjects are to be brought under your deliberation, which it is hoped will render our Sabbath Schools still more efficient for the glorious work of imparting religious instruction to the young. We live, Christian friends, in a wonderful age, and in nothing more wonderful, I think, than its Christian activity. (Hear, hear). I am not of that school who take a gloomy view of the world's progress—who believe it is annually growing worse. It is impossible to remember the recent war on this continent, out of the din and smoke of which four millions of slaves became freedmen, with the right to worship God as they pleased—it is impossible to cast a glance across the broad Atlantic, to the startling events now transpiring, without feeling that, amidst all the passion, the folly, the strife, the bloodshed, the wickedness of man, Jehovah reigneth, and that under His rule it is impossible that humanity can be receding from the Light, and drifting backward to the darkness and gloom of eternal night. (Cheers). It may be, indeed I believe it is a fact, that in the great battle between right and wrong which has been going on ever since the creation, the lines have never been so sharply defined as at present. There is, in my opinion, an intensity in the wickedness on one side, never surpassed in any previous age; but there is also on the other an amount and intensity of Christian effort, zeal and liberality never before witnessed, which must go on increasing until the banner of the Cross is planted, and the pure principles of Christianity triumph, in every part of the habitable globe. This Convention may be regarded as a sign of the times—an evidence of the increasing Christian activity of the age. It is a gratifying sign to see so many, belonging to different sects and bodies, in this large, influential and harmonious Convention. Though divided on minor points, you are all united on the fundamental principles of Christianity, and one in heart and sentiment in regard to the cause of Sabbath School instruction. (Cheers). It speaks well for the Christian activity of our country, that so many have left their homes, their families and their business, to take part in this Convention. But the Sab-

bath School cause is worthy of every exertion. I know no subject in the realms of science, of art, of literature, or of philanthropy more worthy of the consideration of a deliberative assembly. The good which Sabbath Schools have done, even in a single town like Galt—the good which they have effected in Canada—the good which they have accomplished for the world, only the cycles of eternity will reveal; and in assembling together to push on the glorious work, this Convention is warranted to expect the Divine blessing and the hearty God-speed of every true friend of the youth of our land. (Cheers).

Hymn—"O for a thousand tongues to sing."

The President announced that the next in order on the programme was the Address of Welcome.

Rev. J. B. MUIR, Pastor of St. Andrew's Church, Galt, said: Mr. President, ladies and gentlemen, the pleasing duty of welcoming the Convention to Galt now devolves upon me. We welcome you as co-labourers in the same work in which many of us in Galt are engaged. We do not welcome you as Englishmen, Irishmen, or Scotchmen, or even as Canadians, for "a man's a man for a' that," although Canadians have no nationality. We welcome you as Christian brothers, as Christian laborers engaged in one of the grandest and greatest works in which the servants of Christ can be engaged. At first I had my misgivings in regard to the Convention coming to Galt, but when I see around me such an array of intelligent Christian men and women, all my doubts and misgivings are dissipated like the mists from yon river when the sun rises above the horizon. (Hear, hear.) I think our meeting in Galt will be crowned with success, and from what I have seen, it seems to me that the people of Galt are cordially endeavouring to do all they can to make your residence here, short though it be, as comfortable, as pleasant, and as instructive as it can be. (Cheers.) The gentleman who occupies the presidential chair rejoices in being a Galt youth. He was brought up in Galt, and received a part of his Sabbath School training in the church of which I have the honour to be pastor; and I may add that Mr. Maitland who presides over the musical department of the Convention, is a universal favorite in Galt, and in my opinion, is second to no precentor that I know of in this good Dominion of ours. (Cheers.) You have met here for the purpose of concerting measures for the better training of the youth of our land. The training of our youth in secular knowledge is a most important task, and they who undertake it should be competent and efficient; but how much more so should they be who are engaged in the great and important work of instructing the youth of our land in the knowledge

of our Lord and Saviour Jesus Christ. He who takes upon him that task requires not only to have a knowledge of the Christian plan, but also to be a living epistle known and read of all men. The laborers in the Sabbath School are working for eternity. Cicero, a Roman orator, spoke for eternity; Apelles, a Grecian painter, painted for eternity; Phidias, a Grecian sculptor, used his chisel for eternity. If these old heathens spoke and wrought in order that succeeding generations might give a kind of earthly mortality to their work, are you not engaged in something nobler far? You are engaged in instilling into the minds of the children committed to your charge, those great principles of divine truth which are at the basis of all true character, and without which a community cannot long exist, much less a nation. It seems to me that the work of the Sabbath School teacher is very much like the work of a little girl I have seen, who wished to train a little lamb to take milk. She tried various ways, but at last she put her finger into the mouth of the lamb, and led it to the pail of milk, and afterwards she had no difficulty in rearing it. And so it is, I apprehend, with those who are engaged in teaching in the Sabbath School. Some teachers are like the dry fingers that have nothing to give. If they would only bring their children to the sincere milk of the word, that they may grow thereby, they would be doing just what He who said, "Suffer little children to come unto me and forbid them not," would have enjoined upon them. In these Conventions we have the advantage of communicating to one another our different ways of carrying on our Sabbath Schools. We can get more benefit from these Conventions here than they can in the old country, because of the variety of nationalities amongst us and consequently of plans of teaching; and the more we meet together and discuss these matters, the more efficient can we make our Sabbath Schools. You have said, Mr. President, that we live in stirring times;—we do indeed. It seems to me as if the bonds of society were being sundered by the rude hand of anarchy and war. Who would have thought two or three months ago that there was to be such a state in Europe as we now see? Who would have thought some three weeks ago, that eight weeks after the promulgation of the Infallibility dogma, he who was declared by it to be infallible, would cease to be a temporal prince? Verily, sir, as you have well said, the hand of God is clearly seen in the events that have transpired upon the continent of Europe. We are to cease from man, and trust in that Saviour, who alone can save. We are to cease from all the traditions that have been handed down from past centuries, and trust in that Word which has God for its author, truth for its subject, and salvation for its object and aim. Out of all this tumult and strife, all this ambition and

passion, it seems to me that men will be enabled to see more and more how that despotism cannot make men brothers; how that even Republicanism cannot make men brothers; how that the Papacy has failed altogether in making men brothers; and I may add they will see that philosophy cannot make men brothers, nor can socialism or communism; but that there is one system only that can make us brothers and sisters, and that is Christianity; and only one person in whom we may all unite and find welcome, and that is the Lord Jesus Christ who said in prophetic language, "I, if I be lifted up from the earth will draw all men unto me." In looking forward to the time when all men shall be united, I see in these Conventions a means to that end. We are beginning to see that after all it is wrong to fight over unimportant matters, and thus to cripple the wheels of Christian progress. We are trying to hasten the time when the little stone cut out of the mountain without hands, shall cover the whole earth, and when men shall not say one to another, "Know ye the Lord, but all shall know him from the least unto the greatest." May ours and similar Conventions hasten on this happy time for our world. But whilst the Sabbath School is important as an auxiliary to the Church, it should be only supplementary to the work of parents at home. It seems to me that in this continent there is a tendency to shirk this parental training of the young, happily so common in the old land from which I came. Napoleon when asked once what agencies best promoted the welfare of a country, replied, "Mothers!" I would add an epithet to that word, and say, "*Christian Mothers!*" They who hand over their little children to the care of Sabbath School teachers, without first training them themselves and leading them to the throne of grace in order that God's blessing may rest upon them, fail in their duty and commit a great mistake. That is the view I take of the Sabbath School. It does not substitute the work of the Sabbath School teacher for the work of the parent; it is only supplementary to it and an auxiliary of the Church of Christ. We have with us on this occasion several friends from the United States. I am sure that we welcome them as heartily as we do our Canadian brethren, to our homes, our hearths, our altars and our hearts. (Cheers.) To me it seems impossible that that great branch of the Anglo-Saxon race that occupies the territory south and west of us, should ever so far forget their grand old lineage, their grand old literature, their grand old history, as thrilling as the annals of chivalry, as to come to fight with our beloved Canada. (Cheers.) I do not believe that ever this will take place. While I like their invasions of Christian fraternity from the other side, armed invasions we are prepared to oppose to the very death. (Cheers.) But I

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believe those armed invasions that have been made upon our territory from the other side, have been made in defiance of the principles and the views of the Christian men and women of the great Republic. (Cheers.) We like you to come here as you come to-day, for we believe in that beautiful motto on the wall, "Christianity knows no boundary line!" We are all brothers and sisters in Christ, who are labouring together for the advancement of religion amongst the youth. You have all seen, I dare say, the beautiful arch of evergreens over the bridge, with the inscription on it of "Welcome" to our good town. As an emblem of our hospitality, may it be ever green in your hearts, and remind you that there is in Galt a company of the great army of Sabbath School workers on this continent. We read that once upon a time a Roman Emperor was so filled with hatred against the people of that city, that he wished they were all a biped that he might strike its head off at one blow. To night, though no Roman Emperor, but only an humble minister of the Presbyterian Church, I could wish that this Convention was a biped, that I might clasp you all to my heart and say, "God speed to all your efforts!" (Cheers.)

Hymn—"Breast the wave, Christian," was then sung.

REPORTS OF DELEGATES TO THE UNITED STATES.

The President said that since the last Convention, Mr. D. W. Beadle and the Rev. Mr. Millard had attended the State Sabbath School Conventions of Illinois and Missouri, as a deputation from this Association, and he would now call upon them to give an account of what they had there seen and heard.

Mr. D. W. BEADLE—It would be quite impossible for me to comply with the request of our worthy President, and in the short time that I can be allowed, give you a recital of what was done at the three days' Convention in Quincy, Illinois—a gathering of some 6,000 Sabbath School teachers—and at the large gathering afterwards held in Hannibal, Missouri. But there were one or two points of interest that struck my own mind, which I will endeavor to lay before you. One thing that struck me particularly was the large scale on which they did the work there. The meeting was held in a large rink, which was comfortably seated, and the floor covered with tan-bark and sawdust

that there might be no noise, and all that large building was filled with people. I enquired where they all came from, and was told that some 3,000 of them came from the country, and the rest from the city. On further enquiry, I found that the Convention was not a delegate Convention, that is, there were no delegates sent from each school to represent it, but every Sabbath School worker in the State was invited to meet in Convention (cheers), and that was the way they got up so large a Convention. I believe that is a grand feature in their Conventions. What is the object of our Conventions? Why, it is to get as much information, by rubbing our brains together, as possible. You may say we do this by our county and township Conventions. We are doing this, it is true, as far as we can, but allow me to say that we cannot convey into these smaller Conventions these great Sabbath School workers we have here—men such as Stephen Paxson, of Missouri, the Rev. Alfred Taylor, of New York, and the Rev. Henry Clay Trumbull, of Connecticut. But if we could get up a mass meeting Convention, many more of our Sabbath School teachers could have the advantage of hearing those great minds. I understand London is going to ask for the Convention next year, and I challenge London to call a mass Convention. (Cheers). Let every one come who is engaged in the work, and you will find, I think, that you can accomplish a great deal more good than you could by a delegate Convention. There was another feature that struck me with a good deal of interest at the Quiney Convention. They were discussing the subject of uniform lessons—not only uniform lessons in each school, but for the whole State, and even for the whole of the United States and Canada, too. (Cheers). In discussing this subject, they took the lesson for the next Sabbath—Christ raising from the dead the son of the widow of Nain—that was the lesson for nearly the whole of the State the next Sabbath. There were there six thousand Sabbath School teachers listening to each other, how they would teach that lesson. It was a grand scene, I assure you. One after another got up, and each gave fresh light upon the subject. I thought I had studied that lesson pretty well—for it happened to be the lesson in my own school—but I got more light upon it, in that half-hour's discussion, than I could begin to express to you. (Cheers). Now if we could only, to-morrow, take up next Sabbath's lesson and discuss it, what a vast amount of information would we get. But that was not the whole of the plan that was discussed at Quiney. They proposed to go still further, and have the minister drop the formality of a text, in one of his Sabbath services, and take up the Sabbath School lesson for the day, and teach it to his congregation. I must say that this plan struck a chord that vibrated pleasantly in my

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soul. I have thought that the clergymen in our day sometimes forgot what the Bible was given us for. They forget that we are to be taught what that word means. I was glad to hear the plan proposed, and I hope some of us shall live to see the time when our clergymen shall be more expository in their discourses, and that we shall sit at their feet and learn the Scriptures. (Cheers). There was another feature of the Quincy Convention that I should not forget to mention, and that was their complete organization. The State of Illinois contains some 102 counties; out of that number there are eight that are known to be not organized, and four that are doubtful, leaving 90 that are fully organized, and most of them holding their county and township Conventions. There are 4,513 Sabbath Schools in the State, with 47,616 officers and 334,487 scholars. The returns as to the proportion of public school children attending the Sabbath School were imperfect, but from all I could learn, they have succeeded in getting a large proportion of the children in the public schools into the Sabbath Schools. That is the result of organization, and that organization implies a union among the schools that induces Christian men and women to take a deep interest in them, and occasionally visit them. One gentleman told us at the Convention that he, with two or three others, ladies and gentlemen, packed up a portable melodeon, and held little meetings here and there among the schools, doing much good in the way of stirring up and encouraging the teachers. Now this is what we want to do here in Canada. The Executive Committee of our Association have already made a beginning in this direction during the past year, and I hope you will encourage them, by your sympathy and aid, to go on with the work till every township is organized and every school district is supplied with a Sabbath School. But I must not sit down without referring to the unbounded hospitality with which the Canadian delegates were treated. I do not know how to express the kindness we received, the cordiality with which our hands were grasped, the facilities that were given us for obtaining information, and the courtesy and attention that were shown us in every possible way. Indeed, at Hannibal, they were not satisfied with our visiting the Convention, but wanted to take us down to St. Louis and show us their mission schools in that city. I can assure you, from what I heard, that a great work is going on there, and it has been eminently blessed. But my time is up now, and I must leave the details of our visit to Hannibal to Mr. Millard. (Cheers).

Rev. Mr. MILLARD fully endorsed what Mr. Beadle had said respecting the hospitality with which they had been received at Quincy and Hannibal. With regard to the state of Sabbath School work in Missouri, he might just say that Father Paxson,

after having established upwards of 2,000 Sabbath Schools, principally in Illinois, had now taken Missouri in hand, and would no doubt do a similar great work in that State. There were 114 counties, of these 107 were more or less possessed of Sabbath Schools—but there was still a great deal to be done in that state. The Missouri Convention was not nearly so largely attended as the Illinois Convention, but after all he felt that there were more enthusiasm and fervor in the Missouri Convention. They had a capital chairman in Mr. E. D. Jones of the Second National Bank at St. Louis, and he almost overpowered us with his kindness, and gave us a very pressing invitation to go to St. Louis, which we had to decline. One subject discussed in this Convention with great interest and earnestness was, "How shall we create a greater enthusiasm in our Sabbath Schools?" And one very simple answer to that was, "Let all who have attended this Convention go home and talk about it, and get others interested in it." That was the way suggested, and it is a good way. As Mr. Reynolds told us at Belleville last year—It is at these large Conventions we get fired with enthusiasm in the work, and then we go home with what we have gained and warm up our neighbors. That is one way to create a general interest in the Conventions, and to extend their usefulness throughout the country

Hymn—"Our field is the world."

Mr. Stephen Paxson, of St. Louis, was next introduced by Rev. Joel Briggs, and was received with cheers.

SABBATH SCHOOL HYMNS AND MUSIC.

The President in introducing Rev. Alfred Taylor, of New York, to speak on this subject, expressed the gratification he was sure they all felt in having with them the brethren from the United States. They might not be able to give them so grand a reception as our delegates were honored with in the United States, but their reception in Canada would, he was sure, be quite as cordial. (Cheers).

Rev. Mr. TAYLOR—It is very pleasant when one makes an invasion into Canada to find Canada turned out in full force, not to send him home again, but to receive him with such a warm, hearty welcome as I have met with to-night. I did not at all

expect to stand before you to-night, but to sit and listen to my good friend Trumbull, who, although one of the most steady and orthodox men in the United States, happens to be off the track to-night. (Laughter.) We hope to have him here to-morrow, and to listen to his words of cheer and instruction. With regard to the subject I am to speak upon—Sabbath School Hymns and Music—I may say there are few matters of more importance or that more deeply concern our real interest. It is a matter of great moment whether in our Sabbath Schools we have good singing or abominable discord—whether we sing songs of praise and adoration unto the Most High, or whether we fill up a little time in our Sunday exercises with mere amusement, pleasing, musical and harmonious though it be. Now, although I have heard people objecting to the use of a text as a peg to hang a discourse upon, yet I will give you one for what I am going to say—"O praise the Lord all ye nations, praise Him all ye people." Canadians, Frenchmen, Dutchmen, Patagonians; it makes no matter whom—praise Him every nationality on the face of the earth; praise Him young men and maidens, old people and lisping children—every one praise the Lord. What is the object of our Sunday School music? Is it the mere enjoyment of harmonious sounds? Is it the mere entertainment, the mere filling up of the time with something that will sound beautifully? All these, but if we stop with these our Lord's day music would be a failure and a disgrace. We want the spirit of the Old and New Testament in our sacred songs—we want to take up the spirit which we find at the very beginning of Scripture songs of praise; to go back to the children of Israel standing dry shod upon the shore of the Red Sea, after having passed through it—we want to go back to the same spirit which animated them to send up their glorious song of praise unto the Lord. We want to enter into the same spirit which animated Miriam when she went out with timbrel and sang that glorious song—"Sing unto the Lord for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea." We want the same spirit which filled the heart of Deborah when she sang praises to the Lord who had triumphed over the enemies of Israel. If we cannot place ourselves in the spirit of the surroundings of these Christian Hebrews, we can place ourselves in the spirit of our surroundings, our experiences, our hopes, our triumphs, and our longings; and we can enter into their spirit to a very great extent, and have their spirit enter into us. We can go back to the sweet spirit of David, who, when he played before Saul could subdue the angry temper of that tyrannical monarch. When the evil spirit came upon Saul he sent for the sweet singer of Israel, who was able by his music upon the stringed instrument to subdue the evil spirit. We want to go

back to the same spirit which pervaded the ancient people when gathered together at the dedication of Solomon's temple, and when the glorious sound went up from the voices of that great congregation, and from the trumpets and stringed instruments, the glory of the Lord came down and filled the place. As we come down to later times we find the same spirit of praise animating Paul and Silas when thrust into the innermost dungeon in Philippi, with their backs sore with the welts made on them by the lash, and instead of grumbling and mourning for their lot, they make the jail melodious with their sweet songs of praise. We need the same spirit with us when we engage in praises unto the Lord. The question then arises what shall we sing in our Sabbath Schools? In the first place we should not sing the ridiculous, and I grieve to say that if we turn over the pages of some of our hymn-books, we may find something that is ridiculous. We may find actions attributed to the angels which by no possibility they could perform. We may find all manner of things jingled and jangled together for the sake of making rhyme. But do not understand me as denouncing our Sunday School hymnology; I am only pointing out a few of its blemishes. I love the dear old hymns that have been handed down to us from past ages, but let me tell you that age is not the only quality to be looked for in a hymn-book; because a hymn-book is new it is not necessarily objectionable. I was looking over an old hymn-book the other day, published in 1700, and there were not over four or five tunes in it which we are now in the habit of singing—tunes so dull and dismal that you would not have sung them, I am sure, even if you had been in the jail at Philippi. (Laughter.) But it is said, "we must have respect for the old hymns." Well, I have; I lay them gently aside and let them stay there. I heard you singing Dundee; I love it, but I don't want an exclusive diet of Dundee—I love your old Scotch tunes, but I don't want them all the time. Let us have vivacity in our Sunday School music; let us have deep devout scriptural expression in every hymn. I have made it a rule for a long time in the little dealings I have had with hymnology always to reject a hymn which was so unscriptural that you could not properly affix a Scripture motto to it. If a hymn will not bear that; if there is so much stuff and nonsense in it about boatmen ferrying people across the Styx like old Charon, or something else equally absurd, that you cannot get a text of Scripture to go with it, then leave the whole hymn out. I don't know that I could express very much better my ideas of what is tasteful and proper in Sunday School hymnology than by making mention of this beautiful little selection put into our hands. I was admiring its admirable taste, beginning with that grand old congregational chorus, "All hail the power of Jesus' name." That will do to

sing as long as hymns are sung on earth. We do not know what the songs of the redeemed shall be, but I think when Sunday School teachers, superintendents, parents, and little children cast their crowns before the throne their songs will be something like—

“All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.”

A little further on we have—

“Vain are the hopes the sons of men,
On their own works have built;
Their hearts by nature are unclean,
Their actions full of guilt.”

The youngest child in our Sabbath Schools can understand that just as well as the old grandfather. A little further, we sing about our faith and hope—

“Let Christian faith and hope dispel
The fears of guilt and woe;
The Lord Almighty is our friend,
And who can prove a foe?”

Then, when we want lighter and more lively strains, we turn over and sing—

“Jesus the water of Life will give,
Freely, freely, freely.”

A very beautiful versification of the truth—“The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely.” It is all beautiful, all pleasant, all sweet. Brethren, when we are selecting our hymns, let us not choose them merely for the sake of novelty. Let us look well into their character. It is very hard, I know, to draw the line and say what is devotional, and what is not; but by all means let us endeavor, as far as possible, to draw the line between the secular and the religious. It is hard to do it, because there are some tunes that we sing in our churches that originally belonged to secular songs. I have heard our dear old brethren, the Scotch Covenanters, sing to an old Scotch drinking tune, the hymn, “When I can read my title clear.” I need not give you the original words. The same may be said with regard to many other religious tunes, which I have not time to mention to-night. What is the aim and object of our religious music? It is to lead

us to closer and more intimate communion with our God. It is not only to inspire pleasant feelings, but to animate us with devotional thoughts, to teach us the truth of God; to impress it upon our hearts; to clinch the nail of truth, as it were; to put into our hearts the very words of Scripture, and impress its lesson upon us. I like the idea, now so much advocated, of selecting hymns in our Sabbath Schools, as far as possible, that shall bear upon the lesson. It is, of course, impossible that every hymn should bear upon the lesson, but we can carry out the plan much more closely than is generally done. For instance, if our lesson was the story of David and Goliath, it would be manifestly out of place to give out the hymn, "I ought to love my mother." So with a great many others. I know how strong a hold the Psalms have taken upon some of the most devotional of all our worshipping people. Devotion is the same wherever we find it in the human heart, however differently it may be expressed. I heard last Sunday morning, one of the grandest expressions of devotional feeling I ever heard. It was in the Brooklyn Tabernacle—Presbyterian—capable of accommodating 3,000 people—and when those 3,000 stood up to praise God, it was a glorious sight. I like the idea of standing up to praise the Lord. Make your children stand up when they sing. If you were to see the absurd position of the diaphragm (a very important organ in singing), when they are sitting down to sing, you would see how important it is that they should stand. "Stand up and bless the Lord, ye people of His choice." Last Sunday morning, these 3,000 people stood up to praise the Lord; what a grand chorus it was! They sang "Rock of Ages," "Jesus, lover of my soul," "Before Jehovah's awful throne." It was grand. They had an organ, but it was to lead the music; it was plainly played—no operatic nonsense about it. No foolish choir was there, to whisper nonsense and write love letters on the fly-leaf of the music books. (Laughter). They had one strong-lunged, strong-bodied precentor to lead them. Such a chorus of praise it was! I could not help contrasting it with the performance in another church I was in some time ago. The minister got up and, giving out a hymn, said, "Let us sing to the praise of God;" but he did not mean let *us* sing; he meant let those few folks up in the choir sing it. (Laughter). I sat down there, and, true to my natural instincts, began to sing. The looks that were directed at me from all sides! I soon found I was making a disturbance, and that nobody else was singing. Of course not! Those people, the choir, were paid for singing, just as much as the minister was paid for preaching, and I should not help them sing any more than help the minister preach. We read that he who offers as a sacrifice to the Lord, that which is blind, or halt, or maimed, commits an abomina-

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tion. I often think of that passage when I go into some of our churches, and hear the poor miserable dribble of music that comes from the choir, and freezes as it falls upon the congregation; and I have thought, what is it the Scripture says about that? "It is an abomination unto the Lord." I have thought of it when I have heard some old fellow, whose only recommendation for singing is that he has done it for 50 or 100 years, whining out what professes to be praise to God, as if he thought the church was the most dismal place on earth, and therefore he would sing the most dismal tune in the most dismal manner he knew how. What do you think of it? "It is an abomination to the Lord."

As the lamb intended for sacrifice had to be without blemish, so ought we to have the very best music we can get in our churches, and especially in our Sunday Schools. We must banish the idea that anything will do for the children. (Hear, hear). You don't give your children spoiled cabbage or tainted meat at your table, but you give them of the best you have for yourselves; so in religious teaching, give them the very best. Our expressions of music are different, but if it comes from the heart it is as acceptable to God, whether it is the grand chorus of 3,000 voices, or the feeble utterance of some devout Christians gathered together in some little country school house or on the hill-top. It is all borne as on angel wings to the throne of the Most High, and the ever-open ear of the Great Jehovah listens to it, and the ever gracious Saviour, sitting at the right hand of the throne, takes it and hears it to the Most High. I have gone into some of our cathedrals and heard the grandest strains of music, but I never heard sweeter or more devotional music than I heard once from an old negress, sitting by the light of a pine knot, in a poor wretched cabin in Georgia. That was before the bonds were struck off those four millions of people. Thank God they are free now. There sat the old woman, singing the sweetest music I ever heard. Let me sing it to you something as I heard it then—

"Nobody knows de trouble I hab,
 Nobody knows but Jesus;
 Nobody knows de trouble I hab,
 Nobody knows but Jesus,
 Sing glory, Hallelujah.

Sometimes I'm up, sometimes I'm down,
 Sometimes I'm lebel wid de ground;
 Sometimes de glory shines around,
 Sing glory, Hallelujah."

And the old woman with her dusky countenance lighted up, and her eye directed towards heaven, sang "Glory, Hallelujah" for

the very trouble she had ; and then she came to the last verse and burst forth with—

“ Nobody knows de joys I hab,
Nobody knows but Jesus ;
Nobody knows de joys I hab,
Nobody knows but Jesus
Sing glory, Hallelujah.

Sometimes I'm up, sometimes I'm down,
Sometimes I'm lebel wid de ground ;
Sometimes de glory shined around,
Sing glory, Hallelujah.”

(Loud cheers). I once heard some old sailors, who were holding a prayer meeting on the deck of a steamer, sing praise to God that they were about getting safe home at last. You know that beautiful song—

“ Glory to God, all our dangers are past ;
Glory to God, we're safe home at last.”

I tell you the music that went up from their four voices, and from their hearts, too, was glorious. I have often thought, dear friends, when we are leading our children in their songs of praise, and tuning their voices to sing to God, what is to be the effect of all this ? what are we teaching them ? We are sowing good seed in their hearts, or we are fooling with them ; we are leading them in the path of divine truth, or we are trifling with their time. Those great congregations of little worshippers will soon grow up, and how important it is that we should teach them something that will lead them more closely to Jesus ! What, above all price, is the value of the smallest immortal soul ! Think of it, brethren, when you are teaching your children to sing ; no matter what the song is, the great thing is to lead them right to Jesus. It is not only to interest them, to prepare them for the duties and responsibilities of this life, but for citizenship in another and a better country ; not only to prepare them to “ Gather at the river, where bright angel feet have trod,” but to walk for ever and ever in the presence of our Saviour.

“ When saints gather round Thee, dear Jesus, above,
And crown Thee with jewels of infinite love ;
Amid those bright mansions of glory so fair,
O tell me, dear Jesus, if I shall be there.”

Brethren, there is a question for every teacher, and teacher of music, for every parent at home and every teacher at the Sabbath School, as he joins with the children in songs of praise to the Most High ; there is a question for every pastor who

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preaches weekly to a congregation made up partly of adults and largely of children. Shall we all sing, not merely those pleasant songs which we sing upon earth, but shall we be of that great congregation of all nations and people—that mighty host without number—who shall cast their crowns before the throne, and shall sing, “Worthy is the Lamb, who was slain, to receive honor, and glory, and power, and dominion;” and the great company of the glorified shall take up the strain and sound a mighty “Amen, and Amen, and Amen,” for ever and ever? (Loud cheers).

Hymn—“All hail the power of Jesus’ name.”

Mr. Bennett, of Long Island, Mr. Van Buren, of Chicago, Dr. Helmer and Mr. Helmer, of Lockport, were introduced at this stage of the proceedings, to the Convention, and invited by the President to take seats on the platform.

ORGANIZATION OF COUNTIES.

Rev. F. H. MARLING was called on to introduce this subject. He said,—I feel that the introduction of a plain, practical, matter-of-fact, business-like topic like this, after the thrilling address we have just heard, is rather out of place; but the programme of the Business Committee must be carried out. What do we mean by “County organization?” We take it in the Convention sense, so to speak; I do not mean the organization of Sabbath Schools throughout the country, but I mean the organization of Sabbath School workers of each county for Convention work. So that we understand a county is not organized whose Sabbath School workers do not meet in Convention, do not take counsel together, do not “walk to the house of God in company,” do not stimulate one another by all the various exercises of a Convention, and do not consider the ways by which they may extend the benefits of the Sabbath School to those parts of the county that are without them. But I do consider that county organized, whose Sabbath School teachers have at least a yearly meeting at some central point, from which they send out messengers to the various townships, in order to hold smaller gatherings in each township at least once a-year. By these means the Sabbath School statistics of the county are gathered up, the teachers instructed and stimulated in their work, and all the waste and desolate places throughout the county are explored, and steps taken to establish Sabbath Schools therein. Those of

you who were present last year at the Belleville Convention, will remember that this question was made somewhat prominent; and it was the great feature of our meeting there, that after many feeble attempts in that direction, we determined to make a vigorous effort during the then coming year, to organize the counties of Canada for Sabbath School work; and in the Report presented to this Convention, you had the very gratifying statement of the extent to which this work has been carried on. In Ontario there are between 40 and 50 counties, and I am very happy to be able to repeat from the report, the fact that, while in the preceding year I believe there were no more than five or six county Conventions held; during the past year, between 20 and 30 were held, and nearly every one of them was a success. At the beginning of the year, the Executive Committee requested our Secretary to devote as much of his time as possible to this work of organizing the counties, and it was agreed among the members of the Committee that, as far as possible, they would assist him in the work; one or two going to this Convention, another one or two to that Convention, and so on; so that those counties to which Convention work might be new, might have some one to show them the way at first. Now our mission is, and we shall not be satisfied till it is realized, to have every county in Ontario, and every Protestant county in Quebec also, organized in this Convention sense, for Sabbath School inspiration and instruction, and for Sabbath School improvement and extension. I believe that during this coming year, every county (I do not know of one exception) will want to hold a Convention, that held one last year; and I believe, also, that many of those who are at present at this Convention from unorganized counties, will go back with the firm determination that their county shall not be behind the rest. I am sure that our indefatigable and earnest Secretary, whose labors are more and more appreciated by this body, year after year, will be as willing as ever to devote his energies to this work; and I do not think the members of the Executive Committee, who have hitherto voluntarily assisted in this work, will be at all behind-hand. I would repeat what I said last year at Belleville, to the Sabbath School teachers in each county,—Do not depend too much upon outside assistance. It is very well for the little child to have its mother's hand reached out to steady it, but it does not do for the child to go in that way many years or even months. The habit of leaning on outside assistance is one that, in the long run, will be disastrous to the energy, the self-respect, and the full development of local talent at our county Conventions. Of nothing at these meetings was I more convinced than this, that there is power enough and to spare, to conduct these Conventions with complete success, if only our friends have the will

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and the courage, and the self-confidence to use it. There is plenty of power undeveloped to accomplish all the work, and you will be amazed when you once take proper means to call out your local talent, to find what resources you have amongst yourselves; to find how much knowledge and zeal, and Christian earnestness, there are in the Sabbath School teachers all over the land. I would say to those engaged in this work, you must not be dismayed by meeting with some difficulties at the beginning. There is a regular course of difficulties to get over in beginning this work. In the first place there is the doubting stage, the questioning, the ignorant stage. "What is this Sunday School Convention? what is it all about? what is the good of it?" Before almost every Convention is held, you have these objections to meet. The best way to meet these doubts and enquiries is with a copy of our Annual Report; put a copy of it into the hands of these doubters; it will show them the good we have already effected, and how we have been stimulated to the work by meeting together; and in a short time these doubts will vanish. Then there is the stage of inexperience to be gone through. This difficulty is felt after the Convention meets. Delegates come together, and, as Thomas Carlyle puts it, "sit as passive buckets to be pumped into," sit as though all the work had to be done from the platform, and they had only to sit with open mouths to receive it; and it will require some skill, and tact, and Christian patience, and perhaps, at that stage, a little outside help, in order to set the Convention a talking. If you can only get through with the first afternoon, the victory is won. The first afternoon is generally the trying time. I think we have had a very grand first afternoon at this Convention. I do not think I ever saw a Convention start so well, so earnestly and vigorously, as this one has done. The fact is, we are beginning to understand these Conventions, how to work them, what is wanted, and pretty well how to attain it. But the stage of inexperience has to be gone through in every county. Let not the early laborers be discouraged by the strangeness which they must expect to feel. That will wear off at the first Convention almost, and they will feel less and less of it at each succeeding Convention. Then I would say to those engaged in this work, don't wait till you find everybody in the county eager and earnest for the work. If you can get a dozen, or half-a-dozen, or even three persons, who are thoroughly in earnest, that is almost enough to start with. Two or three earnest men, determined not to give this matter up, but to go on patiently and lovingly with the work, in spite of opposition and coldness, will be pretty well sufficient to carry it through. Now dear friends that are in counties already organized, let me earnestly entreat you, if you have ever been

discouraged and in some measure disappointed by the result of last year's meetings, do not give the matter up, but go on till you succeed. Why, if we were to tell you the experience we have had in relation to the Provincial Convention work, that has now become such a great fact and such a great power, thank God, in this land, you would wonder how much cold water has been thrown upon it, and how very few there were who stuck to it all through. To those who have not had such meetings, let me add an earnest exhortation that they may go to work at once and take means to get them up. Get together a few earnest spirits, combine all denominations if possible, call your preliminary meeting at some convenient time and place. If you are entirely new to Convention work, get some of the admirable manuals that are published on the subject. Mr. Eggleston has published a very good one in Chicago. But I think you would find all you need in those published by our own local writers. Rev. George Bell, Rev. John Wood and Rev. Alexander Sutherland have written manuals on the subject, in competition for the prizes offered by the Sabbath School Association; and in them you will find most minute and complete directions for holding all these meetings. Study these, make yourselves masters of them, and then, in the words of the celebrated French saying, "organize success." Choose the right time and the right place for your meetings. Go to some place where the people will be free and hospitable in entertaining those who meet. Provide the best means you can for good singing. How much of the life of our meeting to-day has depended upon the singing we have had. Then get a good programme; I would say, arrange your programme well beforehand. We have found the advantage of a prepared programme at our Provincial Conventions, though we may have to alter it in some respects at the last moment. Get interesting, practical subjects—subjects that will call out the Convention; get good men to open the discussions on them, who will not exhaust them, but leave something for others to say. One of the greatest desiderata in these meetings, is to get the brethren talking. Our Provincial Conventions are not so good for this, owing to the numbers that attend them, though they are not so large as in Illinois—where they gather the people together by the five thousand. But in the county and township Conventions every one can have a chance to express his views, and if the subject is properly brought before the Convention there will be no trouble in getting plenty of talking, rough and ready though it may be sometimes. And depend upon it, it is better to have rough, and blundering, and ungrammatical expressions by the score, from the body of the hall, than to have a succession of brilliant addresses from the platform. (Cheers). Though *they*, of course, add much to the success of the Conven-

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tion. The very object of the Convention is to get the working men to lay their difficulties before you, to ask how to conduct their schools, and to tell us how they conduct theirs. For some of the grandest successes in the Sabbath School work have been won by men who have fought their own way, unguided and uninstructed, who have won success almost alone and in spite of the greatest obstacles. For the complete organization of a county, it is necessary to have township as well as county Conventions. I find that the county Conventions are great feeders to the Provincial Conventions; that wherever a good Convention has been held in a county, the members of it aim to come to the Provincial. So, in order to have good county Conventions, we must have township Conventions. I do most earnestly desire to see, in every county and township, a meeting of this kind held this year. It is but very few can come to the great Provincial Conventions, and it is most important that we should carry the blessing of this Convention home to every one interested in Sabbath Schools throughout the Provinces. How much is included in that phrase, "apt to teach;" and when we hear those great masters of teaching unfold their methods of teaching the various classes in a school, we cannot help thinking how much there is yet for us to learn on this subject. There are Sabbath School teachers all over the country who feel their need in this respect, but who cannot attend these Conventions; and we should therefore, as far as possible, bring the Conventions to them. But, Mr. Chairman, I am only asked to open this subject, I by no means wish to exhaust it. We wish to carry into practice to-night the plan I have just mentioned, of getting the Convention talking on the subject. If those who have already had local Conventions, would tell us their experience in regard to them; and if those, who want to hold Conventions, would tell us the difficulties they anticipate, the object we have in view would be attained. (Cheers).

Hymn—"Battling for the Lord."

The CHAIRMAN announced that the subject of Organization in Counties was now open for discussion in brief addresses, not exceeding five minutes.

Mr. STEPHEN PAXSON—Some 27 years ago, this Convention idea was attempted to be carried out by myself, though I had not before heard it expressed by any body else. I saw the political parties of the day calling their partizans together to organize for elections, and it occurred to me that an organization among Sunday School teachers must result in great benefit to them, and to the cause generally. I had organized 15 schools in the county in which I lived, and the teachers needed instruction, and I

being ignorant myself, could not teach them. It occurred to me that if I were to call them together, and get them to discuss topics bearing upon the work in which they were engaged, they would teach one another; so I called them together. They looked at me, and did not know what to make of it. Some of them said I had Sunday School on the brain. I don't know but some of them would have had me in the Insane Asylum, but fortunately for me there was none in the State of Illinois at that time. (Laughter). I saw it was too early, but before the Convention closed, I made this prediction: The Convention idea, I believe, is the right one; and though I do not expect to live to see it, in my opinion the time will come when every county in the State will have a Sunday School Teachers' Convention. That was 27 years ago. Three years ago I attended the Illinois State Sunday School Convention, and I heard the President announce that every county in that State was organized. (Cheers). It seemed to me I had lived beyond my time, for I did not expect to live to see it. Of these counties in the State, I had the pleasure of organizing 43 myself. (Cheers). I fully believe in the remark of the last speaker, that these local Conventions bring out local talent. There is a power in organized effort to bring out talent, the fruits of which I have often seen in my own State. Don't be discouraged because you do not succeed at first; you must have a Sunday School Convention in every township and county in this beautiful Province of yours. It can be done—with determined effort and God's blessing attending you, you must succeed. If we can get the people together to talk about Sunday Schools, we raise up their enthusiasm and accomplish a great end. We are living in a wonderful age. It seems to me that our Heavenly Father is, in this age, more than He ever did before, turning the hearts of the parents to the children. Thousands and tens of thousands of children are singing Hosannahs, through the influence and power of the blessed Sabbath School work. We are co-operators with the ministers of the Cross. This is the first time I ever had the pleasure of addressing a Canadian audience. It does my soul good, and I will tell you why: In travelling over the Western States, I never came across an Englishman who was not a friend of the Sunday School. He might be an Infidel, but still he believed the children should be taught divine truth. I love Englishmen, and I suppose you are second cousins to them—because they are friends to the Sabbath School, and also because my forefathers were Englishmen. I owe all that I am, under God, to the Sabbath School, and I *should* love it. (Cheers).

Rev. GEO. BELL, Secretary of the County of Welland Sabbath School Association, said it might be well to state the mode

of working that they had adopted in the counties of Lincoln and Welland, as it might assist in overcoming a difficulty which many who were anxious to engage in the work felt. Some imagined that a great amount of machinery is required to carry on these conventions, and they were afraid they could not get along without it. He could tell them from his own experience, that very little machinery was required to carry on a local convention. This was the way they carried on the work in his county. The Executive Committee of the County Association, sent out a printed circular, giving a few brief directions as to the best way of conducting and getting up township conventions. These circulars were sent to Sabbath School teachers and others interested in the work throughout the county. The next thing to be done was to find out a few persons in each municipality who were willing to attempt to get up a convention. The Executive Committee of the county should appoint the best man they could find as Secretary for each municipality; then let this man, with one or two others, send out a brief circular, calling a convention at a particular time and place, and announcing a few subjects that would be taken up for deliberation. Let arrangements be made for furnishing one meal to those who would come. Let the meeting be held at 2 o'clock in the afternoon, and let arrangements be made to accommodate those who come from a distance and cannot very well return home at night. Let one or two of the Executive Committee of the county attend to start the answers and bring out the local talent. Get the teachers of the locality to tell their own feelings, their wishes, wants, difficulties, trials, and successes. The matter is not so very difficult you will find after all. It does not involve a large expense, and it does not require much machinery. Even if you have not a great amount of local talent or experience, the meeting together of fifty or a hundred Sabbath School workers to talk over the work in which they are engaged, will be sure to result in great good, and there is no reason why this much at least should not be done in every village and township in the Province. Go home and try it. [Cheers.]

Mr. JOHN R. COOK, of St. Catharines, said they had found in the vicinity of St. Catharines, where he had been engaged in Sabbath School work, considerable prejudice against conventions. So at first they dropped the name and called a meeting of the teachers, which was very successful. By this means they had got some to engage in the work who formerly kept aloof, and besides they had been much stimulated and encouraged themselves.

Mr. DANIEL McLEAN, Toronto, said he had some experience during the last year in the matter of local organizations, and he

could say that every convention he attended, though there were doubts and fears at first, was successful. If there were only one or two men in a place thoroughly in earnest in the work, the thing could be done. The value of these conventions was becoming every day more and more manifest. In our large cities, because people would not come to the church they were taking the church to the people, and so in order to keep up and extend the interest in the Sabbath School in each locality, get the workers in the cause to meet together. To every delegate from a county not already organized, he would say do not let this year pass away till every township in it is thoroughly organized. The Executive Committee were ready to help when their help was needed, and if the teachers in each locality would only take hold earnestly of the work, it could be done.

Hon. BILLA FLINT said, they had last year organized a county convention in Hastings, and from the success which attended it, he had no doubt that conventions could be held with profit in every county. Next year they intended to have every township in the county organized.

Rev. H. CHRISTOPHERSON, Galt, was of opinion that County Conventions would in a measure fail in the object for which they were intended, if they were not subdivided, so to speak, into Township Conventions. (Hear, hear.) Speaking of the County Association of which he was Secretary, he said they had entered upon the work of holding a Convention with a good deal of hesitancy and doubt, but the result more than met the expectations of the most sanguine. They had begun with small things, and had succeeded well. There had always to be a little assumption of authority starting these matters. Some one had necessarily to be a little officious, and risk the charge being made against him that he was putting himself forward where he ought not to be. But there were always others to come after him and bear up his hands; it was a union of effort that caused the success of their County Convention last winter at Berlin. They had not yet succeeded in organizing township Conventions, but they had the embryo of these Conventions in indefatigable township Secretaries, who were in constant communication with him as County Secretary, in relation to the work under their oversight. The plan that had been proposed and which he believed they would carry out, was to appoint visitors to visit the different districts of the County. For instance, two Sabbath School workers in Galt might be appointed by the County Association to visit the Schools at Preston, and two from that place to visit the Schools at Berlin, and so on. In that way they would bring some strangers at least once a year into every Sabbath School for the purpose of giving a little life and variety

to the working of the School. He believed that would prove to be a very useful plan, and might perhaps be more generally adopted. One evidence of the useful character of these Conventions was to be found in the fact that notwithstanding the doubts they had with regard to their first Convention, after it was held the people of Berlin wanted it back there next year, so satisfied were they that it had conferred a substantial benefit upon the Sabbath School cause in that place.

On motion of Mr. Beadle, the discussion on the subject was closed.

The Doxology was then sung, the Benediction was pronounced by Rev. Dr. Boomer, and the second session came to a close.

SECOND DAY.—MORNING SESSION.

The Convention met at 9 o'clock in the Town Hall. After devotional exercises, led by the Rev. Alfred Taylor,

The PRESIDENT announced the subject of discussion to be

THE TEACHER'S INDIVIDUAL PREPARATION OF THE LESSON AND HELPS.

Rev. SEPTIMUS JONES, M. A., of Belleville, was called upon to introduce the subject. He said:—The subject allotted to me is "The Teacher's Individual Preparation of the Lesson." By it I understand that study which every teacher should perform for himself and by himself, before he attempts to teach a lesson to his class. Preparation is of two kinds—general and special. First there is general preparation. Now, I am not going to pourtray the ideal Sabbath School Teacher, who, like Macaulay's imaginary schoolboy, knows everything under the sun. He need not be a profound theologian, a walking theological dictionary, a pulpit encyclopedia; he need not know everything, but at the same time, he ought to know more than his pupils—ought to know those things which it is most necessary his pupils should be taught, and ought to be able to say with the modest youth, who on being asked what he knew, answered, "not very much, sir, but what I do know I know for certain." He ought to know what sinners of all ages most require to be taught—the grand outlines of the Gospel; the natural depravity of man; the nature and consequences of sin; the quality of true repentance; the way of

acceptance through Christ; the person, offices and work of Jesus the God-Man, the promised Messiah, our Prophet, Priest and King; the ten commandments spiritually interpreted; the new birth, through the Holy Spirit; the chief obstacles and helps of the christian life; the nature of the sacraments; the example of Jesus. These great truths he ought to be able to prove and illustrate by texts, by prophecies, by narratives from the Old and New Testaments, and to have at least the great proof-texts with respect to Christianity and the way of salvation committed to memory—ready at hand, even in his mouth and in his heart. Then he ought to have some little technical knowledge, such as the order and abbreviated names of the Books of the Old and New Testaments, and the outlines of sacred geography. He should try also to get a little knowledge of children—know how to catch their smile and lay hold of their hand, understand their ways, and modes of thought and feeling. We are very apt to forget how we felt when we were young. To become again as little children is a good preparation for entering upon Sunday School teaching, even as it is for entering the Kingdom of Heaven. Above all, it is needful that he should possess that general preparation of the heart, and corresponding answer of the tongue, which cometh from the Lord; that he should know and love that precious Saviour to whom he is to win his scholars; that he should be able to sympathize with them, from experience, in all the sorrow and the joy of a spiritual conversion, and that it should be his heart's desire and prayer to God that he may be enabled to glorify God, and be a blessing by helping to bring his scholars to the Saviour's feet and lift up the little ones into the arms of Jesus. This general biblical and experimental knowledge is just what the pupils cannot be expected to possess, and which the teacher must supply. But we require not only a general, but also a special preparation. When the teacher is called to select the lesson this forms in itself an important part of the preparation. Two great principles should guide us—adaptation to the actual wants of the pupils, and a progressive arrangement whereby one lesson will lend light and interest to another. But we will suppose one lesson assigned to all the classes; and now what shall be our first step in the preparation of the lesson itself. Need I say, I would first of all begin by invoking that Holy Spirit of God who inspired the sacred volume, and beseech him to open our eyes to behold, and our hearts to receive the wondrous things which are written in God's law. We must be on our guard against the habit of regarding the study of the lesson as a mere intellectual exercise. Some teachers fall into this error. Their instructions are clear and able, but *cold*; and they may do a certain kind of work, even shaping an altar, and laying the wood in order upon it, but it will need some praying Elijah—rough and homespun, possibly, but thoroughly in earnest, to come and call down the fire. The Scripture is the word of life. "Go, stand in the temple, and speak to the people all the words of this life." It is meant to give support and to quicken life in the

soul—spiritual life. Truth is the vehicle or means, but life is the end—spiritual and eternal life. Christ gives his people to have life in themselves, and the word uttered by the living Christ is what has the moving, living power. Intellectual preparation may display a certain power, but it is not the power of God unto salvation. But now we will open our Bible, if possible, on the Sunday evening previous, and turn to the lesson when our hearts are warmed up by the exercises of the day, and fresh from contact with our scholars. I should urgently recommend the use of a strongly bound Bible, of fair proportions, good print and paper, and a margin (upon which notes may be written, if desired), maps and index, and above all, with good marginal references—a Bible that may last you for many years, and with spectacles until your studies on earth are ended. This is an aid to memory, and gives facility in reference. Even the most accomplished swordsman or musician (and teachers and preachers are, in Holy Scriptures, so compared) can handle best that particular blade or instrument to which he is most accustomed, and it is somewhat so with the noble organ of Bible truth, with its varied stops and countless voices, and the sword of the spirit, which is the word of God. The best Bible I know of for this purpose is Baxter's Treasury Bible, a treasure indeed; but the margin is narrow, and it is expensive, costing some \$5. Mine was a gift from a faithful, generous member of my Bible class; I thought it an excellent, practical idea. (Cheers and laughter.) The London Tract Society has published a Bible nearly as good, for less than one-half the price. There is Brown's Self-interpreting Bible, in a portable shape, and there may be others which I should be glad to hear of. But let us get on with the lesson. The first thing will be to read over the lesson carefully and attentively aloud; thus you will take it by two avenues instead of one. Then I would see how the passage stands connected with anything which goes before or after. Now take verse by verse, and ask yourself what it means. Notice the hard words or singular expressions, and see how you can say the same thing in your own language. Mark proper names of persons, places, plants, animals and the like, and be able to give an account of them. Explain manners and customs. Clear up or honestly give up any apparent difficulties or contradictions. As for helps, the first and chief help is good marginal references. God is his own interpreter. When the references are very copious, as in Baxter, Scott, &c., I would not attempt to go through them all, but simply turn to them when you want light, and then underscore with your pen or pencil any particular reference which strikes you. Having thus worked through every verse, ask yourself, what is the grand lesson, truth or doctrine which this passage is intended to teach or illustrate. When you have decided upon this point, go over each verse and observe its bearing upon the main subject, and endeavour to call to mind how the same truth is set forth elsewhere. I would charge you if you desire to have a growing power and delight in handling the word of God, not to run

first of all to commentaries, dictionaries, and the like. (Hear, hear.) Begin by doing the best you can with the pure and simple word; next, use the references, and refrain from other helps as long as you can. If you find it particularly hard, it will help you to get down to it upon your knees. For geographical and other similar questions, a good Bible dictionary, such as that issued by the American Tract Society is very useful. As to manners and customs much valuable information will be met with in Thompson's, "Land and the Book." The literal meaning is well given by Barnes. The Critical Commentary by Fawcett is concise and suggestive. When you have been enabled to get a fair and satisfactory view of the outer or surface meaning of the word, enquire next, "What is this lesson to me? In God's providence I am led to give special attention to this passage. There must be a reason for this. What is it? "Speak, Lord, for thy servant heareth." Have I rightly understood and received the doctrine here inculcated? Do I really believe it? Do I live up to it? Have I practised this duty? Have I committed this sin? Am I reproved by this example? Have I any title to this precious promise?" St. Paul says to Timothy, "take heed to thyself and to the doctrine;" or, as the words mean, give heed to thyself and to thy teaching—first to thyself, and then to thy teaching. After this, or better still, all through it, comes the practical application of the lesson to the class. The good teacher will aim at rightly dividing and distributing the word of life, giving each pupil his portion of meat in due season. Visiting one's scholars may be considered one of the chief steps in this matter. Out of every lesson something should be drawn specially adapted to each and all, and you may be sure the Holy Ghost has there stored it up for them. But you ask, when and how are we to use commentaries? I answer, that no one pretends to be infallible except his Holiness the Pope, and you may turn to them to see whether your interpretations are sound. The consulting of a good standard commentary will often show us that we have drawn from the passage a wrong lesson or doctrine, contrary to the analogy or proportion of the faith. But you ask again, what concerning question books, Teachers' Magazines, and the like? I answer that they are good and useful if rightly used, but if abused, most mischievous. Of all question books with which I am acquainted, Dr. Tyng's are the best for making one search the Scriptures. Vincent's are very pithy and suggestive. Todd's are good. The Union Question Books are, for younger children, better than an inexperienced teacher would be apt to think them at first sight. Sunday School Magazines, such as that published at Chicago, also contain rich stores of anecdotes, similitudes, and illustrations, practical hints as to the management of children, and the style of teaching which catches the attention and impresses the memory of children. Still, with respect to all helps I would say, use them with caution. If we learn to lean upon them so that it becomes a habit in preparing a lesson, first to look at our question book, then

immediately at our commentary, or what is worse, at the answer in the book, we shall soon destroy all our powers of original thought and investigation, and become mere parrots. (Hear, hear.) The Word is intended to be the food of our souls. Some parts of it are more difficult of digestion than others, and something may be done in the way of preparing it for the children, and also for the teachers. But after all, we must masticate and digest it for ourselves, and make it our own, assimilate and work it into our own being, or it will not nourish us and make us vigorous christians, mighty in the Scriptures, nor will the words be fitted to our lips. I see some one advertises for sale a kind of artificial gastric juice, called pepsin, for the help of dispeptics. Now, in extreme cases, this might be useful to a man, but he would soon become unable to do without it, and in a little while longer, probably be unable to do with it. The convenient resort to such helps may make a man a ready, flashy talker, if his mental dram or stimulant has been swallowed, perhaps bolted, just before he comes to the class, but there is little or no life abiding in him. Such teachers do not seem to grow in grace and knowledge. It is well also to sketch a plan. Try to arrange your ideas in a certain order; the more natural the better. That order which you can most easily remember yourself will usually be best remembered by your scholars. No excuse will hold for the neglect of preparation. If your scholars are young, you will need to bend down the branches of the tree of knowledge, so as to bring them within their reach, or to *lift them up* so that they may be able to pluck off the fruit for themselves. The narrower the neck of the bottle, the more care is required to fill it. If their minds are dull and ill-formed, it will demand all the more skill to adapt our teachings. As it is harder to fit accurately the irregular shape or foot of the hump-backed or deformed than to fit an Apollo, so does it demand more skill in the case of mental malformation to fit the pupil with garments of righteousness, or shoe his feet with the preparation of the gospel of peace. If the teacher is very familiar with his subject, he will need special preparation in order to freshen his teachings. The manna had to be gathered every morning. He must get a new view of old truths, interpreted by the ever varying light of experience, that his own mind and heart may be kept alive. Beware of dull routine, and an old story. Christ says that the good teacher will bring forth things new and old out of his treasury: the old truth, but the new presentation. Be alive unto God. But where shall we find time? Make it. Gather up the fragments. No day without a verse. Carry a Bible in your pocket. Use the lesson for private and family worship; speak of it with Christian friends. It takes time to prepare, but it is worth time. It is time invested for eternity. We are not our own. If Christ is ours, our time is Christ's. (Cheers.)

This address was followed by brief addresses on the same subject.

Mr. J. G. HODGINS was very much pleased with the way the subject had been opened. There was a natural tendency to be satisfied with insufficient preparation, and he felt they could not accomplish the great work assigned to them as Sabbath School teachers, unless they followed to a great extent the suggestions of the reverend gentleman who had introduced the subject. There was one suggestion that struck him with particular force, and that was with regard to the importance in teachers having a Bible with marginal references. Many passages were made plain by these references. For instance, there was that passage which says, "If thy right hand offend thee, cut it off." Turning to the margin, we find it reads, "If thy right hand cause thee to offend." How much more forcibly does that passage come home to a person's heart, when he knows its true meaning! Many other instances might be given. With regard to the standard which Mr. Jones had drawn, to which every teacher should strive to attain, he cordially approved of it, and was pleased to have it so forcibly put before the Convention.

Mr. PAXSON said his experience was that teachers sometimes made preparation to preach to their scholars, instead of to teach them. (Hear, hear). A lady had told him an anecdote of her experience, which bore upon this point. Said she—"For many years I prepared my lessons to preach to the scholars. A little incident occurred one day that upset all my ideas about preparation. I was preaching to my class, and they were listening, I thought, with great attention. One little girl, particularly, appeared to be listening and drinking in everything I said; when she came out of the room and came up to me, as I thought to ask me something about the lesson, she said to me, "Missis, do you know if a person would pare their nails on Friday, the witches would not catch her." (Laughter). The child had not been hearing a word she said. Then she began to reflect that that was not teaching, and changed her plan accordingly. Now, my friends, continued Mr. Paxson, I will read directions for preparation from one of the best writers ever heard of in the United States:—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness. Foolish and unlearned questions avoid, knowing that they do gender strifes, and the servant of Christ must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity; till I come give attendance to reading, to exhortation, to doc-

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trine. Neglect not the gift that is in thee, meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science, falsely so called." (Cheers.)

Mr. J. M. DENTON, London, said he had always found the Bible its own best commentator. With an index bible, or a bible with references, the teacher could, in almost every case find out the true meaning of the passage by referring to similar passages in different parts of the Bible. Paul's epistles would be found the best commentary on the Pentateuch.

Rev. Dr. WATERS, St. Marys, said there was one point running through the whole of Mr. Jones' address that could not be too deeply impressed upon the minds of teachers, and that was, the importance of *thorough* preparation. There was a tendency to be content with superficial study in this matter as well as in many others in Canada. He had listened to many Sabbath School teachers teaching the lesson, and he had been struck with the imperfect manner in many cases in which it was done. So long as teachers had the idea that they simply come to do a certain work, and get through with it as quickly as possible, the work would not be thoroughly done. He had seen teachers take as a lesson one of the most instructive passages of the word of God—perhaps one of Christ's miracles, or one of His marvellous parables. The children would read it over and he would ask them one or two pointless questions, and that was all. That sort of teaching would do no good. If the teacher was only thoroughly in earnest, and his one chief aim was to benefit the children, then it made little matter what the helps were, the preparation and the teaching also would be thorough.

Miss MCPHERSON, London, England, referred to the 2nd Epistle of Paul to Timothy, where Paul says, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." It seemed to her that the great secret of their success, as teachers, was this spirit of power, and to get that power they must be often upon their knees before God, from whom alone this power could come—"praying always with all prayer and supplication in the Spirit." The whole lesson must be saturated with prayer. Then they must be filled with the spirit of love—that love which Christ bore us when he gave Himself for us, when He said "Suffer little children to come unto me," when He said "Feed my lambs." Filled with this love and this power their teaching would be effectual in bringing the children to Jesus. They must work on, looking to Jesus for the result—remembering that it was He who said "Lazarus come forth;" but it was to those around him, to mere human agency, that He said, "Roll away the stone." So in the present day He enjoined upon all His faithful fol-

lowers to work for Him, to do all that man can do, promising to complete the work by the exercise of His Almighty power, which the power of man is unable to do. (Cheers.)

Hon. BILLA FLINT, referring to the subject of helps, said, it was a great assistance to any teacher to have the confidence and respect of his class. One of the best ways to secure this was by recognizing the scholars and speaking a kind word to them whenever they met them. (Hear, hear.) A smile or a look, or a nod of recognition, was cherished by the children, and was a great help in securing their respect and esteem, and without this all the helps in the world would be of little use. A sour, morose teacher, who could only control his class by an occasional box on the ear, was an absolute injury to the school.

The Hymn "Sound the battle cry," was then sung, after which the PRESIDENT announced that the Rev. Alfred Taylor would introduce the next subject, viz :

TEACHERS' MEETING FOR THE STUDY OF THE LESSON.

Rev. ALFRED TAYLOR—I believe it is too late to discuss the question as to whether or not we ought to have Teachers' Meetings—too late by perhaps ten or fifteen years—for the mind of the great community of teachers is made up in that respect. But what ought teachers to meet for? simply for business; No. Simply for social intercourse; No. But for a little business, a great deal of social intercourse, and most of all, study of the lesson. The idea of a Sunday School having several different lessons—of each teacher having that which seems good to him, without regard to the rest of the School, seems to me one of the most impracticable absurdities that can be thought of in connection with Sabbath School teaching. The question of having uniform lessons all over Canada and the United States, is one for discussion, perhaps, elsewhere. I am afraid that that is hardly practicable, though I heartily endorse what the brethren said last night on this subject. But it is practicable to have the same lesson in each Sunday School for the Bible Class—a very unfortunate name, by the way, (hear, hear)—the intermediate classes and the infant classes—all taught from the same passage of the Word of God. This can be done just as well as to give each class a separate passage. We had a very pleasant illustration of this some time ago in the New York State Teachers' Convention, where teachers publicly taught the same lesson to three different classes—infant class, intermediate class, boys and girls, say from 14 to 16—and an adult class. The result of that afternoon's teaching was a conviction on the part of all who were present, that the same lesson might be used advantageously all over the School. Now the question sometimes arises in reference to teachers' meetings,—we

have not uniform lessons in our School, and how can we meet to study the lesson? I say break up that absurd system of studying and teaching everything you please. You do not at your tables have different articles of food for different members of the family, but they all have the same bill of fare; and if the little ones cannot manage the food, you cut it up for them and fit it for their use. Do the same thing in your Sunday School with reference to the Word of God, and then when you meet you can study the same lesson, and study it with some effect. I have just remarked that "Bible Class" is an unfortunate name, and for this reason,—all the classes are Bible classes. (hear, hear). I want to see the Infant and the Intermediate classes, Bible classes, just as much as the Adult classes. I want to see the Word of God in the hands of every child, and not merely a few verses printed on a lesson paper. It is wrong to deprive the children of the Word of God. Let me here say a word about having the Bible in the pews of your churches. I don't know how it is in your country, but in ours it is painful to see how our people are without the Bible in church. I have been in churches that cost hundreds of thousands of dollars and the only Bible in them was the big pulpit Bible and the one in my own pocket. Our church pews are richly furnished with all the luxuries of the age; cushions, and stools, and fans, and spittoons for the tobacco chewers, (laughter), and the people sit in our Protestant churches, professing to worship God, without a single copy of the Word of God in their hands. I hope to see the day when every pew in our churches will be furnished with complete copies of the Bible—not the New Testament merely, and that when the minister opens his Bible and says, "let us read the Word of God," it will mean, let us read, and that every worshipper will open his Bible and intelligently read the passage. (Hear, hear). But to come back to teachers' meetings—I repeat they should not be turned into mere business meetings. I remember some years ago attending a Teachers' Meeting held on a Sunday afternoon after the Sabbath School exercises were over. Such convolutions of red tape as were wound around the proceedings of that meeting were enough to strangle all the spirituality out of it. The great question to be settled that afternoon was—who were members. They had a constitution and a set of by-laws. How many Teachers' Meetings and Sunday Schools have been strangled to death by constitutions and by-laws; (hear, hear). I want to see a Sunday School constitution, and by-laws something like this, "Go ahead in the name of the Lord." That is all you want. Well, at this meeting a vote came to be taken on some picayune business, and the constitution provided that every teacher should pay 25 cents. Some had not paid, and it was held they had no right to vote, and they actually spent the whole of that blessed Lord's day afternoon discussing that miserable question. Of course there was no study of the lesson. They could not study the lesson very well seeing that each teacher took whatever lesson pleased him. There was very little progress made in that

School. The subject of the lesson should always be known and studied before coming to the teachers' meeting, and the discussion on it would then be more profitable. Who should conduct teachers' meetings? Either the pastor or some one else who can do it as well! The question often arises,—shall the pastor be superintendent of the the School? This is a question intimately connected with teachers' meetings. Don't throw too much work on your pastor. If he attends to all his pulpit and pastoral duties, he will have enough upon him without adding the Sabbath School burden. (Hear, hear). Then we should recognize the fact that there is somebody in the church besides the pastor. Of course in those Schools where no layman can be had to conduct the School or take charge of the Teachers' Meetings, and the pastor is willing to do the work, why let him do it. Sometimes good Mother in Israel does very well to conduct a teachers' meeting. You need as chairman the most genial person you can get; not a morose harsh man who will scold the teachers, but one who will deal gently with their shortcomings and upbraid not. A great many teachers make a mistake in studying their lessons. They study solely for themselves, and not with the view of giving out to others. Every teacher ought to study the lesson so that he could make ready change of it. Study it with this question ever before his mind, "How can I study this lesson so that I can best give it out to my class?" Now let us run over the lesson which we will suppose to come up at the teachers' meeting, and we will have to be brief as our time is limited. An hour is required instead of 15 minutes. I would ask you to read with me the subject of the lesson, but I see you have no Bibles—I throw out this hint for your next Convention. Every one of you bring a Bible with you, and if you have not got a pocket Bible bring the family Bible. Let me remark here that it is a bad plan to supply our Sunday School children with the New Testament only, as is too frequently the case. I plead for the whole Word of God for the children. Some of our teachers and scholars are lamentably deficient in a knowledge of the Old Testament. We will take for our lesson on this occasion the account of the victory of David over Goliath as recorded in 1 Samuel xvii. Now comes the question, how many verses ought we take as a lesson? Some teachers say eight; but I ask if you make that an inexorable rule, how are you going to do with, say the parables of our Saviour, some of which cover thirteen or fourteen verses, and others only one or two? The best way is obviously to have no rigid rule, but to take as many verses as will include the whole lesson. Then you ask, ought we to require our children to commit a whole chapter to memory? I answer, no, unless they have remarkable memories. It is a pity to require a child that has a poor memory to learn as many verses as one whose memory is strong. That course will ruin our children's minds and make their mental exercise a strictly mechanical operation, and the exercises of the School will lose their spiritual and religious effect. A very good way of studying

the lesson is to portion it out in this way—when? where? who? what? why? Of all the formulas for studying the lesson I have found none suit me so well as that. Suppose we spend a few minutes going over the lesson we have selected, in this way. In the first place, when? This was in the year B.C. 1063. Saul had been anointed King in B.C. 1095. He died in 1055. So that the events recorded in this chapter took place eight years before Saul's death. Saul's administration was on the decline. He was not the king chosen pre-eminently by God, but was given to the people to gratify their lust for a king. His administration was a particularly unfortunate one from its beginning to its end. David had been appointed by God, and anointed by Samuel, God's prophet and agent, to be King of Israel. The Philistines were gathered together at Shochoh. A map of Scriptural places would be found very convenient at Teachers' Meetings. Now we have had the "when," and we come to the "where," and if you ask me what difference does it make when the event took place, I answer it is because a great many people are very ignorant of Bible chronology. They don't know whether Gideon or Solomon lived first. They know that Adam was the first man, but a great many of our children—I would not like to say our teachers—stop there. They have the great heroes of the Bible awfully mixed up in their minds, and could not tell you when they lived. Now for the "where." We read in the 1st verse, "The Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim, and Saul and the men of Israel were gathered together and pitched by the valley of Elah, and set the battle in array against the Philistines. So much we have as to the "where." We understand then that the Philistines were encamped on the side of a great hill, and the Israelites were in the valley opposite. Now as to the "who." We need not read the chapter over, as it is familiar, but at Teachers' Meetings I would have the teachers read over the chapter distinctly in concert, or verse by verse, in order. Who is the principal hero in the lesson? David. Who is the biggest hero? Goliath. Now can we think of others who are important parties in this transaction? We have David, the brave little man; Goliath, the boastful big man; and Saul the capricious and tyrannical man; and we have the great armies of the Philistines and the Israelites; Jonathan enters incidentally into the transaction, and three important characters in it are the three brothers of David, who belonged to the regular army. They felt their importance, and when David came down in the capacity of a sort of Christian commission with his cheese and bread and corn, they received him with contempt. They looked upon him as a little fellow, very good in his way, but of no importance; and when they saw him come down to the battle field, they reproached him and said, "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness

of thine heart, for thou shalt come down that thou mightest see the battle!" I don't believe they ever thanked him for his cheese and his corn and bread. They bid him begone about his business. When David came down he heard of the boasting of this giant and the apprehensions that ran through the camp of Israel, and then what did he do? He proposed to fight this giant, after having very cautiously enquired what was to be done to the man who would slay him. Now we have had the "when," the "where," and the "who." Let me here remind you that in teaching Old Testament matters, it is necessary to keep before the children's minds the fact that the events took place before Christ, for sometimes they get confused on that point and confound events before Christ with those that took place after Christ. For instance, the exodus of the children of Israel was B.C. 1491, and the discovery of America was A.D. 1492, and I have known children mix up these dates and have a confused idea that the one event took place only a year after the other. Now we come to the "what," which is really the gist of the lesson. Goliath had been threatening the Israelites 40 days and nights. What a singular thing it is how many times the number 40 is used in Scripture, and had we time we might find it a pleasant exercise to look up how many times the space of 40 days is mentioned in the Bible, from the account of the deluge down to the fasting of our Lord. But if you are pressed for time I would pass that by as there are more important matters in the lesson. I would guard against wandering off to matters merely incidental to the lesson, and neglecting its important parts. It would not be out of place to draw a comparison between the sizes of David and Goliath. I saw a picture some time ago in one of our Sunday School books of Goliath and David, drawn in such proportions, that if we suppose David to have been about four feet six inches, or five feet, Goliath would have been about 30 feet high. (Laughter.) I merely mention this to call attention to the absurdity of some of our Sunday School pictures, and to entreat our friends in buying pictures for the young not to get those that abound with such manifest absurdities. In this cut Goliath's sword was a little longer than David himself, and there was David brandishing it over the giant's head. I saw another picture of Goliath's head being carried by David by the hair. David was represented standing by a little declivity to enable the head to be as large as possible. It was at least as large as a barrel of flour. (Laughter.) Now as to the "what." I think we have in this lesson the true principle of war. We should have less of war if battles were decided by single combat. If Napoleon of France, and William of Prussia, had been obliged to settle their differences by single combat, there would have been a great deal less destruction of valuable lives, and demolition of valuable property. I do not know that we shall ever get to that, but let us hope that the engines of war will be so improved and come to be so terribly destructive that nations will find that it does not pay to send great armies into the field to be cut down. We

have also in this lesson a contrast between quiet bravery and braggart boasting. Goliath felt himself a very big man, and never more so than when he saw David coming out to meet him. He said, "Am I a dog that thou comest to meet me with stones," and he cursed David by his gods. Now, see the quiet bravery of the little man,—“Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel whom thou hast defied. This day will the Lord deliver them into mine hand, and I will smite thee, and take thine head from thee.” Goliath must have said to himself, “What a fool this little man must be, coming to me with all these fine speeches,” and he went on cursing him by the name of his Philistine god. David threw the stone and hit him on the forehead, and now comes the “why,” of the lesson. Turn to Phillipians iv, 13: “I can do all things through Christ which strengtheneth me.” And teachers, superintendents, and pastors must go to the work to-day, not with braggart boasting, but in the name of the God of the armies of Israel, and with quiet, loving and determined energy, trusting for victory to the same God who gave David the victory over Goliath. (Cheers).

Hymn—“All hail the power of Jesus’ name,” was then sung by the Convention.

THE TEACHER IN HIS CLASS, AND THE PASTORAL WORK OF THE TEACHER OUT OF THE SCHOOL.

This was the next subject taken up, and was introduced by

Mr. W. J. McCALLA, of St. Catharines, who said,—Dear friends, I appear before you as a teacher, and I wish to talk to you for a few minutes, as a teacher to fellow-teachers, and may the Master be present with us to aid us and to bless us. Before I enter upon the subject set apart for me, allow me one word more on preparation. I want to emphasize a point that has been referred to more than once—that is, the necessity of heart preparation. However much intellectual preparation we may have, without this heart preparation we shall utterly fail, and to get this we must go often to a throne of grace. We will now suppose the hour for opening the school has arrived. We will be there promptly at the hour, or a little before, and take part in the opening exercises; and now we begin with our classes. We should meet each member of the class with a pleasant and kindly greeting, remembering that we must reach their hearts, before we can reach their souls, and lead them to Christ; we must do this by kindness and love. If we can get our scholars to love us, it will not be

difficult to get them to love our teaching. Let me add that when we sit down with our class and begin to teach, we should have a definite object before us; and I say that this object should be nothing less than to lead the children to Christ. There are doubtless secondary objects in our Sabbath School work, but if we fail in this we accomplish nothing for eternity. Let us, then, ever keep this prominently before us, and let our scholars feel that we love their souls and wish to lead them to the Saviour. I would say, further, let us have perfect order and attention in our classes. While it is true the teacher ought to be gentle, loving and kind, he must at times be prompt and decided. Talking and laughing in a class is ruinous. The teacher must be able to command the respect of his class; if he cannot do that, he had better give it up; usually it is not very difficult to do. I tell you how I succeed best myself. When I have a scholar who is disposed to disturb the class, I go to him alone and talk kindly to him, appealing to his own self-respect and sense of right. I have never known this course to fail; and if there are any teachers here that are troubled with a refractory boy or girl, I would advise them to try this plan. In teaching, don't let us do all the talking ourselves. (Hear, hear). We cannot be too strongly impressed with the fact that lecturing is not teaching. If your experience is at all similar to mine, you will find this plan is somewhat difficult to carry out. I found it much easier to prepare a nice talk for the children of about 15 or 20 minutes; but it is not the best way. We should remember that the very essence of good teaching is in skilful catechising. (Hear, hear). The more conversational we can make the exercises of the class, the better. If we teach our scholars to talk over the lesson with us and ask us questions, we have gained a great deal, for we get their minds to work upon the lesson. To do this requires preparation. It requires not only study of the lesson, but a thorough knowledge of God's word, so that you can readily answer any questions the scholars may put to you. Encourage your scholars to ask questions. I might dwell longer on this point, for it is important, but my time is short, and the subject given me very comprehensive. Do not let your lesson close without a pointed application. Let us have a point in every lesson, and let all our teaching be directed towards bringing it out and impressing it upon the hearts of the children. Don't put off the application till the class closes. We sometimes get tired after a long sermon listening to the application, and so in our class if we leave the application of the lesson till the close, the children weary of it, and there will be perhaps the superintendent's bell before we get half through. The best way is, when you come to point, to make the application at once. I mean a point, for I think it is best to have but one chief point in the lesson, which we should endeavor to impress upon the class. My own method is usually to ask the children "What practical lesson have we for our hearts?" and I usually get answers from the scholars. Some give one answer, and some another; perhaps

all may be points in the lesson, but I have one in my own mind that I try to impress upon them, making it the prominent feature of the lesson. But whatever our lesson may be, let us not fail to find Christ in it. Let us use every means to make our lesson as interesting as we can, but let not Christ be crowded out. Let me illustrate this point. I read a short time ago of a celebrated painter who had spent a long time upon a picture of the Last Supper. When he had finished it, he called in some of his brother artists to examine it; one by one expressed his opinion, until it came to one upon whose judgment the painter placed great reliance. After examining it carefully, he said to the painter, "That which strikes me as the most beautiful part of the picture is the chalice, the coloring is so beautiful and the lines are so perfect." The painter looked sadly disappointed and said, "If that is the most beautiful thing in my picture, I have made a sad mistake," and he took his brush and deliberately rubbed it out. "I can have nothing," said he, "in that picture, to detract from the face of my Master, He must be its prominent object." (Cheers). So it should be in the Sabbath School lessons. Hold ever up the blessed Saviour to the children. Let us at the same time try to make our lesson as impressive and interesting as we can. I need not dwell on this point. You all know its importance. Our Master was a pictorial teacher. All nature furnished Him with objects to illustrate His instructions, and in this, as in everything else, let us study to imitate Him. And now we suppose our class exercises are over, and the School is dismissed. I fear many of us think our work is over then, till the next Sabbath; but should we do this when we remember that many of our scholars, perhaps the majority of them go back to godless families, where there is no influence for God, but the reverse. What will become of the impressions that we may have made on the Sabbath? They will be lost unless we follow them up during the week. This brings me to the second part of our subject—"the pastoral work of the teacher," a work more important I believe than that of teaching in the class. Let us follow our scholars up during the week. We may often have wished, while teaching, to know the state of the mind of our scholars, for in fact this is almost as important to know as the lesson itself. A quiet talk with them out of School would give the information, and deepen the impression we may have made in the class, and from my own personal knowledge, I can say, those who have been successful in winning souls to Christ have been so only so far as they have come in personal contact with their scholars. It is well to visit the scholars at their homes occasionally; but not only this, invite them, two or three at a time, to your own home, and you will be able the better to lead their minds to Christ. Then I would follow this up by class prayer-meetings. After years of experience, I can testify to the importance of such a course. It may be objected that this is difficult work. It is difficult work, and it will be impossible work unless our hearts are in Christ. We will not even attempt it, if we are not filled with love for Christ.

But with this love for Christ and for souls we can accomplish it. That is my testimony, and the testimony of every one who has thus laboured. Now one word in conclusion. Let us have faith in God to expect immediate results. We are too apt to look for results many days hence. Let us expect results *now*. (Hear hear). God says to us as teachers, "According to your faith so shall it be unto you." What is your faith? Do you expect God to bless your efforts in the immediate conversion of your scholars? Do you pray for that? Dear teachers, it is that that troubles my own heart; I feel I am defective here; that I have not faith to expect the immediate conversion of my scholars. And how meagre are our results? In looking over the statistics of the Illinois State Convention, where they have the Sabbath School work in almost the highest state of perfection, I find reported an average of two scholars in each School converted to Christ. I do not know the results in our Canadian Schools, but how solemn is the thought that we aim to bring our scholars to Jesus before they go out into the world, perhaps beyond the reach of religious influence. Let us take this thought home with us from this Convention, and in faith in God's promises let us labour, honouring God by believing that He will not fail to accomplish what He has said. We cannot doubt His express promises that He is willing to accept the children that are brought to Him in faith. Let us honour our Master by believing that He will do for us, as Sabbath School teachers just what He has promised to do. Then what a blessed work we have accomplished—a work that will tell for eternity, and be our joy and our rejoicing in that better world. (Cheers.)

Hymn—"I know that my Redeemer lives."

The President declared the subject open for discussion.

Rev. Mr. KEEFER, Brantford, referred to one point in Mr. McCalla's address that pleased him very much, and that was, always to have Christ in the lesson. "These words are written that ye might believe that Jesus is the Christ, and that believing ye might have life through his name." "Search the Scriptures, for they are they which testify of me." He (Mr. Keefer) had been a Sabbath School teacher for several years. But though he wished the conversion of his scholars he, for a long time, never spoke to them of immediate conversion. This he finally concluded to do, and his heart was gladdened shortly afterwards by three of his class making public confession of their faith in Christ. He hoped they would all go from the Convention impressed with the importance of faith in the immediate conversion of the children as the result of faithful teaching.

Rev. THOS. MAGUIRE said he was persuaded from the results of his own experience, that the first elements of success in teaching are to be filled with the love of Christ ourselves, and then to walk after His

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example—to let our own lives be a practical commentary on what we teach. Filled with the spirit we will, while faithful in teaching, not neglect our pastoral work.

MR. S. PAXSON, Missouri, wished one point, which had already been alluded to, to be deeply impressed upon the Convention, and that was the importance of a teacher noticing and speaking to his scholars whenever he met them. (Hear, hear.) He remembered when he was a poor crippled boy, an old Quaker, with his broad-brimmed hat, would stop whenever he met him, and putting his hand on his head, would say to him, "Well, Stephen, thee still hobbling through life; be a good boy." That was all he said. He used to think that was the only man in the world that cared anything about him, and he would have trusted him in anything. Why? Simply because he manifested a love for him. Dr. Chalmers used to say to a little boy when he met him, "Little man, give your heart to the Saviour, and then go work for Him." That boy was now the Rev. John McC—, a man who had brought tens of thousands of children to the Sunday School, and who was a most successful missionary of the American Sunday School Union. He always attributed his conversion to that work to the kindness to him, of Dr. Chalmers putting his hand on his head, and telling him "Little man, give your heart to the Saviour, then go work for Him." To the teachers he would say, be in earnest, and convince your scholars that you believe yourselves every word that you teach.

MR. ROWLAND, London, said it might be objected to the preparation of the lesson, that it would take too much time; but the study of God's word, which this preparation involved, was necessary for the spiritual welfare of every christian, whether he taught or not. Teachers who prepared their lessons would find that the work was not done wholly for the benefit of others, but that it was a direct spiritual benefit to themselves. He urged the necessity of more earnestness and deeper devotion to the work.

MR. D. McLEAN, Toronto, said it was important that teachers all should realize the personal responsibility that rested upon them to prosecute the work faithfully; they must account to God for these little ones committed to their care. The necessity of heart preparation could not be too forcibly dwelt upon. What was wanted was to get their hearts in unison with Jesus, so that in every step of their work they would feel that Jesus was with them. The conversion of every child under his care should be the great object of every teacher. For that he should pray, and teach, and strive continually, both in the school and outside of it. It was pleasant to be engaged in such a work. Some teachers talked of the sacrifices they had to make. Why it was the most blessed work a man could be engaged in.

MR. READ, Galt, referred to an error teachers often fell into, in

asking children if they were good. The children would, in all cases, naturally answer in the affirmative, and the result would, in many cases be, that the teacher was actually training his children to tell falsehoods.

Mr. WILKIE, Toronto, said, if they were in earnest in their work they might expect to see conversions in their classes. He heartily approved of the plan of teachers inviting their scholars to their homes. Give them a little tea party occasionally, and don't invite any outsiders. Then, after tea, talk to them about Jesus, and, if possible, get the children to pray themselves. That was a great step gained. This was a course every teacher could follow, and from his own experience he knew the value of it. He also cordially approved of visiting the children at their own homes, and giving them a pleasant greeting when meeting them on the streets.

Rev. Mr. STRAITH, Ingersoll, referring to the motto on the wall "Feed my lambs," said there was a question that went before that, which should not be lost sight of by any teacher or minister, that was, "Simon, son of Jonas, lovest thou me?" Then came the command, "Feed my lambs." When the widow gave her dead son to Elijah, what did the prophet do with the child? Three thoughts, important to Sabbath School teachers, might be gathered from the prophet's course on this occasion. First, he stretched himself over the child. So, fellow teachers, stretch yourselves over the children with all the ardour and earnestness of a loving heart that feels the infinite importance of bringing the dead soul to life. Then, how much good do you think would have resulted from this operation had there not been life in Elijah's own body? So teachers must have their own souls warmed with love to Christ before they impart warmth to others. "Lovest thou me?" That was the question every teacher should answer, before proceeding to obey the second command, "Feed my lambs." But that was not all. There was a lifting up of the heart of the prophet unto the Lord, praying that life might be restored to the child. Teachers must likewise accompany their efforts with earnest prayer to God, or their labor will be in vain. Another point was often too much overlooked—the necessity of being familiar with our weapons. When David went to meet Goliath he did not take with him Saul's armour which he had tried on, because he had not proved it. Let us never go into our class till we have thoroughly tried our weapons and become familiar with them. As had already been said, they needed more faith in the promises of Christ that he would bless their labors. They needed to go to work in the spirit of the Psalmist, who said, "Early will I direct my prayer unto thee, *and look up.*" Teachers, if faithful in their work, should look for results.

The discussion was then closed, and, after singing the doxology, the Convention adjourned.

SECOND DAY—AFTERNOON SESSION.

The Convention met at two o'clock. Devotional exercises were conducted by Rev. Thomas Maguire.

The PRESIDENT announced that the first item on the programme was answers to the question—

WHAT HAVE BEEN THE RESULTS OF TEACHING IN YOUR OWN EXPERIENCE?

Rev. JOHN WOOD, Brantford, was requested to introduce the subject. He said his own experience in connection with Sabbath School work was rather as a superintendent than a teacher. The object of placing this question before the Convention was not to draw out long speeches, but to hear from the members of the Convention what had been the success, the difficulties and the discouragements they have met with in connection with the work of Sabbath School instruction. In his own experience as superintendent, he had been impressed with the different results in different classes, and he was convinced that the teacher had, to a large extent, the result in his own hands. In the school with which he was connected as pastor for nearly 18 years, there were some classes which were always full. No special effort was made to get the children to attend, but there was a charm about the teacher and his mode of teaching that attracted the children. On the other hand, there were some classes that were all the while diminishing in numbers. It was not because the teachers lacked intelligence or diligence, but it was on account of their manner of teaching and personal intercourse with the scholars, which failed to attach the children to them. When he was a scholar he was under several teachers. Two of them produced a very deep impression upon his mind, but the impression the others made was so slight that he had entirely forgotten them. This showed the truth of his former observation, that the result was in a great measure in the hands of the teacher.

Hon. BILLA FLINT said, since he came to the Convention, he had encouraging evidence of the result of his Sabbath School teaching. A gentleman had met him yesterday, and after cordially greeting him, had told him that he was a member of his Sabbath School class in Belleville some 42 years ago. That gentleman, he believed, was a thorough Christian, and was doing a good work. He would mention another instance in his own

experience. Some 40 years ago he had presented a Bible to a boy who was a member of his class, and who was then about to leave the place. He heard nothing of him for a number of years, when in the course of a political contest in which he (Mr. Flint) was engaged, he met his old scholar, and was pleased to find he remembered his old Sunday School teacher with pleasure and gratitude, and in return for his kindness then, he rendered him all the assistance in his power.

Mr. D. W. BEADLE alluded to a class of boys in the school of which he was superintendent. A few years ago they were inattentive and took very little interest in the lesson; but their teacher was indefatigable, and earnest and faithful, not only as a teacher in the school, but in doing pastoral work out of school. The results, which he would briefly state, were owing under God, he believed, more to the pastoral labors of the teacher, than to his teaching in the school. The results of the indefatigable efforts of the teacher were that the whole class, consisting of ten boys, were attentive, studious, and interested in Sabbath School instruction, and seven of them were hopefully united to Christ. One of them was studying for the ministry, and another was looking to the field of foreign missions as his future sphere of labor. These were the results of careful supervision on the part of the teacher. Their great and first object should be to bring the children to Christ, but that was not all their work. They should aid the children in developing their Christian character, and this could be done best by pastoral supervision. He mentioned these things not merely to encourage the teachers, in their teaching on the Sabbath, but in their efforts to train up their scholars to be active Christian men and women. They had enough of sleeping Christians in the church—buckets into which the gospel was poured, but which gave nothing out, except indeed it leaked out, and was lost, as it often seemed to do. We want active Christians in this day—men who will go out into the highways and bring the gospel to those who seldom or never hear it. Christian teachers, you are they who are to train up a generation to do this work. (Cheers).

Mr. FRY, of York Village, said they had had a number of conversions in their Sabbath School, but he could not for certain attribute them to Sabbath School teaching, although he had no doubt it was a help. At any rate he could say confidently that, in doing this work, he had the heartfelt satisfaction of knowing that he was doing his duty, and that was a great deal. If we did that both in the Sabbath School and the pulpit, we could confidently leave the result to God.

Rev. R. W. PEARSON, of Point St. Charles, Montreal, called attention to the operation of Bible classes for adults conducted

in large cities, particularly to three classes in Montreal. The first was under the leadership of Principal Dawson, of McGill University, with an average attendance of about 200; the other was conducted by Prof. McVicar, of the Montreal Presbyterian College, with an average attendance for seven years of over 200; and the third was one conducted by himself last fall and winter, with an attendance ranging from 260 to 290. These classes were intended for adults—for thoughtful reading Christian men and women, and the exercises were more an interchange of thought and opinions, than the teaching of one person. He held in his hand a letter from Dr. McVicar, extracts of which he would read in reference to the question put to the Convention. The Dr. says, "During my pastorate, I have received into the church by profession of faith or by letter from other churches, about one hundred persons per annum; and I know that the Bible class was the means of bringing not a few of these souls to the Saviour. * * * * I have known of deep convictions being produced—convictions issuing in conversion—by the study in the class of portions of God's word which to superficial readers may seem barren and unprofitable, thus strengthening my faith in the declaration of the Spirit, that 'All Scripture is given by inspiration of God, and is profitable for doctrine,'" &c. He (Mr. Pearson) would supplement that statement by the declaration, made in no spirit of pride, but simply of encouragement, that out of the class which he conducted, eleven, who had connected themselves with the church of Christ, traced the turning-point in their spiritual history to some thought expressed, some sentiment interchanged, or some light cast upon a perplexing passage, in that class.

The PRESIDENT said it was a gratifying evidence of the interest taken in the Sabbath School cause, that they had nearly all classes of the community represented at the Convention. It was particularly gratifying to have the Bench of our country represented here, as it was by Judge Jones, of Brantford, whom he had now the pleasure of introducing.

Judge JONES—This is a work, my Christian friends, that we cannot honor, but one that confers honor upon us. I have felt for many years that a great honor was conferred upon me, in that I was permitted to labor in the Sabbath School. We are here this afternoon to speak of the results of our work. My own work has been confined to teaching a male adult Bible class of some 30 or 40 members, in the town of Brantford. The material of such a class is made up in towns, as you are aware, of a great many young men away from home, living in boarding houses, and therefore the parental control over them is very slight. The teacher's influence, therefore, must be exerted to

bring them out to the Bible class. The teacher must do some pastoral work, to keep his class together. I think we should look more for direct results. We are too apt to misapply a very good passage of Scripture—"Paul planted, Apollos watered, God gave the increase." It is frequently quoted—"Paul may plant, Apollos may water, but God gives the increase." That is true, but it is not the whole truth. There is no doubt about the increase, and we ought to expect it. If we labor in Christ, the increase is just as sure as that we labor. In connection with the Sabbath School, my own work has been the preparation of teachers for the intermediate classes. From my class, the superintendent, almost every month, selects teachers for the school. The young men thus prepared are much more capable to teach, than those without that preparation. I would say to those engaged in this work: it is a work which requires the whole mind. If we have half-a-dozen duties in connection with the church to attend to, it is very probable some of them will be neglected. "Whatsoever thy hand findeth to do, do it with thy might;" and conducting a class in the Sabbath School takes up all the time most people have to spare. There are others in the church who might be profitably employed in the discharge of some of the duties which we are assuming. We are trying to carry the whole church upon our shoulders; it will only crush us down, and the work will not be well done after all. Do your work thoroughly; done in the faith of God, the harvest will be sure. (Cheers).

Mr. CHRISTOPHER KEMSTER, Hamilton, said he had been a Sabbath School worker for many years, and he was convinced that harm was sometimes done by a teacher attempting to do too much. It was always better, he thought, to give the whole soul up to one part of the work, for which the teacher was best fitted. He had been engaged in teaching a class in the jail, and had met with much encouragement. There were times in the experience of every teacher when he felt despondent and discouraged, but he should always remember the Master's promise, that He will ever be with those, to bless them and their labors, who work faithfully for Him.

Rev. W. W. SMITH, Pine Grove, was convinced from his own experience, that one result of Sabbath School teaching was a clearer apprehension of Divine truth in the minds of those who taught. It was with regard to Bible truths as with other matters, we never thoroughly understood them until we either write or speak of them. Another result of Sabbath School teaching, he had often noticed with pleasure, was the improvements effected in families through the influence of the children of those families who attend the Sabbath School. The little

Sabbath School children were often the means of bringing their fathers and mothers and elder brothers and sisters to the Saviour, or at any rate of effecting a great moral improvement in the household. He could look back upon his labors and bless God that, through his efforts in the Sabbath School, some children had been brought to the Saviour; and it would generally be found that there was more spirituality among church members who had been trained in the Sabbath School, than among those who had not enjoyed that advantage. The very best teachers were those who had been scholars, and he believed preachers preached better from having learned a few lessons in the Sabbath School. Let the world say what it may, preaching was still God's great means for the converting of the world.

Rev. WILLIAM ESPREY suggested that it would be well to ascertain how many in the Convention traced their conversion to Sabbath School influence. This would furnish an evidence of the practical effects of Sabbath School teaching.

Rev. JOEL BRIGGS suggested that all those who had been directly benefitted by Sabbath School instruction, rise to their feet.

Rev. Dr. WATERS thought such a course was hardly in order. The meeting was not for the purpose of entering into a spiritual inquisition respecting the members of the Convention.

The PRESIDENT, on being appealed to, decided that at this stage of the proceedings the course suggested would not be in order.

By request, Mr. Maitland sang "Jesus the water of life will give."

Rev. H. CLAY TRUMBULL, on being introduced by the President, was very cordially received by the Convention. He said: Mr. President, and members of the Convention, although this is the first time I have had the privilege of meeting the friends of Christ in Canada, yet I confess to a home feeling here, when I find so many gathered together, loving first of all, my Father, our Father—my elder Brother, our elder Brother—to consider the interests of that class whom the blessed Jesus, our elder Brother while here on earth loved, and to counsel with one another concerning those interests which are dearest to my own heart. I also have a home feeling here because of the warm welcome you have given me. Never before has it been my privilege to speak under any flag but that of my own country. Now I come out from my own nationality, and still I feel at home, for I find here my flag wreathed lovingly with your own (cheers); and you are assuring me and all who come here from whatever quarter, that "Christianity knows no boundary line;" and reminding us

that there is a better country, which we all, as pilgrims and strangers, confess that we seek. God grant us an entrance into that heavenly city, where the one flag, above all flags of earthly nationality, shall be the blood-stained banner, the victorious flag of Christ. (Cheers).

FINANCIAL.

Hon. JOHN McMURRICH Treasurer of the Association, said there had been due a total of liabilities of \$350, but that since yesterday he had collected of arrears \$147, and there was paid at the door, \$95, making \$242, leaving a balance still due of \$108, which he thought he would be able to meet by the collection of remaining arrears.

The following was his estimate of amounts required to carry on the operations of the Association for the present year:—

Printing (same as last year).....	\$ 260 00
Advertising	50 00
Postage	50 00
Expenses of Delegates to organize Counties	150 00
(This must be considered a low estimate, as they hope to do more work this year in the way of County organization, than last year).	
Secretary	500 00
	\$1010 00

Mr. NIXON wished to know if there was any regular method of collecting the sums pledged on behalf of schools. Were the parties pledging the amount to forward it to the Treasurer, or wait till it was applied for? This matter ought to be understood before they separated.

Mr. McMURRICH said that the year before last he had written to all the parties in arrears, and with one or two exceptions the money was all collected. Last year he had not made application for the money, because he was in doubt whether or not some of the amounts pledged were included in the sum sent to him from Belleville. He found, however, on coming to the Convention, that they were not so included. Whatever amounts were promised this year, he wished it understood, were to be sent *promptly* to the Treasurer, accompanied with the full address, so that he could know whom to credit.

Mr. NIXON moved that those schools that pledged amounts last year, and had not yet paid up, be requested to send in the money to the Treasurer.

The motion was carried.

Mr. D. McLEAN pointed out that \$1000 was needed to carry on the work of organizing the counties. This was a very important work, and it was for the Convention to say, by their offerings, whether or not the work should be prosecuted vigorously.

On motion of Rev. J. LEAROYD, seconded by Mr. W. KENNEDY, it was resolved to receive voluntary subscriptions from the audience. This was done, and at the close, it was announced that \$770 had been paid or promised.

INFANT CLASS TEACHING.

Mr. HARCOURT, Toronto—At the request of several of the brethren, I have been invited to open the question of Infant Class Teaching. I did not expect to speak upon it, but in order to fill up a gap occasioned by the non-attendance of a gentleman who was expected, I have consented to do so. I content myself with merely telling you how I conduct my infant class in Toronto, in connection with St. James' Sunday School. I have an attendance of 230 little ones, of ages varying from four to ten. About 150 is the number I usually have at one time. I will give you the outlines of the course which I have adopted: At a quarter past nine we meet; I find the little ones prepared to receive me. I welcome them with a cordial greeting. Before we go to our lesson, we sing a hymn. I repeat the words over to them, and they follow me line by line. Perhaps it may be a new tune I am introducing. In that case, after they have repeated the first verse over after me several times, I sing it a time or two, and then I ask them to follow me. They sing. I say to them, "There are 120 little voices here this morning, and I don't think more than 75 or 80 of them sing that verse. Now let me hear you all join in the next verse." They sing again and again, until they know it pretty well. Then I say to them, "Now, my little boys and girls, we are going into the immediate presence of God. I want you all to join in prayer with me to our Heavenly Father." They close their eyes, and I pray with them, they following me with their voices in the prayer. We ask God to bless us and our school, both scholars and teachers.

The prayer over, the children sit down. We wish to imbue the minds of these little ones with a missionary spirit. We have a missionary box, which is passed round to receive the contributions of the children. Last quarter they amounted to \$4.03. Many of them have learned verses, which I hear them say after the collection. Then we sing another hymn, and go to the lesson. The other Sunday we had for the subject of our lesson, "Little sins." These words I wrote on the blackboard. I base the subject upon these words, "The little foxes that spoil the vines," taken from the Song of Solomon. I say to the children that I suppose many of the people in the time of Solomon cultivated grapes; that they grew upon vines; that there were foxes there, and that it was the little foxes that gnawed the vines at the root, and so spoiled them that no grapes grew upon them; that all this is in the word of God, and that God tells us there is nothing in His word that has not a meaning. The meaning is, that little sins are like those little foxes—that little sins committed by little children lead to other and greater sins, and therefore the children should be very careful to avoid them.

The time allotted to Mr. Harcourt having expired, he concluded.

The PRESIDENT introduced to the Convention Miss McPherson, of London, England, who, he reminded the audience, was engaged in a great work of Christian philanthropy, that of bringing out orphan children from Great Britain, and finding them homes in this country. (Cheers). He took this opportunity of assuring her that the people of Canada heartily sympathized with her in the great work she had undertaken, and wished her God speed in all her efforts. (Cheers).

Miss McPHERSON, on rising, was received with very hearty applause. She drew a graphic and touching picture of the character and condition of the homeless and destitute children of London, and gave an eloquent account of her own labors, the difficulties she had met with, and the success which had hitherto attended her labors, and which encouraged her to continue them with increased zeal.

"Your Mission" was then sung.

Rev. Dr. WATERS said they must have all been interested, instructed and cheered by the interesting and eloquent address they had just listened to, and he was sure they all felt grateful to Miss McPherson for the work she had done and was still doing. He would therefore beg leave to move that the cordial thanks of this Convention be given to Miss McPherson. (Cheers).

Rev. Mr. ALEXANDER seconded the motion, and it was carried, the audience indicating their hearty approval by rising.

The PRESIDENT then introduced Mr. GREEN, of London, England, who had just arrived in this country.

Mr. GREEN—Mr. Chairman and Christian friends, my first words perhaps should be—"A blessing upon the head and heart of the President of the great Republic," and "God save Queen Victoria." (Cheers; the audience rising and singing a verse of the National Anthem.) Mr. Green continued—Allow me to say a few words upon the subject that was just before the Convention. The infant class is perhaps the most important of all the classes of the school, because there is no time of one's life in which dogmatic truth can be learned so easily as at the age of from four to eight. What we want, is to teach the children so that they will not only understand the lesson, but be able to teach it to others. One object of our teaching should be to make teachers of our scholars. We are surrounded everywhere by a heathen population, which our ministers cannot reach, nor even our Christian societies. But they may be reached through their children, and I would suggest this plan to advance that object. I suppose every one of you is acquainted with the little catechism of Dr. Watts—a complete system of theology. Along with this catechism is Dr. Watts' hymns, which enter into every part of a child's life, teaching the child its duty to God and to man, and its need of a Saviour. These two little books are simple and complete, and are as good at 90 as at 9 years of age. I learned them more than 50 years ago, and they have been of service to me ever since. I will give you an illustration of what I mean by teaching a child, so that when it is taught, it can teach the same lesson to others during the week. Dr. Watts has written 24 little answers to as many questions, and the first seven of these are—"The great God who made heaven and earth." Some of our catechisms for young children give as answers to similar questions, simply "God." This is wrong. If we lose reverence for the name and the word and the works of God, our religion will have but little influence. Dr. Watts guards against this by giving as answers to the questions—"The great God who made heaven and earth," and the mind of the child who learns it is much more deeply impressed. The great truths of religion can be brought home to a child's mind, and impressed upon it, by a little variation in putting these questions and by a repetition of them several times. Can you tell me, children, who made you?—"The great God who made heaven and earth." What does He do for you?—"He keeps me from harm by night and by day, and is always doing me good." And what must you do for this great God who is so good to you?—"I must learn to know Him first, and then I must do everything to please Him." Where does God teach us to know and

fear Him?—"In His holy word which is contained in the Bible." And so on. By having the children repeat these answers over several times, they get them impressed upon their memories; and by repeating them at home, as children like to do, they bring the fundamental truths of religion to many a home which could not otherwise be reached by the gospel. Then, with these questions and answers, I would have the children learn some of Watts' Divine songs. When a child has learned such songs as these—

"There is a God that reigns above," &c.

"There is a law that He has writ," &c.

"There is a gospel of rich grace," &c.

"There is an hour when I must die," &c.

he sings them at home, and the parents hear them and oftentimes their hearts are touched. Another plan I would recommend, is to teach the children the names of the Bible in order. The Bible is a large book, and a little child does not know where to find the books unless with some assistance. A good way to fix them in the memory of a child is to put them into verse, and to teach the child to sing them, thus. (Here Mr. Green sang the following):—

"Genesis, Exodus, Leviticus, Numbers,
"Deuteronomy, Joshua, Judges and Ruth;
"Samuel, Samuel, Kings, Kings and Chronicles,
"Chronicles, Ezra, Nehemiah and Esther."

By this plan the children would soon learn the names and order of the books, and would not soon forget them. (Cheers).

The Doxology was then sung, and Rev. Mr. Taylor pronounced the benediction.

SECOND DAY—EVENING SESSION.

The Convention met in Knox Church at 7 o'clock. Rev. J. R. Smith, pastor of the church, conducted the devotional exercises.

The first subject taken up was—

ENCOURAGEMENT TO LABOUR IN THE SABBATH SCHOOL.

Rev. Dr. WATERS, after explaining that through some mistake, another gentleman as well as himself had been engaged to speak on this subject, and that they had agreed to divide it between them, spoke as follows:—When I look around this mag-

nificent audience, I consider it one encouragement of great significance. A few years ago, I did not think we could have obtained in Galt, or even in Toronto, such an audience as this to listen to matters in relation to the training of the young—not because they simply wanted to hear what might be said; he would be a vain man who would for a moment suppose that such an audience as this assembled simply to hear what he might have to say. But I regard it as a proof that the people take a living interest in the training of the young, and they wish to encourage those engaged in the work. Then again I hold that the very fact that we are doing this work—it being a work which God has given us to do, and which He has promised to bless—is in itself an encouragement. What are we dealing with? If the reward of the workman is to be tested by the preciousness of the material on which he labours, what shall be the reward of those into whose hands God has placed immortal souls to train for Him—imperishable jewels to be prepared for Immanuel's crown, there to be worn for ever and ever? And is it not cause of encouragement that we who are engaged in the work of training the young—superintendents and teachers, young men and women, and those advanced in years,—for I want to see them all in our Sabbath Schools—I say is it not cause of encouragement that we have been appointed to this work by Him who said, "Son, daughter, go work to-day in my vineyard,"—that we have been taken out of the ranks of Christians by the Captain of our Salvation, and made officers in His army,—commissioned to train up immortal young souls for Him? When a soldier is taken out of the ranks he feels that he has been honoured. What has God done for Sabbath School teachers and ministers of the Gospel? He has taken them out of the ranks of His people, and given them their commission, their marching orders, to go work for Him. And when God gives such a command as that to any man, when He in His Providence makes it plain to any man that it is his work to teach the young, he does it at his peril if he neglects that work or turns aside from it. Surely it is encouraging to reflect that it is God who gives us this work to do. It is not the man that honours the work, but the work that honours the man. God has given us encouragement when He asks us to do that work for Him. Then again there is another encouraging aspect of Sabbath School work. It is one of the great missionary agencies of our time. We are too much in the habit of regarding the Sabbath School merely as an adjunct of our congregational work. It is that, and a very valuable one; but the army of the Lord, the Church, must be continually recruited, and there is no agency or means for doing this so well as Sabbath School teaching. And Christian Churches are waking up to that fact. Our Christian friends in Toronto and other

cities are planting mission schools in destitute parts, and these schools grow into mission churches. And our American brethren could tell us of a great work done there through the same agency.

Rev. R. W. PEARSON—As the Secretary suggested that I should omit the preface, allow me to state by way of introduction that the object of my attendance at the Convention was not to speak on this subject, but on behalf of the thousand teachers of Montreal to invite this Convention to that city next year. (Cheers). When I contemplate this magnificent gathering to-night, when I call to mind the words of the thousand teachers that have been addressed to us, and the marvellous array of facts bearing upon Sabbath School work, I feel much in the position of one who came in contact with the great Teacher, and who respond to the enquiry, "Who shall feed this great multitude," by saying, "There is a lad here." I feel in that position to-night. There is a lad here whose object is to gather up the fragments that nothing may be lost. And I venture to assert that whoever has essayed such a work, when the theme has been Christ and His progressive work, has found that that miracle was but a foreshadowing of the history of the truth in every age and every clime. Multitudes have fed upon His precious word. Nations have fixed their gaze upon His marvellous love, and the testimony of successive generations of workers for Christ has been the same. I am reminded by this Convention and its name, that but the other day it seems my feet stood upon a far different spot. I stood on the spot then where the saintly Hooper was born, who was led to the scaffold in vindication of his faith and truth—where the marvellous Whitfield was awakened to arouse the slumbering Church. I stood in the city of Gloucester where Robert Raikes was born. And when the question is put,—What are the encouragements to labour in the Sabbath School? I point to the array of living facts. When Sir Christopher Wren was asked what should be his monument, he pointed to the noble St. Paul's Cathedral, the result of his genius, and said, "There is my monument." I say with the speaker who preceded me, that the presence of this large audience, and the great, far-reaching interests that are here represented, is a great encouragement. If we find in the history of illustrious men that they were wont to look up to the most perfect models for inspiration and courage; if artistic genius has ever before it the great works of art, may we not gather encouragement from the fact that we have such a perfect model, such a sublime teacher, even Jesus Christ. There have been but two original and originating men in the world's history. The second man was the Lord from Heaven. All the rest of us, and the best of

us, are but bits of humanity, broken pieces of the grand ideal. We have the grand ideal as a model in all our efforts. And may we not, in our respective walks of life and spheres of thought, draw inspiration and encouragement from the thought that Christ, our great model, has lived on earth, that He walked the shores and trod the way, and breathed the air of our common globe. And we have a source of inspiration and courage in the law of glorification pertaining to our redeemed humanity. I would emphasize and proclaim as with trumpet voice, if I had it in my power, the doctrine of justification by faith. But running through the epistles and the gospels is this law of reward—this law that the well-doer shall be crowned, not only here with the diadem of the divine favor resting upon him, but yonder there shall be given him his reward. "As ye sow so shall ye reap,"—not something else, but that intensified and multiplied. By this principle—the love of reward—so deep rooted in our nature, we are inspired by the inspiration of Scripture to take courage. Why art thou cast down? Lift up thine eyes and behold the crown that awaits thee, that thou mayest lay it down at thy Saviour's feet. We are also encouraged by the law of association and of sympathy. What is the material upon which we work? Every young heart that we gaze upon in our classes is that upon which may be written "sin," and then shall follow in inevitable sequence, misery and hell; or there may be written upon it "goodness," and then shall follow just as inevitably, happiness and heaven. Is it thy ambition, young man, to write thy name high upon the niche of fame, I charge thee by the name of the glorified Jesus that thou write it not with the warrior's garment stained in blood, nor upon perishable monuments, but write it upon the tablets of redeemed and disenthralled humanity. I may not trespass upon your time but thus to draw out one or two thoughts in connection with this subject. If I have nothing else to commend me, be it my ready compliance.

Mr. Maitland, by request, sang—"Your Mission."

HOW BEST TO SECURE THE ESTABLISHMENT OF
SABBATH SCHOOLS IN DESTITUTE PARTS,
AND THE GATHERING IN OF THE
CHILDREN.

MR. STEPHEN PAXSON—I have a favor to ask of you, my friends, and that is that you will throw the mantle of charity over my mistakes. I have only received a Sunday School education, and that late in life, and I sometimes make expressions

that need the mantle of charity thrown over them. I will give you some suggestions in regard to the way we reach the neglected in the States, not wishing to dictate to you, but with the intention that what I say may assist you in your glorious work in Canada. We depend a great deal now upon Convention work. When we find a community without a Sunday School, we get up a mass meeting there, and carry the matter before the people. We invite all the people to come out and bring their children, and then we get the best speakers we can find to make short speeches—fifteen minute speeches as a general rule. Some of the mass meetings are very large, thousands being there. In fact we had at some of our Conventions to request the people not to come out in such numbers, and sometimes we hold them away from the railroad so that it would require some effort to get to them. This was not the case when we first began to hold Conventions, but the interest and enthusiasm in them have so increased that the people come out by thousands to attend them. At some of them where I have been there were not less than five thousand people. I like these Conventions. They rub off sectarian prejudices, and make us love each other better than we otherwise would. We can all work together in this great cause. But let me tell you you must organize your townships. We have a Vice-President in every township, who is President of the township organization, and takes the management of the township. I will tell you the importance of such a plan. This Vice-President is appointed by the County Convention which is comprised of all the religious denominations in the County, and therefore he is regarded as having some authority to act for the whole body of Christians, and not merely as a member of the denomination. This Vice-President will select his officers, hold his meetings, and send in his report to the County Convention. The object is to have a Sunday School established in every school-house. Let me give you a little of my own experience in getting people to work in this matter. You will find a great many farmers careless about the education of their children. They perhaps have not been educated themselves, and they do not feel the importance of education. Let me give you an incident in my own experience to illustrate this. I went to a farmer once to get his influence to start a Sabbath School. He was sitting by a peach-basket eating peaches. Says I, "Mr. Allan, I have come to talk to you about starting a Sabbath School; I want to get your influence." Says he, "I'm opposed to education; I never had any, and I tell you it just makes people worse." (Laughter). I told him it was Sunday School education that I meant; that we wanted to teach the children their obligations to their fellow man and their duty to high heaven. "Well," he says, "where are you going to hold your school?" "In your school-house or church!" "Not got

any church." "Well, then in the school house." "Who is going to teach?" "Well, Squire Watt is, and there are others going to help him?" "What will he charge?" "Nothing!" "What! Squire Watt charge nothing?" "No, nothing; now wont you send your boys, seeing it won't cost you a cent." "Well," I don't know about it. I tell you just what they'd do; they'd wear out their boots; that's about all the good it would do them." (Laughter). I told him they would be better in the Sunday School than running around the country, and asked him how many children he had fit to go to Sunday School—how many over five and under twenty. Well, he counted them on his fingers, made a mistake and went over them again, and finally called his wife. Says he, "This gentleman wants to know how many children we have got over five and under twenty, and I cannot make it out." (Laughter). They counted them over together and made out thirteen. I thought that a pretty good beginning for a School itself. While they were counting I looked over his clover field, and saw some fine hogs. Says I, "Mr. Allan, how many hogs have you?" He looked up at me and says, "Got 83, and fine fat fellows they are!" I said, "You could tell me how many hogs you have without consulting your wife, but you couldn't tell me how many children you have. Where is the mind? Is it on the hogs or the children?" Says he, "Old hoss, you've got me this time." (Much laughter). So you will often find men who can tell you at once how many thousand dollars they have out at interest or how much railroad stock they have, but when you talk to them about the religious instruction of their children, they are deplorably ignorant. You have, as a first step, to "turn the hearts of the parents to the children." I had the pleasure, recently, of meeting that old man again. With tears streaming down his face he said to me, "Thank God for your faithful words to me over the peach basket. Two of my boys have, since that, gone to heaven." That man now is one of the best Sunday School teachers and most zealous Christians in that community. (Cheers), Take the Sunday School, my friends, into every neglected community. (Cheers).

Mr. VAN BUREN, Chicago, was next introduced. He remarked at the outset that though hailing from Chicago, he was proud of being able to address the audience as fellow-citizens, for he was a citizen of Canada. With regard to the organization of Sabbath Schools throughout the country, he thought that one of the first requisites was to educate the people to feel an interest in the work, and to appreciate its importance. No large enterprise succeeded until the people were brought to see its necessity and importance. A few words as to the work with which he was connected would perhaps be more acceptable than a set

speech. They had many difficulties to encounter in organizing schools in destitute parts. They had in some instances found the people opposed to the schools, simply because they were in total ignorance of its nature and effects. At one meeting he had held to organize a school, he put it to a vote whether they wanted a school or not, and invited an expression of opinion. One man got up, and after telling the audience that he was a "means" Baptist and in favor of using the means, said that if they started the Sunday School, they would have to employ teachers; these teachers would have to be paid, and to raise the money the county would have to be taxed, and that, he said, would bring about another war. (Laughter). They organized the school, however, and a very successful one it was. He concluded by pointing out the great results that were brought about by the training of the young, and consequently the immense importance of giving them a proper training.

Hymn—" Battling for the Lord."

THE RISE AND PROGRESS OF SABBATH SCHOOLS.

Rev. H. CLAY TRUMBULL—Mr. President and members of the Convention, I certainly appear at this time of the evening at a disadvantage, (after sharing with you the pleasure of listening to such eloquent, instructive and inspiring addresses as we have had to-night), to make a formal presentation to practical Sabbath School workers of the origin and authorization of the institution or agency, in the interest of which you have here assembled. I undertake the task in the firm belief that in thus presenting to you the underlying truth concerning the origin and authorization of the Sabbath School, I aid you more than I could do in any other way. If I can show you from the word of God, and the history of the church, that in the plan and providence of God the Sabbath School is not an outside and irregular agency, that it is not separate and distinct from the church, but that it is as much a part of the gospel plan as the family or the pulpit, shall I not be doing the Sabbath School cause some service? As I read the word of God with the light thrown on this institution by the history of the Jewish and Christian Church, I find that God, in His sovereign will, ordained three church agencies for the performance of His work on earth, that these three agencies are the family, the school and the pulpit, and that they were established in the order in which I have named them, and have now equal validity as God's established institu-

tions. Neither of them can claim a right over the other two. The three together are comprehended within the church as a whole. First I find the family was formed. The husband and wife were made one, and commanded to multiply and replenish the earth, and this, as God declared, that he might seek a godly seed. For nearly seventeen centuries the family, pure and simple, had the responsibility of the training of the race. How did the family perform that work? Was God satisfied with the results of family training alone? Under mere family sway the children of men became so corrupt that, in the language which God chose to employ, "it repented the Lord that He had made man upon the earth," and He swept away the race, save a single family to bridge over the chasm of destruction. This made, as it were, a new beginning for the race—not in Noah, who was in one sense of that corrupt stock, but in Abraham. Of Abraham God said that "all the nations of the earth shall be blessed in him, for I know that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Let it be borne in mind that this was before Abraham had any children. While as yet he had no child, either by wife or concubine, it is recorded of Abraham that he "armed his trained servants, born in his house, three hundred and eighteen in number, to go to the rescue of his nephew Lot. The Hebrew word translated "trained" is rendered in the margin "instructed," and by some commentators more properly "catechized." Mathew Henry explains it as trained, catechised servants, not only in the art of war but in the principles of religion as well. Other commentators are hardly less explicit on this point. Abraham had under his care upwards of three hundred persons. They must have made a school of very respectable numbers, and could not be counted as simply a single family. So that we see the institution of the Sabbath School was not founded by Robert Raikes, but by Abraham Abraham. The institution thus founded was never afterwards wholly lost sight of in the world. The family was by this infusion of supplementary church agency, deprived of none of its duties. This institution for the training of the young, includes three elements. First, church care of the young; second, bible study; third, teaching by form of question and answer. Of course only the germ of the school agency was shown at first. First, church care of the young; Abraham was to bring the children under church oversight. The children occupied a prominent place in the passover feast and in other feasts. The Sabbath School was a church school, not a mission school. We see all through Jewish church history indications of public religious instruction of the young. In the solemn assemblies of the Jewish church the doctors were not only enjoined to attend, but the children also that they

might have church oversight and care. And when our Saviour was on earth He fully commended this church care of children, and frequently gave them the foremost place. In His public discourses He insisted that the children should never be kept aloof; and when the scribes rebuked the children for singing hosannahs in the temple, He not only commended the youthful choir, but reminded the scribes that it was written in their law that such worship was acceptable to God—"Have you never read, out of the mouth of babes and sucklings He hath perfected praise?" The truth of Jesus Christ is the same yesterday, to-day and forever. From the days of Abraham the church school has been a definitely ordained agency for the training of children in addition to all that the family can do for them in the household. Then comes the second element of religious culture—the study of the bible, not by the children alone, but by young and old together. In the solemn assemblies of the children of Israel the study of the law—of God's word—was an essential part of their duties. "Thou shalt teach Jacob thy statutes, and Israel thy law," said Moses. In the eighth chapter of Nehemiah there is a description of a gathering for bible study which resembles more nearly a New York or Chicago Sunday School than any other modern sanctuary service. Nehemiah is the principal teacher, and he has assistant teachers; and they taught the law to the "congregation both men and women and all that could hear with understanding." Ezra the scribe stood upon a pulpit of wood—the only time the word pulpit is used in our translation. This is evidently the Superintendent's desk. After the proper exercises, to which all the people answered amen, the lesson of the day was taken up—evidently it was a uniform lesson. The Superintendent read in the book, and caused the teachers to explain the lesson—"they gave the sense and caused the people to understand the reading." The school was continued the entire forenoon, not crowded in between the regular services.—The Talmud informs us that in their great towns the Jews had a Synagogue, Divinity or Bible school, or Sabbath School. This Divinity school was held after the synagogue services, and it came to be a proverb—"from the Synagogue to the Divinity school," or in modern parlance, from the church to the Sabbath School—from the synagogue services or morning worship to the afternoon services for Bible study. It was probably in one of these Bible schools in the temple that our Lord at twelve years of age was found by his parents, listening to the teaching of the doctors and asking them questions. It was there. He would have it understood, He was about His Father's business. There was no outside work in that. The third mission of the institutional church school was teaching by form of question and answer. This practice was common before the origin of the

pulpit, as we understand the term. I have already shown that there is reason to suppose that Abraham trained his household by catechising. Again, the injunction of Solomon, "Train up a child in the way he should go," is rendered in the margin, "Catechise a child in the way he should go,"—the verb being of the same root as that employed in Abraham's case. Under the new dispensation teaching is quite distinct from preaching. "Jesus went about all Galilee teaching in their synagogues and preaching the gospel." Again, "He went about all the cities and villages teaching and preaching." That is, probably, He taught in their Divinity or Sabbath Schools in the afternoon and preached at their morning services. It is recorded of Peter and the other Apostles, that "daily in the court of the temple and in their houses, they ceased not to teach and to preach Jesus Christ." So in many other instances. Does any one seriously suppose that the repeated mention of teaching and preaching in the Holy Scriptures is mere verbiage? If not, then there was a section in the Jewish and Apostolic church which was not preaching. Then, the great commission of Christ to His followers prescribes the duty not only of "preaching, the gospel to every creature," but also of "teaching all things whatsoever I have commanded." Alford is of opinion that this word teaching in the original carries with it the idea of question and answer. Our word "echo," with its answer-back idea, is derived from the same root. All our knowledge of Jewish religious instruction goes to show that the Bible school teaching exercises were largely catechetical. Besides we know from the constitution of the human mind that in order to learn anything thoroughly, some such mental activity on the part of the learner as is secured in answering questions is required. The univocal testimony of teachers and mental philosophers is to that effect. How much would any of you give for a school where questions were never asked, but where there were nothing but lectures? How many lectures would teach a child a practical knowledge of the Rule of Three. Mr. Trumbull proceeded to cite extracts from the writings of eminent men, bearing testimony to the importance of the catechetical mode of instruction. This mode of instruction which is best suited to the mind of man, God provided when in the days of Abraham he established the church school with its threefold work, of church oversight of the children, Bible study by old and young together, and teaching by form of question and answer. So the family and the school were founded. Then, in the fulness of time, came the pulpit. The work of the prophets was not preaching as we understand that term. They came as envoys extraordinary on special messages from the court of heaven. The pulpit, as a church agency, does a work which neither the

family nor the school can perform. But they were all established by God, and none of them are to be lost sight of. This being so, the Sabbath School must stand approved as representing a God-ordained agency of equal validity with the pulpit and the family. All, then, are appointed of God to do His work upon earth. What, therefore, God has joined together, let not man put asunder. Let me point out a few of the practical lessons growing out of this view of the subject. The superintendent should be recognized as a church officer, under the pastor, having charge of a portion of the church's work—the Sabbath School—under church supervision. The pastor, skilled in the Scriptures, should intelligently instruct the teachers and guide them in their work. In connection with this sense of church responsibility for what is taught in the Sabbath School, I would add that the teaching of the school should interest the whole church membership, as well as be under the oversight and general direction of the minister. There can be no teaching of that which is not learned. Those who would be teachers must be still learners—learners not merely under pulpit preaching, but in the church schools. There are multitudes of professed disciples of Christ who have learned nothing of God's truth since they believed that their sins were forgiven. The church school should have all needed time in the arrangement of the Lord's day services. It should be considered a part of the regular services of the church, and the church has no more right to thrust the school aside for pulpit preaching, than it has to override the family. A fair place belongs to it by God's plan, and it is in defiance of God's ordinance if the church takes that part of the Lord's day which should be given to the school, for pulpit preaching to passive listeners. Then again, if the school is a part of the church, it should have a proper place to meet in—it should not be thrust into the basement of the church, nor in the gallery. It should have a portion of the church building fitly designed, and properly furnished, for the purposes of the school. It should be supplied with all the appliances for successful teaching which the resources of the church can furnish. When the Sunday School is fairly recognized as the loved child of the church, no more a servant but a son, and if a son then an heir, watched over, sympathized with, provided for by the parent, there will be no longer any conflict between the members of the household of faith. Having received the adoption of sons, the school will cry out to the church, "My father, do thou be the guide of my youth." Harmony of action will give increased interest and activity in the work of the church. The family, the school and the pulpit will operate together for the reclaiming of sinners, for the work of the ministry, for the building up of the faith. The church of which these three agencies are

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members, will then grow up into Him in all things, which is the head, even Christ, from whom the whole body, fitly joined together and compacted, by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Cheers).

Rev. Mr. MARLING—Allow me to submit a motion, suggested by many of the brethren. We have heard this lecture with very deep interest. I believe that brother Trumbull, from want of time, has omitted some very material and equally interesting portions of it. If it would not be infringing upon international copyright, he would confer a very great favor upon us if, either in pamphlet form or embodied in our Report, he would consent to the publication of his very excellent address. It is one that deserves and requires study. Although there are some parts of it that I might be disposed to differ from, yet even these parts are so suggestive and there is so much that I heartily agree with, that I feel convinced Mr. Trumbull would confer a great favor upon the Sabbath School workers of Canada, by the publication of the whole of it. I move that we make that application to him.

The motion was carried unanimously. 6/3

Mr. TRUMBULL said he would be very happy to put the address at the disposal of the Convention if he could do so. He would be able to give the Convention an answer in a few days.

Hymn—"The realms of the blest."

PLACE AND TIME OF NEXT CONVENTION.

Rev. Mr. BRIGGS, from the Business Committee, reported that invitations had been received from Montreal, Hamilton and London, to hold the Convention there next year, and that the Committee recommend that London be selected. The following is the invitation sent in from the delegates from London:—

To the Secretary of the Provincial Sabbath School Convention, now assembled:—

DEAR SIR,—It is the earnest desire of the delegates representing London schools, that the Convention of the Sabbath School Association of Canada be held in London, Ont., next year

(1871). We pledge the hospitality of the Christians there, and give an earnest invitation for Sabbath School workers to come. Come one and all. We need your help.

JOHN M. DENTON,
ALFRED ROWLAND,
JOHN BISHOP,
CHARLES PRATT.

Galt, October 12, 1870.

Rev. Dr. WATERS moved that the recommendation of the Committee be adopted.

Mr. BEADLE seconded the motion.

Rev. J. McKILLICAN moved in amendment that the next Convention be held in Montreal. The Association was one for both Provinces, and he thought the Lower Province ought to have the Convention once in a while.

Rev. R. W. PEARSON seconded the amendment. If they did not get the Convention next year, he hoped at any rate they would have it the year after.

Mr. NIXON thought it was time the Convention was held in the Province of Quebec, seeing that the Association covered both Provinces.

Rev. Mr. PEARSON explained that the Sunday School Union in Montreal—a body composed of all denominations—had carefully considered the subject of inviting the Convention and providing ample accommodation. The invitation had come from the whole body of teachers, and as to accommodation there was virtually no limit to it.

Mr. D. McLEAN advocated going to London, as he believed the general cause of Sabbath Schools would be better advanced than by going to Montreal.

Mr. J. M. DENTON said all the Sabbath School workers in and around London were expecting the Convention, and were prepared for it. They wanted to have not merely one delegate from each Sunday School, but all those interested in the work who might choose to come. He believed a thousand people could be accommodated in London.

Rev. Mr. MILLARD said that as this was the Sabbath School Association of *Canada*, of course a city like Montreal was entitled to have the Convention sometimes. But during the year the Executive Committee had received a request from London to hold the Convention there next year, and they had partly promised to accede to the request, subject of course to the deci-

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sion of the Convention. He would say, let London have the Convention this year, and let us remember that Montreal has its claim in for next year.

Mr. McLEAN, Galt, remarked that last year at Belleville, London requested the Convention, but agreed to waive her claim, provided the delegates from Galt would support the proposition to go to London the next year. Therefore he would like to see the Convention go to London next year, and besides that, London had never yet had the Provincial Convention, while Montreal had, and he was convinced all parties would agree to go there in 1872.

Rev. Mr. CHRISTOPHERSON supported the proposition to go to Montreal, because it would be a great assistance to the Protestant Sabbath Schools of that city, that had much to contend against in the midst of a large Roman Catholic population. London, it was true, had not had the Provincial Convention yet, but it had been near there three times, viz: in Toronto, St. Catharines, and now in Galt. Montreal, he thought, should have the Convention this year, and London the next.

Rev. Mr. MARLING reminded the Convention of the dilemma they were in when the Convention met in Toronto. The Convention actually went a begging for months for a place, till finally the people of St. Catharines, in charity, sent an invitation. In order to avoid any such difficulty this year, the members of the Executive Committee when they were present at the Middlesex Convention, gave the London people, in response to their request for the Convention, to understand that they should have it, though of course the Convention could decide otherwise. No doubt there were many other towns, ranking with Galt, that would be prepared to send in an invitation, and it was an encouraging evidence of the growing interest that was taken in the work of the Association to find so many places anxious to have the Convention. It should be remembered that Montreal had a very excellent local organization, which held frequent Institutes, conducted by men like Mr. Pardee, Mr. Taylor, Mr. Vincent and others; so that Montreal would not suffer so much by having to wait another year, as London would that had never had the Convention.

The motion to adopt the recommendation of the Committee to go to London, was then put and carried.

The next question taken up was the time of holding the next Convention.

Hon. BILLA FLINT suggested that some other month than October would be preferable, as^d in that month the law Courts

were in session, and Agricultural Associations held their meetings, thus keeping very many away who would like to come to the Convention. The month of June, he thought, would be preferable to October.

Mr. THOS. NIXON moved that the Convention meet on the second Tuesday in September.

The President suggested that this matter be referred to the Business Committee, to report to-morrow; and on motion of Rev. Mr. Nichol, this suggestion was adopted.

The session then closed with the usual services.

THIRD DAY—MORNING SESSION.

The usual devotional exercises were conducted by Rev. Thos. Alexander, of Percy.

UNIFORM LESSONS.

Rev. ALFRED TAYLOR opened the discussion on the subject. He explained at the outset that in speaking of Uniform Lessons he did not mean uniform lessons in County, Province or Dominion, but in each school. We have all had more or less experience either in uniformity or non-uniformity of lessons in our schools. May I suggest that in the three minute speeches that are to follow, you give us your experience of the system you may have followed. If you have had different lessons in the different classes of your school, let us hear from you whether or not you have found that plan profitable. In the few minutes which I am to occupy, I wish to speak on a subject which is intimately connected with uniformity of lessons, and that is the study of the lesson by the teachers. I have already discussed the subject of teachers' meetings; but I wish now to add a suggestion respecting them. When shall we hold these teachers' meetings for the study of the lesson? With us, and I suppose it is the same with you, every evening is precious. Why our ministers spend some ten minutes or so every Sunday after service in reading notices of meetings to be held during the week. Some little time ago I occupied a pulpit for a sick brother, and he sent me a sheet of foolscap closely written on both sides, filled with notices to read to the congregation. (Laughter.) I would like to see that practice entirely abolished. Precious time might be saved if a large blackboard was placed in the vestibule, and a

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the announcements chalked out on it, so that the whole congregation could read them as they went in or out of the church. What with your Wednesday evening lecture, and your Friday evening prayer meeting, and the other meetings connected with the church, it is difficult to get a spare evening for the study of the lesson. Now, let me give you my experience by way of suggestion. We had a lecture and prayer meeting in each week. Both were very dull, very unprofitable, very cold and very poorly attended. So I came to the conclusion that the best thing I could do was to combine these meetings, and call it a lecture and study meeting. At first I did not tell the people that the subject of the lecture and study would be the same portion of scripture as the Sabbath School lesson of the next Sabbath. But it was, and we studied it with the help of maps, charts and a blackboard. The exercises were half lecture and half study, and not too much exhortation. So we got the idea of uniform lessons, not only for the children but for the fathers and mothers also. The result was that before long such an interest was taken in the meeting that crowds came out to it, and we had to hold it in the church instead of the lecture room. I throw out this suggestion of introducing the subject of the Sunday School lesson into the weekly lecture for the consideration of pastors. They have to select some passage of scripture for their lecture; why not take the subject of the Sunday lesson, and thus have the mind of the whole congregation, young and old, centered on the same passages of scripture, and the same religious truth. It would be well, I think, if our pastors were to have less of pulpit exercises, less of mere harangue in their weekly lecture meetings, and more of conversational study, drawing out the opinions and thoughts of the members of the church. Truth strikes different minds in different ways, and by the interchange of thought and opinion in this way, both pastor and people are mutually benefitted and assisted in the study of the word of God. It would be found profitable too to bring the same subject into family worship—to have all the family, old and young, and the servants too—for I was pleased with the remarks of Miss McPherson yesterday about bringing the gospel to our servants—gathered around the family altar, with their minds directed to the subject of the next Sabbath's lesson. Now, you have your whole church engaged on the one lesson. What shall I preach about next Sunday? Perhaps the very lesson you have been studying during the week may suggest as good a subject as any other in the word of God. We read, "then they that feared the Lord spake often one to another." May not Christians in their social intercourse with one another, have the same subject before their minds. Thus we shall get fresh light upon the word of God by having the same passage of scripture considered

in the infant class, the intermediate class, the Bible class, the pulpit, the prayer meeting, by the fireside and in social intercourse. All this of course can only be done by having uniformity of lessons. (Cheers.)

Hymn—"Jesus the water of life will give."

Rev. W. MILLARD remarked that it was important that the Superintendent should briefly address the school before the close, and this could not be done with much profit, unless the lessons were uniform.

Rev. Dr. WILSON, Beechville, said he had tried both plans, and could testify from experience to the superiority of the uniform system. It was well known that the more minds you could get concentrated upon any subject the more you can make out of it, and this law could only be taken advantage of under the plan of uniform lessons.

Rev. JOHN McKILLICAN remarked upon the importance of Sabbath School teachers being in sympathy with each other, helping one another in the study of the lesson and praying with and for one another. When different lessons were taught, this sympathy was in a great measure wanting, and his own experience taught him that in many cases this was the cause of the decay and failure of schools.

Mr. THOMAS NIXON gave his experience in favor of uniform lessons. He had found that when a teacher took a different lesson from the rest of the school, he seemed to be cut off from the school, and there was not that union and sympathy so important to the successful working of the school.

Mr. S. PAXSON mentioned an instance that had come under his own observation, in which the system of having different lessons was abandoned and the uniform system adopted, and the result was a great improvement in the school. The difference should not be in the lesson, but in the teacher—in his mode of conveying the truth to the mind of his scholars, and adapting it to their knowledge and capacity.

Rev. W. W. SMITH referred to two points in favor of the uniform system. First—Teachers of limited knowledge and experience could learn from those better qualified, and thus be better prepared for their duties. They could not have this advantage where each teacher had a separate lesson, because the teachers could not in that case meet together to study the lesson. The second point was that, under the uniform system, the teachers might have the benefit of the many helps which were now provided for the study of the lesson.

Mr. J. K. BENNETT, Long Island, N. Y., would like to hear more from Superintendents respecting the practical working of the two systems in their schools. He had been a superintendent for about twelve years. At first they never thought of such a thing as uniform lessons, and of course had no teachers' meetings. After attending a few Conventions they got woken up a little, and began to hold teachers' meetings, but they failed because all the teachers having different lessons, there was not enough of interest in the meetings to insure a proper attendance. Lately they had introduced the plan of uniform lessons, and their teachers' meetings were revived, and were carried on with interest and benefit to all the teachers.

Rev. J. A. LIVINGSTONE, Brantford, said there was an objection to uniform lessons, and that was that there were some parts of the Scripture, as Paul says, "hard to be understood," and could only be understood by adults. As a good mother gives milk to the children, gruel to the sick, and keeps the strong meat for the grown up members of the family, so we should give the strong meat of the Word to the adults and the milk to the young children—choosing those portions which are adapted to each individual class. In due season the young children would come to study the more difficult parts.

Mr. PAXSON—The children can eat of the broth that the strong meat is boiled in. (Cheers).

Rev. Dr. WATERS said the tone of some of the remarks would lead one to suppose that the teaching of the pulpit was not Bible class teaching. But the very object of the pulpit was to expound Bible truths to the congregation. With regard to uniform lessons, ever since he had been connected with Sabbath Schools in Canada, they had used uniform lessons, having adopted the Edinburgh series, which was used in a large number of Sunday Schools in connection with the church to which he belonged. He was tolerably well acquainted with the scheme published in Chicago, and though it was famous for advertising itself, he could say it was founded on the Bible and was a good one. In his own Sabbath School the teachers held regular meetings, and discussed the subject of the lesson. They had a blackboard, and noted down on it the points as they were brought out of the lesson, and the meetings had proved very interesting and instructive.

Rev. Mr. MARLING hoped to have heard something from Mr. Taylor in relation to, not merely uniform lessons in each school, but in all the schools of the country. He knew there was a very strong endeavor on the other side to have a national series of lessons, which all the various Sunday School publications,

denominational or otherwise, would adopt, each school or church using its own system of notes and helps, but all studying the same portion of the Word of God. He did not know whether or not they could attain to that in Canada, but the discussion of it might prove profitable, and perhaps the Convention might see its way to take some steps in the matter.

Rev. J. STRAITH said his experience was in favor of uniform lessons, and he was convinced that by proper study on the part of the teachers, the same portion of Scripture could be adapted to infant classes as well as adults.

Rev. Dr. THORNTON bore similar testimony from his experience.

Mr. R. McLEAN said the plan his school followed was to hold a weekly meeting of the teachers, which was something in the form of a model school, one of the number teaching, and the others taking the part of scholars. Then after this was done, each teacher was requested to criticise the mode of teaching, and in this way the teachers improved their mode of teaching, besides becoming thoroughly informed on the lesson.

Rev. Mr. NICHOL spoke favorably of the system of lessons published in Chicago, and would like to see the Convention take some steps towards considering the adoption of the national series of lessons which there was reason to hope would be adopted in the United States in 1872.

Mr. J. M. DENTON was of opinion that a knowledge of the lesson and of how to teach it was of more importance than uniform lessons. He thought a good plan would be to let the superintendent and teachers agree upon a course of lessons, say, once a quarter, and have it printed on cards and distributed through the school. By this plan the lessons could be chosen which were most adapted to both the scholars and the teachers, and he believed it would prove more profitable than the adoption of a series of lessons in whose selection they had nothing to do.

Mr. READ also approved of the lesson being selected by the pastor, superintendent and teachers, and in that case the pastor might often find it profitable to take up the subject of the lesson at his weekly lecture and prayer meetings. He also urged the desirability of every teacher using his *own* Bible and not having to depend upon borrowing after he came to the school.

Dr. HELMER remarked that in his school they had their series of lessons printed on cards, and one of them given to each scholar and each teacher. He hoped to see the day when the same series of lessons would be used throughout the United States and Canada, so that wherever he went he would know what lesson would be taken up.

Rev. Mr. ANDREWS, Woodstock, spoke of a recent visit he had paid to Detroit, and from what he saw of the working of the uniform system, he was convinced of its superiority.

This closed the discussion:

Hymn—"What shall the harvest be?" was then sung.

SABBATH SCHOOL ACCOMMODATION AND OUTFIT.

Rev. ALFRED TAYLOR—In the few minutes allotted to me to speak on this subject, let me first say, don't put your Sunday School in the basement of your church if you can help it. It is a pity to put living children under ground. I have seen a great many Sunday Schools, connected with churches that are wealthy and respectable, held in unventilated basements, where the atmosphere is rendered impure by being continually breathed over and over again. I tell you children require just as much living room as adults. Their lungs are not as large, but they work faster. By all means have a well-ventilated room for the Sunday School, particularly for the infant classes. With regard to Sunday School accommodation, it is very important; but I may mention that one of the best schools I ever saw, was held in an old railroad car. The word of God was faithfully taught there; but all our school houses should not be formed after that model. We want the very best accommodation we can get. That was just what these people who met in the railroad car had; but by-and-by they got able to have something better, and now they have a fine country church. It is not necessary to go into extravagance in fitting up a school-room in the shape of stained glass, pictures of the apostles and martyrs, frescoed walls or carpeted floors; but a little tasteful ornament is very well, and a few appropriate mottoes around the room are not only beautiful, but serve a good purpose. Do not make too much of any helps, but use them moderately. We sometimes find some of our good brethren mourning over the innovations in the Sabbath School; but a comparison with the condition of Sabbath Schools a number of years ago, will show that these innovations, as they are called, have been for good. For instance, a few days ago, in New York, I was looking over a little catechism published in Philadelphia in 1832. What first struck me was the cut on the outside. It looked as if it had been executed upon cork, and I am sure the artist who did it could not find employment now at any price. I speak of this, because it is a repre-

representative picture. Millions of these catechisms have been circulated and are yet. I got my copy out of the hands of one of my Sunday School children. There was a picture of a very stiff, rigid-looking Sunday School teacher, with a massive head bending over a high stock that must have cut his ears. Before him stood two or three boys, holding their hands in the most painful position; behind him is a row of uncomfortable-looking benches, with several boys sitting on them, dressed in most singular-looking clothes; and off in one corner was an institution which, I thank God, no longer exists in our schools—the dunce's stool with a boy standing on it and wearing the dunce's cap. That was a representative picture upon a representative book. Is that a representative of the Sunday School of to-day? I thank God it is not. We are a little ahead of that. I thank God, brethren, for what was done thirty years ago for sound teaching and theological training, but in some things we are a little ahead now. We have improved in our Sunday School pictures, in our Sunday School furniture, in having banished the dunce's stool and the dunce's cap, and the disgrace of a system which places a boy, because he has failed in his lesson, in a position where every one can point the finger of scorn at him. But, blessed be God, there was the same grand truth in the inside of that catechism which we teach to-day, and which will be taught to the end of time. But our means of teaching are better than they were then; and it is the duty of teachers to make use of every means they can get. Just as the farmer of to-day, with his mower and reaper, would not go back to the rude implements of former days, nor the railway man, with his steel rails and train thundering over them at 40 miles an hour, to the old rail which the conductor in difficult places used to have to hold down with his fingers while the train passed over; so in our greater and better work, we should not lose sight of modern improvements, but should supply our children with the best school rooms and the best appliances we can procure. Let us have the best singing, the best books, the best papers and the best superintendents we can get. Do not have a superintendent who will act towards the school as a policeman, but a kind, courteous, Christian gentleman. Let us have teachers imbued with the spirit of sanctified enterprise, and energy, and progress. Then, in the name and by the strength of God, we shall do something for His glory. (Cheers).

Rev. H. CLAY TRUMBULL—The first Sabbath School where I ever really learned anything; that in which I commenced to work for my Master, was in a garret. It was a mission Sabbath School, down by the banks of the river in the worst quarter of my own city of Hartford. The children were gathered from

garrets and collars and the streets, and a very delightful Sabbath School we had in that old garret—delightful not only to the teachers, but to the children themselves. So much so that I very well remember a boy one day threw up the window and cried out, "Jimmy, come up here; you'll get more fun in this room than anywhere else for a quarter." Not fun in any improper sense, but real enjoyment; and he wanted to tell others to come and get a share of it. So I hope you will not wait till you have first-class room accommodation before you are doing a blessed work for the Master. It is our duty as well as our privilege to provide the very best accommodation for the children that we can, but let us not give undue prominence to the advantages of good accommodation and outfit of pictures and all similar helps. The children's room ought to be the most delightful place in the whole sanctuary. It ought to be adapted to the special services to be held there. In the first place, as has been remarked, the seats should be so arranged that the teacher would be equally distant from all the children, so that all could hear what he had to say, and he would not be obliged to speak to one at a time, the others meanwhile having nothing to do. The interest cannot be kept up in a class under these conditions. In some schools they have the seats arranged in the form of three sides of a square, so that the children could be seated around the teacher. Then again the room should be made as attractive as possible by placing on the walls appropriate mottoes and pictures and by other means, so that the children will always have pleasant associations in their memories connected with the Sabbath School. One instance occurs to my mind of a good man in Philadelphia, who commenced a school there in a private house with ten children. Week by week his school increased, and lately he has built a fine schoolhouse, and he has an average attendance now of 1550. There are three rooms above and below on each side, and one on each side of the platform for the infant classes, which make with the central room fifteen in all. And they can all be thrown into one, so that all the children can be within range of the eye and ear of the superintendent. Then there is a gallery at one end for spectators, who are not allowed to come into the school-room. The rooms have all the modern improvements, and what is far better, the truth is taught there in its purity as it was in the garret where the school was first held.

Dr. HELMER said the question often came up how were seats for 20 or 30 children to be arranged so that they would all be equally distant from the teacher. In his school he had taken out all the original seats, and reseated it with chairs, and to prevent a noise being made by moving the chairs, he had rubbers placed on the feet, and had found the plan to work admirably.

The chairs could be easily arranged in order around the teacher according to the number of scholars in the class, and they could with equal ease be arranged for a lecture or other meeting. He had found, too, that this was the cheapest mode of seating the school-room.

A Delegate asked Mr. Taylor to give them some information respecting the special outfit of infant class rooms.

Rev. Mr. TAYLOR said the infant class should have a room to themselves, because their exercises were so different from the rest of the school that to have them in the same room would create confusion. It was the general plan to have raised seats so that the children can sit on one seat, with their feet on the one below them. In carrying out this plan, care should be taken to have the room well ventilated, else the children in the upper and back seats would have to breathe impure air. He would give each child as much sitting room, (say 15 inches) as the older children. Let the teacher take his place at the foot of the steps, and if possible, have the steps in a semi-circular form, so that none of the children will be too far away from the teacher. Then a blackboard was very useful in an infant class room, and he would repeat, let it be the best ventilated and most cheerful room in the whole building.

Rev. J. McKILLICAN—How would you do when there was only one building in which to hold the school, and that the church, and some very good conscientious people have scruples against hymns being sung in the church?

Rev. Mr. TAYLOR—Do as you would do if you were driving, and one wheel came off. It is a very good thing to have four wheels, but I have seen progress made with three wheels and a rail. (Laughter). I was on a steamship once when one of the engines broke down, and we made the remainder of the passage with one engine and one wheel. If you cannot get along smoothly, you must just get along the best way you can.



SUGGESTIONS RESPECTING NEXT YEAR'S CONVENTION.

Rev. Mr. MARLING, at the request of the Executive Committee, asked for suggestions respecting next year's Convention. The preparations for the Convention were necessarily confined to a small number, and the Committee were desirous of learning the views of this meeting which would be considered when they were arranging the programme for next meeting.

Dr. WATERS said it had struck him that, to a very large extent, the work of opening up the subjects and dealing with them had not been in the hands of our own men. He did not mean to say this was the fault of the Committee. No doubt when Conventions were first held, it was necessary to depend very largely upon help from the other side of the lines; but he thought the time had now come when they could walk alone. His American friends, he was sure, would not misunderstand him. He would be always glad to see as many of them at our Conventions as could possibly come, and he fully appreciated the value of their assistance; but if we are to make these Conventions Canadian Conventions, and enlist the sympathy of our people and get them to talk about their own methods of doing their own work, we must call out our own men. As a simple matter of fact, their time to a very large extent had been occupied—profitably occupied he would say—in listening to addresses from their American brethren. Now, he looked around the Convention, and failed to find there many Canadian Sabbath School workers who would have instructed the Convention. An effort should be made to bring these men out, and to develop home talent, and have the benefit of the instructions of those who were doing our home work. (Cheers).

A DELEGATE referred to the great benefit they had derived from the counsel of the able men who attended the Conventions from the United States, and he hoped the Committee would in the future succeed in securing the assistance of these brethren at the Convention. (Cheers).

Mr. THOMPSON, Toronto, suggested that more time be given to the lay delegates to speak. He had attended all the Conventions, and he found the majority of the speakers were ministers, though the majority of ministers did not attend Sabbath School at all.

Mr. GREEN suggested, in regard to financial matters, that slips of paper be left in the seats, to receive the contributions of those who wished to give quietly.

Hon. Mr. FLINT suggested the propriety of holding the Convention four days instead of three, so as to give time for the discussion of the important questions that came before them. It might be well perhaps, as a general rule, to give one-third of the time to the lay delegates, one-third to the ministers, and the remaining third to our American brethren.

Mr. R. MCLEAN, while holding out the hand of Christian fellowship to the American brethren, hoped to see home talent more drawn out and utilized.

Rev. Mr. TAYLOR extended a cordial invitation to as large a deputation from the Canadian Convention, as could come to the next Annual Convention of the New York State Association, which will meet at Plattsburgh. (Cheers).

Mr. PAXSON extended a similar invitation to attend the Missouri Convention.

Mr. D. McLEAN suggested that the number of subjects be diminished, so that they could devote more time to them. In this Convention some subjects had to be dropped, for want of time, before they were half exhausted.

Mr. MACKENZIE, Hamilton, said it would save time if the Committee, in sending out circulars for the next Convention, would intimate how much money they needed and how much they expected from each school. A great deal of time had been spent in taking up subscriptions which might by this means have been saved.

Mr. ROWLAND, London, asked how many delegates were to be sent from each school.

Rev. Mr. CHRISTOPHERSON said that would depend upon the extent of the hospitality of the place where the Convention met, which could only be determined by the Local Committee.

A DELEGATE suggested that each County Convention appoint a delegate from each township, to attend the Provincial Convention. In this way they would get the best men from each township.

Mr. PAXSON said that in the States they had found it a great advantage to meet in the morning of the first day instead of the afternoon, and in this way save half a day.

Rev. W. W. SMITH suggested that the Executive Committee correspond with the Secretary of each County Association, soliciting the names of parties in the County who were qualified to take up a subject in the Convention.

WHEN SHALL THE NEXT CONVENTION BE HELD?

Rev. Mr. BRIGGS, from the Business Committee, reported that they had considered the subject of when the next Convention should be held. June was the Conference month; haying and harvest were in operation in July; the Provincial Exhibition was held in September; the first part of October interfered with the Courts, and in the last part the mercantile community were off making their purchases. So the Committee had agreed to leave it to the Executive Committee to name the week in the month of October in which the Convention should be held.

Dr. THORNTON said in the first week of October the Committee

of his church (Presbyterian) met in connection with the opening of the College; and he would be glad if the Committee could find it convenient to take some other week in October.

Mr. S. S. Martin said the Wesleyan Missionary Committee met this week (second week in October) at Port Hope, and next week the Baptists held their annual meeting at St. Catharines. He suggested that the time be changed from October to September.

Mr. HENDERSON, London, said business men were more busily occupied in September than October, and he moved that this Convention meet next year, as this, in the second week of October.

Dr. WATERS seconded the motion.

Rev. Mr. BOYD suggested that the question be referred in the meantime to the County and Township Conventions, with the request that they report to the Committee. (No, No).

Rev. Mr. SMITH, Galt, moved that the recommendation of the Committee be adopted.

Mr. MARTIN moved in amendment that the Executive Committee be not limited to any month, but fix any time in the year they may think best.

These motions being put, the recommendation of the Committee was adopted.

COUNTY ORGANIZATION.

Rev. Mr. BRIGGS, from the Business Committee, reported the following resolution, which was carried unanimously:—

That this Convention, highly approving of the work already done in organizing County Sabbath School Conventions, hereby strongly recommend and authorize the new Executive Committee to carry forward the work so well begun with still greater zeal and efficiency in any way they may deem best, by the employment of one agency or more, to act in concert with volunteer agencies.

EXECUTIVE COMMITTEE.

The Business Committee nominated the following Executive Committee for the year, and the nomination was unanimously sustained by the Convention.—

Mr. S. S. Martin,	Toronto.
“ Thos. Nixon,	“
“ D. McLean,	“
“ J. G. Hodgins,	“
“ C. A. Morse,	“
“ J. J. Woodhouse,	“
“ R. Wilkes,	“
“ W. Gillespie,	“
“ G. Harcourt,	“
“ W. Saunders,	London.
“ J. M. Denton,	“
“ R. McLean,	Galt.
“ A. I. Mackenzie,	Hamilton.
“ —, Whipple,	“
“ S. B. Scott,	Montreal.
“ W. J. McCalla,	St. Catharines.
“ W. Johnston,	Belleville.
Rev. “ Joel Briggs,	Georgetown.

The Doxology was then sung, and the session closed.

THIRD DAY—AFTERNOON SESSION.

In the afternoon the Convention met in four different sections, as follows:—

1. Superintendents' Section, in the Wesleyan Methodist church—Mr. W. Kennedy, Toronto, Chairman; Mr. A. I. McKenzie, Secretary.
2. Adult Class Teachers' Section, in the old Knox church—Rev. George Bell, Chairman; Rev. W. W. Smith, Secretary.
3. Intermediate Class Teachers' Section, in the Town Hall—Mr. C. A. Morse, Chairman; Mr. J. L. Blaikie, Secretary.
4. Infant Class Teachers' Section, in the New Connexion Methodist church—Mr. G. Harcourt, Chairman; Rev. H. Johnston, Secretary.

MASS MEETING OF THE CHILDREN.

A mass meeting of the Sunday School children of Galt was held at 4 o'clock on Thursday afternoon, in Knox church. The body of the church was reserved for the children, while the spectators occupied the galleries.

Rev. JOEL BRIGGS presided. The meeting was opened by singing the hymn—" Battling for the Lord." Rev. Mr. McALLISTER offered up prayer.

Dr. HELMER was the first speaker. He said—At one of the Railway Stations in Italy, a little boy entered a car and took his seat. Presently a gentleman came up and asked him where he was going. "To Florence," said the boy. "Then you are in the right car," said the gentleman. "I know I am in the right car," the boy replied, "because it says so in this chart which has the King's name on it, and the King would not deceive a little boy." My dear children, here is a chart (taking up the Bible) which has the King's name on it—a King who will not deceive little boys. In this chart it says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." This King, whose name is on this chart, is in Jerusalem. He has just been eating the last Supper with His twelve disciples, and has gone into the garden to pray. Do you know how He prayed? He prayed with such agony of spirit that great drops of blood fell to the ground. But this good King could not be left there. A band of Roman soldiers with clubs in their hands came and took Him away, and brought Him before Pilate, and asked him to crucify Him. Pilate said, "What evil hath He done?" They cry out, "Crucify Him! Crucify Him!" And Pilate gave Him up to his soldiers, who scourged this King, this blessed Saviour of ours. Did you ever think why they scourged him? He was scourged for our transgressions. They smote Him in the face. "His face was marred more than the face of any man." They plaited a crown of thorns and put it on His head, and smote Him with a reed, and drove thorns into the brow and temple of our Saviour. "He was bruised for our iniquities." Then they buffeted Him and spit on His face, and made Him bear His own cross. He travels on slowly, the blood oozing from the wounds. "He was wounded for our transgressions," At length He falls under the too heavy weight of the cross, and they made a man who was going that way bear the cross. Slowly the procession moves up that hill of Calvary. They nail Him to the cross and lift it up. "As Moses lifted up the serpent in the wilderness, so was the Son of Man lifted up." Why did Jesus suffer this? He had never done wrong; He had gone about doing good; His whole mission through life was to heal the sick, to raise the dead, to minister to the

wants of those who were in need. It was for you and for me that He suffered. Will you accept Him? That is all He requires for what He has done. How ungrateful is every little girl and boy, and every old gray-haired sinner, who will not accept Him. He died that you and I might not die. He entered the grave and was raised again for our justification. Will you accept His salvation, which He freely offers, for He will take nothing of yours for it but your whole heart and service? Will you take this chart which He has given you for your guidance? His name is written on it. He did not come to deceive you, but to save you. God grant that you may accept His salvation.

Hymn—"Jesus the water of life will give," was sung by the children.

MR. STEPHEN PAXSON—I have been requested, dear scholars, to tell you about my first days in the Sunday School. I have consented to do this, in the hopes that my own case may serve to illustrate the character of Sunday School missionary work better than anything else I could say. I would rather talk of somebody else, but I have my text chosen for me, and will only give you facts, and facts are said to be God's arguments. So I am to talk to you a little while about myself. In early life I had not the advantage of an education. Being an orphan, I was brought up by a stranger, and besides, was crippled and had a stoppage in my speech, so that I used to go by the name of "Stuttering Stephen." I remember having been sent one day to what was termed a district school. I remember the old teacher, whom I understood they hired to teach because he couldn't do anything else, nor that either for the matter of that. On the morning I was there he brought in a bundle of hazel switches, and piled them up in one corner. I asked one of the boys what he was going to do with them. He replied with a significant shake of the head, "You'll find out before night." (Laughter). That made the impediment in my speech worse than ever, and when I was called up to say my lesson, I could say nothing at all. The old gentleman stamped his foot, and flourished a big switch that he had to hold with both hands over my head, but finding it of no use he wrote something on a slip of paper, and said, "Take that to the people with whom you live." I found out afterwards that the message ran thus—"You had better learn this boy to talk before you send him to school." That was a very good excuse to keep me at home, and so I grew up without knowledge except what I gathered from the newspapers. From them I learnt my A B Cs, and the boys who went to school taught me how to put them together, so that when I grew up I could make out to read a little. I managed after many years' struggling, to overcome to some extent the impediment in my speech. About this time my little daughter said to me one Sabbath morning, "Father, I want you to go with me to the Sunday School." Now, if I had ever in my life heard of a Sunday

School I had forgotten it, and I didn't know what she meant. My impression is that, up to that time, I had never heard the term Sunday School in my life. A missionary of the American Sunday School Union had started a school in our neighborhood, and my little daughter had been taken into it, unknown to me, and had become deeply interested in the exercises of the school and wanted to bring her father there also. I at first objected. I did not know anything about a Sunday School, never having had any religious instruction. But my daughter pleaded so earnestly, that I thought it my duty as a parent to take her to the school, intending then to return. When I got to the door I heard them singing. I love music, and I now heard for the first time in my life infant voices hymning praises to the Saviour. I was surprised that a child could sing a hymn; I thought it was only grown folks could do that. Says my little daughter, "Come in, they're singing now, I know you will like it." I went in and there I met the warm-hearted superintendent, who took me by the hand and gave me a hearty welcome that did me good. "What is this? what do you do here?" I asked, for I was as wild and as ignorant as an Indian in the forest. (Laughter). "Why, this is a Sunday School." "Well, what do you do?" "We teach the children the Bible, and your little daughter among them, who is a smart little girl." That did me good, too, (laughter), for I never heard anybody say that before. Well, he wanted me to teach, and urged me. I said, "I cannot teach, I know nothing about it, but if there is any chance to learn anything here, you may count me in." He gave my little daughter a book, and I soon found out that there was a chance to learn something. Next Sunday I went back; and now for my first day in the Sunday School. The superintendent had 100 scholars, and only three teachers. Much against my inclination he gave me the best class of boys he had, and I soon found out that they knew more than I did, and that if there was any teaching to be done they would have to do it. I was about to turn away from them, when the youngest member of the class, whose name was John Wesley Knox, now a leading man in the State of Illinois, spoke up. "You teach us what you know, and we'll teach you what we know." (Cheers). "Well," says I, "it's a bargain; I'll go in on those terms, for I know you know more than I do." So I took my seat at the head of the class. Says I, "What do you do, Wesley?" "We read a chapter." "Very well," says I, "just begin." So the scholars read a chapter verse about, but whether or not they read it right I never knew from that day to this. Said I, "What next, Wesley?" I mention these details to show you in what condition I was in when the Sunday School found me. Said Wesley, "Now you must ask us some questions." "What kind?" said I. "Questions from the Bible." "Well," I said, "I guess there aint no questions in this lesson; are there, Wesley?" (Laughter). "Oh, yes, there are questions in all the lessons." "Well, Wesley, I can't find any." I could not think what in the world the boy wanted. While

I was pondering over what I would do, Wesley said, "Mr. Paxson, there are question books in the library." "Library!" said I, "what do you mean by a library?" I never had had any use for a library, and so did not understand the term. Said he, "That's where the books are kept," pointing to a packing-case. So I went to the library, and said to the person there, "I have got some boys here, and they want some things called question books, and they say you have got them." I got the question book and went back to the class; but I couldn't find the place. Said I, "Wesley, I guess they must have given me the wrong lesson; there's nothing about our lesson here." "Oh, no," said he, "let me see it." And he took the book, and showed me the lesson. The questions were simple, and were answered by reading the text. Then I said, "Boys, suppose we adjourn, and let us study the lesson for next Sunday and know something about it?" They agreed to do that. "Well," said I, "that's all, aint it?" "Oh, no, that is not all," said Wesley; "I have been learning some verses." And that boy repeated to me twenty-five verses, which he has never forgotten. I saw him not long since, and said to him, "Brother Knox, do you remember those twenty-five verses you repeated to me 30 years ago in the old log cabin?" "Yes," he said, "and I can repeat them to you now;" and he did so. But, to return to the school. When Wesley had said his verses, he said he wanted some tickets. "Tickets!" said I, "what kind of things are they?" "Different kinds," said Wesley; "they are in the library." I went over to the library, and said, "Mr. Kirkpatrick, I have got a boy in that class who says he wants some tickets, and he sent me for them. Have you got them?" "How many do you want?" "Oh," I said, "I am not particular; I'll take a handful or two." (Laughter). "Oh, but we don't give them out by the handful. How many verses did your boy say?" "I don't know." "Well, go back and find out, and I'll tell you then how many tickets you are entitled to." I went back to my little teacher, and having found out the number of verses he had said, got him his tickets. These are a few incidents connected with my first day in the Sabbath School. I got a little book from that school; I studied the lesson night and day, and my little daughter helped me. I learned from that book that I was a sinner in the sight of God; and I sought and obtained a hope of eternal life. I had not been in that school more than four weeks, till I confessed a hope in Christ. For four years I continued to teach that class. It then occurred to me that I might do something for the thousands of children outside of that school, who had not the advantage of blessed Sabbath School instruction. I went to work as a volunteer missionary, and started other schools. Finally I was recommended to the American Sunday School Union, and twenty years ago I received an appointment from that body. Ever since I have been engaged in this blessed work, trying to do what I could for the blessed Saviour. I have organized new schools where none before existed, to the number of 1,314, and have gathered into them 70,000 scholars, with 11,000 teachers.

Now I want to tell these boys and girls about my Sunday School pony, called "Robert Raikes." Here is a picture of him; and I will tell you how I got him. The horse that I had been driving round with died, and I was not able to buy another. A clergyman in one of our churches in Illinois laid the matter before his congregation, and collected enough money to buy a horse. He gave it to me, and said, "Brother Paxson, take that and buy a horse, and call him "Robert Raikes." That horse helped me to start 700 Sunday Schools. It carried me, while I was engaged in the work, upwards of 64,000 miles, more than twice round the world. He lived to be 26 years of age.

I want to say a few words before I sit down to these boys and girls. Mr. Reynolds visited the Penitentiary in Illinois the other day. After addressing the prisoners, of whom about 1,000 were present, he requested those to remain who wanted to have some conversation on religious matters. Four hundred of them remained. He asked them what was the first step that led them astray. They all answered, without a single exception, that the first step was bad company. Bad company leads to bad habits, and bad habits lead to ruin. A gentleman in Cincinnati said to me, "Forty years ago I knew a little boy, who while on his way to join some bad company, met a Sunday School teacher, and at his request went with him to the Sunday School. He there got in with good company, became a Sunday School teacher, grew up to manhood, was elected member of the Legislature, then of the Senate of Ohio, and then to be Governor of Ohio." Said the gentleman, "I was that little boy; and to-day I rejoice that ever I met that teacher on Sunday, as that was the turning-point of my life, and I owe to that teacher a debt of gratitude which I never shall be able to pay in this world." Oh, then teachers be encouraged in your blessed work. You are sowing the seed, the fruit of which eternity alone will fully develop. I could mention many instances, in my own experience, of earnest Christians meeting me in the course of my travels, and calling to my mind that they once attended a Sunday School where I taught, and declaring to me how much they owe to the Sabbath School. May God bless all your teachers, and superintendents, and ministers, and may we all, united in the bonds of love, continue our work in the Lord till we meet in His kingdom. (Cheers).

Hymn—"A home in heaven," was sung by the children.

Rev. T. W. JEFFERY, of Milton,—I have listened with a great deal of pleasure to what has been said. In looking upon Canadian Sabbath Schools, one defect occurs to me, and that is, that the children of the poor are not sufficiently attended to. It is not only the respectable and refined class of society that should be taught in the Sabbath School, but we should endeavor to bring in the poor children from the lanes and by-ways of our cities to the school. This may be a difficult thing to do, but

among the destitute we may win some of the richest trophies to our Lord Jesus Christ. I will give you an incident of my own experience. Some years ago I went to the great Exhibition in London. I always, wherever I am, try to do something for my Master, who has done so much for me. So when I was in London I visited one of the most notoriously wicked quarters, though I was warned that if I went there my life was not safe, I went down, and, seeing a door open in one of the houses, I went in. There was a large room, and in it were some thirty people of all sexes and ages, from an old woman of eighty down to a little girl of about seven. They were playing cards and dominoes and the like. They looked at me but nobody spoke for some time. Presently an old woman that was sitting in the corner came towards me and bid me good day. "Good day, ladies and gentlemen," said I. Ladies and gentlemen! Their faces seemed to brighten up at the idea, and they actually looked as if they wanted to be ladies and gentlemen. If you want to make people respectable, treat them as such. "Who are you?" said the old woman. "I am a Methodist preacher from Canada." "A Methodist preacher from Canada, ladies and gentlemen," said the old woman sarcastically. "Can you preach?" I told her I could. "What text can you preach from?" Any text if it is about Jesus. "Well," said the old lady, "ladies and gentlemen, here's a gentleman came all the way from Canada to preach to us ladies and gentlemen, and now you must all keep quiet;" and a satirical smile played upon the corners of her mouth. She had evidently, at one time, moved in better society. She had a little black cutty pipe in her mouth, and asked me if I smoked. I never was more ashamed of it in my life than when I had to tell her that I occasionally indulged in that habit. (Laughter.) "Perhaps you would like to smoke now?" "Oh! no, thank you, I've had my smoke, I'd rather not." The very thought of it almost sickened me. "Oh! you don't like to smoke, but you can preach from any text?" "Yes." "Now, ladies and gentlemen," said the old lady, "you must keep very quiet; I am going to give this gentleman a text." And what do you think the text was? I listened with the most intense expectation—

"Billy Bopeep, has lost his sheep,
He doesn't know where to find them,
Let them alone, and they'll come home,
And bring their tails behind them."

(Laughter.) Of all texts in the world, did you ever hear a text like that? These men would have broken my head for sixpence, and I had to preach from that text, or run the risk of a pummelling. I uttered the prayer "Lord help me." That prayer I felt was answered, and from that singular text I preached one of the best

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sermons I ever preached. I showed first who Billy Bopeep was, and sketched him step by step from his infancy to manhood; how that he once was innocent; and then I sketched him losing his sheep, that is, his innocence. I made the application to themselves, pointing out how that step by step, whiskey and rum, and vice, had robbed them of their innocency, and they did not know where to find it, and then I told them they could only find it in Christ Jesus. Then I came to the point, "let them alone." I told them Jesus in his great mercy would not let them alone, but had inspired me to go down and tell them His glorious message. I described Christ looking down from heaven, waiting to bless them, and that He was the only one that did not say, "let them alone." The audience became much affected; the old lady took her pipe out of her mouth, and the story of Jesus brought tears to her eyes, and then I come to the last point, and showed how that none of their sins were forgotten; that every wrong they had done, every vice they had committed, would rise up against them in judgment, and unless they were saved by Christ, would send them down to perdition. After I was done, a man came up to me, and said, "If you had only come nineteen years ago to tell us this, you would have saved me. Nineteen years ago I was a preacher of the gospel. One night after preaching I took some brandy, and was so ashamed of being drunk that I ran away, and went on from bad to worse. Do you think Christ can save such a wretch as I am?" We knelt down and prayed there, and I have since learned that man has gone home to everlasting life and blessedness. I mention this instance to show you that a great deal of good may be done among the low and destitute class of the people. There was a little boy once in England whose Master told him to guard a gate on his farm, and not open it for anybody. The Duke of Wellington came along, but in spite of all his persuasions, the boy would not open the gate, because his master had bid him keep it shut. At length the Duke took out a sovereign and handed it to the boy, saying, "Take that and always do your duty as you have done to-day, and God will bless you." The boy ran home with his sovereign, and told his mother he had done what Bonaparte never could do, and got a sovereign for doing it, he had stopped the Duke of Wellington, and he had given him a sovereign for it. (Cheers.) Now, dear children, do your duty, and you will do a grander thing than Napoleon Bonaparte ever did. May God help you to do it.

Hon. BILLA FLINT said he was very sorry their good friend, Miss McPherson, was not able, on account of indisposition, to be present to tell of the work she was doing for poor children in London. In his Sunday School in Belleville, they were trying

to raise \$50 to give Miss McPherson to bring out a little boy, whom they would support and educate; and he would be glad if other Sunday Schools would try to assist Miss McPherson in her good work in a similar way.

The children then sang, "Shall we gather at the river?" and Rev. F. H. Marling pronounced the benediction.

THIRD DAY—EVENING SESSION.

This the closing session of the Convention was held, as were all the evening sessions, in Knox church, and as on the previous evenings the church was crowded. After devotional exercises, the President called upon the Secretaries of the different Sections which met in the afternoon, to read their reports.

REPORTS OF SECTIONS.

SUPERINTENDENTS' SECTION

Met in the Wesleyan Methodist Church at 2 p.m. (Thursday) and was constituted with praise and prayer. Mr. Kennedy, Toronto, presiding.

The Chairman briefly addressed the meeting, and suggested that the subjects upon which discussion was sought should be handed in, and a selection could then be made of such as were deemed most important, having in view the time that could be given to the consideration of them.

The first topic taken up was "*The question of jurisdiction*,"—the discussion eliciting the following points,—That the Superintendent must govern the School through the Teachers, and by the power of love mainly,—That he should not have the power of introducing or altering any laws, without the sanction or authority of the electing power. Written constitutions were recommended. The mind of the meeting was ultimately expressed by the following resolution duly made and seconded,—"That while we believe the jurisdiction of the Superintendent's office should be held as in keeping with the dignity of a chief officer,

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we earnestly suggest that the judgment of Teachers and other officers in conference should as far as possible be respected, in order that the harmony of the Institution be the more easily protected."

2nd. "When would you remove children from one class to another, and by whom?" was next considered, and was answered in substance as follows,—When it became necessary for the proper regulating of classes; and the power to do so resides in the Superintendent, to be exercised as far as possible in harmony with the Teachers concerned.

3rd. "What is the best method of opening and closing the School? Should Teachers take part?" These questions as answered indicated the mind of the meeting to be,—That Teachers *should* take part, and that scholars ought not to be asked. Opening and closing exercises should be short, not to exceed five minutes. Reading of the Scripture lesson in concert, as also reciting the Lord's prayer, was recommended.

4th. "Is it desirable to have boys and girls in the same class?" This question, without discussion, was answered in the negative by a majority vote.

5th. Also without discussion, it was on motion resolved,— "That this meeting request the Convention at its present meeting to appoint a Committee to consider the question of securing a uniform system of lessons, for adoption by the Schools of Canada."

A. I. MCKENZIE,

Secretary.

REPORT OF SECTION ON ADULT CLASSES.

This Section assembled in Knox (old) church. In the absence of the appointed Convener, Rev. Francis H. Marling, of Toronto, was appointed Chairman. After devotional opening exercises, Mr. D. McLean read to the meeting a letter written by Rev. Prof. McVicar, of Montreal, intended for the Convention, in which the writer detailed his method of teaching adults. A synopsis of this most valuable and instructive letter is presented:—

I. **DISADVANTAGES.**—It was taught in a church, without maps, charts or blackboard. Room too large; and not at all central as to location.

II. **ATTENDANCE.**—About 200, during almost the entire period under review—seven years. Of all ages, from 16 to 50,

and from all classes of society. Always a large number of students. Attendance, as a rule, regular and punctual. Time, from 3 to 4 on Sabbath afternoons.

III. ATTRACTIONS.—The Professor says, "I professed and studied to offer none, in the popular sense of the term. We had no chants, no instrumental music, no vestments, and usually the Psalms of David as our songs of praise."

IV. METHOD.—Opened punctually at 3, by singing and prayer. Lesson till 3.55. Then closed with Doxology and prayer. The word of God the text-book; and all portions of it frankly examined. Many questions asked by the teacher; very often not expecting answers, or even waiting for them, but only using them to rivet attention, to expose ignorance, and to inculcate the lesson of Christian humility. He allowed members of his class to ask him questions, or send him written questions. Always aimed at the *conversion* and edification of souls; and to these ends devoted himself to prayer, and the lucid exposition of God's word.

V. COURSE OF LESSONS.—The Professor says, "I have taught Christian doctrines as presented in our Catechism and Confession of Faith; had a course in Apologetics, and read consecutively Historical, Prophetical and Practical portions of the word. Experience leads me to pronounce in favor of *consecutive reading*. My reasons for this are too numerous to record. In closing this note I cannot but express my conviction that ignorance and indolence on the part of teachers, leading to inadequate preparation for the work of their classes, are usually the great causes of failure. I attribute the large and steady attendance in my class, under the blessing of God, to the care and labor which I have uniformly bestowed upon the preparation of lessons."

VI. CLOSING REMARKS.—During his pastorate, about 100 were received into the Church each year; and the Bible Class was known to be the means of gathering not a few of these souls to the Saviour. He has known, too, of deep convictions, issuing in conversion, from the lessons on portions of God's Word which to superficial readers might seem barren and unprofitable; thus strengthening his conviction that "ALL Scripture is given by inspiration of God, and is profitable for doctrine," etc. He made it a rule that all persons seeking admission into the membership of the church, should, for a season at least, attend the Bible Class. The Professor adds, "If at the Convention the question is asked, How can we secure the attendance of the larger scholars? My answer is, 'Get more competent and earnest teachers; or let our present teachers devote *ten times* as much energy as heretofore to the study of their lessons. They must

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not trifle with the *intellects* nor the *hearts* of their pupils. There must be the lucid exhibition of God's truth, as well as pointed appeals to the conscience. The Teacher must not require *more from his scholars than from himself.*"

On the question of securing the presence and attention of the class, the experience of the Section was that the law of kindness was the only effectual means; to notice them when casually met, visit them at their homes, etc.; and in the class, not to *demand* or *ask* their attention, but secure it rather by saying something interesting to them.

ON METHODS OF TEACHING.—The uniform testimony was that the lecturing style was comparatively non-effective. In a class of moderate dimensions, question in turn every member. The form of questions may need varying; it being necessary to simplify questions to some much more than to others. The use of maps and blackboard, or some substitute for the latter, was generally recommended. In very large classes the questioning becomes general, rather than individual. It was considered a mark of success to induce members to ask questions of the Teacher. Sometimes such questions and suggestions conveyed thoughts most valuable to the Teacher.

THE GREAT OBJECT was conversion and edification. Prayer meetings, conducted by members of the class alone, strongly recommended; also to let them know that the Teacher prays for each of them, and to ask their prayers. It was also found most beneficial to induce them to engage in Christian work.

W. W. SMITH.

Secretary.

INTERMEDIATE CLASS SECTION.

A large audience having assembled in the Town Hall, the Rev. Mr. Marling opened the meeting with prayer, after which the Chairman delivered an appropriate address on "The Duties and Responsibilities of Teachers not being confined to the Sabbath School Session," but extending through the week; that during the week they should visit the parents of the scholars, ascertain something of their habits, their fortunes or misfortunes; rejoice or sorrow with them; advise, help and pray with them.

One teacher remarked that he had lost very much, as a teacher, by his not having visited his scholars at their homes, and that he had been made to feel this more deeply of late by the death of a boy in his class. When he went to see him on his dying bed, the boy was unable to speak, and soon after

expired, leaving the teacher in ignorance as to his state of mind and prospects for eternity.

Rev. Mr. BRIGGS spoke of the great good accomplished by visiting scholars at their homes, especially in times of sickness and distress, and urged upon teachers the importance of discharging faithfully this part of their work.

The Hon. BILLA FLINT stated his experience some forty years ago in the way of carrying out a thorough door to door visitation, to be a very large permanent increase in the attendance at the Sabbath School. He also urged upon Teachers that during the week and at all times, whenever and wherever they meet their scholars, that they should do so with a kindly recognition, thereby gaining their affections and making them the more disposed to listen to, and to receive the truth as it is in Jesus. Mr. Flint also impressed upon the meeting the necessity of Teachers being cheerful and pleasant in all their intercourse with their scholars.

Mr. WILKIE, Secretary of the Young Men's Christian Association, Toronto, related his experience in connection with the opening in Toronto of a meeting for poor and neglected boys. At first they had very great difficulties to encounter arising from the rudeness and wildness of the boys, but these difficulties had to a large extent been overcome by humble, persevering prayer and effort, and also by means of eye teaching as well as by ear teaching, but all pointing to Jesus, "the Lamb of God who taketh away the sins of the world."

Another friend told how he had gathered a Sabbath School by stopping a number of rude, rough, and untaught boys on the street while at their play, and telling them a story, then asking them to come to a Sabbath School, which they did, and the result was the establishment of a successful School.

Dr. HELMER, of Lockport, State of New York, gave a short, but interesting account of the work of God in his Sabbath School. They, like many others, observed the first week of January as a week of prayer, and during that week last January, the scholars largely attended these meetings. During that time also, every one of them was spoken to privately on the subject of his soul's salvation. God blessed the means; the Holy Spirit was poured out, many of the scholars were hopefully converted, and many have since connected themselves with the church as members.

Rev. Mr. LIVINGSTONE, Brantford, sought to impress upon his co-workers in the Sabbath School the vastness of their responsibilities in view of the facts, 1st, that they have to answer to God for the souls of the children; and 2nd, that

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Mr. J. STIMSON, St. George, stated that he had been teaching for many years, and had had his joys and sorrows, his discouragements and difficulties connected with his work; but that his chief discouragement and difficulty had been the indifference and carelessness of parents, and he believed nothing would enable Teachers to overcome this, or to go on in spite of it, but hearts full of love to Christ and the souls of perishing sinners.

The PRESIDENT then called upon the Rev. Mr. TAYLOR, of New York, to address the meeting. To the call he cheerfully responded, but stated that instead of addressing the general audience, he would direct his attention to the large number of boys who were in the room, and then requested them to read with him the passage in the Gospel of Luke, chapter xix. 1-10 verses, which so beautifully relates Christ's conversation with Zaccheus. Having drawn particular attention to the words as *blessed words*, viz., "This day hath salvation come to this house," Mr. Taylor, in a rapid, lively, yet impressive manner, fixed in the minds and memories of the boys as the heads of the lesson—

1. Zaccheus in the tree.
2. The Saviour spoke.
3. Home.
4. Heart.
5. Guest.
6. Guide.
7. Christ come to seek the lost.
8. Christ come to save the lost.
9. Christ come to make whole.
10. Christ come to cleanse.
11. Christ come to make holy.

The great truths of the lesson were briefly enforced, and a hymn in which they are concisely and beautifully epitomized, was sung by Mr. Taylor, in which the large class of boys heartily joined.

The meeting was then dismissed by the Rev. Mr. Roger pronouncing the benediction.

All which is respectfully submitted.

JOHN L. BLAIKIE,

Secretary.

CHARLES A. MORSE,

Chairman.

Galt, October 12, 1870.

INFANT CLASS SECTION.

The section of the Infant Class Teachers met according to appointment in the Methodist New Connexion Church.

The proceedings were opened with singing, reading of Scriptures, and prayer by the Convener, G. Harcourt, Esq., of St. James' Sunday School, Toronto; after which, there being no matured plan for conducting the business, the meeting assumed the form of a Convention as to the *manner* of conducting Infant Classes.

The Chairman in presenting the outlines of the method he has adopted in his own class of about 150 children at ages varying from 4 to 8 years, gave a lesson on Little Sins, from the text, "The little Foxes that spoil the vines,"—Solomon's song, 2 chap. 13 verse. In this lesson was set forth by the use of the black-board, by illustration and anecdote adapted to the child's mind, the following propositions.

1. What we mean by little sins.
2. The evil influence of the little sins.
3. How to avoid committing these little sins.

Mr. MARSHALL, of Ayr, gave an account of how he conducted an Infant Class in the county and district, and spoke of the importance of punctuality, of receiving the children pleasantly and explaining to them the hymns which they loved so much to sing, and of leading the little ones directly to the Saviour.

Rev. Mr. GREEN, of London, thought that the children should be taught the graces before and after meals, &c., little morning and evening prayers, which would make 56 little religious exercises for the child at home during the week; and by a touching incident illustrated the influence of such teaching upon ungodly homes.

The importance of having Infant Classes connected with all our Sabbath Schools was felt in the very injunction of the Master, "Feed my Lambs."

It was felt also that the Infant Class, should, as far as practicable, have a separate room with suitable appliances for teaching, and should have an opening and closing of its own.

No model method of teaching was presented, and it was the conviction of the meeting that each Teacher should adopt the method most natural to himself, and by which he could best infuse into the infant mind the whole fervor of his personal loving devotion to the Saviour.

It was found, however, as the result of experience, that it was very desirable to impress not many, but one Scripture truth

upon the scholars during the hour, and that the hymns, the prayer, the address, and all the exercises should converge to this one truth.

Infant Class Teachers were recommended to secure and preserve the attention of the children by variety of exercises, by the most careful preparation, by a joyous earnest spirit, by teaching with simplicity, by loving the little ones with all the heart.

The great end of Infant Class teaching was felt to be the bringing of the children directly to Him who has said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God."

All of which is respectfully submitted,

H. JOHNSTON,

Secretary.

These reports were, on motion, unanimously adopted.

Hymn—"What shall the harvest be?" was then sung

QUESTION DRAWER.

Rev. Mr. TAYLOR said he had been handed a communication from a lady, to the effect that she had a class of a dozen large girls, who persistently disregarded her wish that they should commit to memory passages of Scripture, and she wanted him to tell her what she was to do. He would advise her to devote a considerable portion of one particular Sabbath afternoon for an experiment, to repeating with them a few verses of Scripture, not merely learning them by rote, but understanding the spirit of them. Do not teach your children to repeat verses merely by rote; but teach them the spirit of the verses, and show them what a grand thing it is to have the Scripture treasured up in their memory.

Rev. W. R. PARKER and Mr. H. J. CLARK were appointed to answer the questions that had been placed in the drawer. The following questions were, however, answered by Rev. Mr. Taylor, he being specially requested by the questioners to do so:—

Question. What is to be done with inefficient Superintendents and Teachers?

Answer. Try by every means in your power to make them efficient by Teachers' meetings, Sunday School Institutes, and Conventions, and similar means of training Teachers.

Q. Would you advise the giving of papers to the scholars in preference to investing the money in a library?

A. As a general thing, I think Sunday School papers are better than a library. They are taken home and read by all, and even by the neighbors, and thus in more destitute localities the truth is brought home to those who otherwise would hear very little about it.

Q. What is the best way of taking up collections in the Sunday school?

A. Of course every school will select the way best adapted to its own circumstances; but I would say do not take up the collection when the singing is going on, as some do to save time.

Q. Please explain the Berean system of lessons; and say if you recommend it above any other.

A. It would be very invidious on my part to recommend as the best any of the systems of lessons. The National Series, published in Chicago, is used by a great many Teachers, and in the columns of my own paper, I publish both it and the Berean, and Teachers take their choice.

Q. Is it advisable to promise prizes for the committal of portions of Scripture to memory?

A. I think it a good way to ruin the memory of our children, (Hear, hear). This sort of thing is overdone. Do not understand me to condemn rewards. The doctrine of rewards and punishments is distinctly taught in the Bible, but be reasonable, and don't ask your children to learn too many verses.

Mr. CLARK answered the following questions:—

Q. Should one who is not a member of the church be allowed to teach a class in the Sabbath School?

A. Yes, in my judgment, he should. I most emphatically think a Teacher should be a consistent person; but if you cannot get such a person, by no means refuse another who may not be a member of the church. It may be the means of his conversion; I have often found it so in my experience.

Q. What is the best way to obtain order in a class of refractory boys? Do you not think that if the Superintendent would write a letter, or go personally to a refractory scholar, he would do more good?

A. Yes; and not only the Superintendent, but the Teacher also. If a Teacher finds he has a scholar he cannot manage, I would say visit him at his home, talk to him, and pray with him, and in almost every case, with the blessing of God, the boy will become a bright example to the class.

Q. With a uniform series of lessons for all denominations, can special doctrines, on which Christians differ, be taught?

A. I do not believe in teaching special denominational doctrines in the Sabbath School. Let the children be taught Christ; they will learn special doctrines soon enough.

Q. How much of our time in the Sabbath School should be taken up in singing?

A. Just as much as you find profitable.

Q. Is the singing that violates a true taste an abomination to the Lord?

A. The Lord looks upon the heart. The spirit in which we sing is of far more importance than the style.

Q. Is it in place to spend fifteen or twenty minutes in the Sabbath School in learning to sing tunes properly?

A. I think not.

Q. Would you recommend instrumental music in the Sabbath School?

A. Yes, if you find it helps you in singing and increases the volume of devotion.

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

A. By making it harmonize with the lesson of the day. Let the music be considered a part of the worship in the school, and let it have a bearing upon the lesson.

Q. Should the collections taken up in the Sunday School be used to defray the expenses of the School?

A. No; most decidedly not. *The Church should support the Sabbath School*, and the children should understand that their offerings are devoted to the work of Christ.

Q. In one School in our Town a Teacher drew up a temperance pledge, and got all of his scholars to sign it. Would you approve of this plan being generally adopted?

A. Yes, if it is done with wisdom and prudence. I think I know the instance referred to in this question. The Teacher first got the consent of the Superintendent, and that of the parents of his scholars; and at the close of the School he asked his class to remain a little while with him. They did so; he presented the pledge and they all signed it. I would say to every Sunday School teacher, 'Go and do likewise.'

Q. Is it advisable for strangers to address the Sabbath School?

A. I think not.

Q. What would you do with a Christian man professing to serve God, whose services are very much needed in a rural community, and who possesses the requisite talents, yet refuses to take hold of the Sunday School work?

A. If he is doing no other Christian work, you can only talk to him and pray with him, and impress him with his imperative duty to work for Christ.

Q. What is the best way to get our scholars to our homes on a week evening, and to interest them there?

A. The best way to get them to your homes is to invite them. It must be left to each teacher's ingenuity to find means to interest them. A microscope or pictures might be made the means of interesting the children, and of directing their minds to the great Creator and to our blessed Saviour.

Q. Is there any intention of forming a Normal Institute for the training of Sabbath School Teachers in Canada?

Rev. Mr. MARLING said that Toronto intended to make a small beginning in that way this Fall. They were going to hold a Sunday School Teachers' Institute for a week which would be conducted by Mr. Taylor. (Cheers.)

Rev. Mr. PARKER answered the following questions:—

Q. How should a Superintendent deal with insolent, disorderly lads of fourteen to sixteen years of age, who ignore the teacher's authority?

A. Say nothing to them disparaging of the teacher, but every thing you can in his favor consistent with truth. Then deal gently, lovingly, and prayerfully with the lads in private.

Q. How can we get parents, professing Christianity, interested in the Sabbath School?

A. Parents who are members of churches should always feel an interest in the Sabbath School; but unfortunately we find in all our churches difficulty in getting parents interested in the work. Bring the matter before them in the church; get them out to occasional meetings to discuss Sabbath School subjects; invite them to the Sabbath School with their children; and let them see that while you love their children you are also anxious for their welfare.

Q. Would not a uniform system of lessons for all denominations make all schools union in principle instead of denominational?

A. When the school is connected with the church, supported by the church, and taught by the members of the church, it seems to me it will be to all intents and purposes a denominational school, whatever series of lessons might be used. I would

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rejoice in that union which a uniform series of lessons would bring with it; for without doubt such a system would tend to a closer union of all schools in principle.

Q. What catechism would you recommend to be used in a Union Sabbath School?

A. The Bible, and the Bible only.

Q. Is it advisable for teachers to change classes, say every three or six months?

A. I think the custom of teachers occasionally changing classes just for one day is a good one. It gives diversity to the exercises, and may be made beneficial to both scholars and teachers.

Q. Would you advise scholars being received into the church upon profession of conversion?

A. Yes, by all means.

Q. What is the best method of gaining the adherence of the young to the principle of total abstinence?

A. I think the best way is to secure their adherence to the practice of total abstinence; and the best way to secure this is for parents, and especially Sunday School teachers, to set the example.

Q. What is the best way to manage an infant class, where it is impracticable to have it in a separate room?

A. Build a separate room with the least possible delay. What the little cot is to the nursery and the little high chair to the table, the separate room for the infant class is to the Sabbath School.

Q. Should persons be employed to teach in the Sabbath School who dance at balls and other fashionable assemblies?

A. I answer, yes, when they can take the dear children whom they taught on Sabbath to "avoid the very appearance of evil," with them on the Monday evening to the fashionable assembly. Yes, when example shall have become less potent than precept. Yes, when they can accomplish, in the modern dance, the glory of God, as counselled in the last Psalm—"Praise the Lord with the dance." Till then, never.

Q. How shall we cause the Sabbath School to take its true position in the thoughts and heart of the church?

A. By regarding it as part and parcel of the church, and by directing its training and discipline to subserve the church's work in the world.

There being still a number of questions unanswered, on motion they were handed over to Rev. Mr. Taylor, with the

request that he publish the answers in the "*Sunday School Workman*." Mr. Taylor consented to do so, and offered to send a copy of the paper containing the answers, to each Superintendent who would furnish him with his address.

On motion, a unanimous vote of thanks was tendered to Mr. Taylor for his generous offer.

ANSWERS AS REPORTED IN THE "WORKMAN" BY
REV. ALFRED TAYLOR.

Q. How would you get the school to respond to the Superintendent's questions at the close of the school?

A. Train the children kindly and carefully to answer. They may be dull at first, but will soon learn if the Superintendent has any tact. Stimulate them a little. Ask them to turn to passages in the Bible, illustrating what you are teaching, and let the first one who finds it read. This is one of the best ways to break the restraint which they at first feel.

Q. What is the best entertainment that can be provided for Sunday school children?

A. Social, Scriptural, Musical. Anything but a "fair," with trumpery at fancy prices, grab-bag, post-office, and the usual accompaniments. A well-conducted pic-nic in season is good.

Q. What is the best method of raising money for the school?

A. Let the church pay the bills of its school always, and provide liberal things. The church members ought to arrange for the religious teaching of their own children.

For mission schools, ask somebody for the money. Those which are established by churches ought to be liberally supported by the churches which establish them.

Q. Is it advisable that a scholar should attend more than one school?

A. No; never let him do it. There is no surer way of making him a Sunday school vagabond than to let him wander round from school to school. Cut off all library and pic-nic privileges from him in every school but the one to which he belongs, and he will cleave to that one, forsaking all others.

Q. Is it desirable for the minister or Superintendent to open and close the school?

A. Let the Superintendent open; it is well for him to close, but, if the minister is present, ask him to make a few closing remarks.

Q. Is it profitable to review lessons? If so, how often and how?

A. Ten minutes by the Superintendent at the close will be found profitable. A monthly or quarterly review is also exceedingly valuable.

Q. Would you have the verses recited by the scholars in the same places where the classes have their lessons?

A. Yes; by all means. A part of the lesson, if they cannot learn the whole.

Q. What would you do in supplying the school with Sunday school papers? Shall we give any, or all we can?

A. There are so many juvenile papers now published that there is no difficulty about providing one for each Sunday. Distribute them without asking the children to pay for them.

As to the Teachers, every one of them ought to be supplied with the *Sunday School Workman*. There are few indeed who cannot afford the three cents a week which it costs.

Q. Shall we teach the children the alphabet in connection with Bible teaching in Sunday school?

A. Yes, if they have not facilities for learning it elsewhere. We can teach them Scriptural truth with it:

"A is for Adam, who was the first man;
B is for Balaam, who mischief did plan,"

etc., etc., etc., all the way to Zelekiah.

Q. How can we best secure the attendance of Teachers and scholars at public worship?

A. The Teachers are expected to go any-how. The minister who will bring his preaching within reach of the children will have them also present at his church. Besides this, teach them that it is right to go, not merely to hear the preaching, but principally to worship God.

Q. What is the best manner of marking the attendance in each class?

A. Let each Teacher have a good class-book. Mark carefully and neatly at the beginning of the session, after any who are late have had time to come in.

Q. Has the Superintendent power to dismiss a Teacher not doing his duty?

A. See Constitution and By-laws. It is not well to give the Superintendent too arbitrary control in such matters. He may

make a mistake as to the performance of duty. Bear with the inefficient Teacher as long as you can, train him all you can, and when you can do nothing more with him, advise him to go.

Q. What is the object of Sabbath school statistics, and what is the best way of getting schools to give them?

A. To find out as nearly as possible results of what we are doing and of what we are leaving undone.

Messrs. Danforth, of Albany, and E. Payson Porter, of Chicago, can tell from experience what hard work it is to get them. Follow up each school closely with circulars, blanks, envelopes, and postage stamps. See last New York Convention Report (published by the *Sunday School Workman*, price 25 cents) for the result of Mr. Danforth's labors in this line.

Q. How shall a country Sunday school keep up the Teachers' meetings, especially in the winter?

A. Have them so interesting as to compel the Teachers to come. Introduce the social element with the study, and you will find it a material help.

Q. What is the best way that we can distribute books so as to occupy little time?

A. Quietly, at the close of the school. The librarian, or his messengers, can carry them to the classes, or an orderly scholar from each class may be sent to the library for them. The Teacher can hand the books to his scholars in a very short time. Whoever carries the books should avoid wearing squeaky boots.

Q. Is it not the case that in nine cases out of ten the most unruly and troublesome boys in our schools are children of Christian parents? How do you account for this?

A. Hardly in such great proportion. Account for it when it is so, by the unfortunate fact that a great many otherwise good people have a habit of neglecting to train their children. Try to make the home training help the school training.

Q. What is the best plan to retain boys from fifteen to twenty in our Sabbath-schools?

A. Not by scolding them, or telling them that they are bad if they stay away, but by making the lessons and all the surroundings of the school so full of interest that they want to stay. Have classes of young gentlemen and young ladies *together*.

Q. Whose business or duty is it to appoint teachers in a Sabbath-school?

A. The superintendent, with the approval and co-operation of the church authorities who take an interest in the welfare of the school.

Q. How can scholars be induced to study their lessons ?

A. Show them what an interesting thing it is. To this end every teacher must have an experience of the benefits of lesson study. Well-conducted teachers' meetings will help this.

Q. How would you distribute prizes to the Sunday-school ?

A. Hard to answer in limited space. Make as little fuss about it as you can. Do not make too much of a show of the children who receive them. Avoid wounding the feelings of those who receive no prizes.

Q. Is it desirable, and how can Sabbath-school teachers be induced to take part, in turn, in the devotional exercises of the Sabbath-school ?

A. Desirable for some who have a gift at it; but not indiscriminately, or merely because one is a teacher. Ask courteously, and do not bore or tease a man out of all patience if he is constitutionally unable to do it and declines.

Q. Is the use of reward-tickets and cards a benefit or an injury ?

A. A benefit if judiciously used. A positive mischief if used indiscreetly.

Q. What is the true relationship of the Sunday-school to the church ?

A. A part of it. The church carrying the Gospel to the juvenile portion of the community. Helping, counselling, and strengthening each other.

Q. What is the best plan for encouraging adult classes to attend regularly ?

A. Make the exercises interesting. Remember that the members are not babes. Provide the best of teaching. Set them an example of regular attendance.

Q. What is the value of the soul of a child ?

A. "What shall a man give in exchange for his soul ?"

Q. A lady has a class of a dozen large girls, and is much grieved at their persistent disregard of her wishes that they should commit passages of Scripture to memory. What should she do ?

A. Avoid the parrot style of committal and recital. Teach them the truths of the verses at the same time you are teaching them the words. Instead of telling them how much grieved you are at their not learning, tell them how delighted you will be if they learn.

Q. Are Sabbath-school picnics good ?

A. Yes, if you conduct them properly and do not overdo them. Be careful.

Q. What is the best way of getting at unconverted people in our churches to lead them to Christ?

A. Give them a hearty welcome, good accommodations, earnest preaching; and kindly follow them up at their homes or wherever you can reach them.

Q. What would you do when jealousy creeps into a school and drives out some of its best workers.

A. Drive jealousy out with "the sword of the Spirit." (Eph. vi. 17). It has no business in a school.

Q. What is the advantage of reading in concert?

A. It promotes attention, clear enunciation, and general interest.

Q. What are the best plans for developing and fostering a benevolent and missionary spirit in our schools?

A. Teach the children to give from principle. Let them earn what they give, rather than ask parents and friends for pennies. The gifts will amount to more, and will be real benevolence. Avoid the spirit of competition in giving.

Q. How shall we get Sunday-school teachers to attend County Conventions?

A. Provide a rich bill of fare, of entertainment and instruction. Advertise liberally, so as to reach every teacher. Pulpit notices are poor things. They are a nuisance to the minister, and very few people who hear them, remember them.

Q. Will you be kind enough to give some explanation on Acts, second chapter, respecting the cloven tongues?

A. *Tongue*, to denote gift of speech. *Fire*, earnestness. *Cloven*, the idea of various languages.

LETTER FROM MISS MACPHERSON.

HON. BILLA FLINT said he had received a letter from Miss Macpherson, with the request that he would read it to the Convention. He would take this occasion to say that any person, who wished to adopt any of the orphans which Miss Macpherson intended to bring out next summer, should address their letters to his care at Belleville, and they would be forwarded to Miss Macpherson. Mr. Flint then read the letter, as follows:—

*To my dear fellow-laborers among the little children:—*Being prevented by a severe cold from being present at your farewell meeting, allow me to say it will be my joy and privilege to plead fervently, that the Lord Jesus, by His Holy Spirit, may be in your midst in mighty power, melting every heart with His wondrous love, causing the worldly and unsaved to say, "Behold! how these Christians *love* one another." "This commandment have we from Him, that he who loveth God, love his brother also." Go forth, beloved brothers, filled with this constraining love, realising Paul's words, "I can do all things through Christ strengthening me;" with the Psalmist, exclaiming, "I love the Lord, because he is my strength."

May I entreat your prayers when you have access at the throne of grace, that if spared in the providence of God to return to the old country, and gather in another 400 of our poor perishing wanderers, who are orphans and friendless in the millioned people city; and that our Heavenly Father will please guide to the opening up of homes in Canada, where these precious young immortals may be *trained for God*, whilst learning to be honest and industrious. May I be permitted by our loving Father, to meet you next year in *your* London, and secure for you the prayers of God's people in *our* London. In the meanwhile, may the prayer of the Lord be your strength.

Yours in Jesus,

ANNIE MACPHERSON.

RESOLUTIONS OF THANKS.

Rev. GEORGE BELL moved that the cordial thanks of this Convention be tendered to the Christian friends in Galt, who have so warmly welcomed the members of the Convention to their hearts and homes; to the American brethren, who have ably aided in making the Convention successful; to the Trustees of the churches who have opened their places of worship for our use; to the Town Council of Galt, for the use of the Hall; and to the several Railway Companies, who have kindly granted a deduction in the rate of fares to delegates and visitors.

The resolution was seconded and carried unanimously.

Rev. Mr. LIVINGSTONE moved, seconded by Rev. J. MCKILLICAN, a vote of thanks to Prof. Maitland and his choir.—*Carried.*

Prof. MAITLAND briefly returned thanks on behalf of himself and his choir.

RESULTS OF THE CONVENTION.

Rev. Geo. BELL said it had been their usual practice to prepare a series of resolutions, embodying the results of the deliberations of the Convention. On this occasion, however, it was thought better not to give a formal statement of the results in the shape of resolutions, but he was requested to give an informal expression to what he conceived to be the results of the present Convention. The reports show a gratifying progress in the Sabbath School work generally. Considerable progress has been made in the work of county organization; and this Convention will give us a deep determination to go back to this work with great earnestness and energy. Another result of this Convention is a deeper impression of the absolute necessity of earnest, careful, and prayerful study of the lesson on the part of the teacher, to make him successful in his work. Also a deeper impression of the necessity of teachers' meetings, and the great benefits resulting therefrom. A higher appreciation of the importance and value of an oversight of the scholars by the teachers during the week, as well as in the class. I think at no former Convention has been more fully brought out the subject of the great responsibility of teachers in looking after their children during the week. The necessity of a better equipment of our Sabbath schools has been urged and discussed. There is a great room for improvement in this respect, and we should not forget our responsibility to provide the necessary outfit and equipment for our Sabbath schools, and thus aid the work of the teacher. And we have certainly received increased knowledge with regard to the rise and progress of the great Sabbath school work, with regard to the fact that teaching is an important part of the gospel means of grace, that it is a part of the church's work just as much as preaching. This great truth being recognized, the responsibility of the church to train up the young in Scriptural truth is clearly established and enforced. Again, we have all been impressed with the vast importance of infant class instruction,—of taking the little ones before their hearts are hardened by contact with the world, and impressing their hearts with the love of Jesus. And lastly, for I have not time to go over all the subjects that have been discussed, we have discussed and we have been impressed with the vast importance of Sabbath school agency in building up the church of Christ. And let me say in conclusion, that if we go back to our work faithfully, there is no uncertainty as to the results. The results of faithful Sabbath school teaching are sure, and they are eternal.

Mr. MAITLAND sang, "Tell me the old, old story."

FAREWELL ADDRESSES.

Rev. Mr. CHRISTOPHERSON—The greatest difficulty under which I labor at present, is the shortness of the time to which I must confine myself in order to give my colleagues on this subject time to give utterance to the feelings of their hearts. It is not a pleasant thing to say farewell; yet the time has now come for us to say farewell. In saying that word, I am reminded that there are two sections, so to speak, in this gathering. One of them may be styled relatives of ours. It is one of the most pleasing features of these Conventions, that in them nation meets nation to consult together upon the Sabbath school question. (Cheers.) I feel like breaking in upon the formality of this meeting and, taking my brethren by the hand, salute New York, Connecticut, and Missouri in the person of their Sabbath school laborers. I feel that I can do it in the name of the Sabbath School Association of Ontario and Quebec. I need not remind our brethren here to whom we are to say farewell, that we have a very warm affection for the country from which they hail. We all wish that it may continue to prosper in all that is noble, wise and good. We have no desire for annexation in a political sense, but we have as far as regards Christian fraternity and brotherhood. (Cheers.) The entwining of their flags was not a mere form; it was, I believe, an expression of unity in Christian work between Britain and America. We have, too, our dearly beloved mother country represented in this Convention. I do wish the honored lady who addressed us yesterday were present to-night, that I might express to her, on your part, the gratification we all felt at having with us one who is engaged in such a blessed work.

Rev. Mr. LIVINGSTONE—Let me tell our American friends something of our country. We have here a combination of all nationalities; and we have a country larger than Europe. We have a great missionary work before us. It is to cover this country with Sunday Schools. If we train up the children in the right way we need have no doubts as to the character of the men and women of our country. We are glad to receive aid from any country in this work, and we fully appreciate the value of the assistance of our American friends. In bidding them farewell, we do so with the hope that we shall see them at our anniversaries every year, and in greater number. (Cheers.)

Mr. R. McLEAN, Galt—I rise with feelings both of pleasure and pain—pleasure, at the success of this Convention; pain at having to part from those who have within the last three days ministered so much to our edification and instruction. My friend Mr. Christopherson and myself, had the temerity last year at

Belleville, to ask the Convention to Galt. I heard a delegate say to-day, that he had come to the little town of Galt with fear and trembling, lest it would not be able to extend its hospitality to so large a number of delegates as was expected. I hope that fear and trembling has now all vanished before the great success of this convention. I love little children, and I love the Sabbath School because it brings the children to Christ. There is one motto in the Hall where we met this morning which is to this effect:—"Early religious culture, the nation's safety." Secular education is important, but religious education, the training of the children to love God's word and to love the Lord Jesus Christ, alone can give that righteousness which exalteth a nation. With regard to this Convention, allow me to say that all the Christian denominations in this town worked to make it a success. If any credit is due, it is not due to one alone. If it would not be invidious I would name our excellent Mayor, who went into the work from the beginning with his whole heart. I would also mention the Editors of our local newspapers, who did everything in their power to make the visit of the delegates pleasant and profitable. Also Mr. David Brown, who gave us much assistance. I am glad the Convention has succeeded so well, and when in the course of time it again comes to Galt, it will find not a town but a city, able and willing to accommodate not merely a delegate Convention, but a mass meeting of all the Sabbath School laborers of the country who can come. (Cheers).

Rev. H. CLAY TRUMBULL—Mr. Chairman and members of this Convention, I can only say that I have most heartily enjoyed every moment of time since I came over the Canada border. This was the first time I ever saw your delightful country, and it was all new to me. Never before was I so near the North Pole, and never before did I receive such a warm greeting. I spoke to you last night of the rise of Sabbath Schools, saying very little of their progress. I shall be able to speak on the latter branch of the subject, hereafter, much more effectively, from the evidence I have seen of the progress of the Sabbath School cause in this assembly. Let me say, too, that never before did I address a Sabbath School gathering, in the twelve years in which I have been specially engaged in this work, where so large a portion of the whole audience represented the most earnest, thoughtful and intelligent of the whole Christian community. And it was with no little diffidence that I attempted to speak to you last evening on a subject to which I had given special attention for the last eight yeers, feeling that I was before an audience who would consider carefully and intelligently every utterance of mine on the subject. I can only say, that henceforth Canadian Sunday School workers will be foremost in my thoughts in connection with this subject, and I

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shall look this way hereafter with something of a home feeling, and with the feeling that brethren whom I love in Christ, who are one with me in Him, are at work for the Master. The first speaker at these farewell exercises, speaking as a representative Canadian Christian, referred to your affection for our martyred President. I can say, as representing, I think, the true feeling of American Christians on this subject, that we have a no less sincere and hearty affection and reverence for your living sovereign. (Cheers.) Side by side on my own home study mantel, are card photographs of the President of the United States and the Queen of Great Britain. And to-day I saw in one of your shop windows a better representation of her whom we love as the first among sovereigns and among women, one who has shown how the highest and most exalted official position is consistent with an exhibition of the noblest womanly and Christian virtues; and I was only prevented making a purchase of the picture by being presented with it by a loyal subject of Queen Victoria. (Cheers.) It will be kept by me as precious, both in view of the character represented by the person there delineated and as a souvenir of this most delightful gathering. And here let me say I speak with heartiness on this subject of personal sympathy which I have experienced since I came here, that no one else in this room, I suppose, can have. In my own personal history, I have experienced a depth of feeling on this subject, an enjoyment of personal sympathy, that makes me appreciate it better than I could have done without such experience. Let me speak of a single illustration out of this personal experience. It was on the 18th of July, 1863, that I was taken a prisoner of war before Fort Wagner, and carried with other prisoners to Charleston, and thrown into the common jail. After two days, being regarded as a spy, I was taken from my fellow-prisoners, placed in solitary confinement, and was in hourly expectation of death. After a little while I was admitted, not among their prisoners of war, but thrown among a lot of the vilest criminals of the city. There were men who were boasting of cold-blooded murder, though waiting only a few days to be led to the gallows. There were those there who were indulging in the foulest speech and the most fearful blasphemy that ever polluted the lips of vile men. The very atmosphere was polluted. I shrank from contact with those about me. I climbed into a solitary stone window, in the further cell upon which I huddled myself together, drawing my knees up and resting my chin upon them to avoid the notice and violence of those about me. I thought over the sad condition of my country at that time—it was the week of the July riots in New York; I thought of my own comrades who were captured with me, one of whom I loved better than life itself. I thought of my own regiment just out

of an engagement, and wondered what was the fate of those I loved there. I thought of my loved ones at home, one of whom was on a death-bed when I last heard from them, and whose death I learned by the first letter that afterwards reached me. I thought of myself in that dreadful place, expecting to be led out to the gallows. There was gloom and only gloom in my lot as it seemed just then. It seemed as if the walls were so close about me that I could not breathe. It seemed as if it would be a relief to go out from that place, even to the gallows—anywhere out of the oppression of that horrid cell. While I was thus huddled up in that window, filled with these reflections, I felt a touch on my shoulder; I looked up and saw a bright face turned towards mine, and heard words of tenderness spoken to me. "My friend, I guess you are hungry; will you have some bread?" He had a loaf of nice white bread, and handed it to me. I was hungry, but not for bread. I was being better fed by his look and his words. He left the loaf on my knee saying I would need it by and by, and went away. I was not as he had found me. The walls seemed to have moved back; the ceiling to have been uplifted. I was not alone in the world, I had a friend near at hand; his heart beat with mine. I dropped from the window, and made my way to the man. "Who are you?" said I. "Oh! I am a Yankee prisoner." You may believe I took no less interest in him on that account. He had not known at the time that I was a Union soldier; but I found he was a loving follower of Christ, and had been a laborer in the Sabbath School. I found a fellowship and sympathy with him that I shall never forget. And since that Christian sympathy from any brother goes home to my heart. And though I am not in prison now, I feel none the less grateful for the sympathy which you have shown me as fellow worker with you in a common cause, and hope to be a fellow citizen of a common country which we hope to inherit.—(Cheers).

Rev. Mr. MARLING—Having been connected with the Executive Committee almost ever since these Conventions were held, I naturally shared the anxiety of those who had the getting up of this meeting. I am very thankful it has been so successful; and I leave it with the feeling that Sabbath School Conventions can be, and with the determination to do all in my power to make them, much better than any of our previous Conventions. I hope our brethren who share in this success will assist us to make each succeeding Convention better than its predecessor. If some of those good friends, who sometimes give us the benefit of their criticism and occasional fault-finding, would only write to our Secretary before the Convention meets, making such suggestions as may occur to them, and especially giving the names of capable men in the country who will take a share

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of the work of the Convention, we will be much obliged. Now, two or three words to Galt. One is, well done; and another is, many thanks, from us who have been your guests; another is good bye, and another is, God bless you. I have only one word more to say, and that is that we in Toronto—I think I make bold to speak on behalf of the Sabbath school teachers and pastors, and members of the churches there—are very anxious to reciprocate the hospitality which we have received on occasions like this, and when your sons or your daughters come to Toronto, as many of them do for business, for education, for travel, or for pleasure, do not forget to give them a letter of introduction to some pastor, or Sabbath school Superintendent or teacher, and remember this, that many of these letters of introduction are not presented; so when you write them, write also to the person to whom the letter is an introduction, so that he may look them up. And I would also say a word of invitation on behalf of our Young Men's Christian Association. I do so with the more pleasure because the Sabbath School Association and Young Men's Christian Association each assist the other, and both in their own department are doing a good work. You will find a Secretary there who gives his whole time to the work, and is there to receive young men, coming as strangers to the city, and to direct them to proper boarding houses. You will also find a committee to assist them in obtaining employment; and so on.

Hymn—

Rev. C. PERRIN, of Georgetown, said at that late hour and after the speeches they had listened to, it would be out of place for him to make a speech. He had engaged in the exercises of the Convention, and believed he would go back to his work with more earnestness and devotedness from what he had heard. Farewell, brother workmen, we go out to work for Jesus, to gather in the children, so that they may shine as jewels in the Master's crown. We hear a great deal now-a-days of the necessity of an educated soldiery. How much more the necessity of those who are engaged in training the children for Jesus, of teaching them of Jesus and his love, being thoroughly prepared for the work; for upon the proper training of our youth depends the welfare of our country.

MR. GREEN, of London, England, expressed the pleasure he felt at being present at the Convention. He urged the importance of every Christian doing something of missionary work. There was one feature in the Sabbath School work that he thought was not sufficiently recognized. That was that they might all do some missionary work in connection with the Sab-

bath School. Every Sabbath School might be made a little missionary society to work in its own locality. He suggested the holding of meetings of parents alone to talk over the Sabbath School. This he considered might be made an important means of interesting parents in the school, and securing their co-operation. There was little probability of his ever again being in Galt, but he would never forget it while he continued to remember anything on earth. May grace, mercy and peace from God the Father, and the Lord Jesus Christ, through the power and outpouring of the Holy Spirit, be upon this Convention, and upon all your ministers and Sabbath School laborers, and your precious children, to-night and forever. Amen.

Mr. D. McLEAN, Toronto—Farewell has been very lovingly and affectionately said to our American brethren and the friends in Galt, but there are others—those who have taken no part in the Convention except as listeners, and the word farewell goes to their hearts. It may be that you may never mingle in such blessed, precious scenes as you have mingled in to-night. God forbid that it should be farewell, never to meet on the blessed happy shore. I have something to say to you teachers, and I will say it in four words—work, water, watch, wait. Work lovingly, earnestly, prayerfully, sincerely; with the seed sown with your tears; watch for souls, watch with that intense yearning earnestness that ought to characterize every faithful teacher; wait confidently—God has promised; the results are certain. If we could only trust God as we trust our fellows, how easy a matter would our work become. Will you go from this Convention to trust God more than ever you have done before? Let us go back to our work thoroughly imbued with its spirit. Farewell; oh! may you all fare well in that upper, that brighter, that better land, where we shall never say good bye, but where with our blessed, loving Jesus, we shall be beyond the reach of “farewell.”

Rev. Mr. TAYLOR—We are all one. Whether we form one side of the boundary line or the other, we are all working in the same cause, all fighting under the same banner of our great Captain. And though when we meet the banner of Great Britain is entwined with the Stars and Stripes, though we are of different nationalities, it is all the same work; hand joins with hand and heart with heart. When we meet we pray to the same God for blessing, and as we separate to go back to our respective countries, we ask that the directing power and love of the same God, the same Holy Spirit, the same blessed Jesus, may follow us, to protect us and cheer us in our work. Here you have an aggregation of almost every class under the sun. Verily, upon the other side of the border we have. Have we not “Parthians,

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and Medes, and Elamites, and the dwellers in Mesopotamia?" Have we not Jew and Greek, and African and Chinese? And shall we not learn lessons from them all? It cheers me when I hear you unite in that anthem—"God save the Queen." When I see Victoria virtuous and happy upon her throne; and when I look at the late leader of fashions sneaking out at the back door of the Tuilleries, attended by only one servant, fighting her way to retirement wherever she can find it, I reflect what is the difference between them. One is Queen of a Christian nation; the other is an ex-Empress of the least God-fearing nation amongst the civilized nations of the earth. What is the difference to-day between England and France? England, the nation from which we receive our Christianity; France, the nation, from the capital city of which, we receive debauchery and licentiousness enough to corrupt every city and every town upon the American continent. Christianity upon the one hand; infidelity upon the other. Let us learn a lesson from wherever we can—from England, from France, from the patient, enduring Chinese. We have them in our country; they are skilful and patient in their work, and set our people a good example in several ways. They are very apt to learn, and I understand some of them have become very creditable church members. We do not know yet the capabilities of the Chinese nation. We can use all these nations as object lessons, so to speak, and it is our duty as teachers to use every means in our power to impress truth upon the children we are endeavoring to teach. Let us go on together. So far as religion is concerned our work is one. In the great work of teaching Jesus Christ and Him crucified, Him raised from the dead, Him glorified, Him sitting upon the throne, we are one, whether Episcopalians, Presbyterians, Methodists, Baptists, or to whatever country we belong. The work of teaching the blessed gospel of Jesus to our children is all the same. Let us look for the greatest, largest, most glorious result. And my last word to you is this, be sure that the Christian teacher that goes to his work—whether it be in the class or in the pulpit or at the home fireside—with a faithful heart and an earnest desire to serve his Master and to bring souls to Him, will have his reward. And when the work of this life is done, and he goes down into the dark valley of the shadow of death, he can sing with his last expiring breath—

"The soul that on Jesus hath lean'd for repose,
He will never, no never desert to his foes;
That soul, though all hell shall endeavour to shake,
He will never, no never, no never forsake."

Rev. Mr. SMITH, Galt—Mr. Chairman and Christian friends,
one word in closing. A delegate said to me this morning, "I

think that we ought all to be deeply thankful to the Galt people for furnishing such a treat as we have enjoyed at this Convention." I think that the Galt people here will say that the treat is in the other direction, and that it is they who ought to feel, and do feel deeply thankful for this Convention. (Cheers). It was a treat to us all to hear Mr. Taylor the other night; and when he described the old negress singing in her lonely cabin of the love of Jesus, it brought tears to many eyes. It was also, I am sure, a treat to us to hear Mr. Trumbull giving us such an admirable, original and exhaustive address on the position of the Sabbath School—a paper that will serve when circulated the great purpose of raising the Sabbath School in our estimation. And we will not soon forget the thrilling addresses of Father Paxson, and the instruction and pleasure we have derived from all the delegates. And I only express the feelings of us all, when I say that it is a matter of gratification to us to find so many brethren from the different evangelical churches and from both sides of the line, met together without the slightest discord, or a word to mar the brotherly feeling that has prevailed. It would have been impossible to tell from the tone of the addresses whether the speakers were Congregationalists, Episcopalians, Methodists, Baptists or good sound Calvinistic Presbyterians. The Convention has made us feel that we are all one in the Lord Jesus Christ, and has bound us together in stronger affection than ever. And I speak for the Galt people when I say that it has been a great treat, not only to meet these brethren, but to have them at our firesides in our homes. I feel sure that good results will flow from this Convention. It will stir up a more active spirit in connection with Sabbath School work; we will go to work more intelligently, with a higher appreciation of the work, and a deeper spirit of devotion to it. We have been inspired and instructed and encouraged, and I am sure one result of this Convention will be to greatly forward the cause of Sabbath Schools in Galt and its neighborhood, and indeed throughout the whole country. And I hope that all of us will go forward in the great work in which we are engaged, the great work of our common Master, with a stronger faith than we have ever had before. I now very regretfully bid the delegates farewell. I do not like to use that word, but the time has come to say it. Good bye, dear friends; God speed us all from this time forth in our blessed Master's work, and God grant that we may have many precious souls, to shine as jewels in our crowns for ever. (Cheers)

This Convention then engaged in prayer, led by Rev. Mr. Johnson.

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

The PRESIDENT—I have only to say that it has been a matter of pleasure to me to preside over this Convention, and I am sure that it will bear fruit in Galt, which will be seen, for many a long day to come. (Cheers).

The Doxology was then sung; Rev. Mr. Trumbull pronounced the benediction, and the Convention adjourned, to meet again in London, in October, 1871.

NOTICE.

At the prayer meeting in Knox Church, Galt, it was proposed by Rev. J. Briggs, that one hour a week be spent in prayer for the success of the next Provincial Association.

APPENDIX.

On the morning of Friday the 14th inst., a large number of the Delegates who had been attending the meetings of the Convention at Galt, were detained at Harrisburg station, for two hours, waiting the arrival of the train for the West. The time was most profitably and pleasantly spent; in fact the work of the Convention was continued on a small scale. A number of spirit stirring hymns were sung, prayer was offered, and practical, pointed addresses were delivered by the Rev. Mr. Bell, of Clifton, Father Paxson, from Missouri, and others.

Father Paxson also read the beautiful hymn, "The Old, Old Story," a few verses of which, only, are usually sung, and these few, therefore, are all that many are acquainted with. The hymn, as a whole, tells very beautifully the old, old story of a Saviour's life, sufferings, death and resurrection, and all present felt it profitable and pleasant to listen to it.

After a short prayer, very suitable to the circumstances of those assembled, by Father Paxson, the meeting broke up, everyone seeming to feel that "it was good to have been there."

Rev. Mr.

DELEGATES AND VISITORS

WHO ATTENDED THE

Seventh Provincial Sabbath School Convention,

AT GALT, ONTARIO, OCTOBER 11TH, 12TH, 13TH, 1870.

NAME.	DENOMINATION.	P. O. ADDRESS.
Abernethy, J.....	New C. Methodist....	Washington.
Achison, W.....	Wesleyan Methodist,	Canfield.
Adamson, W.....	Canada Presbyterian,	Toronto.
Alexander, Rev. T.....	Canada Presbyterian,	Warkworth.
Andrews, Rev. A.....	Wesleyan Methodist,	Mt. Pleasant.
Anderson, Mrs.....	Wesleyan Methodist,	Princeton.
Anderson, Miss A.....	Presbyterian.....	Ayr.
Aull, Rev. J. M.....	Presbyterian.....	Brampton.
Bay, W. E.....	United Brethren.....	London.
Bardwell, M.....	Wesleyan Methodist,	Eden Mills.
Barclay, J.....	Presbyterian.....	Oakville.
Barclay, Mrs. J.....	Canada Presbyterian,	Oakville.
Barron, Rev. J.....	Canada Presbyterian,	Gananoque.
Barker, Rev. E.....	Congregational.....	Fergus.
Ballard, J. E.....	Wesleyan Methodist,	Hawkesville.
Bastedo, Mrs. E.....	Presbyterian.....	Port Dalhousie.
Barron, G.....	Canada Presbyterian,	Elora.
Bennett, J. R.....	Reformed Church....	Long Island.
Beardsall, Rev. W. C.....	Baptist.....	Ingersoll.
Becher, H. M.....	Ch. of England.....	Thamesford.
Bell, Rev. G.....	Church of Scotland...	Clifton.
Bell, Mrs.....	Church of Scotland...	Clifton.
Bellamy, C.....	Wesleyan Methodist,	St. Mary's.
Beers, Mrs.....	Presbyterian.....	Oakville.
Beecher, W. H.....	Wesleyan Methodist,	Toledo, Ont.
Binsted, J.....	Congregational.....	Toronto.
Boyd, J.....	Canada Presbyterian,	Crosshill.
Bond, Rev. S.....	Wesleyan Methodist,	Mt. Forest.
Boushear, R. J.....	Wesleyan Methodist,	Washington.
Boomer, Rev. Dr.....	Church of England.	Galt.

NAME.	DENOMINATION.	P. O. ADDRESS.
Blaikie, J. L.	Canada Presbyterian	Toronto.
Blair, Jas.	Presbyterian	Morrisbank.
Blackadder, D.	Congregational	Brantford.
Blackstock, Rev. M. S.	Wesleyan Methodist,	Goderich.
Blackwell, Miss E.	Primitive Methodist,	Brantford.
Briggs, Rev. J.	Wesleyan Methodist,	Georgetown.
Briggs, S. R.	Primitive Methodist,	Toronto.
Briggs, Mrs.	Primitive Methodist,	Toronto.
Brown, Rev. J.	Congregational	Caledon.
Brown, G.	Canada Presbyterian	Wroxeter.
Brown, Rev. R.	Congregational	Garafraxa.
Brown, Mrs.	Congregational	Garafraxa.
Burnett, R.	Canada Presbyterian	Conestago.
Cameron, Rev. J.	Baptist	Claremont.
Carroll, C.	Baptist	Woodstock.
Carter, Miss.	Presbyterian	Brampton.
Campbell, Thos.	Wesleyan Methodist,	Uxbridge.
Christie, A.	Congregational	Toronto.
Clark, H. J.	Congregational	Toronto.
Clark, Miss Alice	Congregational	Toronto.
Clarke, Rev. R.	Wesleyan Methodist,	Welland.
Clemens, G.	New Con. Methodist	Galt.
Collins, J.	Bible Christian.	London.
Cope, H. C.	Methodist Episcopal,	Brantford.
Coates, Mrs. T.	Wesleyan Methodist,	Prescott.
Cook, J. R.	Baptist	St. Catharines.
Craig, W.	Baptist	Port Hope.
Crane, Rev. J.	Wesleyan Methodist,	Hollin.
Cranston, J.	Presbyterian	N. Dumfries.
Crozier, C.	Canada Presbyterian	Weston.
Crosson, J.	Wesleyan Methodist,	Sheffield.
Crowder, Rev. F. J.	Und. Brn. in Christ	Wolverton.
Curry, G. N.	Baptist	Ayr.
Curry, W.	Canada Presbyterian	
Daugharty, Rev. G. A.	Baptist	St. George.
Denton, J.	Canada Presbyterian	Corinth.
Denny, Rev. H.	Congregational	Alton.
Denny, Mrs.	Congregational	Alton.
Dougan, J.	Canada Presbyterian	St. Catharines.
Dougan, Mrs.	Canada Presbyterian	St. Catharines.
Douglass, Rev. J.	Canada Presbyterian	Uxbridge.

NAME.	DENOMINATION.	P. O. ADDRESS.
Douglass, Moses.....	Canada Presbyterian	Elora.
Drummond, P.....	Wesleyan Methodist,	Rocbuck.
Dunbar, Rev. J.....	Canada Presbyterian	Glennorris.
Durrant, M.....	Wesleyan Methodist,	Winterbourne.
Dyre, Rev. W. R.....	Wesleyan Methodist,	St. George.
Edmonson, Rev. J. B....	Presbyterian.....	Columbus.
Erb, A.....	Primitive Methodist,	Widder Station.
Elliot, C. H.....	Church of England.	Belleville.
Elliot, Mrs.....	Church of England.	Belleville.
Fairecloth, J. M.....	Wesleyan Methodist,	Toronto.
Finch, Miss.....	Baptist.....	Weston.
Flint, Hon. B.....	Wesleyan Methodist,	Belleville.
Flagler, Miss.....	Presbyterian.....	Lockport, N. Y.
Freeman, J. W.....	Wesleyan Methodist,	Wellington Square.
Freeman, Miss.....	Wesleyan Methodist,	Princeton.
Fraser, Rev. M.....	Canada Presbyterian	Barrie.
Fraser, Miss C.....	Canada Presbyterian	Strabane.
Fraser, Mr.....	.....	Galt.
Fry, Isaac.....	Evan'l Association...	South Cayuga.
Gage, W. H.....	Congregational	Barr, N. Y.
Gage, Mrs.....	Congregational	Barr, N. Y.
Garret, S.....	Wesleyan Methodist,	Smith's Falls.
Geddes, C. R.....	United Brethren....	Berlin.
Gillespie, J.....	Church of England.	Toronto.
Goble, N. B.....	Baptist.....	Goble's Corners.
Goble, J. G.....	Baptist.....	Goble's Corners.
Goble, Mrs.....	Baptist.....	Goble's Corners.
Goldsmith, J.....	.....	Brighton.
Greenfield, J.....	Congregational	Toronto.
Griffith, Rev. T.....	Primitive Methodist,	Brantford.
Graham, T.....	Wesleyan Methodist,	Wellington Square.
Graham, Mrs.....	Wesleyan Methodist,	Wellington Square.
Grott, J.....	Wesleyan Methodist,	Brantford.
Green, Mr.....	.....	London.
Guthrie, R.....	Presbyterian.....	Ayr.
Guthrie, Mrs.....	Presbyterian.....	Ayr.
Hagerman, J.....	Wesleyan Methodist,	Unionville.
Hall, Miss S.....	Canada Presbyterian	Claremont.
Hamilton, R.....	Canada Presbyterian	Motherwell.

NAME.	DENOMINATION.	P. O. ADDRESS.
Henderson, Miss.....	Presbyterian.....	Clifton.
Helmer, Jos.....	Presbyterian.....	Lockport, N. Y.
Helmer, Miss.....	Presbyterian.....	Lockport, N. Y.
Helmer, J. H.....	Presbyterian.....	Lockport, N. Y.
Hinman, G. P.....	Baptist.....	Wicklow
Histon, Rev. J.....	New Con. Methodist,	Copetown.
Hughan, Rev. W. S.....	Primitive Methodist,	Toronto.
Hunter, Mrs. G.....	Congregational.....	Toronto.
Hume, Rev. R.....	Presbyterian.....	St. George.
Inglis, A.....	Presbyterian.....	Ayr.
Inglis, Miss J.....	Presbyterian.....	Ayr.
Irwin, S. P.....	New Con. Methodist	Aurora.
Janes, R. A.....	Wesleyan Methodist,	Ingersoll.
Janes, Mrs.....	Wesleyan Methodist,	Ingersoll.
Jardine, R. C.....	Presbyterian.....	St. Catharines.
Jeffery, Rev. J. A.....	Wesleyan Methodist,	Malton.
Jeffery, Mrs.....	Wesleyan Methodist,	Malton.
Jennings, Mrs.....	Wesleyan Methodist,	Malton.
Jones, Judge S. J.....	Wesleyan Methodist,	Brantford.
Jones, Rev. S.....	Church of England.	Belleville.
Jones, J.....	Baptist.....	Toronto.
Johnson, A.....	Wesleyan Methodist,	Willowdale.
Johnston, Rev. H.....	Wesleyan Methodist,	Toronto.
Kam, D. W.....	Baptist.....	Woodstock.
Kay, W.....	Canada Presbyterian	Kincardine.
Kennedy, W.....	Wesleyan Methodist,	Toronto.
Kennedy, D.....	Canada Presbyterian	Guelph.
Kempster, C.....	New Con. Methodist	Hamilton.
Keele, J.....	Wesleyan Methodist,	Omamec.
Keeper, Rev. B. B.....	Wesleyan Methodist,	Brantford.
Kitchie, A.....	Presbyterian.....	Galt.
Kirk, D.....	Wesleyan Methodist,	Kirkton.
Kirk, Thos.....	Congregational.....	Newmarket.
King, W.....	Presbyterian.....	Buxton.
Killman, R. G.....	Canada Presbyterian	North Pelham.
Krapp, Rev. S.....	Evan'l Association...	Campdin.
Laird, J. G.....	Wesleyan Methodist,	Fergus.
Laing, Jas.....	Presbyterian.....	Rogerville.
Leeming, H. B.....	Congregational.....	Brantford.

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NAME.	DENOMINATION.	P. O. ADDRESS.
Lewis, Mrs.....	Wesleyan Methodist,	Clifton.
Lewis, D.....	Wesleyan Methodist,	Burford.
Leask, Jas.....	Canada Presbyterian	Leaskdale.
Linton, Miss M.....	Canada Presbyterian	New Aberdeen.
Linton, J.....	Canada Presbyterian	Brampton.
Livingstone, J. A.....	Methodist Episcopal,	Brantford.
Lorimer, J. A.....	Canada Presbyterian	St. George.
Lugsdin, J.....	Baptist.....	Toronto.
Martin, G.....	New Con. Methodist,	Hespeller.
Macallum, Rev. D.....	Congregational	Unionville.
Marling, Rev. F. H.....	Congregational	Toronto.
Marshall, P.....	Presbyterian	Ayr.
Maclem, O.....	Church of England.	Chippawa.
Manly, Rev. J. G.....	Congregational	Toronto.
Martin, Miss G.....	Baptist.....	Goble's Corners.
Martin, C.....	Wesleyan Methodist,	Belleville.
Marshall, Mrs. H.....	.....	Stratford.
Martin, S. S.....	Wesleyan Methodist,	Toronto.
Macdonald, J. K.....	Canada Presbyterian	Toronto.
Melvin, W.....	Wesleyan Methodist,	Norval.
Meyer, Rev. F. F.....	Evan'l Association...	St. Jacob's.
Meikle, Rev. W.....	Canada Presbyterian	Oakville.
Meikle, Mrs.....	Canada Presbyterian	Oakville.
Miller, W.....	Presbyterian.....	Galt.
Millard, Rev. W.....	Baptist.....	Toronto.
Mills, J. H.....	Methodist Episcopal,	London.
Morrow, Rev. E.....	Wesleyan Methodist.	Princeton.
Morton, A.....	Presbyterian.....	Ayr.
Morton, Miss J.....	Presbyterian.....	Ayr.
Morse, C. A.....	Baptist.....	Toronto.
Morris, A.....	Church of England.	Montreal.
Moore, J. D.....	Presbyterian.....	North Dumfries.
Monroe, Rev. A.....	Canada Presbyterian	Morrison.
Muir, Rev. J. B.....	Church of England.	Galt
Muir, Rev. M.....	Baptist.....	Toronto.
Mullan, Rev. J. B.....	Church of England.	Holbrook.
Mullan, Mrs.....	Church of England.	Holbrook.
Murray, Miss S.....	Canada Presbyterian	Strabane.
McAllister, Rev. J.....	New Con. Methodist	Lynden.
McCalla, W. J.....	Presbyterian.....	St. Catharines.
McCalla, Mrs.....	Canada Presbyterian	St. Catharines.

NAME.	DENOMINATION.	P. O. ADDRESS.
McDougall, J	Presbyterian	Montreal.
McDonald, Miss.....	Methodist Episcopal,	Ingersoll.
McDonald, Rev. A.....	Baptist	Sparta.
McGuire, Rev. T.....	Canada Presbyterian	Glenallan.
McKinney, G.....	Wesleyan Methodist,	Campbell's Cross.
McKillican, Rev. J.....	Congregational.....	Montreal.
McKinnon, Mr.....	Presbyterian.....	Widder Station.
McKee, Mr.....	Presbyterian.....	Norwich.
McKenzie, A. I.....	Canada Presbyterian	Hamilton.
McLean, R.....	Canada Presbyterian	Galt.
McLean, D.....	Primitive Methodist	Toronto.
McLean, Rev. A.....	Canada Presbyterian	Strabane.
McLeash, Miss.....	Presbyterian.....	Ingersoll.
McMurrich, Hon. J.....	Canada Presbyterian	Toronto.
McPhail, A.....	Presbyterian.....	North Dumfries.
McTavish, Rev. J.....	Presbyterian.....	
Ness, J.....		Patterson.
Nixon, T.....	Wesleyan Methodist,	Toronto.
Nichol, G. G.....	New Presbyterian...	North Dumfries.
Nicholson, J.....	Primitive Methodist,	Hamilton.
Norris, Arthur.....	Primitive Methodist,	Campbell's Cross.
Norris, Mrs.....	Primitive Methodist,	Campbell's Cross.
Norton, Rev. R.....	Presbyterian.....	St. Catharines.
Northrup, C.....	Baptist.....	Musselburgh.
Oliver, W.....	Canada Presbyterian	Ayr.
Omla, D.....	New Con. Methodist	Galt.
O'meara, Rev. Dr.....	Church of England.	Port Hope.
Page, T. O.....	Baptist	Galt.
Paxson, Stephen.....	Methodist Episcopal	St. Louis, Mo.
Patton, Rev. G.....	Baptist	Paris.
Paterson, D.....	Presbyterian.....	North Dumfries.
Paterson, W.....	Presbyterian.....	Almonte.
Paterson, Miss E.....	Presbyterian.....	Almonte.
Parker, W. R.....	Wesleyan Methodist,	Brantford.
Patton, W. W.....	Baptist.....	Paris.
Pettigrew, R.....	Presbyterian.....	Ratho.
Perrin, Rev. C.....	Baptist.....	Georgetown.
Pegg, W.....	Baptist.....	Round Plains.
Peregrine, D.....	Wesleyan Methodist,	Branchton.
Pearson, Rev. R. W.....	Baptist	Montreal.

Phelps, C
Phelps, V
Pickard,
Porte, W
Porter, J
Porter,
Pratt, C

Raymer,
Ratcliffe,
Rennie,
Reid, P.
Rennilson
Read, M
Richards
Richards
Riddell, J

Roger, R
Roger, R
Robb, M
Ross, R
Ross, Mr
Rowe, R
Rowland
Robertson
Russell,
Ryder, sr

Salisbury
Sackville
Sackville
Sackville
Sherk, A
Shepherd
Sifton, J
Sipprell,
Simons,
Simons,
Simons, M
Smith, F
Smith, V
Smith, I
Smith, R

ADDRESS.	NAME.	DENOMINATION.	P. O. ADDRESS.
	Phelps, C.....	Wesleyan Methodist,	Brantford Town'p.
	Phelps, W.....	Wesleyan Methodist,	Mt. Pleasant.
	Pickard, Rev. R.....	Baptist.....	Hornby.
	Porte, W. J.....	Wesleyan Methodist,	Pictou.
	Porter, J.....	Canada Presbyterian	Brampton.
	Porter, Mrs.....	Canada Presbyterian	Brampton.
	Pratt, C.....	Baptist.....	London.
	Raymer, J.....	New Menonite.....	Boxgrove.
	Ratcliffe, J.....	Canada Presbyterian	Columbus.
	Rennie, P.....	Canada Presbyterian	Fergus.
	Reid, P.....	.....	Ventnor.
	Rennison, J.....	Presbyterian.....	North Dumfries.
	Read, Mrs. R.....	Presbyterian.	London.
	Richardson, Rev. W.....	Presbyteeian.....	Tilsonburg.
	Richardson, Mrs.....	Presbyterian.....	Tilsonburg.
	Riddell, A.....	.....	Shakspere.
	Roger, Rev. E. B.....	Church of Scotland.	Leith.
	Roger, Rev. W. M.....	Canada Presbyterian	Petrolia.
	Robb, Miss.....	Canada Presbyterian	Brampton.
	Ross, Rev. W. W.....	Wesleyan Methodist,	Toronto.
	Ross, Mrs.....	Wesleyan Methodist,	Toronto.
	Rowe, Rev. W.....	Primitive Methodist,	Toronto.
	Rowland, A.....	Baptist.....	London.
	Robertson, Jas.....	Canada Presbyterian	Strabane.
	Russell, W.....	Canada Presbyterian	Guelph.
	Ryder, sr.....	Baptist.....	Goble's Corners.
	Salisbury, F.....	Presbyterian.....	Brantford.
	Sackville, Wm. Senr.....	Baptist.....	Bewdley.
	Sackville, Jas. Junr.....	.....	Bewdley.
	Sackville, W.....	Baptist.....	Bewdley.
	Sherk, A. B.....	United Brethren....	Freeport.
	Shepherd, W. W.....	Wesleyan Methodist,	Plattsville.
	Sifton, J. W.....	Wesleyan Methodist,	Paris.
	Sipprell, E. M.....	Baptist.....	Wolverton.
	Simons, T. M.....	Church of England.	Galt.
	Simons, Mrs.....	Church of England.	Galt.
	Simons, Miss.....	Church of England.	Galt.
	Smith, R.....	Canada Presbyterian	Brampton.
	Smith, W. M.....	Canada Presbyterian	Brampton.
	Smith, R. J.....	Baptist.....	Elofa.
	Smith, Rev. W. W.....	Congregational.....	Pinegrove.

NAME.	DENOMINATION.	P. O. ADDRESS
Smith, Rev. J. K.	Canada Presbyterian	Galt.
Snider, Miss E.	Wesleyan Methodist,	Eglington.
Straith, Rev. J.	Canada Presbyterian	Ingersoll.
Stinson, G. G.	Wesleyan Methodist,	Ingersoll.
Stone, H.	Presbyterian.....	Galt.
Stenezal, C.	Evan'l Association.	Chippawa.
Stringfellow, Rev. D.	Wesleyan Methodist,	Kirkton.
Stewart, A.	Presbyterian.....	Granton.
Still, J.	Presbyterian.....	Camilla.
Stennett, Miss.	Presbyterian.....	Brampton.
Sunto, Miss E.	Presbyterian.....	Ayr.
Sutherland, M. B.	Wesleyan Methodist,	Toronto.
Speers, Mrs. A.	Wesleyan Methodist,	Norval.
Speers, W.	Wesleyan Methodist,	Norval.
Sutherland, Miss.	Wesleyan Methodist,	Toronto.
Swift, Rev. J. R.	Primitive Methodist,	Toronto.
Taylor, Rev. A.	Presbyterian.....	New York.
Taylor, Miss.	Prerbyterian.....	New York.
Thomas, H.	Primitive Methodist,	Humber.
Thomas, Miss S.	Primitive Methodist,	Brantford.
Thompson, W.	Wesleyan Methodist,	Washington.
Thompson, S.	New Con. Methodist,	Corinth.
Thompson, A.	Presbyterian.....	London.
Thompson, Thos.	Primitive Methodist,	Toronto.
Thomson, J. A.	Presbyterian.....	Erin.
Thornton, Rev. Dr.	Presbyterian.....	Oshawa.
Thorrington, J.	Presbyterian.....	Tiverton.
Trumbull, Rev. H. C. ....	.....	Hartford, Con.
Turnbull, J. A.	Baptist.....	Bensfort.
Unsworth, Rev. J.	Congregational	Georgetown.
Van Buren, H.	Presbyterian.....	Chicago, U. S.
Watt, W.	Canada Presbyterian	Brantford.
Wagg, Coleman.....	Methodist	Freeport.
Walker, Robert.....	Primitive Methodist	Toronto.
Walker, W.	Presbyterian.....	Ayr.
Wallace, Hugh	Primitive Methodist,	Toronto.
Waters, Rev. Dr.	Canada Presbyterian	St. Mary's.
Wilkie, T. J.	Congregational	Toronto.
Williams, W.	Congregational	Toronto.
Williams, Rev W.	New Con. Methodist	Toronto.

Willmot, T. I.
Willmot, Mrs.
Wickson, S...
Wideman, J.
Wood, Rev. J.
Woods, Jas...
Woodward, J.
Woolverton, C.
Wright, Miss

Youmans, C.
Youmans, Re

N.B.—T
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NAME.	DENOMINATION.	P. O. ADDRESS.
Willmot, T. H.	Wesleyan Methodist,	Milton.
Willmot, Mrs. J. B.	Wesleyan Methodist,	Milton.
Wickson, S.		Yorkville.
Wideman, J. L.	Evan'l Association...	St. Jacob's.
Wood, Rev. J.	Congregational	Brantford.
Woods, Jas.	Church of England.	Galt.
Woodward, J. M.	United Brethren	W. Montrose.
Woolverton, C. E.	Baptist	Grimsby.
Wright, Miss M.	Presbyterian	Clyde.
Youmans, C. W.	Wesleyan Methodist,	Galt.
Youmans, Rev. G.	Presbyterian	Winterbourne.

N.B.—The above list is taken from the entry-books at the Convention; others attended who did register their names at the time, consequently they do not appear here. In many cases it has been found difficult to decypher the signatures; it is hoped, therefore, that any errors in spelling them will be excused.

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