



Sabbath School Association of Canada.

PROCEEDINGS

OF THE

FIFTH PROVINCIAL

Sabbath School Convention,

HELD IN

THE TOWN OF ST. CATHARINES.

ON THE 6TH, 7TH AND 8TH OF OCTOBER, 1868.

TORONTO:

PRINTED FOR THE ASSOCIATION.

DUDLEY & BURNS, PRINTERS.

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PREFATORY NOTE.

The Committee appointed to superintend the publishing of this Report, regret that (owing to a delay of three weeks before the Reporter's manuscript was received,) a longer time has elapsed in issuing it, than was expected. Since it was received, every effort has been made to secure its speedy issue from the press, and to furnish all interested with a full report of the late Provincial Sabbath School Convention.

Those who were present will, we believe, acknowledge the faithfulness of the report by Mr. S. Hutchinson, of Montreal.

To those who could not be at the Convention, it will be the best substitute for their attendance on that interesting occasion. To all engaged in Sabbath Schools it will afford much instruction, and none desiring fresh stimulus for the work, can read it in vain.

The printing has been done by Messrs. Dudley & Burns, of this city, and has been executed with commendable skill and dispatch.

The price per copy is 15 cents, mailed to any part of Canada. Orders by letter must be post-paid, addressed to the General Secretary, Post Office, box 1077, Toronto, accompanied with the money.

WM. MILLARD,
A. SUTHERLAND,
J. J. WOODHOUSE,
D. McLEAN.

Publishing Committee.

Toronto, November, 1868.

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For list of County Secretaries see Table of Statistics at end of Report.

INTRODUCTORY ADDRESS.

In complying with the request to introduce the following Report of the Fifth Provincial Sabbath School Convention, it is due to say, that in no place where similar conventions have been held, have the arrangements for the comfort of delegates and visitors, and the despatch of business, been more complete than on the late occasion. For these we are indebted to the Local Committees. For much that is so pleasant in the recollection, and so valuable to those who came to be instructed, we would render our grateful acknowledgements.

It is feared that some may have felt themselves straitened, by the entire order of services and exercises being pre-arranged, and by the whole of the time being apportioned before the Convention commenced its sittings, so that there was no interval or opportunity for introducing subjects they may have deemed important. It is believed that the result has been, that all were gainers by the plan adopted, and the wisdom of the Executive was displayed in that the greater part of the three days was occupied in opening up and discussing subjects thoroughly practical, and most important to Sabbath School Teachers.

Much of the time was rightly given to our own *Canadian S. S. Advocates and Instructors*. We are thankful for such a staff as the venerable Bishop Richardson, the Rev. Drs. Ormiston, Caldicott and Cocker, the Revs. J. Wood W. Cochrane, M.A. and John McDonald, Esq., brethren who so ably introduced the subjects allotted them. We may be excused for not making mention of others, who though more limited in time, were a valuable auxiliary to the Convention. The subjects were ably opened up, and intelligently discussed, and the resolutions adopted embrace the principal conclusions arrived at.

To our American friends, and especially to the Revs. J. H. Vincent and Dr. Duryea, we are deeply indebted for their sound teaching, practical examples, and christian eloquence; the lessons they gave, will, we believe, not only be long remembered, but reduced to practice by many. We hope to see the "*Reform*," so ably advocated, carried out. We cannot suppose that the attendants on this Convention, can have returned to their schools, and churches without increased love of the work, and increasing usefulness in their several spheres of christian duty.—May this be the blessed result. May the responsibility realized, as stewards, be equal to the benefit received, and that which was commended to the conscience, be reduced to practice.

INTRODUCTORY ADDRESS.

County Conventions have multiplied, and county Associations have been organized to some extent, yet the greater part of the counties in Ontario and Quebec, have held and organized none.

Will those who read this Report use their influence and ability to organize S. S. Associations in those counties where there are none. Let some one, or more, in each county, take the initiative in the matter, invite the co-operation of the ministers of the Gospel, call a preliminary meeting, to consider the best-time and manner of holding a Convention, decide upon a few practical subjects for consideration and discussion, obtain experienced persons to introduce them, and having appointed a Secretary, who is not afraid of work, let the coming meeting be well advertised by circulars, through the papers, and from the pulpits throughout the county. The time is come when many can be found to co-operate heartily. The admirable prize essays on S. S. Conventions, by the Rev. George Bell, M.A., and the Rev. John Wood, published with the proceedings of the Provincial Convention of 1867, supply the necessary instructions for holding such. S. S. Conventions and institutes are the best Normal schools for teachers. Let not a Convention close without organizing an Association for the county, with a staff of officers who will keep the Association alive, and secure the annual return of the Convention. Let the enquiries be "Where are Sabbath Schools needed, and how can we best supply the demand?" until every destitute corner is circled with one, and all the children are gathered in. Will each county Secretary make an effort in this respect this year.

The importance and value of *Teachers' meetings* is generally acknowledged, some are held for business, but few for mutual conference and prayer, and a yet smaller number for the study of the lesson. A meeting of the Superintendent and teachers, held in the most central place one evening in the week, for prayer, and to talk over the lesson for the next Sabbath, would be one of the best means of preparing teachers for their work, and for making them "efficient teachers." In most cases it is believed the valuable assistance of the Pastor could be had.

The greater part of the reports received from county Secretaries, speak of the want of "efficient Teachers;" the table of statistics at the end of this Report may convince any of this want, and cause of suffering, in our S. Schools.

We must not be silent on the cause of suffering so often met with in S. S. reports, viz., "*Want of interest and co-operation in parents.*" May we not enquire, who should be more interested in the spiritual and eternal welfare of children, than their parents? Who have such an influence over them? and to whom is the command given, "bring them up in the nurture and admonition of the Lord," if not to parents? S. S. Teachers cannot relieve parents from this, their interesting and bounden duty. Yet they desire to aid them, in their place in the S. School, in training these dear children for Jesus and heaven. While teachers cannot relieve parents of their respon-

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sibility, cannot do the parents' part, parents may do much to make the S. School a real blessing to their children, and greatly strengthen the hands of their teachers.

1. By securing the regular and early attendance of their children at the S. School.
2. By seeing that they study the Scripture lessons assigned them.
3. By accompanying them to the School on the Sabbath day.
4. And, if the family altar is reared, by praying with their family for God's blessing on the instructions imparted there.

In conclusion, let the motto advocated at the late Convention, "*Looking unto Jesus*," be the course of every S. S. teacher. "*Looking unto Jesus*" for example, strength and reward. "*Looking unto Jesus*" for His enthronement in the hearts of the scholars of his class; and with the eye single to the glory of Jesus, in the extension of His kingdom on the earth. As "*laborers together with God*," may each be acknowledged when Jesus shall come to make up His jewels, and commend His faithful servants.

On behalf of the Sabbath School Association of Canada,

WILLIAM MILLARD,
General Secretary.

REPORT OF PROCEEDINGS

OF THE

Fifth Provincial Sabbath School Convention

OF CANADA.

FIRST DAY—AFTERNOON SESSION.

The Fifth Provincial Sabbath School Convention of Canada commenced its Sessions at 2.30 p. m., on Tuesday, October 6th, 1868, in the Wesleyan Church, St. Catharines. About three hundred delegates were present, including several from the United States.

Rev. F. H. MARLING, President of the Association, took the chair, and gave out the hymn commencing,

“ And are we yet alive,
And see each others' face,”

after the singing of which he read the 12th chapter of Romans, and the Rev. John Carroll, Pastor of the Church in which the Convention sat, led in prayer.

The PRESIDENT then nominated the following

COMMITTEE ON NOMINATIONS—D. McLean, Esq., Toronto; Rev. R. Norton, St. Catharines; Rev. E. H. Dewart, Ingersoll; J. G. Hodgins, Esq., Toronto; J. J. Woodhouse, Esq., Toronto; Joshua Adams, Esq., Sarnia; W. McCalla, Esq., St. Catharines.

While waiting for the report of the Committee, the Convention engaged in devotional exercises, the singing being conducted by Professor Warner of Rochester, Miss Barr presiding at the Melodeon.

The PRESIDENT remarked that in reading the account of the raising of the widow's son to life by the Prophet Elijah, he had been struck with the lesson it taught with regard to their work as Sabbath School Teachers. In

the first place the Prophet laid himself upon the child, indicating that in our work as teachers we should bring ourselves down to the capacity of every child, suiting ourselves to him, entering into all his feelings and making ourselves, as it were, fitted to him in every part. Then again, the warm living body of the Prophet was made the means of bringing life again to the cold corpse of the dead boy; so from our warm Christian hearts we should bring life and warmth to the hearts of those who are dead in trespasses and sins. Now, brethren, this is what we have come together for—to get our hearts so warmed that we can bring life to those that are dead, and to learn how to suit ourselves to the minds of the children, as the Prophet lay upon the child in the miracle.

After singing and prayer,

REV. W. MILLARD, General Secretary, at the request of the President, offered a few remarks. He said that one very pleasing thought occupied his mind in connection with this Convention, that it must be pleasing to our Heavenly Father, that "it is right." Then if it is right, if it is pleasing to Him, we ought to expect His blessing. We do not approach Him as though He had to move His heart towards us, but we approach Him rejoicing that He is ever willing to give us the aid we need, though we are to ask Him. I would that we should realize this, and thus come boldly to the throne of grace. It is most interesting to me to notice the steps by which God has brought us on in this association. It is true we have had difficulties in our way as there has been in the way of every good work. Indeed, I should almost doubt whether the work was right if there were no obstacles in the way. We had some little difficulty as to whether we should have a Convention or not. Some of our best friends had nearly made up their minds that it would be about as well for us not to have one this year. Well, although I knew I should have my share of the work, I felt sad when I heard such remarks. We expected that Belleville, or Ottawa, or London, would invite the Convention, but as neither of these places felt itself prepared to assume the responsibility of a Provincial Convention, it was almost going a begging when a telegram came, saying—"St. Catharines invites the Convention," (cheers.) I can tell you it did my heart good to receive that telegram, and relieved me of a great anxiety. I did think we should have the Convention; my way is this, the greater the difficulty the harder I work. I have learned not to give up if I am sure the work is right; this is half the way to success. The ex-committee accepted the invitation of St. Catharines, and told Brother Beadle to gather around him the right men and the true, and prepare for the Convention. And my friends, allow me to say, the people of St. Catharines have done gloriously, (cheers.) They have opened their houses and their hearts to receive us, and I believe their hearts have grown larger in proportion as the number of visitors has increased. May God Almighty bless St. Catharines, and may He have many souls here.

After the singing of a hymn, the Committee on Nominations reported the following list of Office-bearers for the present year :

PRESIDENT :

D. W. BEADLE, Esq., St. CATHARINES.

TREASURER :

HON. JOHN McMURRICH, TORONTO.

GENERAL SECRETARY :

REV. W. MILLARD, TORONTO.

MINUTE SECRETARIES :

REV. A. SUTHERLAND, Yorkville.

" GEO. BELL, Clifton.

" J. WOOD, Brantford.

MR. H. E. PARSON, Toronto.

" S. S. MARTIN, Toronto.

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JOHN PATON, Esq., Kingston.

RUFUS HOLDEN, Esq., M.D., Belleville.

REV. F. H. MARLING, Toronto.

" J. ALEXANDER, Montreal.

JOHN MACDONALD, Esq., Toronto.

REV. W. COCKER, D.D., Toronto.

R. I. WALKER, Esq., Toronto.

REV. BISHOP RICHARDSON, Toronto.

E. N. THOMAS, Esq., Brooklyn.

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COMMITTEE ON TRAVELLING :

W. JOHNSON, W. B. ALLAN, R. McKINLEY.

COMMITTEE ON RESOLUTIONS :

REV. W. F. CLARKE, REV. R. NORTON, REV. J. POTTS, REV. CHAS. WALKER
REV. W. ROWE, REV. J. TOLMIE, REV. E. H. DEWART.

These nominations were unanimously confirmed.

THE RETIRING PRESIDENT'S ADDRESS.

REV. F. H. MARLING, the retiring President, then delivered the following address :—

BELOVED BROTHERN,—The Executive Committee of this Sabbath School Association of Canada, have seen fit, in their wisdom, to set apart fifteen minutes of your time at this point for the delivery of an address by the retiring President. They would indeed have made it thirty minutes, but the officer in question, while finding the occasion teeming with suggestions to occupy a whole hour, or more, had so great an aversion to the

monopolising of so many of these moments more precious than gold, and was so anxious to set an example of brevity, that he insisted upon making it fifteen minutes.

Meeting in this Fifth Provincial Convention, we have great reason to thank God and take courage for the progress of the Sabbath School cause in our land. Some of us remember the first meeting of this nature, at Kingston, in February, 1857,—how much of hesitation was felt as to the practicability of such a proposal; how, 'with weakness and fear and much trembling' we took our first steps upon that untrodden path; and how we were surprised by the perfect success, the large numbers assembling at the sound of the Sabbath School bell, the inspiration and instruction received, and the impetus given to the good work.

It was a lamentation to many, that eight years were suffered to elapse before another Provincial Convention was held, that of Hamilton, in 1865. But that one was so good that we met again in Montreal, to much profit, in September, 1866; and our last meeting in Toronto in October, 1867, was, in respect to numbers, enthusiasm and liberality, the best of all.

The people now understand what a Sabbath School Convention is, what it does during its meeting, and what good results follow. We do not need any more to explain and defend ourselves. 'By their fruits ye shall know them.' Nearly all those who have attended such meetings have learned to think more of the Sabbath School, to love it better, to see how much can be made of it, and to work in it more heartily and intelligently. Nor are all the results visible to the eye, or capable of being tabulated in statistical turns. Spiritual forces, like light and heat and electricity, are too impalpable to be weighed by any scales or measured by any rod, but they are among the mightiest and the most all-pervading, nevertheless. I doubt not that every Christian denomination in the land has been stirred up to feed the lambs more carefully, and that parents, pastors and teachers have felt them nearer to their hearts, for our coming together. May these circles of influence continue to enlarge, until they shall touch the outmost shores on every hand!

I cannot speak these first words of the present meeting without a reference to the place of our assembly. At Toronto, when the question was asked—Where shall we meet in 1868? Echo answered, 'where?' Montreal and Hamilton had done their duty nobly. London looked at it wistfully, but shook its head, saying, 'not just yet.' Kingston, our honored leader in the former days, was ominously silent. Ottawa had hardly grown up to the measure of the stature of its new metropolitan rank. When the cities failed, the towns took up the question. Brantford and Paris, the Grand River twins, were almost persuaded. Belleville was just a little too faint-hearted. But at last, when the Convention of 1868 seemed to be 'going begging,' or to be lying on the road, out spoke plucky St. Catharines, 'Come here, and we will take care of you!' All honor to this 'Little Sister.' She makes some of us big brothers feel rather small, that we should have hung fire in the matter. But what is the secret of her forwardness? St. Catharines has served an apprenticeship at County Conventions; she knows how good they are, and she knows how to do it. The Lord reward her a hundred fold!

The two chief features of the place are 'object lessons' for us on this occasion. First, this town is noted far and wide as one where 'healing streams do flow.' A great multitude of impotent folk, pierced through in the multitude of their bones with strong pain, come to this pool of Bethesda, and go away 'walking and leaping and praising God.' Now, some of you Sabbath School labourers may have been exposed in the dark, damp night of loneliness and discouragement; you may have had the wet blanket of opposition thrown over you; and you may have caught a spiritual rheumatism; you think that you can hardly put one foot before the other; you can only

sit still and groan. If so, you have come to the right place; and we expect to send you home lithe and hearty—good for many a year's work. The second characteristic of St. Catharines is the Welland Canal. What is done there? The East and West of our own country 'get round' the mighty barrier of Niagara, and exchange their respective commodities to great mutual advantage; and our American cousins, even if only passing by this route from one part of their own land to another, are locked in for a little season, and can only get free by paying toll. This is just what we are going to do in this Sabbath School Convention. Ontario and Quebec are meeting 'on change,' and wayfaring men from the United States, turning aside to tarry for a night, leave a blessing behind them. In this matter the Reciprocity Treaty has never been abrogated; yet, so sharp is our practice here, that when Sabbath School live stock is passing through 'in bond' by the Red or the Blue or any other line, we put heavy 'duties' upon it. We are not afraid of any 'cattle disease,' either, from that quarter. We shall feed the valuable animals that have won prizes at so many shows, with all care, make all we can out of them, and let them pass along.

Returning now to the subject of the meeting itself, it may not be superfluous to remind you that this is the annual meeting of an organized body, 'The Sabbath School Association of Canada.' The Association was formed at the second Provincial Convention, held in Hamilton. Its doctrinal basis, as already agreed upon at Kingston, is the same as that of the Evangelical Alliance formed in Britain in 1846. Its Constitution is designedly of the most simple, open and flexible character, the object being to have as little machinery as possible, and to place the minimum of temptation in the shape of 'points of order' before brethren gifted or plagued with a parliamentary cast of mind. This form of organization was adopted under the advice of experienced men from the neighboring States, present with us at the time, as that which proved to be the best adapted to the end in view, viz.—The combination of Christians of various denominations for the fullest improvement of existing schools, the covering of all unoccupied territory, and the conversion of the children and youth of the entire country to God. The features of reporting the present condition of the Sabbath School cause in various parts of the country, by figures and verbal statements, and aggressive efforts in planting new schools, were primary parts of the original Constitution of the Association. It is true, and was especially evident at Toronto last year, that the statistical returns are difficult to procure in their completeness, and fail to command the full interest of the Convention; and that unexpected objections were made to carrying forward missionary work by the Association; and hence that the Conventions are coming to assume more of the Institute form, aiming rather at the improvement than the extension of Sabbath Schools, the latter work being left to the zeal of Christians in the several localities working denominationally or in combination, or to special organizations, like the 'Canada Sunday School Union,' formed for this very purpose. It hardly becomes the occupant of this neutral position to plead for one method or the other—but this may at least be said; if the Association, as a body, does not carry on the missionary work, all the more let its individual members, in other capacities, see to it that the work is not left undone. The great matter is, that some one should do this great and much needed work. Our statistics do not yet enable us to speak precisely upon the subject, but certainly 'there remaineth yet very much and to be possessed;' and every one of us can do something to 'go up and possess it.'

Regarding our Convention as an Institute, the object of our assembling may be summed up in one word—How? Superintendents, Teachers, and Pastors also, come to ask one another, and especially those who have had

largest experience in the work, "how to do it," in respect to every department of Sabbath School teaching and management. And our meeting will be a success, in proportion as that question, or congeries of questions, receive the fullest, the truest, and the wisest answer. Let every one bear his part in asking and answering.

Coming from Toronto this morning, we passed a group of military tents pitched upon the garrison common. They were occupied, not by the troops on the station of the regular army, but by the volunteer cavalry and artillery, who had come from various parts of the country for their eight days' annual drill under the officers of the army. Is not our meeting like that camp? We are all volunteers; we have gathered together for a few days from various quarters; and we look to these experienced Sunday School men to put us through our drill!

Permit me heartily to thank you for the courtesy and good feeling that have made the duties of the chair so comparatively easy and pleasant to him that now vacates it. It will always be a happy recollection, that I was counted worthy, by so many honoured brethren of various denominations, to fill this post, and that they have so cordially sustained me in it.

I have an ample reward for any labor and responsibility which this office has involved in the personal benefit I have received from the proceedings of the Convention. These meetings help me every day in pastoral and Sunday School work.

And now, in introducing my successor to the chair, I find a happy augury of his fitness for that position in his very name and occupation. Our friend is a NURSERYMAN; and the Sabbath School is often called 'the nursery of the church.' His daily business through the week must be full of suggestions in relation to the work we have in hand. The new President is also a BEADLE. Many of you know from old country experience what is, or was, the office of that functionary; how, arrayed in stately robes and carrying his long staff, he walked up and down the aisles of the church, gave a rap on the head to any sleeper and frowned disorderly boys into silence. Now, our Beadle is appointed to keep order in the church during this convention, and I hope he will do so rigidly. I was sometimes too good-natured, I confess, in allowing speakers to exceed their allotted quota of minutes, but I trust that my successor will keep you all sharply to the very moment.

Mr. Beadle, I have much pleasure in welcoming you to the chair of the Convention.

MR. BEADLE on taking the chair was greeted with hearty applause. In assuming the duties of presiding officer of the Convention, he could only throw himself upon their kindness to sustain him in preserving order and decorum. He felt sure that every Sabbath School man in the house knew the importance of keeping time when there was so much to say and do, and when their time was so limited. He would not say anything more at present, but, after the singing of a hymn, would call on the Rev. Mr. Briggs to give the report of the delegates to the New York State Convention, held in Elmira in August last.

THE HYMN—"Come thou fount of every blessing," was then sung.

REPORT OF THE DELEGATES TO THE NEW YORK STATE
CONVENTION.

Rev. JOEL BRINGS, of Welland.—Mr. President and Christian friends: I have very great pleasure in meeting with you on this occasion. I am inclined to think I shall not be able, in the short time allotted to me, to give, even a mere outline of what I saw and heard at the great Sabbath School Convention, held in the city of Elmira. I was taken somewhat by surprise in being called upon to visit that Convention as a delegate from Canada, but I went and was delighted with what I saw and heard. In connection with my visit there, one of the first things that struck me forcibly was, the early morning exercises. The first men of that Convention were not ashamed or afraid to be seen mounted on a box along the canal, preaching to the men engaged in the Rolling Mills. In company with Hon. Mr McMurrich and others, one morning, we heard no less than three sermons in about twenty-five minutes, as we walked along the banks of the Canal, and I was delighted at the marked attention given to those preachers, who thus proclaimed Christ as able and willing to save the laboring men of those neighborhoods. Similar services were renewed in the evening, and I am led to think were attended with the very best results. In connection with the exercises before the Convention, I was not present when the delegates from Canada were introduced, but I was rejoiced to know that our excellent Ex-president (Rev. Mr. MARLING), was there, and that he fully represented there this great Canadian Association, (Cheers.) We went there to hear something of their holy work. They have a multitude of noble workers in that old Empire State; and there were there many from other States. We learnt there useful lessons, which, I think, we have been trying to reduce to practice. The impression left upon my mind by the great Elmira Convention was, that while these large State and Provincial Conventions do much towards encouraging us in the work, yet, it is in the County Conventions where we must work out the principles of our organization. It is there where we learn to work efficiently; they are, or should be in fact, in a great measure, *Sabbath School Institutes*. I was greatly delighted with the Children's Meeting, although there was not the enthusiasm that I expected. An object lesson was presented on the black-board—the object was the human heart, filled up with what we may suppose it to be filled in its unregenerate state. The question was asked, how could all those evils—pride, vanity, hatred, envy, revenge—be eradicated? A little scholar replied, "By the application of the blood of Jesus." Then the children were exhorted to come at once to that Saviour, and about forty dear lambs of the flock were led to embrace the Saviour. I came away resolved to labor more than ever for the conversion of the young. It was resolved at the Convention to establish an International training school, where teachers who wished to fit themselves thoroughly for the work may have every assistance; and in the promotion of this excellent plan, Rev. Dr. Ormiston, and Principal Dawson, took a prominent part. And I am convinced that if our Sabbath Schools would come forward and send one or more of their teachers to an institution like the one proposed, they would reap an abundant harvest. There are in the great State of New York 4,000 Sabbath Schools in active efficient operation. They have a great work to do; and they have a noble band of workers. They are co-workers with us in the same good cause. We bid them God speed, and I trust we may both be blessed with the Spirit of our Master. I trust this Convention will be made a great blessing to this town, and that God will pour out his spirit upon it, and as representatives of different branches of the church of the Lord Jesus, that we shall take a deeper interest in the spiritual welfare of the young and rising generation. (Cheers.)

Rev. Mr. MARLING said that the last speaker had left very little for him to say respecting the Convention at Elmira. But there was just one thing that he might relate. He had taken the liberty at the beginning of that Convention to state, that hitherto in our Canadian Conventions it had been our custom to leave the floor very much to our visitors from the other side; but, that as we had so far profited by their instructions as to be able to carry on the Convention to a large extent ourselves, while we would still unite and cordially welcome our visitors from the United States, and when they came we should give them a high place of honor in this work, we had so much of native talent here and were so determined to develop it, that it would be impossible in the future for us to give over the whole of the meetings into their hands. I hope the friends will make my words good. (Cheers)

Rev. Mr. CARROLL, pastor of the church in which the Convention was held, said all his days had been spent in this Province, and as his experience dated back a considerable period, he had personal knowledge of certain facts connected with the history of Sabbath Schools, which it might interest the Convention to relate. He had been acquainted with the first Sabbath School organized in the two Provinces of Canada. That school was established in the autumn of 1816, in the city of Montreal, in a little Methodist chapel in St. Joseph Street, not very far from where the Post Office is now, under the auspices of Rev. James Booth and Mr. Richard Pope. He believed the next Sabbath School organized in Canada, was in Brockville, by the Rev. Mr. Smart, who is still living and was long a minister in that town. This was the first school organized in Upper Canada. The next school was organized in the town of York, late in the fall of 1818, and he (the speaker) was present at the opening of it. It was formed through the agency of the Rev. THEODORE OSGOODE, and was held in the then newly erected Methodist chapel. The first teachers of that school were, Jessie Ketchum, W. P. Patrick, T. D. Morrison, and Hugh Caffrey, all of whom have passed to their rest. They had then comparatively very little system, and were without a library. They bought a few books as rewards for the children, but these books were not of a nature adapted to lead the children to Christ. He thought that at this stage of the exercises, his communication of these few facts might not be uninteresting to some, especially to the younger delegates. He had traced the founding of the three first Sabbath Schools in Canada, and perhaps some other person could tell them about the fourth and the fifth, and so on. He as pastor of the church, were extremely glad to welcome the brethren and sisters from all parts of the country; and whatever they could do to make them happy they would do it with the utmost pleasure. (Cheers).

Bishop RICHARDSON said he wished to supplement the remarks of the last speaker, by saying a few words respecting the labors of that excellent man, Rev. Theodore Osgoode. His memory deserves to be cherished by the friends of Sabbath Schools. It was in the year 1817 that he (the speaker) obtained religion, when God saw fit to visit him with His salvation. It was then he became acquainted with Mr. Osgoode, as he was travelling through the country establishing Sunday Schools. Getting up Sunday Schools in those days was just like teaching children to walk. For several years that was the character of our Sabbath School efforts. In 1824, Mr. Osgoode, assisted by a friend and by himself (Bishop Richardson), canvassed Toronto, and secured enough funds to put their Sabbath Schools on a more efficient footing. From that time Sabbath Schools in the western part of the Province began to flourish, and to be carried on in a systematic manner. These early reminiscences were very interesting to him. He could look back and see the cloud that was then "no bigger than a man's hand," and now see it overshadowing the whole land. The hand of God could be clearly traced in the whole progress of the Sabbath School work. He believed the signs of

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the times indicated that the Lord was about to do a great work, and among the instrumentalities of that work, he looked upon the instruction of youth as one of the most important.

Rev. CHARLES DEMOREST, of Norham, remarked that for many years in connection with his ministry, he had his attention directed particularly to the religious education of children. While travelling round his circuit, he would give lessons out of the Bible to the children, and they would prepare them and recite them to him when he returned. The children took much interest in these exercises, and much good was done. By-and-by, he commenced to establish schools, and in one year formed no less than eleven schools, and collected \$300 to furnish libraries for them. He had always felt a deep interest in the rising hope of the Church and the country, and he was rejoiced to see this organization established, and to know that the people generally were becoming more observant and attentive with regard to what was necessary to promote the interest of God in the Church and in the world.

Rev. E. H. DEWART, of Ingersoll, hoped that they would each remember their personal responsibility to promote the success of Sabbath Schools. As the success of the Christian ministry depends on the application of the Spirit of God to the conscience, so it became them to remember that their influence and usefulness as Sabbath School teachers, depended upon the application of the same living Spirit to their hearts and consciences. Hence, at the commencement of this important Convention, it was of the utmost importance that they should earnestly supplicate the Throne of Grace, that the results that they meeting together may quicken our zeal and promote the glory of God. He believed that one of the great obstacles in their way was, that there was not a sufficiently high and solemn estimate of the grandeur, importance and significance of this work. He would suggest that they take as the motto of the Convention, "Looking unto Jesus."

Rev. CHARLES WALKER, St. Catharines, said he was appointed one of the delegates to the great Convention at Elmira, but owing to sickness in his family, he had not the pleasure of being there. He was delighted to learn that the retiring President had fully sustained the honor of this Convention, and that he had given our friends on the other side of the line to understand that he had given our friends on the other side of the line to understand that we had a large amount of undeveloped talent, which he believed would yet be shown to the world. He hoped that, during this Convention, the talent that had hitherto been hidden, would be brought forth, and that they would go away feeling that they were able in this Dominion to sustain this enterprise, and carry it forward with honor to themselves and glory to God. He liked the motto, "Looking unto Jesus." There are discouragements surrounding the work, but let them remember that Jesus lives. They would perhaps remember a little incident of a poor Christian woman with a large family. Her motto was "Jesus lives," and it was this thought that supported her in the unfortunate circumstances in which she was placed. One day she was much cast down over some misfortune, and wept bitterly. Her little daughter, who had often heard her repeat her motto, thinking that it was the death of some one that caused her mother so much sorrow, went up to her and said, "Ma, is Jesus dead?" The mother looked at her through her tears, and replied, "No, my darling, Jesus is not dead; Jesus lives, and you have rebuked my unbelief. From the depths of my sorrow I may look to that Saviour who ever lives and ever reigns." Let this Spirit animate us, and let us remember that "Jesus reigns," and that he can remove every mountain of difficulty that may be in our way.

After the singing of a hymn,

Mr. HODGINS presented the 1st report of the Business Committee, giving the programme of the evening's exercises. Bishop Richardson then offered up prayer, and the Convention adjourned till seven o'clock.

FIRST DAY—EVENING SESSION.

At this evening session the church was well filled.

The first twenty minutes were spent in devotional exercises, led by E. C. Wilder, Esq., of Chicago.

THE PRESIDENT'S ADDRESS.

The PRESIDENT elect, D. W. Beadle, Esq., took the chair at twenty minutes past seven. He said: In accordance with the programme, it devolves on me to make a short address. I am not in the habit of addressing assemblies of this kind, and therefore I shall not trespass on your attention the whole length of the time that has been allotted to me. Yet, there are a few thoughts that have occurred to me that I will endeavour to throw out this evening. First—The benefit the Sabbath School is to us who are older Christians, and older workers in the Sabbath School. It is not to the children alone that all the benefit is confined. We can all receive a benefit from this Sabbath School work. In the first place it gives us a field of labor. There is no occasion any more for any warm-hearted Christian men or women to say that they have nothing to do for Christ, that there is no place where they can work, no field of usefulness for them. The Sabbath School affords just such a field of labor, and its demands have not been fully met. It calls for the sympathies and their energies, their talents, their time and influence in working for the Master. Hence, I regard the Sabbath School as a great blessing to the church, because the field of usefulness that it opens to Christian men and women. He who would work in that field successfully must study the Bible. The true Sabbath School teacher must study the word of God. The Sabbath School teacher must study that book, must make himself thoroughly familiar with it, if he would make an efficient Sabbath School teacher. One thought more in this connection. The Sabbath School gives the church a deeper sympathy with those who know not Christ. It implants in the hearts of members of the church a desire for the salvation of those children who are without the knowledge of religious truth. If a man has felt in his own heart the renewing influences of the Holy Spirit, he will not rest satisfied till those children to whom he comes from Sabbath to Sabbath with the word of God are also participants of the same grace. Nor will it end here. The man whose heart is drawn out in love to his Sabbath School scholars, and feels anxious about their salvation, will soon take a wider range. His sympathies will be drawn out for missionary labor, for the Young Men's Christian Association, and for all the varied instrumentalities that are in this day being used. If you find an earnest, Christian man in any of these departments, you may be sure he is also a Sabbath School worker. Then there is another thought. He who has his thoughts engaged in earnest work in Sunday Schools, will go to his closet with a new fervor, and with a new earnestness will wrestle at the throne of grace. He will have his heart kindled with anxious desire for the salvation of others, and will have a point to his prayers. He will go to his closet, not merely as a matter of form, not merely to pray for his own soul, but to wrestle with God for the salvation of some child with whom his heart is bound up, or some friend with whom he has been laboring, or even, perhaps, some stranger whom he has met by the way, and with whom he has conversed in relation to his soul's salvation. Even since this Convention met, I have been talking to a brother who, in the railway train, exchanged a few words with one of the employees in relation to his soul's state. He professed to be a member of the church, but he had grown cold; he had no family altar in his house, and seldom attended church. The few words that were dropped in his hearing in the short interview with a stranger, led him to

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promise that he would seek anew an interest in Christ, and anew would try to erect a family altar, and would write to this strange friend, and tell him how he got on. I give you this incident to illustrate the truth of what I have been saying—that those influences thrown around a man when he becomes connected with Sabbath School work, will draw him out in every possible direction, make him an earnest, active Christian, and lead him to labor for Christ as no other man will labor. And in all these things he is developing his Christian character. The result of it all is to make him a perfect man in Christ Jesus, and to bring him up to a higher standard of Christianity. And shall we not be thankful for the Sabbath School which gives us opportunities to labor for Christ? And shall we not embrace every opportunity that presents itself to grow in grace ourselves, and to work for Him who gave himself for us. We have gathered together to-night, and shall gather together to-morrow, and the following day, that we may, by consultation, learn how better to carry on this work, how better we can teach in our Sabbath Schools, how better influence the young minds and draw them towards the Lord Jesus. I know there has been an objection on the part of some who were over-zealous, or who had more zeal than knowledge. I am not pleading for ignorance. We have met here to-night that we may gain knowledge to attain to a higher standard of knowledge in this matter. I well remember the rebuke the Rev. Mr. Eastman gave to a very illiterate man who thought he had a call to preach. Says he to Mr. Eastman, "You know we are to preach the gospel to every critter." "Yes, yes," said Mr. Eastman, "but we are not to preach to every critter." "Yes, yes," said Mr. Eastman, "but we are not to preach to every critter." (Laughter and cheers.) I believe we are not open to such a charge as this. Our very gathering together shows that it is our desire to attain to a higher standard of excellence in endeavoring to preach Christ in our proper sphere and place. And now, as a resident of St. Catharines, one who has been brought up in this place, and whose earliest associations and whole life have been connected with it, I am asked to extend to you, brother delegates, a cordial welcome. We thank you for having accepted our invitation, and for having come here to cheer us and to help us. We welcome you to this town; to us it is a pleasant place; and those who have always lived here it is a place of cherished associations, and we naturally take some pride in it. We are glad to welcome you to the town and to our homes. We are glad to have you with us at our firesides, where clusters that which is dearest to us—treasures richer than gold. We would bring you there and have you cheer us. We are glad that you have come, that we may associate your faces and names with those spots that are dearest to us. We welcome you to our family altars; where we gather in prayer with our children, there would we have you gathered, there would we have your voices in Christian fellowship ascending up to the throne of our God and Father. And, brethren, while we welcome you, do not think that you alone are to gain. We hope to be the gainers; we hope to be encouraged by your sympathies, to be fired with your zeal, to be strengthened by your kind words of encouragement and by your prayers. And let me say, here lies the secret of our strength. If we do anything as a Convention it will only be through prayer. As was aptly said to us this afternoon, let our motto be "Looking unto Jesus." Let us enter upon the duties of this Convention leaning upon Him, depending upon His almighty strength, and with our hearts lifted in prayer to the Lord Jesus Christ that he would be present with us, and fill us to overflowing with all the fulness of God. (Cheers.)

Prof. WARNER led the audience in singing "Home in the Skies"

The PRESIDENT announced the first topic,—

RELATION AND DUTIES OF THE CHURCH TO THE SUNDAY SCHOOL.

Rev. A. SUTHERLAND, appointed to open the subject, said,—I have read somewhere of a legend somewhat to this effect:—When the nations of the earth were scattered at the dispersion of Babel, an angel was commissioned to give to each of the scattered tribes a suitable language, and they all assembled together for the purpose of making choice. But while this was being done, the Englishman was at home eating his dinner; the consequence was that when he returned, all the languages were taken, and he was reduced to the necessity of begging a little piece from the more favored nations, and out of these fragments patched up a language of his own. I was placed in a similar condition in reference to the selection of a subject on which to address you. All the subjects had been previously allotted to the different speakers, and so I had to drop upon something at hap-hazard; in fact I think it was our esteemed Secretary fixed the question for me in its present shape. It falls to my lot to introduce the discussion on this important subject, the "Relation and Duties of the Church to the Sabbath School;" important, because I think that the future success of our Sunday School work will depend on the establishment of right relations between the Church and the Sunday School. To me it is a somewhat difficult subject, because I have not been able to meet with anything in print on it, and can only present my own, perhaps crude, ideas on the question. In trying to state what is the relation between the Church and the Sabbath School, it may not be out of the place first to glance very briefly at what has been the relation between the two in years gone by. There was a time when the attitude of the Church towards the Sunday School was one of positive antagonism. After the death of Robert Raikes, we have it on good authority, the schools he established in Gloucester were given up altogether; but there were a few pious young men who saw that they might be made a power for good in the country, and determined to revive them. But when they began to make their ideas known, the Church in that place turned a decidedly cold shoulder to the whole enterprise. The young men however believed the work was of God and for want of a better place, they assembled at a street corner, and covenanted together that they would prosecute this work, which they did with considerable success. It was not long, however, that the Church occupied this position of antagonism. The relation between it and the Sunday School became, if I may use the term, one of *step-motherhood*. I do not wish to insinuate anything against that very excellent and somewhat maligned class of the community, but simply use the expression to designate something less than warm parental affection. This was substantially the feeling towards the Sunday School for a length of time. It was felt that it had to be sustained in some way by the parish, and like most parish children was put on starvation allowance, and was more familiar with frowns than smiles. But these phases passed away, and the next relation was one of patronage. The School had survived the starvation of its infant days, and was growing up a strong and sturdy youth, able to work its own way. The Church was beginning to feel that it might become a power in the community; and hence it began to patronize the Sunday School, and even at times condescending to go down into the cellar or up into the garret where the Sunday School lived, to ask it how it did. Well, this state of feeling on the part of the Church has of late years been changed to something far better. There is an earnest conviction in the minds of Christian men that the Sunday School may be made one of the most effective instrumentalities of winning souls to Christ. They are beginning to recognize the claims of children to all the advantages of Christian nurture that can be afforded them. They

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are beginning to feel that the future of the Church and the world will depend upon the fidelity with which this work is carried out. Christian men are waking up to the importance of this matter, and are asking: How can we help on this work? how can we adjust the relation between the Church and the Sunday School, so as to best develop the power of that institution for the good? With regard to the relation which ought to exist between the Church and the Sunday School, it is simply the relation between parent and child. The Sunday School is not to be looked on as a mere missionary enterprise; that the Church has taken up, as it would send the Gospel to the heathen; not as a mere waif that has been cast on the stream of popular sympathy; but as a legitimate child of the Church, and therefore entitled not only to all that careful oversight, but to all that warm motherly tenderness which the Church can lavish upon its children. When this relation comes to be fully understood, we shall understand better the duties which the Church owes to the Sunday School. Not to dwell longer upon this relation, namely, that the Sunday School is the child of the Church, and ought to be cared for as such, we may present the duties which the Church owes to the Sunday School under this relation. A certain writer on domestic cookery has said that, in order to cook a hare well, you must first catch it; and so in order to conduct a Sunday School effectively, the Church must have a Sunday School. That may seem to some a very trite observation, but those acquainted with the facts of the case, know that some churches have not a Sunday School. I was exceedingly astonished by some statistics which came under my observation lately. During the past year I find that out of 1500 or 1600 congregations, where the Gospel is steadily preached, only about 800 of them have had regular Sunday Schools in operation. It is the duty of every Christian had regular Sunday Schools in operation, where the children can gather together to be taught as children under the care of the Church ought to be taught. The next duty of the Church is to provide the School with a comfortable home. When a man has a comfortable home for himself, he never thinks of sending his children out to live in a barn; and if we have in our Christian communities comfortable places for our congregations to worship in, I do not think it is right to say "any kind of place is good enough for holding the Sunday School in." (Hear, hear.) It is the duty of the Church to provide a comfortable home for the Sunday School, for a two-fold reason; first, that the children may really feel that the Church cares for them, and secondly that they may remember through their whole life the Sunday School as the most pleasant and delightful place in which they ever spent their time. Parents have said to me "What is to be done for our children, and especially those that are growing up to years, and are beginning to get away from the influences of the Sunday School?" There seems to be a link wanting between the Sunday School and the Church—a chasm into which many of our children fall, and we lose them altogether. Now it is important that there should be such a relation between the Church and the Sunday School, that their graduation from the Church to the Sunday School would be easy and natural. It is important that the children should see that we have an interest in them. It is said that a little boy once asked alms of a man who very generously gave him a crust of dry bread, and then commenced to teach him the prayer, "Our Father which art in heaven." At these words the boy looked up and asked, "Is he our father?" "Yes," said the man. "Then," said the boy, "are you not ashamed to give your little brother this dry crust of bread?" The same remark might apply to the homes provided for our Sunday Schools. While our churches are magnificently furnished with cushioned seats, the Sunday School has to content itself with hard benches down in the cellar. We should have comfortable homes for our Sunday School children to assemble in, in order that the children may cherish their associations

with the Sunday School as the pleasantest and brightest thing in the memory of their youthful days. A certain lad after being carefully trained at home, was sent to college. His parents were fearful that when he was far away from home, and was surrounded with new associations, he would forget the comparatively poor home of his childhood; and always at the family altar they lifted up their hearts for their boy, and prayed that he might never forget his childhood's home. Months passed away, and a package was received from the boy. When the parents opened it, they saw a water-colored painting of the boy's home. To the ordinary observer there was not much in it; but we cannot wonder that tears started from the eyes of the father and mother and ran down upon the picture, for it was to them the best proof that the boy had not forgotten his home—there was too much that was pleasant about it for him to forget it. The Church ought to provide such a home for the Sunday School, that the scholar might never forget it. Whatever his future career may be, the Sunday School and its associations will be among the most delightful of his recollections. Another duty the Church owes to the Sunday School is to provide it with properly qualified teachers. The Church, as a Church, too often leaves this to hap-hazard; the superintendent may get his teachers wherever he can. The Church may say, We do not know exactly where to get teachers; but the Church *ought* to know where to get them. I think there is no true Christian Church that has not a sufficient number of men and women to take care of all the children, if they only engage in the work as they ought to do. If the Church has not duly qualified teachers, it is her duty to provide means for training young men and women to be teachers. We have to employ in many of our schools anybody we can get. Many of our teachers are not members of any Christian church. So far from saying a word of disparagement respecting such teachers, or seeking to discourage their attendance at the schools, I would be the last person to do it. They are worthy of all honor, and if I believed in the salvation by works, that class of teachers I believe would be saved. But it is not to the credit of any Christian church that the work of the Christian education of the church's children should devolve upon those persons. They may be persons of strict morality, but how can they teach what they do not know? How can they point a child to heaven, when they themselves are not travelling that road. (Hear, hear.) Again, it is the duty of the church to watch over and govern the school. This will follow from the fact to which I have already adverted, that the Sunday School is not an adjunct of the church, but an integral portion, and as such ought always to be regarded. Then the church ought to govern it. This is a question of some importance. Sunday Schools are occupying a position before the public as a means of religious culture for the young that they never occupied before; and if the school is established with the ostensible object of religiously training the rising generation, then the public is entitled to some guarantee as to the kind of instruction the children will get. In some communities there may be men in whom everybody has confidence; but it is not so in every place. Where there is a Sunday School, some Christian church should stand forth as the representative of that school before the community at large, and the community should know that the government of that school is not to be left to hap-hazard, but that some church is responsible for its teaching. There may be some localities where this cannot be done. In these cases we must do the best we can. A Sunday School not connected with any church is infinitely better than no Sunday School at all; but just as soon as circumstances permit, then I think that every school ought to be connected with some Christian church, and that church should be responsible for what may be taught within that school. It is the duty of the Church to provide all the necessary material for the Sunday School—a comprehensive library, all the needful apparatus, books, maps, object lessons, &c. This is not always

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done. I have often heard an application to the Church for aid in this respect, answered by the remark "You Sunday School people are always wanting something or other." It is a reproach to the Christian Church that such a feeling should ever be cherished. There is no department of the Church's work that better repays outlay than the Sabbath School work, and if a church is wise it will never regret anything it spends in this direction. Hence, the Church ought to supply the requisite materials for the Sunday School. I have but one thing more to refer to I think it is the duty of the Church to go to the Sunday School. (Hear, hear.) A boy came to his father and said "I don't want to go to the Sabbath School any more." Why? said his father. "Oh, because it is not the place for big boys like me." The father urged him to go, said the school was doing a great deal of good work, and did not think he was too old to go. Says the boy, "Oh, never mind that, I don't really remember, but I would like you to go." "Well," said the boy, "you say it is a very good thing for me; now I will go if you will." "Well," the father said, speaking of it afterwards, "there was no getting out of it," and he went; and it is the duty of every member of the church to go to the Sabbath School. And here comes up the question, of how you are going to bridge over that gulf between the Church and the Sabbath School. We want to fill up that chasm in some way if possible. I do not see any way except by the Church's going to the Sabbath School, by having the fathers and mothers go with their children, and form themselves into adult classes. I think perhaps the wisest of us in scriptural lore might learn something in the Sabbath School. In some localities they have their adult classes, and almost the entire adult population attend them, even old gray-headed men. I do not go too far when I say that in the hands of an efficient Sabbath School teacher, such a class would learn more at Sabbath School than they would by listening to half a dozen sermons. (Hear.) When you get right down to the hearts of ten or twenty earnest people, who want to know the will of God, with the Bible in their hands, you get the truth fastened in their hearts like a nail in a sure place, and even old patri- archs might be profited by attending a Sunday School class. And now my time is just up, but if the Church takes hold of the duties I have referred to, and discharges them, between now and the meeting of the next Convention, then perhaps I may state a few more. (Cheers.)

The Convention then sung the hymn—" My faith looks up to Thee."

The President announced that the subject was open to the Convention in addresses not exceeding five minutes each.

J. G. HODGINS, Esq., thought that the closing remarks of the last speaker contained the key to the whole subject. It was a conviction in his mind that no christian man could visit a Sunday School without being deeply impressed with its importance. And if they could get their christian men and women to visit Sunday Schools and see the work performed there, there would be a great deal more interest taken in the work, and by this means many of the difficulties referred to by Mr. Sutherland would be met. In visiting Sunday Schools he had himself been profoundly impressed with the whole subject. What is it these persons are engaged in? The most im- portant pursuit that could engage the attention of any human being. And if they could impress their congregations of the various communities with the importance of visiting Sunday Schools, and seeing what is being done there, there was not the slightest doubt that all the difficulties so ably referred to by Mr. Sutherland would be removed. He had merely to express his grati- fication that this subject had been brought before the Convention at so early a period of their sessions.

Rev. H. CHRISTOPHERSON said, that he had only heard one objection to the Sabbath School Association of Canada, and that was that its tendency was to separate the Sabbath School from the Church. Although he did not in the least sympathize with that uncharitable objection, yet he thought if some resolution was passed expressing the sense of this body upon that point, it would do away in part, at least, with this objection, which thrown broadcast over the country, was apt to cause injury to the Association. Mr. Sutherland, in his able address, opened up a question which was very difficult to answer, namely, how can we bridge over the chasm between the Church and the Sunday School. It was a question which he would have to leave unanswered. We all admit the correctness of his (Mr. Sutherland's) remarks in reference to the duties of the Church to the Sunday School. But that will not bring the school into the church. The performance of those duties may aid the transition from the school into the membership of the church, but it cannot affect it so as to make it ever probable that the great majority of the scholars will find their way into the church. The great question is, how can we best reach the hearts of the children? The great aim of the church is not to augment the number of its members, but to secure to the church those persons whose hearts are changed, (hear, hear); and as Mr. Sutherland has put it very wisely, there is no better channel to reach the heart of a child than the Sabbath School. The Superintendent, or teacher, may get at a child's heart when the preacher could not. We should try to keep a staff of converted teachers on hand, to take these classes under their prayerful and watchful care, whose aim should not be to see how many verses the class can learn, but to see that the child understands them, and that the spirit of the passages committed to memory is impressed upon the heart. If we have teachers who have the spiritual welfare of the children at heart, we should be better able to preserve the school as the nursery of the Church. He would not say that all unconverted teachers should be ignored. Many such teachers have found the Sunday School the means of bringing them to Christ. But we must not forget that the conversion of the children is the object and aim of the Sunday School work. (Cheers.)

D. McLEAN, Esq., of Toronto, said that this was a subject which had occupied a great deal of his thoughts as a Sunday School worker. He was deeply impressed with the question of bridging over the interval between the time the boy or girl leaves the Sunday School, and the time when they pass away beyond our control altogether. There is no time when the Church requires to watch over her children more than just at that period. He knew no way of accomplishing this object better than by the establishment of Bible classes in all our churches. He was much struck by the remark of his last President, that in a Bible class of young men and women he could accomplish more perhaps than through the pulpit. He had no hesitation in saying that one lesson taught in such a class was better than twelve sermons preached to a promiscuous audience. To his mind the Bible class was the great field of power, and rightly used could not but be productive of great good to the young men and women of the congregation.

Mr. S. E. MITCHELL, of Pembroke, said he agreed with everything advanced upon this subject. In reference to requiring parents to visit the Sunday School, he had known superintendents to say that they did not desire them to come into the school, because it disturbed the children's attention, and drew it away from their teacher. He thought such an idea was a great mistake. It was pleasing to the teacher to see the parents come to the school, and hear the children recite their lessons. He would therefore caution superintendents against showing the cold shoulder to visitors to Sunday Schools. A great deal of injury has thus been done to schools. Let us desire to see the parents there and invite them, and we should see them there more frequently, and they would have a good influence behind them.

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Mr. MERWIN, of Lewiston, wished to call the attention of this Convention to one point, to which reference had already been made, namely, the chasm said to exist between the Sabbath School and the Church. He could assure them there was no such chasm in many cases. There was none in his church, and by the blessing of God there never should be. (Hear.) His Sabbath School was composed of scholars from five years old to seventy, and there was no distinction among the scholars. (Hear, hear.) There were two classes of young ladies and one of young gentlemen in the school; and his was not the only church of the kind that he was acquainted with. In regard to the means of securing the attendance of young men and women at the school he thought if the parents were there, the young folks would not be absent. The difficulty was just this, to secure the attendance of all. Let it be understood that the whole congregation are engaged in the Sabbath School, and that it is a part of their work as Christians, as much as their worship in the church, and you have no chasm to bridge over between the Church and the Sabbath School. (Cheers.)

Rev. W. H. POOLE, of Goderich, said although such a chasm did exist in many churches, yet it ought not to exist. The church was not doing her duty if she allowed such a state of things to exist. There should be no distinction between the lambs and the rest of the flock; between the nursery and the orchard. When a little shrub is taken from the nursery it is at once transferred to the orchard. If we provide our Sabbath Schools with suitable Bible classes and juvenile prayer meetings, the chasm referred to might be entirely bridged over. In his church they had the bible class and the class meeting, in which the youth as well as those more advanced in years met together.

Rev. T. ALEXANDER, of Percy, as an aged worker in the Sabbath School, begged to be allowed to state what he had been doing during the past forty years, in the way of instructing the young. He had found in the congregations with which he had been connected great difficulty, as had been suggested, in keeping the young people under their charge so as to receive such religious instruction as they require, to fit them to become proper members of churches. He had endeavored during the past few years to organize a Bible class in some of the out-stations; he held it before the preaching. Parents as well as the young people attended this class. He had often gone from the Bible class to the pulpit, and preached on the very subject to which he had directed the attention of the class. (Hear.) If ministers would adopt this method they would find it a successful one to interest the young people. It would encourage them if parents would attend, and take their places beside their children. He had found this from experience to be a good plan. He trusted that some such means as he had indicated would be successful in raising up a host of teachers, who would volunteer to go into the work, heart and hand, and that God in His goodness would make them instrumental in leading many souls to that blessed Saviour, who said while on earth "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Rev. C. WALKER said that in discussing this question, he wished to draw their attention to a point referred to by Mr. Sutherland, namely, that the Sunday School was an integral part of the Church. He did not intend to discuss the point, but the question came to his mind, What is the Church? He believed there was a chasm between the Church and the Sunday School, and the only bridge that could span it was a sound conversion to God. Unless they brought the children over that bridge, all other means would fail.

Rev. J. G. SANDERSON, of Rugby, wished to make one remark. He thought the subject under discussion was a very important one, but they had wandered a little from the subject. Mr. Sutherland had brought up the

relation between the Church and the Sunday School. He had been anxiously waiting for light upon one point, namely, the election of officers in the Sabbath School. Who has the right to elect them? The Sabbath School generally demands that right, and by-and-by the school feels as though it was entirely separated from the Church. He knew of a church that objected to something in the Sunday School as being wrong, but the school turned round and said, "You have no business in the school," and refused to allow the church to interfere with them at all. He thought the Church should elect at least the superintendent of the school. He would like to hear the opinion of other delegates on this point.

Mr. W. MILSE, of Nithburg, said, there were two points he would like to make a remark upon. First,—In regard to the chasm between the Sabbath School and the church. So long as the words of our blessed and glorious Redeemer stood upon the statute-book, there was a barrier over which no unconverted man could be received into what he recognized as the church. "Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God." When the divine nature is imparted to the soul of a child it becomes a member of Christ's church, and has its place in the church. If the church is composed of all those who believe in the Lord Jesus Christ, their church is composed of their members of that church, and nothing else does. The other remark he wished to make was in regard to Union Sabbath Schools. The other remark he wished to make was in regard to Union Sabbath Schools. The other remark he wished to make was in regard to Union Sabbath Schools. Objection had been taken to these schools, but he would ask, where could they find a better field for Christians of all denominations to unite in, than in the Union Sabbath School? (Hear, hear.) It is well for every church to have its organization, and if it is faithful, it cannot live without making efforts for the instruction of the young. At the same time, in many places, a Union School could occupy a position entirely apart from a mere Sectarian School, and could attract to it children which a Sectarian School could not reach. Among the rural populations, where all denominations were comparatively weak, Union schools are a great benefit. How beautiful to see men of every Christian denomination together, actuated by love to a common Saviour, endeavoring to bring the young to Christ, and to teach them the grand fundamental truths of Christianity. What were their little differences compared with the great amount of truth they held in common? (Cheers.)

Mr. HUTTON said, in order to secure the attention of the children at the Sabbath School, teachers and superintendents should make themselves thoroughly acquainted with the lesson. If the teachers would do this, they could easily manage to secure the attention of their scholars; but this very important duty was sometimes neglected. He had heard teachers ask the scholars where the lesson was. Such carelessness on the part of the teacher was most injurious to any school.

Rev. J. CARROLL, of St. Catharines, said, he subscribed to every word of Mr. Sutherland's address. He believed in the principles, he (Mr. Sutherland) laid down, and if they were carried out in connection with certain churches. In what he had been told took place in every one of the Lord's day, called the place to which he referred they had one service on the Lord's day, called the Sunday School, and every one of the congregation, big and little, old and young, learned and ignorant, with the pastor at the head, met together and spent an hour and a half in studying the Bible. This was the most interesting service of the whole day. The children came in large numbers, because the parents came, and great good was accomplished. He hoped that such a plan would soon be carried out in all our congregations.

Rev. J. McKILLIGAN said there could be no doubt that the Sabbath School should be under the direction of the church, when a church was in existence. The Society (The Canada Sunday School Union), with which

he had the pleasure of being connected for nearly ten years, had always acted on that principle. But there were many Sabbath Schools where there were no churches, and many more such might be established. When the Sabbath School cause commenced in England, it did not commence in the church, but in the piety of earnest working men. It commenced in individual piety, and, as remarked, the old "step-mother" looked rather sour for a long time. He had seen children running wild on the Sabbath day, because there was no Sabbath School, there not being a sufficient number belonging to any one church to make the thing work efficiently. Before Sabbath Schools were organized in England, by Robert Raikes, there were Sabbath Schools conducted by private individuals. In the State of Connecticut, there was a school known by the name of "Sabbath School," before Robert Raikes was heard of. It was all through individual piety, and individual piety was just as effective now as in the days of Robert Raikes.

Rev. E. H. DEWART, of Ingersoll, did not approve of pitting the Bible Class against the pulpit. The Bible Class might be used to very great advantage without superseding the regular services of the sanctuary in the way that had been hinted. Remarks of that kind, tended rather to hinder, than promote the objects aimed at. (Hear.) While we should value Sabbath School instruction, we should never forget that God has committed the work of instructing the children in religious truth, to the parents; and no institution could take that duty off their hands. He was of opinion that something might be done in the way of giving a more definite status in connection with the church to those who are connected with our Bible Classes.

Rev. J. R. COOKE, of St. Catharines, suggested that some resolution be passed by the Convention respecting the bridging over the chasm between the Church and the Sunday School, and that each delegate on his returning home, impress upon his church the importance of carrying out the resolution.

PROF. WARNER, of Rochester, who conducted the singing during the meetings of the Convention, gave some illustrations of his method of teaching.

Rev. J. T. DURVEA, D. D., of Brooklyn, N. Y., was then introduced. He said, it is important that we should start on a right foundation in discussing this question. The church has been defined to be "a body of believers in the Lord Jesus Christ." It has been said that there is a chasm between the church and the Sunday School, because the Sunday School is not entirely composed of those who are believers in our Lord Jesus Christ. To bring the matter to a definite issue, let me ask, when is the church ever visible in the world? According to the strict use of the word, the church is never visible except at the Communion table. In one sense there is a vast chasm between a promiscuous congregation and the church, because the congregation is composed of believers and unbelievers, but the Lord Jesus Christ has bridged over that chasm, and invites all who are without, to enter the fold of the church. You go into a Christian household as pastor; the children are not believers in Christ. In one sense there is a great chasm between you and the children and the parents; but in another sense the Lord Jesus has filled up the chasm. Go to the Sunday School; there is in one sense a great chasm between the believing teacher, the believing youth in the Bible Class, and the unbelieving pupil. In another sense there is no chasm, for you have gone down there to say that the Lord Jesus Christ has filled up all the distance between heaven and hell, between heaven's children, and hell's reprobates, and to say to them that the church of God is here to offer Christ to you. Now, the question is not whether those who are unbelieving in the congregations or in the Christian family, or in the Christian Sunday School, are in the church, or whether the church is there. Is not the church in the midst of an unbelieving congregation when the pastor preaches, or in the family when the pastor

become thoroughly familiar with his profession goes to Italy, and sitting down before the works of the great masters, studies them till every line and feature is impressed upon his mind. So we in worship sit down before God and contemplate Him as He is revealed in His Son. Now, Christian worship in song is one method of contemplating the Lord, of expressing our affections to the Lord upon the thrilling vibrations of music; it is the rendering of our nature to God when intensified by that form of thought which kindles Christ's wrath in us. The thing is not understood in the church of God as it ought to be. We have in the church sometimes no worship of our own in song; we have those in the distance who have not one single emotion for God, to stand up and express our taste for music, while we sit down without a single expression in our hearts for God, (hear, hear); and the church is lacking spiritual nourishment to-day, because we sit dumb in God's house and do not worship God, but listen to that which has no spirit in it, simply because it is not worship, but performance. (Cheers.) You may say, "Does not the minister pray, and do we not follow him?" But is that prayer? In not the worship of praise when we follow a simple musical performance, we do not worship; if we do follow it, I tell you before God, we follow a lie. They don't mean what they say, and we cannot follow it without endorsing their falsehood. The church must come back and get into communion with God. If we must needs be preached to, without the privilege of saying so much as, amen, then let us at least sing, for that we can do without violating the laws of decorum. The mission of the church is to teach Christ to men that they may be reconciled to God, and then to lead them into communion with God. You say, "I am ready to come to Christ." You say, "Let us pray," and you pray to show him how to commune with God. Suppose he gets up and says, "now, I have got the peace of God," what do you do then? "Let us sing," "All hail the power of Jesus' name." This is the mission of the church. Let the church do that work in the Sabbath School. If you do this you will banish from your schools many of the hymns that have been published. God is not in these hymns as he is revealed in the gospel, the great salvation is not in them as revealed in the gospel. We want more gospel in our hymns. (Hear, hear.) We want God and Jesus Christ and the Holy ghost in them as they are in grace. (Cheers.)

The audience then united in singing "Shining Shore." Rev. J. G. Manly, of Toronto, led in prayer, and the Convention adjourned at ten o'clock.

SECOND DAY—MORNING SESSION.

The Convention re-assembled at 8 o'clock. Between 200 and 300 additional delegates had arrived and were present. After an hour spent in devotional exercises, the Convention proceeded to the consideration of

SABBATH SCHOOL ENTERTAINMENTS—THEIR PROPER CHARACTER AND LIMITS.

Rev. JOHN WOOD, of Brantford:—As the subject announced is an important one, and the time for presenting it very brief, you will excuse me if I plunge at once *in medias res*. It is assumed that Sabbath School entertainments, when of a proper character and within proper limits, are allowable. Let me make two or three suggestions, first of all as to their value and usefulness. In many instances there is no alternative. The custom prevails,

and schools which do not give entertainments to the children attending them will very soon be left behind. Some schools give two entertainments during the year—one in the Summer time, in the shape of a pic-nic or excursion, and another in the Winter time, perhaps in the shape of a tea meeting for the children. Most efficient Sabbath Schools provide such entertainments for their scholars. They must do so, or their scholars would be gradually drawn away by the superior attractions which are offered by other schools. There are many parents who neither know nor care whether their children go to school, or where they go, and it is left entirely to the children to go to one school or another, just as it suits their taste and just as the attraction may be presented to them. They are undoubtedly led to make this choice by the attractions which the Sabbath School can offer them in the way of Sabbath School libraries, an attractive room, or the entertainments provided for them from time to time. They are children, and we cannot expect them to be influenced by questions of right and truth. They are simply influenced by the amount of attraction that can be offered to them by the Sabbath Schools. It is not surprising that when men and women are so ignorant on questions of truth and duty in such matters, that the children are even less especially attracted by the Sabbath School in which there is a large amount of interest shown in them. It is a kind of thing which they can appreciate. It appeals to the child's nature especially, therefore in many cases there is no alternative. Sabbath Schools must give such entertainments, in order to compete with other schools that do. In the second place, such entertainments are fitted to impress the child's nature, perhaps more than any other means which we have at our disposal. I was once in a bookseller's shop, and a gentleman came in enquiring for children's song-books. He said to the bookseller, "I don't want any of those good books." Nursery rhymes like "Old Mother Hubbard," or something of that kind I suppose he wanted. That was the feeling of a worldly man, and we may learn something from it. Children do not want to be always under instruction, they don't always want "good books." They have another element in their nature as well as that of the spiritual and moral; that we need to cultivate no less than the spiritual, but the spiritual must be first in our esteem. To follow Paul's example, "all things to all men," it is surely allowable to lay hold of the child's nature in whatever way we can best do it, and having attracted them to the Sunday School, we may then hope to interest them with regard to spiritual things. We may lay hold of a child's nature through his love of fun and frolic, through his love of music, or his love of feasting if you cannot do anything better. Children are made to play as much as the lambs that gambol in the fields. God made them to laugh and sing and be merry. There was good sense and kindness of feeling in the old Bishop of Oxford's speech he delivered lately, with regard to see Sabbath School children sitting on hard benches and the teachers making hard faces at them to keep them quiet. We don't want to make our Sabbath School merely a place of instruction in hard benches and the teachers making hard faces at them to keep them quiet. We don't want to have the Sabbath School merely a place of instruction in that which is spiritual and moral. We want to have it a kind of religious home for the children, and to have them drawn to it by every element of their nature. We must show sympathy with the children's nature. There is no better way we can gain their hearts, than by showing that we have not forgotten that we were once children ourselves. Such entertainments do good to the teachers, and parents of the children. They may call them red-letter days in their calendar. Then again the question, as it has been propounded, has reference to "the proper character and limits" of such entertainments. It is undoubtedly improper for us to exceed the limits of propriety in the kind of entertainments which we offer. We are creatures of extremes,

and in by-gone days there has been a tendency perhaps to lay too much restriction upon the child, and to prohibit things lawful in themselves. The tendency of the present day is perhaps in the other direction. We are too apt to over-indulge the child's nature. There is a kind of free-thinking abroad as to morality and Christian propriety, and against which we ought to be guarded, and it is often very difficult to draw the line so as to distinguish exactly what is right and what is wrong. A little boy asked me the other evening in my Band of Hope—(and I give them the liberty of asking any question, and promise to answer if I can)—whether it was wrong to play chess. It was a simple question, and one which I could answer to my own satisfaction perfectly well; but before a mixed company of children, where what I said was liable to be misunderstood, I found it a very difficult question to answer, because I found it difficult to draw the line just where we were to stop with regard to amusement. There may be no harm *per se* in such a game as that, but to say there is no harm in it, we may throw down the barrier which is needful to prevent children from running into extremes. It is just so in regard to many things which children would enjoy amazingly at Sabbath School entertainments. Perhaps we can do nothing better than to indicate two or three general principles which would guide us in regard to these entertainments. First of all let us keep in mind the sacredness and importance of the work of the Sabbath School. (Hear, hear.) On the Sabbath day, especially, these things ought to be cherished. If we offer the children anything on that day that might be called an entertainment—though I rather object to the use of the term in regard to Sabbath exercises—we should be specially careful that there should be nothing connected with it inconsistent with the sacredness of the Christian Sabbath. We are in great danger in this country, in consequence of our proximity to the United States, where there is a very large foreign element that desecrate the Sabbath; and in consequence of our free-thinking with regard to the observance of the Lord's day. But I do hope that when entertainments are given on the Sabbath day, there will be special care taken that there is nothing connected with them in the least degree objectionable on that score. Anniversaries for example, may be held on the Sabbath day. Sabbath School concerts are undoubtedly unobjectionable, held as I have known them to be held, but it is quite possible to exceed the bounds of propriety, and to make them mere entertainments. We should be careful on this point, wherever and whenever we hold them. We must make them the means of bringing the children to God. We should be careful to avoid everything that would be inconsistent with the work of Sabbath Schools, and injurious to the children, on the other hand we should always try to mingle instruction with our entertainments. I do not like children to get the idea when they get together for such a purpose that they come together simply to be drilled, simply to have religious truth crowded into them. We should rather try to mingle it as we do the sugar with our tea, with pleasant attractions always remembering the object we have in view. Amusements, addresses, exhibitions, &c., of a proper character, very much tend to the attractiveness and effectiveness of such an occasion. With regard to pic-nics, we are in more danger perhaps in running to excess in them, than in any other kind of entertainments. I have been much pained at a Sabbath School pic-nic, to see the beer waggon come on the ground. It was not for the children, they said, it was for the parents and teachers, (laughter.) I hardly believed it was possible, in the present day, that such a thing would occur, yet I know it to be a fact. We should be very careful how we teach children with regard to such things. We should be very careful to give a certain sound with regard to all matters of temperance on such occasions—and so with regard to anything approaching to gambling. Great damage may be done in that way. We should be careful not to allow anything which could be laid hold of as a step to something

worse. Children are very apt, when you "give them an inch, to take an ell." Such entertainments should be made promotive of health as far as possible; certainly they should not be prejudicial to it. They should, if weather permits, be held in the open air, so that the children would have something to see of the beauties of nature and art, as well as something to eat,—something to expand the soul as well as feed the body. We must not overlook the child's nature in regard to feasting, nor must we overlook the capabilities of the child's nature, with regard to the appreciation of all that is good and beautiful in nature, wherever it is to be seen, and where is it not to be seen? Let us make such occasions attractive, and make them gay if you will. I let us make banners, flags, mottoes, rosettes, and gay colours, which are all love to see children. The object is to attract the children by every attractive to their nature, and then to lay hold of them, and bring them towards God—and let the parents show that they feel an interest in such entertainments, that they have sympathy with their children's nature. Above all let us in these matters as well as in every other, have our eye single to God's glory and then our whole body will be full of light.

Hymn.—"I will sing for Jesus."

Dr. HEALEY, of Medina, N. Y., said—Allow me to offer a few words in addition to what has been said on this very important subject, and I rise to state my opinion as a physician respecting the entertainments referred to by Mr. Wood. He said that the amusements upon those occasions of entertainments should be such as not to injure the health of the children. As a physician, I should say, their dress should be such as not to injure them. Many a dear little girl, after such entertainments, I have been called on to see suffering from inflammation of the lungs or croup, or some other sickness caused by exposure during one of those entertainments.

It often happens that the morning is pleasant when they leave their homes, dressed up very tastefully, but before the day is over the weather changes, and they, not being properly protected against the rain, take a severe cold, and that night the father and mother watch over them with the physician trying to save their lives. You will thus readily infer what I might say on this subject if I should speak further. I wish to add one more remark. Having had some experience in these entertainments, I would suggest that teachers and superintendents invite one or two classes to their own houses and entertain them there. (Hear, hear.) The classes should be taken in turn and at such entertainments they should be instructed in proper decorum and conduct. This you can do in your own houses with one or two classes much better than when you have fifty or a hundred children present. It would be very easy to provide amusement at your own houses for the children, and when they are about to go away just say to them "dear children, we are trying to teach you every Sabbath the ways of the Lord that you may grow up good men and women. Just come to the parlor and we will implore God's blessing."

Mr. THOMAS NIXON, Toronto, took exception to the use of the word entertainment in connection with getting the children together before the public. He had the idea that on occasions of that kind we should try and discover how much of sacred truth the children have learned in the Sabbath School. He was aware of the force of the argument, that because other schools had these entertainments they were obliged to have them. But he thought this consideration should not influence them in a matter of this kind. He would rather see the children brought together and examined in scripture. One class, for example, might be examined in the history of Joseph, another in the history of David, another class in the first five chapters of Romans, and so on, dividing the scriptures or portions of them among the various classes. If this was done, he thought they would elicit a far greater amount of truth from the children, and it would be shown how much of divine truth

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they had in their own hearts. If these exercises were properly conducted, the children would be delighted with them. Sabbath School entertainments should be spiritual entertainments, and should always have the effect of bringing the children nearer to Christ.

Mr. MITCHELL, of Peterborough, said, they had been told by Mr. Wood, that he had no objection to Sabbath School concerts. In themselves there could be no harm, but the harm was in their tendency. He would like Mr. Wood to define the limit to which they could go in concerts before they overstep the boundary, and brought injury on their schools. Some people object to teaching singing in Sabbath Schools. He would like to hear the opinions of older minds on these points, that is, whether or not it was proper to teach new pieces of music in the Sabbath School, and what was the limit they should put to these concerts.

Mr. JAMES WALKER, of Hamilton, said, that it appeared to him that in the remarks of some of the previous speakers, there was a very beautiful blending of the sacred with the worldly, he was going to say with the profane, for instance, singing such pieces as "Help me to sing for Jesus," and then following it by amusements and recreations. Such entertainments as pic-nics were modern, and he must say a very great retrograde from the former character of Sabbath School instruction. With regard to having concerts on the Sabbath day it appeared to him to be inconsistent with the general spirit which this Convention had encouraged and countenanced, and he would be sorry if the impression went forth from this Convention, that they were to teach sacred music and have performances in the shape of concerts on the Sabbath. There was a time when teaching to read was the chief business of Sabbath Schools, but that gave place very shortly to higher branches of instruction, with a view to make the school as it were a part of the church. Those entertainments which had been referred to were far from religious instruction, and not that kind of exercise which would elevate the mind of the youth. And we are to remember that children can comprehend the truths of religion—and consequently to suppose that we must leave them out as persons who have no interest in divine truth and its teachings, and influence —is to let loose the reins to an extent that is very objectionable. The way in which various kinds of amusements have been carried on at these pic-nics, to his knowledge, was frequently in exceedingly bad taste. He believed the statements made here by our friend from Medina could be confirmed in Canada. The practice of having these anniversaries in and about the church where there could be opportunities of discovering the information that has been acquired by the children, was far superior in his estimation to out door pic-nics. Though they had been obliged in his school to yield to the outside pressure of other schools and have these entertainments, yet he believed there were many amongst them who did not go to them, considering that there was much more harm than benefit resulting from them. As to the question of being obliged to yield to those outside influences, it is just allowing the world to rule them when they ought to have conscience in the matter. He thought that they sometimes yielded to the influences from without, to an extent which did no credit to their Christian character. He mentioned these things just because he felt that the current was running in that way to such an extent as to be likely to do injury to the character of their Christianity.

Rev. J. WOOD wished to explain one point. He had used the word "concert" in the sense in which it was used in the United States in connection with Sabbath School entertainments. He had no idea in any way of recommending a musical performance on the Sabbath, but in the United States it was a common thing to have every month in the Sabbath School what is called a "Sabbath School Concert." At these gatherings which are held on Sabbath afternoons, the different classes recited verses of scripture

upon some subject previously announced, engaged in singing and prayer, and addresses were also delivered by the superintendent, pastor and others. He did not allude to mere musical performances.

Rev. J. CARROLL, said, that Mr. Wood had touched on a very delicate and a very important point when he said that they were under the necessity of having these entertainments in order to secure attendance at our Sabbath Schools. It was deplorable that to a very large extent, both with regard to children and adults, both with regard to Sunday Schools and the church, instead of putting their hands in their own pockets and paying the expenses of the church or the Sunday School, they were trying to get on the blind side of covetousness and to raise money by some side issue. (Cheers and laughter.) If this discussion only led to some sort of agreement, that they would have less of this clap-trap, and less of those miserable appeals to the lowest of sentiments, it would be well. To a large extent in these days our adults are mere children. Look at the frequency of socials, and concerts, and tea-meetings, and pic-nics. To him the wonder was, what amusement there is in them. He would rather five hundred times spend the evening in reading his Bible or some standard work, than go and listen to the small talk and twaddle which are indulged in continually at these meetings. (Cheers.) Such things tend to degenerate us, and one reason why people patronize them, was because they did not know anything—they had no mind, (hear, hear,) because they must have amusements or they don't know what to do.

Mr. JOHN CROSS, of Willfield, said, he hoped this Convention would pass a resolution condemning amusements at Sabbath School anniversaries. He had no objection to Sabbath School anniversaries where passages of scripture were recited and similar exercises engaged in, but to mix these up with worldly amusements he thought was very injurious and inconsistent with the character of Sabbath Schools.

Rev. A. SUTHERLAND, said he was very glad the subject had been brought up, as it involved an important principle, and one which the church must meet. It was becoming very keenly discussed in the present day, how far amusements were consistent with the Christian profession and Christian principle. The Apostle tells us, that when he was a child, he spake as a child, but when he became a man he put away childish things. The difficulty was, that when they grew up they often forgot that they ever were children, and not only wanted to put away childish things, but insisted that the children should do the same. It appeared to him that they never could reverse God's order without doing infinite mischief. You cannot make a child a man without doing mischief to the child, yet the reverse does not hold good. It does not hurt a man to become a child again. It is very beneficial to men at times to unbend and enter into the sympathies and feelings, and if you please, amusements of children. It would be well to remember there was a very wide difference between the amusements a child naturally sought, and the amusements which grown up persons were inclined to seek. In the case of grown people we see the tendency of education and of evil associations leading them in the direction of recreations and amusements that are positively evil. But in the case of children, unless they are brought up under vicious influences, the tendency is towards such amusements, for instance, as an innocent lamb would seek. The question was simply this, shall we provide the children with such recreations as are not inconsistent with Christian principle and practice, or let the children run wild and seek their own amusements? One thing is certain, that if we do not provide them with recreation, there are other people that will. And if you do not provide them with some attractions in connection with the Sunday School, the saloons will provide them, and lead them away from what is good, and pure, and holy. (Hear, hear.) He did not wish to be understood that he would import

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from the theatre and concert rooms their entertainments; but when they had the children for fifty-two Sundays in the year, learning religious truth, it was all important that once or twice in the year there should be a little relaxation. He thought Sunday School pic-nics were a capital idea, especially in towns and cities, that the children may once in a while be surrounded by God's works instead of man's. Let them occasionally have an opportunity of breathing the pure fresh air, and enjoy such relaxation as would promote health and soundness of mind. He thought the right way was for parents themselves to go out with their children and enjoy a day of recreation occasionally with them. It would give them a hold upon the children that nothing else could give. Mr. Carroll might think he would rather sit down with a good book, but "when I was a child I spake as a child, and understood as a child." Children take no interest in sitting down to "good books," which very often are synonymous with *stupid* books. Many of them are entirely unfit for children. They have no sympathy with them, and that is one reason why they would rather take up "Old Mother Hubbard," than one of these "good books." At our pic-nics and at our Sunday School anniversaries, we ought to provide the kind of recreations that would be healthful in their influence, both to mind and body. Something that will freshen the child and develop his bodily powers. Let the children feel that in the bosom of the family and in the Sunday School, religion does not prohibit them from anything that is useful to either body or mind. (Cheers.)

Rev. W. H. POOLE, of Goderich, and Rev. A. SUTHERLAND, of Yorkville, were, in the absence of Rev. Dr. Ormiston, appointed to answer questions put into the "Question Drawer."

Mr. J. H. KELLOGG, of Troy, N. Y., suggested that there be an "Answer Drawer" as well as a "Question Drawer." The President and others could put a few leading questions, and any member of the Convention might send in an answer through the "Answer Drawer." In this way they could get many practical suggestions. The suggestion was referred to the Business Committee.

A DELEGATE from Montreal said, that in the school with which he was connected, the pastor, superintendent, teachers and parents all joined with the children at these Sabbath School entertainments, in their play as well as in their singing and addresses. If Sabbath School entertainments were carried on in this way, they would have no evil tendency, but the evil was when the parents, and superintendents, and teachers, left the children to find amusements for themselves. If parents and teachers found amusement for the children at pic-nics, they would be a great benefit to the children, both in regard to health of body and recreation of mind, and at the same time the children could be religiously instructed.

Mr. C. B. PECKHAM, of West Derby, Vermont, said, a delegate had asked this question, "Should they teach new pieces of music on the Sabbath day?" He would say yes, by all means; teach such pieces as will elevate the children and elevate the name of Jesus. (Cheers.) Such tunes as "Old Hundred," should be avoided in the Sabbath School; children do not care much for them, but there were thousands of tunes and hymns that could be sung, in which the children could take great interest and delight. With respect to Sabbath School concerts, he could say, that they, in the States, were not entirely free from abuses in connection with such concerts any more than they were in Canada. But there was such a thing as an ideal concert; such a thing as a Bible Sabbath School concert. There was no man, preacher, or superintendent, no matter how eloquent he was, that could engage the attention of children for two hours and a half as they could be engaged at a properly conducted Sabbath School concert. They might be made intensely interesting to the children, so much so that that they would be looking for-

ward to the time when the next one would come off. The Bible had a fund as deep as the wants of human nature, and as high as the kingdom of God. Take a thorough going Bible man, and give him charge of a Bible Class, and with the resources within his reach of sacred songs, the blessed words of Jesus, the history and poetry of the Bible, he can make a Sabbath School concert one of the most pleasing entertainments the children could enjoy, and at the same time instructive. He remembered an incident in connection with a Sabbath School concert down in Massachusetts. One old Quaker happened to come to the concert, and among the pieces recited was one called "the precious Bible," by a little ragged girl, whose father had gone to the grave a few weeks before, and her mother was in the Almshouse. Holding the blessed book of God in her hand, she recited the piece, and there sat the old Quaker rivetted to the spot, and was so impressed with the whole thing that he went to work for Christ, and consecrated himself and his great wealth to God. That was a single illustration of the benefit of Sabbath School concerts carried out in a proper way. Don't make them day school concerts, make them Sabbath School concerts, and hold them at an hour when all the parents can attend.

Mr. J. H. KELLOGG, of Troy, N. Y., said he hoped this Convention would not decide to cut the children off from all amusements, but they should be of a suitable character. The members of the church should mingle with the children at these entertainments, and thus they would be promotive of much kindly social feeling, and would give teachers and parents a great hold upon the children's nature. They should always consider in these matters, what these matters. Many Schools had the idea, that about once a year there must be a grand performance, and all the resources of the congregation must be gathered in, a long journey taken, great expenses incurred, and a very elaborate entertainment provided in order to satisfy the children. His own opinion was, that an inexpensive entertainment, held frequently during the year, was just the thing for the children, and in them they could easily combine religious instruction. The very fact that these entertainments were provided for the children, would have a good effect upon their manners and habits. Have them every month, if possible, and let it be understood that it is not a great occasion. We want to appeal to the social element of human nature, and in no place can this be done as well as at little social gatherings of the parents, teachers, and children. There was a great variety of ways in which children could be interested. He had no objection to picnics when properly conducted; but he would not take children long distances to them. He would choose a convenient and accessible place, a fine day, good music and singing, and a variety of pleasant things for the children. But let them have plenty of amusements of a healthy and suitable character, and by this means they could attract the children to the Sabbath School and secure such a hold upon their nature as to more easily instruct them in religious truth.

Rev. Dr. EVANS, said, the question before the Convention was the limit which should be placed to Sabbath School amusements. It had been assumed that amusements were indispensable in the training of children. He had no objection to amusements, if they could be made to avoid them in their great work of instructing the youth. The very fact that such a question was proposed at the Convention, indicated that some Sabbath School workers had thought that they had discovered danger in connection with these amusements. We might reach the object desired by avoiding the causes that had originated that danger. He considered that this danger may have arisen in some cases from carelessness in selecting teachers and superintendents. If this was the case, the danger might be arrested by taking more care in the selection of officers for the Sabbath School. Let them be men converted to God, and living under the influence of a high spirituality. If we depended

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less upon the contributions of worldly people, and bore the expenses of the school ourselves, we would not be obliged to pander to worldly and unspiritual tastes. (Hear.) If the church was more generous, and instead of doling out its "York shilling," it gave its dollar, we would not be so dependent on the York shillings of outsiders. (Cheers.)

H. A. NELSON, Esq., of Montreal, said that in the Union School in Montreal, with which he was connected, they had adopted a plan which had proved very successful. It was this: They gave out a word to the School, for instance the word "love," and each child is required to commit to memory at least one verse in the Bible that has that word in it. When they commenced this exercise they found that the children searched their Bibles at home with great diligence; and by this means they got their fathers and mothers, most of whom were of those who had seldom before looked into the Bible to search there, so as to assist the children in getting a verse with the word in it; and a great deal of extra Bible reading was thus done in these poor families, and the exercise was found quite profitable. They allowed this to take the place of the regular School exercises. It was found that this reading of the Scriptures had a tendency to bring the children to Christ full as much as any teaching.

"THE QUESTION DRAWER."

REVS. MESSRS. POOLE and SUTHERLAND were requested, at this stage, to answer the questions that had been handed to them by different Delegates in the Convention.

1. Would it be advisable to introduce anti-tobacco and temperance pledges into Sabbath Schools?

Rev. Mr. POOLE—I would say simply in connection with this question that in my charge we have "Bands of Hope" where these questions are dealt with; almost all the children of our Sabbath School—some two hundred—are pledged members of the "Band of Hope." (Hear.) In any case the children ought to be taught to avoid the use of these agencies.

2. How are we to distribute library books to the children without interrupting the class?

Rev. Mr. POOLE—The method we have used in our School is this: a full numbered catalogue of all our books is printed, and distributed to all the children. They are also furnished with a ticket, having their name on it, with a blank for the number of the book the child wants. The children take these tickets home, and after referring to the catalogue, put on their tickets the number of the book they want. The ticket is then placed in the book the child already has and returned to the Librarian. The Librarian knows at once what book the child wants, and lays it beside the Teacher, with the ticket in it. Then at the close of the School the Superintendent announces "change books," when each Teacher takes the book placed alongside of him and passes them to his class, and the whole thing is done in a few moments.

3. By whom are superintendents to be appointed?

Rev. Mr. POOLE—Of course there will be a diversity of opinion in regard to that matter. My own opinion is that the superintendent should be responsible to the church. He might be appointed by a joint committee of the teachers, and others, representing the church.

4. Is it the legitimate business of the Sunday School to provide amusement for the children?

Rev. Mr. SUTHERLAND.—To answer that question fully would be to re-open the question that we were discussing this morning. I might answer briefly; it is undoubtedly the duty of the Sunday School to provide everything that is necessary for the effective working of the school.

5. Should children be encouraged to attend the schools of different denominations on the same day?

Rev. Mr. POOLE.—I think that if children attend the Sabbath School of their own denomination, and properly prepare their lessons, they do quite enough for one Sabbath.

6. What is the best method of distributing library books in the school?

Rev. Mr. SUTHERLAND.—A similar question has been answered already. In my opinion the best method, where it can be done, is this? The shelves of the book-case are provided with a separate division for each book, and each division is numbered, as in the catalogue. A card is provided for each child, with his name on it, and columns, where he can write the numbers of three or four books, any one of which he would like to get. This card is given by the child to the librarian. He glances at the shelves and sees whether the book is there, gives it to the child if it is, and puts the card into the pigeon-hole where the book was. On the succeeding Sabbath, if the child applies for a book, the librarian sees at a glance whether he has returned the book he had received before. If he brings the book with him, the librarian puts it into its proper place, and gives the boy the book he wants, leaving the card in its place as before.

Rev. Mr. CARROL.—If the card is deposited in the pigeon-hole, how is the child to show it the next Sunday?

Rev. Mr. SUTHERLAND.—He does not need the card; he merely brings back his book, and asks for another. The librarian does not require to enter any names in a book; the card answers the whole purpose.

7. Should tea-meetings be held for raising money for Sabbath School purposes?

Rev. Mr. SUTHERLAND.—As far as my own convictions are concerned, I never want to see a tea-meeting or any other public meeting for raising money. Because when persons go there they pay their money and get value for it, and there is no benevolence in the matter. I hope the time will soon come when there will be no necessity for holding this kind of meetings for raising money. (Hear, hear.) It would be well to have the occasions of social enjoyment; but it is the duty of the Church to give the money, without having to beg for it. (Hear, hear.)

8. Are worldly amusements in accordance with Christ's teaching?

Rev. Mr. POOLE.—As I understand worldly amusements, they are not in accordance with Christ's teaching.

9. Is the Sunday School an integral part of the Church?

Rev. Mr. SUTHERLAND.—That brings up the question, What is the Church? A good deal was said last night about the chasm between the Church and the Sunday School, and this gives me an opportunity of correcting a misapprehension which seemed to have been entertained. I was not speaking of the chasm between the converted church and the unconverted school, if I may use these terms, but the chasm between the church as an organization and the school as an organization. In this sense I think the Sunday School is an integral part of the Church. It is not a part of it in that narrow sense where the Church is limited to communicants or converted persons; but I think it is, or ought to be, an integral part of the Church organization.

10. What can be done to regulate our libraries, and keep out a great deal of the wretched dissipating stuff we now have in them?

Rev. Mr. POOLE.—I think it is a sad place to have any such kind of stuff. I think the pastor or a well-read committee should attend to this matter. Whenever new books are to be introduced, the catalogues should be carefully reviewed, and great care should be taken not to allow anything of an objectionable kind in the libraries. It would be a sorry thing to have any work in the library that would contradict the teaching of the pulpit or the school.

Hymn.—“I want to go where the Saviour reigns.”

ANNUAL REPORT OF THE GENERAL SECRETARY.

Rev. W. MILLARD, General Secretary, presented the following Annual Report:

With devout gratitude we report, for the third time, the progress of the Sabbath School Association of Canada, and we gladly offer the sacrifice of thanksgiving and praise unto our God and Father, who has helped us through another year. Much remains to be accomplished, but encouraged by the past we anticipate further success.

The engagement of the Rev. J. McKillican with this Association as its Agent, made last year, was not completed until some time after the last Provincial Convention—his report to the Executive Committee shows that during the four months of his missionary work, he organized 31 Sabbath Schools, with 171 Teachers and 1340 Scholars—besides visiting 66 Sabbath Schools already in operation, and delivering 135 Sermons and addresses on Sabbath School instruction.

The brief but comprehensive constitution, as resolved in Hamilton in 1865, provides for the appointment of “a General Secretary, whose duty shall be to correspond with the county secretaries, gather up and condense in the form of a report, the facts thus elicited and present his report, through the executive, to the next Convention.”

The duties of the County Secretaries are defined as follows:

1. “To ascertain the number and condition of the Sabbath Schools in their several Counties.
2. The number of children not gathered into Sabbath Schools.
3. To promote the establishment of new Schools.
4. The establishment of County Associations, and
5. To report, to the General Secretary, the condition and wants of their several Counties.”

With the exception of Grenville, Glengary and Stormont, this Association has, during the past year, had Local Secretaries in every county and city of Ontario.

In the Province of Quebec there are five counties, where there are Protestant communities, without secretaries.

The work involved in this office has been performed with various degrees of zeal, perseverance, and success; but one pretty general report comes from each county and city Secretary, the great difficulty of obtaining the informa-

tion sought by this Association; that either from negligence or unwillingness, many schools fail to supply statistics, so that much has to be gathered by repeated application or otherwise. In some cases Secretaries can only give answers to a few of the questions, and in others the General Secretary has had to recur to the last year's report. What has been gained has been by dint of great perseverance, and the desire to furnish ample information of the state of our Sabbath Schools. They are in the main prosperous; Mr. Miller reports of Drummond, "Our schools are, generally speaking, in a more flourishing condition, and generally well attended." Mr. Galbraith writes of Durham, "The returns show, as far as received, an average increase." Rev. J. Kay reports of Halton that "Interest in Sabbath Schools is on the increase." Mr. Paton, Secretary for Kingston, says of some Mission Schools there, "These Schools report increased attendance and interest." The Secretary for Lennox reports, "The interest is increasing." Rev. J. Miller says of N. Ontario, "Sabbath Schools are generally prospering." Rev. J. McEwen says of the county of Renfrew, "The Sabbath School work in this county has been prosecuted during the past year with increased energy and interest."

Two especial causes of suffering are reported, "Want of interest in Parents," and "Want of Teachers," and of "Efficient Teachers." The latter is a general complaint. To aim at remedying these we meet in Convention. In answer to prayer may wisdom be imparted to suggest and supply this great deficiency.

Respecting another object contemplated in the organization of this Association, and another part of the duty of county Secretaries, viz, "to promote the establishment of new schools," several of the reports call for an Agent to visit and encourage, and while this may be regarded as a part of the work of the county Secretary, such as could or would devote the time and labour required, can scarcely be found, to which may be added, it is a work demanding both taste and talent for it. It is especially *Sabbath School Missionary work*. The county of Brant, by the Rev. J. Robertson, reports that "a number of schools, especially county ones, express a strong desire for the visits of some Sabbath School Agent to encourage teachers, and afford them much valuable information." The secretary for Frontenac writes, "the rear townships are to a great extent destitute of churches and schools. It is believed much good might be done by the visits of a Sabbath School missionary; many children are growing up destitute of all religious instruction, and an effort should be made to gather them into Sabbath Schools, however imperfect at first the organization must necessarily be." Mr. Hogg, the secretary for Perth reports, "I have no doubt that throughout this county a great number of children are growing up without religious instruction, and I trust something may be done to reach them." Rev. J. G. Sanderson reports, "Nine of the Sabbath Schools, organized by Rev. J. McKillican, are doing well; two report want of books—we require one to visit them again, and some means whereby weak schools may be aided by a grant of books." The late Secretary for Stormont says, "There are many places where there ought to be Sabbath Schools." These may suffice to point out one of the great wants of our Counties. How shall the want be supplied?

Another object desired at the hands of County Secretaries is "The establishment of Associations." Several county Conventions are reported, more than in any previous year, which have resulted in permanent organizations, the good effects are very apparent. Your Secretary has had the pleasure of aiding at several of these, and was a witness to the great interest manifested. The last he attended, was in the county of Bruce—14 Ministers and 48 Delegates representing 8 Sabbath Schools were present. 54 Schools reported statistics; the large church was well filled, an Association formed, and a fund raised on the spot to meet current expenses. Could the means be found to employ an Agent to encourage and aid in holding Conventions, and in or-

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ganizing Associations in every county, a great advance in intelligence, system and blessing would result. Teachers are craving information, and, taking such a survey, "The fields are white to the harvest." The Macedonian cry, "Come over and help us," in the report of the "want of Teachers" of "efficient teaching," your Secretary believes can only be met, to any extent, by Conventions and Institutes.

The want of books, or the means to provide suitable books for poor schools, is expressed in several reports. At the last Convention several persons offered \$100 each, and one gentleman \$200 towards making up \$1000 for supplying such a need—but the amount proposed was not made up. May it yet be done.

The other, too general, cause of suffering complained of, "Want of interest in Parents," must be a cause of deep regret, and should raise the enquiry, "How shall we awaken and increase such a felt and manifested interest, as shall strengthen the hands of Sabbath School teachers, multiply the number in Sabbath Schools, and the real and spiritual welfare of their children?"

Teachers' meetings are not general, and but few of those reported are for the study of the lesson. Many Sabbath Schools have reported considerable amounts, or other benevolent objects; some have collected considerable amounts of money, but it is believed that a large proportion of these sums has not been given by the Sunday Schools, so that we cannot regard it as their donation. The greater part of our schools have libraries. But few keep a record of their proceedings, and there are many that have no register of attendance and lessons; hence they can but very imperfectly furnish statistics.

The number of conversions, and of scholars added to the church, or become communicants, is greater than last year; for this we thank God. We open our mouths wide in prayer, that the coming year may be much more abundant in such results. Ministers' Bible classes appear more numerous, but they are not general. The majority of Sunday Schools are kept open all the year.

To the present time, the statistics furnished to the General Secretary are as follows. Additions may be expected:—

Number of Schools.....	1653
Do. New Schools.....	61
Do. Teachers.....	12545
Teachers (Church Members).....	7332
Number of Scholars.....	104438
Average Attendance of Scholars.....	about 2-3rds
Scholars (Church Members).....	3924
Ministers' Bible Classes in Schools.....	224
Conversions (have joined the Church or become Communicants).....	1242
Schools reported Prosperous.....	533
Net Increase.....	4531
Schools having Teachers' Meetings.....	306
Books in Libraries.....	167275
Schools Closed in Winter.....	162
Conventions reported.....	13

In addition to the above, your Secretary has applied to the evangelical denominations for their published Sunday School statistics. In any case where such a record has not been issued, the most reliable information that could be had, has been used. In the case of the Sunday Schools of the Presbyterian Church in connection with the Church of Scotland, the report published in 1866 has been employed, so that the statistics of these schools may be considered under the mark now. Your Secretary is indebted to

those who have afforded him the Minutes of their Conferences, or other records to obtain so far a pretty correct knowledge of the number of Sabbath Schools, teachers and scholars in Ontario and Quebec:—

	SCHOOLS.	TEACHERS.	SCHOLARS.
Wesleyan Methodist Church	810	7606	51321
English Episcopal	430	3600	32500
Canada Presbyterian	325	2600	24830
Episcopal Methodist	250	2079	11390
Regular Baptist	200	1500	10000
New Connexion Meth'ist	143	990	6806
Primitive Methodist	122	1043	7009
Bible Christian	101	886	5032
Presbyterian in con. with Church of Scotland	98	981	8398
Congregational Church	72	550	4200
*Evangelical Alliance Association Church	52	439	2269
Evangelical Lutheran	41	221	2056
Union Schools (estimated)	500	4000	25000
Total	3144	26495	190811

In some instances the number of books in Sabbath School libraries has been given; also the number of conversions, or additions to the Church, etc.; but as such have not generally been reported, they are not mentioned here.

Some schools also support orphans, or scholars in mission institutions in India, &c., or aid French Canadian missions; but your Secretary, for want of room, cannot enter into these interesting details here.

Respectfully submitted by

WILLIAM MILLARD,
General Secretary.

N.B. For further details see Table of Statistics at the end.

On motion, the report was received, and its consideration reserved till a later stage.

HOW MAY WE SECURE A DEEPER RELIGIOUS FEELING IN OUR SABBATH SCHOOLS?

REV. J. RICHARDSON, Bishop, M. E. Church—Although advanced in years and somewhat accustomed to public speaking, I feel great diffidence in rising to address the Convention on this subject. The fact is this question is the question of questions. That it is a prominent one I need not tell you. Your own minds will suggest to you that the question of "how we may secure a deeper religious feeling in our Sabbath Schools," is one of great importance. In speaking on this subject I beg to observe, that I do not present it dogmatically. It is only in the suggestive sense that I present anything on this important subject, and if my suggestions can lead to the desired result, then let God have the glory. In the first place, what are we to understand by this feeling. It is not merely a religious feeling that the resolution contemplates. We all know that superstition has its votaries, and its votaries have their religious feelings, which sometimes rise to a state of enthusiasm, but this is not the feeling we are now to consider; that feeling is what we call conver-

* Supplied since this report was submitted.—W. M.

sion—a change of heart, the bringing of the soul to experience pardon, to experience the love of God, to experience the peace of God, and joy of the Holy Ghost. Now this feeling, which is the peace of God and the joy of the Holy Ghost, and the love of God shed abroad in the heart, is emphatically from God; and then the means we may adopt to secure such a feeling, must be in accordance with God's own direction. We cannot by meditation, or by great exertion of the mind, work ourselves into this feeling. As I understand, it must come from God himself. Then the question presents itself in this light, How may we more successfully address God? How may we approach him, and get the desired response? Every true Christian in this Convention anticipates the reply to that question, at least in some sense. All God's gifts are suspended—and this is my own opinion you will remember—all God's gifts to man, except what we may call the gifts of nature which he gives apart entirely from any action of His creatures, are given on application. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." It is only by asking and seeking, that we can expect any response from God. Hence the first means by which we can secure a greater amount of religious feeling, must be by means of prayer. But we all know, as Christians, that it is not all prayer that God answers. The only medium of access to God in prayer is the great Mediator. If we ask anything in His name, we may expect a blessing; but all approach to God apart from Christ, or without his presenting the petition, will be in vain. Then the first thing to secure this religious feeling, is "the prayer of faith." In the next place, the resolution implies deficiency in the past.—"How may we secure a deeper religious feeling in our Sabbath Schools?" That deficiency we all admit to a certain extent. The operations of the Sabbath School, general as they have become among Christians, and useful as they have been, have to a great extent failed. I am led, however, to believe that of late years there are more conversions to God, resulting from the labors of our Sabbath Schools, than in years gone by; but yet there is a great deficiency in this respect. Now the question arises, How are we to meet that deficiency? We cannot attribute it to any neglect on the part of God. He is always ready to give. St. James says, "He giveth liberally, and upbraideth not." There is, therefore, then, on the part of God, all fulness and freeness, which preclude the idea of any deficiency arising on his part. We must look for it among ourselves. In the first place, have we not, as teachers and preachers, been too indifferent? contenting ourselves too much with mere teaching and attendance at the school, and not earnestly desiring the effect of our labors on those committed to our hands? Secondly, we have not been sufficiently earnest in our prayers for this very thing. To be successful in the accomplishment of anything, we must be earnest about it. This holds good in morals as well as in business. We recommend then, not only private and personal prayer, but also prayer at stated times and places, to be agreed upon by the officers and teachers. Again, we under-estimate the capacity of children for comprehending and experiencing the work of conversion to God. (Hear, hear.) Hence the laxity of our efforts to secure their conversion. If there is no faith, there will be no conversion. As a general rule the capacity for a conversion goes along with the experience of conviction for sin, that is, a conscience of guilt towards God. Children may have a sense of wrong in connection with parental instruction, and a general conviction of duty, and what we call right and wrong in the mind; but this is not the conviction which leads to repentance. The conviction which leads to repentance has reference to God as being offended. And how early in life a child may be capable of that idea, of course I cannot determine precisely. But I know one thing, and I may be excused adverting to it myself. I recollect when I was a boy, about seven years old, I was brought up in the Church, and taught

the morals and duties of a Christian. My parents had supported the Church teaching very well; and I recollect one morning, as I awoke from my sleep, there was a conviction which came over my mind that made me feel distressed, as if I had done something wrong, and these things came to my mind with a power and in a way that surprised me. I felt as if God was angry, as if his frown were upon me and I dare not meet him. All I could do to relieve my mind at that time was simply to promise God that I would be better for the future. Since I have known what religion is, I believe it was the Spirit of God moving on my mind, which produced that conviction for the sin, which, had I been rightly instructed, would probably have led then and there to my early conversion. It is the duty of all teachers, of all preachers, of all Sunday School instructors, of all who seek the salvation of their fellows, especially the salvation of children, to understand that children may receive early impressions of religion—and we lay it down as a general rule, open to exception, that the capacity for conversion will be coeval with the experience of conviction of sin, that is a sense of guilt for having offended God. Here then is the germ of true repentance, the desire for pardon. Now there may be an appreciation of the gospel plan of salvation in the mind of a child, when it is awakened to a sense of its guilt. The mind of the child is capable of receiving the truth that saves, as well as the conviction that condemns.—“God in Christ reconciling the world to himself” while it contains incomprehensible truths, yet we know this glorious fact, that a child may understand the gospel that brings salvation through Christ. A child may understand the story of redeeming love. Now the duty of the teacher is apparent, to bring all the varied scripture lessons to bear on this point, directly or indirectly. Let me dwell a little on that thought, and the story of redeeming love, and that great and glorious fact that “Christ Jesus came into the world to save sinners,” and the scriptures, both of the Old and New Testaments directly or indirectly point out this duty of the teacher to bring his lesson to bear on this point. The ceremonies of Moses, and the ritualism that was established among God’s ancient covenant people, were designed to bear on that point; and God made an especial covenant with them, that he would redeem them to himself, and make them his “peculiar people.” Their sins and their iniquities he would remember no more. To them the gospel was veiled, and seen only through types and shadows and figures, but still it was there. But to us, in the New Testament, it shines so that we may feel and see its power. Is not our teaching in religious matters yet too theoretical and metaphysical? Christianity is founded on fact, rather than theories. It is a revelation, not a philosophy, and these facts are to be dwelt upon, and illustrated by comparing Scripture with Scripture. They are couched in prophetic visions, seen in the dreams, detailed in the history, and exemplified in the biography of the Bible, and they are all designed to have a practical bearing on the disciples of Christ. Children may feel the force of the effect when they cannot comprehend the theory of it. Mere ideas of truth have no practical effect. They are as St. James says, like “one who beholds his natural face in a glass,” but turning away he straightway forgetteth what manner of man he was. If then these thoughts suggest anything tangible to meet the enquiry of the resolution, I submit them with all due respect to those who have the planning and working of our Sabbath Schools. I submit them with my fervent prayer, that the object contemplated in the resolution may be by these and other means speedily and effectually attained. (Cheers.)

HYMN.—“We are marching on, with shield and banner bright.”

Rev. J. CARROLL continued the discussion on the question introduced by Bishop Richardson. He held that our children need never be exposed to the wrath of God; and that redemption which provides for their salvation, in the event of their dying in infancy, provides for their pardon when they come

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to years of accountability. When the child is old enough to sin, he is old enough to repent, confess, and believe, and find peace with God. And if teachers were pious, and understood the work of God in the soul, and kept parents were the same, the little lambs might be led to Christ, and be converted, they must walk with God, and be filled with zeal, they must have love for souls, and they must come under the influence of that feeling, when in contact with the children. A good deal had been said about amusements for the children. Now, children comprehend pretty much as we do; they feel the force of truth as readily as we do, and understand it fully as well as we do. He believed in going to the concert and science at once, and he had found nothing so effectual as direct, pointed exhortation, if it brought tears to their eyes so much the better. Children were not converted by these amusing kind of exercises, but generally by an earnest address, or a fervent prayer. An earnest sermon to the children, short and pointed, was a capital thing, and much superior to what are called Sunday School entertainments.

Mr. JOSEPH GREENFIELD, of Toronto, spoke of the necessity of presenting religious truths to the children in a pleasant and cheerful form, and accompanied with suitable illustrations. There were different ways of presenting truth, and it should be the study of the teacher to so illustrate and explain the truth he attempted to teach, that the child would receive it with pleasure and eagerness.

Rev. Mr. STRAITH, of Ingersoll, considered the question one of the deepest interest, and regretted that there was not more time for its discussion. We wanted a real, living, spiritual fire in the Sabbath School, and we want that all who engage in this work should go to the heavenly altar and get their own hearts kindled. No man can kindle the heart of his neighbor except his own heart is burning. One of the obstacles in the way, was the fact that many of the teachers were unconverted to God. Every one engaged in Sabbath School work should put to himself this question, before the heart-searching God, "Am I born from above?" He could conceive of no greater mistake than to have those engaged in leading the young who do not know where to guide them. But apart from this, he believed it was quite possible to be under the influence of divine grace, and yet be cold, or lukewarm. He would therefore say to every teacher, before you go to the Sabbath School, go to your closet, and wrestle there till you have obtained the blessing from on high. It is at God's holy altar where the fire is to be obtained. The true warrior must be accustomed to use his sword. The sword in the hand of the teacher is, "the sword of the Spirit," and he must be familiar with that sacred weapon, if he would conquer for Christ. Let the teacher ever remember that he needs a preparation for his class, in one sense, more so than the minister for the pulpit, because he has to bring down the truth to the capacity of children. Again, teachers need a great amount of patience. They would meet with many annoyances, and they should ever take care to exhibit the patience and meekness of their Master. Lastly, the teacher needs perseverance. He must not expect to see the fruits of his labors in a day; but they will come. The time will come when those monuments that have been erected to the heroes of fame will crumble to the dust; the sun will cease to blaze in the heavens, and the stars to shine in the sky; but the man who has brought souls to the Lord Jesus will "shine as the brightness of the firmament, and as the stars for ever and ever." (Cheers.)

It being 12 o'clock, the Convention adjourned.

AFTERNOON SESSION—SECOND DAY.

The Convention met at 2 o'clock. After the devotional exercises, the discussion of the question, "HOW MAY WE SECURE A DEEPER RELIGIOUS FEELING IN OUR SUNDAY SCHOOLS?" was resumed:—

Mr. J. G. HODGINS said, it had occurred to him that one of the most effective means of accomplishing the object specified in the subject introduced by Bishop Richardson, was cultivating among the children a personal love for the Saviour. There is no period of our life when love for parents, and love for each other, is stronger than in childhood; in fact, the whole subject of a child's life, from the earliest period, is love. Now, if they could turn that element of children's nature to account, if they could teach them, when young, that love to the Saviour should be the great ruling principle of their life, they appeal at once to a subject the children can all understand. He mentioned this, because children were often led to think that the Bible was not so much for children; they hear a great deal about it; but they do not realize that there is so much in it for them. If love to the Saviour was once pressed upon their minds, the after religious life of children would be comparatively easy.

Rev. Dr. COCKER said he had listened with deep interest to the remarks of his venerable brother who had introduced this subject. He had enunciated one great principle, which we should do well to remember, and that was, that this feeling must be produced in the mind and heart, by the Lord. He thought, however, that it was a question fairly open to them to consider, as to the method of the Divine procedure in the production of religious feeling. It seemed to him there were three things absolutely necessary to this end. The presentation of "the truth as it is in Jesus," in humble dependence upon the Divine Spirit's agency. In order to have this religious feeling, we must have the truth presented to the understanding. We cannot teach alike all truth, but we should make it our business in Sabbath Schools to teach "the truth as it is in Jesus"—the great central truth of all truths. And in order to the proper presentation of this truth, there must be religious feeling in the mind and heart of him who is presenting it. We must remember our dependence upon the Divine Spirit's influence. He was afraid they frequently forgot this, as pastors, and teachers. The mere presentation of the truth could not accomplish anything. It was only by the Divine influence, that any good resulted. Why then should not our churches set apart a monthly prayer meeting for the Sabbath School? The great body of the Christian church did not give themselves to prayer, in connection with this department of Christian teaching.

Rev. E. H. DWARF thought, that one of the most essential things to real spiritual progress in the Sabbath School, was singleness of aim. If there is any confusion in the mind of a teacher, as regards the actual purpose sought to be accomplished, there would be a corresponding confusion in the means used. He feared that they often failed in this respect. Very often teachers hear the children repeat their verses, and do not keep with sufficient vividness and distinctness before them to Jesus. He considered that ministers should occasionally, or statedly, bring the Sabbath School teachers together, and talk pointedly about the method of dealing with their classes, and question them whether they did really speak pointedly and faithfully to their classes with respect to their spiritual condition. Much might be done by a faithful appeal to the teachers to work with more directness of aim for the spiritual well-being of those whom they teach.

Mr. RUTHERFORD, of Peterborough, had long thought they were getting too complicated in Sabbath School work; that they interfered too much with the teachers and pupils. He had found the system of Sabbath School libra-

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ries a very great hindrance in the school, occupying so much time, and interfering with the teachers while they had their pupils under their charge. He did think, they should consider whether or not Sabbath Schools should become a circulating library; whether there was not by the circulation of a certain class of books, a driving out of the minds of the children, what they had been taught by their teachers. Many of the books they had in their libraries had not a tendency to bring children towards God, and consequently they neutralized the effect of the teaching. Other things, in his mind, had a tendency to take away the interest which ought to exist between the teacher and his pupils, and unless these hindrances were first taken out of the way, he did not think they would succeed in producing that religious feeling in their classes which was so much to be desired.

Rev. W. H. BLACKSTOCK, of Milton, said it appeared to him that their attention had been somewhat diverted from the real question. As he understood it, it was, how can more of the devotional spirit be infused into our services? It seemed to be assumed that they had been dealing too much with the head and too little with the heart, dealing more with the understanding than with the religious feeling of the children. He thought it would be well if some of their excellent superintendents and teachers, who had large experience in this matter, were to give them some facts bearing upon this point, how Sabbath School exercises could have more worship in them, more devotional spirit, and would bring the minds of the children more directly into communion with God.

A DELEGATE urged the importance of teachers, when praying with their classes, to make their prayers as simple and as conformable to the minds of the children as possible. He often noticed that teachers, when praying in the school, would use such language as to be utterly incomprehensible to the children, and hence, they were unable to follow them, and their attention was not secured. He thought teachers should pay more attention to this point.

Rev. A. SUTHERLAND, said, it seemed to be understood that the Spirit of God usually works in connection with certain agencies,—in connection with the presentation of truth to the mind of the child—a fact which greatly increased the responsibility of the teacher. The whole question resolved itself into this: if we really believe the promise of the Master, that our Heavenly Father "will give the Holy Spirit to them that ask," we just want the church to come down on their knees and pray, and keep praying, until the Lord pours out his Spirit upon our seed. While the teachers are engaged in this work, we want many Aarons and Huns to hold up their hands and plead with God. This is just the point of the whole thing. We want more of the Divine Spirit's influence, and we can get it in answer to prayer.

Rev. Mr. MOLENNAN, of Whitby, said, the Bible was full of illustrations and anecdotes, which could be so related to the children as to interest them, and by this means the great truths of the gospel might be presented in a form that would attract and secure their attention. He thought if that simple view of the question was more clearly and constantly kept before the minds of the teachers, they would interest the children more and be more successful in their work.

Mr. JOHN DENTON, of London, said, it appeared to him that one of the great difficulties they had to encounter was unbelief. If it was true, that according to our faith so would be the result, then it was evident that they needed a stronger faith in the Sabbath School work. If they pressed home the truth from believing hearts, the sympathies would soon be brought out. He would give an illustration of this. A few strangers met together at a house, and while in conversation one of them said, I wish you to pray for my son

Harry. One of the men said to him. "Do you really believe the Lord will answer your prayer?" Says he, "I know the Lord will answer prayer," and repeated the same answer the third time to the same question. That meeting was spent in prayer for the old man's son. Weeks passed on. Two shop-mates met together, one was a believer, the other was not. The believer read this verse, "He that believeth on the Son of God hath the witness in himself, but he that believeth not God, maketh him a liar." "What," said the young man, "do you mean to say that is there?" "Yes," was the reply. The Holy Spirit brought that word home to that young man's heart, and he was converted. That was the same boy who had been prayed for a few weeks before at the prayer meeting, whose conversion was the result of earnest prayer and strong faith. So it is and always will be. Just in proportion as our faith is strong will we manifest it to the children.

The PRESIDENT then declared the discussion of the question closed.

Hymn.—"Blow ye the trumpet blow."

SABBATH SCHOOL MISSIONARY WORK AND THE BEST METHOD TO INTEREST CHILDREN IN MISSIONS.

Rev. T. F. CALDICOTT, D.D., of Toronto, was called on to introduce this subject. He said, Mr. President, the subject assigned to me for introduction to the Convention is that of "Sabbath School Missionary Work, and the best method of interesting Sabbath Schools in it." Let me, sir, speak for a few minutes on missionary work at large. Our Divine Master, just before he arose, with all the triumphs of victory, to heaven, gave his disciples this commission, "Go ye into all the world and preach the gospel to every creature." We have always taken that as lying at the foundation of missions, and as imposing upon the church the sacred obligation to carry the gospel to the world. There arises a very important question in our minds in connection with this subject. Can a sinner be saved without faith in the Lord Jesus Christ? Can the heathen be saved without faith in the Lord Jesus Christ? Can those who live in Christian countries, who have Christian privileges, be saved without faith in Christ? It is true we are informed, that they who sin without the law, shall be judged without the law, but they shall be judged. Those who have not the written law, shall be judged at the last day by the law under which they lived—the law of nature. Is there a single heathen, who has not violated the law of nature, and who has not the conviction that he is a sinner? I think that every individual Christian will settle these questions in his own mind, and every individual Christian will agree that no man can be saved without faith in Christ, and that every man is a sinner. There is no one, since the fall of Adam, who has not sinned, and come short of the glory of God, under whatever law he may have lived, and by whatever law he may be judged. If this be true, the greater part of the world is lying in a most deplorable condition, and millions and millions are going down to hell. It is one broad stream, and they move with the rapidity of time, down they tumble into the dark depths of damnation. Who would say, if this be true (and I do not intend to spend more time in proving its truth), is not God partial in giving the gospel to so comparatively few of the human family? Christ is not to blame for it. He has left a solemn obligation resting on his people to go into all the world and preach the gospel to every creature. It is owing to the laziness and covetousness of the church that the world is not converted. The very same obligation rests

on every Christian to-day, as rested on the twelve apostles when Christ gave them this commission. How important, if this be true, that it be taught to our children in our Sabbath Schools! Can you communicate to them a more important truth as to its length, breadth, and practical influence, than this very truth? When the mind is young and tender, it is susceptible of the deepest impressions. If you would beget a missionary spirit in the church, in the years that are coming, and in the minds of the generations that are rising to take our places, teach them this grand truth in the Sabbath School. Imbue the mind of every Sabbath School teacher with a sense of his duty in some way or other to reach the ends of the earth with the gospel. How may this best be done? By furnishing every Sabbath School with correct information respecting this object, and the miserable condition of men without the gospel. Here is a field from which a great amount of truth may be communicated to the children every Sabbath, and which will be the means of deeply interesting them in this important work. Let them have a description of the wretched condition of the heathen, of the terrible state of heathen society, and the degradation of heathen women, the destitution of heathen children. Let them be brought to make the contrast between the privileges and the joys of Christian children, favored as they are with Sabbath Schools, and the condition of those who have not the gospel. And then, that the work may become more practical, let them understand the condition of many parts of our country where there are no Sabbath Schools. Tell them of parts of our Province where there is no preaching; give them a description of how the Sabbath is mis-spent. Show them the influence which the disregard for the Sabbath, and for Christian ordinances has upon that part of the country where there is destitution. Then interest the children in the work of Sabbath Schools; furnish them with information of what the gospel has done where there are Christian communities, Christian Sabbath Schools, and Normal Schools for teachers; and show them what God has there wrought by the gospel. Furnish them with information of the effects of the knowledge of Christ, where he was not known before in our land, and show them the contrast between the orderly observance of the Sabbath, and the condition of those places, where there is no such means of grace. Show them the effect of a Sabbath School upon a community where no preaching exists. Not only furnish them with information on these points, but get them to contribute towards the support of missions. Children of Sabbath Schools built the first missionary ship in America, the "Morning Star," with their contributions. Any amount of missionary work may thus be done. I know Sabbath Schools that are sending out to India to know what it will cost to maintain a native preacher. Children are ready to work at home, and the best way to interest them in Foreign Missions, is to get them to feel that they are working for their own country. *Let there be missionaries constantly at work establishing new Sabbath Schools: reviving those that are nearly dying; furnishing them with books, and the children with information respecting missions, and the children will supply the means for the work.* Above all, let the parents set the example, let there be something said about missionary work in every church, at least, once a month. Let the children see their contributions made to it. Let them have missionary intelligence on the table at home. Let them see that every child interested in the work, and they will also be interested. And now I am about to touch on what I know to be a tender subject. I shall touch it as lightly as I can. *I wish, then, the Convention to engage in missionary work. I wish that work had never ceased. You don't know how much the doings of this Convention affect the children in our Sabbath Schools. If we had any of distinct organization in our Province, such as a Sabbath School Union, to take up the work of sending out missionaries, I would say nothing about it*

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in relation to this Convention. All that can be done by denominations they will do, but I am satisfied they cannot do the work with such efficiency as a missionary going out under the direction of this Association, who, wherever he found a field of destitution would organize a Sabbath School, and if there was any Christian body that could sustain the School, let him hand it over to them. And if the Sabbath School results, as it always does, in the introduction of the gospel, by some denomination establishing a church there let them take the charge of the Sabbath School. It would make my heart glad to take off that restriction from this Convention, and send out a Missionary, who, with the blessing of God, and our prayers, would soon make the desert to bloom as a rose. (Cheers.)

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

The President then declared the subject open to the Convention for discussion.

Rev. H. CHRISTOPHERSON, of Ailsa Craig, said that one of the best means of interesting children in missions, was the cultivation amongst them of a spirit of benevolence. He thought there should be more missionary work done in connection with the Sunday Schools of our country, and we should bring more vividly before the minds of the children the state of our missionary work abroad; the difficulties and trials to which our missionaries are exposed, and the effect produced upon the heathen by missionary work. In the Wesleyan Church of this country, a good deal of missionary spirit was cultivated among the children, by employing them as missionary collectors. In all parts of our country little missionary cards are put into the hands of some of the children, and they collect nobly for the work. Thus the church reaps a benefit in a financial point of view, and it also helps to impress a missionary spirit in the minds of the children.

Rev. JOHN CARROLL, said, his friend who had introduced the subject had said something about Sunday School missionary work. He begged to suggest that in the further discussion of this subject, they ignore that part of it altogether. If it was brought up at all, it ought to be brought up by a separate resolution. It might cause trouble in the Convention, and would embroil the general question of Sabbath School missionary effort.

Rev. G. COCHRANE, of Brantford, said, he would be heartily glad if they could interest the children of our Sabbath Schools in missionary work at home, before they directed their attention altogether to that of the heathen world; nor did he sympathize in the least degree with the remarks of a previous speaker, in regard to the system of sending out the children, wholesale, around the city with cards. (Hear, hear.) He thought such a system was entirely wrong. While a large amount of money might be collected in that way, a great deal of harm was done to the children. Speaking of his own congregation, he had never allowed the children to go to any other congregation to beg for their Sabbath School. He would give the children actual work to do in planting mission schools through the towns and cities, and telling them that it was their work to carry on and support these schools. He thought that very large congregations should give off from their Sabbath Schools and form a missionary church where the rich and the poor might meet together; then the children should be made to understand that the work of supporting those churches and schools depended upon their efforts and liberality. Give the children something to do; don't merely tell them they should be missionaries, but give them the work to do themselves, in their immediate sphere and neighbourhood, and they will grow up men and women of liberal minds, possessed of the true missionary spirit. Then we should teach our children that they should pray as well as collect funds.

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The teachers should take the children along with them when they went out to bring other children to the school. In this way the children would become personally interested in the schools, and in their own efforts.

Rev. C. B. PACKHAM, of Vermont, said, if they must have Home missions, they should have Foreign missions too. He ventured this assertion in view of the history of the past, that every church in America, and everywhere else would be measured in its prosperity at home by the interest it takes in the missionary work, especially in foreign lands. (Cheers.) It was a kind of spiritual barometer. If they were going to do anything in converting the world, the first thing to do, was to get the idea of self-sacrifice into the minds, and hearts, and pockets of the children. What we want, in order to interest the children in missionary work, is to set them to work. We want men of faith, large enough to ask large things from God. They wanted men who would consecrate their time, their talents and their means, to the work. Men like that good man, brother Richards, out in Illinois, who generally spends his summer vacation down in Egypt, one of the most desolate parts of the whole State, and where there is great need of Sabbath School work. He goes down there for eight long weeks of vacation, and goes to work establishing schools, and handing them over to the first Christian denomination that comes along. When they need a library he gives them ten dollars, and they give him ten more to match it, so he goes on shedding the light of the gospel wherever he goes. The speaker then went on to illustrate what children may do, by relating a case which happened in New Hampshire, in which a few little boys and girls collected enough money by their own unaided efforts to pay off a large debt on their church, and prevented it from being sold by the Sheriff.

Rev. J. G. SANDERSON, of Rugby, rose for the purpose of making a few remarks in regard to children collecting for missionary purposes. He objected to such a system, but he approved of doing everything to induce the children to work themselves for the missionary cause. He related an incident that came under his own observation, where the children did work in this way, and earned forty dollars by their own efforts, where he did not expect them to raise ten. We should have stronger faith in the children. If we interest them more, and show them the benefits of their contributions, we would find that they could do a great deal. We should not under-value the small contributions of children. The poor widow who threw the two mites into the treasury was commended by the Saviour. We must judge of their liberality, not by what they give, but by what they keep back.

Mr. J. W. MORLEY, of Florence, urged the necessity of establishing Union Schools in the back townships, where in many cases it was utterly impossible for denominational schools to exist.

Hon. JOHN McMURRICH then presented the Treasurer's report, which was received.

A MODEL TEACHERS' MEETING.

Rev. Dr. DURYEA, of Brooklyn, having collected a class on the platform, proceeded to explain his method of conducting "A Teachers' Meeting." Before proceeding with the lesson he made a few remarks, illustrating the way in which such a meeting ought to be conducted with profit and interest. The object is for teachers to get into sympathy with each other, know each other's hearts, pray for each other, and consult over matters of practical difficulty in the work; to pray for scholars who may have been specially impressed with the operations of the Holy Spirit, and as far as time may permit, to talk over the great question of teaching—how to study and how to teach, and, if possible, go over the lesson together. If we meet once a

week, we go over the lesson; if once a month, we discuss some general subject. The advantage of our talking over our lessons is this:—We are all differently constituted, and by consulting together, we each get the accumulated wisdom of all. Some who are sober serve to tone down the extravagancies of those whose tendency lies in that direction. Of course you will remember the characters I draw are fictitious, but we will speak them as real, in order to illustrate how a teachers' meeting may be made profitable. One of our number is a member of Parliament, who has been in the State long enough to know that there can be no good government without Christian morality, and during his intervals of public office he confines out Christian morality, and during his intervals of public office he confines the same public duties by teaching in the Sunday School. The next man is the lawyer of our town, who, having a liberal education and being able to speak admirably in court, thinks he ought not to waste all his culture simply in making a living; so he brings his intellect to bear in teaching the sacred Scriptures, and his power of speaking in preaching Christ at our monthly concerts. The next man is a practical common sense man, who does not get much time to study. He comes here and expects to get a good deal out of the lawyer, and the member of Parliament; but when we come to the application of the subject, his good common sense tells. The next man is a banker, who has plenty of time to study, and has money besides, to buy the best books, and can spend an afternoon in posting himself for instance, in the geography of Palestine, and when we come to the meeting and speak of any locality, he can tell us exactly at once how far it is from Jerusalem. He has read all the books on the Holy Land, and can describe to us all its features. The next man is an old bachelor, who having no children of his own, thinks he must do his duty by teaching the children of others. Having no family cares, he does a great deal of visiting in the evening. (Laughter.) He goes down among the Sunday School scholars, and finds out their circumstances at home, especially those who live in the back streets, and who need care and sympathy, and sometimes assistance. So when he comes to the meeting he can tell us something about the real wants of the children, and the teacher suits his instruction accordingly. So all these varied characters by getting together and comparing notes, give and get from each other. And now we are ready to open this meeting with singing and prayer. But before opening with prayer, the question is put to each teacher, "Is there anything in your class which you would like to be specially mentioned in prayer?" Then one teacher perhaps tells of his discouragements and annoyances, and want of success, and another perhaps tells of a scholar in his class who is laboring under deep conviction, and we make all these things a matter of special prayer. We want to know what we want, and then to ask the Lord for it. And now, if there is no business before the meeting, we proceed to the lesson. At the close of the lesson, the pastor usually drops in. He does not come in till the close, because he is so learned he would frighten us. But he comes in near the close, and any knotty questions that we could not answer we save for him. He comes in, in time to say a good word, answer our questions, and pronounce the benediction. And if there is any suggestion he wishes to make respecting the conducting of the school, he makes it then. And now for our lesson. There are two processes to be gone through in teaching a lesson. The first is to learn it; we must first learn, and then teach. If I am going to learn a watch, I take it apart and see what is in it. If I am going to teach a watch, I take it apart and put it together. Learning is called "analysis," teaching, "synthesis." Learning a lesson is taking it apart; teaching a lesson is putting it together, and showing what relation one part has to the other. So now we will begin the one process, the analysis, and to-morrow afternoon, in the "teaching class," we will take up the other. Dr. Duryea then took up the lesson, the 3rd chapter of Genesis, analyzing it along with the class, after

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the manner of a Teachers' meeting. This exercise was continued till 5 o'clock, and elicited warm applause, when the Convention adjourned.

EVENING SESSION—SECOND DAY.

After devotional exercises, conducted by Mr. F. E. Grafton, of Montreal, the President announced that the subject for discussion was

HOW MAY THE INFLUENCE OF PARENTS AND GUARDIANS BE BEST ENLISTED IN THE SABBATH SCHOOL CAUSE.

Rev. Dr. Cocks, of Toronto, was called on to introduce this subject. After a few introductory remarks, he briefly reverted to the great change of public feeling with respect to Sabbath Schools in England, from which country he had lately arrived. When Robert Raikes commenced his work of faith, and had labour of love, amongst the poor neglected children of Gloucester, he had to encounter a vast amount of opposition. It was thought that Sabbath Schools tended to break down public spirit, and what they called manly and rustic sports. Even that great Bishop Hinley said he must oppose the institution of Sabbath Schools. But now the Senate and Cathedral ring no longer with idle and groundless declamations against Sabbath Schools. They have secured for themselves a high place in the sympathy of the English people. The opponents of Sabbath Schools are now few, and too scattered to band together, and too abashed to make any direct assault. Now they have up-wards of 300,000 Sunday School teachers in England, with more than three millions of children under their care. Think of that, ye friends of Canadian Sunday School institutions! See how the little streamlet has swollen into the majestic river, and take courage! Why Oxford and Cambridge themselves, when compared with these varied instrumentalities connected with our Sunday Schools, are like things done in a corner, and I am glad that this new country is following in the wake of the old. Canada has shown herself a worthy daughter of a worthy mother. If I had brought from the old country any doubt in my mind as to the permanency and stability of this new Dominion, a gathering like this would have scattered them to the winds long ago. (Hear, hear, and cheers.) The subject assigned to me on this occasion and I have had very little time to collect my thoughts upon it is, how to secure the influence of parents and guardians in behalf of our Sabbath Schools. Now, Sir, I can do nothing more in relation to this topic, than make a few very general remarks, just to introduce the subject for subsequent discussion. I scarcely need say that the influence is of incalculable importance. There is no influence that so nearly approaches the influence of the universal Father over all the members of his great family. The influence of the monarch over his subjects, will not bear a moment's comparison with the influence of the parent over the child; and if parents can only be brought to discharge their parental duties in the fear of God, what may we not expect from our families, and from our several communities in this land? What may we not expect for the good of their children, especially as connected with influence then, for the future of this country? How are we to gain their sympathy and co-operation without using every legitimate means to secure their influence. I suggest that two means be used for directing the attention of parents to the duty of interesting themselves, not only in the welfare of their children within the domestic enclosure, but in connection with Sabbath

Schools. May I say to my ministerial friends, that I think we might do a little more perhaps than we have done in relation to this matter from the pulpit. (Hear, hear.) Taking occasion, from time to time, to refer in our ministrations of the Sabbath School, to parental duties as pulpits, to the ministrations of the Sabbath Schools, and thus make a direct effort to draw the attention of parents to the subject, and incite their sympathies to secure their interest in favor of Sabbath School institutions. I think we might, with the great advantage, resort to the expedient of holding quarterly meetings of the scholars, teachers and parents combined. The scholars and teachers occupying the body of the chapel, and the parents, guardians and others occupying the gallery. We can scarcely conceive of a scene more thrilling and interesting than that. The children might be addressed in relation to their duties and practical. The children might be addressed in relation to their duties to their parents, in the hearing of their parents, and the parents in reference to their obligations and solemn responsibility in the hearing of their children. Such quarterly occasions, with such addresses, could not fail to be most salutary influence upon the minds of the children, and could not fail to excite the sympathies of the parents. There are several classes of parents to be reached; there are those who attend our sanctuaries, and send their children to Sunday Schools; there are those who attend church, but do not send their children to Sunday Schools, and there is a third class who neither attend the sanctuary themselves, nor send their children there, or to the Sabbath Schools. Now, with respect to those parents who attend our ministry, but neglect to send their children to Sunday School, I would have other means taken to impress upon them the importance of securing the co-operation of Christian men and Christian women in the great work of cultivating the minds and hearts of their children. I believe that some parents have an impression that to send their children to the Sunday School is practically to suspend some parental function; to relax in some measure, domestic discipline, and restrain in some degree home influences. I think this impression is unfounded, and if parents will seriously consider the difficulty attending the moral and intellectual culture of their offspring, and the importance of the work to be done, I think they cannot but come to the conclusion that after having done their very best with the domestic circle, there is ample scope for the sympathy and aid of others. You send your children to be educated secularly, away from their homes. I imagine if the work of secular education was left to be done by parents at home, it would advance very slowly amongst us, and I do not see why the work of religious education should be confined entirely to the family. If Sunday Schools give themselves to what I deem their legitimate object—instruction in religious truth—they will not have much time to devote to such branches as reading and writing. If schools give their attention to the religious instruction of the children, then what Christian parent can demur, whatever may be his position in society, however rich he may be, or however much exalted above the common run of parents, to sending his child to the Sunday School? It will be a happy day when all Christian parents, the richest as well as the poorest, the highest as well as the lowest, shall feel it to be a privilege and an obligation to send their offspring, not only to the Christian temple, but to the Christian School, to be instructed in God's holy word—sending them for a little while from the domestic hearth only to be welcomed back with brighter smiles and fonder blessings. Then with respect to parents who neglect the house of God themselves, and neglect the duty of sending their children to the Sunday School, what shall we do for them. Permit me to recommend this expedient—establish a system of regular visitation from house to house; make your visits the means of demonstrating to the parents the interest you take not only in their welfare, but especially in the welfare of their children; and I cannot but think that with a well arranged plan, systematically and

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perseveringly carried out, these visitations from house to house would have a great influence upon prayerless and careless parents. It would be on your part a manifestation of kindness that could not be resisted. Do we sufficiently estimate the power of kindness in this great work? Our own great Bacon has said that "knowledge is power," but are we fully awakened to the fact that there is another kind of power? *Kindness is power.* (Hear, hear.) The benignant author of our being has interwoven into our nature a strong susceptibility to the influence of kindness, so that there is hardly a man anywhere, however depraved he may be, who can steel his heart and stiffen his neck against the influence of Christian kindness. Before that fearful consummation can be reached, before a man must pass away to those dark regions where malignant passions reign without restraint, and despair broods over the finally abandoned, and finally lost; where you will amongst the most ignorant, most degraded, you will find there still lingers a corner in every man's heart that responds to the touch of kindness. Let this kindness on your part be systematically manifested, and I cannot but hope for the best results. Let me say to you with deference, who insist on sending the young and inexperienced on these errands of mercy, you should select the very best men you have in the school. Those who centre in themselves the largest amount of wisdom, and prudence, and kindness, and knowledge. It is a work that requires the talents of the very best men we have, if it be done efficiently. I don't see how men can be more usefully employed than in a work like this. I know we are apt to carry on work, that strikes the attention of others, tends to secure the expressions of praise. This work is very unostentatious, very obscure, and I am afraid we are apt to depreciate it on that account. May I remind you that those operations that are the most observed and the most demonstrative, are not always the most powerful, and the most beneficial. Often those labors that are most obscure and unostentatious, and adapted to attract attention, are the most beneficial. Do not therefore shrink from this work because of its comparative obscurity and its apparent insignificance. I do not think it can well be over-estimated. We want men and women for this work who can bear rebuke; men of great Christian prudence and forbearance, who, if repulsed, will renew the attack again, and again, until they have conquered. In this work of visitation we may expect to meet with rebuffs, and rebukes, and we should be prepared to bear them with meekness, remembering the motto recommended by Mr. Dewart, "Looking unto Jesus."

Hymn—"Let us Pray for one another."

THE SUNDAY SCHOOL AS A FIELD FOR SUPPLYING CANDIDATES FOR THE CHRISTIAN MINISTRY.

JOHN MACDONALD, Esq., of Toronto, was called on to address the Convention on this subject. He said,—Mr. President and Christian friends, there has been much said about the Sunday School's relation to the Church, but not much—I think not any—about the Sunday School's relation to the ministry. Any observant man, who has made the matter a study, must be struck with the fact of the great paucity of suitable men offering to preach the Gospel. There is a great want in the churches of faithful men to declare God's truth. I do not mean that the men who do preach are not faithful, but we want more and very many more of them. There is no prospect in connection with ministerial life of princely incomes, and magnificent mansions. You find very little difficulty in getting young men to study the various professions, which bring with them a considerable amount of gain. I could tell you one way in which we could increase the number of candi-

dates for the ministry. Let it be announced that the smallest salary any minister should receive would be two thousand dollars, together with a handsome house, and beautiful grounds, and we should have an abundance of young men studying for the ministry. (Cheers.) But a higher ambition, and a nobler purpose, must influence the heart of the man that gives himself to this work. (Hear, hear.) The question is, How can the number of men not only be maintained, but increased, and the efficiency of the work promoted and carried on? Ministers, like other men, grow old and die, and in some few cases grow weary of the work, and leave it. And this waste is not only to be made up, but the fields that are whitening for the harvest have to be supplied. I think, sir, that the Sabbath Schools present a field for the furnishing of candidates for the Christian ministry, to an extent we have not yet realized. The Church has never yet attempted to make it an instrument for preparing men for the ministry. True it is said by some that it is the Lord that calls; we know it is, and it is the Master that sends out the laborers into his vineyard, and we believe the Master selects those who have had suitable preparation, and sends them into the work. The two are intimately connected together, because, "if a man desires the office of a bishop he desires a good work;" and we think it is the Church's duty to take hold of young men and send them out to preach the everlasting Gospel. But one will say, How can you make our Sabbath School an instrument in forwarding this work? In a variety of ways. We cannot say anything new upon this topic, probably cannot advance a single suggestion in reference to any practice that is not now in use in our schools, but we would say, first, bring regularly, and steadily, and perhaps more frequently than now, stories of missionary toil and missionary triumph at home and abroad, before the children. Make them acquainted with the world's wants, and with man's duty to his fellow. Encourage your children in your advanced classes to pray in your prayer-meetings, and get them early to exercise the gifts that God has given them. Get your advanced teachers occasionally to exercise their gifts in addressing the children; and above all set before teachers and scholars the high and holy and noble calling of the Christian ministry. (Hear, hear.) There are some people, and they are worthy people too, who ignore the Christian ministry, and they tell us it is unscriptural. A good brother in Toronto told me this. He is one of the Plymouth brethren. I said, suppose we admit that you are right, and that all the other portions of the Church are wrong, and we ignore all the ministers for one Sabbath kept would become of our Christianity? Would that our Sabbath Schools kept this matter prominently before them! I may be thought to speak extravagantly when I say, that there is room in fields already occupied, for 500 additional laborers in Canada alone. I am not speaking without thought. In the church with which I am connected, alone, there are fifty men wanted at this moment; and a similar state of things exists in other sections of the Church of Christ; and there is this beautiful arrangement, that those who engage in the work of training up young men to become preachers of the "everlasting Gospel" share with them the triumphs of their work, "For he that reapeth receiveth wages and gathereth fruit unto life eternal, so that he that reapeth and he that soweth rejoice together." Let us keep this matter in view, and we shall have the right men in the right place, men entering upon the work for the love of it, laborers that need not be ashamed, rightly dividing the Word of God. My mind has become impressed lately with the wants of the Church in this respect, and if our Sabbath Schools would rightly take hold of the matter, they might train up laborers to go forth into the Lord's vineyard; you will have in those men the true friends of the Sabbath School, and the recollections and associations connected with their early training, will constantly dwell with them and influence them. (Cheers.)

Hymn—"We must never grow weary in doing well."

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SUNDAY SCHOOL REFORM.

Rev. J. VINCENT, of New York, was introduced by the President. He spoke as follows:—Christian friends, I greet you as brethren, although not all of you, perhaps not one of you belong to my church. Although I have great respect for my own church, yet I generally prefer to meet people who do not belong to it. I enjoy these fraternal meetings when people of all denominations gather together from time to time, rather than a meeting made up entirely of ministers and members of one denomination. The subject which I have chosen to-night is an uncomfortable one, because it implies that the speaker must find fault with something or somebody. (Hear.) I have a sort of satisfaction in finding fault. (Laughter.) Yet while I point out defects here and there, of course, I do not mean that they all apply to Canada; though, if they happen to fit you, of course, I have no objection to you profiting by my words. It is because I want to see Sunday School work elevated to a higher standard, that I attempt to point out some defects in the work. The Sunday School is always useful if it does no more than sing the beautiful songs of Zion. I do not believe that the songs of our Sabbath Schools are Christ-less, and yet there are a great many of them. (Hear, hear.) But the songs we sing oftentimes bring many children to Christ. The occasional talks we have between superintendents, visitors and pastors, do good service, but when I see what we might do in this respect, I feel like condemning those who are responsible for the present condition of things in our Sunday School work. When I look over our broad prairies sometimes, and see them blossom with living flowers, I think what they might be, if they were all cultivated. Neglected as it has been, if it has done so much work, what may it not do under the right kind of culture. Let us seek for this. Now, I say we have not done enough, and I will give four evidences of this. In the first place, the lack of reverence that prevails among our young people, especially in religious services. I do not find this feature in Scotland and England, I do not know how it is here, but really, in some parts of the States, the reverence that is due to God's house, not only in the Sabbath School, but in the public congregations, is almost swept away and forgotten. I have seen men putting on their over-coats, picking up their hats, and putting on their gloves, whilst the minister was pronouncing the benediction. This is wrong (hear, hear, hear); and our children are brought up in this way, and gradually grow into a spirit of irreverence, instead of being impressed with the sacredness of God's house, and with the conviction, that certain frames of mind, and certain postures of the body are proper in God's house. I used to stand with delight in some of the old churches, both in Scotland and England, and watch the people as they stood breathless for almost a minute after the "Amen" of the benediction had been pronounced. (Hear, hear.) The way I manage my congregation is to suspend the "Amen" for about half a minute. (Laughter.) Another evidence that the Sunday School is not doing the work it should, is this: The prevalence of ignorance concerning the Word. Why, it is alarming how little our young people know of the facts of Bible history, Bible geography, and some of the fundamental doctrines of the Bible. If the Sabbath School had been doing its work for the last twenty years, we should have plenty of intelligent Bible scholars in all our congregations. If the Sabbath School is not for promoting biblical knowledge, I do not know what it is good for. Again, in the States, in most of our schools, the majority of the children are not converted; young people who have been in our Sabbath Schools from three to ten years, have never been brought to Christ. Then again, our Sabbath Schools do not promote religious growth, and ensure stability to Christian character, as they should.

If these are facts, I may be permitted to offer a few suggestions upon them. One great defect is, that we trust too much to the system of Sunday Schools. Just as a young man goes through college, and gets his diploma; a great many think he is a great scholar from that very fact. "My boy has been through college!" they say. Just so it is in the Sabbath School, "It is a school that has the Bible for its text book; pious people conduct it; it is held in the select room of the church; my boys go there," and they trust to the system and don't ask what their boys study there. We have parents in the United States, who don't know who the teachers of their children are. There is a pastor away out in Kansas, who really does not know what his Sunday School teachers teach on the Sabbath. Kansas is a very benighted place you know. (Laughter.) To make the Sabbath School efficient, we must put into it our energies, watch it carefully, and nurture, at home and elsewhere, the seeds of truth that are sown in the Sabbath School. Then, again, we have isolated the Sabbath School too much from the other appliances of the church. In some parts of our country they talk about the church and the Sabbath School. They have the idea that the minister is responsible for the church, and a few laymen are responsible for the Sunday School. And there are laymen in the United States, who conduct Sabbath Schools, and who object to the pastor's coming to interfere, as they call it. They say, "Hands off; we run this machine." (Laughter.) Now then, if we recognize any religious society in proximity to the church, that professes to do the work for which God established the church, we must look out that the human institution does not fail of its work. In order to effect a true reform, we must begin with the first principles, we must study the philosophy of our Sunday School work, and see where it belongs in the system of divine appliances. If it is only a human institution, then, I predict for it a speedy dissolution. The Sabbath School exists in two distinct forms. First, there is the Mission Sabbath School. Secondly, there is the Church Sabbath School, which is altogether different from the former. The Mission Sunday School is a substitutionary institution. There are tens of thousands of young people who never receive religious instruction at home. Pious people go to them with the Word of Life, in the stead of parents teaching them the truths of religion. In this respect the Mission School is a substitute for the family. Tens of thousands of young people never go to God's house; the Mission School takes them in; and thus becomes for the time a substitute for the pulpit. Tens of thousands have no pastor to visit them at their homes, and talk with them and pray with them. The Mission Sunday School comes as a substitute for the pastor, and does outside of the church the work originally done under the Jewish system to "the stranger that was within their gates," for God provided originally for the instruction of those within the gates. But now the strangers are in a majority, the home cannot contain them, and so now the family goes out to the strangers. The Mission Schools become to them what the home, the pulpit, and the pastor are to us. They are the John the Baptists to the great church of Christ. The Church Sunday School is altogether another institution. In the first place, I remark it is not a substitutionary institution. It is not a substitute for the family. I have been pained to notice the fact that a great many people make the Sabbath School an excuse for neglecting the religious instruction in the family. "My children go to the Sabbath School," say they. "Do you know who teaches them there?" "No!" "Do you know what they are taught there?" "No!" No man should neglect family prayer, because his children attend the Sunday School. The Church School cannot be a substitute for the family. The family is God's first form of the church on earth; we cannot abandon it. I stand to-night a monument of the mercy of God, in giving me a precious home and a sainted mother, whose memory glows in my heart every time I think of her; and if I could build to her memory a monument of gold reach-

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ing unto the heavens, I would do it. But gold and silver I have none, but such as I have I give her. A holy faithful Christian mother, an earnest Christian home, where the great object is to train for immortality the children entrusted to them; this is the form of the church we need. (Hear, hear.) I go through the country, and find that in very many of our congregations there are no children. I have often asked, "Where are the children?" And have been answered, "They go to Sunday School." What if they do? Has God given them the privilege of neglecting the preaching of his word? No. God has commanded us to preach the gospel to all, old and young; and I do not believe the Church School ought to be a substitute for the pulpit. You say the pulpit is above children. Let the ministers adapt their sermons to children, and then the old people will understand them. (Cheers.) Then, again, the Church School is not a substitute for pastoral care. There are some pastors, in our part of the country, who never visit the homes of the children, as they used to do. Why? Because they, (the children) go to the Sabbath School, and the Sabbath School is made to do the pastor's work. Against this view of the Sunday School I protest. It is not a substitute for the pastorate. Again, *the Church Sunday School is not a children's institution exclusively*. I am not ashamed of the Sabbath School work, because it lays hold of childhood, for I love childhood. I admire that beautiful apostrophe of Alexander Smith on a little child.

"Oh thou bright thing,
Fresh from the hand of God!
The motions of thy dancing limbs
Are swayed by the unceasing music of thy being,
Nearer I seem to God while gazing upon thee.
'Tis ages since He made His youngest star;
His hands were on thee, as it were but yesterday,
Thou later revelation!
Breaking with laughter from the late Divine,
Whence all things flow,
Oh! bright and shining babe,
What wilt thou be hereafter?"

Thank God the church asks the question, and thank God the church is able to answer it. "What wilt thou be hereafter?" No system of philosophy, no system of religion can give an answer to it, as Christianity can. That answer is "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." I love the Sabbath School, because it does lay hold of the children. But *it is not exclusively a children's institution*. It is just as much for parents as for children. I do not believe that the pulpit is for parents exclusively, nor for children exclusively. So in preparing my Sunday School *Banners*, I do not take the words "Feed my lambs," but the word "Feed," in great bold letters, and embrace both sheep and lambs. That is what the school is—it is the feeding place of the church.

Again, I remark that the Sabbath School is pre-eminently a Bible school—the Bible studying department of the church. We have lost a great deal, because we have undervalued God's word. I remember that benediction of the apostle when he says, "Now, brethren, I commend you to God." There is where we stop in our benedictions; that is enough for the church now-a-days. Why, I know preachers that very seldom quote a passage of scripture during the course of a whole sermon; except the text. They find, as a good brother said, "something better." I know preachers, who, when they do quote scripture, fearfully misquote it; and I know a congregation where they have no Bibles in their pews to consult while the preacher preaches. "Now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

And Christ said, "Sanctify them through Thy truth; *Thy word is truth.*" We have undervalued the word of God as a means of grace. If we make our Sabbath Schools, Bible Schools, our churches will be stronger and more intelligent, and our preaching more appreciated. In the next place, I remark, that the true Church School is a Christian School. I alarmed some people by saying that the great object of the Sabbath School is not the conversion of anybody. I say, if there should be any one, in any of our schools, who is not converted, the first thing is to have him converted, of course, for the true work of the Sunday School is not commenced till its members are converted. The object of the Sunday School is to train young men and women in God's work, in Christian experience, in Christian labor. In our Sabbath School the spiritual element is almost forgotten. We need Bible studying for spiritual growth, both in our churches and Sabbath Schools. Our churches and our Sabbath Schools should not be separated; they are one, and are doing the same work. I would have every member of my congregation identified with some class, under the care of a sub-pastor. I always pray for the pastor and his assistants,—the class-leaders, and Sabbath School teachers,—that is what they are. Of course they must be spiritual. How shall the Sabbath School teacher do the work a minister is appointed to do without the same divine illumination that the minister needs? Don't be afraid to elevate the standard. Some may resign; but I have sometimes thought that a spirit of resignation would do good; (laughter); but consecration is preferable. It requires just as much devotion to Christ to instruct a class as it does to prepare the minister for proclaiming the truth of God in the pulpit. The church school is as old as the church itself. The Jewish schools were Bible schools, all their secular schools were Bible schools. They provided not only for the hearing of truth, but for the searching of truth. We now-a-days provide for the one side of the human faculties—the receptive side. We fold our arms and listen to the preacher, and tell him, "if you tell us plenty of nice stories we will keep you for three years." (Laughter.) One ser- allow him to do all the thinking. We have too much preaching. One ser- mon a week is enough for any man, and then every man would have time to exercise his own spiritual faculties in the study of the Word of God. I have an ideal church which I hope will travel over the broad seas, and go to foreign lands, that he may sit in the presence of the old masters, and drink inspiration from them. So, in the Sunday School work, we should hold up to the people a high standard, and educate them up to it. My ideal church is something like this:—I would have the people get up as early on Sunday morning as any other morning, and I would make the family altar a charming place. Then about half-past ten I would have the whole congregation, old and young, go to the Sunday School, and have them under the right sort of teachers. The family altar, the pulpit and the Sabbath School, should all centre on the one subject. Then just about high noon I would gather the children together in the galleries, and the congregation in the body of the church, and I would make a little lecture to them of about fifteen minutes long, bringing it to bear on the fundamental truths of the lesson; and then close with one grand hallelujah song that would make every body feel the power of music. Then in the afternoon I would try to preach them a sermon, and make the Sabbath parents to stay at home at night with their children, and make the Sabbath evening a great spiritual power in the family. Then let the pastor come out evening and meet with those who had no homes, and have a sweet Sabbath evening of prayer and praise. So we would have the family, the school, the pulpit, and the devotional meeting, all in full operation on the Sabbath, and all centering upon one fundamental idea; and then the church would grow.

These are the things we need in the Sabbath School. First, we need church recognition; secondly, pastoral co-operation; and I have no time to

dwell upon these points. Thirdly, we need to work the central idea of the Sabbath School.—Bible studying. Singing is good, praying, that is important, if you pray with the spirit and the understanding, and so that the children can understand it, and join in it; a library distribution,—a sort of necessary evil for the present—but the great idea should be Bible studying. Fourth, they are teaching, by the superintendent, or others, coming round, asking questions, and interrupting the class. Such matters should be attended to in the teachers' meeting. I visited a school, some two years ago, where chaos reigned supreme. I took my seat on the platform and looked around me. One poor teacher was teaching tolerably well, when along comes the librarian to change the books, and the attention of the class was diverted. When their attention had again been secured along came the missionary collector. Scarcely had the attention of the class been again obtained when along came the old man, who had been my guide, and who having been absent for some time, was shaking hands with the teachers and the scholars, and then to cap the climax, just when the teacher had again got the attention of his class, a brother came up and said, "Come let us have a short speech." I replied, "I never make a speech in the Sabbath School during the time for studying the lesson!" We have altogether too much of this sort of thing. Leave the children in undisturbed silence whilst studying God's Word, and their teachers free from the embarrassment caused by these interruptions. The next thing we need is thorough teaching; and then we need week-day influence in the Sabbath School; *we want the teachers to prepare on the week days for the Sabbath.* One of our best and most successful teachers in the United States said, that in the first year he started his school he had only fifty-two scholars, and he asked God to give him one for every week, and now he has three hundred and eighty scholars. Some one asked him what was the philosophy of his method. Says he, "I take my lesson and I pray over it, and then I read it, and then pray over it, and thus I am qualified to teach it." *"That is the secret. Pray over, and keep praying and reading, till you get so filled with the subject that you must teach it."* (Cheers.)

TRAINING OF TEACHERS AND PREPARATION OF LESSONS.

Rev. Mr. COCHRANE, of Brantford, addressed the Convention on this subject. He said:—

It cannot be too often repeated, that "*Teaching is not training.*" A man may have a comprehensive and varied stock of knowledge and yet lack the facility or aptitude for communicating, without which, knowledge is in great part, a worthless possession. Training, when properly conducted, not only adds to our stock of knowledge, but exercises the understanding and the conscience to reason out and apply principles and abstract truths to the details of life. There may be teaching *without* training, but there cannot be training without teaching. Is it not, indeed, wonderful that the training of Sabbath School teachers should be of recent date, and that even yet, in by far the greater number of our Evangelical churches, the necessity for such preparation is of comparatively recent origin. It is not over fifty years since teachers is of comparatively recent origin. It is not over fifty years since regular Normal schools were established in Great Britain, in order to qualify men and women for this important and responsible office. Prior to that date, all that was demanded of a teacher, was a general knowledge of the branches he professed to teach. If he possessed a college diploma, certifying to his having passed through the hands of certain professors, he was forthwith

where the thing is at all possible. Do not be alarmed at the name. If there are National Normal schools for the training of our week-day school teachers, why not Congregational Normal classes for the preparation of our Sabbath School teachers? Classes where our young men and women may be taught how best to exercise and lay hold of the affections of youth—to enlighten the conscience—stimulate intellect, and produce reflection. Incidentally these classes will add to the knowledge of those who attend them; but their main design is to impart the power of communicating knowledge to others, in a simple, natural, and efficient manner. The Normal principle, or rule for training teachers is three-fold—by precept, example and practice. The two first are theoretical—the last practical and of superlative importance. You may read all the treatises on teaching and education, from Milton and Locke down to the present day, and all the biographies of the most successful teachers, without any great advantage. Nor will *example*, even when added to precept do much. Example is more powerful than precept, but even the example of such men as Ralph Wells, will not, unless faithfully copied, make you much better fitted to train your scholars. Every teacher must add to the study of precept and example, individual effort—must exercise his own powers, and by repeated attempts, and it may be failures, become master of the most perfect methods of instruction. "All the lecturing in the world" said Dr. Johnson, "will never enable a man to make a shoe; but if to the teaching and example of the journeyman shoemaker, the apprentice adds his own efforts, and puts his hands to the business, he will very soon make a suitable shoe." In like manner, all the books on teaching, and the best examples on teaching that can be read, or seen, will never of themselves fit any man or woman creditably to fill the office of teacher. And now for the details of such a class. Suppose a congregation has twenty-five or thirty teachers; this will be a very suitable number to form a Normal class. In addition to the actual teachers of the school, the more advanced scholars of the minister's class, and the Bible classes, who are looking forward to teaching at an early date, should also be present and take part. The chairman or presiding officer should either be the minister or superintendent of the school—one at all events, a successful teacher himself, and possessed of tact, judgment, and a spirit of conciliation. The teachers, in some cases, form the class themselves—at other times so many boys and girls, drafted from week to week, from various classes in the school, for the two-fold purpose of receiving religious instruction, and affording scope for the teachers' talents. Both plans have certain advantages. My own opinion is, that where possible, a class of boys and girls is preferable. The tact of the teacher giving the lesson, is much better seen in handling such a class, than grown-up, intelligent teachers, whose answers might be so ready and appropriate as to afford no room for training at all. On the other hand, unless the class is dismissed after the specimen lessons are given, restraint will necessarily be laid on the after the criticisms of the chairman, and the other teachers. This, however, can easily be obviated by allowing the class to leave when the lessons are ended. No lesson should exceed twenty minutes in length on such occasions, and three lessons may easily be given every night, by three teachers appointed the evening before. One lesson—possibly the regular one for next Sabbath—of a historical character,—another more purely doctrinal, and a third emblematical. Historical lessons are the easier of the three, therefore it is well that teachers exercise themselves on all the possible forms of instruction, that comes before them in the Sabbath School. After the lessons have been given and the class dismissed, the teachers, in turn, criticise the lessons, pointing out, if necessary, defects in matter or style,—faulty methods of putting a question, or want of felicity in illustration, and at the same time commending the good points that have distinguished the various efforts. The chairman at the close sums up, by a few practical and well-timed remarks; and after

appointing the trainers for the following meeting, closes the session. In this way three teachers or students may every night have practice, and the whole number gone over in the space of two months, in addition to the valuable hints obtained every night by the example of others.

There are some teachers, I know, for a time might not have the courage to give such a lesson before their fellow-workers,—at all events they think so. And, supposing they made the attempt, and were successful beyond their expectations, they imagine they could not well bear criticism, especially if it suggested possible improvements. These objections are more apparent than real. All that is required is Christian forbearance on the part of all the teachers, to ensure perfect good feeling and rapid progress. Of all men Sabbath School teachers should be of that humble and tractable disposition that is ever ready to receive hints and take advice. I know of no better friend than the man who points out my defects, whether in conduct or in public professional life.

These remarks are based upon actual experiment. I am recommending not what I have read about, but what I have seen and taken part in. As a member of one of these Normal classes for years, and regularly called to give lessons, and latterly as presiding over such a class, I can bear testimony to the profit and pleasure that invariably attends them. I know of no better service that can be rendered the church at large, than the establishment of such Normal classes in every congregation throughout the land, could the proper person be found to carry out the project.

As to the *method of preparing lessons*, a topic also assigned me, I add but a remark or two. The Normal class, conducted as we have described, combines the training of teachers, with the preparation of the lessons for the coming Sabbath, and that in the most effective manner. Any teacher who adds private study to the exercises of the Normal class, must be fully equipped for next Sabbath's labours. This method I consider incomparably the best, as aiding the teacher in his desire to master his lessons. The other plans adopted are more or less worthy of commendation. Sometimes the teachers inform themselves into classes, and taking up verse by verse, give their individual opinions regarding it. Thus, patiently going over the whole lesson they acquire a large amount of valuable knowledge. The ignorance of the one, is supplemented by the knowledge of the other—new views of divine truth are thus elicited, and much profitable intercourse enjoyed by the minister, pathy, and contact of mind with mind. In some congregations the minister lectures upon the lesson of the Sabbath School, either on the week evening, or on the Sabbath morning, pointing out the prominent topics that may appropriately be brought before the scholars, and thus directing the attention of the teachers, to what is most valuable and important in the lesson. Others again have no other aid but that of notes and commentaries, which are certainly not lacking in these days of Sabbath School literature.

Let me add, in passing, that in many cases the notes so much used at the present day, rather hinder than develop individuality and independence of mind. No man will use crutches for any length of time in preference to his natural limbs, unless he is hopelessly impaired in these modes of locomotion. And, while it is lawful for teachers to study notes and gather ideas from every source, it is entirely wrong to take them to the class on the Sabbath day, or commit the questions to memory, parrot-like, without severe study and personal labour. So long, indeed, as our churches do not provide a generous supply of Bible dictionaries and Sabbath School apparatus, and so long as Normal classes are neglected, we may expect, in many cases, hastily prepared lessons,—indifferent teaching,—listless and uninterested scholars, and comparatively little results in our great Sabbath School enterprise.

To teachers and all interested in Sabbath School work I would specially commend Mr Fardee's recently published Sabbath School Manual—*“Memoirs*

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of David Stow," author of the training system, written by the Rev. Wm. Fraser, and published by Nisbet of London, and the "Teacher's Text Book," by the Rev. Dr. Forrester of Nova Scotia.

Finally—When such high attainments, both as to scholarship and training power, is demanded in our common schools, we must not lag behind as Sabbath School Teachers. The church dare not remain stationary in these matters, when all other agencies are in motion. It is true, that in communicating religious knowledge, another important element must be depended upon in addition to mere human effort—the Spirit of God. But the promise of great and glorious results through the Spirit's quickening influences, should rather stimulate us to seek after the highest gifts within our reach, than to rest satisfied with present attainments. And when we bear in mind, how comparatively insignificant is the place assigned to the word of God in the comparative system of education, we shall be all the more in earnest, to make its truths impressive and effective in the Sabbath School.

Mr. Cochrane closed by exhorting Sabbath School teachers to greater enthusiasm in their work, in view of the eternal recompense beyond, quoting the verse—

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

A hymn was then sung; Rev. Jas. Cooper led in prayer, and the Convention adjourned at 10 o'clock.

THIRD DAY—MORNING SESSION.

After devotional exercises, which were conducted by the Rev. John Potts, of Hamilton, the Convention proceeded to the

CONSIDERATION OF THE REPORT OF THE GENERAL SECRETARY.

Mr. J. G. HONGESS moved the adoption of the report. He remarked that the only point in the report to which he considered exception would be taken was that relating to the employment of a missionary for the establishment of Sabbath Schools. For his part he was entirely in favor of such a step. The very fact that they had eight hundred congregations without a single Sabbath School connected with them, should lead them to seek the appointment of a missionary whose duty it would be to establish schools where there were none before. It was a serious matter to find so many congregations without Sabbath Schools, and those who opposed the appointment of a missionary must bear the responsibility. A parallel case existed in the Department of Public Schools, in which he had the honor to be engaged. The question came up, whether they were prepared, as a Department, to meet the wants of the new settlers in the back townships—whether they should extend to them the advantages which were enjoyed so largely by the older schools. After due consideration, they had the satisfaction of assuring the representatives of those remote districts, Algoma, Muskoka, &c., that wherever two or three families were joined together to establish schools amongst them, they, as a department, would stretch forth a hand to help them. Although these distant parts of the country were without municipal organization, and it might fairly be considered—if they were disposed to stand upon technicalities—not to come within the scope of the school statute; nevertheless they felt the

responsibility of providing instruction to those hardy settlers to be so great, that they were bound to second all their efforts in the establishment of public schools amongst them. He thought that a Christian body like this, ought not to be behind the State Department. The same obligations which rested upon the Common School Department, to assist new settlers in the establishment of Sabbath Schools. He would present another parallel case. He had had the honor to be Secretary to the Upper Canada Bible Society for many years. That was a society which was in many respects analogous to this. Every Christian denomination in the Province was represented at its Board. What has been the policy of that Bible Society in regard to those new and somewhat distant settlers? It has been this. We have in this Province four colporteurs. Their labours were much needed in older parts of the Province, but it was felt that the same destitution in regard to the circulation of God's holy word, existed in these newer settlements, as existed in regard to the common schools of the country, and we felt bound, as an Upper Canada Bible Society, to aid those persons in the procurement of the Holy Scriptures. The whole of the four colporteurs were therefore taken from the older parts of the country, where field of labour assigned in those new and distant parts of the country, where no branch societies had been established. We felt that the responsibility was too great—although there was no organization connected with the Bible Society, no branch society established—to allow us to neglect them, and we sent the colporteurs to all those outlying districts, to bear to them the word of eternal life. He thought that those two cases he had cited would show that they, as a Sabbath School Association, were bound to send some agent to establish Sunday Schools, though they could not be able to establish them all in connection with any church.

Rev. JOHN CARROLL asked, if in the event of the appointment of such a missionary, what body would the schools he would establish stand related to.

Mr. D. McLEAN, of Toronto, seconded the adoption of the Report. He thought the time had come when they should be prepared to make every sacrifice to bring the children to Jesus. If they were going to allow any thing of a sectarian character to creep into their deliberations, the result would be most disastrous. With the cry ringing in their ears from so many districts—"send us a missionary,"—what were they going to do? Stand helplessly by? They were an organized body, with a specified purpose, that purpose was not merely to take council together, but to take steps to assist destitute districts in the way of establishing Sunday Schools. (Hear, hear.) If such steps were taken, they might expect the most glorious results. He counselled the Convention to rise above sectionalism in this matter, and to work for Jesus, believing confidently that "work done for God can never die."

Rev. A. SUTHERLAND suggested that the report be read and adopted paragraph by paragraph, which was agreed to.

Rev. A. SUTHERLAND moved that one hour be allowed for the discussion of this report.—Carried.

Rev. Mr. MARLING suggested that a special committee be appointed to whom the objectionable part of the report should be referred.

Rev. W. H. POOLE said the report involved a question which had already been negated twice by the Association, and he hoped that the Convention would unanimously endorse their previous decision.

The GENERAL SECRETARY proceeded to read the report paragraph by paragraph. The first two paragraphs were then read and adopted. On the paragraph being read which embodied quotations from the report of the "Canada Sunday School Union,"

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Rev. A. SUTHERLAND said it was not a part of our business to report what had been done by another society.

Rev. J. CARROLL was of the same opinion.

Rev. H. CHRISTOPHERSON moved that all that portion of the report containing quotations from the Canada Sunday School Union, be struck out.

Rev. Mr. McKILLICAN—The paragraph to which objection has been taken was inserted as a piece of general information, bearing upon the work of our Association.

Rev. W. H. POOLE thought we might just as well include the doings of other Sunday School Associations. We have nothing to do with any of them. Let this Convention go on the broad catholic principle, and let us attend to the part specially assigned to us.

Rev. Mr. MILLARD—In reference to the insertion in the report of the doings of the Canada Sunday School Union, said he would explain that it was the result of the remarks which had, at the last Convention, fallen from some of the officers of that Union, some of whom also were officers of this Association. It was remarked by them, that whilst the last report referred to what was going on in the United States, in England, Germany and other countries, with respect to the success and extension of Sabbath School work, nothing had been said about the "Canada Sunday School Union." He (Mr. Millard) felt the remark to be very just, and hence the reference in this report, to the Sunday School Union. In fact he was so anxious not to appear to neglect their brethren in Lower Canada, that he had applied for the last published report of their doings, from which he had extracted very briefly, and it was to these extracts objection was taken.

Rev. WM. ROWE, of Toronto, said that as the Canada Sunday School Union was not denominational, but included various branches of the Christian Church, he thought it a matter of courtesy that notice should be taken of their doings.

Rev. J. CARROLL agreed that the Sunday School Union should be treated with courtesy, but by embodying their doings in our report we were practically endorsing that Union.

Mr. D. McLEAN said he should feel deeply pained if, through an extreme sensitiveness, they should fail to pay the common courtesy to the Canada Sunday School Union, of recognizing their work. He could assure the Convention that the adoption of the report, as it then stood, did not pledge the Association to any particular course. The Secretary had only quoted what another Association had done, not what this Association intended to do, nor what it was suggested for this Association to do. If our sensitiveness was so extreme, that we dare not quote what another Association was doing for Jesus, we had come to a pretty pass. (Cheers.) Though he was decidedly in favor of employing a missionary, he would not dream of forcing such a step upon the Convention, or of attempting to do anything that would destroy its peace and harmony. If they were not yet educated high enough for this work, then they should go on and educate themselves up to it.

Rev. Dr. EVANS said that the question before them was not the employment of a missionary, but whether this Convention, in placing before the religious world its doings during the year, should be obliged either as an act of courtesy or anything else, to incorporate the doings of other bodies. If you open the way to that, you will commit yourselves to a principle that may become very embarrassing. He hoped there would be many similar organizations in this and other countries, and it would be much better at the outset to shut out from their report everything but their own proceedings. They did not stand in relation to the Lower Canada Union, as the branch Bible Societies stood to the Parent Society in Great Britain. The Upper Canada Bible

Society very properly reported an abstract of the doings of the parent body, because it was affiliated to it, but this Association had no such connection with the Lower Canada Union. Therefore they were under no obligation to report their doings, and if it was distasteful to some that it should be done, he thought that it should not be done, as no good would result from it, and it would only cause trouble.

Rev. Dr. COCKER said, that the question before them had no relation to their common Christianity or denominationalism. It was simply a plain common sense matter of business, and as such he could not see what necessity there was for introducing into our report the doings of other bodies. The moment they did that, they complicated their business. Let the report be simply what it purports to be, a report of the proceedings of the Sabbath School Association of Canada.

Mr. NELSON, of Montreal, said, the Association had received reports from the Sunday Schools in connection with the churches in the Province. Now, there was a certain number of schools under the care and management of the Canada Sunday School Union, and there was no way of getting the report of these schools except through the Union. The Association received the reports of the Union Schools through the Union, just as they had received reports from the several churches throughout the Provinces. They had received a delegate from the Union, and why not receive its report? You have solicited the appointment of a delegate to represent them, and now you refuse to quote the statistics of their report. (No, no.)

Rev. Dr. COCKER said they were not opposed to include in the report the statistics of any Sabbath School, that was not the question before them.

Rev. Dr. RICHARDSON moved that the information contained in the clause referred to, be removed from the body of the report, and added as an appendix as a matter of information.

Rev. W. H. POOLE had not the slightest objection to that motion, because it did not commit the Association to any course of action.

Rev. H. CHRISTOPHERSON withdrew his motion in favor of Dr. Richardson's motion, which was then put and carried unanimously.

The next clause of the report, referring to the labors of the Rev. J. McKillican (under the auspices of the Sabbath School Association of Canada), was then read.

Rev. H. CHRISTOPHERSON moved that that part of the report be struck out. He made his motion on the same ground on which he objected to the insertion of the previous paragraph.

The PRESIDENT remarked that the paragraph merely referred to what had been done by Mr. McKillican, while he was in the employ of the Association.

Rev. W. MILLARD, General Secretary, said that at the last meeting of the Convention, Mr. McKillican's time had not yet expired, and in making up this report, he had simply separated the work of Mr. McKillican when he was employed by this Association, from when he was employed by the Sunday School Union, and reported it.

Rev. H. CHRISTOPHERSON said that, to an ordinary reader, the report would not distinguish sufficiently between Mr. McKillican's work as an agent of this Association, and as an agent of the Sunday School Union.

Rev. W. H. POOLE seconded the motion of Mr. Christopherson. He said the understanding at the last Convention was, that Mr. McKillican's time would expire in one month. He was perfectly satisfied to allow Mr. McKillican to go on with his work until the expiration of that time. Mr. Mc-

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Killican was not paid out of the funds of the Association. The Association did not send him to his field of labor, nor sanction his going, nor remunerate him for his services.

Hon. JOHN McMURRICH explained the arrangement with Mr. McKillican. There had been no missionary employed since the last Convention met. In the previous year a missionary had been employed, but at the meeting of the last Convention one month of his time was unexpired, and he was continued up to the end of his engagement. The money by which he was paid was furnished by the children of our Sabbath Schools, and kept completely apart from the funds belonging to the Association. With reference to the subject before the Convention, he would say that if they had done right in expunging from the body of the report the previous clause, the clause now under consideration should be dealt with in a similar manner. But in whatever way it was altered, it should in some way bring in the report of the proceedings of the missionary, because he was entitled to that, as it was under the auspices of the Association that he was employed.

Rev. W. H. POOLE said he was willing to allow the report to pass as it stood, provided they allowed a resolution expressing their objection to missionaries in the future. He wanted to shut the door effectually, so that no committee of this Association could commit it to the employment of a missionary. It was to the principle of sending out agents through the country, to do a work which was not within their province, that he objected.

Rev. Mr. MARLING said that the suggestion in regard to the resolution would come in more properly at a subsequent period of the report.

Rev. W. H. POOLE wished something definite now to be done on that point.

Rev. A. SUTHERLAND thought the substance of the paragraph under consideration ought to be continued in the report, because Mr. McKillican was employed by the Association. At the Convention in Toronto, the opinion of a large majority was against continuing a missionary, but while he did labor he labored under the auspices and by the direction of the Association, and as such he had a perfect right to have his labors, during that period, referred to in the report.

The motion to strike out the clause was then put and lost, and the paragraph was adopted with the understanding that the Secretary should modify the closing sentences, so as to make it only refer to the labors of Mr. McKillican while he was employed by the Association.

On motion, the whole report, as amended, was adopted.

The Treasurer's report, showing a balance in hand of \$217.84, was then adopted.

Mr. J. J. WOODHOUSE said he thought an apology was due from those gentlemen who opposed the missionary scheme, for having taken up the time of the Convention with the late discussion; seeing that no recommendation on the subject was mentioned in the Secretary's report—and that they should also state their reasons for having opposed the progress of the mission work. (Hear, hear.)

Hon. Mr. McMURRICH wished the matter to be dropped.

Rev. W. H. POOLE asked whether the resolutions of last year, disapproving of a missionary spirit, was still in force.

The PRESIDENT said no resolution was passed. The subject was referred to a committee, of which he was a member, and that committee reported recommending that the missionary work be taken from the Convention, and handed

over to a body of men who will associate themselves together to prosecute the missionary work. An objection was raised to that report, and instead of its being adopted, it was merely laid on the table. When it was brought up again, the report was again laid on the table, and *there is where it lies*.

Rev. Mr. DEWART explained his reasons for raising objections to the appointment of a missionary. He was under the impression that the whole tone of the report was in favor of such a step. He was not unfavorable to the employment of missionaries, but he did not approve of that work being done by this Convention. (Hear, hear.) Let all who wish to unite in such a purpose do so, but as a large portion of those who are willing to unite in this Convention, would not be willing to unite in missionary work, he thought it should not be crowded upon the Convention.

MODEL BIBLE CLASS.

Rev. Dr. DURYEA then conducted a model Bible class, illustrating in a very interesting and intelligent manner his method of teaching, after which, by request, he sang the beautiful hymn, "Give me Jesus."

NEXT PLACE OF MEETING.

After a brief discussion, it was decided that the next Convention be held in the month of October, 1869.

Dr. HOLDEN, of Belleville, on behalf of the citizens of that town, invited the Association to hold its next annual meeting there. The invitation was unanimously accepted.

The Convention then adjourned at 12 o'clock.

AFTERNOON SESSION—THIRD DAY.

The Convention re-assembled at 2 o'clock, After devotional exercises, and while waiting for the arrival of the Rev. Mr. Vincent to conduct the infant class,

Rev. Dr. ORMISTON addressed a few words to Sabbath School teachers, as follows:—There is no work in which our natural affections and our spiritual emotions mingle so delightfully, as in the work of Sabbath School instruction. All service for Christ ought to be a work of delight, but if we are to choose at all, to almost every natural human heart the child itself. What a little bundle of glorious possibilities! ready with its loving heart to receive every influence which we may bring to bear upon it. Look at the affectionate warmth with which it expands its little heart. Who that engages in the work of training the little ones, does not feel that the work is peculiarly attractive? Another thought—the grandeur of its results. They that are wise, to win souls, shall shine as the stars, for ever and ever. It does not matter what age. Far be it from me to discourage any attempt to convert hardened sinners. I admire the spirit of courage and daring that leads a man or a woman to go into the sinks of iniquity, our prisons, jails and penitentiaries, and among the outcasts of society, with the Word of Life. They may draw up from the depths some precious pearls, that shall shine in their own crown. But while they engage in that work, it is not so hopeful as to go into these fresh, beautiful, attractive, flower-besprinkled fields of youth, and work for those whose faith in the invisible and divine is so implicit and so comprehensive. Above all things, what is required for our churches is simply men and women full of love to Christ.

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A MODEL INFANT CLASS.

Rev. Mr. VINCENT, having arrived, proceeded to address the Convention on infant classes in the Sabbath School. He remarked that he had hurriedly jotted down a few notes on the subject. 1. The infant class should have the best room and the best teacher in connection with the church. (Hear, hear.) The two qualifications of the best teacher are these, tact and tenderness. Give me the teacher who has tenderness and love for these little darlings, and tact to interest their minds and draw them to Jesus. 2. While I believe that the walls of the infant class room should be neatly furnished with pictures illustrative of Bible truth, those pictures that are employed in teaching should be concealed from the class, in a little cabinet or closet against the wall, nicely decorated. The children would take much more interest in them if they saw them only once in every six months or so, than if they were to be seen every day. 3. I believe in the roll-call, if it is not too long. Children love to hear their names read out, and to be recognized. 4. In all the exercises in the infant class there must be *variety*. In order to that, there must be *brevery* in the several exercises. The worst thing in an infant class is a long prayer. You waste your time if you prolong too far any service. Physical exercises in the infant class are very important. Children grow weary by sitting still, and these exercises wake them up. Don't crowd the children; let them move about a little. A little physical exercise, such as raising the arms simultaneously, &c., will rest a child in two minutes and prepare him for ten minutes of teaching. (Hear, hear.) 5. By all means, in the infant class, teach religion. Some people get the idea that it is more a place for drill, and that the hearts of the children cannot be affected by the truth. Teach them as if you were teaching immortal souls eternal truth. A teacher once asked his class how old a child must be to be a Christian. One answered 12 years, another 10, and another 8, but the smallest boy in the class said "I think a child may be a Christian just as soon as he knows who Jesus is." Teach them the songs that have Christ in them. Instead of show and sound, let the prayer be simple, sentiments of real praise to Christ. So in prayer, let the teacher and let it express the wants of the children. In order to that, the teacher must know the wants of the children. In order to that, in his own heart; he must have personal experience of what he would pray for. I never like to attend funerals with the children. I seems to me, if my little boy was to die, I would not ask my minister to go to the grave, but one who has been to the grave himself, and knows what it is to lose a loved one. So experience helps us everywhere. If our hearts have laid hold of the same truth we shall be able to teach it, and to apply it and make our teaching religious. 6. I like the division of the infant class into several classes; have one infant class teacher, and then five or six teachers to aid this teacher. At the beginning I would spend five minutes in the opening exercises, another five minutes in talking to them all, and then ten minutes with the classes divided under the different teachers all teaching the same lesson; and then at the expiration of the ten minutes, ring the bell and have the attention of all again. I thus have the benefit of the simultaneous, and the class methods of teaching; I ensure thoroughness by the class method, and enthusiasm by the simultaneous method. And then you are training up first-class teachers. Every Sunday School teacher should have the charge of an infant class first. 7. Let your teaching be conversational. A mother will take her little child on her knee and teach it admirably, but would never think of being able to teach a class in the Sunday School. There is a tendency now-a-days to introduce the conversational style into our pulpits, and it is producing the best results. So in teaching, talk to the children and they will be more interested and will understand you better. 8. I be-

lieve in the elliptical method of teaching. (Mr. Vincent here proceeded to illustrate this method by teaching the class of little children that he had collected on the platform, and then continued.) 9. It is a good plan to have a little picture lesson for every scholar to take home with him, and study during the week. Little children like to have a lesson to prepare just as much as the older children. It is a good plan to have one lesson for the whole school, and put it into the shape of a picture for the infant class—one the side the card being the picture, and the other containing bold letters. The preparation of the lesson is the study of the picture. When they come to school hide the picture, and ask them what they saw on it. 10. We must have abundance of illustrations in the infant class. You must appeal to the imagination of the children from my own experience that I have learned a in parables. I have found from any teacher I ever had. One good deal more from my little boy than from any teacher I ever had. Now the question in expressed a decided repugnance to bread and butter. Now the question in my mind was, how to induce the child not only to eat the bread and butter, I but to prefer it and like it; and I thought if I could solve this question, I could solve many others connected with Sabbath School work. At last a happy idea struck me. I took the bread and butter and cut it up in little strips and built a log house with it on the boy's plate. Down went the house (laughter), and then says he, "Papa, please make me another house." That little boy eat a whole village at one meal, including a station-house, telegraph office and all. (Loud laughter.) I appealed to his imagination, and you must apply the truth in the same way when you want to make the children love it. 11. You must be a comforter to the children. Little ones have hard times just as much as we have. We talk poetically about the joys of childhood. The great steamers laugh at the little waves in the harbor, but when they get out on the broad ocean and meet with the mountainous billows, they begin to experience trouble. But the little waves in the harbor are just as hard on the small boats, as the great waves of the ocean are on the large steamers. So it is with the troubles of life. The teacher that can be a spot of sunshine to the children is a blessing to them. There goes a little fellow to school. He is not comfortable; his father has been cross to him, and his mother has been annoyed and has spoken sharp words to him, and nothing seems right. His mother hasn't put enough lasses on his bread (laughter), and he is afraid a big boy is going to lick him on the road, and the little fellow is in real trouble. But when his teacher speaks kind words to him, and talks encouragingly to him about his lessons, the little fellow looks up pleased, and there is a load off his heart, and as he goes home he says to himself, "I have got the best teacher in the world." (Cheers.) Be a comfort to your scholars, and Christ will be a comfort to you. (Loud cheers).

MASS-MEETING OF THE CHILDREN.

A mass-meeting of the children was held at 3 o'clock in the afternoon, in the drill-shed, where about 2,000, including children and adults, were assembled. After singing, "Around the throne of God in Heaven," the Rev. Mr. Bell offered up prayer. The children then sang, "Come to Jesus," after which, the Chairman, Mr. Beadle, called on Rev. Dr. Ormiston to address the children. After a few introductory remarks, he said:—"The very first thing I want to say to you children, is this: "Jesus loves little children." Our Father in Heaven loves little children; the aged love little children; and

there is not a good man or woman in the wide world that does not love little children. Now, I will tell you a little story to show you that "Jesus loves little children," which, perhaps, some of you have read. A long time ago, in a country far away, a large company were walking down the side of a hill, towards a beautiful lake that lay at the foot of it. Occasionally they would stop a little while, and listen with great eagerness to what some one was saying to them. Finally, they stood stock still, and Jesus (for it was He) went on talking to them; and one mother took her little child and went up and gave it to Him. Soon one standing by, said, "Why do you trouble the Master with a little child; take it away." But Jesus said, "Suffer little children to come unto me, and forbid them not;" and he took the little thing in his arms, and blessed it. Jesus blessed little children thus, and He blessed them still. On another occasion, when the disciples had laboured hard all day, and had caught no fish, Jesus appeared unto them on the shore, and told them to cast in their net on the other side of the boat; they did so, and the net was filled. When they had come on shore and had eaten of the fish that Jesus had prepared for them, Jesus said unto Peter, "Simon, son of Jonas, lovest thou me?" He said, "Lord, thou knowest I love thee;" Jesus said, "Feed my sheep;" Jesus said to him a second time, "Lovest thou me?" and when Peter had again answered him as before, Jesus said, "Feed my lambs." Jesus not only took little children in his arms and blessed them, but he wished Peter, and every body else, if they really loved Him, to prove their love by affectionate care and kindness towards all his little ones. No one can doubt that Jesus loves little children, and because he does he puts it into the hearts of his people every where, to watch over and care for them. He puts it into their hearts to instruct you and lead you lovingly, gently, and tenderly, to the Lord Jesus Christ himself. Now, sometimes when we say to the little children, "you ought to love the Lord Jesus Christ, and believe and trust in Him," you hardly know what it means. Just let me tell you another little story, to explain what it means to "trust in Jesus." Two gentlemen were travelling over the mountains of Scotland—one man had a tin box strapped on his shoulders, and had a knife, a pair of scissors, and a small, round trowel, and was looking for plants and flowers; he was a botanist. The other man had a big leather pouch strapped on his shoulders, and had a little hammer, and was collecting pieces of rock and little stones; he was a geologist. They had a little boy with them to guide them over the mountains. One day they came to a place where the rock was split open, and away down beyond their reach they saw a beautiful little flower, which, the man who gathered flowers wanted very much. But there was no way of getting down to it; at length the man says to the boy, "If you will allow me to fasten this rope to your waist, and will go down and get the flower, while I hold you with the rope, I will give you some money." The boy looked at the money; he wanted to get it very much, but he did not like to trust the man, so he said, "I would do it if my father was here to hold me." Away he went, and got his father, and when he knew his father was holding the rope, he went down and was not a bit afraid. Now, why was the little boy willing to go down when his father held the rope; he was no stronger than the other man? The difference was, the little boy knew his father, and trusted him. Just as we want little children to trust the Lord Jesus Christ; trust Him with all their hearts, and without a single doubt. Another little story—away on one of the hills of Vermont, a tree was found with two little rusty points on one of the hills of Vermont, a tree was found with two little rusty points sticking out from one of the branches. How did they get there? Something in this way, likely. A good many years before some boys and girls had gone up there to have a picnic, and while they were playing one little girl tore her dress, and after mending it, had left a pair of scissors she had with her, hanging on a branch, and went away and forgot it; and in time the tree grew and covered over the scissors, except the two jagged points. Had any-

one gone there at first, they could have shaken them off, but after the tree had grown over them, it had to be split to get them out. This is just like some bad habit that people get when they are young. At first it was a very small thing and could easily have been shaken off, but little by little it grew till it stuck out of the character, like the little iron points were sticking out of the tree. The lesson is this—avoid all bad habits in your youth; shake off those habits of indolence, of telling what is not exactly true; of taking what is not your own; of being unkind and quarrelsome; and those other bad habits, which are far more easily got rid of now, than when they have grown old and strengthened with your strength. May God bless all these children, and may they trust in Him all their days, and serve Him with their whole hearts, and finally be brought into His heavenly kingdom. (Cheers.)

Hymn—"There is a land of pure delight."

Rev. W. H. POOLE then briefly addressed the children. He said he was glad to see so many bright, happy faces before him, and hoped that they would all one day shine brighter than the stars in our Heavenly Father's Kingdom. But in order to do so they needed preparation. Just as the paper on which photographs were painted needed to be carefully prepared before it receives the impressions from the sunbeams, so their hearts must be prepared before they could receive those divine impressions, which fitted them for heaven. In order to effect this preparation our Sabbath School teachers toll, and labor, and teach; and in order to encourage them in this good work we hold this meeting. There were two or three things needed in order that the children might be thus prepared, and these things he would now mention. There ought to be great punctuality in the Sabbath School; you children must always be in time for the Sabbath School. Then if you would enjoy these blessed influences of Jesus' love, and shine away up yonder, bright and beautiful in the Kingdom of our Heavenly Father, you must be very prayerful; Jesus loves to hear earnest little hearts presenting themselves to Him, and asking Him to bless them. The speaker then told an incident of how the Lord had answered the prayers of two little boys away out in India, and had given them new hearts; and also another incident of a little girl, who had a wicked, drunken father, for whom she used to pray—"O Lord, for Christ's sake, bless father, and make him a good man." One day the father overheard his little girl praying, and he was so impressed that he resolved never to drink any more; and the little girl's prayer was answered, and her father became a good man. What a blessing he received in answer to his little girl's prayer! Oh, there is wonderful power in prayer! And there is no pastor that would not like to know that the dear little boys and girls of his charge were praying for him. He would feel stronger, and would preach better if he only felt that the children had asked God to bless him. There is also a great deal of work for you to do. We would have you all to work for Jesus. I don't care how little a boy is, he can do something for Jesus. He can learn to do his duty, to be kind to all; to do what is right, and can learn to serve the Lord in the days of his youth.

After the singing of a hymn,

Rev. Mr. VINCENT was introduced, and addressed the children for a short time. He said, a little boy was on his way to the Sabbath School one morning when a gentleman met him and said, "Where are you going?" "Going to Sabbath School," said the boy. "What do you do there?" "Study my lesson." "Have you to pay anything?" "Yes, sir, we have to pay at our Sabbath School." "What do you have to pay?" "Pay attention," said the boy. (Laughter.) Now that is all I want you to pay this afternoon. There are five beautiful little sentences I am going to tell you, and each sentence has in it a beautiful lesson, and I want to write them on your souls, so that they

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he, "you don't know what the army is, or you would not ask me to do that." Said she, "It is because I do know what it is, that I ask you to pray, and read the Bible every day." "Mother," said the boy, "If I made that promise I would keep it." "Yes, my son, I know you would keep your promise." Oh I like that, I would rather have a boy true, than leave him great wealth. At last his mother consented, and he took the Bible. The very first night he was with the boys of his company, he found himself in dismal quarters, with a candle burning on the table, and a lot of boys playing cards; it was ten o'clock, and he had not read his Bible. Now came the struggle. Some other boys would have said, "Let it go, I will read to-morrow." Some would have said, "I must read to-night," and would have filled their pocket with matches, and would have gone out behind some tree, and read the chapter there, and said the prayer after they had gone to bed. But this boy was determined to do his duty, and thought he might as well commence at once. So he quietly took out his Bible, and read a chapter, and then knelt down to pray; and while he was praying, one of the boys happened to see him. Oh, if you had heard that laugh; they laughed at his idea of having a praying boy in their company. But before he rose from his knees, they were all silent. When a boy does a real heroic thing, he is not laughed at long. Next day the boy was walking on the parade ground, when an old soldier came up, and said to him, "I am an old soldier of the regular army; I am a hard man; there is hardly any crime I am not acquainted with; but when I saw you go on your knees last night I felt condemned. I have come to see you, and ask you to help me to be good." The boy said, "Why, I am not good myself, but if you will help me, I will help you." The two clasped hands, and pledged themselves to help one another to serve Christ. Very soon that boy was known all over his company as the boy who would stand up for the right; the boys didn't swear before him; nor tell filthy stories in his presence; and before long he gathered about him a crowd of him to drink anything; and the lesson we may learn from this, is that a little child may stand up for Jesus." And now, children, these are the five sentences I promised to tell you; try and remember them. Imagine the arch, with a pillar standing at this side, with a scroll on it, and the words, "A little child may know Jesus;" and on that side another pillar, with the words, "A little child may love Jesus;" and resting on these pillars is an arch;—on this side of it the words, "A little child may work for Jesus;" and on that side the words, "A little child may trust in Jesus;" and as the keystone of all these words, "A little child may stand up for Jesus." That you may all pass under this arch of Christ, into the eternal city, is my earnest prayer. (Cheers.)

A hymn was then sung. The Rev. Mr. Manly engaged in prayer. The benediction was pronounced, and the meeting came to a close.

EVENING SESSION—THIRD DAY.

The Convention met at 7 o'clock. There was a large attendance of spectators, the church being literally packed. After singing and prayer

"A PALESTINE CLASS."

Rev. J. H. Vixent proceeded to explain his method of teaching his "Palestine class." He said, the ignorance concerning the subject of sacred geography in our country is very mortifying. Not a thousand miles from here I found a whole congregation of about 2,000 that did not know the location of the Sea of Galilee; and in a great many parts of the States some

of our older people are not able to give definite answers to simple geographical questions. I claim that the subject of sacred geography is one of very great importance. In the first place, a great many allusions in the Bible cannot be understood without an acquaintance with the manners and customs of the countries where the events of the Bible occur; without an acquaintance with the location and relative position of the cities and towns. Now, I have had, from a tour I made through the Holy Land a few years ago, my own mind satisfied with reference to a great many subjects. One was the allusion to the watering of the land with the foot. At first thought that would seem simply absurd. When I was in Damascus, I went out one afternoon to visit the gardens of an English lady, who had married an Arab Sheik, and had settled there. I found the water ran in little channels through the garden, all connected with a central reservoir. When a man wanted to irrigate any part of the garden, all he had to do was to go to one of the channels and with his foot push back the little sluice-gate that kept the water back. So the Bible is full of things of this kind which can only be understood by some knowledge of the geography, and customs of the land. A knowledge of the situation of places gives a vividness to the narrative, that one cannot have without some familiarity with sacred geography. In our secular schools this fact is understood, and the smallest boys study history by the aid of geography. Then there are a great many arguments in favor of the truth of the Bible, which come to light in the study of sacred geography. There is more in this little matter of sacred geography in the Sabbath School than we at first suppose. One of the great adversaries of the church is rationalism. It tells our young people very industriously and seductively that the Bible is a very good book, that its morals are sublime, its doctrines are sublime; but its history, you must not believe that too much. The Bible is above all other books, but don't believe in the historical part too much. Now, we help on this view by our teaching, a good deal more than some people think. We train our children in our public schools to study profane history by the aid of maps, charts, diagrams, and pictures, but when we come to teach them sacred geography, we omit these aids, and our children get no vivid idea of Jerusalem, Galilee, Samaria, or any other place in the Holy Land. They study Bible history as if it were a myth; they study every other history as if it were real. Then, when they go out into the world, and meet with modern rationalism, the impression which we, by our false method of teaching, have made upon their minds is deepened, and some of them begin to think that the Bible is really a myth. When you talk to men on this question who have visited Palestine, they tell you that they have never understood Bible history as they do now. I know a man who was converted to Christ through a visit made a few years ago to the Holy Land. He never before had the subject brought before him in its reality. Palestine stands today as a bold protest against modern rationalists—Colenso, Renan, Strauss, and others. Then, again the study of sacred geography fills the dead branches of Old Testament history with life and significance. I do not approve of more of Christ in the Old Testament than we suppose. One day I took for my ministers taking singular texts to discourse on, but one day I took for my text, "And we came to Kadesh-Barnea." If I had a blackboard I could show you much more easily how much force there is in that text. In less than two years after the children of Israel had left the land of Egypt they had come within gun-shot of the land of Canaan; that was Kadesh-Barnea. There was the Holy Land on one side, and the desert on the other. They said, "Let us send spies to spy out the land." God permitted them to send spies. They distrusted God; they ought to have gone right up and entered upon their inheritance; but they stood and hesitated, and parleyed between the land of beauty, and the land of desolation; and when the spies came back

with their report that the land was filled with giants, before whom they were as grass-hoppers, they said, "we will not go up," and set their faces towards the Red Sea. Have you never been at Kadesh-Barnea, with the bright land of Christian experience and life on the one hand, and on the other hand the wilderness that looks back to the land of bondage? And have you not done just as the children of Israel did—gone back into the wilderness? God help us when we come to our Kadesh-Barneas always to go right up to the green slopes of the land of our God. (Cheers.) So I claim that the whole of the Old Testament is brim-full of spiritual truth, if we will but lay hold of it, and fix its facts on our minds. Another reason why we should teach the subject of sacred geography in our Sabbath Schools is, because the hold it gives us upon the attention of the children. We can hold their attention and charm them with Bible facts, as illustrated by Bible geography, and at the same time we are moulding their lives to a love of truth, and a love of pure literature. How shall we do it? That is the question. Well, if you are a lazy minister you will never do it. (Laughter.) If you must carry on some secular business while you are a preacher, you will never do it. But if you are devoted to the work, and are imbued with the right spirit you will have all the time you want for this work. I should say, we cannot teach sacred geography always in connection with the Sabbath School lesson. I would have just as little external references in the school as possible. The school is the place for spiritual work, for impressing moral and spiritual truths on the children, for developing spiritual experience. In just so far as it is necessary to understand the geography of the lesson, should time be spent at this work, but no more. Nor would I have a special session on the Sabbath for this work if I could avoid it, but would have it during the week. I speak on this subject from personal experience. In 1855 I organized a class that met on every Saturday afternoon, and I invited all denominations to attend, old and young. It was a sort of Evangelical Alliance, and I could not possibly have got any Methodism in it if I had tried. (Laughter.) This is a subject on which we can all meet without any difficulty. For want of a better name we called it the "Palestine class," but then I was afraid some might have called it an "Archaeological class." I had a brother come to my one would ask me what it meant. (Laughter.) I began in this way: "Dear Sabbath School one day to make a speech. He began in this way: "Dear Sabbath School, what is the ostensible object of Sabbath School instruction?" children.) No answer. He repeated the question, "What is the ostensible object of Sabbath School instruction?" Still no answer. I began to think that when I went home I would look in the dictionary and see what it meant. (Laughter.) Again he repeated the question in the same language, when a little fellow down in the room piped out, "Yes, sir." (Loud laughter.) That was a good answer. So I called our class simply a "Palestine class." When I was in Jerusalem was the centre of the world. I heard him with informed us that Jerusalem was the centre of the world. (Laughter.) But I found that surprised, for I always thought Chicago was. (Laughter.) But I found that the old Monk was about right. Have you ever noticed how near the land centre of the globe, Jerusalem is? So we thought that Palestine being the centre of the Bible region, we would give that name to the class. Now, then, taneous teaching, which always creates enthusiasm. I got the children to sing sacred geography. I knew it was undignified, but we did not care for that so long as the exercise was useful. I arranged the names of the different Scripture countries with a sort of easy metre, and the children learnt them, and used to sing them at home, and even rock the baby to sleep with them. (Laughter.) I don't know that there was much sentiment in the verses, but just as much as there is in some of the tunes sung by paid choirs. (Hear, hear.) But I found in this system of simultaneous answering, while it inter-

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ested the young people, the many depended on the few. When I gave an exhibition, people would say, "you have a splendid class," but I knew that the many only repeated after the few. This was to be guarded against. I don't want to play sham. If I give an exhibition, I want it to be a good common sense exhibition of what my scholars know. How was I to do it? If I insisted on too rigid examinations, I would frighten the class away. I thought of a plan. I said to the scholars, as many of you as will master the first ten pages of this little book, so that you can pass a perfect examination, and point out every place on the map, I will enroll you in my book as a pilgrim to Palestine. The plan succeeded admirably; the scholars clamoured for examination; and in less than six weeks, I had my whole class enrolled as pilgrims to the Holy Land, and they became deeply interested in it, and we made it all real. That did well as far as it went, but it did not go far enough. So I promised that all who learned the next twenty pages, we would make residents of Palestine. They all passed the required examination, and each one had to make a written report about the place where he resided. All the Bible Encyclopedias, and every source of information was ransacked to get up a complete report; and the scholars became thoroughly familiar with the habits and manners of the East. One little girl came to me and said, "O, the Bible is so real to me." As they became thoroughly familiar with the Holy Land, they became explorers of other regions, and each prepared a report of his section. And so it went on till the scholars became thorough biblical students. I know it took time, but it paid me, and if I should die ten years earlier because of the labor thus expended, I should feel it was labor well spent. In conclusion, whether we teach sacred geography or the precepts and doctrines of Christianity, let all our work be inspired by the presence and influence of the Holy Ghost. Mere intellectual exercises we do not want. It is the higher spiritual life we want in our Sunday School work. Don't be discouraged by a high standard. Remember this, that if you have hearts deeply imbued with the spirit of Christ, you will learn to love the word of Christ, and to teach it with tact, tenderness, and power. Once Trubner, the great scholar and philosopher, and some of Bramwood's friends who was rather illiterate and unlearned, and some of Bramwood's friends were anxious about how he would acquit himself, Trubner would criticize him so. Precious little did Bramwood care for Trubner; he preached Christ and him crucified. After the preaching some one came to Trubner and said, "Well, what did you think of the sermon? don't you think he wandered a good deal?" "Oh yes," said Trubner, "he wandered most delightfully from the subject to the heart." (Cheers.) Let this subject be hid in the heart, and then we cannot fail to teach it. Now, my good Canadian Brethren, good-bye. I am glad of this opportunity of having met you. I was glad to have met your representatives over the line. Let me ask that we may often meet there, and here, in this good service; and whether the sceptre of your good Queen reach out over us, or whether we will give you place within our constitution, (cheers and laughter,) in all our ecclesiastical relations, let us be one here, and afterwards we will reap our reward yonder. There was a missionary sent for one day by a dying convert. When the missionary came, said the dying man, "Teacher, I am going to die, and I want to say good-bye to you. I am going up to heaven, and when I go through the gate, I am going right up to the throne of God, and when I receive the crown that the Master will give, I will cast it at His feet, and then go back to the gate and wait for you, and when you come, I will take you by the hand and lead you to the throne, and say to Jesus, Jesus, this is the man that told me about you." May there be a thousand waiting at the gate for you. (Loud cheers.)

RESOLUTIONS.

Rev. JOHN POTTS, of Hamilton, then offered the following, which were adopted unanimously.—

RESOLUTIONS OF THE FIFTH ANNUAL CONVENTION OF THE SABBATH SCHOOL ASSOCIATION OF CANADA.

1. That this Convention desires to unite in the expression of fervent gratitude to God for the auspicious circumstances under which we have been permitted to meet, and that, notwithstanding the diverse sentiments held, and freely expressed on the various topics brought up for discussion, the proceedings of our meetings have been brought to a peaceful and harmonious termination.

2. That, without specifying the exact relation which this Convention unequivocally maintains that the Church holds to the Sabbath School, the Sabbath Schools which exist in connection with Churches, should be under the supervision and control of such Churches, whose duty it is to faithfully labour and pray for the conversion and Christian training of the children.

3. That the practice of providing annual, or occasional entertainments for Sabbath Schools, in the form of festivals, pic-nics, excursions, &c., while often useful as a means of attracting the still outlying juvenile population, and of establishing that cordial sympathy and affection between teachers and scholars which is so desirable—is at the same time very liable to abuse and perversion, and therefore this Convention earnestly hopes that proper care will always be exercised, to have them so conducted, as to make them subservient to the great ends of Sabbath School instruction, and to guard them against everything that might be prejudicial to the morals, and the health of the scholars.

4. That in order to deepen the interest of parents in the Sabbath School, it is desirable that pastors and ministers should frequently draw their attention to the value of this important institution; that quarterly or monthly meetings of parents and children should be held, and suitable addresses delivered; and that, above all, teachers should as far as practicable systematically visit both parents and scholars.

5. That in order to promote a deeper religious feeling in our schools, it is of the greatest importance that the spiritual improvement of the child be kept prominently before the minds of the teachers as their great work; and that the Pastor or Superintendent call the teachers, stately, or at least occasionally together, to press upon their attention the importance of labouring and praying faithfully for this most desirable object.

6. That, lamenting the extent to which the deficiency of properly qualified teachers has prevented the success of our schools, we earnestly recommend that by Teachers' Bible Classes and Institutes, or any other suitable means, an earnest practical effort be made to afford to the teachers better opportunities for qualifying themselves for their great work.

7. That, in view of the immeasurable evils of intemperance in our land, we re-affirm our conviction, as expressed by resolution in the last Convention, of the importance of encouraging the formation of Bands of Hope, or of inculcating upon the youth of our Sabbath Schools and Bible Classes the principles of Total Abstinence from all intoxicating drinks, as the only absolute human safeguard against this prevailing vice.

8. That the thanks of this Convention are due, and are hereby tendered to the following individuals and companies:—

(1.) To Rev. Dr. Duryea and Rev. J. H. Vincent and other visitors from the United States, who have contributed so much to the pleasure and profit of this Convention.

(2.) To the Christian people of St. Catharines, of various denominations, for the large and generous hospitality shown to those who have been in attendance at this Convention.

(3.) To the Trustees of the Wesleyan Methodist Church in this place for the use of their house of worship.

(4.) To the General Secretary and to the Treasurer for their valuable services to the Convention.

(5.) To the Railway Companies which have facilitated the attendance of Ministers and Delegates at this Convention, by reducing their fares.

9. That, inasmuch as the future supply of both agents and means for the prosecution of the missionary enterprise, depends so largely on the cultivation of the missionary spirit in the young, we earnestly recommend that the evangelization of the world be frequently brought before our Sabbath Schools by means of addresses, and the communication of missionary intelligence, and that the scholars have continually set before them the duty, first, of individual consecration to God, and then, of personal efforts and self-denial on behalf of His cause.

10. Finally, the members of this Convention would return to their respective fields of labour, invigorated and refreshed by their mutual intercourse and prayer; impressed more deeply than ever with a sense of the moral dignity of the Sabbath School enterprise; striving after a greater measure of aptitude to teach; resolving that our hands and our hearts will be consecrated anew to the blessed work of multiplying throughout our beloved Canada, and that our eyes will be directed to Him who loves children and youth, and that we will labour and pray to teach them to "know Jesus," to "love Jesus," to "trust Jesus," to "work for Jesus," and to "stand up for Jesus."

THE QUESTION DRAWER.

Rev. Dr. ORMISTON was then called on to answer the questions which had been handed in to him.

1. What is the proper system for hearing lessons which have been assigned to children? Should each pupil recite the whole lesson?

I answer—and of course these answers will be simply my own opinion—decidedly not. No teaching, secular or sacred, can be conducted in that way. If the lesson consist of hymns and passages of Scripture that require to be repeated, let the children repeat them in succession, but by all means manage never to occupy the attention of one child exclusively more than a minute at a time.

2 & 3. What is the best method of teaching children that cannot read? And what is the best method of conducting an infant class?

These questions have been answered already, but what I would say would be, get a first-class teacher for the infant class and then put the class in the best room you have.

4. How are large scholars to be retained in the Sabbath School? A most interesting question. By providing for them teachers of an intellectually and spiritually higher grade.

5. Should teachers of Union Schools, who are also teachers in their own denominational schools, attend the regular teachers' meetings when properly invited so to do?

Most decidedly. The fact of their being teachers in two schools only subjects them to double duty.

6. Is it right to have teachers in the Sabbath School who are not converted to Christ.

This is a serious question. We have had from the brother who last addressed us a statement that strikes me as astonishing, namely, that there are four Sabbath Schools in Illinois that have actually to employ a man to pray. My own opinion is, that notwithstanding these and similar facts, I know of no authority whatever for the church to employ any man or woman who is not at least a member of a Christian church. That implies my idea that all Sabbath Schools are church agencies, I therefore answer that question that in my judgment it would be necessary that the teachers should be professors of faith in Jesus Christ.

7. How can we get men of liberal education to take charge of our advanced classes?

By personally dealing with them. By saying to them, "brother, I have a message from the Lord to thee, come up to the help of the Lord;" and if he won't come, drag him. (Cheers).

8 & 9. In what manner should concerts for prayer in Sabbath Schools be held, and how frequently? And what is the best method for teachers training themselves for the work?

Meetings for prayer, I think, should be before the meeting of the School. To the second question I answer, it is by weekly meetings and concerts for prayer and studying the lesson during the week.

10. What will be the final result of Sabbath School teaching?

All impressions made upon the human soul are eternal. The glorious Gospel to the aged or to the young will be a savor of life unto life, or of death unto death. All impressions may be covered for the time and forgotten, but they are never obliterated; on *that* day every one of them will be revealed.

11. What sort of books should we have in our Sabbath School libraries, and should they contain interesting religious stories?

This is an important question. The books should all be strictly religious in their character and influence. In my judgment, fictitious writings, if they fairly and honestly portray real and interesting facts, are admissible, and have often been profitable. They address a faculty of the mind which is peculiarly powerful in children. Such books may with great discrimination be admitted into the library.

12. Is not the labour of the summer half lost by not keeping open the School during the winter season?

The longest vacation in a Sabbath School should be from the hour of dismissal to the hour of opening on the next Sabbath.

13. Should every Sabbath School hold weekly prayer meetings for the children, and if so, should the children take part in them, and to what extent?

I do not think it would be advisable or profitable to hold special prayer meetings for the children. They should never be forgotten in any prayer meeting, but I do not regard it as desirable to have Sabbath School prayer meetings, regularly held by the congregation for them.

14. Should the pastor of the church be superintendent of the Sabbath School, when his services are required at the same time as teacher of a Bible class? It is better that the superintendent have no special class under his care so that he can give his entire attention to the general management of the Sabbath School.

15, 16, 17. How much time may properly and judiciously be spent in play at Sabbath School entertainments, and how much in addresses? Are

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modern entertainments evidences of advance or retrogression? What of Sabbath School exhibitions, ought they not to be in keeping with the work done in the School? What of stage curtains, tableaux, &c?

If the entertainment is given out of doors it should be exclusively given to play and enjoyments, and there should be no addresses given at all. (Hear, Hear.) If it is in the house, very brief addresses may possibly be profitable. Everything like stage theatrical representation should be entirely avoided. (Hear, Hear.)

18. If Sabbath School concerts are held on week days, ought secular music to be given, and if so, to what extent?

I prefer that sacred music should be used, still "God save the Queen" is not altogether distasteful. (Cheers and Laughter.)

19. Is it desirable that the total abstinence pledge be exacted of every officer, teacher and pupil?

Strong as are my own convictions on this question, and heartily as I concur in the remarks already addressed to you in regard to the evils of intemperance, I must say "no," in answer to that question. (Hear, Hear.) There are men whose christian character I would not question, who do not see eye to eye with me in this matter, moreover, many of these dear children are so thoroughly under the control of their parents, I would not be willing for them to take such a step without the knowledge and approval of their parents. I would that every son and daughter in all our churches were deeply imbued with sound tee-totalism from the cradle. (Cheers.) I would like to see Bands of Hope in all our congregations, where all the children might join in them, but I would not have them connected with the services of the Sabbath School, I would not devote that half hour, sacred to holy instruction, even to a discussion of that question.

20. What shall we do to make our Convention more practical?

Of course the Convention alone can really reply to that question. So far as I have seen this Convention, it seems to me to partake of a very considerable practical character. There was a Bible class, an infant class, a geographical class, a teachers' meeting, and then a meeting of the children, so that really the Convention has been as practical as possible. A word in addition may perhaps throw some light on the subject. You cannot call together such a vast, shall I say diversified assembly of men, from all parts of the country, with different characters and habits, and methods, and in the short space of a couple of days bring them into anything of the order and management of a Normal School. It cannot be done. In such a gathering as this, where for two days similar themes are pressed constantly upon the mind, there is a certain amount of accumulated power that gives a man a stronger impulse for good. It awakens in the mind more glowing zeal, loftier devotion, and a heartier consecration to the work. Do not charge the Convention with being impractical, simply because it does not do what, in the nature of the case it cannot accomplish.

FAREWELL ADDRESSES.

J. H. KELLOGG, of Troy, N. Y.—My dear Christian friends. I thank you to-night, that after having listened to the able addresses of my friends on this side of the lines, you have consented to bear with me, and are exercising the grace of Christian forbearance in listening to the few humble remarks which I shall offer at this time. I am a humble yet hopeful worker in the Sunday School cause. Fourteen years ago I consecrated my early manhood to this branch of the Master's service, and I have never had cause to regret for one single moment, that I have put on the armour of Christ, and tried in

will come to the mind again and will affect the heart even savingly in after years in this life. Some little words spoken to-day may be the seed sown for the immortality of glory. Let us remember this, and work for eternity. Let us work in faith remembering that any Christian act will never fail of its reward. Remember that every particle of truth that goes into the great ocean will sink to the bottom, and though the storms and tempests of life will rack the surface, truth is safe and will exert its influence.

And now brethren a single word about our relations to you, and yours to us. It is not the first time that I have stood before an audience of this sort. I have before rejoiced in meeting with you, and I have always felt that I have been greatly benefitted by my intercourse with you. I rejoice again to-night in the privilege of being in this Convention with my Canadian brethren. I feel if there ever was a line of separation between us, that line was long ago erased (cheers.) To-day we stand as friends and brethren on one common platform and with one common interest (renewed cheers.) I rejoice that it is so, and I pray that this bond of union may grow stronger and stronger. It is said that after one of the battles of our late war there was found a group of three soldiers lying dead, each of a different nationality, and the blood from the wounds of these three soldiers had flowed down and formed a little pool and then amalgamated. That was a union formed by toil and by sacrifice. Dear brethren I would that the union that shall cement our hearts in Christian love and brotherhood, should be a union of honest christian toil for Christ and for humanity. I would that it shall be just such a union as this one of toil and one if need be of sacrifice. For God wants us to sacrifice in this world. Blessed are those that deny themselves, blessed are those that do the work of Christ with earnest toiling patience, for by and by they shall enjoy a reward richer and far more glorious and far better because of the toil and because of the sacrifice (loud cheers.)

E. C. WILDER, Esq., of Chicago, expressed the pleasure he felt in meeting with the Convention, and the interest taken in all its proceedings. He was much pleased with the earnestness with which the work had been entered into by the Convention, and with the order and system which had prevailed through all the sessions. He proceeded to give some statistics relative to the Sabbath School work in Illinois. At their last State Convention they had thousand delegates were present. One feature of a Street Meeting early on the evening before the regular evening meeting of the Convention. The influence of these meetings was very marked, and generally led to a large attendance at the evening meetings of the Convention. At the close of the evening meeting, an opportunity was always given to those interested in the subject of religion, to remain for prayer. The evening meetings of the county Conventions were rarely devoted to anything like institute work, but addresses are delivered, with singing and prayer, all with a view to lead the audience to Christ. In the State of Illinois there are 102 counties, in all of which there were distinct county organizations. Three years ago last spring there was a want felt in this direction, and \$2000 were raised in a few hours to be employed in assisting or organizing County Conventions under the charge of an executive committee. The next year it was resolved to raise \$5000 for the same purpose, and in less than one hour \$5100 were raised. Agents were employed to go through the State and organize schools and county Conventions. At the last Convention 24 county Conventions reported that township organizations had been formed in every township as auxiliaries to the county Conventions. In every county there is a county Secretary whose business it is to call the county Convention together under the direction of the executive committee; he has also to see that there is appointed in every township a Vice-President, whose business is to see that there is a Sabbath School organized in every district where there is a sufficient number of children. In two

or three counties more children are reported in the Sabbath Schools than in the secular schools. The question had been raised in the Convention whether we should employ teachers who are not Christians. On that point he would simply state a fact. In four schools in one county there was not to be found a single professor of religion, and the only time they would have prayer was when the county agent would visit them—about once a month. Nevertheless these schools were doing good. He was happy to state that their county Conventions were generally well attended, and great interest was taken in the work by the people generally. The organization over the whole State was nearly complete, the result of which was that they were able at their State Conventions to understand exactly the condition of the work, and the progress that had been made during the year.

On recommendation of the Business Committee, the following Committee was appointed to superintend the speedy publication of the proceedings of the Convention; Rev. W. Millard, Rev. A. Sutherland, Messrs J. J. Woodhouse, and D. McLean.

On nomination from the same Committee, the following gentlemen, in addition to the officers already appointed, were constituted the Executive Committee of the Association for the ensuing year:—Hon. Billa Flint, Belleville; Dr. Muir, W. P. Lacey, Dr. Lavell, Kingston; A. Muchmor, Ottawa; T. Lyman, J. A. Matthewson, D. Morrice, F. E. Grafton, Montreal; Alexander Fraser, Cobourg; J. G. Hodgins, T. Nixon, C. A. Morse, J. L. Blaikie, W. Kennedy, D. McLean, J. J. Woodhouse, Toronto; W. Craig, Port Hope; Alexander Robertson, Brantford; W. Johnson, R. McKinley, St. Catharines; R. Smith, Brampton; W. Begg, London; T. Muir, Hamilton; R. B. Smith, Goderich.

Resolved unanimously by the Convention as a recommendation from the Business Committee, that in future the Schools represented in this Convention contribute *one dollar each* through their delegates.

At this stage, on motion, it was resolved to send a telegram containing the greetings of the Convention to Rev. Dr. Burns, of Chicago.

VOLUNTARY CONTRIBUTIONS.

The President announced that a collection would be taken up.

Hon. J. McMURRICH said he did not wish to introduce a subject that would weaken in any degree the impression left upon their minds by the exercises of the evening. He had been delighted with them, and it was only as a matter of duty that he would refer to the subject of finances. After having conferred with the local Committee, he found that there would be wanting this year from \$250 to \$300; and he would suggest that this amount be raised as it was at the last Convention, by delegates pledging their schools to a certain amount.

This suggestion was adopted, and the required amount was raised in a few minutes.

FAREWELL ADDRESSES CONTINUED.

Rev. Dr. EVANS, of Hamilton:—Mr. Chairman and Christian friends:—I recollect a remark made by an eminent minister in our body—the late Rev. Richard Woods. He was wont to speak beyond the time now considered proper for a sermon. On one occasion he saw some of his congregation looking at the clock. He paused and in his own solemn, grave manner said, "This is an age of change. Our forefathers were wont to put the clock on the outside of the church that they might not be late in entering. We have made an improvement and have put the clock in the inside lest we should

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worship God too long." Now I am reminded by the clock that this is a very late hour for me to commence a farewell address. I have been for many years absent from St. Catharines, and am very happy now, on my return to the Province, to mark the progress of this country. I have not been favored, like many of my brethren, with being present at Sabbath School Conventions during the past few years. I come here as a humble learner, and I think I have learnt much. I have learned much to excite in my own heart the most devout emotions of gratitude to God for the religious progress in this country, for the anticipations I have as to the result of what I have observed here of the future progress, religiously, of this country. I take it as one of the most satisfactory evidences of religious progress that so deep an interest is taken in the welfare of the young,—those who, by and by, if they live, will rise up to fill the important places both in church and state, and will take, in their turn, the education of those who shall come after them. I have learned that it is possible,—and it is not the first lesson in this direction that I have learned, but it has on this occasion been more deeply impressed upon my mind—that it is possible for brethren entertaining very different views upon matters of opinion connected with the Sabbath School work. And I must take in harmony in connection with the Sabbath School work. And I must take the liberty also of saying that whatever may have been said in the warmth of debate, we all go from this place impressed with the fact that we can all work together for one common object, whatever our differences of opinion on other subjects may be. (Cheers.) The one grand object of the Sabbath School work is the increase of individual piety. This should always be borne in mind. Let us go away from this Convention remembering that the time spent here has to a great extent been spent in vain, unless we carry into practice the lessons we have learned here. Carry away every good impression that has been made; speak kindly to one another about any little differences of opinion that may have been entertained, and go to work for Christ. I will not detain you longer;—I wish you farewell. I do not mean by that word that I will never see you again, but I mean that wherever you are, Christian friends, in whatever department of Christian labour you are found, you may *fare well*. (Cheers.)

Mr. HOLMES, of Boston, then expressed his gratification at being present, and hoped and trusted that they would all go away from the Convention rejoicing, and trusting more in Christ than they ever did before. He felt sure the Convention would result in good to every one that attended it, and to those with whom they would come in contact. He exhorted them all to remember the great responsibility resting on them individually, and concluded by wishing them all a kindly, loving good-night, and expressing the hope that if they never met again on this earth, they would all meet above with Jesus. (Cheers.)

Rev. Dr. ORMISTON—What overwhelming evidence we have of the goodness of our great Creator, in the endowment which he has given us for receiving happiness and pleasure. We have had at these meetings a season of positive pleasure and delight, we have received not only new thoughts, but deeper, holier, sweeter affections. If you just consider how we are related to each other, how largely we receive enjoyment from each other, how we can draw happiness from the earth beneath, from the sky over our heads, and from everything created, you will be impressed more deeply with the goodness of our Heavenly Father. Our social enjoyments, apart from religion, are our truest and most enduring pleasures. If you can conceive of a life severed from these enjoyments, it matters not what else he may possess, if he is a lone man he is likely to be a wretched man. Then the Christian religion comes in to sanctify and purify all these enjoyments, and all our sources of profit. Hence in all the exercises of religion we seek association.

It is true that in our closets, when we are alone with our God, we may attain to some heights not elsewhere to be attained. Our Great Pattern, often went alone to pray. Let us follow that example. Yet how natural it is for the family to gather together in prayer. So it is in our church relations. Every generous emotion, and holy impulse becomes intensified by communion in religious matters with our fellow men. Every man needs the presence and sympathy of his fellow man, in order to be what God designed him to be—his happy and obedient child. In the labours of the Sabbath School we become more closely associated with one another than in the church, and we enjoy more largely the sympathy and communion of each other. In this Convention we have enjoyed, in a large degree, those pleasures which arise from intercourse with one another. We may not be able just to state what is the direct result of this meeting. I may not be able to say I have learned this, that, or the other specific truth; but there is a sense in which we can say we have learned much. If, for instance, I go away with warmer feelings towards Sabbath School instruction; if I have learned that there is, after all a great deal more of worth, excellency, devotedness, manhood and womanhood in the county in which I live, than I before supposed, is that not a rich treasure? If I find that I am one of a great host, all engaged in a common work, even though my portion be very small, I feel dignified by the association. If my social sympathies are brought out into this work, if my spiritual nature is elevated, purified, and ennobled, if my thoughts and feelings are aroused to a wider and a higher range by these meetings, am I not the better for them? And now I know I speak for many hearts when I say, may the blessing of God's Providence, and the richest provisions of his grace, rest upon each separate member of this Convention; may all the rich influences, all holy impressions we have here received, be deepened, and rendered permanent and abundantly fruitful. May every word uttered in thoughtlessness or unwittingly, that has aroused any unhappy feeling, or left a wrong impression, be forgotten and obliterated. May your homes be to you the truest, sweetest, loveliest spots on earth, may they be to you the best types of your Father's home above. To the hospitable and kind-hearted friends of St. Catharines, who have opened not only their houses, but their hearts to welcome this Convention, I would say may the God of all grace abundantly reward them for all their kindness to us while we sojourned amongst them. (Cheers.) And may it be their happy lot to know that in many cases they have entertained holy men of God. After all that is the greatest power of the Sabbath School teacher, to leave an impression wherever you go that a holy man of God has been there. To the Officers of the Association we certainly owe, at least, a kindly word, as we bid them good bye. The services they have rendered the Association could only be performed with a great amount of anxiety, solicitude and hard work. And if anything has been uttered or suggested in debate that might be regarded as any sort of a reflection upon them, we take it all back, for it was not meant. From the bottom of our hearts we appreciate their services, we understand their value, and to-night we heartily thank them, and hope they may live long to labor in the same and similar causes. (Cheers.) To the local committee also, we owe a debt of gratitude. We, who have only seen the smooth working of the Convention, have little idea of the labor and anxiety required, by those behind the scenes, to make every day pass off smoothly and satisfactorily, as it has done on this occasion. And now what more can I say? We know not whether we shall all live to meet again on earth, but meet we all shall around the throne of God. One by one these faces will be missed in this and other Christian gatherings, and the places that once knew them will know them no more. If we are all, as our profession would seem to indicate, servants of God in sincerity and in truth, we will all meet up yonder. God grant that we may all meet on the same side of the throne with our Saviour.

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May we live for Christ; die for Christ, and when we depart be with Christ—
in Christ, by Christ, for Christ, with Christ forevermore. Oh, may that be
the future biography of every soul here, and to God the Father, Son and
Holy Ghost be all praise, world without end. Amen. (Cheers.)

The PRESIDENT.—Before we bring our proceedings to a close, I arise to
say on behalf of the citizens of St. Catharines, to the delegates and visitors
to this Convention, that we thank you heartily for having come here, and in
your presence with us we had received our reward.

The hymn, "Shall we gather at the river" was then sung, the benediction
pronounced, and the Convention came to a close.

NAME.	DENOMINATION.	P. O. ADDRESS.
Bradt, Peter	M. N. Con.	Pelham
Bridgman, Rev. G. H.	W. Meth.	Hamilton
Bristol, Rev. B.	M. Episcl.	Lakeside
Bryan, W. S. P.	W. Meth.	Crowlandville
Buchner, H. G.	W. Meth.	Baltimore
Burgess, Jno	Presbyt'n	Bartonville
Burkholder, J. H. M.	Episcop'n	Dundas
Burrows, G. F.	W. Meth.	St. Catharines
Burson, Rev. G.	C. Presb.	Toronto
Caldicott, Rev. T., D.D.	Baptist	Peterboro'
Cameron, Wm.	Presbyt'n	St. Catharines
Carroll, Rev. J.	W. Meth.	Port Colborne
Carter, L. G.	Baptist	Smithville
Camp, D. W.	W. Meth.	Shakespeare
Caincross, Miss H.	C. Presb.	Belleville
Carman, Rev. A.	M. Episcl.	Claremont
Cameron, Rev. John	Baptist	Springville
Campbell, James	Presbyt'n	Markham
Campbell, Rev. John	P. Ch. of S.	Brooklin, O
Campbell, Robt.		Strabane
Campbell, Miss Margaret		Princeton
Campbell, Rev. A.	W. Meth.	Baltimore
Campbell, Jas. A.	M. Episcl.	Tapleystown
Cheyne, Rev. Geo.	C. Presb.	Washington, O
Chamberlin, E. D.	W. Meth.	Brooklin, O
Chamberlin, D. F.	M. Episcl.	Mono Centre
Christie, Rev. W. M.	C. Presb.	Mono Centre
Christie, Mrs.	C. Presb.	Newmarket
Chambers, Rev. A. B.	W. Meth.	Newmarket
Chambers, Mrs.	W. Meth.	Kingston
Chown, Arthur	W. Meth.	Ailsa Craig
Christopherson, Rev. H.	W. Meth. Sec. Co. N. Middlesex	Hamilton
Chisholm, D. B.	W. Meth. Sec. Co. of Wentworth	Hamilton
Chisholm, Mrs.	W. Meth.	Milton
Clement, Rev. B.	W. Meth.	Kingston
Clark, Miss.	W. Meth.	Toronto
Clark, H. J.	Congreg'l	Toronto
Cox, James	W. Meth.	St. Catharines
Copeland, W. C.	Presbyt'n	Toronto
Cocker, Rev. W., D.D.	M. N. Con.	Buffalo, N Y
Cook, Rev. P. G.	Presbyt'n	St. Catharines
Cook, J. R.	Baptist	St. Catharines
Cook, Miss Maggie	Baptist	St. Catharines
Cooke, Mrs. W.	Episcop'n	
Cooke, Miss.	Episcop'n	Brantford
Cochrane, Rev. W.	C. Presb.	London
Cooper, Rev. Jas.	Baptist Sec. city of London	Burnhamthorpe
Craig, W. W.	W. Meth.	Port Hope
Craig, Wm.	Baptist	Petrolia
Craise, Alex.	Presbyt'n	Sheffield
Crawford, J. S.	W. Meth.	Belleville
Crowthier, A. L.	W. Meth.	Weston
Crosson, Jas.	W. Meth.	Winfield
Cross, John	W. Meth.	Orono
Curtis, Rev. Jas.	M. Episcl.	

NAME.	DENOM'TION.	P. O. ADDRESS.
Culham, Joseph	W. Meth.	Richview
Cunningham, Rev. S	Baptist	Stromness
Currie, John		Fonthill
Cumming, John		Freelton
Dayfoot, P. W.	Baptist	Sec. city of Hamilton, Hamilton
Dan, Geo.	W. Meth.	Woodstock
Dawson, Michael	W. Meth.	Baillieboro'
Demorest, Rev. T.	W. Meth.	Norham
Denton, J. M.	Baptist	London
Denton, John	C. Presb.	Port Dalhousie
Dewart, Rev. E. H.	W. Meth.	Ingersoll
Disney, Rev. R. R.	B. M. E.	St. Catharines
Dougan, Jas.	C. Presb.	St. Catharines
Dougharty, Rev. G. A.	Baptist	St. George.
Donly, A. J.	W. Meth.	Simcoe
Donaldson, Miss J.	Baptist	Mt. Healy
Douglass, Jas.	Congreg'l	Lanark
Douglas, Mrs.	Congreg'l	Lanark
Douglas, Rev. Jas. T.	C. Presb.	Uxbridge
Dowling, Rev. Jas. T.	Baptist	Wicklow
Dowling, Mrs.	Baptist	Wicklow
Drummond, Rev. A. A.	Presbyt'n	Shakespeare
Drummond, P. S.	C. Presb.	Shakespeare
Dunlop, Wilson	Baptist	St. Catharines
Duryea, Rev. Jas. T., D.D.	Presbyt'n	Brooklyn, N Y
Edgar, Wm	Congreg'l	Hamilton
Edwards, Wm	Baptist	Nileston
Emnell, W. H.	Methodist	St. Catharines
Emmerson, C. W.	Baptist	Montreal
Evans, Rev. E.	W. Meth.	Hamilton
Farrel, W.	Episcop'n	Chatham
Fairfield, B. C.	W. Meth.	St. Catharines
Ferrier, John	Presbyt'n	Strabane
Ferrier, Wm		Garafraxa
Ferguson, Donald	Presbyt'n	Steele
Field, Rev. G. H.	W. Meth.	Port Dalhousie
Finch, Rev. J.	Baptist	Barrie
Flint, Geo., Jr.	W. Meth.	Stouffville
Flintoft, Jas.	W. Meth.	Sarnia
Forster, Miss E.	Baptist	Weston
Forster, J. W.	W. Meth.	Norval
Forrest, Rev. W.	C. Presb.	Weston
Freed, Wm	Baptist	Beamsville
Fry, Isaac	Ev. Ass'n	Cayuga, O
Fry, Mrs.	Ev. Ass'n	Cayuga, O
Fritshow, Chas.	Lutheran	St. Catharines
Gardner, Miss	C. Presb.	Oakville
Garner, Geo.	W. Meth.	Drummond'le
Garnor, Adam	Methodist	Drummond'le
Gemmel, Miss Jessie	Congreg'l	Toronto
German, G. G.	W. Meth.	Strathroy
Gill, E. W.	W. Meth.	Fullarton
Gilliland, Miss Azubah		St. Catharines
Gilliland, Miss Charlotte J.		St. Catharines

NAME
 Gilliland,
 Gilchrist,
 Goulding,
 Gordon, J.
 Goble, W.
 Gray, Rev.
 Graham,
 Grandy, F.
 Grafton, I.
 Griffin, R.
 Greyalt,
 Hall, Rev.
 Hartwell,
 Haynes,
 Haines, C.
 Hansford,
 Hammo,
 Hartwell,
 Hautsters,
 Hanson,
 Harvey,
 Harvey,
 Hart, Jr.
 Healey,
 Helmer,
 Helmer,
 Hender,
 Hender,
 Histon,
 Hibbar,
 Histon,
 Hinma,
 Hoar,
 Hodgk,
 Holder,
 Holme,
 Holme,
 Hogg,
 Hopk,
 Hurd,
 Hunt,
 Hunt,
 Hutto,
 Hutto,
 Hute,
 John,
 Joliñ,
 Jone,
 Junk,
 Junk,
 Junk,
 Irvin,

NAME.	DENOM'TION.	P. O. ADDRESS.
Gilliland, Jas.	W. Meth.	St. Catharines
Gilchrist, Miss A.	W. Meth.	Toronto
Goulding, Geo.	Congreg'l.	Napanee
Gordon, Jas.	Presbyt'n	Goble's Corners
Goble, W. L.	Baptist	Newburgh
Gray, Rev. Jas.	W. Meth. Sec. Co.	Addington
Graham, Thos.	W. Meth.	Richview
Grandy, Rev. W.	M. N. Con.	Galt
Grafton, F. E.	Congreg'l.	Montreal
Griffin, Rev. W. S.	W. Meth.	Guelp
Greyalt, Jno.	Baptist	Binbrook
Hall, Rev. Joseph.	W. Meth.	Markham
Hartwell, E.		Hamilton
Haynes, Andrew.	W. Meth.	Cheltenham
Haines, Chas.	Baptist	Barrie
Hansford, Rev. Wm.	W. Meth.	Sheridan
Hammond, D.	M. Episc'l.	
Hartwell, F.		Bertie
Haustershot, J.	U. B. in Ct.	Dundas
Hanson, Chas. A.	W. Meth.	
Harvey, Miss		Fenwick
Harvey, A. N.	M. N. Con.	Freelton
Hart, Jno. M.		Medina, N Y
Healey, Dr. E. P.	Presbyt'n	Lockport, N Y
Helmer, Dr.	Presbyt'n	Lockport, N Y
Helmer, Miss.	Presbyt'n	Thorold
Henderson, Alex.	Presbyt'n	Clifton
Henderson, Miss	P. Ch. of S.	Clifton
Henderson, Miss Sarah	P. Ch. of S.	Chippawa
Hellier, Miss	W. Meth.	Fenwick
Henderson, A. H.	M. Episc'l.	Pt. Abino
Hibbard, H. N.	M. Episc'l.	Copetown
Histon, Rev. John	M. N. Con.	Wicklow
Hinman, Platt.	Baptist	Tyrone
Hoar, H. C.	Bible C.	Toronto
Hodgins, J. George	Episcop'n	Eclleville
Holden, Dr. Rufus	C. Presb.	Boston, U S
Holmes, J. B.	Congreg'l.	
Holmes, E. H.	Baptist	Stratford
Hogg, Jas.	Sec. Co. of Perth	Smithville
Hopkins, J. B.		Winchelsea
Hurd, Geo.	Baptist	Patterson
Hunt, Henry	W. Meth.	Anderson
Hunter, Jno.	W. Meth.	St. Mary's
Hutton, W. L.	W. Meth.	Brampton
Hutton, Alex.	Methodist	Montreal
Hutchinson, S.		St. Catharines
Johnson, Wm.	W. Meth.	Stouffville
Joliffe, Rev. W.	Bible C.	Petrolia
Jones, Rev. Robt.	Baptist	St. Catharines
Junkin, Alex.	W. Meth.	St. Catharines
Junkin, —	W. Meth.	St. Mary's
Junior, K. F.	C. Presb.	Pembroke
Irving, Andrew.	Presbyt'n	

NAME.	DENOMINATION.	P. O. ADDRESS.
		Galt
Ker, Adam	C. Presb.	Sec. Co. of Waterloo
Ker, Rev. P.	W. Meth.	Drummondville
Ker, Jacob	W. Meth.	Woodburn
Kcays, T. S.	M. Episc'l.	Hyde Park
Keefe, Rev. Benj. Berry	W. Meth.	Thorold
Keefer, Edward	W. Meth.	Thorold
Kellogg, Jas.	Presbyt'n	Troy, N Y
Kennedy, Jas.	M. Episc'l.	Garafraza
Killman, Jesse	C. Presb.	N. Pelham
Killman, R. G.	Presbyt'n	N. Pelham
Killman, Mrs. L. J.	Presbyt'n	N. Pelham
King, Wm	Presbyt'n	Buxton
Kingsmill, Mrs. G. R.	Episcop'n	
Kirk, Thos.	Congreg'l	Newmarket
Laird, John	Congreg'l	Toronto
Laird, Rev. John	W. Meth.	Drummondville
Lavell, Dr. M.	W. Meth.	Kingston
Lawrence, F. M.	C. Presb.	London
Lawson, Joseph	P. Meth.	Hamilton
Lawson, Mrs.	P. Meth.	Hamilton
Lane, Dr.		St. Catharines
Leash, M.	Presbyt'n	Ingersoll
Lewis, Z. B.	W. Meth.	Clifton
Lewis, Mrs.	W. Meth.	Clifton
Lewis, Miss	W. Meth.	Clifton
Linton, G. W.		Hamilton
Linton, Mrs.		Brantford
Lowry, Rev. Thos.	C. Presb.	Brantford
Lowry, Mrs. F. K.	C. Presb.	Brantford
Luke, Jas.	W. Meth.	Oshawa
Lyman, Theodore	Congreg'l	Montreal
Lyon, Miss E.	Presbyt'n	Ingersoll
Lyons, Joel	W. Meth.	Chippawa
Marling, Rev. F. H.	Congreg'l	Toronto
Marling, Mrs.	Congreg'l	Toronto
Manly, Rev. J. G.	Congreg'l	Toronto
Mackie, Rev. Jas.	Baptist	Beamsville
Maughan, N.	W. Meth.	Eglington
Martin, S. S.	W. Meth.	Toronto
Martin, Warren	P. Meth.	Chatham
Magee, J. W.	W. Meth.	Yorkville
Magee, E.	W. Meth.	Yorkville
Martin, Chas.	W. Meth.	Sec. Co. of Hastings
Martin, Miss Carrie	C. Presb.	Belleville
Mair, Dr. John	P. Ch. of S.	Dunnville
Maddough, Jno		Kingston
Messenger, Miss	Baptist	Puslinch
Meikle, Rev. W.	C. Presb.	Caledonia
Meikle, Mrs. W.	C. Presb.	Onkville
Mitchell, S. E.	W. Meth.	Onkville
Millard, Rev. Wm.	Baptist	Pembroke
Miller, Jas.	M. N. Con.	Toronto
Miller, Robert	W. Meth.	General Secretary
Miller, Miss Martha		St. Mary's
Miller, E. E.		Woodburn

NAM
Mills, Rev
Mills, J.
Mitchell,
Misener, J
Misener, J
Milne, Re
Mortimer
Morley, J
Moore, S.
Morrow,
Montgome
Murray,
Murray,
Muir, Re
Murwin,
Mutchin
McArth
McAlpin
McCullo
McCalla
McCuan
McCall
McCull
McCra
McCle
McDon
McEws
McFar
McGla
McGu
McGro
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NAME.	DENOM'TION.	P. O. ADDRESS.
Mills, Rev. J.	W. Meth.	Paris
Mills, J.	Baptist	St. Catharines
Mitchell, S. E.	W. Meth.	Pembroke
Misener, Jno	W. Meth.	Garafraza
Misener, J.		Marshville
Milne, Rev. W.	Baptist	Nithburg
Mortimer, G. R.	Congregl.	Listowell
Morley, J. W.	M. Episc'l.	Florence
Moore, S. C.	M. N. Con.	Hamilton
Morrow, Rev. E.	W. Meth.	Welling'n P.E.C.
Montgomery, Mr.	Baptist	
Murray, Duncan		Freelton
Murray, Miss Isabella		Strabane
Murray, Rev. J. G.	C. Presb.	Grimshy
Muir, Rev. Wm.	Baptist	Fonthill
Murwin, Rev. Chas.	Presbyt'n	Lewiston, N. Y.
Mutchmor, Alex.	C. Presb.	Ottawa
McArthur, A.	C. Presb.	East Oro
McAlpine, A.	Baptist	Mandamin
McCulloch, A.	W. Meth.	St. Mary's
McCalla, W. J.	Presbyt'n	St. Catharines
McCaig, Rev. F.	C. Presb.	Batho
McCalla, John.	C. Presb.	St. Catharines
McCullough, Mrs.	W. Meth.	Oakville
McCraney, W.		Oakville
McCraig, W.		Burnhamthorpe
McClelland, Rev. Robt.	Baptist	Hammetsholm
McDonald, John	W. Meth.	Toronto
McEwen, Rev. John	C. Presb., Sec. Co. Renfrew	Pembroke
McFarland, Mrs. A.	W. Meth.	Thorold
McGlashan, L.	Presbyt'n	N. Pelham
McGuire, Jas.	C. Presb.	Brewster
McGregor, Jno	Presbyt'n	Galt
McHenry, D. C.	W. Meth.	Napanee
McIntyre, Mrs.	Baptist	Goble's Corners
McIntosh, Wm	Congregl.	Rugby
McKillican, Rev. J.	Congregl.	Montreal
McKinley, R.	Presbyt'n	St. Catharines
McLean, A.	Presbyt'n	Strabane
McLean, Daniel	P. Meth.	Toronto
McLennan, Rev. A.	P. Ch. of S.	Rosemont
McLennan, Rev. K.	P. Ch. of S.	Whitby
McMonies, Wm	C. Presb.	Waterdown
McMurray, Thos.	W. Meth.	Muskoka Falls
McMurrich, Hon. J.	C. Presb.	Toronto
McPhail, Jno.	P. Ch. of S.	Montreal
McPherson, M.	Presbyt'n	Kincardine
Nell, J. W.	Episcop'n.	Chatham
Nelson, H. A.	Presbyt'n	Montreal
Nelson, Caleb	M. Episc'l.	Fulton, O.
Nelson, Allan S.	W. Meth.	Smithville
Nisbet, Rev. H.	Presbyt'n	Samoa, Polyn'ia
Nisbet, Mrs.	Presbyt'n	Samoa, Polyn'ia
Nixon, Thos.	W. Meth.	Toronto
Nixon, Mrs.	W. Meth.	Toronto

NAME.	DENOMINATION.	P. O. ADDRESS.
		Stamford
Shrimpton, Jas	W. Meth.	Stamford
Shrimpton, Albert	W. Meth.	Stamford
Shrimpton, Mrs. A.	W. Meth.	Lakefield
Sherin, J. C.	W. Meth.	Newburgh
Shaw, Rev. Wm	W. Meth.	Norham
Sills, Rev. W. A.	M. Episc'l.	Norham
Sills, Mrs.	M. Episc'l.	Dunnville
Sime, Geo		Brighton
Smith, Rev. A.	W. Meth.	Thorold
Smith, W. D.	W. Meth.	Hawkeston
Smith, Gilbert	Presbyt'n	Brampton
Smith, Robert	C. Presb.	Sec. Co. of Peel
Smith, Mrs.	C. Presb.	Brampton
Smith, Jas. R.	Baptist	Welland
Smith, A. M.	Congreg'l.	Grimsby
Smith, W. John	Baptist	Toronto
Soutles, John	C. Presb.	Tapleytown
Sperry, J. S.	Baptist	Port Colborne
Spettigue, Rev. Chas	Congreg'l.	Newmarket
Straith, Rev. J.	C. Presb.	Ingersoll
Straith, Peter	Presbyt'n	Clinton
Stinson, Maclean	W. Meth.	Weston
Stinson, G. G.	W. Meth.	Ingersoll
St. John, Daniel M.	W. Meth.	Fulton
Stibbs, W. J.	Congreg'l.	Toronto
Stewart, David		Freeton
Sutton, Jas.		Freeton
Sutherland, Rev. A.	W. Meth.	Yorkville
Sym, H. S.	Baptist	Toronto
Symons, W. H.	Bible C.	Perrytown
Taylor, J. W.	B. M. E.	Chatham
Taylor, Miss Eva		Stamford
Toynbee, Mr.	W. Meth.	Stamford
Toynbee, Mrs.	W. Meth.	Saugeen
Tolmie, Rev. A.	C. Presb.	Wentworth
Tomblin, W.	W. Meth.	Guelph
Torrance, Rev. R.	C. Presb.	Corinth
Thompson, Silvester		Montreal
Thomson, John	Presbyt'n	St. Catharines
Thomson, J. S.	Baptist	St. Catharines
Thornton, R. N.	C. Presb.	Toronto
Thornton, A.	Presbyt'n	London
Thomas, W.	M. N. Con.	London
Thurston, Rev. A. L.	M. Episc'l.	Garafraza
Tryon, Joseph	Presbyt'n	Lewiston
Unsworth, Rev. J.	Congreg'l.	Georgetown
Vandervoort, B. H.	W. Meth.	Wallbridge
Van Wyck, A. K.	M. Episc'l.	Welland
Vincent, Rev. J. H.	M. Episc'l.	New York
Vivian, J. H.	W. Meth.	Napanee
Warner, A. P.		Rochester, N Y
Wallace, Rev. R.	C. Presb.	Toronto
Wallace, Mrs.	C. Presb.	Toronto

NAME.	DENOMINATION.	P. O. ADDRESS.
Wakefield, Rev. J.	W. Meth.	Simcoe
Washington, John	W. Meth.	Tyrone
Walker, Rev. Chas.	Baptist	St. Catharines
Walker, Jas.	C. Presb.	Hamilton
Wilkinson, J. L.	M. N. Con.	Eglington
Wilkinson, Rev. T. L.	M. N. Con.	St. Catharines
Willis, A. E.	Baptist	Woodstock
Willis, E. C.	Presbyt'n	Chicago, U S
Wilson, Rev. J.	M. Episc'l.	Palermo
Woodhouse, J. Joseph	Congreg'l. Sec. city of Toronto	Toronto
Wood, J. H.	W. Meth.	Sarnia
Wood, Rev. John	Congreg'l.	Brantford
Wolverton, C. E.	Baptist	Grimsby
Wren, Thos.	M. Episc'l.	St. Mary's
Young, Geo. A.	Episcop'n	Hamilton

N.B.—The foregoing list has been taken from the books, provided during the Convention, for entries. A few names of persons known to have been in attendance, have been added. Some, for want of any record of their being present, may have been omitted.

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APPENDIX.

From many quarters tidings reach us of increased interest, effort, and intelligence, in Sabbath School work. Without reviewing the gracious results in other lands, we may notice, that the Canada Sunday School Union, in its last report says—

“In every department of this year’s effort your committee have met with much encouragement; we began our work in this section of the Province, now known as Quebec, and have been gradually extending our efforts westward. During the past year, the Eastern Townships, the region drained by the Ottawa river, and its tributaries, and the eastern portion of Ontario, from the City of Kingston, have been visited by agents.” One of these agents (Mr. Walker,) writes—“I think there cannot be less than 1000 children brought into (existing) Sabbath Schools during the past year.”

Besides the schools organized by Rev. J. McKillican, under the auspices of this Association, the report states that twenty-six new schools, with 142 teachers, and 1050 scholars, have been organized. 161 other schools have been visited; 302 sermons and addresses, bearing on Sabbath School instruction, have been delivered, and the issue of books and Sabbath School requisites has been greater than in any former year.

W. M.

