

REPORT

— OF THE —

ANNUAL CONVENTION

— OF THE —

Halton Sabbath School Association,

— HELD AT —

OAKVILLE, ONTARIO,

— ON —

FEBRUARY 14th and 15th, 1878.

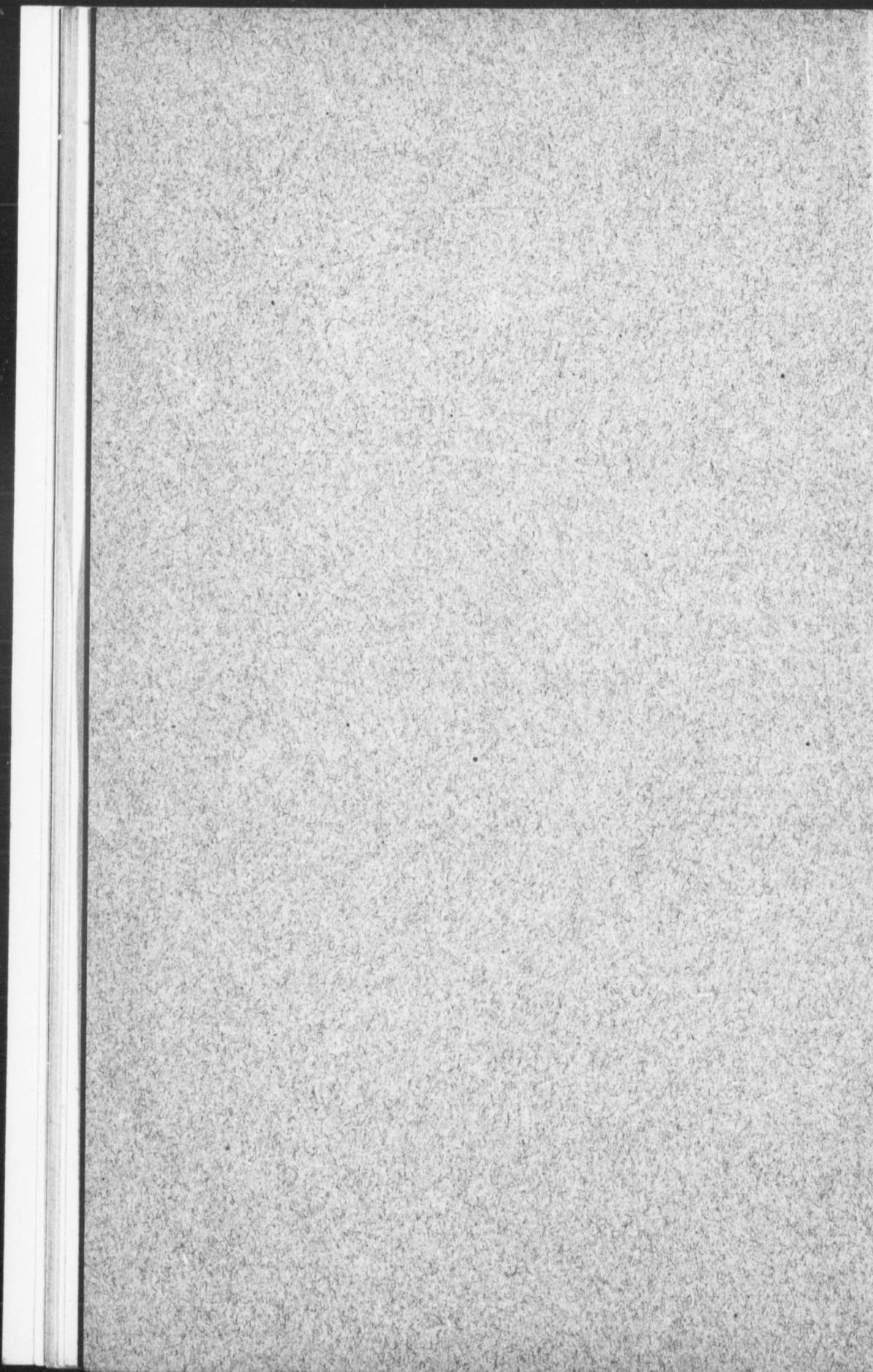
PRESIDENT :

W. BUNTIN, ESQ.

OAKVILLE :

PRINTED AT THE "EXPRESS" PRINTING OFFICE.

1878.



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It was ordered at the Convention to ask each Sabbath School in the County, to give, at least, \$1.00 per annum towards defraying the expenses of the Association.

Your compliance with the above by the 1st of April is solicited. Please remit to D. CHRISTIE, Treasurer, Acron.

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THE ANNUAL CONVENTION
held at Oakville, Ontario,
There was a large attendance
throughout the day.

The first business of the
President, Mr. W. Bunting,
at 10.15 a. m. read the
annual address, which was
greatly beneficial.

The Secretary, Mr. J. H. ...
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Mr. President:

I submit to you a report
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Of the 1877-78
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HALTON S. S. ASSOCIATION.

THE Annual Convention of the Halton S. S. Association was held at Oakville, on Thursday and Friday, February 14 and 15, 1878. There was a large attendance of delegates, and the proceedings throughout were highly interesting and profitable.

FIRST SESSION.

The first session was held in the Presbyterian Church. The President, W. Bunton, Esq., Burlington, called the meeting to order at 10.15 a. m., and the meeting being organized, he delivered his annual address on the importance of Sabbath School work and the great benefits involved.

The Secretary read his annual report, which was very satisfactory, and is as follows :—

SECRETARY'S REPORT.

Mr. President and Friends :

I submit the following report of the Sabbath Schools in this county. After sending circulars to all the superintendents I could find, the result is that 32 schools have sent replies to the questions proposed.

Of the 32 schools, 27 are Denominational, and 5 Union. Their periods of existence vary from one to fifty years, with an average of 18½ years each. The school in Bowes' Church will have entered on its jubilee year about the time this report will be circulated, having been organized in May, 1828. The number of officers is 179, teachers 291, scholars on the rolls 2,439—average to each school 76. 30 schools report libraries containing in all 7,426 books, or an average to each school of 246, and to each pupil about 3. Time kept open—17 all the year round, 3 no report, and 11 retire from service during the winter. 24 use lesson leaves, 8 do not report, 6 use black boards and 4 have maps. 21 report quarterly reviews, 8 weekly, 1 monthly, 5 weekly and quarterly, and 9 report teachers' meeting for lesson, study or training teachers. 141 teachers and officers belong to those schools that have meetings for training. 13 schools report 94 additions to the church ; other reports swell the number to 179, or

an average of 14 to those schools reporting an addition. The amount raised for school expenses was \$1,020.74, or about \$33.00 per school, or \$0.42 per capita on the different rolls. The expenses are variously reported from about \$1.00 to \$1.50 per school per annum. The sum of \$73.64 was raised for missions, or only 3 cents per scholar. This does not by any means represent the entire juvenile effort in the County. Some churches employ the children of their schools to collect for missions, and many of them are very good collectors; but no note of their work appears to the credit of the S. Schools. The report is still very unsatisfactory to your secretary. Much labor and time has been spent in securing reports from 32 of the 58 schools in the county. Until Sabbath School workers generally, see and feel the importance of keeping full records of the work of their schools—till some uniform plan of registration is adopted and faithfully adhered to, all the county returns must be far from complete. There is much work done that cannot be tabulated, suffice it to say that with so many earnest Christian workers there must be very happy results. At times some discouraged teacher sees some fruit of his labor, and feels stimulated to renewed exertion. Not till the great day shall we see the harvest from the seed sown in faith and watered with prayers and tears.

The following gentlemen were appointed a committee on Business and Resolutions:—Mr. J. Barclay, Oakville; Rev. Mr. Histon, Burlington; W. Martin, Oakville; Mr. Fothergill, Appleby; Mr. A. Hilliard, Oakville; Mr. John Husband, Bronte station; and Mr. Israel Jeater, Bronte.

Verbal reports were called for by the Chairman, responses being elicited from the following schools:—

Mr. Jno. Fothergill, Appleby, said he represented a Union School held in the Brick Church on the Middle Road. They had thirteen officers and teachers, and 74 scholars. Reviews were held quarterly. They had a library containing 250 books. The scholars had recited during the past year 9,055 verses. In order to get good recitations, for every two errors made by a scholar in repeating the lesson, one verse was deducted. He was glad to say that teachers of all denominations worked together harmoniously.

Mr. I. Jeater, Bronte, said the method adopted in their school was to open with praise and prayer; then thirty minutes were allowed for teaching the lesson in classess. This was followed by a general review by the Superintendent or some competent teacher. They used the International lessons with good results. They had nine teachers, eight of whom were members of the Church. 6,000 verses had been recited, the scholars being limited as to the number of verses in the lesson. They used the the ticket system. Nine journals were provided for the teachers and 50 leaves for the scholars. The great end kept in view was to bring the scholars to the feet of the Saviour. Six had professed conversion and united with the Church. He felt encouraged to go on with the work.

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Mr. W. S. Hall, Farlton Baptist School, said they had fifty scholars on the roll, with an average attendance of forty. The International scheme of lessons was used, and they found it to work well—much better than the old system. A missionary collection was taken up the first Sabbath of every month. He felt the work was progressing, the general interest being maintained. The library contained 300 volumes.

Mr. G. Knife, Burlington, reported thirteen teachers and 148 scholars—average attendance, 130. The work had not been barren of results—fifteen scholars having professed to have found the Saviour. About forty of the scholars were members of the Church. The International lessons were used. About \$80 were raised every year to meet expenses.

The session closed with the benediction, by Rev. Mr. Histon.

SECOND SESSION.

The second session was opened with devotional exercises, conducted by Rev. A. Andrews, Strathroy.

In the absence of the President, Johnson Harrison, Esq., took the chair.

The reception of verbal reports was resumed.

Mr. R. Coates, Lowville, gave a short narrative of the method adopted in their school. He found the use of the black-board very beneficial, the interest being so great that very often adults attended, and showed as great an interest in the exercises as did the young. They used the international lessons with good results. His experience proved that the young were quite as competent to enjoy Christian experience as persons of more mature age.

Mr. J. Husband said he represented Victoria Union School, Bronte station. They used the Berean lesson leaf, and thought it the best. Their staff consisted of seven teachers and superintendent. Prizes were given generally, but were omitted last year. The attendance was very uniform, but was confined to pupils residing in the school section. A very pleasing feature was that the regular attendance of older scholars did not seem to indicate that they had outgrown their attachment to the school. The attendance at the Bible class was also gratifying, being large in numbers and the interest well maintained. He regretted to state that the school was closed in winter.

Rev. Mr. Millard asked if the scholars showed any desire to have the school closed in winter?

In reply, Mr. Husband said that when cold weather set in, the attendance of the younger scholars fell off; but those older were mostly present.

Mr. Barclay, representing the Presbyterian School, Oakville, said that if he was privileged to attend the Sabbath School a few months more he would have completed thirty years in the work. On taking a retrospect of the past and recalling to memory those who had commenced to labor with him, there was only one now remaining in the school. Some had been called to other fields of labor, and others had gone to their eternal rest. The number of scholars on the books was 126, with an average attendance of 85. They had adopted the National series of lessons, and from his experience confidently recommended them to others. Their staff consisted of superintendent, secretary, librarian and twelve teachers. A prayer meeting was held at the close of every month, and the lessons reviewed in union with the Methodist school every three months, the exercises being conducted in each church alternately. He was not prepared to give the number of conversions, but many had been called away very young whose testimony was very pleasing and satisfactory. The Sabbath School was an admirable institution, principles being there inculcated which guided the whole after life of those brought under its influence. Every year the school contributed to missionary work on an average \$35 per annum; giving a total of \$1,000 given by the school since its organization, outside of the congregation. He did not say this boastfully, but rather in a spirit of thankfulness that they were enabled to do something to extend to others the blessings of a knowledge of the truth which they themselves enjoyed.

Mr. W. H. Young, representing the C. M. Sabbath School, Oakville, said there were 213 scholars on the roll, with an average attendance of 147, and twenty-one officers and teachers. They had discontinued the use of tickets some time ago, as it led to cheating. It was found that the children sold their tickets to one another, and consequently those got prizes who were not entitled to them. He agreed with Mr. Barclay as to the good resulting from the quarterly united reviews. They had found great advantages from dividing the school into three sections--the primary, intermediate and senior. The primary, or infant department was conducted in a separate room by a competent teacher. The intermediate section comprised those not sufficiently advanced to enter the senior section. The third section was composed of the elder scholars, who pursued their studies under Dr. Lusk in the vestry, to which they retired after the opening services. During the many years that he had been engaged in the work, there were ample evidences of the good results of Sabbath School teaching. Two-thirds of the substantial, creditable members of the Church received their training in the Sabbath School.

Mr. A. Hilliard said the school he represented (the M. E., Oakville,) had only been organized a short time. The average attendance was forty. The staff consisted of a superintendent, assistant-superintendent and six teachers. They had adopted the

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Berean lessons. The average number of verses recited each Sabbath was about 250. He was favorably disposed to the use of tickets, as they were an incentive to the pupils committing verses of Scripture to memory.

Mr. D. Hartley said he represented the Mountain C. M. Church Sabbath School. The average attendance was about thirty. They had adopted the Berean system of lessons this year with gratifying results. When they first commenced using them he thought they were too short, but now the time they had was too short to study them thoroughly. There was an organ in the school, but found a difficulty in obtaining a competent person to lead the singing. The school was closed in the winter. Last fall it was determined to make an effort to keep it open. The question was submitted to a vote of the scholars, which resulted in a tie. They kept open until the setting in of cold weather, when the attendance fell off to such an extent as to necessitate the school being closed, which was done very reluctantly.

Mr. Macpherson said his experience in Nassagaweya was that the scholars desired that the school should be kept open all winter, and on a vote being submitted to them, they decided unanimously against its being closed.

Mr. Johnson Harrison, Milton, said the school with which he was connected had 250 pupils enrolled, and frequently the attendance came up to 200. The parents of the children showed their interest in the work by frequently visiting the school. The staff consisted of twenty-seven officers and teachers. They had teachers' meetings and teachers' prayer meetings at stated times, which tended to create greater earnestness amongst them. There were many pleasing evidences of the results of their labors. Many had been converted and were now leading consistent Christian lives. In particular he mentioned one scholar who, in deep affliction, had a very joyful experience. There had been over thirty additions to the Church—the direct result of Sabbath School teaching.

Mr. R. C. Stewart, representing Stewarttown C. M. S. S., said they had not adopted the Berean system of lessons, but kept to a uniform course. They had sixty pupils enrolled, the staff consisting of superintendent and nine teachers. He was glad to say the pupils did not outgrow their affection for the school. He was working to obtain the adoption of a more uniform system of lessons, and also to have regular teachers' meetings.

REPORT OF BUSINESS COMMITTEE.

Mr. Jno. Barclay presented the first report of the Business Committee, as follows:—

To the Halton S. S. Association, now in Convention assembled.

I. Your committee recommend that the present Board of Officers continue in office to the close of this Convention.

II. That the following gentlemen constitute the new Board of Officers, viz :

PRESIDENT—Jno. Barclay, Esq.

VICE-PRESIDENTS—Rev. John Histon and Geo. Brownridge, Esq.

RECORDING SECRETARY—Rev. Mr. Brownell.

CORRESPONDING SECRETARY—R. W. Coates, Esq.

EXECUTIVE COMMITTEE—John Waldie, Esq.; A. Campbell, Esq.; Geo. Kennedy, Esq.; Dr. Lusk.

The report was adopted, *nem. dis.*

A hymn having been sung, the Chairman called upon the Rev. W. Millard, General Secretary, who responded by reading the following paper :—

PRESENT POSITION OF S. S. WORK.

And first of all I enquire what did the Programme Committee intend? Did they want me to state what position, or *place*, or *situation*, in relation to other matters, does the S. S. work hold at present? Or, what is the present state and character of S. S. Work? Then the term "present" implies that it either is not, or may not be, what it has been in the past.

We will begin here then—S. S. work is not now what it has been in the past: certainly not what it was in Raikes' day—all honor to that benevolent man, who grieved at the sight and sound of the neglected street arabs of Gloucester, devised the S. School that they might be taught to read, not to desecrate the Sabbath day, and offend Sabbath observers and church goers by their noise and ribaldry, and that they might be trained to morality and church attendance. These were blessings worth working for. But that is not the present position of S. S. work—true, morality—the proper observance of the Lord's day—and attendance on the public means of grace, are all embodied in the present position of S. S. work, but these are not all the S. S. aims at.

Thank God for what He put into Raikes' heart to plan and effect—and thank God that the position, state and character of S. S. Work is not now what it was then, nor is it what it was 20 years ago in Canada.

Certainly, for a very long period since Raikes' day, S. S. work was in a great measure not the decided work of the church proper. S. Schools were in a measure conducted and taught by christians, but the church organizations did not adopt and provide for them—and their work was unnoticed and certainly unprovided for by the churches either with money or teachers—of course there were honorable exceptions. I might continue por-

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traying what the S. School was and has been in the long past—the past position of its work—but this is unnecessary. Thank God it is past, and that we have lived to see a better state of things.

Coming yet nearer to our day, in the majority of schools there was but little system, little study of what was to be taught, no specified lesson for the entire school, no reviewing—I need not tell you, there was no schemes of lessons for all the schools of the land. Here again there were honourable exceptions, such as the work of the London S. S. Union, with its annually published scheme and notes on the lessons, but in Canada it was not until 1857 that any decided and extended change took place. The first step towards a change in the state and character of Sunday Schools, to any extent, took its rise in the first Convention of S. S. teachers, held in Kingston in 1857, twenty years ago, but even this was partial to what has been the result of the operations of the S. S. Association of Canada, organized eight years after.

Since 1865 the position of S. School work has very steadily changed. In many places the S. School has been lifted up from the underground basement, or removed from the dingy apartment, or carried out from the pews, to pursue its work in suitable and inviting premises. The lessons in their selection, study, and preparation and teaching, and the helps provided for the same, manifest thought, prayer, and intelligence, to a large extent, and in this respect progress has not been more rapid and extensive in any branch of christian work.

Thus the present position of S. S. work is thankfully acknowledged in the aim which is constantly presented to the teacher and the object sought by the many, the really bringing the scholars to Jesus, their Saviour.

It is now, that S. S. work is for the conversion of the scholars to God, the building them up in the knowledge of the truth as it is in Jesus. Now S. School work is building into the church of the living God living stones; and supplying it with its most devoted and intelligent workers. Far be it from me to think or say that all is as it should be. I would not boast, but giving God all the glory for what has been gained, I would regard it as an incentive and earnest for the future.

The present position, or character and the state of the S. S. work is, that it is the work that is occupying more thought and effort, more study and intelligence than it ever has done, that it

embraces some of the most biblically informed and influential christians of the church, and that upon no matter is the church universal more united.

If even there was an object to which we could be invited with the "Behold how good and pleasant it is for brethren to dwell together in unity," it is this S. S. work.

What a contemplation the greater part of the S. Schools of the world from North America to Japan and China—from Europe to the Isles of the Sea all being taught, and their teachers all studying *the same lesson*. Think of over 300 periodicals, secular and religious, publishing helps and notes on the lessons! Mark the Conferences and Conventions, State and Provincial and now International, county, city and town, township and village meetings for light and inspiration on this work and look at the record of enlistments to this work and of conversions to God by it. Why it is from the S. School that Pastors and Missionaries come and that the majority of all the earnest, active and intelligent christian workers are gathered.

Nothing has so broken down sectional prejudice—nothing has so brought the one family of God together. It is a fulfilling in measure the promise "A little child shall lead them."

But I asked at the commencement what was intended as a reply to the question in this topic. Was it, what position or place or relation has it now to other matters? In Raikes' day, and more or less for years since, it was a good work without any very close connection with the Church. That it has been ever, more or less in some degree, a nursery for the church is true. Here in the S. School were those who were born of God, adopted into His family, and added to the church; but generally the S. School was not regarded as a part of the special work of the Church, and to my mind it has been well that there were those who, though not regularly commissioned by church organizations, gave themselves to this work. Nor do I think lightly of the S. Schools that were of a union character as some have done, speaking of them as "better than nothing," schools where nothing definite could be taught, and the like. No, they have often been as intelligent and productive as those allied to church organizations.

But the position that S. S. work is now attaining is that it is church work; rapidly and increasingly our S. Schools are being taught by its devoted members, provided with the necessary means of support, and regarded as the most fruitful

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fields from which its living and lasting members are drawn. Indeed, it would be a rare thing now to meet with any congregation of believers that has not its S. School. It is an interesting feature in church building now that not only are such edifices ample and comfortable for the public ministry of the Word, and for the other services of the Church, but they are erected with a due regard to school accommodation; and in our cities and towns not only is the school above ground as it should be; not only is there a sufficient and bright and comfortably seated school room for all, but the addition of class rooms. Indeed, such an object is it now to make the S. School work inviting to both teachers and scholars, that it has become the business of some and their source of maintenance, to manufacture furniture for S. Schools—on this I need not enlarge.

Am I asked what is the distinguishing feature of S. School work now—where has it attained to—what may be regarded as its last attainment—what is its present advancement? I would say *normal classes*. Our S. S. Conventions have specially taught those who have attended them that there should be a wisely arranged and connected course of lessons—that teachers must study if they would teach—that most important is it that there be teachers' meetings for conference on the lesson—that reviewing the lessons with the school is most desirable—that teaching is not preaching—the art of gaining and retaining attention—of asking questions should be attended to—and that as teaching is really a science, teachers may be taught what to teach and how to teach. For this purpose and end, normal classes are being instituted. This matter was taken up at the Provincial S. S. Convention at Guelph, and so important is it now regarded to be, that the Provincial Association has it in hand to address the colleges, requesting them “that in view of the facts that the S. School work is an absolute necessity; that its influence is permeating society—is sowing the seed of an extensive harvest—vesting both to the church and the country—is to a large extent laying the foundation of the religious and national character of the future; and is receiving unmistakable marks of the Divine approval.”

The late convention unanimously adopted a resolution which proposes—“That our Theological Institutions and Ladies' Colleges take measures to meet the felt want of persons as normal class instructors, and either add a department on S. S. work, or so reconstruct their curriculum as to give such a place to the

“method and manner of teaching, as would put their graduates into a position to conduct training classes for schools, or to take charge of schools, teacher’s meetings, etc., in mission fields, or wherever their duties may call them.”

Normal classes for S. S. teachers are already multiplying, and if normal classes are deemed necessary for instructing in teaching the teachers of schools of secular learning, surely they must be helpful greatly to those who would be wise to win souls.

NORMAL CLASSES IN OUR SUNDAY SCHOOLS.

The Rev. A. Andrews, of Strathroy, led a discussion on this subject. He pointed out the difference between the normal and ordinary methods of teaching. The former was teaching by rule—the latter by no rule. The application of the normal system to Sabbath School teaching, although it had been adopted in England for seventeen years, only dated back about nine years in Canada, when it was introduced by Dr. Vincent, who had brought the system to great perfection. The primary object they all had in view was the obtaining and imparting of knowledge, and it was a most important consideration how this could be best accomplished. The normal system was without doubt the most successful that had ever been brought before the public. It was by no means difficult for any person whose soul was in the work to go through a course of six lessons, as laid down by Dr. Vincent in his hand-book, and become qualified to teach others. He urged all interested in Sabbath School work to do so. To carry out this idea, it would be well, in the first instance, for each school to get the best teacher available to go through a course, and then take lessons from him. If this were done, and all superintendents and teachers gave their minds to it, the results would be astonishing. Persons would not then attend conventions like the present to preach funeral sermons on defunct Sunday Schools.

A lady present asked Mr. Andrews how teachers of the system could be procured.

Mr. Andrews, in reply, said it would be best to go to Chatauqua, and graduate under Dr. Vincent.

The same lady suggested that that was not possible in all cases.

Mr. Andrews replied that the next best plan would be to purchase Dr. Vincent’s hand-book, study it carefully, and commence putting the rules it laid down into practice. This could not be done without work, but the benefits that would result from such a course were worth the trouble.

Rev. W. Millard said the work of normal tuition was being pursued successfully in other parts of the Province, and read a letter received by him from the county of York, stating that that county association had engaged the services of a competent Chatauqua graduate.

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Rev. W. Meikle was well acquainted with Dr. Vincent and his system, and endorsed all that Mr. Andrews had said in its favour. He was prepared to take the matter up and organize a class at any time.

The President suggested that those desirous of going through a course, send their names to Mr. Meikle.

Mr. Barclay had listened with pleasure to the remarks of Mr. Andrews, and would be pleased to see his ideas carried into practical effect. However, there were difficulties which might be mentioned. Every man did not possess the knowledge requisite and the tact to impart it to others; and many who had knowledge could not arrange their ideas so as to impart them satisfactorily; others, again, were quite able, but were not willing. A normal course would be of advantage to many; but, doubtless there were those who would not be benefited by it.

Mr. Harrison said he had attended a series of exercises at Toronto and received so much benefit from them that he was thankful he had been privileged to do so.

In reply to a question Mr. Andrews said all necessary appliances were specified in the handbook.

TO WHAT EXTENT ARE CONCERT EXERCISES OF ADVANTAGE IN OUR SUNDAY SCHOOLS?

Mr. Harrison in introducing this subject, said that to conduct a Sabbath School successfully, there ought to be concert in sympathy; and concert in prayer, and the result would be seen in the progress of the pupils in a knowledge of the truth. There ought also to be concert in all the exercises of the school. The teacher should not neglect to look over the lessons until he met his class, and then whilst the school was engaged in the service of praise, be turning over the leaves of his bible. There was no concert of sympathy in this. There ought to be concert in reading the scriptures; to ensure this, whilst the Superintendent was leading in reading the lesson, the door ought to be closed. He thought good results would follow concert in reciting the Lord's Prayer. There ought also to be concert in answering questions, as it tended to promote greater interest, as all were interested in that in which all took part. He thought the use of the blackboard tended to concert of action.

Mr. Young said he was perfectly satisfied that great good would result from concert in exercises. It tended to create confidence. He was favorable to the reading of scripture together by the Superintendent and scholars; the Lord's Prayer ought also to be recited in concert, by the whole school. If the confidence of the pupils were gained, freedom and promptness in answering questions would follow. The more interested the children became in the working of the school, the more they would be benefited.

Mr. Barclay said the fixing of the attention of all the children on the exercise on hand ministered greatly to the comfort of all. Noth-

ing contributed more to the harmony and enjoyment of Sabbath School Work throughout, than a thorough sympathy of officers, teachers and scholars with each other, in all the exercises in which they were engaged.

The President thought the sympathy of the children ought to be gained. It was often very difficult to obtain answers from them. They were afraid of being laughed at if they made a mistake; and on this point he would say that it was important that the questions should be put in the simplest language. The Sabbath School needed the sympathy of the church, of parents, and of all who desired to see the work prosper. Were this sympathy more freely bestowed, results would flow to the glory of God and the salvation of souls.

Mr. Jos. Barber said, in the school with which he was connected, the services commenced with singing, followed by repeating the Lord's Prayer in concert. They had no difficulty in obtaining prompt answers from the children.

Mr. James Taylor had listened with great interest to the discussion on this subject, and felt particularly interested in that part relative to concert in singing. He thought teachers ought to check whispering during prayer and strive to impress on the scholars the importance of the business before them.

Rev. A. Andrews said he had listened with pleasure to the remarks that had been made. He agreed with the president, not only should questions be simply and tersely put to the scholars; but in case a wrong answer were given the pupil ought to be screened so as to spare his feelings. As regarded concert in reading, if every syllable was uttered distinctly, it would be found very easy to read together.

After singing the doxology, followed by the benediction, the Convention adjourned.

THIRD SESSION.

The third session was opened in the C. M. Church with devotional exercises.

A report of the Business Committee was then presented by Mr. Barclay, which is as follows:—

REPORT OF BUSINESS COMMITTEE.

Your Committee beg to report that arrangement is made by which the proceedings of this Convention may be reported and printed, 600 copies in pamphlet form, costing \$30.00, and your Committee would recommend the acceptance of the offer.

We would also recommend that each Sabbath School in the County be requested to contribute not less than \$1.00 per annum, to defray the expenses of this Association.

The President then called upon Rev. W. Meikle for an

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ADDRESS OF WELCOME.

Mr. Meikle said it was no ordinary business that called them together; they were not there to see and be seen; but to consult upon matters of the highest moment and upon the result of their deliberations very grave interests depended. Interests of eternal importance to the hundreds of immortal souls who assembled Sabbath after Sabbath to receive instruction at their hands. He welcomed them, therefore, in the name of the common Master and Saviour, to the homes, to the churches and to the hearts and affections of the brethren in Oakville! In the olden time when Appelles, one of the most celebrated of the Grecian painters, was reproached for the slowness with which he performed his work, he replied he was not painting for that generation, he was working for all time. Phidias, the greatest of the ancient sculptors, on one occasion, when a by-stander who witnessed the patience and care with which every stroke of the artist's chisel was made, chid him for his extreme slowness, the artist replied that he could afford to expend time, as he was working for eternal ages. All honor to these noble heathens for their words; but those engaged in Sabbath Schools had a far higher calling. They were not engaged in chiseling out the semblance of the "human form divine" in inanimate marble, but were employed in moulding human character and preparing the young to live useful, godly lives, and enjoy an eternity of happiness in heaven. In pursuing his work, the Sabbath School teacher had many difficulties to overcome. The child's surroundings at home may be vicious, his parents may be infidels, or perhaps dissipated, and thus the good influences of the Sabbath School may be neutralized. Under circumstances such as these, all the care and energy of the teacher would be required to ensure success. The time during which the scholar was under his influence was very short—only a hour and a half a week—a teacher should not, therefore, be satisfied with meeting his pupil then; he should see them other days, and seek to impress upon them the importance of the lessons of the Sabbath. He should bear in mind that he is responsible to the church, which expects that he will faithfully perform the duty before him. She looks to him for her ministers, and her faithful, self-sacrificing missionaries, and expects him to be dilligent in sowing the good seed. He will also have to give an account to God of the manner in which he has performed the duties of his position. Babbington says that the breath emitted on

uttering every word goes on and on through all eternity. This may be a myth of a man of science, or the dream of a poet, but the sentiment is applicable to the effects that follow the labours of a Sabbath School teacher, whose influence in teaching the rising generation to live good and noble lives, will be felt throughout all time and in eternity. It is not only true greatness to be engaged in this work, but true goodness, and

“It seems to me howe'er it be,
'Tis noble only to be good—
Kind hearts are more than coronets,
And simple faith than Norman blood.”

There is a great deal of goodness involved in this movement ; let us be alive therefore and sinking all minor differences, unite in the blessed work, and after a life of usefulness, when we have passed away, those whom we have been instrumental in leading to Jesus, will fill our places and carry on the work of the world's evangelization. In the meantime we have to labour on diligently in humble dependence on God's blessing, believing that in due time we shall reap if we faint not. We shall then rise to a higher sphere of labour, to a nobler school, and rest in a more blessed home.

“Forever with the Lord
Amen, so let it be,
Life from the dead is in that word,
'Tis immortality.
Here in the body pent,
Absent from Him we roam,
Yet nightly pitch our moving tent,
A day's march nearer home.”

RESPONSIBILITY OF S. S. TEACHERS.

Rev. Mr. Histon said the teacher did not fulfil his responsibility unless he qualified himself for his work ; to do so he would require to study the history, customs and habits of people mentioned in scripture, the geography of bible lands and the natural history of animals mentioned in the sacred volume. This would necessitate the expenditure of a large amount of time and labour, but it was necessary, to enable him to speak intelligently and bring the truth home to the hearts of his scholars. The teacher should be a man of energy, a man of prayer, and should lead a holy christian life. Children were quick-witted and were ever ready to draw conclusions regarding the conduct of their teachers. A teacher was seen to enter a saloon by one of his class, although he went there on legitimate business, yet it was the cause of his losing the confidence of his pupils, and thus his influence was destroyed. It was very important therefore that the teacher be very cautious that he do nothing by which one of his little ones may be offended or made weak.

THE TEACHERS' PREPARATION FOR HIS WORK.

Rev. A. Andrews said the key-note of the whole matter was that the teacher be fully prepared for his work. If he met his class brim-

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ful of his subject, he would be like a powder magazine that only required a spark to ignite it. Precisely as a teacher is prepared for his work, so will be the results. The most successful men owed all to thorough preparation. Daniel Webster said he did not recollect any occasion on which he did not carefully prepare himself to appear on a public platform. Dr. Lyman Beecher, the celebrated preacher, said he had been preparing sermons for thirty years and still continued to do so. These examples proved that preparation was absolutely necessary, even by men of the greatest genius. The teacher should bear in mind that what he is, such would he make the children. This thought should lead him to strive to acquire a solid, manly character, and manly habits. He should also feel that he has a Divine call—that is a conviction that it is God's will that he should engage in the work, and that it is His will that he should succeed. The teacher also requires a knowledge of the bible, and of the best methods of imparting that knowledge. He should be provided with the necessary appliances by the school. A young man with a desire for the work, should not wait until he knows how to teach, but go to work heartily—throw his soul into his labour. There was such a thing as being strong in theory but weak in practice. If he was willing to give the necessary time and possessed a burning desire to lead the young to the Saviour, he possessed the requirements necessary to be an efficient Sabbath School teacher.

RESPONSIBILITY OF PARENTS.

Mr. Barclay said there was no position without responsibility; but of all responsibilities, that of the parent was most momentous and precious. God said to the parent, "Bring up this child for me." The importance of this mission had never yet been realized to its fullest extent. The earliest impressions on the mind of a child are generally the most enduring—it is very important, therefore, that they be of such a nature as to exert a beneficial influence on the whole after life. Not a word nor a look of a parent is lost—all have an influence for good or evil, in building up the character of a child, who will manifest to a greater or lesser degree throughout its life the kind of influences to which it has been subject. The existence of a Sabbath School does not lessen one iota of the parent's responsibility. It supplements parental care—it does not supplant it. The wise parent will assist the teacher by aiding the child in preparing its lessons for the Sabbath School, for the teacher has a claim upon the sympathy and encouragement of parents, which is not generally accorded him.

After singing "Only an Armor Bearer," and the benediction, the Convention adjourned.

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SPECIAL SESSION.

The session opened with devotional exercises, followed by a normal class lesson on

BIBLE EVIDENCES AND LESSON SYSTEMS.

Rev. A. Andrews, after explaining the object of the meeting, said he would treat first upon the question, "What the Bible was, and its writers." Inspiration was defined as a "breathing into" by the Holy Spirit, imparting the gift of infallibility in the teaching of moral and religious truth. He gave three views of inspiration; 1, superintendency—directing the narrator what to write as to fact, leaving freedom as to the choice of language used; 2, elevation when the mind of the writer, raised above surroundings and beyond its material self, reaches out in noble flights of language, as may be seen in Hab. III.; 3, suggestive—when there is a revelation of facts and of language to express them. In proof of the inspiration of the Bible, he alluded to its antiquity, its genuineness, its early acceptance, its long acceptance, its harmony with nature, its facts, the self-convincing power attending its reading—the sword of the Spirit, and the impossibility of accounting for it except by Divine authority.

Mr. Andrews treated the second part of his subject, "Normal classes—their object," in a very lucid and able manner. Their object was 1st, to obtain knowledge, and 2nd, to impart it. All interested actively in Sabbath School work should become members of such classes.

The session closed with the benediction.

FOURTH SESSION.

The session opened with devotional exercises, at 10 a. m.

The roll was called by the Secretary.

Mr. Jno. Barclay presented a report of the business committee, which, on motion, was adopted.

"HOW TO PREPARE A LESSON TO BE INTERESTING AND PROFITABLE
TO A CLASS."

Rev. Mr. Macpherson in opening a discussion on this subject said—"Where there's a will there's a way" is an old aphorism, which, although not true in all cases, was correct in a great many. If a teacher had the love of God in his heart, and had an earnest desire to promote His glory, a way would be found whereby his labors would prove successful. In speaking on the subject allotted to him, he advised, 1st, that the teacher begin to prepare his lesson early in the week—by doing so he would have time to ponder over it, and when the Sabbath arrived he would be brimful of his subject,

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and his ideas would flow from his lips like water from a vessel. A teacher ought not to be satisfied with merely glancing over a periodical to get up his lesson, trusting to his conversational powers to enable him to gain the attention of his scholars. 2nd, he should commence the preparation of his lesson in humble dependence upon the Holy Spirit to enlighten his mind and give him a clear conception of the Word. A celebrated minister covered his writing desk with the sentence, "More light, Lord." All wanted more light, and this desire ought to animate all devout Christian teachers. 3rd, read the lesson carefully, then read the context to it, and thus gain a complete view of time, place and circumstances. Then come back to it again. Look up proper names and find out all that is said about them, by reading parallel passages. Consider the doctrinal bearings of the passage. Consult all your "helps"—the Concordance, Commentary, and the exposition of the lesson in periodicals. Maps are also necessary to a critical study of Scripture. To spurn all these helps and say that nothing is needed but the Bible is fanaticism, originating in ignorance. Finally, gather the practical lessons it is desirable to enforce. 4th, keep before you the grand aim of Sabbath School teaching. The object is not only to make the lesson interesting, but to make it profitable also, with an ultimate view to bringing the children to Christ, as the saviour of sinners. This is indispensable. Ask the question often—"Qui bono"—to what good does the work tend—what are the ultimate results that are desired. 5th, keep in view the capacities and peculiar characteristics of the children under your care—they may need to be approached in different ways to gain their confidence; some may be in affliction; others may be of limited mental capacity, whilst others again may be addicted to special sins. All these would require different treatment. 6th, study the lesson with faith—a live conviction that it is the Word of God, and with strong confidence that it is powerful and will accomplish that unto which it is sent; that it will be either the savour of life unto life, or death unto death. With these convictions there will be such a deep sense of responsibility that it will prevent any luke-warmness or carelessness. Finally, write down all the ideas formed in reading God's Word. Theological students always write their sermons, and nothing tends more to the cultivation of correct habits of thought. Avoid the use of all bottles but the ink bottle. If teachers were to adopt these rules and carry them out faithfully, going from their closets to their classes, he was confident the most beneficial results would follow.

Rev. Mr. Andrews endorsed all that Mr. Macpherson had said relative to the work of preparation. He asked those present to suggest the names of the works best calculated to assist the teacher, and in reply the following were named:—Teacher's Bible, with References; Simmons' Manual; Hall's, Lang's, Howson's and Clarke's Commentaries; Berean Lessons; Sunday School Times; Sunday School Banner; Scholars' Quarterly, and Vincent's Hand-

book. He deprecated too much dependence being placed on these helps; when they led a teacher to neglect studying the lessons for himself they were positively injurious. Every teacher could find time to study his lesson—he could do so at work. The best thoughts he ever had were when following the plow. Only once see the great importance of the work, and time to prepare for it would be forthcoming.

Mr. Meikle said Burns composed some of his best poems behind the plow; and Scott found inspiration for some of the finest passages in his works on horseback.

After singing, followed by the benediction, the Convention, adjourned.

FIFTH SESSION.

The Convention assembled at 2 p. m.

The President in the chair.

After devotional exercises, Dr. Lusk formed a model class of about fifty children, and gave the lesson of last Sabbath in a most efficient manner. His method was highly instructive; the class was very attentive, and the teaching thorough and exhaustive.

The children were addressed by Rev. Mr. Eadie, Milton; Mr. Johnson Harrison, and Mr. R. Coates.

The session closed with prayer, by Rev. Mr. Meikle.

SIXTH SESSION.

The session opened with devotional exercises.

The Business Committee presented a report, which was adopted.

Rev. J. Eadie, Milton, read an interesting paper on the subject of

HOW TO LEAD CHILDREN TO TAKE AN INTEREST IN MISSION WORK.

He said in the first place, it was the duty of parents to bring the matter frequently to the notice of the children, and train them in habits of liberality. Let one Sabbath in every month or every quarter be devoted to this subject, instead of the ordinary lesson. Let the teachers describe the condition of the heathen and the necessity of Christian men, women and children making sacrifices to send them the glad tidings of salvation. Take up contributions regularly and systematically every Sabbath. Circulate missionary papers freely in all our schools. Let missionary hymns be sung, and the Superintendent frequently pray for the conversion of the

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heathen in the opening and closing services of the school, and above all let teachers and parents show a good example in this respect. It is most important to cultivate a missionary spirit. Let all pray more frequently, labor more earnestly, and contribute more liberally, in order that the heathen may be saved, and that the Redeemer's Kingdom may speedily extend from the rising of the sun to the going down of the same.

FAREWELL ADDRESSES.

Rev. T. S. Howard, of Oakville, said there were reasons why he did not like the duty imposed on him. Parting with those he loved and with whom he took sweet counsel was always painful. He would rather have been present the previous night to unite with Bro. Meikle in the address of welcome. He was delighted with what he heard during the day. It could not be expected that the delegates would all meet again in this world, but trusted they would meet above. He then bade the delegates a most affectionate farewell.

Rev. Mr. Histon, of Burlington, said it was sad to use the word farewell. If Bro. Howard felt dismayed at being called on to speak after the excellent addresses during the day, how much more he, who had attended all the sessions. Many of the delegates had never seen Oakville before, but they would not soon forget the kindness of its people. He trusted the varied and interesting sessions of the Convention would be long cherished and wisely improved. If an organic union of the various churches was not yet effected, there existed even now a unity of Christian feeling and sentiment. They were one in labor, and one in Christ Jesus.

Mr. John Barclay, of Oakville, thought we might look back with pleasure to the Convention now closing, and forward with hope to the one in the future. If any should pass away before the next, he trusted their end would be peace. The acquaintances formed, and the benefits derived from ministers and others had done him much good. Mr. Young and he had always been in accord as workers in the Sabbath School. He could not see why Mr. Young took such a gloomy view of the Convention. He (Mr. B.) thought it had the essential element of success—it was instructive. He had tried to do good and thought he had been earnest, but had not been so earnest as he might have been. The means employed by others and the success attending their labors were open to all.

Rev. W. Meikle, of Oakville, gave reminiscences of a former convention, calling to mind names dear to the memory of many present. It was a most enjoyable time, but by instituting a friendly comparison between them, he did not think the present one at all inferior. The morning special session, conducted by Mr. Andrews, was highly instructive, and the whole proceedings were such as to contribute to the welfare and prosperity of the Sabbath Schools of the County. The object of our work is the salvation of the

children, and would have a reflex influence upon all who labored with that end in view.

Mr. Young, as Chairman of the Reception Committee, said he had made ample provision for a large number, and as a less number had come than was anticipated, many were disappointed in not having the guests whom they expected to entertain. He shared in their disappointment. He was glad, however, that his brethren had found the Convention pleasant and profitable.

Dr. Lusk thought this Convention the best one he had ever attended as far as instruction was concerned.

Mr. Newlands esteemed it a great privilege to have been present at this Convention. He had profited by the suggestions of the various speakers, and his interest in the proceedings had increased as the Convention advanced.

Unanimous votes of thanks were presented to the Pastors and Trustees of the churches; to the Oakville friends for their kind hospitality; to Mr. Coates, for the diligence and ability with which he has performed the duties of Corresponding Secretary; to W. Buntin, Esq., the retiring President; and to Rev. A. Andrews, for his valuable assistance in presenting special features of Sabbath School work.

The Convention closed by singing the doxology, followed by the benediction.

E. BAILEY, *Oakville, Ont.*

Reporter