

FIRST PROVINCIAL

SUNDAY SCHOOL CONVENTION

OF

NOVA SCOTIA.



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FIRST PROVINCIAL

Sunday School Convention

OF

NOVA SCOTIA.

HELD AT

Windsor, N. S., October 23rd and 24th, 1885.

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W. H. BLANCHARD, ESQ., President.

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HALIFAX:  
NOVA SCOTIA PRINTING COMPANY.  
1886.

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H. H. McCURDY, Antigonish, Antigonish Co.

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WALTER LAWSON, Windsor.

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JAMES FORREST, Halifax.

(The Officers of Convention are *ex officio* members of Ex. Com.)

### Corresponding and Statistical Secretary.

CHAS. H. LONGARD, 95 Hollis St., Halifax.

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Rev. S. B. Dunn, Annapolis; Rev. T. A. Wilson, Wolfville; Rev. J. A. Rogers, Windsor; C. H. Longard, Grafton St. S. S. Society, Halifax; Chas. Bell, Brunswick St. School, Halifax; W. C. McDonald, Charles St. School, Halifax; H. Harris, Halifax; John McLaughlin, Grafton School, West Cornwallis; Isaac Gaetz, Musquodoboit; C. F. Rockwell, Franklyn School, Cornwallis; John Edwards, Annapolis; John Sterling, Windsor; George E. Pellow, Windsor; George A. Huestis, Windsor; M. B. Huestis, Windsor; Miss Mary S. Ray, Charles St. School, Halifax; Miss Louisa Knight, Brunswick St. School, Halifax; Miss S. Temple, Brunswick St. School, Halifax; Miss Fanny Black, Grafton St. School, Halifax; Miss Annie Bond, Grafton St. School, Halifax; Miss Lillie Silver, Grafton St. School, Halifax; Miss Maud Cann, Yarmouth; Mrs. S. A. Crowell, Yarmouth; Miss Annie V. Lewis, Providence School, Yarmouth; Mrs. T. A. Donkin, Athol, Cumberland Co.

### METHODIST EPISCOPAL.

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### PRESBYTERIAN.

Rev. Dr. Burns, Fort Massey S. School Halifax; Rev. John McMilian, Chalmers S. School, Halifax; Rev. T. A. Nelson, Windsor; J. C. Mackintosh, Fort Massey S. School, Halifax; James Thompson, Chalmers S. School, Halifax; John Grierson, Chalmers S. School, Halifax; S. Waddell, Park St. S. School, Halifax; James Forrest, Park St. S. School, Halifax; W. H. Blanchard, Wentworth S. School, Windsor, Walter Lawson, Windsor; W. K. McHefsey, Windsor; Miss Mary Blanchard, Windsor; Miss Christina Calder, Windsor; Miss Waddell, St. James S. School, Dartmouth; Miss Thomson, St. John's S. School, Halifax; Miss McQueen, St. John's S. School, Halifax; Miss M. E. Wetherby, Fort Massey S. School, Halifax; Miss Carrie Davison, Park St. S. School, Halifax; Miss Nellie Hunter, Park St. S. School, Halifax; Miss Bertha Blanchard, Kentville.

### CORRESPONDING MEMBERS FROM THE NEW BRUNSWICK S. SCHOOL CONVENTION.

S. J. Parsons, Benton, Carlton Co.; T. S. Simms, St. John; G. J. C. White, Sussex; Wm. Lemont, Fredericton.

### BAPTIST.

Rev. S. B. Kempton, Upper Canard, Kings; Rev. E. M. Kierstead, Rev. W. H. Cline, Granville St. S. School, Halifax; Rev. R. Sandford, Billtown, Kings; Rev. H. Foshay, Windsor; E. D. King, Granville St. School, Halifax; A. A. Pineo, Chipman Corner, Kings; R. E. Rand, Upp. Canard, Kings; S. S. Strong, Kentville, Kings; J. W. Barss, Wolfville, Kings; Wm. Cummings, Truro; C. S. Dimock, South Rawdon, Hants; Milton McLeod, South Rawdon, Hants; George W. Wallace, Wolfville, Kings; E. D. Shand, Three Mile Plains School, Windsor; C. Henry Dimock, Martock School, Windsor; John Nalder, Windsor; Joseph H. Burbidge, Pine Grove School, Middleton; Miss Clara Porter, Pine Grove School, Middleton; Miss M. deB. Barss, Wolfville; Miss Bessie Hume, Dartmouth; Miss C. Stewart, Dartmouth; Miss Ellie L. Geldert, Windsor; Miss Bessie McLatchy, Windsor.

W. K. McHEFFEY,

*Chairman Committee on Credentials.*

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THE FIRST  
**Sunday School Convention**

—OF THE—

PROVINCE OF NOVA SCOTIA.

FIRST DAY.—MORNING SESSION.

In accordance with the terms of the call issued by the Executive Committee of the S. S. Convention of the Maritime Provinces of Canada, the first Sunday School Convention of the Province of Nova Scotia met at Windsor, in the Methodist Church, on Friday Morning, October 24th, 1885, at ten o'clock, A. M.

After a half-hour had been spent in devotional exercises, conducted by G. A. Huestis, Chairman of the local committee of Windsor; Edwin D. King, of Halifax, Chairman of the Executive Committee of the Maritime Provinces, called the Convention to order, and appointed James Forrest of Halifax; John Nalder of Windsor; Chas. H. Longard of Halifax; Rev. S. B. Kempton of Upper Canada; W. H. Blanchard of Windsor; Isaac Gaetz of Musquodoboit; J. H. Burbidge of Middleton; R. H. Creed of Rawdon; F. E. Crosby of Halifax; S. A. Crowell of Yarmouth; S. S. Strong of Kentville; Wm. Cummings of Truro; and John Edwards of Annapolis, a Committee to nominate officers for permanent organization. Whereupon the Committee withdrew, and the convention engaged in devotional exercises, after which a report was given from Chalmers Church Sunday School, Halifax, by James Thompson. The Committee having returned, Jas. Forrest of Halifax, Chairman, reported the unanimous nomination of William H. Blanchard Esq., of Windsor, for President of the Convention; and M. B. Huestis of Windsor, and A. A. Pineo, of Cornwallis, as Recording Secretaries. On motion, the report was adopted unanimously. The Committee requested permission to defer the nomination of the other officers until a future session. On motion the request was granted.

The President elect was then called to the Chair, and was received

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with applause; being introduced by the retiring Chairman, who referred to his own happy privilege in thus being associated with the Sunday School Workers of Nova Scotia.

The President on being conducted to the Chair spoke as follows:

The election to the office of President of this Convention, which has just been announced, has taken me greatly by surprise, and it is with no little diffidence and hesitation, that I undertake the duties of the position. The honor this convention has conferred upon me, by electing me your first President, I duly appreciate and very highly esteem, but it appears to me, that if the honor is great, the responsibilities are correspondingly great.

In presiding over this convention, you may rely upon my earnest efforts to fulfil the duties devolving upon me, to the best of my ability, and I am sure I shall have the sympathy and support of every member of the Convention.

I trust that our conferences will be the means of stirring up every Sunday School worker present, to more zeal, and greater consecration in the Master's cause, and that blessings flowing from this Convention may extend far beyond the localities represented here.

In closing, I would ask your earnest and prayerful attention to the work before us, and your aid in the performance of the duties devolving upon one in the chair.

On nomination of the President, it was then resolved that the following constitute the standing committees of the Convention:

*Business.*—E. D. King, Halifax; Rev. A. W. Nicolson, Windsor; John Douglas, Windsor; Jas. Forrest, Halifax; S. Waddell, Halifax; Wm. Cummings, Truro; John Edwards, Annapolis.

*Devotional.*—John Grierson, Halifax; Rev. H. Forshay, Windsor; Isaac Gaetz, Musquodoboit.

*Credentials.*—W. K. McHeffey, Windsor; G. A. Huestis, Windsor; R. E. Rand, Cornwallis.

S. J. Parsons of Benton, N. B., President of the Maritime Convention; W. Lamont of Fredericton; G. J. C. White, Sussex; and T. S. Simms of St. John, from the Provincial Convention of New Brunswick being present, on motion, were heartily welcomed, and invited to occupy seats as corresponding members of the Convention.

On motion a vote of thanks was presented to Bro. E. D. King of Halifax, for his valuable services as Chairman of the Provisional Executive Committee. The vote was appropriately responded to by the recipient.

On motion the committee on Organization were authorized to nominate an Executive Committee.

Bro. Herbert Harris gave an interesting report from the Brunswick St. Methodist S: S. of Halifax, after which the Convention joined in prayer, led by the Rev. H. Forshay, and the Convention adjourned to meet at 2.30 p. m.

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FIRST DAY.—AFTERNOON SESSION.

The Convention was opened at 2.30 after a half hour spent in devotional exercises. The President in the Chair, the minutes of previous session were read and approved. A report was presented by the Business Committee and adopted.

The Committee on Organization then presented the following supplementary report.

*For Vice-Presidents.*—Wm. Cummings, County of Colchester; A. Robb, Cumberland; ——— McLeod, Pictou; H. H. McCurdy, Antigonish; Thos. Campbell, Guysboro; Isaac Gaetz, Halifax; E. L. Nash, Lunenburg; Chas. Wright, Queens; Rev. J. A. McLean, Shelburne; Saml. A. Crowell, Yarmouth; I. Litney, Digby; J. W. Whitman, Annapolis; S. S. Strong, Kings; Thos. McDonald, Inverness; A. W. McCurdy, Victoria; J. E. Burchell, Cape Breton.

*Executive Committee.*—E. D. King, Halifax; J. Nalder, Windsor; J. C. Mackintosh, Halifax; Walter Lawson, Windsor; J. B. Calkin, Truro; W. C. Bill, Billtown; James Forrest, Halifax.

On motion the report was adopted unanimously. It was resolved that the Business Committee prepare and submit a permanent Constitution for the Convention.

The President then introduced the Rev. S. B. Dunn, of Annapolis Royal, who spoke as follows on the topic.

“THE USE AND ABUSE OF LESSON HELPS.”

In discussing the topic assigned to me, the Use and Abuse of Lesson Helps, a word or two by way of preface may not be amiss touching the character of the Lesson-Helps understood.

The typical Lesson Help of to-day in common use, is an honest attempt to embody in systematic form the subject matter of the lesson selected for simultaneous study. Ordinarily this systematic form is a compound of History, Exposition and Homiletics; the first including biography and incident; the second, the literature of the lesson and illustrative examples; and the last, the practical bearing of the whole. Lesson-Helps, so compounded, modified, of course, in their constituent elements according to the character



of the lesson, and with varying degrees of excellence, are multiplied and scattered broadcast in leaflet-form, in the weekly press, and in separate volumes, until like sunbeams in summer they brighten and gladden the whole field of Sunday-School effort.

Now, it is evident at a glance that such Lesson-Helps have their use and abuse. Their Use is

1. By their suggestiveness to quicken Thought.

Intense and sententious for the most part, they stimulate the mind into activity. And the mind's best help is stimulation. Another's thought is often a spark to matter just ready to kindle. It breaks the seal that keeps it mute, and gives it utterance. It is another's word—another's *Ephphatha*. Be opened! It is another's silent presence that turns our water into wine. A Lesson-Help that doesn't do this for us fails at the start; and being a dead thing deserves to be laid quietly to rest with the tears of devout burial. If it cannot quicken the teacher's mind, what can it do for his class? No more than Elisha's staff did for the Shunammites dead child; there will be "neither voice nor hearing." But a living Lesson-Help, like the prophet himself, laid upon the child will make it wax warm and sneeze with a quickened life. However, try it first on the teacher's mind, and if it stimulate him into earnest, vital thought, it will have done one good thing at least.

2. A second use is, by a fullness of view to engender confidence.

It is always assuring to tread in a beaten track, or to see the footprints of those that have travelled this way before. A map in hand with the route clearly marked and minute directions appended is better still. One feels sure of his steps and journeys with confidence when he is thus armed with a fulness of information. A judge having all the evidence before him gains such a mastery of the case as qualifies him to submit it with a positive assurance to the verdict of the jury. In such instance a fulness of view is the parent of confidence.

Now in point of exhaustiveness of treatment and breadth of view, the average lesson-help leaves little to be desired. Indeed I have sometimes felt that too much ground has been covered, and that greater brevity would prevent confusion. But then it is a satisfaction to know that the whole matter is before you, and you can go to your class with all the confidence of mastery without the dread of error and contradiction. In securing this confidence lesson-helps fulfil one of their chief designs.

3. A third use is, by presenting in a ready form the ripest thought of the best minds, to economize both time and labor.

Most S. S. workers have only a limited amount of time at their disposal for the study of the lesson; and only a comparatively few have enjoyed the privilege of that superior mental training and equipment that makes study at once easy and rapid. The vast bulk of S. S. teaching is done by men and women of limited literary attainments, but of unlimited moral earnestness and consecration. And for these, to have in a ready form the ripest thought of the best minds is a great saving in time and labor. Our ore is dug out for

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us. The wool is brought to our loom already carded and spun. Plans and specifications are prepared by other hands, and the materials for the edifice are collected. It only remains for the teacher to build, or to weave, or to mint his ore into coins of character. To be thus assisted is certainly a decided advantage.

4. But in the last place, lesson-helps, by providing a common fund of material, level up teaching power to something like an uniform efficiency.

Without depressing the mountain peaks of our superior workers, they elevate the valleys of humblest talents to the lofty level of a table-land of a common competence, or something approximating to it. At least, hill and dale of extreme diversity give place to a gentle and refreshing undulation in the landscape of S. S. work. The common intelligence they make available constitutes the Sunday-school the world over, a real Republic of Letters, in which all are learned. "Let us all have one purse!" is the generous motto of the lesson-help; and drawing without restraint from this common fund we can each expect a fair measure of success.

These, then, are among the Uses of Lesson-Helps. Now what is their Abuse?

1. Lesson-Helps are abused when they supplant the Scriptures.

Let the scholar leave his Bible at home, and let the teacher do the same; and let both depend wholly upon their lesson-help, and the abuse of a good thing is complete. It is a good deal like asking for bread and getting a stone. As a substitute for the Word a lesson-help is a failure. Give me the truth as it comes welling up fresh and cool and pure at its spring and fountain, and not away down stream where it is tinted and tainted, perhaps, by contact with other minds. And if I must have a lesson-help let it be as a lamp in the hand throwing light upon the Bible in the lap—a help and not a substitute. Have your Bibles with you for ready reference—the whole map, as it were, and not a narrow strip of it cut off, or a fragment cut out and called a lesson-help.

2. Lesson-Helps are further abused when they dry up, and do duty for original research.

A Bible truth or a Bible fact discovered for oneself is worth a score that another has found for us. Besides, because a friend kindly lends me a pair of spectacles to help my sight, am I to close my own eyes and expect the spectacles to do duty for them? If I have any climbing to do beyond my reach, and a neighbor lends me a ladder, am I to dispense with the use of my own legs? Am I to lie down in idle dreaming, like Jacob at Bethel and, let the angels of lesson-helps do all the climbing? No; I thank you for your spectacles, and for your ladder, but I must use my own eyes and feet as well in original research. I fear many of our teachers carry too much spectacle and too much ladder in this form of abuse of lesson-helps.

3. Yet again, lesson-helps are abused when they are dealt out in an undigested form.

They are sometimes read right off to the class in a raw uncooked state,

and the pupils are expected to do all the cooking, digesting and assimilating. Now a teacher is a cook, and lesson-helps are the raw materials to be prepared and served up in a tempting and digestible form. And this cooking must be carried on, not in the dining room of the class, but in the kitchen of private preparation. What would be thought of the preacher who would carry his commentaries and lexicons—his lesson-helps—into the pulpit with him and read them off to his congregation? You would be tempted to say: "Sir, do your mixing and cooking at home, work out your processes in your study, and give us results." So lesson-helps were never intended to be brought to the class and served up in junks and carcasses just as they are; but to be mastered and digested by the teacher and the substance submitted to the class.

Now it is this assimilation of the lesson and dealing it out for himself that gives that personality to teaching which is its chief charm, and no small element in its success. A lesson to be effective, must have a little of the teacher in it—his personality, his experience, his influence. But all this is impossible when lesson-helps are dealt out in an undigested form.

4. Finally, Lesson-Helps are abused when they are tortured into sectarian and denominational teaching.

The aim of teaching is to make our scholars christians and not primarily Methodists, Presbyterians, Baptists, Episcopalians or what not. Our work is to reflect the white light of truth and not to tint it by transmission through the colored lens of a prejudiced mind. Sectarian crotchets are a poor substitute for "the sincere milk of the word." Denominational hobbies are poor steeds to ride either to show one's skill in theological horsemanship or to capture the religious prepossessions of our pupils. Better win a soul than gain a proselyte. Better add a christian citizen to society than a name to the church role. I have known one of these narrow sectarists, on discovering in a lesson-help something that seemed to favor his peculiar faith, rejoice as one who has found great spoil. A lesson-help was never intended to be a staff charged with lead to club a conflicting creed with, as well as to lean on. And the teacher that so abuses it deserves himself to be clubbed.

I have now covered the ground outlined for me in my topic, as far as time has permitted, and the necessities of the case have seemed to demand. In closing, I would call attention to the work in the accomplishment of which lesson-helps are but tools. Let the teacher choose wisely his weapons, and use them so as not to abuse them; but his work is more than a study of means and methods,—it is to win "My class for Jesus." Whatever will help you to secure this result in any degree claims your diligent attention. And never permit your effort to relax or your ardour to cool, or your prayerful solicitude to lessen, so long as one lamb of yours remains outside the fold. "My class for Jesus." is a motto for the closet,—*"My class to Jesus."* is the task of the School hour,—And *"My class with Jesus!"* will be the recompence of Eternity.

An animated and interesting discussion then ensued, in which Isaac Gaetz, S. J. Parsons, Mrs. F. A. Donkin, John Grierson, Jas.

Thompson, Wm. Cummings, Miss A. V. Lewis, W. C. McDonald, E. D. King, Rev. Dr. Burns, Rev. T. A. Nelson, James Forrest and the President took part.

Miss Lewis said :

Might I suggest our family custom at home? On Monday morning we read the lesson for the following Sunday. Each succeeding morning all the children together repeat the Title, Golden Text, Outline, and Doctrinal Suggestion. Then the "daily reading" printed in the Lesson Leaf is chosen for our family worship. After which we discuss it to find what reference it bears to the S. S. lesson. This is generally at the breakfast hour. All are interested. It is brief and wearies no one. Every Christian house has family worship. If this plan be followed it soon will be discovered that when the Sabbath comes the children have at least some idea of the lesson. In addition the busy parents are freed from the feeling that they must spend a hardly-gotten hour in drilling the children for school.

One thing I find a help. It is to go to my class from my knees. This makes the teacher more earnest, faithful, and loving. I am young but for six years a class of dear girls have been mine. They came from the Infant class and it gives such a glad feeling at the heart to know that nearly all of them have now given themselves to God's service. They are eager to be used for the Master's sake.

I like that motto that has been given us in our work.

My class *for* Jesus,  
My class *to* Jesus,  
My class *with* Jesus.

Let us make this our aim next year, going out consecrated, and with our hearts burning to work for our dear Saviour.

Let me, too, for Providence Church Sabbath School in Yarmouth South, invite those who possibly can at any time come and see our school that both may receive encouragement. You will be heartily welcomed.

On motion of Rev. Dr. Burns, seconded by Rev. S. B. Kempton, the thanks of the Convention were unanimously tendered the Rev. S. B. Dunn for his address. On motion of Jas. Forrest, E. D. King was requested to prepare a synopsis of the discussion. The question box was then opened and several questions answered. After the benediction by Rev. T. A. Nelson, the Convention adjourned.

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#### FIRST DAY.—EVENING SESSION.

At 7.30 the Convention assembled in the Presbyterian Church. The President presiding. After singing led by a special choir, and

prayer, the Rev. H. Foshay of Windsor, delivered an *Address of Welcome*, of which the following is a synopsis :

*Mr. President and Delegates to the Nova Scotia Sabbath School Convention :*

I am asked to address a few words of welcome to you on the present occasion, and although it may be assumed by you, without any remarks of mine, that we receive you heartily, yet having been requested to voice this sentiment at the present time, I have acceded, and all the more cheerfully because what I shall say is in accord with my own feelings.

It is not often a town like ours is privileged to behold a convocation such as this, in which so many earnest and devoted christian men and women come together to consider great living questions relating to the regeneration of the world.

Your coming, brethren, has been anticipated by us all with pleasure: we receive you with joy and gladly extend to you the right of christian hospitality. Not only as members of a christian brotherhood do we receive you to our hearts and homes but as teachers of those sublime principles which are alone able to give *life harmony* and *holiness* to our lost world. Your coming just now is most opportune. We are feeling the need of the impartation of new life to our sabbath school work. In this age when the cause of Sunday Schools is enlisting the sympathy and engaging the co-operation of the most pious and gifted among christians of every name, any organization, which can stimulate zeal in Sabbath School workers, devise the best methods of present activity, or shed light upon its future, is to be recognized as one of the many instrumentalities by which our Lord is pleased to accomplish the salvation of our race.

It seems scarcely necessary to call your attention to the rapid growth of Sabbath School work within the last century; and yet such an occasion as the present would naturally suggest the thought.

It has not been many years since such an institution as a Sabbath School Convention was first thought of. Since then, their utility being clearly seen they have multiplied rapidly and by the able discussion of the subjects, which from time to time, have been made to pass under review at these gatherings, new life has been communicated to this great work every where.

*Brethren* we anticipate a most enjoyable season during the present session of this Convention. We are prepared to enter heartily with you into the spirit of this grand enterprise in the interests of the youth of our country, and will thankfully receive the information you are so well qualified to give as to the most approved methods of accomplishing their Salvation. As a convention of devoted workers in this section of the Lord's vineyard you are already fully aware, and therefore need not be reminded by me, of the magnitude and importance of your work. Doubtless too you have fully appreciated those precious promises upon which we are taught to rest in the discharge of every christian duty, and are thereby qualified to inspire confidence in the heart of every toiler in this department of christian work, as to the future triumph of this growing cause. But I am not here to speak to you in this manner, though I could hardly suppress these rising thoughts, but simply to bid you

welcome to the christian homes of Windsor. Be assured that we feel ourselves to be great gainers by your visit; and when time's revolving wheel brings up our turn again be sure none of the towns in this fair Province will be more pleased to see your christian faces, or have you share their hospitality than we.

The welcome was responded to by an address from Vice President Wm. Cumming of Truro, who was followed by Rev. Dr. Burns of Fort Massey Church, Halifax, with an address on the topic,

#### THE RELATION OF PARENTS TO THE SUNDAY SCHOOL.

DIRECTLY :—Parents should exercise :—

I. SUPERVISION. (1.) As regards *attendance* seeing that their children are really and regularly there, specially in the summer season when there are temptations to be absent. (2.) As regards *attention*. Seeing that their children prepare the lesson, reading it with Parallel Passages at Family Worship, that they commit the Golden Text and Catechism, and that they be respectful and attentive at school. To this end, know who their teachers are, notice them, ask them to the house, speak respectfully and kindly of them before your children. A light remark, a shrug, a look, may prejudice them and spoil the effect of their teaching.

II. SYMPATHY. "*Cheer Him*" as the crowd did the noble fireman who risked his life to rescue the girl from the burning house. Kind words are cheap and can never die. Enter into their trials and difficulties.

III. SUPPORT. Our public schools in Halifax cost over \$80,000 a year. Throughout the world many millions. Our Sunday Schools next to nothing. At first the Sunday School teachers were paid 25 cents a week. Even that figured up a large sum. But for long it has been a labor of love. Much sanctified talent enlisted for which no remuneration save the consciousness of doing good. This surely is the "cheap defence of nations." It cost New York \$25,000 to convict a single murderer neglected from childhood. Lord Shaftsbury well said: "To our Sunday School teachers is entrusted the future of the British Empire." The least therefore parents can do is to defray the running expenses of the school; to pay for Books, Periodicals, Maps, Pictures, etc. They should not be paid out of the regular church funds, nor out of the Sunday School collections, (which last should be devoted exclusively to missions), much less should they come out of the teacher's pockets, but the parents, by a special annual effort, should provide for all these contingent expenses.

Jesus gave BLOOD. He says: "Take heed that ye despise not one of these little ones." "Whoso receiveth one such child in my name, receiveth me." Should we higgie about *money*. Freely ye have received, freely give.

IV. SERVICE. Visit the school. Be present, at least, at the quarterly reviews. Supply blanks. Yourselves teach. Don't think it beneath you. When at the Raikes Centenary in 1880, we heard Lord Hatherley, ex-Lord Chancellor of England, who had been a Sunday School teacher for 40 years, and the then Lord Chancellor (Lord Selborne) and another, Earl Cairns,

thought it an honor. He is worthy for whom you should do this. If any man serve me (says the Head Superintendent) him will my Father honor "Take this child, train it for me, and I will give you your wages." What wages? A hundredfold in this life and in the world to come, life everlasting.

V. SUPPLICATION. Jesus, though in one sense independent of all means, prayed much and often. The apostles and primitive christians, continued with one accord in prayer. The Reformers wrestled. Remember John Knox's "Give me Scotland or I Die." Faithful teachers pray, "My class for Jesus." *Strive together* in your prayers. Ye that are the Lord's remembrancers keep not silence.

INDIRECTLY :—Help by exercising over your children:—

I. INSPECTION. Over (1). Their dispositions, what they are. (2). Their *Books*—What they read. (3). Their *Companions*—With whom they go. (4). Their *Haunts*—Where they spend their evenings. (5). Their *Habits*—How the gossamer thread thickens to a cable! Who killed all these? "An evil beast hath devoured him." "Oh! my son, would to God I had died for thee!"

II. INSTRUCTION—(1). Truths first "in thine heart," then "teach them gently to your children." (2). The Sunday School must not be a supplanter but a supplementer. "Line upon line." Hannah, Lois, Eunice—' Help those women."

III. INFLUENCE.—(1) *Precepts*. A mighty nation is created by parents, who, like Abraham *command* their children and households. Contrast Abraham with David and Eli. Case of Aaron Burr was noticed. "A child left to himself bringeth his mother to shame." (2). *Prayers* with your children, and for them on birthdays and other days. In *closet* have their names on your heart, The first recorded prayer is of a father for his son. "Oh! that Ishmael may live before thee!" At the family altar. What influences radiate therefrom! John Randolph, Abraham Lincoln and James Garfield were touched on as illustrations of maternal influence. (3.) *Practice*. Not so much what you say, but what you are and do, is remembered. Be imitators of God as dear children. The sun, moon and stars of Joseph's dream, a picture of what a family should be. Dr. Alex. Duff, the prince of modern missionaries, said,—"If ever son had reason to thank God for the prayers, the instructions, the counsels, and the consistent examples of a devoutly pious father, I am that son." Children are as clay or putty, and can be shaped into vessels of honor and dishonor. Provoke not your children to anger lest they be discouraged.

"We have careful thought for the stranger,  
And smiles for the sometimes guest,  
But oft for our own, the bitter tone,  
Though we love our own the best."

View your family concerns in the light of eternity. Meditate much on the honor of bringing up children for God and glory. Keep constantly in view the one thing. Be a pattern of what you would wish them to be. Seek to

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leave the best legacy to your children. So live and so die that they may be quite sure they have a father and mother in Heaven. Try to draw not drive. Lure to brighter worlds and lead the way. Be much in your family, and so walk within your house with a perfect heart, that they will love to have you there. Act out the principle of him who "returned to bless his house" after a day of excessive toil. "I give myself unto prayer." The camel is best loaded kneeling. The sharp-shooter does best execution lying flat, the stone-breaker on his knees.

"Satan trembles when he sees  
The weakest saint upon his knees."

A few weeks ago Mary Newton set her finger on the button, and by an electric spark Hell Gate was exploded. If endued with the Power from on high we bring into play a mightier apparatus, the Dynamite of God, and the gates of Hell shall not prevail against us.

Rev. S. B. Kempton of Canard and Rev. J. A. Rogers of Windsor also delivered short addresses on the same topic, and after appropriate Devotional exercises the Convention adjourned.

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#### SECOND DAY.—MORNING SESSION.

After a half-hour spent in devotional exercises, the Vice-Chairman, Wm. Cummings of Truro, took the chair, and the Convention opened by singing the hymn, "Stand up for Jesus," and a special blessing on the session was evoked by Bro. Gaetz of Musquodoboit. The minutes of previous session were read and approved.

The Business Committee by their chairman, E. D. King, then reported the following Constitution :

#### CONSTITUTION.

ART. I—This organization shall be known as the SUNDAY SCHOOL ASSOCIATION OF THE PROVINCE OF NOVA SCOTIA.

ART. II—The object of this association shall be to give increased efficiency to our Sunday Schools, and to advance by every practicable means the Sunday School cause generally within the limits of the organization.

ART. III—This association shall be composed of all pastors of churches and superintendents of schools connected with the various Evangelical denominations within the Province, who shall be members *ex-officio*, and of delegates from all the Sunday Schools, Sunday School Societies, Sunday School Teachers' Associations, within the Province, each of which shall be entitled to be represented by one delegate.

ART. IV—The officers of this association shall consist of a president, a vice-president from each county in the Province ; a Corresponding Secretary, two Recording Secretaries and a Treasurer, who, together with seven other members, shall constitute an Executive Committee, all of whom shall be



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elected annually, in such manner as the convention may designate immediately after its annual meeting shall have been called to order. These officers shall continue in office until their successors are appointed. Five members of this committee to constitute a quorum.

ART. V.—There shall be an annual meeting of this association to be held on the \_\_\_\_\_ day of \_\_\_\_\_ or at such time and place as shall have been previously determined and designated by the executive committee, when the Secretary and Treasurer shall report, the officers shall be chosen, and any other appropriate business transacted.

ART. VI.—The Executive Committee shall have power to make bye-laws for their own government, provided that such bye-law be not inconsistent with this constitution.

ART. VII.—The annual reports of Sunday Schools connected with this association shall be made up to and include the last Sunday in June in each year, at which date the association year shall close.

ART. VIII.—This constitution may be amended at any annual meeting, with the concurrence of two-thirds of the members present.

On motion the report was unanimously adopted by the Convention.

The Chairman then called upon the Rev. J. MacMillan of Chalmer's Church, Halifax, who read the following paper on

#### QUALIFIED SUNDAY SCHOOL TEACHERS.

The importance of having competent, thoroughly qualified teachers in all our Sunday Schools cannot be over-estimated, or too frequently spoken about, and written about. We are not satisfied with *meagre* qualifications in the lawyer, physician, captain, or common school teacher. The office of each is a most responsible one, and calls for high special qualifications in the holder of it. But the work of the Sunday School teacher is far more important—the trust put into his hands far more solemn. The lawyer has often great issues in his hands—but after all they pertain to *earthly* things. The doctor has often great issues in his hands also—and well may he tremble with a sense of his responsibility as he stands by the bedside of his patient and realizes how much depends upon his skill—but after all he is only dealing with the *body*. The office of teacher in our public schools is most important, and it is quite right that there should be a general demand for higher qualifications in the instructors of our youth now than in former times—but after all they are only dealing with the *mind*. But the Sunday School teacher has to do with the immortal soul; he has to deal with beings who will live as long as God Himself, and who throughout eternity will be affected by the teaching they receive. Surely, therefore, all who undertake this most sacred and momentous work should possess the very highest qualifications! It calls for the most devout, the most gifted, the most influential in our churches. I do not wish to slander our teachers. I believe that, as a *body*, they are the noblest and best men and women in our churches. I honor them, I love them, I thank God for them! Still, it is undeniable, that there are *some* teachers, who are no more *qualified* for their work, than I would be to com-

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mand an ocean steamer, or to conduct a case in a court of law. And all will admit that the very *best* teachers are not as thoroughly qualified as they *might and should* be. It may, therefore, do some good—it may stimulate you to “seek to excel” as teachers, if as briefly as possible I set before you what I regard as “the necessary qualifications of a model Sunday School teacher.”

These may be included under *four* general heads, viz:—

- I. THE SPIRITUAL
- II. THE INTELLECTUAL.
- III. THE CONSTITUTIONAL.
- IV. THE PRACTICAL.

As to the *Spiritual* qualifications, I remark 1st, that the Sunday School teacher must be a *Christian*. He must be more than a *moral* man—he must be a *converted* man. I know indeed, that as “the physician who is laboring under an incurable malady himself, may yet be able to prescribe wholesomely to others”—as the merchant who has failed himself may yet be able to tell others how to conduct business successfully—so the *unsaved* may point out the way of salvation to others, and thus be the *means* of their salvation! A dog, chained in its kennel, by its barking awoke and saved the sleeping inmates of a burning house; but perished itself. Noah’s carpenters helped to build the ark by which Noah and his family were saved—but they perished themselves. Even so, it is possible to preach to others, and to teach others, and thus be the means of saving others, and yet be cast away ourselves. Still, these cases are rare; and we must be guided by God’s ordinary way of saving sinners. *Generally*, if not always, the *unsaved* are saved by means of the *saved*. It is only the *saved* who are qualified to save others. We must *first* find Christ ourselves before we will earnestly strive to bring others to Him. We must first *learn* of Christ ourselves before we can *teach* others aright concerning Him. We must first find Him *precious* to our *own* souls before we can heartily commend Him to others. We must first hold communion with Christ ourselves, and *experimentally* know His love, before we can *tell* the story of His love as we ought.

“We must be true ourselves  
If we the truth would teach;  
It needs the overflow of heart  
To give the lips full speech.”

Only a real christian, therefore, should be *appointed* to teach in the Sunday School. Only such should *dare* to teach. Sometimes, owing to the difficulty of securing duly qualified teachers, such as can be got are chosen. Is this *right*? Is it *wise*? Can we think of it without trembling? May not such teachers be worse than useless? May not their influence be positively injurious? May they not hopelessly alienate the minds of the young from Christ and his truth? “If the blind lead the blind, both shall fall into the ditch.” Every teacher, therefore, should settle the question, “Am I without doubt a Christian?” What if the Lord should say with reference to any: “I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied?”

But *Conversion* is not a *sufficient* spiritual qualification in a teacher. 2nd,

There must be strong *Faith*. The teacher must have faith in the power of the Gospel; faith in the promise of Christ; faith in the might and willingness of the spirit to save all in the class; faith that will attempt great things and expect great things, or he will be a failure. Remember Christ's words: "According to your faith be it unto you;" "All things are possible to him that believeth." 3rd, There must be strong *love*. Before Christ said to Peter, "Feed my lambs," He asked the question, "Lovest thou me?" and Peter replied, "Thou knowest that I love Thee." Oh, yes, it is only when our hearts burn with love to Christ that we will do his work heartily and well! Napoleon's soldiers *loved* him, and were, therefore, ready to suffer and die for him. Even so, if we love Christ with all our heart and soul, it will stimulate, and strengthen, and fit us for His work! The teacher must also love the children under his charge. If he does not *like* children, he cannot be a success. Nothing attracts and wins like love. Children are shrewd in discovering those who take an interest in and love them; and such alone can win their attention and love, and thus be the means of doing them good. It is a matter of rejoicing, therefore, when a scholar is heard saying:—"I do love my teacher; he is the best teacher that ever lived."

Again, the *work* of teaching must be loved. There are some who think that they are putting the minister, superintendent, and whole church under an eternal obligation by condescending to teach in the Sunday School; and who are forever praising themselves, and expecting the praises of others, for their self-denial in going through so much drudgery from week to week. What good can such persons ever do? Only those who delight in the work have a burning passion for it, and count it a privilege and honor to be engaged in it, are qualified therefor! 4th. There must be *Prayerfulness*. Every christian prays, but the teacher must wrestle in prayer specially and perseveringly for himself and his scholars. If he does not precede, begin, continue, end and follow his work with prayer, he will be a failure. Earnest, believing, importunate, prayer gives power and brings success. A teacher who does not know how to *pray*, does not know how to *teach*. John Knox cried, "Oh, God, give me Scotland, or I die!" So should every teacher earnestly pray, "Oh, God, give me every member of my class?"

Once more, the *Life* of the teacher must be *consistent*. Example is mightier than precept. A teacher who has been found out by the scholars lying, swearing, slandering, defrauding or drinking, will have little influence for good. On the contrary, he will very likely produce in his scholars a disgust with himself and a dislike to all religion. How careful, therefore, should teachers ever be that their conversation be such as becometh the gospel of Christ! All these spiritual qualifications are the gift of God. But he is ready to bestow them upon all who desire them. Seek, then, and ye shall find. Be much in the school of Christ yourselves, and you will teach in the Sunday School with power. Be much in communion with God and you will appear before your class with a warm heart, a happy face, and living loving words upon your lips.

## II. INTELLECTUAL QUALIFICATIONS.

Piety must be accompanied with knowledge in order that a teacher may be qualified for his work. With *him* knowledge is emphatically *power*. He

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cannot *teach* the Bible unless he *knows* the Bible. First, he must have a good knowledge of the Word of God as a *whole*. He knows not when or how his knowledge may be tested. Something in the lesson of the day may lead the scholars to inquire what the meaning of some other passage or text is, and he must be prepared to answer intelligently. He must, therefore, be well acquainted with the whole word—all about its histories and doctrines, all about its geography, all about the Mosaic laws, all about the manners and customs of the peoples and times mentioned. I once heard a most ridiculous explain of "the phylacteries" of the Jews. Another teacher tried to explain the words "let him that is on the housetop not come down." It was pitiful to hear the reasons he gave why a man would go to the housetop, and why he should not come down. The *proper names* of Scripture, too, must be mastered. There is no excuse for mispronunciations, when dictionaries are within the reach of all. Children are apt to lose respect for a teacher when he blunders in pronunciation. 2nd. The *Lesson* for each day must receive *special attention*, and be thoroughly known. It is unpardonable for teachers to appear *before* their classes with lesson-helps and commentaries. The Lesson should be so carefully studied that reference even to the *Bible* would not be necessary. More time than an hour or two on Sunday morning must be devoted to it. It should be thought over during the whole week. Some teachers, after having carefully studied the lesson, write out a *skeleton*, with divisions and sub-divisions, underlining every important point, every truth intended to be specially enforced. This plan tends greatly to fix the lesson in the memory, and gives confidence to the teacher when he appears before his class. There are so many good "Helps" now published, that there is no excuse for ignorance concerning the lessons on the part of any teacher. Facilities for the study of God's Word, such as our fathers never dreamt of, are now within the reach of all, even the poorest. Besides, there *are*, or at least *should be*, *Teacher's Meetings* in connection with every school. These are a great assistance, and *all* should attend them, in order to *get* and *give* information and encouragement. There are teachers, however, I am sorry to say, who can get to concerts and evening parties, but who never attend the Teacher's Meeting. Such are so ashamed of their ignorance that they are afraid it will be discovered if they attend, or they proudly think that they know enough already, or they are utterly indifferent whether they shall understand the lesson or not, when they appear before their classes!

### III. CONSTITUTIONAL QUALIFICATIONS.

Divine grace restrains, modifies and sanctifies natural temperament, it does not uproot and destroy it. A man may be a true christian, and possess a good knowledge of the Word of God, and yet never be a successful teacher, on account of his peculiar disposition and temperament. Let me illustrate.

1st. The *Choleric* man cannot be a successful Teacher. The man who is easily irritated and flies into a passion with the least provocation, can do little good. He who is forever cross, forever scolding and finding fault, will be a failure. In every class there will be much to try the temper of the teacher, but he must allow nothing to lead him to speak sharply and angrily,

or his usefulness will be destroyed. Whatever occurs he must be calm and self possessed, mild and gentle, patient and forbearing.

2nd. The man of *phlegmatic* temperament will not be a successful teacher. Some are slow in all their movements, and dull and prosy in all they say. The easy going teacher, who is always late in *attending* school, and who, when he *does* arrive, never exerts himself, but sits lazily before his class, and draws out his words as if it pained him to speak, must be a dead failure. A living, active, enthusiastic teacher, alone can be a success. He must not be fussy and boisterous, light and frivolous, but he must be animated and vivacious. To be indifferent, lazy, dronish, in the great work of Sunday School teaching, is both a shame and a sin.

3rd. The man of *Melancholic* temperament will not be a successful teacher. On the contrary, he who is sad, gloomy, morose, who gives the impression that religion tends to make men unhappy, will do an untold amount of harm. Children will shrink from gloomy, icy men, who go about "with hanging head and rueful look," and will probably become disgusted with religion altogether. The teacher, must, therefore, be cheerful, joyous, bright, a very sunbeam in his class. Jesus was not cold, gloomy and morose, or little ones would not have delighted to run to Him, and jump into His arms. *He* was ever approachable and attractive, because pleasing, loving and joyous in His look and manner; and so should every teacher be!

These illustrations are enough to show that much depends upon the temperament of the teacher, and that in this respect he should seek to be qualified for his work. By watchfulness on his own part, and by Divine grace, his temperament may be restrained, modified, sanctified, sweetened, so that he will be a power for good, instead of an engine of mischief and destruction.

#### IV. PRACTICAL QUALIFICATIONS.

By this I mean aptness to teach, a readiness and facility to turn to practical account the knowledge of truth possessed, ability to *impart* and *impress* the truth. It is all-important to know *what* to teach; it is equally important to know *how* to teach. Multitudes who are earnest, devout, intelligent, cannot *communicate* the truth so as to arrest the attention and reach the heart of the young. But what are the elements of aptness in teaching?

1st. There is *questioning* power. The *preaching* teacher must be a failure. There are some who preach or talk straight through the allotted hour, scarcely ever asking the children a question, or encouraging *them* to ask a question. Thus the attention of the young is lost, the spirit of enquiry and the habit of thought are not engendered, and little good is done. Save me from the *preaching* teacher! Give me the teacher who is skilful in asking questions himself, and in getting those under his charge to ask questions.

There must be *illustrative* power. God taught Israel by types or pictures. Christ taught much in parables. Paul often used illustrations. Children especially love stories, and they are very valuable. They fix attention, and

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carry home the truth to the soul. They have been well called "feathers for arrows," of course there are stories and stories, some are very inapt and pointless, others are very silly, and others are worse than silly. The earnest teacher can easily gather numerous illustrations during the week, to help him on Sunday. Let him use these, not to amuse the children, or pass away the time, but to explain and impress the truth, and he will possess one important element of the qualification, "apt to teach."

3rd. There must be *simplicity* of language. The use of big words, and long sentences, and obtruse sayings must be avoided. An old lady when asked if she understood her minister's preaching, replied, "God forbid, I wad nae hae the presumption." Sermons not understood, not clear as a bell, are useless. So too, if teachers are not understood, their labour will be in vain. Don't, therefore, shoot above the children's heads. Be simple ever. Speak in the familiar language of common life. Explain everything, for children love light. Be clear, and you will interest, and instruct and bless! There are other elements in "aptness in teaching," such as fluency of speech, earnestness, practicalness and authoritativeness—but upon these I cannot dwell.

Some are naturally more apt to teach than others, but this important qualification may be acquired by all. In Teacher's Meetings the aim should be to show *how* to teach as well as *what* to teach. Normal classes, too, would be a great help. It would be wrong to say that in secular education, none but those who have passed through a Normal School are qualified to teach in our common schools. Still Normal Schools are a great benefit to Public School Teachers. Even so, there are well-qualified Sunday School Teachers, who know nothing of Normal Classes, but still these classes are unquestionably very helpful.

Teachers, your mission is a most glorious one. No work could be grander and nobler than to bring children "while the dew of their youth is upon them and in life's bright morning time" to the loving arms of the loving Saviour. May God help you to prosecute your work with increased and increasing faith, love, hope, patience and zeal. May you be the honoured instruments in the hands of Jesus, of saving all those under your charge. "Be not weary in well-doing, for in due season you shall reap if you faint not."

After some remarks on the same subject, suggested by points in Mr. McMillan's address, by J. W. Barss, Wolfville; G. J. C. White, Sussex; and others, a vote of thanks to Mr. McMillan passed unanimously.

The discussion on the special topic,

#### COUNTY ORGANIZATION,

was opened by J. S. Parsons of Benton, N. B., who referred somewhat humorously to the stimulus he had received at the Louisville International S. S. Convention of 1884, in finding his native Province, New Brunswick, in the same category with Alaska, as regards

organized Sunday School effort. He spoke of the good work of the past year in N. B., where — counties have been organized, and are now actively engaged in earnest Sunday School effort; and he illustrated the necessity and purpose of organization by referring to the following leaflet, published not long since in Chicago, Ill., by W. B. Jacobs and Lucy J. Rider, from which he read copious extracts:

SOME QUESTIONS ANSWERED IN REFERENCE TO COUNTY AND TOWNSHIP ORGANIZATIONS FOR SUNDAY SCHOOL WORK.

*1st QUESTION.—What is the object of Sunday School Conventions?*

ANSWER.—1.—To ascertain the number and efficiency of the Sunday Schools in a given territory.

We must know a need before we can meet it. Cases of incredible destitution, not only for Sunday Schools, but of religious opportunities, have been brought to light by the aid of the Sunday School Association, whose working meetings are called Conventions.

2.—To Consult together, and decide upon methods for reaching and bringing under religious influence and teaching, all who are without such teaching.

The Union S. S. Association is really a Home Missionary Society, which can do thorough, scrutinizing work as no other society can, because it is under the auspices of *all evangelical denominations*, and unites all in the work of canvas and supply.

3.—To discuss plans of work and methods of teaching in the Sunday Schools already organized.

“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.”—*Prov. 27 : 17.*

“In the multitude of counsellors there is safety.”—*Prov. 11 : 14.*

4.—To arouse enthusiasm and interest in Sunday School work.

One particle of fire will explode a thousand grains of gunpowder, if only it comes in contact with them. One earnest worker will interest many others if only a point of contact is afforded. Enthusiasm—holy zeal—is contagious. Give it a chance to spread.

5.—To exemplify the essential unity of all Christians in the work of saving souls.

This S. S. Association is the only organization where Christians of all denominations meet regularly, to plan together for systematic christian effort to reach every family and individual in every School District, Township and County of our State and Nation. Jesus said, “It is not the will of our Father in Heaven that one of these little ones should perish,” (*Matt. 18 : 14*), and this is the motto of our Sunday School Association.

*2nd QUESTION.—What is the “Sunday School Association.”*

ANSWER.—A company of men and women banded together for the advancement of all S. S. interests—the establishment of new schools wherever needed, and for securing the best possible work in the schools already in existence.

The Association, whether State, County or Township, lives and works the whole year round; though its public meetings, the Conventions, are held only at regular seasons, and are necessarily brief.

3rd QUESTION.—*Is this Organization necessary?*

ANSWER.—The thorough organization of political parties, and all great movements, is sufficient answer. By organization workers are found. By organization work is done.

WE CAN SUCCEED IN NO OTHER WAY. There must be a plan of work, and system in carrying it out: some one must be responsible and see that it is done. Father Paxton said truly, "THE KEY TO SUCCEEDS IS HARD WORK, AND IT WON'T DO ITSELF." Some one must visit the schools. Some one must call the workers together in counsel. Some one must see that time and place of convention are fixed, programme prepared, speakers secured, and everybody invited to attend. Some one must ask for, write for and go after reports from schools.

No; this work "won't do itself," therefore we need ORGANIZATION.

REMEMBER, this County and Township Organization is not the organization of the separate Sunday Schools, but the union of all S. S. workers for mutual help and united work. Therefore Counties and Townships where no such union exists are called "unorganized," even while the thorough organization of many individual schools is thankfully recognized.

4th QUESTION.—*How can such an Organization in Town or County be effected.*

ANSWER.—Let any earnest man or woman invite those most interested in S. S. work to meet at some private house. Call attention to the *large number* outside of all religious influence, and to the *small number* of conversions in our schools; and the need that something be done both for those without and those within. Get as many earnest christians as possible to sign

#### A CALL FOR A SUNDAY SCHOOL CONVENTION.

Have it printed and sent to every one in the County or Township who is at all interested, *a full month* before the time of meeting. Ask the newspapers to print the call and afterward the programme, and the ministers to announce it, and get everybody to talk about it. Then have another informal meeting to arrange a good programme, and two weeks after the call was sent out, send this also to every one who you think will be interested.

A few things to be remembered.

1.—BE PROMPT. The call should be sent out fully a month before and the programme two weeks before the time fixed for the convention.

2.—BE TRUTHFUL. Do not put any speaker's name on the programme unless he has promised to speak, and do not ask any one to speak unless you think he will do the cause good.

3.—BE LIBERAL. Don't be afraid of spending a few cents or dollars in printing and postage. It will pay. Give, and ask others to give. Individuals and schools will be glad to aid when they know what you intend to do. Do not be afraid to ask for money.

5th QUESTION.—*How shall we organize our County?*

ANSWER.—Elect for *President* a man who loves the Saviour, the Work, and the Children. He need not be a good talker; but should be an earnest, determined, active, working christian. He should preside at all meetings of the Association; call meetings of the Executive Committee; attend meetings in each township, if possible, and do all in his power to advance the interests of the S. S. work throughout the whole county.

A man (or woman) who loves the S. S. cause, and is able and willing to work, should be chosen as *Secretary* and *Treasurer* of the Association. His duties are: *First*, To keep the Records of all meetings of the Association and of the Executive Committee. He is the S. S. Historian of the county. *Second*, To gather reports of township meetings and statistics of all the schools in each



township in the county, and present these reports in proper form to the Annual County Convention. He should send blanks for reports to the township officers, and to each school in the county, three months before the annual meeting and if impossible to get these reports by mail, he should see the township officers personally, and request them to visit each school and *get the report while there.* *Third,* He should assist the President and Executive Committee in their work, attend township conventions, and by correspondence and personal acquaintance keep everybody interested in Sunday School work.

An *Executive Committee* of three or five, according to size of the county, should be chosen, to work with the President and Secretary in Organizing the Townships, holding Conventions, etc. If possible, have on this Committee men from different denominations of christians; but put no one on it *unless he will work.* This committee should meet once in three months: divide the county into sub-districts, each member taking charge of a number of townships; and each should agree to hold and attend a convention in each township under his charge. At these meetings plans should be perfected for pushing forward the S. S. work in every way. Special meetings provided where needed, and speakers secured to attend them. Three months before the Annual County Meeting, work should be begun to make it a success. Not only should the Secretary send blanks to every school, but every effort should be made by all the committee to get full reports and to have proper delegates chosen to the Annual Convention.

6th QUESTION.—*How should the Convention be conducted?*

ANSWER.—With two special objects in view. 1—*To get all persons, young and old, into Sunday School.*

2—*To secure better teaching for those who already attend.*

For the *first.* Get reports from all Townships of work done (have report filled out as per blank enclosed). Make up your County report from footings of the Township reports, and put it on the blackboard. This report should show: number of schools in every township; number kept open all the year; total number of officers and teachers; total scholars; total membership; average attendance; number received into church; number schools which hold teachers' meetings; number who systematically visit their neighborhoods from house to house; number schools which take up regular missionary collections, and amount given; number which contribute to State and County work, and amount given. As report from each Township is entered on board, ask, "Does any one know of any more schools in this township? Take time to correct reports, so that all can see just what has been done. Then call attention to number not yet in Sunday School; small number of conversions; small amount of missionary contributions etc. And try to have these matters so presented that every County and Township worker and every teacher will go away determined to do better work the coming year. A map of the county, showing the townships, with a gilt star on each organized township, and a colored dot to show the location of each Sunday School, will add greatly to the interest of the convention.

But *second,* a considerable of the time should be given to INSTITUTE WORK; to aid those who desire to become better qualified as teachers and workers.

7th QUESTION.—*How shall we make a programme?*

ANSWER.—A County Convention may properly continue a day and a half and two evenings. I suggest the following outline: Meet at 1.30 or 2 P. M. Spend *first afternoon* in talks about "The Book we study." How to study it; how to teach it; with Bible readings and talks that will show its life-giving and elevating power. *First evening* same subject, or addresses on "Need of Better Teaching." "Who ought to be in Sunday School, and why." "How to secure better observance of Sabbath," etc. *Next morning,* reports from

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officers and townships; review of reports; plans for better work in townships and schools; election of officers, etc. *Second afternoon*, class management; teachers' meetings; teachers' week-day work; superintendent's work; primary class work, etc. Closing with Question Drawer, or Children's Meeting. *Second evening*, Address, "What result may we expect this year in our work, and on what conditions." Closing remarks by officers elect, pastors and delegates.

Three questions ought to be constantly before us: 1—What has already been done? 2—What remains undone? 3—How can we do this in the best way and shortest time?

*8th QUESTION.—How should Township work be done?*

**ANSWER.**—The best man or woman in the Township should be Township President. Every Superintendent in the Township should be on the Township Executive Committee. This Committee should meet once in three months. Each Superintendent report as to work in his own school. The Township should be divided into sub-districts, for *House to House Visitation*, and each school that is willing to work should have a district assigned it for visitation. This Committee should arrange for the Annual Township Convention, and consult with County Executive Committee about it. The County S. S. Map should be taken to every Township Convention, and location of schools corrected or verified as reports are received.

*For Township Programme* I suggest the following: Meet at 10 A. M. for prayer and praise; at 10.30 have *Reports from Schools*, especially as to effect of house to house visitation; enter reports of each school on the black-board as received. 11.30, reports reviewed. *Afternoon* meet at 1.30, elect Township Officers and appoint delegates to the County Convention. *Choose only the very best Christian workers.* From 2 to 4, discuss practical methods of study, teaching, etc.; 4 P. M. Question Drawer or Children's Meeting. *Evening*, Address to parents, church members or young people as may be seen best. Close with words from officers and workers as to the work of the coming year.

*9th QUESTION.—How should the finances be provided for?*

**ANSWER.**—Each school should be requested to contribute to the County Association according to its ability. Two cents per annum for each member of the school is a fair proportion, though some schools may be able and willing to do much more. The money should be sent directly to the County Secretary or Treasurer, and he should send the amount due the State Association to its Treasurer. Few realize how much can be accomplished in raising money by energetic and persistent letters written directly to the superintendents of the schools. A county in Illinois increased its funds from two to sixty dollars in a single year by this means. The amount paid to the State Association should be about one cent for each member of the Sunday Schools in the County. If all the schools do not contribute, a collection during the convention may be necessary. A finance committee should be appointed early in the sessions to audit the Treasurer's Report, and see that funds are provided to pay necessary expenses of the convention, including travelling expenses of speakers from outside the county, and the county's proportion of money needed to carry on the State work. *No Township Treasurer* is needed. The amount needed for Township work can easily be secured by a collection at the annual meeting of the Township Association.

~~4th~~ Have no Conventions on Sunday if possible to avoid it.

The Township Presidents should be invited to attend meetings of County Executive Committee.

Each Township President should try to have his own school meet at such an hour as will enable him to visit one other school each Sunday.

For fear of delay in getting Reports from Schools, the Township President

should visit each school within three months before the Annual County Meeting and get a report while there sufficient to enable him to make out his Annual Township Report ; and this Report should be sent to the County Secretary two weeks before the County Convention.

*To all Sunday School Workers, Greeting:* At the request of many, who desire to have better work done by our County and Township S. S. Associations, the above is submitted, in the hope that our observations of the needs of this great work, and suggestions as to the best way to meet these needs, may be of some service to our fellow workers.

Yours in a blessed service,

W. B. JACOBS,  
LUCY J. RIDER.

The Committee on Organization then reported the nomination of Chas. H. Longard of Halifax, as Corresponding and Statistical Secretary, and Sherburne Waddell of Halifax, as Treasurer of the Association. The report was unanimously adopted.

A communication was then read from J. W. Whitman of Lawrencetown, and on motion was referred to the Business Committee. The letter recommended the appointment of County S. S. Agents, to visit Sunday Schools holding summer sessions only, and urge their continuance throughout the year, and, also, the establishment of new schools, wherever feasible. It also suggests the consideration by Convention of the use of pledges against alcohol and tobacco in our Sunday Schools.

The following report of the Business Committee in reference thereto, was, subsequently, unanimously adopted by Convention :

"The Business Committee report that the recommendations contained in the letter of Bro J. W. Whitman, be commended and favorably considered, and that the letter be referred to the Executive Committee, for such action as in the opinion of that Committee may be deemed advisable."

Mr. John Grierson of Halifax then addressed the Convention, continuing the discussion of the question of County Organization. He illustrated the need for more active organized work by reading the following carefully arranged statistics, prepared by himself, from information obtained from the latest denominational publications, and other sources, including the last official census of the Province.

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### Sunday Schools, City of Halifax.

	No. of Schools.	No. of Officers and Teachers.	No. of Scholars on Roll.	No. of Scholars on Roll, 5 to 20.	Total in Population 1880.	Total Children 5 to 20 in City 1880.	Total out of S. S. according to Statistics of 1880.	Total out of S. S. according to 19 increase in 1885.
Methodist.....	7	176	1647	1194	3710	1325	131	278
Baptist.....	6	88	846	587	2648	946	359	464
Presbyterian.....	8	162	1371	1068	4992	1783	715	913
Church of England.....	10	182	1384	1194	9332	3333	2139	2609
Roman Catholic.....	..	..	....	....	14705	....	....	....
	31	608	5248	4043	35387	7387	3344	4264

### Sunday Schools, County of Halifax.

	No. of Schools.	No. of Officers and Teachers.	No. of Scholars on Roll.	Total in County 1880.	Total Boys and Girls in County 1880, 5 to 20.	Total Boys and Girls in County 1880, Methodist, Baptist, Presbyterian.	Total ditto not in S. S.
Methodist.....	41	200	1551	2033	726	4514	2963
Baptist.....				3614	1291		
Presbyterian.....				6985	2496		
Church of England.....				10853	3878		
Roman Catholic.....				7757	2771		
				31242	11162		

### Latest S. S. Statistics of the different Denominations in N. S.

	Number of Sunday Schools.	No. of Officers and Teachers on Roll.	No. of Scholars on Roll.	Total in Province, 1880.	Boys and Girls, 5 to 20, 1880.	No. not in Sunday Schools, 1880.
Methodist.....	185	1428	10568	50811	18134	7566
Baptist.....	202	1201	11475	73149	26139	14664
Free Will Baptist.....	47	270	1989	10612	3792	1803
Presbyterian.....	220	1648	14057	94760	33862	19805
Pres. Ch. of Scotland....	....	....	....	15567	5562	....
Presbyterian Reformed....	....	....	....	2150	768	437
Congregational.....	16	110	815	3606	1252	....
Church of England.....	....	....	....	60255	21532	....
Roman Catholic.....	....	....	....	117487	41983	....
	670	4657	38904	428397	153024	44275

Mr. Grierson claimed that these Statistics, while simply appalling, really understated the true facts of the case; for while giving the full number on the rolls of our Sunday Schools in 1885, he had made no allowance for the large increase in the number of children since the taking of the census in 1880. About one ninth should be added to the number out of school to shew the true condition of our S. S. work to-day. Our public schools are to-day training very many children whose names do not appear on the rolls of our Sunday Schools. These schools are conducted, without religious instruction, on the theory that the children of our land are receiving ample religious training in the Sunday School. Now what was the fact? It was notorious that more than half of our Protestant children between the ages of 5 and 20 years, were not in the Sunday School at all; and the case of the Roman Catholic youth was still more deplorable. These facts should stir to its utmost depths the heart of every true Christian. He believed that nothing but earnest organized effort could reach this great spiritual destitution, and now was the time to organize.

The Convention adjourned to meet at 2 p. m.

#### SECOND DAY.—AFTERNOON SESSION.

The Convention assembled at 2 p. m., and after a half hour spent in devotional exercises, the president introduced Miss Jessie Campbell of Halifax, who conducted a

##### PRIMARY CLASS LESSON.

The two first rows of pews were filled with little boys and girls from the schools of Windsor, forming an admirable class.

The subject of the Primary Lesson was

##### THE TEMPLE REPAIRED:

being the current one in the International Series—II. Kings, 12th Chap., 1st to 15th Verses. On the blackboard were written the Golden Text,—“I was glad when they said unto me, let us go into the house of the Lord,” Psa. 122: 1—and the following sentences:

“I will give my—to God.”

“I will give my—to God.”

The central thought of the lesson was *Giving to God.*

First the early life of Joash was taken up—his escape from the wicked Queen Athaliah and his coronation. Other instances were noticed where wicked rulers conspired to destroy God's little ones.

Pharoah ordered the Hebrew children to be drowned: Athaliah caused the Royal children to be destroyed: Herod commanded the slaying of all the babes in Bethlehem.

The truth was brought out that God defeats the plans of the wicked and protects His children. The Hebrew children drowned—but Moses saved. The infants of Bethlehem slain—but Jesus saved. The Royal children murdered—but Joash saved.

The chief event of the reign of Joash,—the repairing of the Temple, was next considered.

The Temple was broken down, and the King and the people wanted to repair it. For this they required *money*. The manner of receiving the contributions was described and a money box shown.

It was pointed out that God's work requires money, and the children were told that some of *their* money should be given to God—of all they receive a share should be given to God. The word *money* was then inserted in the blank space in the lower sentence on the black-board, and the children read it aloud. It was next shown that God wants us to give Him something of more value than money—he wants *ourselves*. He says to each child, "Give me thy *heart*," which means *yourself*. This truth was impressed and illustrated, and then the word *self* was inserted in the blank space in the upper sentence on the black-board.

The Golden Text was touched upon, and the thoughts of the children were directed to the heavenly Temple. The lesson closed with the repetition in concert of the last verse of the 23rd Psalm.

"Surely Goodness and Mercy shall follow me all the days of my Life; and I will dwell in the House of the Lord for ever."

The large audience of S. S. workers and friends, were greatly interested as the truths of this lesson were unfolded and presented to "these little ones," who were drawn out and led on step by step, with the skill that an experienced teacher commands. Perfectly at home in her work, the class soon felt all the enthusiasm which the teacher manifested. Conscious of the line of thought which it was her intention to pursue, she yet invited and encouraged the utmost freedom of enquiry and suggestion on the part of the children. The exercise was calculated to stimulate greatly the interest felt in the study of primary methods. Miss Campbell throughout the lesson, disclosed great practical knowledge of the child nature, and at the close of the exercise she still further added to the pleasure of the little ones who had formed her class, by retiring with them to the vestry, and distributing a bountiful supply of candy.

The President then introduced the Rev. W. H. Cline, of Granville Street Baptist Church, Halifax, who illustrated the *Teacher's Meeting*

by organizing the Convention into a meeting of S. S. Teachers. The most important requisite of a Teacher's Meeting, he thought, was for every teacher to come to it fully prepared to discuss the work of the school, and the topic for the approaching Sunday. He discussed with the teachers by means of skilfully applied questions and suggestions, the following :

#### OUTLINE OF BIBLE LESSON.

*Subject* :—"Repairing the Temple under King Jehoshaphat."—2 KINGS xii. 1-15.

I. The general career, conduct and character of King Jehoshaphat,—vs. 1-3.  
 (a) His age on ascending the throne. 2 Chr. 24, 1 ; (b) His early life. ch. 11 ; (c) Contemporary Kings in Israel ; (d) Length of reign ; (e) Parentage ; (f) General conduct of his reign—vs. 2-3. 2 Chr. 24, 17, &c. ; (g) Character.—He was led into idolatry as easily as into the service of God. He was ruled by his ministers.

"The high places were not taken away." "The high places" were places of sacrifice and prayer, which were built upon eminences or hills, because men thought they were nearer the Deity there. \* \* \* These high places were consecrated to the worship of Jehovah, and were essentially different from the high places of the Canaanites which were consecrated to Baal ; nevertheless sacrificing upon these places was contrary to the law. See Lev. xvii. 3, &c. (Keil).

II. Repairing the Temple, vs. 4-15. Why necessary ? See 2 Chr. xxiv. 7. How long had the Temple been standing ? About 140 or 150 years.

1. The First Measure adopted, vs. 4 and 5. The priests were appointed to gather money from all Israel and to repair the house. This money came from three sources.

(a) The Atonement money of those who passed the numbering. Ex. xxx. 11-16. Ex. xxxviii. 26. See Matt. xvii. 24 (new version.) (b) Valuation money. Lev. xxvii. 1-8. "The redemption price of everyone who had devoted himself or anything belonging to him to the Lord." (c) Freewill offerings to the sanctuary.

The work delayed. V. 6. On what account ? 2 Chr. xxiv. 5.

2. A new measure adopted. Vs. 7-10. A chest prepared to receive the contributions for the building was placed beside the altar at the gate of the house.

Now the people give *voluntarily*, they give *liberally*, verse 10, and *gladly*. 2 Chr. xxiv. 10.

3. The work accomplished. Vs. 11-15.

(a) The house set up "in its state," and then (b) the vessels for the house were made. 2 Chr. xxiv. 14. Nothing is neglected or slighted.

The overseers were men of undoubted integrity. V. 15.

#### PRACTICAL OBSERVATIONS.

Neither business, pleasure, nor love of gain should interfere with the maintenance of God's house.

Liberality in supporting the Lord's work is part of our religious service. Observe the position of this chest. See 2 Cor. viii. 7.

Giving should be done with joy. See 2 Cor. ix. 7.

The voluntary system is scriptural and practical.

The honesty and integrity of all God's servants should be quite above suspicion.

Mr. S. E. Whiston of Halifax was then introduced, and gave a very interesting and practical address on

#### BLACKBOARD WORK MADE EASY.

The blackboard had long been indispensable in our day schools, and it should also have a place in our Sunday Schools, especially in connection with primary work and in conducting reviews of the whole school. Doubtless the reason that it was not more generally used was the prevailing impression with S. S. teachers that it required an artist,—one who can draw nicely,—to use it successfully. This was a mistake. In the first place if the printing or illustration were a work of art, or very nicely done, there would be a reluctance to rub it out; and in the second place, the art displayed overshadowed the truths we wished to convey. For example, he might write or print the word JESUS so beautifully as to draw the attention of the class to the finely formed letters, instead of to Christ.

He then endeavoured to show that all that was necessary to make the blackboard an invaluable help in S. S. work, was the ability to write or print, even indifferently. The following alphabets might be easily and quickly made by anyone:—

A B C D E F G H I J K L M N O P Q R S T  
U V W X Y Z.

a b c d e f g h i j k l m n o p q r s t u v w x y z.

Symbols could also be used with good effect. Thus:—a perpendicular line for a man standing: I; for a man lying down a horizontal line thus:—; for a man kneeling, this symbol: L; for one sitting, this: N. If we wished to represent women and men together, we might use different coloured chalks. An arch might be used to represent a promise; crooked and straight lines to represent truths. For example, a straight line to represent the reign of a good king, and a crooked line the life or career of a bad king or man; make a plain circle for a common city, O; a plain circle inclosing a cross, for a city in which Jesus dwelt, taught or visited, ⊕; a square to represent a capital city, □; an angle to represent a mountain or chain of mountains, ▲. A rough map could be easily drawn on the blackboard by any one, and would add very much to the interest of the lesson, especially in the Quarterly Review, which is so often dry and uninteresting to the younger members of our S. Schools. One might call back all the places gone over during the quarter, and make the children name the events, etc., which occurred in these places. Sometimes, by way of variety, call upon a boy or girl to point out a city, river, mountain, etc., where such and such events occurred.



One could throw around each place as much of history or poetry as time would permit.

Mr. Whiston then drew on a blackboard which had been provided for the occasion a rough symbolic representation of the Temple at Jerusalem, and illustrated his method by giving as a blackboard exercise the incident recorded in Acts iii. 1-10. The illustrations were simple and impressive, and well calculated to arrest attention, shewing the suggestions and methods to be well worth earnest and thoughtful consideration. Mr. Whiston contended that there were very few Sunday School lessons in which the blackboard might not be used in the way suggested with very great advantage. The printed word representing a leading thought would often arrest the eye and fix the attention of the most careless child, and thus open the way for the truth to reach the heart.

The Business Committee, by their Chairman, then reported, recommending that the Executive Committee be authorized and empowered to publish a report of this Convention to the extent of one thousand copies.

The report was unanimously adopted.

After the benediction by the Rev. W. H. Cline the Convention adjourned.

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#### SECOND DAY.—EVENING SESSION.

The Convention met at 7.30 o'clock in the Baptist Church, the President in the chair. After singing, led by the choir of the Church, and prayer, the President announced the topic for the evening, "The Sunday School, the Church and the Family," and introduced Rev. Prof. Keirstead of Acadia College, Wolfville, who delivered an excellent address of which the following is a brief outline:

In drawing attention to the Sunday School, especially, I do not mean to forget even for the moment the claims and importance of the family and of the church. I would not compare them, much less contrast them. It is the influence of all we need, not the special use of one only. Certainly nothing can ever take the place of the family as a potent influence for religious culture. The home of childhood that grows more and more beautiful as we leave it in the distance; the home as giving mental outlook, disposition, ambition, soul; home with its deep reverence for father's law and solicitude and wisdom, and with mother's unflinching tenderness, devotion, and believing prayer, all other institutions are not a substitute for it. Happy are they to whom such homes are given; thrice happy the land that is filled with them.

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Nor do we forget the Church, with its setting forth of Christ as the Saviour of men. No schools, no books, no family influences, will ever make unnecessary the earnest preaching of the Gospel by man to men. Printing will not displace it; civilization will not outgrow it; the world will always need it, and always use it, and never in vain.

But I wish now to say something of the place and office of the Sunday School, something of its importance, and something also of the ways by which we may help it and improve it.

I. *Place and Office of the Sunday School.* The Sunday School has relation to the *family and church*. In reference to the family it is *supplementary* as far as religious instruction is concerned. In this respect it has the advantage of classes for the children and others, at the different periods of their age and experience. The division of labor gives greater efficiency to the teaching than could otherwise be secured. It also secures more regular study of the Bible than any other method; for it has the stimulus of associate study and of weekly preparation of the lesson on the part of the pupil. Then the Sunday School supplies elements of worship and praise which touch the spiritual nature of the child. As you engage in this work you find that the Lord is with you and speaking to the minds and hearts of these young people. You cannot begin so early as to anticipate His teaching. Now and then you find the children are brought to faith in Christ, and when this is not the immediate result, the word of truth is lodged in the memory to be quickened in subsequent years. This work affords the best opportunities for seeking the conversion of children. The teacher comes into close relations with the class, and can freely converse with them on personal religion.

In relation to the Church, the Sunday School provides for the work of instruction. The Church is to interpret the truths of revelation into the thought of the time. This can be done in part by the pulpit, and in part by the Sunday School. Over the lesson the pupil's mind is active rather than passive, as a listener, and so fuller discussion and comprehension of truth may sometimes be gained in the school than elsewhere. The power of the Church, her growth, her energy, will depend upon the meat upon which she is fed, so that we see the relation of School and Church is vital.

II. *The Importance of the School.* (a.) We need a general knowledge of the Bible so as to *influence the thought of the time*. To turn the minds of men to the great issues of life; to raise leaders in literature and public discussion, who shall be inspired with the Christian Spirit, who will teach the Divine Word, and to prepare audiences for such leaders, surely this is devoutly to be wished. But we may be sure that if we leave the minds of the young, unfilled with biblical truth, they will speedily be occupied by worldly, unprofitable, perhaps debasing thoughts. If we wish to make a public for Christ, which will welcome His truth, we must teach the truth to all the people. All the Scepticism, all the alienating influences of a partial education and a boasted culture, will be exerted more and more, and we can only meet these by previously occupying the ground with the fortifying teaching of the Holy Gospel. (b.) The purity of the Church will largely

depend upon the general knowledge of the bible. Our Lord prayed that His people might be sanctified through the truth; His word is truth.

The Church needs a better knowledge of the Bible that the power of the pulpit may be increased. The preacher cannot go far beyond the people. "The saddest hours of a preacher," it has been said, "are those when he has preached not the best he had to give, but only the best they could receive."

The importance of the Sunday School also, as a means of teaching public morals, is worthy of consideration. It is becoming clear that the permanency of our civilization and the prosperity we derive can only be secured by assuring the moral standing of the people. *Authority* in modern time grows less and less; the franchise is extended to all the people. As power thus comes to all, intelligence and morality must be made general. This intelligent morality only the religion of Jesus will provide. The sanctity of the Sabbath, the purity and inviolable character of the home, the grievous results of intemperance, must be kept before our children to guarantee the maintenance of high aims and morals in the community.

Teach! teach! teach! The teachers of the world are its masters. Believe in your truth, believe in your people, and cease not to teach and to preach till the Kingdom of the Lord shall come.

III. *How to improve the School.* (a.) Get a deeper conviction that the School is the place for our best talent and most ripened christian character. We need to learn that the *formation* of character is quite as important as that of *reformation*. We often see educated men, whose minds and characters have been formed from the labor of others, selfishly separating themselves from the community, instead of giving their wisdom and experience to those growing up around them. Let us seek out our latent talent and force it into activity. The best service we can command is worthily bestowed in a cause like this. (b.) We need to gather *all* the people for study. Under perpetual fire from the pulpit on this point, the people will yield and go up to the house of the Lord to enquire of the sacred oracles. (c.) We must put more money and interest of the entire Church into the work. It must not be left as a special work for a few. (d.) We must never forget that apart from Christ, unmoved by love to Him, untaught by Him, our labor is in vain, but that if we abide in Him and His words abide in us, we shall be greatly successful.

"God's greatness flows around our incompleteness,  
Around our restlessness His rest."

He was followed by short addresses on the same topic from Mayor Mackintosh and John Grierson, the latter of whom referred feelingly to his long experience as a Sunday School worker, and related some touching incidents in connection therewith.

The Business Committee reported the following resolution, which was unanimously adopted by Convention:

*Resolved*, That this Convention, recognizing the great importance of Sunday School instruction and the great apathy and indifference which is

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felt by many christians in view of the spiritual destitution which abounds in many parts of our Province, recommend that immediate steps be taken to organize Associations in each of the several Counties within the Province for effective Sunday School work, and that the matter be referred to the Executive Committee for prompt action.

On motion of Mayor Mackintosh, seconded by E. D. King, a resolution of thanks was unanimously adopted as follows :

*Resolved*, That the hearty thanks of this Convention be offered to the Christian friends of Windsor for their hospitable entertainment of the delegates and friends attending our meetings; to the Pastors and Trustees of the several Churches for the free use of Church buildings and for the hearty and spontaneous assistance afforded the members of Convention in every way; to the Organists and Choirs of Windsor Churches for the inspiring music with which they have favored us and which has so largely contributed to the success of our meetings; to the Press for reports and kindly notices of Convention; and to the proprietors of Railway and Steamship lines of travel for reduced fares to delegates.

After singing and prayer the Convention adjourned, to meet next year, at a time and place to be named by the Executive Committee.

#### SUNDAY SERVICES.

On Sunday, in addition to the ordinary services of the different Churches, interesting and enthusiastic meetings were held throughout the day, on behalf of the Convention. A deeply interesting morning prayer meeting was held at 7 o'clock, presided over by D. S. Whiston, and at 9.30 o'clock, a.m., Mr. Grierson gave one of his most instructive "Bible Readings," both in the Methodist Church. In the afternoon at 2.30 o'clock, a mass meeting of the Windsor Sunday Schools was held in the Presbyterian Church, which was thronged with old and young to its utmost capacity. The President of the Convention occupied the chair, and excellent and appropriate addresses were delivered by Mayor Mackintosh, Miss Jessie Campbell, and Mr. Isaac Gaetz, and the music, in which the children joined heartily, was most delightful. The closing meeting of Convention was held at 8.30 o'clock, p.m., in the Methodist Church, and was very largely attended. Earnest and inspiring addresses were made by William Lamont of Fredericton, Wm. Cummings of Truro, E. D. King of Halifax, and others, and a most successful Convention was brought to a close at 10 o'clock, p. m., by the delegates joining hands and singing together with much enthusiasm the well known hymns,

"Blest be the tie that binds," and  
"Shall we gather at the river."

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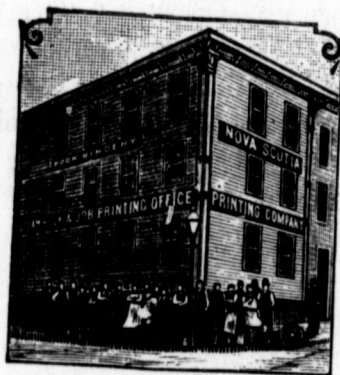
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