

SABBATH SCHOOL ASSOCIATION OF CANADA.

PROCEEDINGS

OF THE

NINTH PROVINCIAL

Sabbath School Convention,

BEING THE

SEVENTH ANNUAL MEETING OF THE SABBATH SCHOOL
ASSOCIATION,

HELD IN THE CITY OF MONTREAL,

On the 15th, 16th, and 17th of October, 1872.

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INTRODUCTION.

THE Ninth Convention for the Provinces of Ontario and Quebec, which is reported in the following pages, while differing in some respects from its predecessors, lacked nothing of real interest and profit to those who were privileged to attend it.

It was not a Mass Convention in numbers, like that in London, Ont., nor was the attendance as large as the admirable meeting of three days in Toronto, in 1867, but the topics (first introduced at the International Convention) provided ample scope, which was well employed by the speakers.

At no previous Convention have we listened to more appropriate addresses, more to the point, with more unction, or commended more to the conscience and heart.

The names of the brethren, both Canadian and American, who were appointed to be the chief speakers, promised much, and their utterances equalled our anticipations.

"*The Field*" was faithfully surveyed and reported; "*The Seed*," in its divine origin, its suitability, and its sufficiency, was well presented and commended; faith in its vitality, and fruitfulness was confirmed and strengthened; and we think the most doubting one present, must have realized a revival of heart and renewal of strength to go forth afresh with his seed-basket, assured that even he "would come again, bringing his sheaves with him."

Jesus and the Word of God were the grand themes: prayer for light and success, with personal and diligent study, were the means commended, and dependence on the promised Spirit of Truth was the encouragement held out.

In the President, the very Rev. Dean BOND, the Convention possessed a Chairman, who, with excellent ruling powers, and Christian bearing, cast a gracious influence over the assembly. Under God, much of the prevailing harmony, so marked in this Convention, was due to him. His testimony to the need and value of the Sabbath-school was that, no Church could exist in a healthy state without a Sabbath-school, and that no Church having a Sabbath-school conducted properly could fail to succeed.

The singing was good and the songs well chosen; the place of meeting was ample in its spacious audience-room, and rooms for Committees; and our Montreal friends added to the intellectual and spiritual feast, so richly afforded in the church-building proper, an abundant repast in a Social Tea in the basement.

In general terms all was good; but we consider the grand accomplishment of the Convention was the unanimity expressed in the resolution on the International Uniform Lesson question."

"That the Convention, having heard the Report of the work of the Uniform Lesson Committee, as given by the Rev. J. MUNRO GIBSON, M.A., one of the Representatives of Canada in that Committee, expresses its cordial approval of the enterprise, and of the work so far as it has been done,—rejoices in the large co-operation already secured, not only on this Continent, but also in England,—recommends the general adoption of the Lessons for 1873 by the Sunday Schools in Canada,—agrees to incorporate these Lessons in the *Minutes*, as also the International Texts selected by the London Committee, and suggests that the Members of the Convention use their influence to have the whole matter brought as fully and favorably as possible under the notice of the public, and of the different denominations of Evangelical Christians in the country; and, further, that the General Secretary be instructed to forward a copy of this Resolution to the various Editors of the religious press of the Dominion, asking their co-operation."

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We can but rejoice that Canada has thus spoken. That there is now the prospect of the majority, if not of all, the Sabbath-schools of this Continent having the same lesson; and that a series has been decided upon that will, within the space of seven years, embrace the histories, doctrines, and precepts of the whole Bible. England favors the plan. The lessons of the International Series are in preparation for Italy. France, Germany, and Norway are likely to follow; and, as, at the beginning of the year, the voice of united prayer, throughout Protestant Christendom, ascends with the same petitions, so we are encouraged to anticipate the Protestant Sabbath-schools of the world "brought into the same auditorium of the same portion of Bible truth every Sabbath." The same lessons will be taken up by all the Sabbath-school Journals of the land. Many of the denominational papers also will supply helps on the same lessons, and the best talent, Lay and Ministerial, will be consecrated to their exposition and illustration.

Some of the brethren present saw objections to the "Competitive Examination of Teachers," (a new subject in our Conventions,) yet with the example of England, the favor it has realized and what has been accomplished there, it may yet be introduced successfully in Canada.

Since the Convention in Montreal, tidings have reached us of the introduction of Competitive Examination of Teachers in New Zealand,—the subjects for the first examination being, I. The Life of St. Paul; and, II. The Principles and Art of Teaching. Also a Competitive Examination has been established in Geneva, Switzerland.

Where all was so good it might appear invidious to distinguish any names, yet we may be allowed to notice the very acceptable and instructive address of the Rev. Dr. Panshon, that we should sow the seed, "skilfully, lovingly, and patiently."

We heartily commend the details of the proceedings of the Convention in Montreal, as reported so well by Mr. M. Hutchinson.

Again, let every County have its Sabbath-school Convention this year. Let there be Municipal Sabbath-school Meetings. Will the Officers and Committees of County Associations use every available means to assemble the Teachers for Conference and teaching?

The aid of this Association is promised to the County Meetings, and it will be esteemed a favor if our brethren will give us early notice of them, so that a deputation may be present

For the Sabbath-school Association of Canada,

WILLIAM MILLARD,

General Secretary.

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OF THE

Ninth Provincial Sabbath School Convention,

FOR

ONTARIO AND QUEBEC.

FIRST DAY.—AFTERNOON SESSION.

THE Ninth Sabbath School Convention for Ontario and Quebec, commenced its Sessions at 2.30 P.M. on Tuesday, the 15th of October, 1872, in Zion Congregational Church, Montreal.

The chair was taken by ALFRED ROWLAND, Esq., of London, President of the Association, who announced the hymn—

"All hail the power of Jesu's Name!"

which was heartily sung by the Convention,—Prof. SHERWIN, of New York, leading.

Rev. CHARLES P. WATSON, of Cowansville, Q., lead in prayer. Devotional exercises were continued for half an hour; after which, upon nomination by the PRESIDENT, the following gentlemen were appointed a Committee to nominate officers, and also to act as a Business Committee, viz.: Mr. David Morrice, Mr. S. B. Scott, Mr. Theodore Lyman, and Mr. Alfred F. Galt, of Montreal; Rev. George Richardson, London; Rev. Thomas Griffith and Mr. Thos. Nixon, Toronto; Rev. J. S. Williamson, Hamilton; Mr. Arthur Chown, Kingston; and Mr. J. R. Miller, Goderich.

These gentlemen then withdrew, with instructions to report to the Convention as soon as possible.

ADDRESS OF THE RETIRING PRESIDENT.

ALFRED ROWLAND, Esq., the Retiring President, addressed the Convention as follows:

DEAR CHRISTIAN FRIENDS,—As the Retiring President of the Sabbath School Association of Canada, it becomes my privilege and honour to open this its Ninth Annual Convention. In doing this, I congratulate the Members of the Association on the favourable circumstances under which we meet,—for the cordial welcome we have received to the homes of our Christian friends in Montreal, and for the preparation that has been made for a successful, profitable Convention. May the Spirit of God be in our midst, to guide and instruct us, and union, peace, harmony, and edification be the principal features of this assembly.

In former years these meetings have been marked with such features—with much earnestness and enthusiasm; and all on their return home have been constrained to say that it was good to be there. They have felt refreshed and strengthened in their souls, and have returned to their fields of labour to work with more zeal and faithfulness for the salvation of souls; and have received instruction, too, how they might present the truth with greater simplicity and clearness,—thus making themselves more useful teachers.

During the year that has passed since we met in London, many changes, doubtless, have taken place in our churches, in our schools, and in our families,—some joyful and others sorrowful.

For fifty-two Sabbaths we have endeavoured to present the truth as it is in Jesus. Teachers may have been discouraged with their efforts, and may have been ready to exclaim, "Who is sufficient for these things?" While others may have been greatly cheered in their work, by believing that some whom they had taught and for whom they had prayed had embraced Jesus Christ as their Saviour. Others may have seen their scholars close their eyes in death, but rejoicing in the hope of a glorious resurrection; and they have thanked God that they were ever permitted to tell to their class that "Jesus Christ came into the world to save sinners."

Xerxes, one day, when reviewing his immense army, after inspecting his legions of brave soldiers, was seen to weep; when one of his Generals stepped forward and asked him why he wept. He replied, "Because all these two millions of men will, in the course of fifty years, be laid in their graves—will die, and mingle with the dust." But he, poor man, knew nothing of a resurrection. Fellow-workers! we too might well weep if we thought that the thousands of bright-eyed smiling faces that meet every Lord's-day and sing their songs of praise, should die an eternal death. But we believe that these, with us, will rise again. Because we believe this, and that every child has an immortal soul which must dwell in everlasting joy or happiness, we seek to tell them of their lost condition by nature, and point them to the "Lamb of God that taketh away the sin of the world."

What brings us thus annually together? It is to help one another: to encourage one another in this great and godlike work of seeking to save our youth. We believe that Christ the Son of God came into this world—that he was crucified—that he arose from the dead—that he ascended into heaven—that he will come again to judge the quick and the dead—and that "whosoever believeth in HIM shall not perish, but have everlasting life." And, dear friends, it is a matter for thankfulness that Christians of all denominations can thus meet and talk over and discuss the best way of managing our schools, with the grand object in view: That of pointing the youth of our land to Christ,—instructing them and leading them in the paths of righteousness. These Conventions have now been held in eight different places, namely, Kingston, Hamilton, Montreal, Toronto, St. Catharines, Belleville, Galt, and London, and we believe that good results have been effected. Many new schools have been organized, a greater interest has been quickened in those that were already in existence, and a decided improvement has been made in their management. The hymns and tunes used are more adapted to youth; and the facilities for the proper working of schools are much greater than they were ten or twelve years ago. Our country, too, in that time, has been very much advanced in commerce, education, manufactures, and agriculture: all of these have had their annual gatherings. For commerce there are Boards of Trade, where matters of commerce

are discussed ; for education, teachers have their Conventions, where subjects relating to education are freely spoken of ; and every autumn what multitudes of our people congregate together to see the best machinery, the best manufactures, and the best products of the earth ! And by these the people learn from one another something relating to their different spheres of usefulness. So we believe that workers in the Sabbath School may well meet together to learn from each other respecting the noble work of training up the child in the way that he should go, that when he is old he may not depart from it.

I said that we have met with changes, but there is ONE that changes never, and whose word is Yea and Amen ; that says, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven." "Those that seek Me early shall find Me." Brethren ! I believe that one of the greatest benefits from these Conventions is that we have been led to think more of the salvation of the young. We have been led more fully to realize that Jesus saves little children ; and I fain would think that now there are more young believers in our schools than there were some years ago, and that because Christian workers have thought more upon it : they have prayed—they have worked—they have looked for and expected the salvation of children ; their prayers have been answered and fruit has been given, and we are inclined to think that many in our schools, as they sing of Jesus and His love, sing from the heart as well as with the voice.

A girl, thirteen years of age, found her Saviour. When she told her mother of the fact, the tearful reply was : "GOD has heard my prayer. I expected that you would be converted when you were thirteen." "But," said the girl, "I often felt like submitting myself to Christ when I was much younger." "Did you, dear child !" said her mother. "But I did not expect it then : I was only sowing the seed. I did not expect you would be a Christian until you were thirteen." How true is the text : "According to your *faith* be it unto you" !

It has been often repeated as a serious fact that persons after the age of thirty are seldom converted ; but in our fast age of telegraphs and railroads, when many a lad as soon as he gets to his teens thinks

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himself a man, because he can puff off his cigar, toss off his glass of spirits, and embellish his remarks with an oath,—many of our youths are further advanced in vice at the age of twenty than they used to be at thirty. But we are not to suppose that all who are not converted when young run into flagrant vice; but in our system of education, and by the push of business, our youth are brought earlier into positions of care and responsibility, and if “cares choke the Word,” it is necessary that our youth should be rooted and grounded in the truth,—their “feet set upon the Rock,” and their “goings established,” before entering upon the busy arena of life. These, then, are reasons why we should endeavour to bring our children to Christ, even while in tender years. How often is it said when complaint is made of the recklessness of some youth, “Oh! well, boys will be boys, and they must go on and sow their wild oats, then they will be steady. But if boys sow wild oats, they will certainly reap the fruit of wild oats; and though, if after years of sin they may be converted, in that time they more likely have contracted disease which brings on premature decay, and thus useful lives are lost. Let us then, with still more zeal and prayer, use the means that God has given us to bring our youth to a knowledge of the truth and to fear the “Lord, which is the beginning of wisdom,” remembering, “that they that be wise (teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.”—Dan. xii. 3.

Many meetings of importance have been held during the year—civil, religious, commercial, and political. That was one of great importance that has terminated so successfully at Geneva, where disputes of two great nations were arbitrated; and every Christian must be thankful that the difficulties between Great Britain and America are in a great measure settled. Sad would it have been had these nations unsheathed the sword to settle any dispute,—the two nations which have done so much to reverberate the sounds that were heard at Bethlehem, “Peace on earth, good will towards men.” This arbitration, of such great moment to the peace of the world, relates, after all, to *time*; but our present meeting, and every other that has in view the spreading of the Gospel, relates to *eternity*.

Why we speak of the Geneva Arbitration is, because we believe that the same principles which we endeavour to inculcate at our Sunday-schools, were those which prompted and decided upon that arbitration; and we may look upon that as a triumph of the Gospel of peace. How different with Louis Napoleon! who, for some supposed breach of international etiquette, plunged two powerful nations into war,—endangering the peace of the whole of Europe. But the word of the God of nations is sure, “He that exalteth himself shall be abased.”

This Convention is of importance to the interests of the whole of our Sunday-schools to a greater or less extent, because the Provincial Convention has its influence on County Conventions, they upon Township Conventions, and also upon the various schools according as they are at such Conventions represented. Although this is not in the least a legislative body, still it has its influence, clearly illustrated from one fact alone,—that of so many schools adopting the “Uniform Series of Lessons,” which, in many respects, is advantageous,—a subject which has already been discussed, and which will form one of the topics of discussion for this assembly.

Six years ago our Convention was held in this city, and well do we remember the zeal and ardour with which our brethren returned. Since that time it has been working westward, gradually increasing in size, till at London, in last year, it was a Mass Convention, about 700 delegates being present; but in interest and enthusiasm it is questionable whether it was quite equal to some others. This may have been owing in some measure to our want of the energetic help and good Sunday-school tact of American brethren, who would have been present, but were prevented by the terrific conflagration then going on at Chicago. But this year we return again to Montreal, and we hope to hear much from the “wise men of the East” that shall warm our hearts and improve our minds; and as our merchants from the West renew their stocks from the immense treasures of Montreal, so we from the West hope to gain light and instruction from this city, which has so many devoted teachers, excellent schools, and other Christian and philanthropic institutions. Peace reigns throughout our borders, and prosperity smiles in every

quarter of our land ; but we must remember that it is "righteousness that exalteth a nation."

Whilst thankful to God for His goodness, and gratified to see our beloved country advancing, let us do what we can to extol the name of Him who has "redeemed us with His own precious blood," giving us the blessed hope of entering upon another country, which is a far better.

Our hard-working Secretary, Rev. William Millard, will give you a detailed report of the working of the Association, which, I trust, will be satisfactory. I regret that I have not been able to render him and the Executive that assistance which I wished, owing to the distance that lay between us ; and I consider that, as a Convention, we are much indebted to our brethren in Toronto for the activity they have always shown in furthering the interests of this Association.

Let our watchword be "*Onward*," with patience, perseverance, prayerfulness, "looking to Jesus" for wisdom, guidance, and strength, abiding in Him that we may bear much fruit. It was angels that sang to the shepherds on the plains of Bethlehem, "Glory to God in the Highest ; on earth peace, goodwill towards men ;" but it was to sinful man *redeemed* the commission was given, "Go, teach all nations." And Paul, the great apostle and teacher, knew well the adaptation of this precious Gospel to the human heart when he said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Our commission is still further confirmed in the last chapter of Revelation, so that our position is to stand very near to the cross of Christ, beholding the finished work, proclaiming the invitation, "Come, for all things are now ready." "The Spirit and the Bride say, Come ; let him that heareth say, Come ; and let him that is athirst, come ; and whosoever will, let him take the water of life freely."

GENERAL SECRETARY'S REPORT.

Thankful to God our Heavenly Father for His upholding hand through the past year, and sensible of the grace that enables us to work for Jesus, we present another Annual Report of the Sabbath School Association of Canada.

At the first meeting of the officers and committee of this Association it was unanimously resolved,—“That it be recommended for adoption that the future Vice-Presidents of the Association be those who have been the Presidents of this Association, together with the Presidents of all the County Associations, and that this recommendation be presented to the forthcoming Annual Convention.” This recommendation, therefore, is submitted for the consideration and decision of the present meeting.

The announcement of a National Sabbath-school Convention to represent all the States of the American Republic, and the invitation to foreign bodies to send deputations to it, together with the important question to be considered by it, viz., a uniform series of lessons for all the Sabbath-schools of the land, led the Committee to depute the Rev. John Wood, and the General Secretary to attend that Convention. They were accompanied by the Rev. Edward Morrow, M.A., and Mr. Daniel McLean, and together with Mr. S. B. Scott, of Montreal, who joined them at Indianapolis, they represented this Association as its deputation. Without giving the details of that interesting meeting in this Report, we feel bound to state that the deputation was received with the greatest respect, and entertained with large hospitality, and Christian kindness. Yet, while *we* were the subjects of such brotherly love, we could but regard and acknowledge it as paid to our own beloved Canada.

Upon application by the deputation, Canada was allowed, in the persons of the Rev. John Wood, of Brantford, and Mr. S. B. Scott, of Montreal, to have a representation in the Executive Committee appointed to provide for the next triennial Convention; the name and style henceforth to be changed from National to International. Also, when it was decided to have a uniform series of lessons, in response to the request of the deputation, Canada was privileged to have a representation in the committee appointed to select such lessons.

On the return of the deputation, the committee of this Association nominated the Rev. J. Munro Gibson, M.A., of Montreal, and A. Macallum, Esq., M.A., of Hamilton, to be the Canadian members of the Uniform Lesson Committee.

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The treatment of the Uniform Lesson Question at Indianapolis, will be laid before you by the Rev. Edward Morrow; the report of the work of the Uniform Lesson Committee will be presented by the Rev. J. Munro Gibson.

We cannot but anticipate the same unanimity in this Convention in favor of the Uniform Lesson Scheme for all our Sabbath-schools, as was so cordially manifested at the National Convention. This scheme has since then been agreed to by the American Presbyterian Board of Publication. It will be adopted by the Methodist body in the United States, and by the Baptists and others there. It is the scheme that will be in use in the Wesleyan Sabbath-schools in Canada. The late General Assembly of the Canada Presbyterian Church adopted this recommendation, "That a committee be appointed with instructions to examine the scheme now in course of preparation, by the International Committee appointed by the late Convention at Indianapolis, and to adopt it if they consider it suitable." The London Sunday School Union, Dr. Vincent says, "has agreed to enter our International series in January, 1874," their arrangements for 1873 had been made before his arrival in England. They heartily approve of the plan. Indeed there is great probability that the International Lesson Scheme will be generally adopted wherever an English-speaking Protestant population with Sabbath-schools exists.

During the past year, it has been a principal object with this Association to encourage and sustain County and Local Sabbath-school organizations. The counties of Lincoln and Welland, Wentworth, the North Riding of York, Perth, Peel, Lennox and Addington, Halton, Kent, the East and West Ridings of York, Middlesex, North Ontario, Huron, Frontenac, Brant, Waterloo, East Northumberland, Wellington, the Counties of the Ottawa Valley, Bruce, Durham, Lambton, and Haldimand have held Conventions. For the most part, these have been well attended; the topics and exercises have been practical, and many of the addresses were both inspiring and instructive. They have also for the most part, been attended by the General Secretary. The brethren, the Rev. F. H. Marling, the Hon. John McMurrich, Messrs. Daniel McLean, George Harcourt, S. P. Irwin, J. C. Snell, John Craig, C. A. Morse, William Johnson, Rev. Edward Morrow, Rev. W. H. Landon, Rev. Finlay McCuaig, Rev. John Robbins, Rev. W. W. Smith, Rev. James Brooks, and others, have been valuable aids in the past year's Convention work in Ontario—to whom the thanks of the Association are due.

In the Province of Quebec Conventions have been held in Granby, Sherbrooke, Melbourne, and Coaticook, and with encouragement. These Conventions have been brought about principally, I believe, by the efforts of the Canada Sabbath-school Union. A large number of

Sabbath-schools has been organized annually during many years by this praiseworthy institution; and such Conventions will greatly help to inspire and inform the teachers and give new life to the schools.

Special effort has been put forth by some of the County Associations to establish local organizations. The greater part, if not all, of the municipalities of Lincoln and Welland have, I believe, held Sabbath-school meetings or Conventions. The County of Peel is organized in all its Townships with encouraging prospects. Local meetings have led to permanent Sabbath-school organizations in some of the municipalities of other Counties; but again there are those Counties that need awakening to more vigorous, united effort.

Among the denominations there is a general advancement in Sabbath School extension, management and teaching. Increasingly, the eye and the heart are upon and with the school. The General Assembly of the *Canada Presbyterian Church*, at its late meeting, recommended that particular attention should be paid to the judicious selection of teachers, and the use of a good systematic scheme of instruction; that the books of the library be examined and read over carefully, and that *the Church* should provide the means of carrying on the work of the School. Also a gratifying increase in all details of Sabbath-school work during the year is reported. *The New Connection Methodists* report Sabbath-school operations in an improved condition. *The Bible Christians* report an increase of schools, teachers, and scholars. *The Primitive Methodists* make the same report. *The Episcopal Methodists* are giving increased attention to this branch of Christian work. *The Wesleyan Methodists* stand foremost in the number of Sabbath-schools, having 932; an increase during the year of 15 schools, and 852 scholars. Had we authorized sources to draw from, we believe similar statements might be recorded of Sabbath-school progress by the other Evangelical Denominations.

While the foregoing is most encouraging, we regret that we cannot report a corresponding enlargement of the Church from these, its nurseries. We need the rain of Heaven; the outpouring of the Holy Spirit. For this, our fervent prayer should and must ascend until our Sabbath-schools are visited with "power from on high," and shall become the birthplace of many many precious souls.

The London Sunday School Union Committee has proposed that next Lord's day, the 20th of October, and Monday, the 21st, should be set apart for special prayer, unitedly and privately by teachers on behalf of their charge. A circular calling upon Christians in every part of the world to blend their supplications has been issued. Pennsylvania and New York have responded and circulated the call to unite in prayer on the days named. Other States and Local

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Unions are following. We doubt not that this Convention will give expression of hearty concurrence with this proposal.

In the circular, announcing the present Convention, a request is made for funds to carry on the work of the Association; and we may here be allowed to express the hope that the \$1,500 asked for will, by voluntary contributions and collections, be raised.

Our prayer is, that grace, mercy, and peace, may rest upon all assembled here, and that love and harmony may prevail. "Let us follow after the things that make for peace, and things whereby we may edify one another," so that in parting, to return to our respective charges and spheres of Christian service, we may realize that it has indeed been good to have been here.

Respectfully submitted by

WILLIAM MILLARD,

General Secretary.

Rev. JOHN SALMON then moved, seconded by Rev. JOHN McKILLICAN, that the Report of the General Secretary be received and adopted.—Carried unanimously.

TREASURER'S REPORT.

Hon. John McMurrich, the Treasurer of the Association, being unavoidably absent at the opening session, Mr. DANIEL McLEAN, of Toronto, read the following summary:

SABBATH SCHOOL ASSOCIATION OF CANADA, IN ACCOUNT WITH THE TREASURER,
FOR 1872.

<i>Cr.</i>	
By Balance from last Year	\$ 36 60
Received from Local Treasurer, London	423 72
Subscriptions collected	700 25
From Sale of Annual Reports	131 24
Received for Advertisements.....	24 00
	\$1,315 81

<i>Dr.</i>	
Paid Reporter \$50, and expenses \$15.....	\$ 65 00
Printing, Advertising, and Stationery ..	129 13
Printing Annual Report	208 82
Postage and Telegrams.....	62 27
Travelling Expenses of Delegates at- } tending Conventions, &c.	195 88
Salary of General Secretary	600 00
Balance on hand	54 71
	\$1,315 81

JOHN McMURRICH,

TREASURER.

Toronto, 12th Oct., 1872.

Mr. McLEAN explained that an addition had been made to the salary of the General Secretary this year, as he was now giving his entire time to the work of the Association. This had been done upon the recommendation of the Executive Committee, and he felt sure that it would meet with the approval of the Convention.

The Treasurer's Report was then referred for audit to Mr. Wm. Johnston, of Belleville, and Mr. David Morrice, of Montreal.

The Committee on Nominations reported,—by Mr. J. R. MILLER, of Goderich,—as follows:

PRESIDENT :

VERY REV. W. B. BOND, LL.D., DEAN OF MONTREAL.

VICE-PRESIDENTS :

Hon. JAMES FERRIER, Montreal.

Principal DAWSON, LL.D., F.G.S.,
Montreal.

Rev. F. H. MARLING, Toronto.

P. W. BEADLE, Esq., St. Catharines.

Hon. BILLA FLINT, Belleville.

JAMES YOUNG, Esq., M.P., Galt.

ALFRED ROWLAND, Esq., London.

And THE PRESIDENTS of all County Associations affiliated.

TREASURER :

Hon. JOHN McMURRICH, TORONTO.

GENERAL SECRETARY :

REV. W. MILLARD, TORONTO.

MINUTE SECRETARIES :

Rev. EDWARD MORROW, M.A., Princeton.

Mr. J. R. MILLER, Goderich.

J. J. McLAREN, M.A., Montreal.

BUSINESS COMMITTEE :

Mr. D. McLEAN, Convener, Toronto.

Rev. W. F. CLARKE.

Rev. T. S. CHAMBERS.

Mr. S. B. SCOTT.

Mr. R. ALEXANDER.

Rev. W. G. BROWN.

Rev. I. T. FITCHER.

Mr. D. MORRICE.

Mr. T. NIXON.

Mr. W. JOHNSON.

These nominations were unanimously confirmed by the Convention.

V

COUNTY SECRETARIES' VERBAL REPORTS.

The remainder of the session was devoted to hearing reports from County Secretaries.

COUNTY OF FRONTENAC.

Rev. THOMAS S. CHAMBERS, of Sunbury, Ont., reported for the County of Frontenac. He said: The work is mostly entrusted to the Church, but Sabbath-school Associations for the County had received a considerable degree of attention during the past year. There had been one County and four Township Conventions held. These meetings were well attended. He thought he might safely say there was an increased interest in the matter of Sabbath-schools in the County of Frontenac. He also could speak confidently that there had been an awakening on the part of the churches in this matter. Attempts had been made to hold Conventions in more of the Townships, but without much success; but he hoped the day was not far distant when in every neighborhood there would be a well equipped and thoroughly organized Sabbath-school. For the interests of the rising generation and for the benefit of the country at large, let us see to it that the work is carried on earnestly, faithfully, and vigorously. It was to be regretted that so many ministers of the gospel on whom lay the obligations to "feed the lambs," oftentimes overlooked this department of the Church's work. Ministers cannot rid themselves of their obligations in this matter. He considered that it would be well to have some systematic plan for the holding of our Conventions, so that the General Secretary might be able to visit consecutively Township and County organizations. In this way the work would be far more successfully carried on, and would occasion far less expense to the Association. He only spoke for the rural parts of the County, and would leave Kingston to be reported by a gentleman from that city.

GLENGARY AND PRESCOTT.

Rev. Mr. PEACOCK, of Athol, Ont., reported for the Counties of Glengary and Prescott. He said he had but a very few remarks to make concerning these two Counties. In Glengary there were 24 schools with an average attendance of 996 pupils and 94 teachers, representing four of our chief denominations. In this County there has been very little interest taken in Sabbath-schools. They have held no Conventions, and it was difficult to excite sufficient interest for that purpose. He found the schools to be in a very inefficient state from want of management and system in the teaching.

In Prescott there are 16 schools with 480 pupils and 64 teachers. A large portion of this County is but thinly populated, while in another portion the population is chiefly Roman Catholic. In this County there is more interest taken in Sabbath-schools. No Conventions had been held there, but this fall they hope to have one; and afterwards he thought there would be little trouble in having more.

HALDIMAND.

Mr. ISAAC FRY spoke for Haldimand. He said: They had held a Convention on the 1st and 2nd of October, which proved very interesting and profitable. As far as members were concerned it was not a success. There were not so many present as we would like, yet it was a good Convention. The General Secretary was with them, and they all thought that he did them good, and they felt encouraged to go on and do better in the good cause. Upon the whole, he thought Haldimand was doing pretty well. He could not possibly give the number of schools from memory as he had not expected to be called on to give the report.

LEEDS AND GRENVILLE.

Mr. DAVID WYLIE said that he was the representative of the oldest Sabbath-school in Canada. It was commenced in 1811 by the Rev. Mr. Smart, and had been carried on ever since. There had been a Convention held at which he was present. The result was very cheering indeed. A great deal of interest was taken in it. Various ministers of the different bodies of the Christian Church were present. Another Convention is to be held next year. He could not speak as to the number of schools. He felt that the Convention they held this year had done a great deal of good.

CITY OF HAMILTON.

Mr. JOHN LANCELAY (owing to the unavoidable absence of Mr. Chisholm, M.P., the Secretary for the city), reported. He gave the following statistics of the schools of Hamilton. Wesleyan Methodists: In all these Sabbath-schools there are 201 teachers and about 2,000 scholars. New Connexion Methodists, 13 teachers and 150 scholars; Episcopal Methodists, 16 teachers and 90 scholars; Primitive Methodists, 30 teachers and 189 scholars; English Church, 68 teachers and 965 scholars; Presbyterian, 183 teachers and 1,498 scholars; Baptists, 47 teachers and 385 scholars; Congregationalists, 31 teachers and 231 scholars. On the whole, the schools in Hamilton are doing famously. There is a great deal of interest manifested; the teachers are working earnestly, and doing the best they can.

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HASTINGS.

Mr. CHARLES MARTIN reported for this County. He said: He thought on the whole the Sabbath-school work was progressing. There was an increased interest throughout the entire County. In the early part of the year the Executive Committee of the County Association sent circulars to the different Townships, urging upon them the necessity of forming Township Associations. The Townships responded to the invitation, and six Conventions were held. He felt that God was present at those meetings. The interest taken in them too was much greater than in former years. Many who came to those meetings, feeling that nothing could be done worth spending their time for, went away happily disappointed. All those who attended, spoke of them in the highest terms of praise. Many parents felt interested in the work, and are now anxious to help it on in every way they can. He felt justified in saying, that throughout the whole County Sabbath-school work was progressing. There was a marked increase of energy and efficiency, and he trusted that the work would continue to go on.

HURON.

Mr. J. R. MILLER, of Goderich, said: That the County of Huron, during the last year, had held a Convention, which proved to be very successful indeed. There were about 100 more in attendance this year than the year before. They had, however, not been so successful in getting up Township Associations. They felt that it was no easy matter to get up the interest in the Townships that there should be. He was of opinion that this Provincial Association ought to take some steps by which the field might be more thoroughly worked than it is at the present time. In Huron they have a Sabbath-school in every school section; and in some sections there are three or four. There were nearly 200 school sections in the County of Huron. He noticed that people were taking much more interest since the County Conventions had been held. The suggestions that have been offered there are being acted upon. Many teachers have been heard to say in relation to the working of their schools, "We got such an idea at the Convention, and it is working well;" and a great many have expressed the pleasure they felt at the result of the two Conventions they had held. He felt confident that if they were spared till February next they would see a large meeting—a meeting far beyond what they had ever had in the past. In Huron they were doing work in Sabbath-schools, but they felt that the Provincial Association should take some steps to work up their Townships better than they are at the present time.

CITY OF KINGSTON.

Rev. G. LEWIS said he was not prepared to give a statistical account of the Sabbath-schools in the City of Kingston. He had come to this Convention to assure them that Kingston was not dead in this great work. Of course they had their difficulties. He had not visited all the schools in that city, but he had been enquiring, and he found that some complained of a lack of teachers, and others of a want of punctuality in the attendance of teachers. Others again say they cannot secure the attendance of senior scholars—they *will* leave the school. The Convention for the County should have been held in Kingston last year. Some three or four of them met to make some arrangements for holding it there; but they were somewhat timorous. They had had such a good Convention in Sydenham the year before, that they concluded to take it there again. The people of Sydenham complied with our desire. When they went there they felt considerably ashamed of themselves because of their timidity; but while they were there they felt the blessed influence of the Convention. They said, "We will have it in Kingston next year." A great interest had been excited among the teachers in the different sections by these meetings, and they were also greatly encouraged in the city. God had been blessing the labors of the teachers in some of their schools, and many of the scholars had been savingly converted to God. One of their ministers in the City of Kingston went to the jail every Sabbath-day, and endeavored there to break the bread of life. They felt encouraged to persevere. Children had come to them; they had placed their names on the Church-roll, and he trusted that they were also written in the Lamb's Book of Life. His prayer was that God might bless them more abundantly.

LAMBTON.

Mr. JAMES S. BROWN spoke for Lambton. He said: The Association he represented was one of the youngest—it was only a few weeks old. At the Township meeting in Bosanquet it was suggested that they should endeavor if possible to get up a County Convention. We appointed the 16th of September last, and a number of speakers were invited. It took place, and a great interest was taken in the matter. They resolved to have another; but, like their friend from Kingston, some felt dubious about having it in the County-town; but he was glad to say the people of Sarnia gave them a most hearty invitation to hold the next County Convention there, which was accepted. They hoped for better things in the future, praying that God would bless their labors in this good work.

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CITY OF LONDON AND COUNTY OF MIDDLESEX.

Rev. GEORGE RICHARDSON said: He was not prepared to give figures, but he might say that a very successful Convention had been held. The schools in the city were in a very prosperous condition. One of the most pleasing features had been the conversion of a large number of children. He was present at a meeting one day last winter when twenty children, of from ten to eighteen years of age, rose for special prayer. He knew that many of them were walking with Christ. This was the most cheering feature of the city work. A Mission-school had also been organized, and was doing a good work. The County-schools were pretty well sustained; yet not so well as they should be. Some of them discontinued during the winter. But on the whole, he thought the prospects were very cheering, both in the City of London and the County of Middlesex.

PEEL.

Mr. WALTER N. HOSSIE, County Secretary, responded for Peel. On coming forward he hung up a map of the County. He said: The population of Peel is a little over 26,000 according to the late census. We have a County Sabbath-school Association. It was formed in 1857; and on the 18th and 19th of January last, held its Fourteenth Annual Meeting in the Wesleyan Church at Brampton, the County town. The meeting had been announced as a Mass Convention, and surpassed the most sanguine expectations of its promoters, proving the most successful Convention held in the County.

The spacious edifice was completely crammed during the afternoon and evening sessions of both days, even at our opening session on the first day at 9.30, we had a good attendance, evidencing the interest taken in this blessed work.

The excellent and most efficient General Secretary of this Association was present, throwing life and sunshine into all our proceedings. In fact the forward state of the County of Peel, as to organization, is chiefly due to his indefatigable energy.

In 1858, three Township Associations were organized. Each made an excellent report to the first meeting of the County Association. Two of these soon died and ceased to exist. The Township of Chingwacousy, however, did not surrender, for many years holding Quarterly meetings; and I believe the Rev. Mr. Millard, having a charge there, had something to do with this also.

On the Queen's birthday it held its 35th meeting; and among other things made appointments to carry on a systematic visitation of all the schools in the Township, and under that appointment I have already visited five schools.

Having accepted of the office of County Secretary, I resolved to make an effort to reorganize and establish Local Associations in each Township within my District; and accordingly, opened a correspondence with friends in each centre. Public meetings were called, with the following successful results. On the 28th June, I assisted in reorganizing an Association for the Township of Toronto, and Village of Streetsville. We held three Sessions there; morning, afternoon, and evening. On the 3rd of July the Township of Albion and Village of Bolton were successfully organized: there we had two Sessions, afternoon and evening.

Next day, the memorable 4th of July, an afternoon meeting was held at Charleston, and the Township of Caledon duly organized. At each of these meetings the liveliest interest was manifested, and a hopeful promise of practical operations given. And, on the third of the present month, a preliminary meeting was held to organize an Association for the town of Brampton; thus completing and establishing Local Associations for each division of the County, enabling me to announce to this Convention that the County of Peel is now thoroughly organized.

The President and Secretary of each Local Association are *ex officio* members of the County Executive; and at a recent meeting of that body, the Local Associations were all represented but one.

There are 90 odd Sabbath-schools in the County; most of these do not close in winter. Their localities are represented by colored seals on this map of the County,—44 of these have supplied returns, showing an attendance of teachers, 396; scholars, 3,200; and computing the other 46 at a comparative average, we must have an attendance of 700 teachers and 5,500 scholars; 44 scholars are reported as having made a profession of religion, and had their names enrolled in Church membership.

But to encourage to renewed diligence and perseverance, we find by the Education Reports that the school population of the County, that is, between the ages of 5 and 16, numbers 7,500. Considering the number under 5 years of age and those over 16 that might profitably attend the Sabbath-school, I hope soon to be able to report an aggregate attendance of 10,000 scholars on our Sabbath-school rolls. Large as is the number of these schools of Christ, those of Satan are largely in excess. Duly licensed by the Local Government, regulated by Municipal by-law, and supplied by the Dominion Government, with, instead of text books, those elixirs that inflame the evil passions of human nature.

There are no less than 109 liquor licenses scattered over our fair County,—six, however, less than that of last year, doing in too many instances their godly work. None of these establishments ever

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We are trying to overtake our work in Peel. I have alone, during the present year, attended eight Conventions, visited five schools, travelled 580 miles, written upwards of 80 letters, and sent out 180 post cards and circulars on Sabbath-school matters. And to promote and facilitate the procuring of more reliable statistics, I have had published an edition of Sabbath-school Records, comprising six forms in a set of five books, calculated to last an average school for 20 years, at a cost of only \$3 50,—about 18 cents a year. If these books were generally adopted, we should soon be in a position to obtain useful comparative statistics. These books may be seen in the "exchange" below.

He was glad to have this opportunity of being present and supplying these statements.

COUNTY OF WATERLOO.

The County of Waterloo was reported by letter from Rev. J. B. MUIR.

GALT, September 19th, 1872.

MY DEAR SIR,—Though no longer Secretary for the County of Waterloo (the Rev. David Smyth having been elected at an Annual County Convention), I consider it due to your uniform courtesy and undoubted interest in the Sabbath-school work, to reply to your printed circular which I received.

In the County of Waterloo, nothing of importance in the outward organization of Sabbath-schools has taken place during the last year. We held our Annual County Convention at Ayr. We sat for two days—the latter of which was very interesting and instructive. We had the benefit, during the sittings of the Convention, of the General Secretary's presence and counsel. All the members of the Convention were delighted with Mr. Millard. Township Conventions have been organized, but have not met during the year. I sometimes think that Conventions should not be held oftener than once in three years. If such were the case, we would, I fancy, have more interest in them. Time would at least be afforded for putting suggestions into practice, and results obtained therefrom.

Wishing the Provincial Convention the blessing of the Master of assemblies,

I ever am, yours very truly,

J. B. MUIR.

COUNTY OF WELLAND.

The County of Welland was reported by letter from Rev. Dr. GEORGE BELL, County Secretary.

OCTOBER 10th, 1872.

For Association purposes, the Counties of Lincoln and Welland are united. The County Conventions have always been interesting and profitable meetings. The one for the past year was held in St. Catharines, in December, and was of a very practical character.

In Welland, much progress has been made during the year in Local Convention work, and the interest in Sabbath-schools has thereby been much extended. Between May last and the present time, Conventions have been held in Port Robinson, Welland, Allanburgh, Drummondville, Stamford, North Pelham, Ridgeway, Stevensville, Stone Bridge, Port Colborne, Wainfleet, and Thorold. These generally consisted of an afternoon and evening meeting on one day, but the one in Pelham was continued for a day and a half, and was a season not only of much interesting discussion and acquiring knowledge, but of spiritual refreshing to the large attendance. The County Secretary attended all but one of these meetings, and he was ably assisted at most of them by one or more of the earnest Sabbath-school workers of St. Catharines, viz., Norton, Beadle, McCalla, Phelps, &c. The Local Secretaries deserve credit for the efficient manner in which they have co-operated with the County Secretary during the year.

The Schools of the County, about 66 in number, although open to improvement, are, on the whole, prospering, and doing good work for the Master.

GEORGE BELL, LL.D.,
County Secretary.

NORTH YORK.

North York was also reported by letter from Mr. S. P. IRWIN, as follows :

AURORA, October 10th, 1872.

DEAR BROTHER,—Your card duly came to hand. There is no gathering of Christian workers, I delight in more than a Sabbath-school ; and there is no disappointment greater than being unable to meet with them in this Convention—such is my case this time. I cannot be with you in Montreal. I should delight to go. The Sabbath-school cause in our County is steadily moving upward. I think I am safe in saying that there is a growing desire for success in Sabbath-school work. The want of willing and efficient teachers seems to be felt everywhere ; also the want of co-operation of the Christian

people in general is also felt very much. It is to be regretted that so little attention is paid to this branch of Christian labor. I shall rejoice when our Conventions are the means of awakening and inspiring the hearts of *all* Christians to the importance of Sabbath-school work.

Allow me to wish you a pleasant and profitable Convention at Montreal, and

Believe me, yours truly,
S. P. IRWIN, *County Secretary*.

EAST AND WEST YORK.

Rev. W. W. SMITH sent in the following report, which was also read:

PINE GROVE, September 28th, 1872.

DEAR SIR,—In East and West Ridings of York we held a very interesting Convention on the 20th and 21st of February. The General Secretary, and Mr. D. McLean, of Toronto, were present, as a deputation from the Provincial Association. The Convention was held in the Village of Markham; and we trust good results may follow from this and the two former Conventions held in these Ridings. The next meeting is in the Village of Woodbridge, in February, 1873.

Markham Township possesses a lively and efficient Sabbath-school Association, which was in existence before the Association for the Ridings. This year a Township Association has been formed in York Township, auxiliary to the County Association. We held an excellent Convention there this month. Sabbath-school work is steadily advancing. Sabbath-school workers are more helpful toward each other, and are enlarging their spheres of operations.

W. W. SMITH, *Secretary*.

Additional written reports were afterwards received by the General Secretary, and are now added here.

OTTAWA CITY.

OTTAWA, 14th October, 1872.

DEAR SIR,—I regret that I am unable to attend the Convention and to share in its benefits. You will no doubt have a most profitable meeting, and I sincerely wish that I could have been present. I have no report to give as to the condition of the Sabbath-schools in this city. So far as I can learn, they are all in a prosperous condition. Your late visit here to our Convention will enable you to form an opinion as to this matter. Wishing you a very successful meeting,

I am, dear sir, yours faithfully,

J. HARDIE.

NORTH RIDING OF GREY SABBATH SCHOOL ASSOCIATION.

The Association was organized at the close of the County Sabbath-school Convention held in Owen Sound, in July, 1871. A Sabbath-school Union of all the teachers in Owen Sound was formed. This Association held one public meeting, at which Sabbath-school work was discussed with much interest. This meeting, as well as the Convention, produced an increased interest in the work of Sabbath-school teaching; and a number of schools in this vicinity have thereby been benefitted. Further than this last, little has been accomplished by the Association. No new schools have under its superintendence been formed. It is intended to hold the next Convention in the winter holidays.

Respectfully submitted,

J. W. FROST, *Secretary.*

COUNTY OF ESSEX.

WINDSOR, 11th October, 1872.

MY DEAR SIR,—I am exceedingly sorry that on account of the Assizes commencing in this County next week, I will not be able to be at the Provincial Convention in Montreal. I am happy to say, however, that although on account of various causes we did not hold our County Convention this year, yet Sabbath-schools have been prospering; and I learn that several new schools have been established, and we are determined this year to hold our Convention in some part of the County, if prevented from holding it in Windsor, as we were last year; and we are not without hope that we may see some of our most active brethren from Toronto and other parts with us on that occasion. I am satisfied, from all I can learn, that we will have a still more prosperous year this year than we had last.

Wishing you every success,

I remain, yours very truly,

ALEX. BARTLET.

P.S.—As soon as I see what your schemes are for the present year I will send subscription. A. B.

COUNTY OF BRUCE.

The Fifth Annual Convention of the County of Bruce Sabbath-school Association was held in Teeswater, on the 25th and 26th of June, 1872. Rev. R. C. Moffatt, President, in the chair.

Deep regret was expressed at the absence of the Secretary of the Sabbath-school Association of Canada, whose visits in former years had done so much towards infusing life into these annual gatherings. His

place, however, was ably supplied by Rev. Mr. McCuaig, of Clinton, who rendered very efficient help in forwarding the objects of the Convention.

The attendance of delegates was not so large as that of former years, the time selected having been unfortunate, being in the midst of political excitement, which diverted attention from the claims of the Association. But we are glad to be able to state that the Sessions of the late Convention were of considerable benefit in stimulating those who attended them to go forward with renewed zeal in the prosecution of their noble work.

The next Convention will be held at Kincardine, at which place the Association was originated five years ago. From the deep interest taken by the people of Kincardine in Sabbath-school matters, it may be expected that the Convention of 1873 will be one of more than ordinary importance.

There is nothing special to note with regard to the work in the County generally. The want of religious literature suitable for young people is very generally regretted, much of what we find in Sabbath-school libraries being utterly unfit for that purpose. There is also need of a cheap Sabbath-school paper to circulate among the children attending Sabbath-schools throughout the County. Little has been done yet towards adopting a Uniform Scheme of Lessons; but we hope to see this done at no distant day.

Wishing success to the Convention at Montreal,

I am, yours faithfully,

A. ANDREWS, *County Secretary.*

The hour for adjournment having arrived the Doxology was sung, and Mr. JAMES ROSS, of Belleville, engaged in prayer.

FIRST DAY—EVENING SESSION.

The Convention re-assembled at 7.30.

The usual devotional exercises occupied half an hour, the singing being well conducted by Professor Sherwin, of New York.

The Minutes of the previous session were read and adopted.

Mr. ALFRED ROWLAND, the retiring President, said: Before retiring from the chair, I cannot do less than thank you for the honor you conferred upon me in making me your President for the past year. I thank you for the courtesy and consideration you have shown

me on all occasions while in the chair ; and I am happy to congratulate you in having chosen one who stands so high in the Church with which he is connected, as well as in this community, and who is also an active laborer in Sabbath-schools. And I rejoice that my last duty as President is to introduce to you the Very Reverend Dr. Bond, Dean of Montreal.

Rev. Dr. BOND, the President elect, on taking the chair, said: My dear friends, I thank you very heartily for the honor you have conferred upon me in appointing me to preside over this Convention of Sabbath-schools. I felt deeply touched by the prayer first offered, and I do believe that God will grant an answer in peace. I am also encouraged by the kindness which my predecessor has received at your hands, and the consideration you have shown him, so that I am sure you will not withhold the same from me who will need it far more. I know that a great deal depends upon the Chairman to make the meeting what it should be ; and I regret that I am not more fitted for the work to which I have been appointed ; but notwithstanding my deficiencies, I will endeavor to faithfully fulfil, and fairly discharge the duties incumbent upon me. I look up to God for the aid of His Holy Spirit that I may have an eye single to His honor and glory, and be able to promote the interests of the cause which we all have at heart. A very few words will suffice to show my view of the importance and nature of the work we have before us. The result of nearly 40 years' experience has been to deepen the growing conviction that no Church can permanently and really prosper without a well conducted, a good Sunday-school. I am aware of what has been said in this matter. I know that parents can do a great deal. I am simply stating a broad fact without entering into the controversy. I am convinced that there must grow up properly trained children, if the Church is to prosper. I go further : I say that no Church with a properly constituted and well-conducted Sabbath-school can fail to prosper. I can see many objections that can be brought to this. Still, I make the broad assertion, and would ask you to consider these things. For a prosperous church there is needed a Missionary spirit, an intelligent people, and praying members. Now, you will not forget that I consider the *grand object of Sunday-schools is the conversion of souls* ; and, therefore, in speaking of a Missionary spirit, an intelligent people, and praying members, I do not believe in such a thing apart from conversion ; consequently these things growing up will produce the prosperity of which I speak. You must also teach your children to give something for Christ while in the Sunday-school. Commencing thus early the habit will be formed, and you will become a Missionary Church. Intelligent people are also needed in a church, and may often aid the pastor in his work. With regard to praying members : We all know that if you wish to have praying members, you must teach

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them when young to pray, and bring them under the Spirit of prayer. It is not when they become old. They must be brought to Christ while they are young. You will see the importance that I attach to Sunday-schools. We should endeavor, in every way, to give efficiency to Sunday-schools, and endeavor to spread them in every possible way. It but remains for me to say, I beseech you beloved in the presence of our Lord Jesus Christ, let there be much of prayer. Pray for those who speak; pray for those who hear! and oh! pray for me, and let us strive together for the glory of God.

I will now call upon you to consider "The Field," and in doing so I will ask one who can speak well on the subject, as I know from experience.

"THE FIELD."

THE WORK IN THE PROVINCE OF QUEBEC.

PRINCIPAL DAWSON, LL.D., was received with applause. The branch of this subject assigned to him was "The Work in the Province of Quebec." He said: The work in the Province of Quebec is much like the work in the other Provinces of the Dominion, only that some of its peculiarities exist here in an exaggerated form. They had some of the most poor and sparse settlements; they had the largest and wealthiest city; they had all manner of sects and nationalities to deal with; and the Sunday-school people of the Province of Quebec are not only a minority in the usual contrast of the Church and the world, but also in a national and public sense. He felt, however, that in speaking upon this subject he had but a limited field allotted to him in the programme, since one of the speakers following him was to speak on the work in rural districts, and another gentleman was to speak on the work in the city; and if each of them takes his part there would be little left. He presumed, however, that the intention was that he should speak to them rather of such work in the Province of Quebec as could scarcely be called that in the rural districts, or in the city; namely, that kind of work which is more akin to the working of this Association, and has reference to the Province generally. Under this head the principal matter, in so far as relates to this Province, is the working of the Canada Sunday-school Union, whose head-quarters are in this city. This Union issued last year its Thirty-fifth Annual Report, so that it is a sort of Sunday-school patriarch, and has had long experience in the Sunday-school movement. It may be defined to be an Association for the purpose of organizing new schools, and of improving schools throughout the Province of Quebec, and to some extent also in the neighboring parts of Ontario. With regard to the manner in which it carries on this work, it has not moulded itself closely after other

institutions of this character, but has very much followed the leading of Providence and the indications of the wants of the country. Its work may, at the present moment, be summed up in the following way: In the first place, it is an institution basing itself upon the broad principles of general Christianity, endeavoring where no Sunday-schools exist, and among a mixed community, to establish Union Schools, which may serve the purposes of all; but it also works in aid of schools of all Evangelical Denominations. In carrying on this part of its work it employs an agent to work over the field, especially in its most necessitous portions. It also keeps up, here in the city, a repository of books and Sunday-school requisites, with the view of rendering them accessible to all. It has attempted little in the way of issuing publications on its own account, but it has published some little works specially needed in this country; more particularly the *Messenger des Familles*, a paper for children, in the French language, may be mentioned. Another important operation has been that of promoting Local Conventions in various parts of the Province, and of keeping up regular meetings for the discussion of Sunday-school topics in the city. He had been connected with the Union for the last sixteen years, and had the honor of being its President for several years. He could speak confidently as to the usefulness and sweep of the institution, though he had been able to take but a limited share of the work, the main burden of which had fallen upon the agent, and upon other earnest men in the city who were not desirous of being placed in prominent positions, but who were zealous to do good. According to the last Report their agent, Rev. Mr. McKillican, who has been working sixteen years for this Union, and has carried the banner of the Sunday-school under its auspices into many districts where there were no Sunday-schools, has been instrumental last year in organizing forty-one Sunday-schools in places where none existed before, thus bringing fifteen hundred children into schools who were not previously under Sunday-school influence. In connection with this he has brought into these Sunday-schools to work as teachers nearly two hundred persons who were previously unemployed in this Christian effort. In addition to this, their agent had visited eighty-six schools already in existence, and had done every thing in his power to improve their working. The statistics further show that if they had the means of employing three agents in the field they might treble the work in the Province of Quebec. In regard to another department of their work, great benefit has resulted in this city from the attempt to keep Sunday-school interests under discussion. Monthly meetings have been regularly sustained, in which the Churches of various denominations have contributed to the illustration and discussion of very important subjects. The Union has also aided in the past year in the holding of three Local Conventions. With regard to their Depository, the object has been rather to keep such Sunday-school requisites as might

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be less likely to be found elsewhere, and further to circulate them whenever necessary, gratuitously. The statement in their report is, that 6,196 different publications have been issued from the Depository during the year; and further, that free grants have been made to thirty-eight necessitous schools. In addition to this summary of regular work, it may be proper in conclusion to mention that the Committee of the Union sent delegates to the last meeting of this Association, and succeeded in inducing this Association to meet in Montreal. Though mentioned last, it may be hoped that this portion of their work for the last year will not be the least, and that from the discussions of this Convention great benefit may flow to them, who are doing what they can here, and to those also working from a distance. The Union extends to its guests a hearty welcome, and fervently wishes that at the close of this Convention they may feel that they have received a rich reward, and may be doubly blessed in the benefits conferred upon them.

After the singing of a hymn,

Rev. A. SUTHERLAND, of Toronto, took up the subject in relation to—

THE WORK IN THE PROVINCE OF ONTARIO.

He said: When I noticed on the programme the topic that had been assigned to me, the first thing I said was, That is exceedingly easy: any body could talk about it. I found somewhat later that in this, as in other matters, we sometimes reckon without sufficient calculation, and I found that the topic was not perhaps so fruitful a one as I had at first supposed. From the very generality of the topic I found it rather difficult to deal with in a way that would be interesting to a popular audience. When the first copy of the circular came out, the question was stated, "Ontario as a Field for Sunday-school Work," while in the second it was "The Work in the Province of Ontario." I was in some perplexity, and so referred to the General Secretary. He suggested that I had better embody both ideas, as by doing so, I should hit it in some way. The chief difficulty was in obtaining reliable statistics showing not only the present state of the work in the Province of Ontario, but its state as compared with what it was, perhaps, ten or twelve years ago. I shall therefore have to avoid giving detailed statistics, and confine myself to more general statements.

The field in Ontario differs from that in Quebec. The Protestant element very largely predominates. There are few places in Ontario where a Sunday-school would not be welcomed, and where those opening a new school would not receive assistance. There may be a few

such places, but they are very few. The Gospel having been taught among them at an early day, there are no prejudices to overcome in regard to Sunday-school work. A stranger one morning taking up one of our Toronto newspapers, I suppose might reasonably come to the conclusion that we, up there, are an intensely conservative people, and the next morning taking up another paper might have seen reason to come to the very opposite conclusion, and judge that we are intensely radical. But in point of fact, the people of Ontario are neither stubbornly opposed to change, nor yet disposed to seek a change for the mere sake of change. If there is any difficulty to be overcome in the Sabbath-school work, it was apathy rather than prejudice. If any prejudice at all did exist it was in regard, not to Sunday-school work in itself, but to methods of operation. In general terms I may say that the work in *the Province of Ontario is in a very prosperous state. Indeed, I may venture to say that there is no other country in the world where Sabbath-school work is more generally and more successfully carried on.* There are many facts at the present time which show the deep interest taken by the people in the Sunday-school work. I find, for example, that ministers of the Gospel take a much deeper interest in the work now than they did formerly, and that almost universally they regard this as one of the most important departments of the Church's work. We also find a spirit of increased liberality among the people in sustaining the Sunday-school work. And as a consequence of this, we are getting better accommodation for Sabbath-schools, and better apparatus for carrying on the work; and the attention of the Church is being directed more fully towards our Sunday-school literature. We can also report an increase, both of schools and of scholars. Greater attention is also being paid in the school to infant class instruction. Improved methods of teaching are also obtaining, while a strong disposition prevails to elevate as speedily as possible the standard of qualification among Sunday-school teachers. Sunday-school Conventions and local organizations are largely on the increase, and the effect of these has been most beneficial, both in increasing the interest in Sunday-school work and in promoting a spirit of brotherliness and good feeling among the different religious denominations. In our schools generally more attention is directed to the important matter of the conversion of the children; and the efforts of Sunday-school teaching is now largely directed towards this specific end. But while we rejoice at the progress being made, and the general prosperity in the Province of Ontario, it must be confessed that much yet remains to be done. We have in the Province of Ontario something over 3,500 Sunday-schools reported; in these, 24,000 teachers are employed, with over 200,000 children. But, within the bounds of the Province, there are about 490,000 children of school age, that is, between 5 and 16 years, which shows that perhaps not more than one-half of the children of school age are, as yet, gathered into our

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Sunday-schools. Still we have reason to be encouraged to hope that the time is not far distant when the Sunday-school work will be extended over every part of the Province, and a very large proportion of the children be brought under its influence.

Another hymn was now sung, and a collection taken up, after which

Hon. JUDGE SANBORN, of Sherbrooke, spoke of

THE WORK IN THE RURAL DISTRICTS.

He said: For the purposes of method, the subject assigned to me is "The Work in the Rural Districts." My knowledge of what is done in Sabbath-school work in the rural parts of Canada is only general, and my subject will be treated rather from the impressions I have of it, than actual knowledge of the mode of conducting individual schools.

The system is eminently adapted for the country. "No plan," says the author of *The Wealth of Nations*, "has promised to effect a change of manners with equal ease and simplicity since the days of the Apostles." And the great American Jurist Chief Justice Marshall said, "I cannot be more firmly convinced than I am that virtue and intelligence are the basis of our independence, and the Conservative principles of national and individual happiness; nor can any one believe more firmly that Sabbath-school institutions are devoted to the protection of both." In ancient times, cities were everything, and the country nothing. As the true rights and real destiny of men became better appreciated, and intelligence was more or less toned by Christianity, man as man, everywhere was considered. The importance of removing shackles that cramped soul and body of man everywhere was better understood. Cities will have, and ought to have, large influence as commercial centres. Wealth accumulates there, and property has its legitimate influence as well as its baneful power. Where there is much to do within small compass, and potent agencies are at work in the business world, men of active minds and comprehensive views will naturally congregate. There will always be at hand in cities facilities for starting, and the control of means to prosecute, great enterprises that the country cannot have. But for all this, "the head cannot say to the hand I have no need of thee." The country is the great harvest field from which the city derives its wealth. Not only is this true, but the country also grows men and women for the city. The tendency of cities is to degenerate. The active element in our cities is largely composed of men who came from the country. Many of them were barefooted plough-boys, who took their first and best lessons in the

philosophy of life in the straits to which they saw their parents driven between the frosts of poverty and the frosts of May and September in the backwoods. Religious privileges are prized as they are rare. Churches in cities have many educated teachers. The supply often exceeds the immediate demand, and leads to Missionary labor outside the Church. There, frequently, the repast is so ample that scholars are apt to be surfeited. They become fastidious. Too often they weary of the simple bread of life which the homely rustic hungers after. It has occurred to me that many moderns are like the Athenians and strangers whom Paul found, who "spent their time in nothing else but either to tell or to hear some new thing."

By this remark, however, I would not forget "that every scribe that is instructed unto the kingdom of heaven is like unto a householder which bringeth forth out of his treasure things new and old." Sabbath-school teaching has great adaptation everywhere, but especially in the country. It may, and does frequently exist and thrive where there is no church and no stated preaching. Sometimes in travelling in the forest you find solitary among the non-fruit-bearing trees an apple tree. You would pass by an orchard or nursery in the old cultivated parts of the country as a thing of course. Here you stop with wonder and delight, and gaze upon this lone tree. Go sometimes far into "the bush," where, by some mysterious dispensation of Providence, a family or two have strayed far away from the comforts of civilized life, and planted themselves in the wilderness. They have no neighbors, no roads, no newspapers, and, of course, no church. It is with them, as Bayard Taylor said it was with human beings in the north of Norway, where the mercury is at 50° below zero, "a struggle for life," but even here you may find a Sabbath-school. Sabbath-school work is excellent in connection with churches, and where all the other religious privileges attendant upon the preaching of the Gospel are enjoyed. It is also eminently adapted to supplement the scanty religious privileges of those who live distant from churches, and whose means do not admit of bringing the preaching of the Gospel to their own localities. It is one mode of preaching the Gospel. The word "preaching" is said to be derived from the Hebrew word "paraseb," meaning "he expounded." Whoever expounds Scripture preaches the Gospel. Sunday-schools as such are of recent origin, but the establishment of them like the revival of Missionary effort, is a return to the practice of apostolic times. We are told "he gave some Apostles, and some Prophets, and some Evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Evidently teachers had a work to do in "edifying the body of Christ." It seems that Barnabas was a teacher at Antioch before he was separated by the Holy Ghost for the work of the ministry, and his devotion to his work as a teacher rendered him well fitted for the work of the ministry.

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In the Eastern Townships, Sabbath-schools are generally supplied with libraries, which are composed of the books prepared for this object. These are supplemented and renewed from time to time. These books are generally pleasing and instructive to children. It is, however, true that many of these books are of a very ephemeral character, and are made attractive rather by the tale that is told, than the amount of truth they teach. The taste for reading of a superficial character is not confined to children. It pervades the community. The writings of such as Doddridge, Baxter, Leigh Richmond, and Hannah More, will remain often in Sabbath-school libraries for a great length of time, and will seldom be taken out. N. P. Willis, in early life, wrote sacred poetry and some hymns which are now in use. The latter part of his life was devoted to light literature, which will not survive him, while his poems and earlier writings live. The reason he gave for his change of style was, that he wrote for the demand; that what paid was romantic stories and sprightly sketches on passing events. Emily Chubbuck, known as "Fanny Forrester," devoted her brilliant talents for some years to this sparkling style of light literature, till Dr. Judson carried her to India. Her apology was, that she wrote to support herself and her parents. The reasons given in these cases may not be satisfactory, but it shows that the reading public crave this style of reading. Perhaps it is the consequence of the general circulation of periodical literature and the increase of books. In former times, when books and papers were few, they were thoroughly read, and the public had time and patience to digest strong literary food. You may now often find in the country, persons who take one or two weekly papers, able to instruct some in the history of the times who get the dailies. The former read the papers all through over and over, advertisements and all; while the latter snatch up the morning paper while waiting for their coffee at breakfast, and cull out the sensational news and prices current, and lay it aside to see it, no more.

Several of our Sunday-schools have monthly concerts, which are conducted so as to be made generally attractive to the congregation at large. Exercises are prepared by each class, suited to the age and capacity of the scholars. Hymns and choice sacred poetry are recited. There is frequently concert-reading of the Scripture, and recitation of the Lord's prayer and the commandments. By these monthly meetings, well conducted, much interest is elicited. There is that kind of emulation which exists in other schools with the scholars to acquit themselves well. Teachers too are reminded that "wisdom is justified of her children," and they are stimulated to increased exertion to make their classes appear well. Many schools adopt the uniform lesson principle, but not generally. It is regarded as having its advantages and disadvantages. Where object teaching is much practised, uniform lessons are desirable, as the attention of the whole school is more easily directed to the same subject.

The blackboard is not, however, much in use in the rural districts so far as I am aware. Every teacher has his or her own objects to attain, and often it is found irksome to be bound to a particular and cast-iron course. Teaching by means of the blackboard by persons adapted to it is a very attractive mode of conveying truth. It should be, however, only one of means. Alone, it is too superficial. Teaching by the eye awakens the imagination and gives ideas, but it is not disciplinary. The memory must be stored. There must be patient work exacted to produce permanent growth. In many of our schools question books are used, and the old system of consecutive lessons had from Sabbath to Sabbath. Many, however, will have nothing to do with question-books, but just lecture to their classes. Question-books have one advantage: they leave scholars witho it excuse for not having studied the lesson beforehand. If short lessons are given, and the committing to memory of the re'ferences is insisted upon, this mode of teaching will be found to be good. It has another advantage. All teachers who wish to do good are not gifted, and some are not very profound in Scripture. The question-book, in such a case, is a good aid both to teacher and scholar. Many, and particularly a class of older scholars, who are induced to attend Sabbath-schools, go to be passive recipients of instruction—a kind of absorbents of truth. Some are very poor absorbents, for it requires much talent to listen wisely. These subjects needs punching—pressing into a corner. They need to be made to think, to study, and to develope. They are like soil that farmers say is "bound out," which must be ploughed, and harrowed, and seeded down anew.

There can be nothing more profitable for children—all sorts of children—with every kind of teacher, than the *Child's Scripture Question Book*, published by the Philadelphia Sunday School Union, which contains an outline of Scripture History in simple questions and answers. The young child can learn these answers even before it understands them or all of them, and the material is laid away in the memory for after use. When the reason begins to develope, and reflection sets in, there is something to come and go upon. Every person must be aware that much that he learned when young at school was taken in because given, just as medicine is taken because prescribed. The why and wherefore were not once thought of. In after life, one by one, these propositions, that were wholly Greek when learned, open out to the view, and the early lessons come up like old friends.

Those who are the most versed in Scripture, and who can command the greatest variety of it, and always have it at hand, will generally be found to be the same who were compelled to commit the greatest amount in childhood. It lasts. It is like a set colour that does not wash out. The lessons, however should be short. In fact, everything in the way of religious, as well as other teaching, should be of a limited duration. I once knew a Sunday School Superin-

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intendent who lengthened out the school in proportion as the house was comfortable. Many a scholar- and teacher too—wished for a cold day, that the school might terminate. There is no greater mistake than to suppose that instruction may be given in proportion to time. It is not “putting in the time,” as railway boys call it, that necessarily builds up the mind. It is cheerful work ; and to make it cheerful work there must be a reasonable time used, and when the time is up there must be a stop.

It is customary to lay tribute upon every stranger clergyman or Sunday School functionary to address the school. This detracts from the monotony, and makes a break in the routine. Sometimes remarks are timely and salutary : sometimes they are worse than useless. It is not the easiest thing that can be done, talking well to a Sunday School. Some persons imagine they must talk childishly to children, and in endeavouring to break the bread fine enough for infantile digestion, they make it very flat. I once heard a farmer friend talking to his French Canadian labourers. Said I, “Do you talk French ?” Said he, “I talk something I don’t understand myself : I suppose it is French.”

Children have quick perceptions of truth. If the words are not far-fetched—like names of rocks and flowers—they will understand. Those who have a facility for relating incidents in Bible History, with their moral, can in this way greatly interest and instruct scholars. The great point is to have something in particular to say, and to say it in plain ordinary language, and briefly.

The time for assembling Sunday Schools in the country is generally immediately after the morning service. Where many of the scholars and teachers come from a distance, no other time can so conveniently be chosen. Schools will become dull, and more or less wearisome unless there is continual exertion to make progress. There must be variety ; but not necessarily that kind of variety which dissatisfies with good, wholesome instruction. There will be found an ever-developing of truth, which will afford constantly increased interest, where interest is awakened. Teachers who insist upon study and reflection, and who shew an interest in their work, will awaken interest by sympathy. Their careful study of their lessons will enable them to come to their duties laden with new thoughts, and the truth will open out to them and their scholars like leaves under the sun’s rays. Teachers who are successful look after the punctual attendance of their scholars. If they remain away, they follow them to their homes to know the reason. This gives scholars a conviction of their earnestness ; it awakens parents to their duty, and gives them a kindly, grateful sentiment towards the teacher. By such continued, zealous, prayerful work, scholars are brought into a condition of learning, and preparation becomes a pleasure, and the return of their

Sunday School exercise a delight. With such teaching there will not be, as a rule, that irksomeness of task and task-master—that languid wishing for something new, something attractive. They forget the desire which superficial, listless minds, have for something odd, strange, and fanciful. When appetite for truth is once acquired, the truth itself becomes attractive, and even fascinating.

Schools in the country have occasionally their recreations: in summer by way of pic-nics; in winter by social gatherings, with refreshments. These help to cheer and interest and consolidate. As in everything else, when labour has been successful, rest and recreation are salutary. There are, however, on these occasions, many who have been very poor attendants of the school, and have manifested little interest in it. They wish to enjoy the pleasure. They are like the multitude who followed our Saviour to Capernaum: "Ye seek me not because ye saw the miracle, but because ye did eat of the loaves and were filled."

Should any who are not Church Members teach in Sunday School?

As a general rule, no one will assume the position of Sunday School teacher who does not accept the truths of the Gospel, and have a general desire to do good. An attempt to expound Scripture induces thought; and a person will be more likely to become better than to make others worse by becoming a Sunday School teacher. We are too apt to judge of the actual state of a person's mind by his professions. "John said to the Master, We saw one casting out devils in thy name, and we forbade him, because he followeth not with us; but Jesus said unto him, Forbid him not, for he that is not against us is for us." Paul said, "Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, ye also will rejoice."

There are found many who are distrustful of their spiritual condition: who are esteemed by others from the spirit they evince to be real Christians, while they delay making a public profession. Treating such with confidence, and encouraging them to assume positions of responsibility, is calculated to give them an assured hope. By shutting them out from being teachers in Sabbath Schools, you may deprive the school of valuable aid, and the Church in time of useful members. It may be possible to find that amount of perversity that will lead persons to seek the post of a Sabbath School teacher, in order to find an opportunity to inculcate doctrines inconsistent with the tenets of the Church in connection with which they act. Such cases I would fain hope are rare; and if such attempts are made, those who do so will very soon find themselves surrounded by uncongenial society, and will soon retire in disgust, or find theirs "a hard road to travel." My belief is, that much more good is accomplished, as a general rule,

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in the Sunday School work, by a large charity, confidence, and love, combined with much work, than by heresy-hunting.

The modern Sunday School tune-books are generally in use in the rural districts, and have done and are doing great good. The music is attractive. It is the ballad style. Every one knows how the songs of a country are loved. When reason, and even patriotism, are appealed to in vain, the song that awakens the spirit of "auld lang syne" will stir the heart to action. Great national victories live in song. Patriotic impulses are expressed in song. Hearts are enlivened with song. Marriages and births are celebrated in song; and individual and national calamities are bewailed in song.

This music of the people is not classical music, sung in an unknown tongue or played upon an instrument of four octaves,—it is the simple ballad that the child catches from hearing once or twice. If a circus or a menagerie comes to a country place, you will find the boys in the streets singing the comic songs sung by the performers, for months afterwards. These Sunday-school hymns and tunes take hold the children's hearts and voices in the same way. You hear them sung everywhere. The tunes are many of them stolen from the secular world, and sometimes there is a disturbance of associations that shocks sensitive minds. For instance, it sounds somewhat strange to hear the words

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore,"

sung to the tune of

"Coming through the rye."

The same may be said of

"Oh come, children, come to the Saviour to-day;
Come, for all things are ready, Oh haste ye away,"

sung to the boat-song "*trancadillo*." It is, however, a sweet tune. There are many secular tunes that glide from the realm of secular song into sacred psalmody without at all ruffling the nerves, such as "Sweet Home," "God save the Queen," and the like.

As a rule, the hymns are good. There are, however, exceptions. There is the prominent fault of making them too childish. There is also a fault in making them too gushing. It has never been my lot to find children, as a body, that had not much of the old Adam in them. It may be sugar-coated; but it is there. I have heard many sing

"I want to be an angel"

that I did not believe wanted to be any such thing.

"I'll awake at dawn on the Sabbath-day,
For it is wrong to doze holy time away."

Some might sing this with sincerity, but they are rare. There are some which sing of trials, burdens, afflictions, and weariness of the world, which seem suited to aged, care-worn pilgrims rather than to children who have not drunk the bitter of life: "I'm a lonely traveller here, weary and oppressed," "I would not live away; I ask not to stay,"

"I was once a thoughtless wanderer far away from God,
Earthly cares absorbed and charmed me, sinful paths I trod,"

"Here on earth as a stranger I roam," "Here is no rest, here is no rest," &c. As a whole, the selections are good. What can be more suitable for any age than "Sweet hour of prayer," "Rest for the weary," "Holy Bible, well I love thee," "Joyfully, joyfully, onward we move," "Beautiful City," "Nearer, my God, to Thee," "Shall we anchor in the harbor," "Shall we gather at the river," and hundreds of others. We must not look too critically upon these hymns, for there are many tastes to be suited. We must bear in mind that the multitude are not classic in their music or their rhyme. I have heard Sunday-school hymns sung frequently in the cars, and some tunes very irreverently. I have heard them sung by persons not professing the Protestant faith, and sometimes by persons who very imperfectly comprehended the language which they were singing. If good words can be put into a medium so contagious, is it not well that it should be done? The true seed may germinate and bear fruit in most uncongenial soil.

To Sunday-schools these hymns and songs are an inestimable blessing. They give a charm to the school. They hallow it with pleasing associations that render it a sunny spot to look back to. A strain of one of these old tunes will call up a flood of pleasant memories in after life, perhaps in distant lands. It may serve to call back to serious thoughts one who has wandered into the wilderness of sin. Every person who has a talent for singing may and ought to make himself or herself a power in Sunday-school work.

Sunday-school Conventions are beginning to be appreciated in the country. There is one difficulty in the way, that is, to get the teachers to converse. This is in the way of all good objects. Many a Bible agent, Sunday-school agent, Temperance agent, Missionary agent, has had his righteous soul vexed to find so great apathy. Every one at his farm and merchandise, no notice given, no appointment made, nobody alive to the subject. In truth, he seems to be in a valley of dry bones. Where this obstacle is overcome, they are found of great utility. Teachers can compare notes. The advantages and improvements of one locality are sought for another. The presence of a few Sunday-school workers from abroad is made available to present new modes of instruction, and make valuable suggestions. All go away personally

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benefitted, and with new life and courage in their work. These Conventions of Sunday-school teachers bear the same relation to Sunday-school instruction that ordinary Teachers' Conventions do to general education.

Sunday-schools are no unimportant agencies in educating children. Improvement in reading, mental development, and discipline are incidental rather than the direct objects of Sunday-school teaching. Some of these educational benefits are obtained in Sunday-schools of a much better quality than are given in the Common Schools.

There is danger that the modern delegation of parental duties, in the matter of religious teaching to the Sunday-school teacher, has made some parents less assiduous in teaching their children. Christian parents cannot be relieved from the responsibility imposed upon them to see to the religious instruction of their children. Either by themselves, or in connection with Sunday-school teaching, they must see that their children are instructed first in the commandments and then in the history and doctrines of the Bible. This may usually be done by co-operation with good Sunday-school teaching. This co-operation is much needed. We must not put our children into the Sunday-school as if we were letting out their education by contract. We must assist the teacher by our sympathy, our counsel; by making our children attend punctually, and by seeing that they have their lessons prepared.

No pastor of a church can be indifferent to the Sunday-school without being guilty of criminal neglect. With a spirited and spiritual Sabbath-school, the pastor is furnished with an appreciative and attentive audience. A church without a Sunday-school, in these days, is a dry affair. The next evil to this is a church with a poor, grinding Sunday-school. A flourishing Sunday-school is associated with a living church. Each reciprocally acts upon the other to produce life. It is said that a corporation has no soul; yet we hear, in French, applied to a community, the term *esprit de corps*. Surely a church or a Sunday-school has a soul, or, at least, ought to have. It ought to have a sensitive soul,—a soul that rejoices when its members rejoice,—a soul that prompts to give for the support of the Gospel and send Missionaries to the heathen,—a soul that rejoices in having the people, men, women, and children within its reach, come up to its sanctuary and be taught and spiritually warmed and fed,—a soul that rejoices in having a comfortable and decent place of worship, and suitable books for aids,—a soul as distinguished from an assemblage of church-goers, few in number, that are cold and hard as the mountains of Greenland, who only from Sabbath to Sabbath *gnaw* upon the hard doctrines of Divine sovereignty and predestination.

The old negro preacher said: "Churches do not die from doin' and givin'. Dey don't die dat way. If ever I find a church dats died

from giving to de poor, from sending the Gospel to de heathen, and dat like, I will climb to de top of dat church and will say, ' Blessed are de dead dat die in de Lord, from hencefore, dat dey may rest from deir labors, and deir works do follow dem.' "

The Sunday-school is a pleasant garden about the church ; and in proportion as it is adorned and enriched with the plants and flowers of paradise, will the church become beautiful in Zion. It is the natural handmaid of the ordinances of the church. If it suffers, all the members suffer with it.

At this stage "*The Work in Cities and Towns*" was to have been reported by L. Cushing, Jun., Esq., but owing to his unavoidable absence from Montreal this gentleman could not address the Convention upon the subject assigned him. At a later stage, the GENERAL SECRETARY read some of the following reports relative to the Sabbath-school state of cities and towns. They are, however, inserted here in the place where the address would have come.

"THE WORK IN CITIES AND TOWNS."

THE TOWN OF BELLEVILLE.

- 1st. The population of Belleville is about 8,500.
- 2nd. The Roman Catholic population is about 1,500.
- 3rd. There are about 1,300 Sabbath-school scholars.
- 4th. Meetings of teachers are held monthly in all the Sabbath-schools, principally for business. Christ's Church (Episcopalian) have a weekly meeting for study of lesson. Bridge Street Wesleyan Church have a lecture by their pastor every Tuesday evening on the lesson for the next Sabbath. We have a County Sabbath-school Association, which holds an Annual Convention in Belleville. We have very few difficulties, as compared with other places. Our greatest diticulties are, *slloth* and *lack of earnestness* in the teachers.
- 6th. The teachers and the teaching would improve if *all* the schools had *weekly* teachers' meeting for the study of the lesson,—if they realized that they cannot teach their class that, about which they know so little themselves,—and if all the teachers of all the schools would meet together *monthly*. (This has been suggested, and may be carried into effect.)

If we had Provincial Normal schools for Sabbath-school teachers. If we had more earnest prayer from those who are leaders and

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workers, the burden of the prayer being "Lord, send forth more laborers into the harvest;" and, O Lord, send forth *qualified* laborers, we would have *according to our faith*. In some places there is a *lack of laborers*. What we want in Belleville is the *qualified* ones, or persons willing to qualify themselves, *God being their helper*.

WM. JOHNSON.

THE TOWN OF BRANTFORD.

1st. The population of Brantford is 9,000, of whom, I should think, three-fourths are Protestants, say 6,500.

2nd. Thirteen Sabbath-schools, and as nearly as I can estimate them, about 1,500 children in attendance, perhaps 2,000 on the rolls.

3rd. As a whole, I think our Sabbath-schools are fair average schools, rather above than below in the ability and faithfulness with which they are conducted. We have a County Association and a Town Association, each of which meets annually for the improvement of our methods of teaching, and for the stirring up of our zeal and that of the churches,—the same, indeed, as the objects of the Canada Association.

4th. The difficulties are chiefly lack of interest on the part of churches and parents, causing scarcity of teachers of suitable age and experience; difficulty in obtaining suitable superintendents; difficulty in maintaining teachers' meetings, and in getting teachers to prepare their lessons; sometimes great stringency in the Sabbath-school money market; and occasionally a case of unpunishable sheep (lamb) stealing. In Mission-schools, and even in Church-schools, the want of clothing keeps many children at home during inclement weather. Our Sabbath-school Association meetings are well attended in country places and villages, but not so well where meetings of similar character are numerous.

5th. "Institutes," I think, are very good, *i.e.*, held during a series of consecutive evenings; but beyond that, I think teacher-training will inevitably begin and end in *theory*. Teachers' meetings, weekly, are of great importance with the *pastor*, or a *thoroughly competent person*, for leader. Helps, such as Magazines, Sabbath-school papers, are also very much needed in many schools, especially of a cheap kind, say, like the "National Sabbath-school Teacher," reduced to half the size and cost. Most of such periodicals are too expensive.

JOHN WOOD.

THE TOWN OF GALT.

1st. In the Town of Galt there are—Protestants, 3,700; Roman Catholics, 200. Total, about 4,000. The population here is principally Scottish and Presbyterian.

2nd. 500 scholars and about 80 teachers.

3rd. We have a general County Association. We hold Conventions every year, and sometimes Township Conventions.

4th. The congregations are all interested in the Sabbath-schools, but there is a sad want of proper teachers. We need a greater baptism of the mind of Jesus,—more real Christian life, in short.

5th. I have no plans to suggest. I draft my teachers from my Bible-class. I hold teachers' meetings; and O, that I could conduct them in the proper way, and be instrumental in instilling into the minds and hearts of the teachers, a deeper solicitude for the spiritual welfare of the children. I know that two of the Sabbath-schools in town support Missions, but I cannot say to what amount. There is no difficulty in raising funds.

The Young Men's Christian Association has a Mission Sabbath-school for neglected children. They have been very successful so far. We have enough of machinery in the town if we could only get, as a result, the ingathering of all into the fold of Christ.

J. B. MUIR,
Minister, Church of Scotland.

THE CITY OF HAMILTON.

There is no special effort outside of Congregational Sabbath-schools being put forth here. Some two or three congregations are directing their attention to the outskirts. The schools connected with the various denominations are well attended, and, as things go, are well conducted. The defects on the part of teachers, arising from the want of the right apprehension of the true aim and object of Sabbath-school work, no less than their great carelessness in preparation for their classes, are, I fear, but too apparent; and it seems to me the end would be better attained if, instead of our present system of classes, we were to adopt that of divisions, such as prevails in our Common-school system, where one efficient teacher can teach 50 to 60 pupils, the results would be more satisfactory. We would thereby secure, most probably, the qualities needed in a successful teacher; and many now engaged in it could be made useful in hunting up absentees and neglected ones, especially in our cities.

This would involve a thorough changé in construction of our Sabbath-school rooms, a change which, in any case, cannot come too soon. They at least ought to be as attractive as our churches for grown people.

A. I. MACKENZIE.

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THE TOWN OF WOODSTOCK.

1st. The population of this town is, 4,000 Protestants; what few Roman Catholics there are we don't count, being so few.

2nd. Number of Sabbath-school scholars, 1,120, of the varied denominations.

3rd. Sabbath-school work is conducted by the several denominations, separate and distinct. All have their teachers' meetings once a month, for the purpose of counsel and regulating matters in general.

4th. There are no special difficulties in the way of Sabbath-school work here.

5th. In our own school we enlisted the labors of those scholars who felt disposed to act as Missionaries, by looking up and bringing in children that attended no school, which proved a help by increasing the number of scholars; also giving the workers a felt interest in the school. I think the great want in the education of teachers is, viz., a felt interest by the teacher for his or her scholars—out of the school—by visiting them at their houses, and trying to learn if what is done on the Sabbath is fostered during the week by the parents, and thereby throwing themselves in the way of doing the parents good also, which cannot fail to interest the older people.

JOSEPH RIPPON.

TOWN OF ST. CATHARINES.

1st. The population of our town is about 10,000. The Roman Catholics are about one-third.

2nd. The number of Protestant children attending Sabbath-school is about 1,000. Do not know the number attending the Episcopal schools, or the colored, exactly.

3rd. Each denomination conducts its own school. No Union schools. We have a County Sabbath-school organization, and hold County and Township Conventions for the instruction and encouragement of all interested in Sabbath-school work. *Each school in the town has a weekly teachers' meeting, I believe, for study of lesson and other business.*

4th. The difficulties most prominent are found in the want of the best kind of teachers—those that know how to teach, with that consecration to the work that makes it to them a privilege to prepare themselves thoroughly. Another, is the want of suitable Sabbath-school rooms, and a third, in the want of interest on the part of parents.

5th. The only plan that I can suggest is, that those who feel the need of better trained teachers, of deeper interest in the spiritual

training of children by the parents, and of greater spiritual good, pray earnestly and persistently to the Lord of the harvest. To the prayers of His children He will open the way.

D. W. BEADLE,

THE CITY OF TORONTO.

The number of schools in the city, excepting Roman Catholic and others not classed as Evangelical, is 63, and including the "Jail Mission," 64.

This shows an increase of 10 over last report. Of this number, 6 are new, and the remainder not previously reported. They are as follows, viz :—

Episcopal	14
Presbyterian	14
Methodist	10
Baptist	7
Congregational	6
Primitive Methodist	6
New Connexion Methodist	2
Lutheran	1
Bible Christian	1
Plymouth Brethren.....	1
Union.....	1
Jail Mission.....	1
Total.....	64

The number of scholars on the roll	11,200
Do. do. average attendance	8,116
The number of teachers on the roll	1,025
Do. do. average attendance	906

The school at the Jail,—the scholars of which consist of the prisoners of both sexes and all ages, numbers 80 or more, average attendance, with a staff of from 14 to 20 teachers of various denominations.

The interest among the prisoners in the exercises of the school continues to increase, and it is hoped and believed that much good results from the efforts of the teachers.

It is in contemplation to form a "*Prisoners' Aid Association*," for the purpose of obtaining situations for them after the expiration of their terms of confinement—a very important matter for consideration ; for as may be easily conceived, many being unsuccessful in finding employment with the prison stain upon their character are apt to return again to a life of crime.

It is further intended, if possible, to employ a Missionary to keep up a visitation amongst those discharged, and endeavor by such min-

istration to follow up, as far as practicable, the instruction given, and deepen any good impressions received within the prison walls.

In order to this an "appeal" by circular has been made to the Christian public of Toronto, setting forth the desirableness of the above scheme, and narrating various encouraging cases which have come within the knowledge of the Superintendent and Teachers. This appeal has already been liberally responded to by many; and when the response becomes general, it is intended to carry out the proposed plan.

In the month of December last there was held, in one of the largest churches in the city, a second *Sabbath-school Teachers' Institute*. This was ably conducted by Rev. J. H. Vincent, D.D., of New York.

The Institute continued during five successive evenings, and included the following topics, viz. :

- "The place and purpose of the Sabbath-school."
- "Sunday-school officers."
- "Sunday-school teachers."
- "Teacher training."
- "Week-day relations of the Sunday-school."

The meetings were largely attended, and the instruction imparted was highly appreciated by the assembled teachers. A full and faithful report of the proceedings, filling 98 pages, was published.

It is intended to hold a third Institute in December next, under the conduct of Rev. George A. Peltz.

In September last, Mr. A. O. VanLennep, of New York, by invitation, delivered a course of three lectures on "Eastern Life and Customs." A subject which the lecturer, from his large experience and long residence in Eastern Countries, was well able to handle, and to which he did full justice.

There is no doubt that *in Toronto the interest in Sunday-school work is deepening, and those engaged in the instruction of the young in Bible truth are endeavoring to await themselves of the various means at their command, to fit them more thoroughly for the responsible and pleasing duties which devolve upon them.*

A number of scholars have been received into the Church from the school, and others on beds of sickness have given gratifying evidence of conversion, and been enabled, in view of death, to rest confidently and peacefully in Jesus as their Saviour.

J. J. WOODHOUSE,
Secretary of Toronto.

The Doxology was then sung; the benediction was pronounced by the Rev. Dr. WILKES, and the second session came to a close.

SECOND DAY—MORNING SESSION.

The Convention met at 9 o'clock. Devotional exercises were led by the Rev. C. CHAPMAN, of Montreal, and the hymn "Holy Bible, Book Divine," being sung,

The PRESIDENT announced the next topic to be,

"THE SEED."

Rev. R. F. BURNS, D.D., of Montreal, was called upon to introduce the subject, under the head,

"THE SEED IS THE WORD."

He spoke as follows: "Bring me the Book," said Sir Walter Scott, when the magic pen, whose witchery the world had attested, dropped from his nerveless hand. "What book?" asked Lockhart, his son-in-law. "Oh! there's *but one*" was the expressive answer of the great literary enchanter. How true! "Of making of books there is no end." But when comes the great testing time, "weighed in the balances they are found wanting." Empty the world's mammoth libraries and book marts, and pile up the accumulated mass in the one scale,—this solitary book in the other outweighs them all.

"Oh! there's *but one*," and, without disparaging other qualifications, *he* will be mightiest in the Sabbath-school who is, like Apollos, "mighty in the Scriptures," who is known as my sainted cousin, W. C. Burns, was in China, as "the Man of the Book." Our enemy who sows the tares has most to fear "the Man of one Book," who can most expertly meet him with the edge of the Spirit's sword, and parry his assaults as the Master did, by the dexterous wielding of "It is Written."

"The Word of God,"—the Sabbath-school teachers' text book,—this is our topic. Dropping the precise figure with which it is here associated, the Word is like its Author, "whose name is called *Wonderful*." It is wonderful in its *matter*. Truths the most sublime are couched in language the most simple.

God is manifest. The perfections of His character, and the principles of His government shine forth. The way of reconciliation is marked out. Life and immortality are brought to light. Man is portrayed—in his four-fold state—an inmate of Paradise, an exile from it; the candidate for a better, and its actual occupant. The things unseen and eternal are unveiled, so that an intelligent child of six can speak with confidence, on points on which a Socrates or Plato could but hazard a conjecture.

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The Word of God is "wonderful in its *bulk*" It stretches over a wider space of time, and embraces an infinitely more extensive range of topics than any human production,

History, prophecy, poetry, philosophy, the very substance of all mysteries and all knowledge, meet here. We have the history of the world for more than 4,000 years, and that history carried forward on the prophetic page till the consummation of all things. We have *biographies* (some of them very minute) of the most illustrious worthies who have long been shining as stars of the first magnitude in the upper firmament. In the shape of doctrine and duty we have line upon line, and precept upon precept. As for poetry, what devotee of the modern music can rival the seraphic strains of Isaiah, the sublime effusions of Job and Ezekiel, or the minor Prophets, the glowing imagery of Solomon, or the grave, sweet melody of the Singer of Israel. Taking into account the stretch of time and the multiplicity of topics, we might have thought (judging from the prolixity of human authorship) John's estimate scarcely hyperbolic, that "even the world itself could not have contained the books that would have been written." And yet, the whole is compressed within the compass of a volume which our vest pocket can hold.

The Word of God is wonderful in its *harmony*. Though covering such a lengthened interval of time and catalogue of subjects, including over sixty treatises by some thirty distinct writers composing at periods and in places remote from each other, as many as 1,500 years intervening between the first and the last, there is substantial agreement throughout all its parts.

The trivial discrepancies are but confirmatory, removing the suspicion of collusion. The constitutional peculiarities of the writers are stamped on each page; but amid all the "diversities of operations" which such idiosyncrasies reveal, there is "the same Spirit." The writers are (as they claim to be) but the mouthpieces—the amanuenses of Him in whom are hid all the treasures of wisdom and knowledge. There is unity in the midst of variety—a unity resembling the system of the universe, the tiniest wheels of whose machinery never come into collision—a unity resembling that of a musical instrument with every chord beating in unison, and every note in tune. All the Scripture is given by inspiration of God (is GOD BREATHED.)

The Word of God is wonderful in its *adaptation*. It is a book exactly suited to man's mental and moral nature; to every order of talent, rank in society, and description of temper and taste. There is no void it cannot fill, no want it cannot meet, no woe it cannot mitigate, no sore it cannot bind, no sorrow it cannot heal, no corner of man's winding nature into which it cannot circulate its balm of consolation and instil its oil of joy. There is not a mind whose loftiest soarings it cannot gratify, a heart whose profoundest depths it cannot

fathom, a soul whose burning thirst it cannot slake. It has ways so plain that the wayfaring man, though a fool, may not err therein; and, at the same time, "great deeps" into which the angels desire to look. Here we have shallows in which a child can wade, while we can "nunch out into the deep," where a Gabriel's plumb-line can take no soundings,—and "O! the depth of the riches, both of the wisdom and knowledge of God," is the wondering refrain. We may, with "the man that had the line in his hand," portrayed by the Prophet, measure a thousand, and "again measure a thousand," and "afterward measure a thousand,"—yea, "ten thousand times ten thousand, and thousands of thousands," and this river of life will rise from ancles to knees, and from knees to loins, till our confession becomes his, "It is a river that I could not pass over: for the waters were risen waters to swim in, a river that could not be passed over." But it is a river which makes glad the city of God, "on whose banks are very many trees, on the one side and on the other," and "every thing shall live whether the river cometh."

The Word is wonderful in its *preservation*. We are surrounded with the "things that are shaken." The great forest study is repeating to us every day the lesson, "We all do fade as a leaf." But "*its* leaf shall not wither." "All flesh is grass, and all the glory of man is as the flower of the field—the grass withereth—the flower fadeeth—but the Word of the Lord endureth for ever." The tables of literary mortality show the following results: "Out of a thousand published books, 600 never pay the cost of printing, &c., 200 just barely pay expenses, 100 return a slight profit, fewer show a substantial gain. Of these 1,000 books 650 are forgotten by the end of the year, and 150 more at the end of three years. Only 50 survive seven years' publicity. Of the 50,000 publications put forth in the 17th century, but 59 have any considerable reputation, and are reprinted; of the more than fifty thousand works published in the 18th century, posterity has hardly preserved more than were rescued from oblivion in the 17th. Of making of books there has been no end for 3,000 years, and yet not more than 500 writers throughout the globe have survived (and that most imperfectly) the ravages of time and the forgetfulness of man." Thus human productions have not been suffered to continue by reason of death. But the "Word of our God shall stand for ever." It has been often exposed; like the infant Moses, sent adrift; but protection has been found, sometimes where least expected, in lowly cottages and lordly halls; amid the glare of the court, and the retirement of the cloister. These two Testaments, like the two tables, have been kept safe within the Ark of the Covenant, overshadowed by the guardian Cherubim, and watched over by Him who is seated between them. They have floated down to us. They shall never perish. The waving harvests of Egyptain wheat which have been reaped on certain portions of our Continent, are the product of a few

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stray grains which dropped from the unrolled bandages of a mummy. For thousands of years had they been held in that withered hand. But the life remained. It was "a life hid." "His seed remaineth in him." Ours, too, is an "incorruptible seed." This is our encouragement as we "go forth weeping, bearing this precious seed," soaking the seed in our tears. The seed can't be lost. It will be found after many days. We will *doubtless* come again with rejoicing, bringing our sheaves. The handful of corn will yet wave as the cedars of Lebanon.

As Sabbath-school teachers, we need to be more diligent and devout readers of the Word of God. To us, especially, should our great Teacher's command come home. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which *testify of me.*"

The Emperor Theodosius wrote out the entire New Testament with his own hand. Zwinglius wrote out Paul's Epistles, and committed them to memory. Joshua Barnes carried in his pocket a copy of the Scriptures, which he had read one hundred and twenty-eight times. Roger Cotton read through the Bible twelve times a year. Dr. Gouge read fifteen chapters a day, five in the morning, five after dinner, and five at night. John Colby, uncle of the celebrated Daniel Webster, learned to read at the age of 84, and thereafter read nine times through the sacred volume. When his nephew asked him how, he answered, "O Daniel, I prayed to the Lord, and He gave me a heart for the blessed Testament." He said again, "It is glory to my heart." Thus will we be "apt to teach." Out of the abundance of a heart saturated with these living waters, and the Spirit's dew, the mouth will speak. There is true nobility in "searching the Scriptures daily," as did the Bereans of old. Ezra "read from morning till mid-day." Nehemiah graphically pictures him with the entire congregation of Israel for his Bible-class, crowding round the wooden pulpit of this great Bible teacher and his associates. (Nehemiah viii. 8) "They read in the book in the law of God *distinctly, and gave the sense, and caused them to understand the reading.*" This is precisely our work as teachers—to read distinctly, to give the sense, to cause them to understand the reading. If we would draw water with joy from these wells of salvation, we require what St. Augustine describes as "first draughts, second draughts, and third draughts." The two Testaments are one, and what God hath joined together let us not venture to put asunder. The Old is the magnificent portico through which we enter the Temple of the New. It is built on the foundation of the Apostles and Prophets. The New Testament supplies the master-key wherewith to unlock the holy hieroglyphics of the dinner dispensation. It was a happy thought of a peasant on being asked—"Don't you understand the New Testament better than the Old?" "No! (said he); to my thinking, the Old Testament is the

New concealed, and the New is the Old revealed." As Joseph said of the two dreams of the King. "The dream of Pharoah is one," so may we of these two portions of Divine Revelation. They form "one," and there is a blessed unity in the history and in the doctrines which make up both. We are not of those who depreciate history in the lessons of the Sabbath-school. It is surely not without reason that by far the majority of the Scripture writers are historians, and that three-fifths of the entire book are historical. A history which winds up the stream of time till it reaches its spring in the everlasting hills, and which rolls onwards till it mingles in the ocean of eternity, is of itself divine. The histories of the Bible never conflicting with each other, and corroborated by profane testimony, assure us that we have not "followed cunningly devised fables." In the Koran of Mahomet there is scarcely any history; in the sacred books of Egypt, the Shastres and the Vedas of the Hindoo, and the Zendavesta of the Parsee, there is no history at all. But the Word of God is full of history, supported by many infallible proofs. History from whose open window hangs the one scarlet thread to guide and to reward the faithful. Redemption is the *seed* truth of Scripture.

The "salvation that is in Christ Jesus with eternal glory" determines to the Scripture writers whether it be "a time to keep silence, or a time to speak out." A few chapters take up the 2,000 years from Adam to Abraham. With that great Father to whom the promise of the coming seed was specially given, commences a new era, and the history expands proportionally.

The Idolatrous Empires are passed lightly over, and the stream narrows into the channel of the three Patriarchs. Three chapters take in the two centuries from Jacob to the Exodus. With that great deliverance which foreshadowed the greater to come, commences another Era, and there is farther expansion.

The record of these few years of trial and triumph fills two large books, and two others are taken up with the laws and institutions of the emancipated people. Another book narrates the conquest of the land of Promise, and forms, for 1,500 years, the historical basis of the Hebrew polity.

The three following centuries are compressed into a single book with one brief, bright episode of peaceful, pensive beauty in Ruth,—an exquisite vignette. The line of the prophets commencing with Samuel, and of the kings, with Saul and David, embrace the four following books: The two of Chronicles are little more than genealogies from Adam to David, and a fuller narrative of the reigns of the Kings of Judah only, from David to Zedekiah. The era of David is a full-size picture. The later Kings are more rapidly sketched; and three short books (Ezra, Nehemiah, and Esther) embrace the periods of the captivity and the restoration. The history is then suspended for nigh four centuries till

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the Incarnation—a solemn and suggestive pause before God, who, at sundry times and in divers manners, had spoken unto our fathers by the prophets, spake unto us by His Son. The history resumes with a short account of the Infancy, and a fuller record by four witnesses viewing it from different standpoints of the great Biography. Then follows a history of the Christian Church during the first few years of her wondrous history, till planted by the hands of her foremost advocate in the metropolis of heathendom. One golden thread connects Moses with Luke, and all the twenty historic penmen of these 1,500 years, with each other. And all through the chequered history we have the one Spirit of God moving on the face of the seething, surging waters, and from Creation's dawn till Nero's bloody rule, "evolving deep harmonies of truth and wisdom out of the seeming chaos of confusion and spiritual darkness through the weary course of 4,000 years."

This predominance of history in Scripture—and history with a definite point and aim—history looking along its entire course to the mark of the prize of its high calling, should have its influence in the selection of lessons for the young. There was an adaptation to human weakness too in the divine selection, which it cannot be wrong for us largely to follow. God makes the order and composite parts of His word fit in with our capacities. Moral tales have more influence on children than mere moral disquisitions. So with lives and travels. The concrete, even, with children of larger growth, will ever carry it over the abstract. In the Bible we have this arrangement—narratives of intensest interest and most practical influence—then precepts, many and minute, supplying the grandest of ethical codes—then doctrines most intimately linked with our duty and destiny. We have the stock of plain, real fact, blossoming out into high and holy truth. We would be very far from putting the doctrinal element in the background, but our Divine model's reticence and reserve in dealing out truth deserve our careful study, and the wondrous skill He evinced in timing His communications; for there are still "things hard to be understood," which require, especially among children, the application of His own principle. "Hitherto ye were not able to bear it, neither yet now are ye able," or that of the Apostle who was in full accord. "Strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised."

Not less marked is the doctrinal than the historical unity of the word. All through we discover ruin by the fall, redemption by Christ, and regeneration by the Holy Spirit. In the enunciation of those cardinal "truths which are most surely believed amongst us," all the Scripture writers substantially agree. The lines concentrate at Calvary. The Patriarchs saw the day of Christ afar off, and were

glad. The prophets sang of it in strains of holy rapture. All along the corridor of the ages the still small voice is whispering.

From their elevated observatories the straining eyes of holy watchers were stretched athwart the horizon to catch the first streaks of the coming dawn—"to hail thy rise, thou better Sun." "Looking unto Jesus," too, is the posture of all the New Testament writers. "The testimony of Jesus is the Spirit," the substance, the soul—not of "prophecy" merely, but of each Gospel and Epistle, as well as of the histories in the Acts and the prophecies in the Apocalypse. Other objects and subjects come in, but they are on "either side;" they occupy a secondary and subordinate position. "Jesus is in the midst."

In connection with the construction of a magnificent edifice, the architect was forbidden from inscribing his name upon it; but he so made the windows in each room that each bore his initials. Such an edifice is the Bible. Pass we through all its compartments, from Genesis to Revelation, and the initiated eye can discover in each the letters of that Name which is above every name. To spell out that Name to the children, to bring them to the feet, and within the arms of Him at whose Name every knee should bow, and every tongue confess, is our grand aim. With this unity may be combined the utmost variety. There need be no sameness. Our lessons may be culled from a single book of Scripture, or several books may be taken synoptically. Or, one book may be read through. Leading events in the life of Christ, in the lives of the Apostles—Paul, for example—may be selected. The good men of the Bible, the Bad men, the Young men, the Old men, present profitable courses. So with the Women.

A doctrinal course may be chosen, embracing the prominent Scripture doctrines in order; or a practical one taking in special duties and sins for senior Bible-classes. A set may be arranged on the literature of the Bible for example; or the manners and customs of the Jews, their commerce and navigation, their military affairs, their architecture and agriculture, their feasts, games, &c., their civil and social polity.

The zoology of the Bible may be treated, including its animals, birds, fish, reptiles, and insects. Its botany, taking in trees, plants and flowers. Its geography, embracing Bible lands, seas, rivers, mountains, plains, &c. The mineralogy, meteorology, and astronomy of the Bible may all open up fertile fields.

In treating particular portions of the Word, certain matters have to be cared for. For example, Matthew's Jewish and Luke's Gentile stand point, and the salient points and special purposes of each Evangelist. In using the epistles, to examine the circumstances under which each was written—the aim—and the method by which

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that aim is reached. Is a type or *parable* under consideration? It is important to ascertain the scope, by reference to the context or parallel passages, seize the central truth which the type or the parable is intended to set forth, distinguish it from all the other truths which border upon it, and let the parts explained be in harmony with this one truth.

It is very important that Sabbath-school teachers, as well as ministers of the Gospel, be able correctly to *quote* the Holy Scriptures in their addresses both to God and to the children. Because of the prevalence of mistakes in this matter let me enlarge and illustrate a little. Some will quote as Scripture what is not Scripture at all,—like one who called, "Now is the winter of our discontent," the language of the Prophet; and another, who ascribed to Paul, Burns' sentiment, "An honest man's the noblest work of God;" or a third, who introduced as the words of the Holy Spirit, Sterne's well-known figure about "God tempering the wind to the shorn lamb." Sometimes texts get grotesquely mingled. God is often spoken of as "inhabiting eternity and the praises thereof." A mingling of these two passages—

1. Isaiah lvii. 15: "Thus saith the high and Holy One that inhabiteth eternity."

2. Psalm xxiii. 3: "O Thou that inhabitest the praises of *Israel*."

To say that God dwells in the atmosphere of his people's praises is a thought very different from the other, which has, indeed, no definite meaning. How often do we hear, "Thy favour is life, and thy loving-kindness is better than life,"—a blending of two passages where "Life" is used in entirely different senses:—

1. Psalm xxx. 5: "In His favour is *life*," (spiritual and eternal.)

2. Psalm lxiii. 3: "Thy loving-kindness is better than *life*," (temporal.)

From "scribes well instructed in the kingdom of God" we sometimes hear the familiar quotation about "putting our hand on our mouth and our mouth in the dust, and crying out, Unclean, unclean, God be merciful to us sinners!" You would fancy it to be a single passage, instead of it being as it is an awkward jumbling of four passages, having very little in common. It is Job who says, "I will lay mine hand upon my mouth." (Job xl. 4.) Of him who "beareth the yoke in his youth," it is written: "He putteth his mouth in the dust." (Lam. iii. 29.) The leper, with the covering on his upper lip, cries out, "Unclean, unclean!" (Levit. xiii. 45), and the last part of the quotation, embodies the Publican's prayer.

Occasionally Scripture quotations are marked and marred by meaningless pleonasms, or vulgar, common-place redundancies. In

the 130th Psalm, verse 3: "If thou, Lord, shouldst mark iniquities," is quoted "*strict to mark iniquity*;" or, for a variation, "*strict to mark, and rigorous to punish.*" The 4th and 7th verses of the same Psalm are often joined as if they were a single verse: "There is forgiveness with Thee, that Thou mayest be feared, and plenteous redemption. Perhaps an allowable enough union were it not for those "words which man's wisdom teacheth" almost invariably added, "plenteous redemption," "*that Thou mayest be sought unto.*" "*And well ordered*" is the human addition so often made to that beautiful passage in Ecclesiastes (v. 2): "God is in heaven," &c., "therefore, let thy words be few." The simple, solemn expression, (Hab. i. 3) "Thou canst not look on iniquity," is as frequently rendered, "Thou canst not look on sin but *with abhorrence.*" The promise, "I will come unto you, and bless you," (Exod. xx. 24,) whose New Testament form is, "There am I in the midst of them," is very generally put thus: "Be in the midst of us (oftener, "in our midst") to bless us, and to do us good." The sublime expression, "None can stay His hand," (Dan. iv. 33,) receives the needless and weakening addition, "*from working.*" "*To conceive*" is added to the passages, "Neither hath it entered into the heart of man." (1 Cor. ii. 9.) "The habitations of cruelty," with which "the high places of the earth are full," is a dark enough picture of heathendom without arbitrarily introducing "horrid" to deepen it. It is no improvement on Job's pertinent and pointed question, "Are the consolations of God small with thee?" to say, "Thy consolations are *neither few nor small.*" Nor is to speak, as is so often rather coarsely done of the sinner, "*rolling* sin as a sweet morsel under his tongue,"—a more elegant and euphonious rendering of Zophar, the Naamathite's word: "Though wickedness be sweet in his mouth, though *he hide it under his tongue.*"—(Job. xx. 12.)

Fellow-teachers, *quote correctly* the Word of God! Believing as we do in a verbal inspiration, let us give "*the words which the Holy Ghost teacheth.*" Better still, *LIVE the Bible.* Remember the saying of the Indian Nabob, on overhearing the children of a mission-school read the fifth of Matthew: "Well, if you will only *LIVE* that chapter as well as you read it, I will never say another word against Christianity."

Well has it been said that "the Bible without a spiritual life to interpret it, is like a trellis on which no vine grows,—bare, angular, and in the way. The Bible, with a spiritual life, is like a trellis covered with a luxuriant vine, beautiful and odorous, and heavy with purple clusters shining through the leaves." The more you study the Bible, you will be the more repaid. Here are unsearchable riches which a single opening up will not disclose. It is like the silver egg prepared for the Saxon Queen. Opened by a secret spring, a yolk of

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gold was revealed; a second opening showed a beautiful bird; a spring touched in the wing of the bird displayed a crown, jewelled and radiant; and even within the crown, a diamond of exquisite beauty. Such is the seed it is our privilege to sow on this soft, susceptible soil: *Precious seed—prolific seed—permanent seed—seed that will richly reward all the toil and the tears spent in its scattering, when at the great Harvest Home he that soweth and he that reapeth shall rejoice together. Now is our sowing time. "In the morning sow thy seed,"* is the voice we hear. Blessed is he that sows beside all waters! And let us not be weary in this well-doing; for, in due season, we shall reap if we faint not. Solemn is the thought that men are all sowing in some way. The sowers on our great field who can number?

They are sowing their seed by the dawn light fair;
They are sowing their seed in the noonday's glare;
They are sowing their seed in the soft twilight;
They are sowing their seed in the solemn night;
What shall the harvest be?

They are sowing the seed of word and deed,
Which the cold know not, nor the careless heed,
Of the gentle word and the kindly deed,
That have blest the world in its sorest need,
Sweet will the harvest be!

And some are sowing the seed of pain,
Of dire remorse, and a maddened brain,
And the stars shall fall, and the sun shall wane
Ere they root the weeds from the soil again,
Dark will the harvest be!

And some are standing with idle hand,
Yet they scatter seed on their native land;
And some are sowing the seed of care,
Which their soil hath borne and still must bear,
Sad will that harvest be!

But some are sowing the Gospel seed
With a sleepless watch, and an earnest heed,
With a ceaseless hand o'er the earth they sow,
And the fields are whitening where'er they go,
Rich will the harvest be!

Sown in darkness, or sown in light;
Sown in weakness, or sown in might;
Sown in meekness, or sown in wrath,
In the broad world field, or the shadowy path,
Sure will the harvest be!

The PRESIDENT announced the address just delivered open for discussion.

Professor SHERWIN, of New York, said, while some of the others were getting ready to speak, he would like to throw out a few suggestions in connection with the address of Dr. Burns, as a practical Sunday-school worker engaged largely in the work in every department of it. He had been greatly pained to observe a strong tendency to sow other seed than the pure word of God in the Sunday-schools. One would think on visiting some Sunday-schools that the Scripture read something like this: "How sweet are Barnes' notes to my taste! or Scott's Commentaries are a light unto my feet, and a lamp unto my path." The teacher sits down before the class, not to bring the pure word of God in contact with the human heart and let it take time to sprout and germinate and then bear fruit, but he takes a very little of the word of God and wraps it in so many layers of commentaries that the seed is buried. It is like a seed of grain placed forty feet below the ground and expected to grow. It may; all things are possible with God; but the dear children get very little of God's word, and his prayer was that they may be enlightened in the knowledge of God in spite of our teaching. He did not know whether such was the manner of teaching in Montreal, but if it was not, it was the only place in the world that he knew of where this was not.

Mr. WALLBRIDGE, of Newcastle, said: He would like to make a remark with regard to sowing the seed. For a long time he had consulted a great many commentaries and other books, but he had found out by experience that it was best to have the Bible explain itself. He had adopted the latter plan lately, and had found it brought forth good results. Commentaries were very good to enable the teacher to understand the lesson, but at the same time take the Bible. He liked to take a good reference Bible and use the references, and as much as possible let the Bible explain itself. He was surprised to find how well one passage would throw light on another. The class that he taught consisted mostly of young men and women over 15 years of age, and he found that the plan of making the Bible explain itself in this way took well among them.

Mr. ISAAC FRY, of Haldimand, said: He was forcibly struck by the remarks of Professor Sherwin in regard to teaching the Bible. He had also been pained to see teachers take into their classes the "Banner," a paper published by the Wesleyan Methodists. He, however, made use of the notes published by the Tract Society, and found them help in understanding the Scriptures. He believed in getting the truth, feeling and enjoying it, and then going to the class to teach it. But in taking these helps with them into the school, the children see that the teacher is depending upon them to understand the Scriptures, and that they were being taught out of a book which was not the Bible, and they may adopt the same course, and in this way the Bible might come to be almost laid aside. In the country, however,

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there was a scarcity of qualified teachers, and consequently they were obliged to have recourse to such help. Besides, there were so many helps at the present day that in the country they have access to some of the best talent. Yet, he believed in teachers studying them at home; get hold of the meaning, endeavor to have it clearly understood, and then go to the class. For his part, he would not pretend to teach if he had not some help in understanding the lesson. He derived great help from a reference Bible. The main point is to understand thoroughly what you teach, and get imbued with the spirit of it. It is poor teaching that does not come from the heart.

Rev. H. M. PARSONS, of Boston, thought the idea of making a difference among people in the sowing of the seed was one that had too much currency at the present day. Intellectual culture was not to be deprecated in the least; but if it was living seed that was to be sown, any man almost could place it in the soil. He believed that the seed of God's word was the living seed. It was not like seeds that are found in the wrappings of mummies, of which one grain might spring up and others fail. The Word of God, from Genesis to Revelation, is good, every part of it. Eternal life is in it; and if it be placed in the soil it will, in time, bring forth fruit. The mere storing of Bible truths in the memory of the child will, it may be in the distant future, be the means alone in the hands of God of conversion. He remembered the case of a brother who lived a long and very immoral life; a man without the fear of God; a wicked man of the worst kind. He displayed wonderful energy and activity in combatting the truths of the Bible. He found out that a Christian brother was praying for him. He was angry at this, and protested against it, declaring that he had no need of his prayers, and did not want them. At length he was taken sick at a friend's house. His own family knew nothing of where he was. His brother and his parents became alarmed. He sought for him in every place for two days. He feared that he had been the victim of foul play. The brother at length bethought him of prayer. He went to his closet, and prayed that the Lord might lead him to his lost friend. He had great faith that God would answer his prayer. He went out, and obeying the impulse that seemed to guide him, and without turning to either side, he went to a house, rang the bell, and asked if his friend, naming him, was there. "No, but he was sick in the next house." He went in and found his friend; and when asked by him how he found him there, as he had taken pains to conceal his whereabouts, the brother said, "God sent me." Oh! he did not believe that. But not long afterwards the fact that God heard prayer, laid hold of his soul. He thought, "there is a God, and I must give an account to Him." He was in great distress of mind, and as soon as it was light he asked for a Bible. The friend with whom he stopped was a Roman Catholic, and there was no Bible in the house. He fell back on memory: passages of Scripture that had been

taught him when a child, returned to him, and he found the Lord Jesus. When the brother returned at 10 o'clock that morning he expressed to him a Christian hope. The seed was sown long before in the memory, but it was the living seed; and although it was many years after, it brought forth fruit. Our duty is to sow the living seed, and when it is sown God takes care of it. A friend of his, now preaching in the South Sea Islands, when a boy, ran away from his home. He lived with his mother, but was tired of the restraints of home. When away at sea he was seized with the conviction that his mother was praying for him. He went and got his Bible out, opened it, and read some of the old familiar passages that he had heard so often years before, and he became a converted lad. Persecuted by his companions he came home, went through with his education, and he is now preaching in that far distant land. Such facts as these should be a great encouragement to them in sowing the living seed. Use nothing else but the bare seed, sown as God tells us, in faith, and He will take care of it.

Rev. CHARLES FISH, Peterboro', instanced the case of an old man who had been converted to God by recalling to mind a passage he had committed to memory when a boy, seventy years before. He had lived a very wicked life, and one day the passage that he had learned when a boy of about nine or ten years of age, came forcibly to his mind. He could not shake it off. He became deeply convinced of his danger. He sought and found peace with God, and the remainder of his life was consecrated to the service of God. This took place seventy years after he had learned the passage. He knew also of a boy in the County of Essex, in England, the son of a poor widow. He went to Sunday-school; but he was so desperately bad that his teachers often thought of putting him away from the school. He, however, felt deeply for his mother, who was a praying woman. At length the boy enlisted for a soldier. He went to Egypt, and finally to India. During this time the old woman never ceased to pray for him. She heard sometime afterwards that another regiment was going to India, and requested a sergeant, a godly man, to take a Bible to her son. He had no difficulty in finding him out, for he was the leader in every species of wickedness. "Well, William," said he, "I saw your mother before leaving, and she has sent you a present." "I hope," said he, "that she has sent me some cash." "No," said the sergeant, "but something much better—a copy of the Word of God." The other took it in his hand, opened it, and glanced at it. "That is very strange," he exclaimed. "I have opened it at the place containing the only verse I could ever learn,—'Come unto Me, all ye that labour and are heavy laden, and I will give you rest,'" &c. The passage struck home to him. He, who was the leader in sin in that regiment, and the most abandoned young man, was brought

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to Christ, and he became the leader of his companions in virtue as he had before been in vice.

A DELEGATE said he would like to ask a question. If ministers of the Gospel require large libraries and commentaries in order to study and understand the Scriptures so that they can preach the Word aright, was it reasonable to suppose or expect that even a good man, with but a common education, should go to teach a Sabbath-school simply having the Bible, without having a help at all? Would they trust him? He thought that some of the good brethren were going to extremes. He thought they should get all the help they could in understanding the Scriptures. If Barnes was right, he did not see any harm in teaching that to the children. He thought ministers should not expect more from Sunday-school teachers than they expected of them.

THE PRESIDENT answered: Taught by the spirit of God, he would not hesitate to allow that man to go and teach the Word of God.

REV. MR. RICE, Beverly, said he had no objection to helps. The Word of God, however, had been his study for years. He consulted the Bible dictionary; but this was simply to suggest some point to his mind. He felt that the Bible was God's book, and the truths presented in it were fresher and more striking than when presented by man.

The discussion then terminated.

REV. EDWARD MORROW, M.A., of Princeton, was called upon to report what had been done at the International Convention, held last April, at Indianapolis, in regard to the

"UNIFORM LESSON QUESTION."

He said he would merely endeavour to give them an outline of the arguments of the speakers at that Convention. He considered that the 18th of April, 1872, will doubtless be regarded in future days as one of the most noted days in Sabbath-school history, for on that day, in the city of Indianapolis, was accomplished one of the best days' work that has ever yet been done in the interest of Sunday-schools. He referred to the discussion of the question of Uniformity in Sunday-school Lessons and the adoption of the measure by the International Convention—a measure which is judged by progressive Sunday-school workers as "the formal inauguration of one of the grandest movements in the religious history of the country," and destined to awaken hallelujahs of praise in earth and heaven.

B. F. JACOBS, of Chicago, having been appointed to open the discussion, first proposed that earnest prayer be offered for the guidance of the Holy Spirit.

G. H. STEWART, of Philadelphia, being called upon, led the Convention in prayer.

MR. JACOBS then resumed. He proposed two questions,—1st, "Why a Uniform Series of Sunday-school Lessons is desirable?" and, 2nd, "How may this result be attained?" The answer that he suggested to the first question was, "that it will promote a more thorough study of the Word of God." If this could be shown he thought no other reason was required. Mr. Jacobs proceeded to show that this would be true in regard to the *scholars, teachers, parents, and writers of lessons*. This he believed to be true, as a whole, and in each and every part of the question. It would be true in each school, in each home, in the home-study, and in the teaching of the pulpit. And it would be true as to the carefulness of those who write on the lessons, and in multiplying the helps that Sunday-school workers have provided for them. Going more into details, he might say that it would be true *for the scholars*. They will be better taught in the school, and more encouraged by the home-readings that were prepared to accompany this plan, and would become more interested by having a continuous course of study, which would prove a stimulus to their progress. Then, again, in many schools there was a great deal of changing; families are continually moving from one place to another,—especially was this true in the cities,—but by this plan there would be no interruptions; pupils would be enabled to go on with their Bible-study without break; and if they could be retained in the Sunday-schools for a term of years, they will be enabled to complete the study of the entire Word of God. *For the teachers* it would be true; that is, it would promote a more thorough study of the Word of God, because they would have the means of getting better prepared. They would have more and better aids to study the lesson than before. Teachers-meetings will be more easily sustained, consequently they will be encouraged by their fellow-teachers more than formerly. Teachers will thus become more diligent in their work; and schools will get rid of inefficient teachers, and their places will be supplied by others. *For the parents* it would be true. It would make them more faithful in home instruction. In the plan proposed, by the "home-reading," which will accompany the course of lessons, it is designed that the Sunday-school influence shall permeate the hours and days of the week's activities. In addition to this, there would also be the weekly religious and Sunday-school papers, by means of which the lessons would be made more familiar. They will be illustrated and pressed home upon the minds of the parents. For by this plan it is intended that every parent shall, in some sense, become a teacher, and thus

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around the family altar the sweet, mellowing influence of the Sunday-school lesson will be distilled in their hearts. It would be also true in regard to the pastor; for he will then have the living Epistles to read. The hungry teachers, the enquiring parents, the awakened children, will illustrate the Word to him, and reflect, as in a mirror, his own teachings. He will also be himself helped by the studies and experience of his people, while his accustomed service is made more valuable to him, because he helps them when they most need it and where they most need it, and because they will be better prepared to receive it when they desire it. Prayer-meetings can be made meetings for teachers and parents. For the writers of lessons it will also be true. Lesson papers and Sunday-school magazines are now a necessity. Artists, scholars, and scientists are called into service in the preparation of them. And the best of our Sunday-school magazines of to-day are worth more to a teacher than all the commentaries of all the writers that are dead, because they were written by men who had no experience in Sunday-school work, nor knew what we wanted. A good, first-class Sunday-school magazine he styled "a living teacher, from a living experience, meeting the wants of living boys and girls that are struggling to-day with the living questions of error and sin that have got to be met, fought over, and conquered for Christ every week of our lives." The Uniform Lesson scheme would also produce better Sunday-school papers and magazines. This plan had, moreover, the assurance of being inaugurated and carried forward by the Holy Spirit. In proof of which he submitted that the plan was born, not made. No man could claim special honor in this matter. The beginning was but a feeble thing compared with what it has now reached. He felt it was of God. It had endured trial, subdued its enemies, made friends, and overcome evil with good, until now it is being used by over three millions of teachers and scholars in the United States alone. Some of the largest denominations were wholly for the course; and no one denomination was for any other course, nor for all others put together. This, he considered, might be regarded as an indication that it is the work of the Spirit of God. The second question he proposed to deal with was: "How can a Uniform Series of Lessons be secured?" The objections that had been raised were—1st, "No incompetent authority has a right to select a course for us." His answer to this objection was simply that that Convention fully provided for that difficulty. The second objection was, "The courses have been fragmentary." His answer was, let us make it comprehensive and permanent. The third objection: "It is only an idea, and must be tried." In reply to this, he said that schools which number three millions show that the experiment proves the wisdom of the plan; and States, represented in that Convention, say it is blessed of God to the infusing of new life into every part of the work.

Mr. JACOBS concluded his very able address by submitting the following resolution :

"Resolved,—That this Convention appoint a Committee, to consist of Five Clergymen and Five Laymen, to select a course of Bible Lessons for a series of years not exceeding seven, which shall, as far as they may decide possible, embrace a general study of the whole Bible, alternating between the Old and New Testament, semi-annually or quarterly, as they shall deem best; and to publish a list of such lessons as fully as possible, and at least for the two years next ensuing, as early as the 1st of August, 1872; and that this Convention recommend their adoption by the Sunday Schools of the whole country; and that this Committee have power to fill any vacancies that may occur in their number by reason of the inability of any member to serve."

Mr. Jacobs was followed by the

Rev. N. D. WILLIAMSON, of Illinois, representing the Reformed Church in America. He termed the system *The Golden Girdle of Uniform Bible Study*, which was to bind in closer union all their Christian Churches, and thus enable them to present a united front to the Infidel and the Romanist. He was in favour of this Sacred Central Railroad system, which, by the blessing of God, will bear the thoughts and aspirations of all the Sunday School teachers and students of the land, each Sabbath-day, into the Great Central God-built Depot, of some portion of Bible truth. He was in favour of it as a perpetual International Sunday School Convention. They could feel that they were praying together, studying together, teaching together, and talking and working together; and that they were brought by the grace of God, not only to the same mercy-seat, but into the same auditorium of the same portion of Bible truth every Sabbath. He was in favour of it because it was the Poor Man's Bible Publication Society. For \$1 50 he can now get as good instruction as he could get from many dollars' worth of Commentaries before. For only fifty cents he could get the benefit of Dr. John Hall's preparations, in *The Sunday School World*, and of Dr. Pepper's, in *The Baptist Teacher*, among others; so that every body can know all that anybody knows about the lesson. He was in favour of it again because it was "the busy man's most comprehensive helper." By the "Lesson Papers" and preparations he could study better and learn more in an hour than he could learn without them in many hours in any other way. This plan would also increase the knowledge of the Holy Scriptures, and the whole result would simply be glorious, and awaken hallelujahs of praise and thanksgiving on earth and in heaven.

Rev. WILLIAM MILLARD, General Secretary of the Canada Sunday School Association, was pleased that Canada had been mentioned in connection with the Uniform Lesson scheme. They had already tried it in Canada, with many, if not all the benefits that had been enumerated. He wished, therefore, to say Amen to the remarks that had fallen from Mr. Jacobs, and expressed his pleasure that Canada was permitted to have a voice in the discussion of the question.

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Mr. MAYHEW, of Illinois, next spoke. He represented the Rev. C. E. Cheney's church and school. He (Mr. C.) had been one of the first to advocate the uniform lesson system. From the adoption of it in his school he had already seen a marked increase in Bible study. The speaker was much interested in the competitive examinations of Sunday-school teachers in England. They were thorough and difficult, and such as nine out of every ten ministers in the States could not sustain. He saw a great future before that country in Bible study through the adoption of this uniform plan.

Rev. J. L. MCKEE, D.D., of Kentucky, advised caution. He feared that they were hurrying this great measure through with too much speed. The different denominations represented there ought to be consulted. He suggested that they add to the resolution before the house, the request that "the committee called for, use their very best endeavors to secure the co-operation of all Protestant Christians throughout the whole country." By thus acting advisedly, unitedly, and intelligently, they would not endanger the success of the measure. He had no hesitancy in pronouncing it "one of the grandest interests that ever claimed the attention of the Christian Church." He declared that he never knew a measure in which he thought there was more for the glory of God than in this very one; and hence there was all the more reason that it should be wisely carried out. He fully endorsed the principle of the "Uniform Series."

Mr. HOPKINS, of Ohio, also heartily joined in the movement, inasmuch as it would serve as one of the grandest practical testimonies of the age to the peerless importance of the study of God's word. He did not quite endorse Dr. McKee's caution, although he represented the same branch of Christ's Church (the O. S. Presbyterian.) He must say, however, that he had forgotten that all things had now become *new*. Although due thought and consideration were very necessary, it was yet true that this question had been in the minds of many of God's people for months. He asked, what meant the answers of the Convention, the eager desire, the solemn purpose, the enthusiasm manifested? He saw the germ of this movement in the world's week of prayer inaugurated years ago. While, therefore, they should move cautiously, let them move successfully; pass the resolution, get the committee, and give them power to act. They would act wisely and consult together, and with ecclesiastical bodies. Let them be appointed and not wait for another Convention. The time, he believed, was ripe for action.

Rev. EDWARD EGGLESTON, of New York, next spoke. He at once defined his position by announcing that he represented the minority. He thought something must have frightened some of his brethren. He asked were they overawed by the enthusiasm of the hour? Had they yielded to the high pressure of that incarnated steam engine of a

man, Jacobs, who was accustomed to carry every point which he had set his mind and heart upon? Heretofore he had been with the majority on the great questions of Sunday-school progress. But was this progress? Nay! he believed it to be a movement backward. How was the matter of uniformity brought about for this year? The committee had decided that it was not deemed best to adopt it. But the indomitable Jacobs, coming up from Long Branch before all the members of the committee had separated, in defiance of the decision they had rendered, determined that they must reverse it, and in some way succeeded in the determination. The matter, the speaker said, reminded him of Thomas Jefferson's mill. He built a wind saw-mill on the top of a mountain, in such a manner that the wind would catch it from any direction. He asked a millwright what he thought of his mill, which was his own design and plan. "It is all very well" said the millwright, "but I don't see how you are going to get the lumber up to it to saw." Oh! replied Jefferson, "I never thought of that." Mr. Jacob's plan presented the same difficulty. It was going to be very hard to accomplish it. The speaker had no idea of currying his point with the Convention, but he wished to state his objections. 1st, then, it was going to pull down good schools in the arrangement of the lesson. He held there must be compromise; hence you get a system of lessons that is not deemed the best in the judgment of any body. When men begin to think they begin to differ. A compromise of views would be inevitable. Some would have to yield their opinions, their preferences, and their convictions, which have resulted from thought and experience. It was God's plan to allow this difference of opinion among men, so that the widest variety might be developed. But this plan would make a dead level uniformity in their Sunday-school lesson system. In short, they would put a mortgage, so to speak, on the Sunday-school work for the next ten years by passing that resolution. Why not let us have the best lessons from any source, as we have them now? He, himself, had no publishing interests to serve, and might never again write upon or prepare Sunday-school lessons. Again, he did not believe in turning the Sunday-school into a theological seminary. To attempt to put on the Sunday-school the jokes of the day-school classification, and grading and making the amount of knowledge the test instead of the spiritual influence of the Sunday-school, was a mistake. He would rather go over the same series of lessons year after year, and preserve the spiritual influence of the school, than to have any committee impose on him a series of lessons which might trammel him in the earnest search after Bible truth. Again, many of the arguments used in favor of the uniform lessons had almost no bearing at all on the question. All that was said in relation to uniformity in the prayer-meeting, in the pulpit, and in the family, related practically to a single school and church. Instead of bringing denominations together, he thought it would keep

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them apart. Every denominational school would be sure to take a denominational exposition of the lesson, and consequently the growth and development of general Sunday-school work, he thought, would be retarded than otherwise.

Rev. J. H. VINCENT, D.D., said: A year ago he opposed the system of national uniformity, but that day, however, he was thoroughly converted to the other side. His denomination was in the 6th year of the Berean system, proposing to cover the entire Bible in seven years; yet they were ready to break every stereotype plate, abandon their selections, and begin *de novo* on the broadest platform. He believed in unity, he believed in uniformity, and he believed in variety in uniformity. He believed in the one good old Book; but he believed also in the one lesson taken from it and taught in 10,000 Sabbath-schools. He thought there might be as great a variety in the development of that one lesson, as there was in the tints of the lilies and the roses. He contended that it would not drive the schools into denominational lesson systems, and made a very appropriate reference, by way of illustration, to the American Sunday-school Union. Dr. Vincent further believed in denominational development. One great benefit would be to compel ministers and superintendents to have general and special services for the week-evening work. Every denomination would thus have its several lessons on doctrine and Church history, and Church government and Bible history, and geography, and chronology, the art of teaching, &c., while the Sabbath-school session would be devoted to the study of the principal lesson.

Rev. P. S. EVANS, of Connecticut, saw a difficulty in the arrangement of a course of lessons to follow a proper grade of development. There was, he said, a well-defined growth and advancement in the principles of Christianity. This order of development did not follow the arrangements of the books of the Bible from Genesis to Revelation. Then, suppose the right of order of development was selected, the "individuality" of the school was ever changing. He advocated the preparation of a uniform series for three grades of scholars, primary, intermediate, and adult. Any other provision, he thought, would be a practical failure.

Mr. JACOBS explained that these points would be considered by the Committee.

Mr. GEORGE A. PELTZ, of Pennsylvania, followed. He believed firmly three things. 1st. In the one grand old text-book. 2nd. In uniformity in a single school; and, 3rd, in a great curriculum covering the Bible. Uniformity in a single school was admitted to be good, and could easily be secured. Denominational uniformity could also be secured without doubt; but it was a question with him if the matter could be carried to the extent of national co-operation. He was, at

any rate, in favor of giving it a trial, for he could see the advantage it would be in the added strength and variety of talent, and in the power of sympathy it would engender. There would be a difficulty, he thought, in getting competent and consecrated men to form the committee; but if the men could be found, he would go in for the measure heartily, and stand by it faithfully to the end.

MR. SAMUEL CUPPLES, of Missouri, thought local prejudices and competition would make the matter impracticable. His church—the Southern Methodist—had begun a series of uniform lessons, and he could not think to have that set aside.

DR. HATFIELD, of Ohio, said the question was not a new one. He understood that three millions of people were already engaged on a uniform lesson throughout the country. It had been found to work well, and the question then was, should it be continued? For his part, he would say, "Hinder not a good work. If God was in it, it would live; if not, he would not desire it, nor would it deserve to live."

HENRY P. HEAVEN, of Connecticut, said: He had made a visit West some time before, and visiting several schools of different denominations he found them all studying the same lesson, and had become converted on this question. He saw no trammels, no denominational hindrances in the course proposed. Each church could teach its own doctrines from the Bible lessons selected. Then, there was to be no compulsion in the matter. If large numbers of schools desired it they should not be debarred from joining in it. He had no doubt but that it would lead to a closer union and communion of all God's people, and would tend to the unifying in heart and sympathy all the members of Christ.

MR. G. F. DAVIS, of Ohio, strongly favored the movement. The multiplied means of instruction and information, by means of lesson papers and other helps, was a strong argument in its favor. However, he would like to see the course marked out year by year, and not seven years in advance.

MR. B. F. JACOBS, of Illinois, briefly closed the discussion. The main objection raised, "Was it practical?" He charged them to fling away doubts and have faith, and reminded them that difficulties make men.

Several questions were asked, and answered by Mr. Jacobs, when a vote was taken, and an overwhelming majority voted in favor of the resolution—only ten voting *nay*.

MR. WM. REYNOLDS then moved for a committee of five to nominate the committee of ten called for by the resolution.

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His motion being carried, the Convention sang with intense enthusiasm, "Praise God from whom all blessings flow."

The following committee of ten were afterwards nominated and duly elected :*—

CLERGYMEN.

- Rev. J. H. Vincent, D.D., New York, (Methodist Episcopal.)
 Rev. John Hall, D.D., New York, (Presbyterian.)
 Rev. Warren Randolph, D.D., Pennsylvania, (Baptist.)
 Rev. Richard Newton, D.D., Pennsylvania, (Episcopal.)
 Rev. A. L. Chapin, D.D., Wisconsin, (Congregational.)

LAYMEN.

- Prof. P. G. Gillett, LL.D., Illinois, (Methodist Episcopal.)
 George H. Stuart, Pennsylvania, (Presbyterian.)
 B. F. Jacobs, Illinois, (Baptist.)
 Alexander G. Tyng, Illinois, (Episcopal.)
 Henry P. Haven, Connecticut, (Congregational.)

In concluding his report of the Convention at Indianapolis, Rev. Mr. MORROW said, that of course he had to restrict himself to a brief summary of the arguments *pro* and *con* urged on this question; but he had endeavored to convey a correct idea of what had been said and done on that memorable occasion.

The Convention then joined with Prof. Sherwin in singing the hymn, commencing, "Now be the Gospel banner in every land unfurled."

THE WORK OF THE UNIFORM LESSON COMMITTEE.

Rev. J. M. GIBSON, M.A., of Montreal, who, together with Mr. A. Macallum, M.A., of Hamilton, represented the Sabbath-school Association of Canada on the Committee to select the uniform course of lessons, said he was pleased that the subject allotted to him had been so well introduced by the previous speaker, so that he would be enabled to plunge into it at once. The Committee appointed at Indianapolis, and to which two Canadian delegates from this Association had been added, had held two meetings in the course of this summer, both in New York, in the rooms of the Young Men's Christian Association; one of them was in the end of May, and the other in June. Both of the representatives from Canada were present, and handed in their credentials, and a very hearty welcome was extended to them. He supposed that most of the Canadians who were present knew something of the nature of an American welcome. Well, they received a

*At a further stage of the National Convention, it was resolved to add two Canadians to the Uniform Lesson Committee. The Executive of the Sabbath-school Association of Canada appointed the Rev. J. Munro Gibson, M.A., of Montreal; and Mr. A. Macallum, M.A., of Hamilton.

genuine American welcome. They were treated as old friends, and any suggestions they had to make were allowed their full weight. He could also say that the committee entered upon their work with a very deep feeling of the responsibility that rested upon them, and earnest prayers were offered to God that His blessing might rest upon the work in which they were to engage. He believed they had abundant reason to conclude that the Lord had heard their prayers, and remembered them and their work at the throne of grace. Both meetings of the committee had been distinguished for the utmost harmony and good-will that pervaded all their discussions. He had the privilege of being present at both meetings, and they were well attended. The second meeting was not quite so large as the first; but still, pretty good, considering how soon after the other it was held, and at a time when it was exceedingly inconvenient for some of the members to attend. He would, then not separate the two meetings, but speak of them in general. The utmost harmony (as he had said) prevailed; but of course there were differences of opinion. Sometimes the opinions would be very widely different. Sometimes the discussion would lead to things foreign to the question before them, but he thought that they felt that there was evidence of the presence of God's Spirit with them, as they were enabled to arrive at an absolutely unanimous decision. The difficulties, of course, they had to contend with were great. There was a difficulty in getting local organizations to come into line, and adopt the same scheme of lessons. They addressed themselves to the work, not only hopefully, but in faith. They had not only general difficulties, but also the special difficulties that had been already hinted at. They met the same difficulty that legislative bodies do—that of vested interests. Plans that would interfere with this scheme had been set in operation by different denominations. Some of them had lessons mapped out for years in advance; stereotyped plates had been in some cases prepared. He did not know to what extent these sacrifices had been made, but they had been made to some extent, and they had evidence that some of the largest denominations had made extensive preparations which they had shown a willingness to set aside entirely. Now, people may make resolutions and carry them; they may send delegates from one place to another, and carry fraternal greetings without accomplishing much in the way of co-operation and work. But when they found people ready to make sacrifices, and surrender property for a common cause, it was evident there was something more than mere resolutions in it.

He would now enter more into details, and take up some of the points that were discussed. One of the first, the consideration of the length of the course. They would remember that the resolution on which they acted had limited the time to seven years. The first thing they had to consider was, whether they ought to take up all that time. But as they considered this point, the more strongly were they driven

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to the conclusion that it would not be prudent to attempt anything comprehensive in less than seven years. This decision they had come to, in full view of the objection, that some boys and girls are in the schools only for a limited time, and they may attend during a time when some unimportant portion was taken up. How that was met he would afterwards show. As to the proportion of time to be devoted to the Old Testament and the New Testament respectively, that was really fixed by the terms of their appointment, because the resolution provided that the study should be alternately semi-annually or quarterly in each; and the Committee felt that this was right. Because when they looked at the Old Testament they would see it was very large, and when they looked at the New Testament they would perceive that it was the most important. In consideration of this, they thought that the bulk of the Old Testament and the importance of the New would counterbalance each other.

The dividing of the time with regard to the frequency of the alternation between the Old and New Testament was left open; because it might be thought desirable to change, and have three months at one time from one portion of the Scriptures, and six months, perhaps, at another time from another. It would be seen that they made five different methods: first, of six months each; second, of three months; third, of three, six and three; fourth, of six, three and three; and fifth, of three, three and six months each. The plan they had adopted first, but since had somewhat changed, as will be shown hereafter, was, first three months to the Old Testament, next six months to the New Testament, and the last three months of the year to the Old Testament.

A good deal of time was occupied in considering a general plan for the whole seven years. It was finally thought well not to decide upon a scheme for the whole seven years beforehand. By deferring for a time the selection of the lessons for a large part of the seven years, an opportunity would be given to Sunday-school workers throughout the country to make any suggestion they might see fit. They would also get a general idea of the amount of time that ought to be devoted to certain portions of the Old Testament.

They found it necessary, likewise, to have certain principles of action decided upon, so that they might be able to apply themselves to the carrying out of any definite course that might be agreed upon.

In regard to the general arrangement, it was thought it should be chronological. That is, the order upon which the Bible is regulated. They considered it to be the most natural and easiest method, and least likely to create a diversity of opinion and engender discussion. He would add, however, that it was anticipated when they came to such parts of the Scriptures as the epistles in the New Testament, and the prophecies in the Old Testament, they thought that these would

come in under the historical method, and would afford an easy means of dealing with these points. This, however, was still open. It was thought also that repeated prominence should be given to the life and work of Christ, and thus do away with the objection of having the course extend over seven years. Thus it would be difficult for any boy or girl to come into a Sabbath-school without getting something of the fundamental principles of Christianity instilled into their minds. It was said the teacher could get Jesus Christ in any part of the Scriptures, but they thought it would be necessary that those parts portraying Jesus Christ and him crucified should be brought prominently into view, and come often in the course. Another method proposed was the topical method, that is, taking a series of topics such as, for example, the miracles, illustrations, &c., of Jesus Christ, at another time selecting and illustrating passages from the different gospels in order to complete the course.

The third plan proposed was the inspired method: for instance, commencing with Matthew, and afterwards followed by Mark, Luke, John, &c., and we came to the conclusion to adopt the inspired method—the method followed by God in his own word. He was exceedingly delighted when they came to that conclusion. There were, he said, a great many reasons for it, which would commend themselves to the Convention. Nobody can object to this method. Because, if they do, they criticize God's arrangement. In the second place, although there is much harmony in the different gospels, yet, at the same time, each writer has his particular point of view, so that the different features of Christ presented are in those different gospels. If they proceeded by the chronological method they get the birth of Christ once, and his death only once; but by the inspired method, these things are recounted over and over again—four times at least. Then, again, there is the simplicity of this arrangement, which should not be overlooked.

By this method they would begin at the beginning: and first they would have Genesis from the Old Testament, and Matthew from the New. The time to be devoted to Genesis and to Matthew could not be more than six months each. This gives twenty-four lessons for Genesis, and twenty-four for Matthew—not twenty-six—for they proposed that the last Sabbath of each quarter be left for a review, a selected lesson, or Missionary concert. If any one thought that this task of getting over Genesis in twenty-four lessons is easy, let him try it, and he would find it very difficult. He supposed that many a critical teacher would sometimes, when looking over the lessons, say, "I wonder why the committee should leave out such a beautiful passage as that." But if such a person had been with them they would have been driven to adopt the same plan. It was sometimes pathetic to see the countenances of some of the members of the Committee when

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some particular passage had to be omitted. Then, again, they found it advisable to omit certain passages in one gospel when it was recounted in another gospel in a manner better fitted to meet the wants of the school. For instance, when they expected to get a better passage in Mark, they would leave it out in Matthew.

In regard to the number of verses, they had some difficulty. They desired to have selections that would have unity and completeness. On the whole, they tried to make the lessons as short as possible, because they thought it better for the teacher to lengthen short lessons than to shorten long ones. Although in each lesson they had in view a particular text, still they found it desirable to have titles for each lesson. They were careful in this to have them as simple and as suggestive as possible.

Although they had transgressed their rules a little by which they had to act in regard to providing two years' lessons, the committee thought it would be far better to commence first with selections for the first year only, and thus give Sunday-school workers an opportunity of suggesting to them any change they might have to offer. There was an abundance of time to provide for the second year's lessons. They thought it would be better to get suggestions before hand, than criticisms afterwards. Now, any Sunday-school worker can say what he has got to say, or else for ever hold his peace. The lessons for the second year are, however, sketched. Similar studies will be suggested in Mark, and after that in Luke, and in John for the second year.

The Committee was in some things in the same position as the late Hon. W. H. Seward said of his physician. He said, "Doctor, you are very much in the same position as an administration. There are several good courses of action that are open, but the administration must choose one course of action and follow it. Everybody can criticize, but nobody can tell of any other course that would be more successful." Now it would be an easy matter for any body to find fault with this scheme, but let any body try to do the work and he will find it more difficult to suggest another course that would be better. Each member of the Committee would have preferred something, to his own mind better, but coming together they were led to the unanimous conclusion to adopt the selections presented.

At the last meeting of the Committee they felt somewhat discouraged. One of the largest and most influential denominations had stated that it was impossible for them to co-operate. This threw an exceeding dampness over their last meeting. Judge of their delight, a short time after that meeting, to receive an intimation from their Secretary that if we would agree on making a very slight change, they would fall in with the committee heartily. They asked that instead of alternating in the order of three, six and three months, it

should be six and six months; that is, the first six months for Genesis, and the latter six months for Matthew, instead of the first and fourth quarters for Genesis, and the intervening for Matthew. The Secretary sent word to the members of the Committee they were agreeable, so now they had that denomination in full co-operation with them.

There was also a general assurance that they would have the co-operation of others. One reason why they had to call their second meeting at an inconvenient time was, that the Chairman of the Committee was leaving for the old country. They thought they would take advantage of that circumstance to get the sympathy of Sunday-school workers on the other side. They did not expect much more. The Convention might imagine how delightful it was for the members of the Committee to receive a circular to this effect from their Chairman:

"The London Sunday-school Union having already chosen its lessons for 1873, is not able to enter with us upon the new course of International lessons before 1874. The 'Committee' of that body has, however, decided to adopt a single text of Scripture for each week of 1873, selected from our lessons, or relating to them; so that during the coming year there may be some unity of action, and a more general advertisement of the plan for 1874 among their 'con-nected schools.'"

This was something beyond the expectation of the most sanguine. To think this scheme of lessons should become inter-continental was far beyond the expectation of the Committee. And why should not Scotland and Ireland join in this glorious union? Indeed, there was now reason to think that the time was not very far distant when this scheme of Sunday-school lessons would be extended into every country where the English language is spoken. This was something to stimulate them and fill them with enthusiasm. When they considered the progress that this scheme has already made, they had reason to thank God, take courage, and go on.

The Convention then joined in singing, after which five-minute addresses were delivered.

MR. ALFRED ROWLAND, of London, gave a little of his own experience as to the advantages to be derived from adopting the uniform series of lessons. Last fall he had visited Chicago, and on going into schools there he found them using the same lessons as his school in London, Ont., was. He was asked to take a class, which he felt qualified to do, as fortunately he had prepared the same for his own class a few days before. He thought the uniform system was a great advantage to both teachers and scholars in case of their removing from one place to another, or even visiting away from home. He was

one of those who believed in helps, and he thought they would be better and more easily obtained when the uniform system was generally adopted. He thought the Convention would not be doing wrong in passing a resolution recommending that the uniform series of lessons be adopted in the schools represented in the Convention. He felt perfectly justified in recommending it to his own school; and he was happy to say that most of the schools where he lived were using the uniform series of lessons.

Rev. W. H. Rowsom, Granby, Quebec, said it was a great satisfaction to be on the popular side on any public question. He was from the country, and he looked upon this matter as affecting the country work. He did not think that Sunday-schools in the country should be lost sight of in any general scheme that might be proposed. There are many schools in the country doing an excellent work, yet cannot be kept open during the entire year. Provision was made by this Committee for forty-eight lessons during the year. Now, he heard a minister say, that owing to the storms of last winter there were six Sabbaths which he could not get away from the place where he resided. Seeing this was often the case, it could not be expected that children could be regular in their attendance during the inclement season of the year, and was it right that they should be deprived entirely of instruction in any portion of God's word? There would certainly be a blank in their instruction, and there would be no opportunity of filling it afterwards. Again, it was said that the teachers would be better prepared. He decidedly objected to that. A minister knows very well that there are certain times in the year when certain books are better adapted to his experience than others. Was it not possible that some years there would be certain portions of Scripture better adapted to teachers down South, or even in the United States generally, that would not suit the people of Canada as well as other portions. For instance, during the crisis that passed over the States a few years ago, were there not certain books of the Bible better adapted to them than to Canada or even to the States now? He thought it was well that they should look at these things. In his opinion, this system would throw Sabbath-schools and the children attending them, into a rut, and once into it there would be a great difficulty in getting out of it. It was a mistaken idea that had been advanced by some that if God did not favor it, it would soon be abandoned. There were systems of error as old as Christianity itself, and raising up their strong bulwarks against our holy religion. These were as prosperous as they were years ago. Again, because there was unanimity in the Committee, that was no evidence that the hand of God was in it; and although sacrifices might be made by some denominations for the sake of the scheme, that was no argument that the plan was a good one, or that God's blessing would attend the adoption of it. The devotees of

heathen worship, it is well known, often made sacrifices, but it must not be inferred that they were acceptable in the sight of God. In short, he thought that the scheme proposed would not be attended with beneficial results in country districts.

Mr. E. A. HARTSHORN, of Troy, New York, said: One of the happy effects of this uniform lesson with them was, that it set Sunday-schools running throughout the entire year. He had personal knowledge of more than one family that were induced to study the Word of God through the improved helps that had been placed within their reach; and although they were snowed up six months in the year, God's word would be studied.

Rev. J. MCKILICAN, Danville, referring to the objection to the uniform lesson that had been raised by a previous speaker, said, that on parts of the sea coast, 450 miles below Quebec, teachers were able to attend the Sabbath-school, and when they were unable to go to their schools in common shoes they went on snow shoes. Also in a remote district 100 miles north of Ottawa, the average attendance during the whole winter was never less than twelve children. Many a time when men thought they were unable to get to the school, ladies got there. He felt convinced if the uniform lessons were adopted the teachers and the children would come out.

Rev. Mr. GIBSON said, he was glad that the objection made by their brother had been started. He just wished to say that this matter about the country schools had received the full consideration of the Committee, and they had concluded that country schools would not, by any means, suffer by it. When the lessons were indicated beforehand, and helps provided for them, the lesson could be studied at home, and thus remote country districts would be benefitted rather than otherwise.

The discussion then closed, and

Rev. H. M. PARSONS, of Boston; Rev. Mr. LAWRENCE, of Vermont; and Mr. E. A. HARTSHORN, of Troy, (the last two being delegates from the New York State Sunday-school Teachers' Association,) were introduced to the Convention by the President, who extended a hearty welcome to each, and accorded to them all the privileges of the Convention.

It was then moved by Mr. D. McLEAN, seconded by Rev. E. MORROW, and resolved, "That a Committee consisting of Rev. J. M. GIBSON, of Montreal; Rev. A. SUTHERLAND, of Toronto; and Hon. John McMURRIE, be appointed to prepare resolutions with reference to uniformity of lessons in Sabbath-schools."

Verbal reports of County Secretaries were again taken up.

Rev. J. McKILICAN reported for the Eastern Townships. In Drummond, he said, that so far as he knew, there was not a school section (in which a Sunday-school could be established) where there was not one; that is, all the school sections have been gone over, and there were no vacancies. The people also manifest a good deal of interest in Sunday-school work. Last winter they had a Sunday-school Convention in Melbourne, and another at Coaticook. These were tolerably well attended, and conducted with a great deal of system, and much interest was taken in them. In the Counties of Wolfe and Richmond, they were much in the same condition as that of Drummond. Nearly every settlement where there could be schools, they were established and working very well.

A hymn was then sung, the President pronounced the benediction, and the session closed.

SECOND DAY—AFTERNOON SESSION.

The Convention assembled at 2.30 o'clock. Devotional exercises were conducted by Rev. J. DEVONAN, of Montreal.

The Minutes of the previous Session having been read and confirmed, the PRESIDENT then introduced to the Convention Mr. A. G. Tyng, of Illinois, son of Rev. Dr. Tyng, New York.

"THE SOWERS IN THE FAMILY."

Rev. D. MARSH, of Quebec, was called upon to introduce this subject, and spoke in regard to "Sowers in the Family." He said: That he was truly glad to meet this Convention, though not a delegate. He felt it indeed good to be here. He had learned a good deal; and he felt as though he were several years younger than when he came, and would almost like to begin Sunday-school work over again, going in with their noble, and, he trusted, successful movements. He felt, however, that their worthy Secretary made a considerable mistake when he requested him to speak before that meeting, and his mistake was not less in accepting the appointment. His theme was "Sowers in the Family." Whatever may be said about specific institutions, and whatever may be said about the uniform lessons, he thought he could say that there was no question but that the family institution was divine. When God made man it was in his own image, and no where is that image more honored or more beautifully shown than in the patriarchal character as head of the family. We read that, before the flood, man became corrupted, and this led to that fearful catas-

trophe ; and he could scarcely help indulging the thought that the cause of that corruption was especially wicked practices that originated in the family. He knew not, however, for certain ; and while Dr. Burns was giving them in the morning that very beautiful picture of patriarchal character he felt that the family institution is very beautifully delineated in the history of the patriarchs.

Of Abraham, they would remember, that God said, "I know that he will command his family and his household after him ;" and whatever may be the blessedness of being called the sons of the children of Abraham, it was a blessed thing to be the immediate descendants of that noble man, although the patriarchal families that followed him, perhaps, are not so worthy of our study. They found in the Book of Deuteronomy that the children of Israel were distinctly commanded to love the Lord their God with all their heart, and soul, and strength, "and these words that I teach," saith the Lord, "shall be in thy heart, and in thy mouth : thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up ; and thou shalt write them upon the posts of thy house." Everywhere the Word of God was to be made manifest ; but especially so in the family. I have often admired the Epistle of Paul to the Colossians, where he exhorts, distinctly and personally, husbands, wives, and children, as to their duties one to another. The family duty there given is exceedingly beautiful.

When he first received intimation of this subject he felt as though it would be a little out of place at a Sunday-school Convention ; but when he came to consider it, he saw that it was worth while to look at it from this point of view. It was not many years ago when the only children who came to the Sunday-schools were the poor and neglected ones. Now there was scarcely a Christian family that did not send their children to the Sabbath-school, and parents rejoice in the privilege of sending them there. So that there is no rivalry between the family institution and the Sabbath-school, although it would be well if parents did not come to regard the Sabbath-school as a substitute for home instruction. Parents should rather try to co-operate with the Sabbath-school teacher, and he was disposed to think that the adoption of the Uniform Lessons would tend to secure the co-operation of parent and teacher in the instructing of their children. He thought it would be the means of inducing the children to gather around father and mother, and that a great deal of profitable conversation would take place as to the scope and meaning of the lessons. Sabbath-school teachers would no doubt soon discern the children that came from well-regulated families, and where the lesson was discussed at home. The influence upon the children would soon show itself. He believed also that sowers in the family

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did a great amount of work unconsciously. The example of Christian parents did not go unnoticed by their children. But as an evil tree cannot bring forth good fruit, nor a good tree bring forth evil fruit, it was therefore a matter of great importance that parents should realize the great responsibility of the position in which they are placed. He had sometimes thought there may be many a man who has either not had the courage or the decision necessary to confess himself a follower of Christ; yet through the affection he may have for his child, and the desire that his loved one should follow in the footsteps of the Master, he is induced to set a good example before his child, and is thus kept from temptation, and both brought to a knowledge of Jesus Christ.

The Christian influence of a well-regulated family was not a trivial one. The worship of God in the family was powerful for good; and he thought it desirable that the children should not only bow at the family altar, but that they should join in the morning and evening exercises. It would lead to the expectation in them that prayer will be answered, and the influence of those prayers upon the children that are rising up should not be overlooked.

Sowing in the family is indeed an important matter. He would venture to say a word about the influence of the Sabbath at home, whether it be regarded as the seventh day of the week or the first. The influence of the Sabbath in a pious household, which sets a great importance on the observance of the Sabbath, cannot be overrated. He knew that in some families a better dinner was expected than on ordinary days, and perhaps it was desirable that there should be some distinction, even if it was at the dinner-table, with regard to the best of days. But he did think that wherever ordinary duties could be dispensed with they should, and the Sabbath made a holy day in the family. The influence that would thus be exerted upon the children would be very great. He was aware he was telling what everybody knew. He would remark, however, that the sowers in the family began their work at the very beginning. Their work was also continuous; no day was exempt. The opportunities, therefore, that a parent has to make impressions on the mind of a child are much greater than those of the teacher. The responsibility of the parent was also much greater. No Sabbath-school or other religious influence could remove the responsibility from the mind of the parent in securing for his children a proper religious training, the object of which should be their conversion and salvation through our Lord Jesus Christ.

Perhaps he would be transgressing his bounds a little, but he should like to say a word about the dangers arising from our current popular literature. He did think that godly parents need to have a sharp eye as to what is thrown upon their table for

the general reading of their children. This was a danger that should be guarded against with exceeding jealousy.

He would also remark, in conclusion, that the Sabbath-school teacher's sowing in the Sunday-school was not unfrequently the sower also in the family. The seed that was received into the mind of the child was sometimes taken home, and brought forth blessed fruit in the family itself. There was a school in Quebec that he had been requested to say something about before. It was established by one individual before there was a Sabbath-school in the city, and for years it was the only Sabbath-school, and perfectly undenominational. He referred to the late Jeffrey Hale. He was Superintendent of this Sabbath-school, and though he never married and had no family of his own, he was emphatically the father of a large family. Generation after generation looked up to that venerable man as their spiritual father. And although he has now gone to his reward, he still lives in the hearts of many who trace the means of their conversion to him in that Sabbath-school.

After the singing of a hymn, Rev. E. B. HARPER, M.A., of Guelph, in the absence of Rev. W. H. Poole, next spoke on the subject of

"THE SOWERS IN THE CHURCH."

He said he was not the brother appointed to address them upon this topic, but had consented to take his place, as a member of the same denomination, and offer his apology. The illness of the brother expected was the cause of his absence. He came there with the desire to get further information as to how he might personally best aid this great work. Thus far he confessed to have profitted by his attendance. He was pleased to say that he was among the number of the sowers in the church. He apprehended that the ministers of Christ, called by Him to this great work, and qualified by his grace, were among the sowers in the church. He regarded it incumbent upon ministers of Christ to preach the Word. With all those powers that the minister may bring to the performance of his duty in this connection, the subject matter of his discourse must ever be the Word. He is to take the lead in setting it forth. In understanding its import and in dealing with, not only the understandings, but the consciences of men, he must be there in his place to guide and stimulate the efforts of the church. He did not say that this work is limited to the minister. Every man may say to his neighbor and to his brother, "Know ye the Lord!" and there is a place in every Christian church for workers of this kind. He believed further, that there was a place in the church for the sowing of the seed by the female part of our race.

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This is a subject which has engaged a large amount of attention at the present day. A great mistake, in his opinion, has been made by a portion of the sex in relation to that matter. No one respected them more highly than he did. None would more desire to see them in the possession and exercise of that wondrous influence they can exert in the social circle, and in all the sanctified walks of human life; yet, he thought, some have claimed a position for women that unsexes them and places them out of their proper sphere altogether.

He did not think that they were called upon, generally speaking, perhaps in no instance, to ascend the desk. There were lines which it seemed to him God had marked out as the boundaries between their respective spheres. In some departments of the work, however, material assistance could be rendered by their wives and mothers, sisters and daughters. They, too, can sow the seed. This was recognized by St. Paul, when he spoke of the assistance rendered him by certain women. There are, too, besides these, the officers of the Church. In short, there was a wide sphere of usefulness open to every one upon whom God had bestowed any degree of talent,—any measure of His grace. They may exercise an unconscious influence, besides the direct personal influence which every one can exercise over some one else. He had found that it was usual with men of the smallest measure of culture or talent to be disposed to concede their one talent and leave it unused. The man of five talents is more conspicuous. He is called out more. The circumstances around him seem to indicate to him his duty. The man of limited attainments, however, does not seem to feel the obligations resting upon him to use his one talent.

No one's influence is so limited that he cannot influence some one else on behalf of the truth, and in behalf of the cause of his Redeemer. Now there was, it appeared to him, in this uniform lesson system that had been determined on, something for all to do, and he owned himself a convert to it, although he had looked upon it with some degree, not of hostility or opposition, but of doubt, for it seemed to him a question whether it could be made to work. However, it had given him a hint or suggestion that he purposed carrying out. In ministering to the people from week to week, as, for example, three times a week as he had to do, it was sometimes difficult to know what portion of the Word of God ought to be used—what portion he should make the subject of his morning discourse and what for the week-night lecture. It appeared to him that the minister could take up at the service in the week the lesson that is indicated for the next Sabbath, and make it the subject of some exposition. In this way he could give valuable aid to others who, perhaps, have not sufficient time to prepare the lesson as thoroughly as they would desire. It would fix the subject more thoroughly in the mind of the teacher, and qualify him for his duties on the Sabbath, and thus all would be greatly benefitted; God's righteous kingdom would be extended amongst men, and His name glorified.

The GENERAL SECRETARY read a communication from Mr. Alfred Sandham, Secretary of the Montreal Young Men's Christian Association, cordially inviting the members of the Convention to their rooms, and tendering them the use of their library during their stay in the city.

The SECRETARY also read a letter from Rev. F. H. Marling, of Toronto, expressing regret at not being able to attend the meeting, but wishing it every success.

"THE SOWERS IN THE SABBATH SCHOOL."

Rev. G. H. WELLS, of Montreal, after a few general remarks by way of introduction, said that it was of great importance that the sowers in the Sabbath-school should be the ablest and most cultured men amongst us. The material needed for teachers was the very best that could be secured. It was desirable, if possible, that professional men should interest themselves in this work. Again, those who were employed as teachers during the week were, if the grace of God was shed abroad in their hearts, eminently fitted as sowers in the Sabbath-school. Such persons were apt to excuse themselves by saying they are teaching all the week, and are worn out by the routine of their daily labors, and pray that they may be excused. They were, perhaps, the most capable of imparting religious truth, and should, if possible, be made to see the necessity of engaging themselves in this work. He illustrated this matter by relating the case of a man in the State of Illinois, in which the speaker had lived, distinguished in the secular walks of life. He was a worthy and active Superintendent of a Sabbath-school when he was elected as a Member of Congress, and was obliged to go from home. He offered to resign his office of Superintendent; but the Pastor said "No." The very fact that he was associated with their school, and would work in it whenever he was at home, would have an influence for good in the community, and they would not give him up. Afterwards, while attending to his duties as a legislator, he continued to be the nominal head of that school, and when present was always an active worker in it. That man has given up his position in Congress and removed to Chicago, and is now a Superintendent of another school belonging to the church of which he is a member. Such men as he were wanted in Sabbath-schools. They were of great value to the church. We want men and women actuated by the highest and holiest of motives, not to undertake the work because it is pleasant and genteel, but men and women who will consecrate themselves to the work, and because their Master has commanded them "feed my lambs."

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The speaker then alluded to the need of a fresh and thorough preparation for the work. Even men of culture and experience in Sabbath-school teaching must prepare themselves anew. Successful teachers never depend upon old preparations any more than successful ministers do upon old sermons. He illustrated this point by referring to the case of the late Dr. Taylor, the Principal of Andover Academy. He was called *the Dr. Arnold of America*. It was said that up to the latest day of his life, he never omitted specially to prepare himself for his Sunday-school class. Although he taught classics all his life, and was most familiar with every portion of Bible truth, yet he always prepared himself afresh for the duties of the Sabbath-school. The last exercise of his life was the preparation of his Sunday-school lesson, with his Greek Testament, which he consulted carefully, and refreshed his mind with, so that he could meet his class thoroughly prepared. On the Sunday morning on which he died, his friends endeavored to dissuade him from his determination to meet his class that day, but in vain. His first duty was his school. He entered the Academy Hall, he was attacked with heart disease, and fell dead in the passage as he entered. He was a man of large and varied attainments, yet he never presumed to teach the simplest lesson without thorough preparation. His text-books bore the marks of this repeated preparation. This was the reason why, although an old man, he still retained his power over the minds of his students, who were always interested in his teaching. Such careful preparation was necessary with every teacher in the Sabbath-school.

The speaker illustrated this point further by the case of Dr. Chalmers. When he left his pastorate in Glasgow and went to the Professorship at St. Andrew's, one of the first things he did was to visit several humble families that lived in the neighborhood, and invite their children to come to his sitting-room for Sabbath instruction. Thus he gathered together a group of little children; and it is recorded that he prepared himself just as thoroughly to meet that class of little ones upon the special lesson that he was to teach them on the Sunday evening, as he did to meet his classes in moral philosophy, of which he was professor, during the days of the week. And among the papers which he left behind him at his death there was a list of questions that he was to ask this little class the next Sunday evening. If this distinguished theologian felt the necessity of fresh and thorough preparation for this work, others could hardly afford to meet their classes with an old preparation of the lesson. The preparation should be fresh from the Word of God. Although we have read it 10,000 times before, we need just as careful and fresh preparation as at first. For the best teaching this fresh preparation was needed, even by the best teachers.

Again, the preparation needed, should be systematic as well as fresh and thorough. There should be a plan or system in the teacher's

mind. He illustrated this point by saying, that when he was a boy and employed on the farm, he used, after preparing the seed, and the ground had been ploughed and made ready to receive the seed, to measure it off and set up stakes, and then starting with his bag of seed kept the stake steadily in view, going straight forward to that point; so the teacher, when he has prepared his lesson, and his class before him needs to know at what point he is aiming; to have some central truth before his mind, and let all his illustrations tend to that.

Again, the sowers of the Word in the Sabbath-school should ever remember to make a deep spiritual application of the truth they teach. He said there was great necessity of providing against the danger of being drawn into teaching mere geography and history regarding the Bible, and the moral application of the truth. They should stop short of nothing else than disclosing the deep spiritual meaning of the Word. For instance, in our Lord's parable of the sower, (from which the whole discussion had arisen) in teaching it, they could describe the thorough process of sowing, the soil, and the nature of the seed; but they could expect no good to come from the vivid and beautiful description of the entire work unless the class was made to comprehend the deep spiritual meaning of the truth. They must not be satisfied with explaining this beautiful picture. The scholars must be made to feel that their hearts are the soil, and the Word of God is the seed; that before the seed can bring forth fruit, the soil must be prepared, watered by God's grace, and prepared by his Holy Spirit.

He illustrated this matter by saying that sometimes in preparing the seed, when they found the soil dry and cold in the spring they steeped the corn, bringing it in beside the fire, placing it in water, and keeping it moist and warm till it had begun to sprout, and the shell was broken and the root began to appear, then they planted it; the moisture helped to start it and enabled it to grow; thus a crop was secured where it otherwise would have failed. So we need to steep the seed of the Word, water it with our tears, warm it with our fervour and enthusiasm, bring it close to our hearts at the fire-side of our closet devotions till it has germinated and begun to grow, then it may be deposited in the soil, and a rich harvest secured.

In conclusion, he said the object should be to get teachers who would make a fresh, thorough, systematic preparation of the lesson, and who would stop at nothing short of the real spiritual application of the meaning of the lesson. Teachers, by such earnest, fervent labor in the Sabbath-school, would realize the blessing that had been promised: "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Hymn, "Jesus, lover of my soul."

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The PRESIDENT introduced Mr. A. H. Graves, delegate from the New York State Sunday-school Association; also Mr. Strong, of New York State.

MR. GRAVES said: That he had found, as heretofore, that it was very little good to say "No" to a Canadian. He remembered a little experience he had had in the Western Province a few years ago, and the aroma of that reception was still fresh in his heart. He remembered a friend and he went out some seven or eight miles into the country to help a Sabbath-school meeting. They were received very cordially by a good Methodist brother; the meeting was held in the Court House, somewhat primitive-looking in its character, but he understood that now there was a flourishing school in that place. He could not forget the eloquent voices Canada had sent to their Conventions at Buffalo, Syracuse, and Albany. In regard to the Convention held at Syracuse he wished to say one word. The brethren from Troy went away from that meeting with the earnest desire to sow the seed. It resulted in the establishing of seven Sunday-schools, which are now seven churches. He mentioned this to show that although ministers were the principal sowers of the seed, much might be done by others.

MR. STRONG said: He was pleased to see in that assemblage of Sabbath-school workers so many of the male sex. In New York State three-fourths, he might say nine-tenths of their Sunday-school workers, were ladies. They had hard work to get men to interest themselves in Sabbath-school instruction. They used the same scheme of lessons that was used here, and the helps prepared by Dr. John Hall. As to the art of teaching, he would relate a circumstance that came under his notice. A short time since one of the scholars of their largest Bible-class came to the Pastor of the Church, and said,—"Our teacher don't succeed very well in teaching our class." The question was then asked, "How does your teacher do?" "Well, he asks the questions, and he answers them himself. He talks; we don't." The Pastor went to the teacher and said to him, "Next Sunday morning, when your class meets, instead of teaching them as you are in the habit of doing, ask the first question to the first scholar, and if he does not answer it, pass it to the next, and the next, till you have gone around the whole class; but let the answers come from them. Don't answer yourself under any circumstances." Next Sunday morning he did as directed. The first scholar, as he expected, did not answer the question, it was passed to the next, and the next. They soon began to find if the question was to be answered at all they must do it, and so an answer was obtained. The same scholar afterwards came to the Pastor, "I was mistaken about our teacher. Last Sunday we had the best lesson that we ever had. Instead of talking to us, our teacher now makes us talk to him." In this way the speaker thought much interest could be created on the subject of the lesson.

Five-minute addresses on the subject of "The Sowers," were now called for.

Mr. WYLIE, of Brockville, spoke briefly, but we regret to say that his remarks were inaudible.

Mr. D. McLEAN, of Toronto, spoke of the importance of having the one truth taught in the family, in the Sabbath-school, and in the church. He was not sure but that the time was coming when teaching and preaching would assume something of that shape, when, perhaps, there would be less sermonizing and more time devoted to personal teaching of the Word. He had heard the remark at the Convention at Indianapolis, that "nothing draws like Christ." He agreed with that remark, and thought there was no teaching for young or middle-aged, like "the old, old story of Jesus and His love." Many a time his own children had said to him, "Pa, tell us a story," and he would ask where was the lesson for next Sabbath. They read it over, and illustrated it, and in some way tried to get to the foot of the cross. For, like all the roads in England which lead in the direction of London, so in teaching in the family, in the school, or in the church, the grand subject of the cross should be held up,—should be the aim; he is "all and in all," and should be the great theme in the family, in the church, and in the school.

Prof. SHERWIN, of New York, next read part of a very beautiful poem from the *Sunday Magazine*, illustrative of the subject of "The Sowers of the Seed."

Rev. D. H. McVICAR, LL.D., was next called upon, his subject being on

"COMPETITIVE EXAMINATION OF TEACHERS."

He said: What I have been asked to bring before the Convention is purely a matter of business, and therefore, instead of making a speech, I wish to state as plainly as I can the nature of this business. You are asked to consider the propriety of instituting regular written examinations for Sunday teachers, to be held at such times and places as you may be pleased to appoint. The subject for elementary certificates might embrace Scripture History and Outline of Doctrine, Evidences of Christianity, and Principles and Art of Teaching. I merely mention these, however, as specimens of what should be aimed at: the fixing of the precise subjects is a matter of detail. In England, where Sunday-schools originated, such examinations have been recently held with much success, and have been even rendered competitive,—prizes being awarded to successful candidates.

This is a new thing in Canada, but I trust that it will not, on this account, be summarily dismissed; old things are not to be venerated

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There are two questions which we may ask respecting this subject: First, is the proposal a good one? I answer. We are all agreed that in secular education, strict and frequent written examinations are indispensable. Common-school teachers require to pass such a scrutiny; persons wishing to hold positions of trust and honor in the army and in the civil service require to pass examinations. And are the children of this world to be wiser in their generation than the children of light? We introduce examinations into every department of sacred learning in our theological colleges. Candidates for the ministry in connection with all denominations, are required to pass such, and where there is laxness on this subject a certain degree of incapacity and weakness is imposed upon the Church of God in the persons of her public teachers. I do not regard the work of the Sunday-school teacher as more sacred than that of the minister of Jesus Christ, and I cannot think it to be an invasion upon the piety of a teacher to examine him thoroughly. To ascertain the extent and accuracy of his knowledge, and his ability to communicate such knowledge to others, is surely not to deteriorate his godliness. I have no idea that a man is entitled to take rank as possessing superior piety because his knowledge is so ill-digested and confused that he can give no intelligent account of it to others. Nor, on the other hand, am I ready to accept as pious and well qualified to do Sunday-school work the person who can pass a first-class examination. What I want is piety and clear headedness together. I feel sure that all will agree with me as to the necessity of getting teachers of the highest order into our schools. Much has been said about retaining senior pupils in our classes, and many schemes and attractions have been proposed; but I believe that ~~what~~ we need to secure this is simply a higher order of teachers. The notion has too long prevailed that teaching is a work for which any one is qualified, that a boy or girl with very scanty knowledge and no training in the principles and the art of teaching, is quite fit to take charge of a class in Sunday-school. } Spiritual power we want; love to God and love to souls; vital heart-power, the presence of God's spirit felt and enjoyed in the heart; but we want intellectual power and culture as well.

Now, if systematic written examinations will tend to develop and secure these qualifications, they should certainly be instituted.

I presume that we are agreed as to the educating power of written examinations. If nothing can be alleged against them on the score of their influence on the piety and religious fervour of teachers, certainly very much can be advanced in favor of them. As a means of intelligent culture, solitary study, attendance upon lectures, and lessons in the class-room, discussion, or conference with others, are all valuable

means of education ; but experience has shown that written examinations in connection with such are indispensable. This is now conceded by all successful educators, and we have accordingly frequent written examinations in all subjects from the highest taught in our colleges down to those embraced in the primary departments of our common-schools. And if such are requisite to stimulate to healthful activity in secular matters, much more is this the case, I apprehend, with respect to sacred or religious subjects which, by many, are esteemed as dull and common-place, or as sufficiently understood.

But let me suppose that we can agree that the proposal before this Convention is a wise one. We may now ask a second question, viz. : Is it practicable, and in what manner? I answer, it is not at all probable that the majority or even a large minority of the present staff of teachers would come forward to be examined. They have earned themselves "a good degree" without such scrutiny, and are contented and useful in their present positions.

In order to render the proposal practicable, I venture to suggest that proper means should be adopted for training teachers. This is, indeed, at the very foundation of progress and increased success in our work ; and it is truly surprising that so little has been attempted and done in this direction.

There are various ways in which teachers might be educated for their work. The pastor of each church might gather a certain number of young persons into a class and train them thoroughly in all the branches of the curriculum of study adopted by the Convention, or in any other course he might prefer. Such a class would prepare candidates for examination, and would be found most convenient for Superintendents, enabling them to fill with competent persons vacancies which occur in their schools. And it would tend also to secure more numerous recruits, and to elevate the standard of attainments among teachers. There can be no doubt that many persons who might render efficient service, are lost to this most important department of the Church work, because, when about to leave Sunday-school or Bible-class, they are not systematically instructed and prepared to enter upon it.

In cities and towns one person might be secured to undertake the duty of training a class of teachers for several churches, and the proposed written examinations might be conducted by him and by others associated with him for this purpose.

Once more, why not have courses of lectures established for this purpose? We have now courses of lectures in history, in English literature, in astronomy, and various departments of science for the higher education of women. Why not similar lectures in the art of teaching, in the evidences of Christianity, and the fundamental doctrines of the Christian religion?

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My answer then, in one word,*to our second question, is this : That by adopting proper means for training young teachers it will be found quite practicable and most useful to pass them through regular written examinations.

But I have said enough, Mr. Chairman, to introduce this subject, and perhaps to awaken discussion, and therefore abstain for the present from further remarks.

Mr. J. J. McLAREN, of Montreal, doubted the propriety of having the examinations exclusively written. There were some active and energetic teachers possessed of much spiritual knowledge, and endowed with a large measure of grace, who could stand the test of a written examination. He thought such examinations should be *viva voce* as well as written. Efficiency alone should be the test.

Rev. Mr. WALLBRIDGE, of Newcastle, said that although the proposed plan might work very well in cities and towns, he did not think it would suit in the rural districts. With them there was a difficulty in getting competent teachers, and they were obliged sometimes to take any one they could get; and as far as he knew, there were very few, indeed scarcely any, that would stand a critical examination. He thought it very advisable, however, that there should be some plan adopted for the training of teachers. He had himself, on his own responsibility, held meetings at which he instructed the teachers on the subject of the lesson, and not only on the lesson but also on how to teach. These meetings had been well attended. He would hail with pleasure anything that would raise the standard of teachers, for the fact was, teachers that were really fitted for the work were few and far between.

Rev. I. J. RICE, of Beverly, felt that the matter of getting more competent teachers was one of great importance. He, too, experienced great difficulty in getting suitable teachers. Members of the church excused themselves, and they were often obliged to take the senior scholars from the Bible-class and set them to teaching. He considered that whatever the teachers might do, the Superintendent should in all cases be known for his piety, and that his sole object should be the care of souls. The speaker then alluded to the zeal manifested by his Sunday-school in securing his attendance at that Convention.

Mr. A. G. TYNG, of Illinois, said the teachers should be made to realize the grandeur and high character of the work, and the necessity of a thorough preparation for the accomplishment of it. He felt that there was a vast improvement needed, and it was only by discussing the question and bringing every mind to see the importance of it, that they would accomplish it. He would like to say a word in reference to the uniform lesson on this aspect of the question. He thought after a scholar passed through the seven years' course indicated by the uniform

lesson scheme, he would be fitted to become a teacher. He would then be able to stand a competitive examination. Teachers qualified and able to teach would thus be supplied. He would say, therefore, upon this subject of competitive examinations, let us work for it, pray for it, and the Lord will open a way and bring it out at last.

Mr. E. A. HARTSHORN, of Troy, N. Y., saw in these examinations something that would arouse the entire community, and put life into every school. The brethren who complain of a lack of interest in their community, will not have reason to complain, he could assure them, if this idea of examinations once got abroad, and was thoroughly carried out. There would be no lack of materials from which to draw teachers. He remembered in this connection, a short time ago, a school with which he was acquainted, where the interest taken in it was so small that an attendance could not be secured even at their monthly meetings. The teachers could not be brought together. Measures were instituted, and within the period of three months, eighty persons were brought together at these meetings. Weekly meetings were held for preparing the lessons, and there were persons now who were not teachers in their Sabbath-school who would be proud to be. He could say that these examinations, whether written or oral would create an interest in the community where at present there was no interest in Sunday-school work.

Rev. C. P. WATSON, of Cowansville, felt favourably impressed with the plan proposed by Professor McVicar. He thought that some of the objections raised to it, were the strongest reasons for adopting it. Teachers being rare was a strong reason he thought why there should be examinations. If teachers were qualified they had nothing to fear. The very fact that they must prepare themselves would have a good effect. The first step towards wisdom was to discover one's ignorance, and one of the surest tests would be to put them through one of those written examinations. He was satisfied that nothing would open the eyes of young people to the necessity of learning and studying like an examination. He had the honour of being one of the Board of Examiners for week-day teachers in the district of Bedford, and he never knew there were such ignorant persons till he became a member of that Board. It was amazing how many of these who come forward to teach were ignorant of the very first principles. He would not interfere with those who are already teaching; let them go on in their own way. But he thought the idea was to stimulate young people to qualify themselves for Sunday-school work.

Professor CLEVELAND, of Michigan, said he would like to say a word on this subject, though only a visitor. This subject he held to be a very important one. He apprehended that it was not practicable to enforce such a plan at the present time among the whole body of teachers. He could see, however, that the time would come when they

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could examine teachers generally, and even now where a community was so advanced and there was a sufficient number of teachers to compete for the place, they could introduce such a system with much profit. He had been Superintendent of common-schools for years in the State of Michigan, and had examined about 500 teachers for the common-schools in that State. He had examined some teachers six times in three years. He found that these repeated examinations advanced their qualifications very greatly. Sometimes they would go in one year from a third grade to a second, and then to a first grade. There was a stimulus in these examinations which was the making of teachers and caused them to qualify themselves for advanced positions. He believed the same stimulus would have beneficial effect among Sunday school teachers, and so far as practicable the scheme should be carried out. Still there was a difficulty that would be felt all over the country, namely, that of getting teachers to present themselves for examination. As it is, they have often to take such teachers as can be got, and be satisfied with them; but if teachers could be induced to come forward,—and many in cities and towns where they were advanced no doubt would—the plan proposed would be indeed profitable, and be attended with the best results.

Mr. ROBERT ALEXANDER, of Newmarket, would like to ask what motives a person would have to come up for examination? Those who were engaged in the different professions saw how they were to be immediately benefitted by coming up and passing their examinations successfully. A great difficulty was experienced now in supplying our schools with the material of the proper kind. To get schools thoroughly equipped with teachers, even of the ordinary run, was a difficult matter. In many cases common-school teachers were very reluctant to present themselves for examination, although teaching was the means they had for obtaining a living, and although they knew it would have the effect of increasing their salaries; and if this was so, was it to be expected that an inducement could be offered sufficient to bring those persons up for an examination preparatory to their undertaking Sunday school work? It must be remembered the humiliation they would undergo if they should be plucked. He hoped that sufficient influence could be brought to bear to induce many to come forward for examination, but he feared it could not be done. But how were these examinations to be conducted? He had no doubt there was many a one teaching who would be unable to pass a satisfactory examination, yet was very successful as a teacher. Would it not be well for them to consider whether it would not be prudent at first to try this plan in the cities and towns, where education was more diffused and where a greater number of capable teachers could be obtained?

Prof. McVICAR explained that each school would be allowed to act entirely as it pleased. There was nothing compulsory in the scheme

proposed. And besides it was never intended that teachers should be subjected to examinations unless some provision was made before-hand for the training of them. It was not proposed, either, to interfere with teachers already engaged in the work.

After singing the Doxology, the Afternoon Session was closed with the benediction by Rev. Dr. WILKES.

At six o'clock a social meeting was held, and tea served in the lecture-room of Zion Church, to which the members of the Convention and friends of Sabbath-school work were cordially invited by the Local Committee, and a very pleasant hour was thus spent.

SECOND DAY—EVENING SESSION.

The Convention resumed its sittings at 7:30 P.M., the President in the Chair. The church was filled to overflowing, and much interest was manifested by those present.

Rev. JOHN POTTS, of Montreal, conducted devotional exercises and much solemnity and earnestness marked the proceedings of the evening.

After the opening services, a communication from the Secretary of the Mechanics' Institute was read, inviting the members of the Convention to avail themselves of the use of the Library and Reading Room of the Institute. Also an invitation from the Secretary of the "Province of Quebec Protestant Teachers Association," to the meetings of that body, in the Normal School, on the evenings of Friday and Saturday.

"THE SOWING IN THE SENIOR CLASS."

The subject of the evening's discussion was then taken up, viz., "The Sowing." In the absence of Professor Gillette, of Illinois, who was to introduce this subject,

Principal DAWSON, LL.D., was called on to speak in relation to "The Senior Class." The Dr. said he had had no time to prepare any thing on this subject. Had he been under the impression that he should be called upon to speak, he would have looked into what other people had been doing elsewhere, and have endeavoured to give himself more scope for saying something really valuable upon the subject. As it was he could only bring before them things that had occurred to himself. In looking at the senior class in Sunday-schools, the first thing he considered was the material he had to work upon. The young people who came out of the ordinary range of Sunday-schools, and who are en-

gaged in the active duties of life were, he supposed, the ones they wished to be taken hold of. Now of those very young people who came forward, some of them were those who have entered upon the Christian life; some of them, again, were careless, and worldly-minded. Some go into the world out of the Sunday-school with their minds already tinged with the prevailing infidelity of the age, and they could not close their eyes to the fact, that at the present time a great deal of the secular literature that is placed in the hands of young people is directly hostile to the teachings of the Holy Scriptures, and the effect upon some minds was most pernicious. In regard to the intellectual capacity, of course there was a great variety. There were some young people whose attainments were very meagre indeed, and those again of high and varied culture. Such was the kind of material they have to deal with, and the question is, what should be done with it? The difficulty was extremely great so far as his own experience went. He believed that there was but one way of meeting this, and that was to endeavour to find the persons who had the gift of taking hold of such young people. If they could find such, they were good persons to get hold of. There might be two or three such classes if they could get the right sort of persons to carry them on. A person suited for such work must be, not merely a Christian; not merely an earnest person; but he must be able to interest young people, and one who can bring out things new and old. They required something different for this work from the ordinary teaching in the Sunday-school class. It would not do to give such young people the same routine of lessons they had when younger. It must be something different, too, from the preaching of the gospel. They want something else: what they required was Bible teaching. They want a careful, systematic, and, if possible, exhaustive teaching of Bible truth. In the next place, some definite subject should be chosen from some book of the Bible; some subject that could be treated in a regular and systematic manner, and made interesting and instructive by the teacher. He did not think it was desirable to keep such a class up the year round—there should be an interval at all events between them. A new subject should be opened up every year and finished at the close of the season: something like that was necessary to give definiteness to the teaching. For the successful teaching of such a class, a thorough knowledge of the Scriptures was needed, and if possible different persons should be employed in it at different times, to give freshness to it. In his own experience he found it difficult to get a large class of young people to take that part in the work that they could get Sunday-school scholars to do. It will not do to make mere scholars of them. If a definite subject was given out, few would prepare themselves. He found that the bulk of the work is thrown upon the teacher. He must cut and dry and communicate something to the class rather than expect them to do it for him. The history or geology of the Scriptures may be taken for the lessons, but

always there should be a definite object in view, the teacher trying to carry the class along with him at the same time. The only class that he ever had that really did work with him was one that was in connection with the Young Men's Association in Montreal. The Revelation was the portion of the Scripture under consideration. Persons came who had given study to the matter beforehand. So all he had to do was to open the subject. He found, however, that if he was to be the leader of the class he must devote considerable time to the study of the lesson and be prepared to answer all sorts of questions. In no other case had he found a class that would work with him in the same way. The subject that he had undertaken for the present winter was the Zoology of the Bible; the natural history of animals referred to in the Scriptures. The subject of last Sunday's lesson was corals and pearls; but he put corals very soon aside, for he did not believe in having more than one subject. He told the class that the only place in the Old Testament where it is mentioned, does not mean such at all. Then they began with the pearl, first where it was mentioned in the Old Testament; then referring to the New Testament, they came to the parable of the pearl of great price, and then he confined himself entirely to this point, and explained why the pearl was used there by our Lord. Then, in passing, they noticed the fact that some of the old fathers, and some even of the modern commentators, have been led astray by the fable which was current among some of the old writers that the pearl was produced by a drop of dew that fell from heaven into the pearl oyster. The doctor afterwards went on to explain the pearl mentioned in the Apocalypse.

This was the sort of lesson they had about the pearl, and in going over the subject trying to leave upon the minds of the class some definite impression—which was the grand object in teaching. That lesson required on his part several hours of hard work. And this was the last thing he had to say: if they wanted to teach young men and women, they must lay out to study, and make a thorough and systematic preparation of the lesson, otherwise they would soon find out they were not informed, and then they were done for. Young men and women were exceedingly critical. Unless they find that the teacher has thoroughly worked out the subject, it is of no use at all to try to teach them.

“THE SOWING IN THE INTERMEDIATE CLASS.”

After singing a hymn,

Mr. A. G. TYNG, of Peoria, Illinois, spoke on the subject of the sowing in regard to the “Intermediate Class.” He said, there was perhaps no truer remark than the one which is made, that “all great success must come from hard work;” and as a Western business man he

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experienced the truth of this remark. "Elbow grease," actual hard work, was what would accomplish results. But as a labourer in the vineyard of the Lord, a little labour, if it was done in humble faith and with prayer, might be the means of accomplishing great results. It should be remembered that they were sowing a seed that had vital power in itself.

The day before he had visited a large green-house in the United States. The gardener showed him one flower, and told him that he might pull it up by the roots and hang it up in his study for the whole winter, and when planted out in the spring it would grow again. And as he passed along the streets of New York, and saw the busy throng, he thought of that wonderful resurrection-flower, and the time when all those busy thousands would be assembled together, to be judged at the last day. This flower, if placed in water for twenty-four hours, will revive and become beautiful and green. So with the seed of the Word. One single verse of God's word, watered with our tears and planted in the heart, may be the means of giving spiritual life to many a burdened soul. There was a life-giving power in the Word. The object of the Sunday-school teacher was to induce the children to read, study, and understand it. He had then to take the word of God and bring it to the children in such a manner as will have an influence upon their lives. As he understood it, there were three great principles by which the human mind or soul is governed. There was intellect, the feelings and affections, and the will. There would find some classes of people that could be reached best through the medium of the intellect, for instance the people of the Eastern States. The English, too, were governed by the intellect. They would find others, for instance, in the Southern States and in Ireland, of a warm, impulsive nature, who are governed by their feelings. They would find others, like their Western men, and like the Scotch, who are influenced through the will. These were the three great levers or instrumentalities to be applied in reaching the hearts and bringing them into subjection to the teaching of the Word. In appealing to the intellect, the scholars should be made to realize that the word of God is something worthy of their study. It was very essential that the class should fully understand the meaning of the lesson, and the meaning of every word in it. There were ministers who proclaimed the Gospel to the people in such a manner that they did not fully comprehend their meaning. A curious instance of this came within his own knowledge. Of course they knew that in the United States they had no king to reign over them. A friend of his had told him that, when a boy, he often read in the Bible that such a king reigned over Israel thirty years, and such another forty years. And though his friend had been at the Sunday-school a year or two, he was at a loss to know what was meant by a king reigning over the people. He however concluded that they must had a very wet time of it. (Laughter.) Not long

since, in talking with a teacher of one of their public-schools, he told him it was wonderful how few of the general mass of Sunday-school scholars thoroughly understood the meaning of words and terms describing the simplest things, and sometimes a long explanation was required to enable them to be understood. He thought some attention should be given to the explanation of words—for instance, such words as sanctification, atonement, and the like, should be distinctly and thoroughly explained, and the class made to fully understand the meaning of them. In his own class he often took them to the blackboard and explained words and terms to them by its help. There was another question connected with this that had often been introduced at their Conventions, that was, how to teach to their classes the evidences of Christianity: such instruction as befitted them to answer the difficulties that infidelity was throwing them into early in life. There was a work to be done in this matter.

Some years ago he had devoted much time to this question, and he thought it should not be overlooked by Sunday-school teachers. In visiting the inmates of jails, and other degraded classes of people, he could always tell if they had ever been instructed in a Sabbath-school, because the whole plan of salvation was clear to them if they had. Perhaps this thorough teaching, this instructing of the intellect and enlightening of the understanding, will not be attended by immediate results. They could not always expect that; but it laid a good foundation, and would prevent the poisonous effects of infidelity taking any permanent root.

In regard to the influencing of the affections and feelings, teachers should endeavour to point to the Lamb of God, and tell the children of the Saviour, as the only way. Jesus says, "When I am lifted up I will draw all men unto me." There was a beautiful picture of our Saviour's birth, which the speaker had seen in Europe. There He lay in the arms of His mother, and His mother is looking down upon Him with fond affection. His father has veiled his eyes at the wonderful light; and there, standing at the door, are the men with their gifts: their faces are also veiled as the light is thrown upon them, and there the infant Saviour is in the midst. The wonderful thing in the whole picture is the holy light,—the light from the infant Jesus in their midst. So in every Sabbath-school, in every class, Jesus should be in the midst. There is a power of sympathy when the teacher says what he knows.

A minister in the United States, travelling in the East, visited Jerusalem, and one day as he wandered through the city he lost his way. He remembered that if he could find the holy sepulchre he could find his way from it to the hotel. He asked of several the way, but no one could tell him, or they paid no attention to him. At last he saw coming towards him an old man, with his long grey beard almost to his waist, and he asked him where was the sepulchre of Jesus? The

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old man placing his hand upon his breast said, "Oh, blessed name," and then quietly placing his arm in that of the minister, he led him past block after block, till at last he stood before a building;—there was a warm pressure of the old man's arm that told him he was walking with one who felt with him, and the old man bringing him to the sepulchre said, "Sepulchre of Jesus." The minister said he never should forget that walk. They should go arm in arm in bringing the scholars to Jesus. There should be that warm sympathy of hearts, that the children may feel the truth of what is taught them. Again, the truth should be presented in such a manner as to commend itself to the judgment. People of strong wills must be convinced not only of their need of a Saviour, but of the power of the truth and the blessedness of a life devoted to the service of Christ. He had endeavoured to say in these few words what he considered true teaching. He alluded, in conclusion, to the discouragements that Sunday-school teachers sometimes met with; but these Conventions, he was glad to say, had the effect of warning and strengthening them in their work.

"THE SOWING IN THE INFANT CLASS"

Was opened by the Rev. H. M. PARSONS, of Boston, in the absence of B. F. Jacobs, of Illinois. He believed there should be a thorough and systematic preparation of the lesson. This was, perhaps, just as necessary as in the intermediate class. Such preparation as would enlist all the power and sympathy of the teacher. Then there should be a love of the work—a deep and absorbing interest in the success of the work. The spiritual welfare of the children should be the prevailing sentiment in the mind of the teacher. This was, of course, essential, whether the class was infant, intermediate, or senior. The speaker also alluded to the necessity of the teacher being endowed by the Holy Spirit with a large measure of grace, that he might be specially qualified for the work. Prayer should be frequently offered at the throne of grace for the conversion of the children entrusted to his care; and there should be living, implicit faith, that God would answer prayer.

Hymn, "Rock of Ages."

"SUNDAY SCHOOL MUSIC, WITH ILLUSTRATIONS."

Professor SHERWIN, of New York, next gave an interesting address, with illustrations, on "Sunday-school Music." He said they would pardon him if he should speak to them somewhat dogmatically. He supposed it was universally admitted that music was a necessity in the Sabbath-school, but it should be made entirely subservient to

the one grand aim,—the pressing home of religious truth, either by the preparation of the heart to receive it, or putting the truth deeper in the heart after it has been once placed there. He would charge them above all things not to turn school music merely into an entertainment. He lectured down in Connecticut not very long ago, and a really good minister took somehow wonderfully to him. Sometime after, he met the minister, and the latter said to him, "We have had a grand accession to our church since you were with us." "Yes," he said, "what was it?" "A gentleman has come amongst us who is a music-teacher." He said he was glad to hear that. "Does he teach sacred music?" "Yes," he said, "he teaches sacred music some, but he teaches Sunday-school music a good deal more." So with a great many, they did not seem to understand that Sunday-school music was sacred music.

One of the first things, not absolutely essential, but needful, was a good instrument. A melodeon was better than nothing. A cabinet organ was better, and a large organ was better still. A piano was better even than these when it could be kept in tune, because the percussion touch sharply indicates time and pitch, and does not cover up. He would use a musical instrument in the school precisely as he would use a blackboard, when he could do something better with it than without it. He disapproved entirely of long rambling, meaningless interludes. It was a waste of time playing over familiar tunes. All that was wanted, was the pitch. It was very seldom that the leader was a good player. In the United States the biggest part of the best musicians looked with scorn upon Sunday-school work. They would say to the speaker, "How can you go down to that?" He replied that he did not go down, he was trying to climb up to it. (Applause.) Sometimes he would go home and pray for them; at other times when he was taunted he did not feel a bit like praying. He would say, by all means get a leader if they could, whose heart was in the work, and who thinks more of rendering acceptable worship to God than he does of showing himself off. A leader should not be only musically competent, but should have an intelligent appreciation of the power of Sunday-school singing for good or evil. He should have a warm, sympathetic heart, and be thoroughly consecrated to the work—one actuated by the true spirit of devotion. He would make two divisions of his subject: 1st. *What to sing.* He would say, sing songs chiefly (but not exclusively) that are essentially devotional in character. He begged of them not to sing hymns that were mere jingling rhymes. The devotional element was often sadly lacking. There was no meaning in the hymns sometimes sung, no touching of the heart. Consequently in some schools there was a lack of life, no freshness, no attention to sentiment, no touching of the emotional nature. "Hosannas languish." In other instances, not a few good people with the best intentions, have gone away to the opposite extreme, always clamoring for "something lively, something that has *snap* in

it." No matter how old, old story to efface any only needed heaven. A "We are in such have t tell of Jesus the soul go which softer faithful tea He believed be intereste they prized depths of a brilliant sa say variety rousing sor hallelujah, vals, when kind. He school song "lambs" sometimes city" wit drawn from river" wi "beautiful purchased was not n

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it." No matter what may have been the subject of the lesson, no matter how tenderly some faithful teacher may have been telling "the old, old story," the singing must be of that noisy style which is sure to efface any deep religious impression, sending a *torrent* where was only needed the soft summer rain, or perhaps only the dew from heaven. A school does not always need to sing such songs as that "We are marching on with shield and banner bright," &c., though such have their good uses. They need also the tender strains which tell of Jesus' love;—the quiet and deep flowing melodies upon which the soul goes forth in its longings after God—the sweet harmonies which soften the heart and fit it to receive that "precious seed" which faithful teachers have borne with weeping, and are sowing in tears. He believed it to be a great mistake to suppose that children will not be interested in these heart songs. When properly placed before them, they prized them the most of all. The tender utterances from the depths of a mother's heart are more fondly cherished than the most brilliant sallies of wit and wisdom. Yet he would not, by any means, say variety was unnecessary. When a school lacks life, sing a stirring, rousing song; and when enthusiastic, march them on to glory, "Glory, hallelujah," if they would, and be intensely earnest too. But at intervals, when the school was awake, drop in songs of the more thoughtful kind. He thought there was a strong tendency now-a-days in Sunday-school songs to encourage children in the idea that they are all either "lambs" or "angels," and he would not wonder at all if they did sometimes suppose that they could sing their way to the "golden city" without first being bathed in the "fountain filled with blood drawn from Immanuel's veins," &c.; that they shall "gather at the river" without repentance and faith in Christ. Let them sing the "beautiful song above," but they should sing also of the love that purchased it. "Redeeming love" should be a leading theme. He was not now speaking of songs for special occasions.

He would now speak briefly on the second division of his subject, viz.: *How* they should sing. He would say, "with the Spirit, and with the understanding also," and they had no right to accept the first part of the Scriptural injunction and reject the second. He would add, endeavor to have the music of the Sabbath-school regarded as no less "sacred song" than the more stately service of the sanctuary. When they had selected a suitable hymn, seek out its leading thought, analyze it, bring it clearly before the mind. Then drop it down deep in the heart and *sing it up* from there, all aglow with the freshly stirred fires of devotion! Let the exercise be conducted so that "the words of the mouth" as well as "the meditations of the heart" may be acceptable in the sight of the Lord, our strength, and our Redeemer.

He would implore them not to use music as a mere entertainment in the Sunday-school, or church either, but put *heart*,—put the Spirit's power, put the sunshine of a joyous religion into their songs.

Let them be full of Jesus, and sing them with a loving earnestness. Far up in the mountains are multitudes of springs which bubble forth from shady nooks and rocky glens. These rills join to make the brooks, and they, in their windings and blendings, make the beautiful river whose current is ever onward till it meets and mingles with the restless tide that ebbs and flows from the broad Atlantic. So from each child's heart may spring a song rill; and if the channels are cleared so as to conduct them in a blending unity with the broader and deeper current which swells forth from the throbbing heart of the Church, the river of song shall flow on, ever increasing in power till it meets the great tidal wave from the infinite beyond, and mingles with the song which shall never cease. When we "stand on Jordan's strand" the teaching will be over, the implements of life's warfare will be laid aside; but "the old, old story,"—the song of redeeming love begun here, though but feebly, shall roll on, and on, and on, forever and forever!

Hymn, "The old, old story."

Rev. W. MORLEY PUNSHON, LL.D., next addressed the Convention. He said: I have listened with great satisfaction to the practical addresses that have been delivered in the earlier part of the evening and have felt that they were so full of interest that anything I might say would be altogether useless to deepen the impression which these remarks have made. I am especially grateful for the lecture we have just heard. I call it a lecture, though the Professor called it a sermon. I presume it was a lay-sermon. Anything that would teach us to make our singing a means of grace, whether in the Sabbath-school or the Church, I am sure cannot come amiss. I thought while he was speaking of Charles Wesley's hymn—and wondered if it had come under his observation,

"Still let us on our guard be found
And watch against the power of sound
With sacred jealousy;
Lest haply sense should damp our zeal,
And music's charms bewitch and steal
Our hearts away from Thee."

I have been thinking that it was perhaps in compassion to my well-known infirmity of intellect, or to my scanty time for preparation, those who have asked me to speak to-night have not limited me to any particular subject, but have given me the whole process of the sowing, hoping, I suppose, that I may act as did Ruth in the field of Boaz; that I may glean any stray sheaves that have escaped the reapers. I have been going back in my mind to the time when I was a worker in the Sabbath-school, and in prosecuting this work I have thought how thankful we should be that the seed we have to sow is made ready to our

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It is together. speculate it. "The soil—the man soul Spirit, we must get there is There is You may spring in harvest, we put think so fitable s having with it have no process we live a process strive a clear at the wo shall no we are for the fitness be that evening it grow honest bring gaged under

hands. I am much afraid that if we had to manufacture the seed it would be very unfruitful and unprofitable. But just as it is in the natural world in this respect, so it is with spiritual husbandry. He is not furnished with it by any process of human manufacture. He need not speculate on the affinity of the seed to the soil, or on the receptive faculty of the ground to profit by it. His business, his one business, is to scatter the seed. We know that the seed and the soil agree. The soil has a capacity to enwrap and embrace the seed—the seed has a capacity to germinate in the soil, and rooted in its bosom, to decorate its surface with beauty, and enrich it with fruit.

It is the one business of the sower to bring these two things together. No Sabbath-school teacher need trouble and wonder and speculate as to when and how the seed will grow if he has rightly sown it. "The sower soweth the word." Just as the seed is adapted to the soil—the Divine word has in it something which allies it to the human soul, and capacitates it to evolve from that soil the fruits of the Spirit, which are, by Christ Jesus, to the glory and praise of God. We must get this great truth fastened into our minds as a conviction that there is no soil necessarily inaccessible to the Gospel of Jesus Christ. There is no soil anywhere, to which that imperishable seed is exotic. You may plant it anywhere—only plant it fairly, and there will be springing blade and bursting ear, and a world-wide and magnificent harvest, fit for the sickle of the reaper. It is a comfort, too, that when we put the seed into the ground, it springs up we know not how. I think sometimes that a great deal of unprofitable discussion and unprofitable speculation would be indulged in, if we did know how. Happily having cast the seed into the ground, we do our duty, and our work with it is done, so far as the instrumental part of it is concerned. We have nothing to do with its ripening. The growth of the seed is a process we cannot understand. But whether we walk or sleep, whether we live or die, the seed is germinating and the corn is housed—and by a process altogether beyond our comprehension, and which we should strive as vainly to arrest as to comprehend; and the promise stands clear and distinct as the rainbow in the heavens, that until the end of the world seed-time and harvest with their intervening months between, shall not cease. It is a very comforting thought to us, that although we are responsible for the sowing of the seed, we are not responsible for the ripening of the seed. But, then, coupled with our faith in the fitness of the seed and in the receptive faculty of the soil, there must be that personal faith of which we heard in the earlier part of the evening—faith in the Lord Jesus Christ, and that He alone can make it grow. He will not suffer one grain of the seed that has been honestly scattered to die; every grain of it shall shoot, grow, and bring forth fruit. This is a comforting thought to those who are engaged in the work, and who sometimes cast the seed in the ground under circumstances of discouragement and difficulty. I have thought

we may deposit a great deal of good seed without exactly knowing it. I sometimes fear lest in our efforts to make successful teachers we set too high a standard, and look for too great a degree of intellectual culture, and thus the ordinary run of teachers may feel discouraged. We should remember that it is generally the level teachers—persons of ordinary capacity—that do the greatest amount of really useful Sabbath-school work. There is many a husbandman who prepares the ground and sows his seed who knows nothing about the process of vegetable physiology. There is many an artisan who can compound mixtures which it would puzzle him to analyze: many a school-master who cannot write a book on education, can turn out his pupils well finished and scholarly. So there may be many a Sabbath-school teacher who is ignorant of Zoology, Botany and Natural Philosophy, yet may be able to sow the seed of the word successfully and do great work for Christ.

We have not done with the seed when we cast it into the ground. We must follow it by prayer. This work of sowing the seed should be preceded by prayer and followed by prayer. While it is necessary to go to the closet before going to the class, we should not forget to come back to the closet after the class. The work should be done between seasons of prayer.

I remember Dr. Chalmers says somewhere in the case of Elisha, when he prayed for rain, that the ordinary process of husbandry had gone on, the seed had been cast into the soil, and the only miracle was in the gift of rain to fructify the seed which the sowers had cast into the ground. And it is always so. God never works a needless miracle. Man must do all that man can do. We cannot raise Lazarus from the dead; but we can roll away the stone before, and we can unwind the grave clothes after the resurrection. We can approach the miracle on both sides, and when we can do no more, God comes forward and speaks life into the unconscious dead. God, according to the old proverb, helps them who help themselves. We have to do our utmost in connection with the work,—working as hard as if we accomplished it all by ourselves, and yet praying as fervently as if we knew, which indeed is the truth, that we can do nothing at all; then we are warranted in believing that God's best blessing will come down upon us.

A great deal has been said about successful sowing. I should be disposed to say, firstly, *sow skilfully*; secondly, *sow lovingly*; and, thirdly, *sow patiently*. A great deal is accomplished by the study of individual character. I have sometimes thought that the Sabbath-school teacher has in one respect a more difficult work than the minister of the Gospel. If I preach to some thousand people, I can afford to draw a bow at a venture—I am sure the arrow will pierce somewhere; but if I have only a class of some ten or twelve I must aim straight—I must know so far as I can, just what sort of truth is suited, so that the arrow will

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go straight to the individual heart; and the sort of truth that will touch the heart of one boy may not affect the boy next him. There are some you can reach only by the understanding; but the same arguments that would be convincing to the one might be bewildering to the other. There are others, whose hearts can be touched most effectually through the medium of the imagination and feelings. We must, if possible, study and try to understand the character of each individual scholar and adapt our teaching to his necessities.

If I were an artificer and wanted my work to praise me, it must fit in all its parts; and if I endeavor to infuse the truth into the heart of a child I must take care to present it exactly in the way in which it will be most suitable to him. And in spite of all that has been said to-night, I am a great believer in illustrations. There are a great many people who are just affected as they see the picture before them. It is sometimes the only way they can be made to realize the things we endeavor to teach them. *Sow skilfully*, then, if you would sow at all, and be sure you sow *lovingly*. It must be a heart-work. We should speak from the heart to the heart. It is a wonder what great things ordinary people can do in this work. Ordinary men, with the knowledge of Christ in the heart, and the desire to make themselves as fit as they can for the work, I warrant will be successful.

I remember the Earl of Shaftesbury telling us at home, that a friend of his had been visiting an establishment for outcast boys, in London. In one of the rooms the friend observed a class of ten or twelve boys from 18 to 23 or 24 years of age, of what you would call, on this side of the Atlantic, rowlies of the worst class, gathered from the very slums of London, and this friend was told that they were steeped in crime. The teacher of these eight or ten boys was a delicate, sensitive young lady; and the friend said to the Governor, "Are you not afraid sometimes that that young girl is not just in her place?" "Yes, I am a little afraid sometimes," said the Governor. "I should be afraid," said the friend, "they would give her cause to feel that such a place was not suited to her." "Oh! that is not my fear at all," said the Governor; "my fear is, that some strange youth should enter the class and say a ribald word; the rest would tear him in pieces." It is wonderful the power love has over the wildest and most abandoned of human beings; just as it is said, the eye of the human subject can awe the monarch of the forest into fear. Let us be loving in our endeavours to teach the Word of God. Kindness is the key that unlocks the wards of the most stubborn and difficult human heart. Let us work also *patiently*. We are not the only sowers. Alas! that it should be so. But there is one evil sower who is never weary of sowing. There is an old story told about a conversation between Satan and an Abbot, or minister of the former times. I don't know whether they had any dealings with each other or not, but this story was told

to me, and there is a moral in it. The story is just this: Satan was very anxious to buy a piece of ground belonging to the Abbot, but the latter refused to sell it to him. Satan was very persevering. We all know that this is a particular trait in his character. Well, he went again and again to the Abbot, who, each time, refused him, but at last consented to let him have it for one crop. Satan, it is said, went and sowed the piece of ground with acorns; a crop that would not come to maturity for some 300 years. If we allow him ever so small an advantage he will find means to take others. We must sow because he is sowing, and we must sow patiently. I remember when I was a little child I got a plot of garden ground for my own. I was to cultivate it. I planted it with various flowers—the pimpernel and scabious, and tulip, and the scented rose, and all the rest of them, and I was impatient to see them bloom. During the night after having placed the seeds very carefully in the ground, I was imagining how beautiful they would look when fully grown; and next morning in my eagerness to see if they had grown, I went and scratched them all up. And I am disposed to think other persons of larger growth do just the same sort of thing in regard to the sowing of the seed. We must sow patiently. God has not promised that we shall handle both the seed basket and the sickle. Sometimes He allows that, but it is seldom that the sower is permitted to gather his own sheaves. He often chooses one man to go with the seed-basket, and another man to go with the sickle, and when he does that, be sure He does it for some wise purpose. He knows, perhaps, that the one who has got the seed-basket would handle the sickle clumsily, and the one with the sickle would spill or lose some of the seed. The sowers as well as the reapers shall also rejoice together.

Let us sow skilfully, lovingly, and patiently, and we shall have our reward. We shall have it in the serene stillness of that peace which passeth all understanding, and in the rich raptures of that joy which is unspeakable and full of glory. We shall have it in the welcome given to our ascending spirits into the realms of rest by some whom we first taught to swell the hymn of praise, or to wrestle in the litanies of prayer. We shall have it in that smile which comprises in itself a heaven, and in those tones which flood the soul with ineffable and everlasting music. Well done, good and faithful servant, enter thou into the joy of thy Lord.

On motion, it was resolved that the Executive Committee be authorized to prepare a congratulatory address to His Excellency the Governor General of the Dominion of Canada, and that, having been signed by the President and Secretary of the Association, it be presented to him in the city of Toronto.

After singing the doxology, the benediction was pronounced by the Rev. Dr. PUNSHON, and the session closed.

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THIRD DAY—MORNING SESSION.

The Convention met again at 8.30 a.m., the first half hour being spent in devotional exercises, led by Mr. A. G. Tyng, of Illinois.

At 9 o'clock the PRESIDENT took the chair, and called for short addresses under the head of

"DEFERRED BUSINESS."

Mr. ALFRED ROWLAND referred to the addresses that had been delivered since they met, and the many tokens of encouragement presented. If they did not see the fruit of their work now, no doubt it was withheld from them for some wise purpose.

Professor SHERWIN said he thought it was well that teachers should feel their short-comings. If a person is convinced that he is perfectly well he will not apply to the physician. So a teacher might become wise in his own conceit if he was not made to see his own deficiencies sometimes. One of the best things was to find out how little we knew. We should have faith that even one seed cast in the furrow will germinate and bring forth fruit. One of the best Sunday-school lessons he had ever heard was taught by an illiterate man. He had never taught a class before in his life. He at first refused, but being insisted upon he reluctantly consented. He was given a class of boys of from 14 to 18 years of age. They were wild boys. He sat down by them, and what to do he did not know. They read the lesson. One verse commenced, "God so loved the world that he gave his only begotten Son," &c. He read that himself, and not knowing what to do next, they all read it together. Then, merely to fill up the time, he had each scholar read that one verse. By this time his heart bubbled over. "Boys," he said, "I wish I knew how to tell you about that verse, but that means me. That is all I know about it. I don't know how to teach you; but if you only knew how sweet that is, 'that God so loved the world that he gave his only begotten Son, that whosoever believeth in Him shall have eternal life!' I am one of the worst, yet it means me all the same," and then he burst out a crying. This teaching—this simply casting himself at the foot of the cross—resulted in the conversion of two of the worst boys in that class, who, to-day, are active Sunday-school workers. He knew a man in New York, a most earnest Christian, who came to this country from the old country, a hard young man, wicked and ungodly. When he was a boy, and was about to leave England, his mother sent for him. He expected a lecture, and he dreaded that more than the separation. Yet he loved his mother, but he was impatient. She put her arms around him, and he thought the

lecture was coming. Instead of that she merely said, "John, you are going out into a wicked world. I have only four words to give you. Wherever you go, just remember this, John, 'Thou God seest me.' Just that, good-bye," and she turned and went into the house. He went to London, to Paris, and finally came to this country, and became even more dissolute and wicked. One day a letter came to him—the envelope marked with black. It told him of his mother's death. He told the speaker himself that when he read it the whole world seemed to fade right out, and every thing was gone except those four words, "Thou God seest me." He finally fell on his knees, confessed his sins, and asked that the God of his mother would take him and make him what he ought to be. Now he is a noble Christian man, because his Christian mother trusted to those four words placed in that boy's heart.

Rev. Mr. CALDWELL, of Waterloo, said: In regard to the competitive examination of teachers, he was thinking the matter over in this way: that what had been advanced referred more particularly to principles than to details. These could be left largely to themselves. He thought that those of them who were country pastors could meet in their churches, and by giving less preaching, might devote some time to the instruction of the young people as teachers. People have got the idea that they must have so many sermons in the day; but they often hear so many that they get jumbled up in their minds; whereas if they heard but one sermon, and digested it thoroughly, they would be better instructed and profited than by hearing so many sermons. They could meet the teachers in their Sabbath-schools, perhaps on the Sabbath evening, and instruct them as best they could, and their pastors and the congregation could come in also if they chose. He thought it was a good way of instructing the congregation. It would be impossible to induce teachers to go up for examination in the country parts unless there was some means provided for instructing them beforehand. Reference had been made to the use of commentaries. He thought they were too labored to be used in a general way in the Sabbath-school. They were also too far advanced and matured to be useful in teaching. In preparing his sermons, he had sometimes thought that his own language was not good enough, and he had taken the language of the commentators; but he always found it too much advanced, and the truth was not brought within the comprehension of the people. He would say, for the encouragement of others, like himself, who did not live in cities, that although they could not carry out the details of these improved systems of teaching, they could take home the principles, and apply them as well as they could. They could instruct their teachers, and afterwards adopt, according to circumstances, the other parts of the scheme proposed.

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Mr. POWELL, of Grenville, said: He was of opinion that they needed exercises of the kind referred to by the last speaker, instead of so much preaching. He approved of more teaching and less preaching. This principle, he thought, was adopted by many of the pastors in Boston and other parts of the United States. They were contented with one sermon, the other part of the day being devoted to exercises of the character of a Bible-class. And if these exercises were more prevalent they would, in the rural districts, have less difficulty in procuring teachers. He had been connected with a local Association in the County of Shefford, and the aim of that Association was to fit teachers for Sunday-school work. He felt strongly the necessity of having more teaching. If this could be done, they would have far less difficulty in securing efficient teachers for the carrying on of the work of the instruction of the young.

Rev. EDWARD MORROW, M.A., Princeton, said: He preached once on the Sabbath to the congregation, and he had a Bible-class on the Wednesday evening. When he went first to the place he found many of the teachers were not well instructed in the doctrines of Christianity, and he spent nearly an entire year in instructing the teachers and others in divine knowledge. As soon as they had completed this course, he took up the subject of the Sunday-school lessons, and they spent an hour on Wednesday evenings over the lesson for the following Sabbath. He endeavored to get the teachers to prepare themselves in order to answer any question on the lesson. The consequence was that there was much more interest taken in the Sabbath-school, and the scholars were learning a great deal more. All were invited on the Wednesday evenings, and they generally concluded with a short prayer-meeting, or often they had the prayer-meeting early in the evening. The topics embraced in the lesson were not only presented for consideration to the minds of the Bible-class, but were made subjects of prayer. Of course, he took up things in his Bible-class that he did not expect the teachers to refer to in their classes, but such ideas were also brought forward as he thought best calculated to be impressed on the minds of the children by the teachers. By this means he had awakened a great deal of interest in relation to the Sabbath-school. He thought the plan of having only one service on the Sabbath, a good one, and making the Sabbath-school lesson the subject of the Bible class and prayer-meeting during the week. This plan had been acted upon a good deal in the County of Oxford, and worked well. He was of opinion that it was a great encouragement to teachers if the pastor could take an interest in their work, and help them in their efforts to understand the lesson. Again, it was often difficult to get up teachers' meetings—this was sometimes for want of a competent leader. But if they knew that their pastor would be present they would take a much greater interest, and study the lessons more particularly, and come prepared to discuss the subject intelli-

gently. He would merely add, that if they had less sermonizing and more teaching it would, he thought, be much more beneficial to the Sabbath-school cause.

Rev. I. J. RICE, of Beverly, spoke of the benefit he had already received from the Convention. Many valuable hints and suggestions had been thrown out which he expected to profit by afterwards, and incorporate them into the working of his own school. He felt encouraged to go on, hoping that the improved means to be employed in the instruction of the young, would also be the means of their conversion to Christ, which should be the grand aim of all Sabbath-school teaching.

Mr. A. M. Butler, Secretary of the Vermont Sunday-school Association, having arrived, was introduced to the Convention by the President.

Mr. BUTLER, in reply, said he was glad to come to them from the Vermont Sunday-school Association, to bring them their fraternal greetings and earnest prayer for the success of that meeting. They had just held their Convention; and they had felt that God's Spirit was with them; they remembered that their brethren in Canada were soon to meet, and they had prayed that God's blessing would descend upon them. He prayed that God would bless all the members of the Convention, and that each and all might go home filled with the Holy Spirit.

NEXT MEETING OF THE CONVENTION.

Mr. D. McLEAN, in the name of all the Toronto Delegates, gave a most cordial invitation to the meeting to hold the next Convention in that city. He said if this invitation be accepted, a warm reception would be extended to all delegates and visitors who might attend it.

On a motion being put, it was unanimously resolved to accept this invitation.

Rev. W. M. MILLARD moved, seconded by Rev. W. E. JONES, of Stratford, and it was resolved,—That the next Convention be held in the month of October, leaving the day and hour to be fixed by the Executive Committee.

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REPORT OF THE COMMITTEE ON THE "UNIFORM LESSON QUESTION."

Rev. J. M. GIBSON, of Montreal, Chairman of the Committee, reported as follows:

"That the Convention, having heard the Report of the work of the Uniform Lesson Committee, as given by the Rev. J. MUNRO GIBSON, M.A., one of the Representatives of Canada in that Committee, expresses its cordial approval of the enterprise, and of the work so far as it has been done,—rejoices in the large co-operation already secured, not only on this Continent, but also in England,—recommends the general adoption of the Lessons for 1873 by the Sunday Schools in Canada,—agrees to incorporate these Lessons in the *Minutes*, as also the International Texts selected by the London Committee, and suggests that the Members of the Convention use their influence to have the whole matter brought as fully and favorably as possible under the notice of the public, and of the different denominations of Evangelical Christians in the country; and, further, that the General Secretary be instructed to forward a copy of this Resolution to the various Editors of the religious press of the Dominion, asking their co-operation."

On motion of Rev. EDWARD MORROW, seconded by Mr. ALFRED ROWLAND, the Report was received.

Rev. Mr. GIBSON suggested that perhaps it would be well if this scheme was introduced to the consideration of the people of Ireland and Scotland. He also explained that it was left to the Sabbath-schools themselves to determine whether they would adopt these lessons or not.

Rev. WM. MILLARD then moved, seconded by Mr. D. McLEAN, that the Report be adopted.—Carried unanimously.

Short addresses followed on this subject,—“The Uniform Lesson Question.”

Mr. A. G. TYNG would like to say, as a member of that Committee of Ten on the question of Uniform Lessons, that it was desired that the utmost freedom of expression of opinion should be used in regard to the lessons already prepared for 1873, and they invited suggestions from every Sabbath-school worker as to the course of lessons for the next seven years. The Committee was anxious to make that course of lessons as perfect as possible, and he hoped that the wisdom and experience, not only of the United States and Canada, but even of Great Britain, would be secured in making these lessons the very best selections that could be made from the word of God.

Rev. J. McKILICAN approved of the uniform lessons, if they could be the means of placing in the hands of Sunday-school workers in the country more available helps. If they could secure for these humble workers, helps something like the notes furnished by the English

Sunday-school Union, much good might result. These people were often very deficient in their education, and good notes on the subject were very necessary.

Rev. Mr. GIBSON said the idea was, that the different denominations should furnish their own schools with what helps they considered desirable and proper. If anything additional was required, it might be undertaken by the Associations of the different districts, but he did not see that this Convention was able to take that matter up.

Mr. D. McLEAN said nearly all the different denominations would doubtless prepare notes on the uniform lessons, so that the teacher who wants more help than his own denomination furnished, would have the opportunity of seeing what others said about the lesson. The great feature was, that whereas the teacher had but one help before, he could now have six or seven if he liked. He would advise every one to get the "*Sunday School Times*." They would get the lesson arranged there every week.

Rev. Mr. LAWRENCE, of Vermont, said they had used uniform lessons for the last three years, and had realized much advantage from the use of them. They used several helps. They particularly liked those of Dr. Vincent, but also used the helps prepared by Dr. Hall.

The discussion then closed.

"COMPETITIVE EXAMINATION OF TEACHERS."

This subject, which had been introduced at a former session by Dr. McVicar, was declared open for further discussion.

Rev. GAVIN LANG, of Montreal, deprecated the paper read by Professor McVicar on this subject. He believed it would kill all life in Sabbath-schools. He thought the doctor could not possibly appreciate the difficulties to be met with. But even if the difficulties could be removed, he thought it would be a very bad thing to introduce in their schools. If they introduced anything like a day-school system, he would say farewell to the true spirit of Sunday-schools. They should cultivate rather a spirit of simplicity. Dr. Punshon had said "We want common men with uncommon grace." That was what they wanted. They wanted men who understood the Scriptures, but they did not need to pass examinations in order to prove that. If they had the right spirit, he maintained that such men ought to be welcomed to the work, and not excluded by compelling them to submit to examinations. He had spoken elsewhere on this subject, but he must heartily protest against any thing like competitive examinations in their Sunday-schools. He hoped the day was far distant when any thing like examinations would be introduced. He would draw this

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difference between week-day and Sunday teachers, that the former go up for examinations as a means of obtaining their livelihood, while the latter taught merely from a desire to engage in a good work; and he did not think any persons would present themselves for the work of Sabbath-school teaching, unless they were fitted for the work. He had not heard the paper read on this subject by Dr. McVicar, but had got his information from the report in the morning papers, but he hoped the Convention would not listen to anything like the idea of competitive examinations of teachers for Sabbath-schools.

Hon. JOHN McMURRICH said he would go in for anything in reason, that would raise the standard of qualification of teachers both as regards their knowledge of the Bible and their fitness to teach. But he feared that these examinations were not going to secure that end. If anything has to be done, it must be by the pastors working among the young people, and qualifying them for the work. As to applying the same rule of procedure as they would apply to common-school teachers, it would not do. In place of adding to their force, it would greatly diminish them. His objection was partly removed by the explanation of Dr. McVicar, at the close of the former discussion, when he stated that it was intended not to affect existing teachers, and not to bring it into practice at present, but give time for training and preparation. He thought it would require a private and personal work to accomplish this end. He did not know any better way than, when boys arrive at that age at which they are inclined to leave the school, to hand them over to the pastor's Bible-class, and then bring them back again as teachers. In this way they had succeeded very considerably in Toronto.

Mr. H. POWELL said that competitive examinations in England were wholly voluntary. There was nothing of a compulsory character in them. He had watched the movement there with considerable interest; and with such a provision, he would hail with great pleasure the introduction of such a system into any portion of this country. It would be productive of a vast amount of good.

Rev. Mr. LAWRENCE would like a little information. If there were not a sufficient number of teachers, what were they to do with their schools where they could only get one or two teachers who were willing to be examined? Some have been examined and got their diplomas, and pronounced qualified to teach, but here are half a dozen other classes to be supplied. The other teachers are unable to pass the examination; was it to be supposed that they would remain in the school with the other teachers that had passed, feeling at the same time that they were not qualified? He would ask what was to be done in that case?

Mr. POWELL said in England the principle of examinations was different. The examinations in the old country were conducted privately, and it made no difference whether they had passed the examinations or not. Those that passed the examinations received rewards, but no diplomas were given. He presumed that the plan could be carried out better if there were no diplomas issued.

Hon. Mr. McMURRICH asked, who would be the examiners?

Rev. Mr. WELLS, of Montreal, said in the State of New York there was a school in which the pastor had a perfect grade system in operation, extending through the infant, intermediate, and higher departments of the school. No scholar passed from one class to another without passing a strict examination. There was a grade system of instruction perfectly adapted to each class. Then the scholars graduate in a sort of training-school, where the teachers were trained—where they are specially prepared for the work of teaching. This he thought was carrying the system farther than Dr. McVicar contemplated here. In his opinion the best teaching was where they combined the intellectual element with the spiritual. The more learning they had the more devotion and enthusiasm might be kindled. The fear that some persons seem to entertain arose, he supposed, from the impression they had that they were introducing a standard rather more intellectual than spiritual. This, of course, was to be deprecated. At present they might not be ready to take this step, but if he read aught in the signs of the times, the discussion of this question was by no means premature.

Mr. A. G. TYNG said, where he lived, there was at one time a body of Christians who thought it was wrong for ministers to be educated. They did a good deal of good, but the general opinion was now that they were not the ministers for the present time; although he could say that sometimes when he had been in a black prayer-meeting down South, he had felt his soul lifted up to heaven. They often made failures, and it was necessary that such a subject should be thoroughly discussed and thought over. In much of their Sunday-school work they had been going up the hill rather than down into the valley, when they wanted to find water—like "Jack and Gill" in the old saw that he used to rhyme over in his boyhood. He was reminded also of an old Scotch Professor. He had written a series of lectures on Chemistry, and one day the news came of the great discoveries of Sir Humphry Davy. He went on with his lectures as before. "There is a new man down there who is making discoveries," he said, "but perhaps you will see, when you are as old as I am, whether I am right or wrong." So they should look into and examine this question. There might be more in it than they were aware of. There was a great work connected with Sunday-schools, and the work was growing every day, and the necessity of getting good and efficient workers was of very much importance.

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Mr. T. J. WILKIE, Toronto, said: They found it difficult in Toronto to train up young men to work as laymen, and to work in the streets. Consequently they proposed to invite all young men who desired to work, to meet together and try to get their minister to form a class and instruct them how best to impart truth to the public. Now, he thought, perhaps something of this kind might be done with regard to Sabbath-school teachers. Invite them to a large hall, then appoint some of their best Sabbath-school teachers or their minister to instruct them. After going on in this way for a time, perhaps it would be well to select a few and give them examinations, and grant them certificates if found worthy.

Professor SHERWIN said when he first heard of competitive examinations he repelled them indignantly; but from the experience he had had, he had reason to modify his views. He thought the brother that had protested against them had got the wrong idea. He would advise them to carry the idea out only so far as it was useful for them, having regard to the circumstances in which they were placed. It was not intended by those who advocated it to make it a harness into which every one should be put, but to be held up as something worthy to be striven for. Suppose a pastor, when he went home, should institute a Bible-class, in which he should endeavor to find how *best* to get at it. In a word, should teach how to teach. Teach them how to use, with facility, illustrations drawn from the surroundings of the class or the individual, and so acquire a fitness to teach. And when the pastor or superintendent found that a certain person had acquired this facility for teaching, let them give him a note, saying this person has been a regular attendant in our senior class, and has made such proficiency that we believe him worthy and competent to teach in any Sabbath-school in which he may be placed. Have nothing compulsory about it; nothing to shrink from, but something to be coveted. He had seen this plan tried, and it worked charmingly.

Rev. W. MILLARD said: He believed upwards of 600 applicants submitted to such examinations in London, and in some of the Provincial towns in England, on the same day. They were voluntary candidates for such examinations. Upwards of 500 passed in one or more branches, and 300 passed in all the branches. The plan had been tried, he said, and was found acceptable in England.

Mr. GLEDDEN, of Ottawa, said as far as his experience went it was found impossible to get teachers to study the lesson.

Professor CLEVELAND, of Michigan, said three questions might be asked. 1st. Are such examinations desirable? 2nd. Are they possible? and 3rd. How may they be accomplished? If they could answer all these questions, they must come to a right conclusion. As to the

desirableness of it there could not be much doubt. It would lead persons to study and prepare themselves for Sunday-school work, and there would be a great amount of benefit found in the process of examination. Consequently he thought it would be desirable. It was true that the great object of Sabbath-schools was the saving of souls through the truth, not through error; therefore a man whose mind is clearest in regard to the truth, is most likely to do the most good. Hence the teacher ought to be familiar with the subject, and have his mind trained so that he can think clearly. As to these examinations being possible: They may be in some cases in cities, where the minds of the people are more developed, but they would be impossible probably in the great region of country. In Michigan there was a difficulty in getting teachers enough of any qualification. These difficulties exist, and if these competitive examinations should be attempted, probably teachers would be fewer. But in other places where the people are more advanced, a beginning might be made, and the process proceeded with in different places, as the training rendering them competent for such examinations was prosecuted. As he understood it, it was not the intention to have the plan carried into operation until some means of instruction were provided. That being the case, he thought it a good thing. By and by, when teachers were more intelligent and better instructed, and more pious, perhaps, the plan could be carried out to a great extent. The last question, as to what course should be adopted to carry it out, if determined on, he would leave for others to answer.

Rev. E. MORROW said: He thought a great deal of the difficulty arose from the word *competitive*. It seemed as if some of the brethren had taken it up as if it were entering the list for some prize. He certainly thought it would be a great benefit to our schools at large if examinations were instituted. Our theological students were examined regularly, and no church would accept them without being examined; and if it was necessary to examine our teachers for the pulpit, he thought it was just as necessary to have young men trained and examined for teaching in the Sabbath-school. He knew that some objection had been made to raising the standard among public school teachers. They have had great difficulty in this matter in Ontario. When the higher standard came into operation, the result was that two-thirds of the teachers were plucked. But they did not despair. They came up again better prepared and passed, and the effect of raising the qualifications had been beneficial to all. He thought the same result would follow from the examinations now proposed. It has been said that this ought to be a labor of love—so it ought. Those who come up for examination will doubtless come from the love of the work. He once knew a man who, when he began to preach, could not read; that man struggled on. He had the love of God in his heart, and he at length conquered his difficulties. And if teachers are in earnest,

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Mr. F. H. REVEL, of Chicago, being introduced to the Convention, said that they had a plan in the school with which he was connected that he thought would work well; but as yet, they had only tried it three weeks. It was this: The scholars examine the teachers as well as the teachers examine the scholars. The plan was a very simple one. They had printed on a little card the lesson for the next Sabbath, and below that they had a place for four questions for the scholar to ask the teacher. This card is given to the scholar the Sabbath before, and he seeks out four questions on the lesson which is written on the card for the teacher to answer. It was surprising to see the questions that were asked—questions which the teachers would never have thought of explaining. Just those things which the teacher would not think of asking, they will often ask. Then, again, the teacher must study the lesson. He is obliged to study. In this way he believed it was going to be one of the most profitable plans that could be found.

Rev. Dr. McVICAR closed the discussion on this subject by making a few explanations. He wished it to be understood that he was not in favor of anything compulsory in the case; and further, he had not said one word in favor of *competitive* examinations. He simply stated that in England they had gone the length of competitive examinations. It had been asked, who were to be the examiners? He should say, competent persons. One objection that had been raised was, that spiritual life is likely to be impaired. He had no sympathy with the notion that piety and ignorance should go together. He knew it was a doctrine of the Romish Church that "ignorance was the mother of devotion." He would not take any step that would tend to shelter a teacher in ignorance. Theological students were subjected to searching examinations, and he would ask, was the work of the Sunday-school teacher more sacred than that of the ministry? If it was proper to examine the one, it was the other. A clear head and a soul fired with the love of Jesus Christ, were what he wanted. The person who understands how to divide the word of truth was the one who would make the most successful teacher. Examinations would have the effect of stimulating enquiry, and therefore were most desirable. It was said that there was a lack of teachers; this would increase the number of teachers. He did not care how the examinations were conducted: they might be written or *viva voce*, and as frequent or as seldom as they pleased; and let them be conducted by a teacher, the minister, or any person that should be deemed competent. He remembered the time in Canada when common-school teachers were old pensioners. But examinations were instituted, schools were opened for the training of teachers, and now the result was, that they had a set of teachers

who were well qualified. These had been the results in secular education, and the same results would flow from spiritual education. He was prepared to say that he could raise a class of sixty persons who, if a competent lecturer was provided, would attend to prepare themselves to be teachers in the Sunday-school. Instead of diminishing the number of teachers, they would be greatly increasing them. They were not going to strike consternation into the Sunday-school. They were going outside of these schools, to obtain persons who ought to be trained, and who wished to be trained for this work. He anticipated far more opposition than had been shown then, and he rejoiced that the majority of the Convention were in favor of going forward, and of doing something effective in this matter. In ten or twelve years from now they would be looking back with surprise at the neglect now shown in the training of teachers. Of course, it should be understood that without provision being made for the training of teachers, examinations were perfectly hopeless.

The debate then closed.

QUESTION DRAWER.

Rev. Dr. McVicar and Mr. A. G. Tyng were appointed to answer the questions that had been placed in the Drawer. The following questions were, however, answered by Professor SHERWIN, he being specially asked by the questioners to do so:—

Question. Will Professor Sherwin say which collection of Sacred Hymns is the best in his opinion for Sabbath-schools?

Answer. No, my dear friend, he will not. Not because he don't think he knows, but because he never consented to stand before a Sunday-school Convention in the light of a book-peddler. I can only answer this by saying there are good books published. There are books that are full of Christ, and there are books full of nonsense,—stuff that is not fit to be put into the children's heads. Get a book that has got religion in it, not only for the intelligent man but for the children.

Q. Hymns full of Christ are recommended. Can you name any book more safe and full of Christ than the Scotch version of the Psalms of David?

A. I do not know that I can. I do not know that I could name a book better than "Doddridge's Rise and Progress;" but I could name a thousand that would teach the same doctrine in a manner more interesting to a child, and I think I could find you a great many hymns that the children would make use of much quicker than the Psalms of David. When you get hymns that are too doctrinal, they turn away from them. The Scotch version is full of religion, but it is

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Rev. Dr. McVICAR answered the following questions :—

Q. There are schools wholly depending on ladies. Can anything be said or suggested in their behalf, where men will not come forward to help them ?

A. The schools are likely to be well conducted. The gentlemen should be ashamed of themselves ; and if it should be made publicly known, I think such schools would receive help.

Q. Is it desirable or for the advantage of a Sabbath-school to have, say from 75 to 100 young men and boys in one class, with only one teacher.

A. In a Sunday-school it is scarcely desirable. I have taught a class of 200, but it was a Bible-class in the church. I can scarcely conceive of a room in a Sunday-school large enough to furnish accommodation for such a class. I think the pupils should be graded, as in our common-schools.

Q. Can a teacher as successfully and efficiently teach a class, say of 50, as a class of from 10 to 15 or 20 ?

A. The smaller the number, unless too small—one or two—the greater opportunity the teacher has to do justice to his pupils. In the common-school we reckon a teacher for twenty pupils ; and in the Sunday-school, I presume six to ten are more efficiently taught than a class of fifteen or twenty.

Q. What shall we do with dilatory and disobedient scholars ?

A. I should say, pray for them. See them in their homes, and their families, during the week, in some cases. I have faith in prayer in their behalf. I know the prayers of W. C. Burns resulted in the conversion of a young man, without having spoken to him. He merely observed that Mr. Burns was praying for him. We may do a good deal in that way. Prayer and works—like faith and works—must go together.

Q. What is the best plan of getting up an effective library ? Would a distribution of books in pamphlet form, which the scholars might retain, be advisable ?

A. The best way is to keep a scrap-book, and enter in it the names of all the books in the library. An indiscriminate addition of books is very dangerous. The Superintendent should examine the books and see if they are fit, and let the names of them be afterwards recorded in the scrap-book.

Q. What part of the time allotted for instruction should be given up to the practice of singing ?

A. That is a question not very easy to answer. I am aware that some schools do employ part of the time for instruction in this way. My feelings are against it. I think the singing ought to be outside of the time. I don't like the mere practice of music on the Lord's-day.

Q. What course should be adopted in the instruction of a small school of from six to ten, the scholars ranging from the age of eight to fourteen years, and having had little or no Sabbath-school instruction?

A. I should think that two teachers would be required, and I should grade the pupils as far as possible. The giving of them secular education is rather questionable. I can conceive of it being done in some places with advantage, but I should like to see something like compulsory secular education.

Q. Is a thorough knowledge of the Scriptures all that is necessary to qualify as a teacher.

A. No. The love of Christ in the heart, and love of souls, are requisite.

Mr. A. G. TYNG answered the following questions:—

Q. How would you obtain funds for the Sunday-school, when both the Church and the Sunday-school are weak and struggling?

A. I do not know any way except by interesting the children. My own experience is, that giving becomes very much a habit. I have used different means. I once set my children to plant a hill of potatoes each.

Q. What would you do with boys, who seem to like Sunday-school, but who will not behave themselves, and are corrupting others by their example? Is it better to expel or not?

A. I have never seen the boy yet that I had to expel, and I have never whipped. I put those boys in some little position of trust, and encourage manliness in them.

Q. Is it right for a Sunday-school teacher or superintendent to take his family and, with them, attend a circus?

A. I never was at a circus in my life, and never knew a teacher or superintendent going to one. In my judgment it would be very wrong indeed.

Q. What would you do with a Sunday-school teacher or superintendent who used and advocated the use of tobacco?

A. I used to smoke myself, but I became convinced that it was wrong, and have dropped it.

Q. Do you approve of allowing your scholars to attend another Sunday-school?

A. There are occasions in towns where scholars are at one school in the morning and then at another school in the afternoon; and

when parents don't attend to their duty of looking after their children, it is much better for them to be in another school than in the streets. I like the old plan. We had Sunday-school in the morning, and from the school we marched to the church. We had Sunday-school again in the afternoon, and went to church also in the evening. The habit was a good one.

Q. How would you organize and sustain a Temperance Society among your scholars?

A. I have known them organized in classes by the teachers taking a pledge of their scholars. At Chicago, one of my teachers organized a society to abstain from tobacco, with much success. It would be difficult to give any definite plan, except the usual plan of the pledge and a society. I have found a few, who were among the worst scholars, who became interested in temperance, and afterwards were far more interested in the school.

Q. What means do you advise for getting up a Sunday-school concert?

A. I think the best plan is to change often and have different plans. I have got up a Sunday-school concert by taking, for instance, the River Jordan, and getting the whole school to tell me everything in the Bible they could about it. I would take the black-board and draw the River Jordan on it, as each scholar told me about it; and have it an extremely interesting and instructive lesson.

Q. What is the best method of conducting a country Sunday-school, having about one hour and a half for the purpose?

A. That is a question that would take a long time to answer. I can only give some little suggestions. The superintendent might make some remarks at the opening or closing of the school, on the lesson. The singing element might perhaps be introduced a good deal.

The QUESTIONER said: I came with the expectation of having that question fully answered. The school that I am now superintendent of, I have been connected with for the last fifteen years. The course that we follow is something like this: We commence the school in the usual way with singing and prayer. The lesson that was given out on the previous Sabbath is then read by the superintendent. The teachers then engage in their classes for perhaps an hour, with their scholars, explaining the lesson. At the end of that time the books are closed, and some remarks are made by the superintendent, after which the school closes.

Mr. TYNG said: The order of exercises was as good as it could be. There might be some improvements in the way of teaching, and in the helps the teachers used. If any improvements were wanted, it would be in the details, the manner of conducting the school, the distribution of the library, etc.

Q. Please to submit the best mode of distributing a library?

A. The best mode I have seen, is to distribute all the books before school; although five minutes might be allotted at the closing to any scholar who came in late, if his teacher gave him permission. Each scholar has a card with his name written upon it, and when he gets a book his card is placed in the department where the book is taken from. No scholar can get a book from the library without leaving his card in its place.

Q. What have you found to be the best method of awakening interest in the minds of your scholars, so as to dispose them to learn what you are ready to teach?

A. Try and bring something new and fresh from God's word. You will then succeed, as far as it is possible.

Q. Does Mr. Tyng see any more reason why Sunday-schools in the country should be closed in the winter months, than the churches should be closed?

A. No. We call them frost-bitten schools. The children can walk to the same school as on week-days.

Q. Is it right to have a mixed class of young men and women? I mean a Bible-class.

A. In our public schools we find it extremely useful; they learn a good deal better. In a country place where they are acquainted, it is very good; when they meet again they will talk over the same subject on which they have been taught. In large cities, where they are perfect strangers perhaps, not so necessary; but I think in most places where they can be taught together it leads to more thorough instruction.

The benediction was then pronounced by the Rev. Dr. GREEN, and the session closed.

THIRD DAY.—AFTERNOON SESSION.

The Convention resumed its sittings at 2.30 p.m. Devotional exercises were conducted by the Rev. GAVIN LANG, of Montreal.

"THE HARVEST."

THE FRUIT OF SUNDAY-SCHOOL WORK TO OUR OWN LAND.

Rev. GAVIN LANG being called upon, delivered an address on "The Fruit of Sunday-School Work to our own Land." He said he was glad to have the privilege and opportunity of saying a word to this Convention, upon a subject so interesting as well as important. He felt that he labored under two disadvantages:—First, he never

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saw a Sunday-school Convention before; and, secondly, he had not been two years in this Dominion. In the country from which he came they had no such meetings as they had here. Since he had left Scotland, he believed they had had two Conventions something like this one. He had not formed the slightest idea of so many delegates coming as were there. He knew little of the geography of the country, and nothing of the Christian work going on here until he came to Montreal; so they would not expect him to enter minutely into the details of the work. It so happened, that the delegate who had honored him by accepting the hospitality of his house, was from Brockville. That place, he understood, was the cradle of the Sunday School movement in this country. He was talking with this delegate that morning, about the matter now under discussion. He had told him something about the work in Brockville. He did not see the gentleman present, but he hoped he would turn up, as he had promised to say something on this subject. He thought he had seen enough of Canada to convince him that here, as at home and everywhere else, there is a great work to be done for Christ, among both old and young. There was one thing that occurred to him, in thinking of the past work in Canada,—that is, that they could say they had seen fruit of the past Sunday-school work in Canada. It is exactly sixty-one years ago since the first Sunday-school was opened in America. This is not a very long time in the history of a great national movement; so that they could look for even greater results than have already been realized, as following from Sunday-school work in the past. They should keep this in mind, because they are apt to be discouraged. If they would only remember that much of the fruit has yet to be reaped in Canada, they would not lose heart as they think of the great evils that exist. With regard to the future, of course they must see that if Sunday-school work is to bring forth any permanent fruit, it must be in connection with the spirit, as well as the condition of the Dominion. He should like to see the fruit of Sunday-school work more largely manifested both in the Church and in the community in general. He should like to find less error and less prejudice in the minds of the people, with regard to any improvements that might be suggested. He should like to see less bigotry among those who love the Lord Jesus Christ; so that while they held their own particular views, they might unite and work harmoniously in the furtherance of the Gospel. He had no doubt but that Sunday-school Conventions, and the general work of the Sunday-school, would enable them to get rid of those old hindrances. And he trusted that there would be more of the love of Christ in the rising generation,—when they become the *risen* generation,—when they take the position of those who now hold it. He hoped there would be more disposition to meet with those around them, and that this would be the general spirit of the Dominion. We have an abundance of evil, and corruption of all kinds, for a new country,

in our Dominion. We find less of those deeply-seated evils that are to be found in the old country; but we find humanity very much the same as it is seen in the old country. Humanity everywhere requires the blood of Christ to cleanse it of its impurities; and among the instrumentalities to be used, he thought the Sunday-school is one of those by which we shall be enabled to get rid of the evils that are growing in the Dominion. He hoped the day would come when they should see a greater desire after holiness evinced among the great body of the people. There were evils, however, of a particular kind, that he thought could be got rid of by the Sunday-school agency. We had just emerged out of a great political contest—a general election in this Dominion of ours. He did not know how others felt, but to himself it was exceedingly painful, that such an amount of electoral corruption should exist amongst us. He hoped it was only among those who had not had the benefit of Sunday school training when young, and that when those who are now children, grow up to be electors, the great principles of action that go to make the Christian character will be so implanted in their minds that they will recoil, even in political matters, from the very appearance of such evils, and that we shall have less of those corrupting influences manifested before our very eyes. And in other ways the agency of the Sunday-school will tell upon the Dominion. In fact, the future of the Dominion is very much in the hands of Sunday-school scholars. Our Sunday-school agency has a far wider reach than it has at home. The necessity of Sunday-school teaching is felt here by all the different classes in the community. In congregations at home, where the people are wealthy or well to do, very few of their children ever go to the Sunday-school. You scarcely ever find a child, whose parents are rich, in the Sunday-school in Scotland. It is left very much to the children of the humbler classes, but here you find children of all classes going cheerfully to the Sunday-school. In a very especial sense he would say, that the future of this Dominion is in the hands of the Sunday-school. He alluded to this, with the desire that teachers might be impressed with the great responsibility resting upon them in regard to the proper training of those children entrusted to their care, in order that they might be prepared, not only to become good Christians, but good citizens of the Dominion. The fruits of Sunday-school work would then be clear indeed in our land. It was a harvest worth laboring, praying, and even waiting for. He expressed the great pleasure that he felt in being present, and his thanks to the Committee of Management for allowing him thus to speak of the Dominion, of which he had very little right to speak, but to which he was bound by a great many ties, and for the welfare of which he never ceased to offer up prayers to God.

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RESULTS OF INDIVIDUAL LABOR IN THE SABBATH SCHOOL.

Rev. D. MARSH, owing to the absence through illness of the Rev. C. H. Smith, of Coaticook, next spoke of the "Results of Individual Labor." He said he thought it desirable that some information should be given concerning the work that has been done in Quebec through individual effort. He was a stranger to Sunday-school Conventions, like the last speaker. This was the first Convention that he had attended, and it had greatly surpassed his expectations as regarded the number attending and the interest manifested. He felt sorry that, being an old man, he had never attended one before. The General Secretary being acquainted with him, had written last year and requested him to distribute circulars throughout the different Sabbath-schools in Quebec, to get information concerning them. He did this; but no information was ever furnished. Even his own school, through their ignorance of the importance of this meeting, was not represented there. He trusted, that if spared for another year, as far as Quebec was concerned, there would be a change. He purposed, if he was able, to collect together representatives of the schools that would be likely to respond to his application, and lay before them the impressions that he had received at this Convention, and intreat them to throw their interest into the general effort of the Dominion. But as regarded individual effort, he wished to say something about what had taken place in a school in Quebec. It was opened between 40 and 50 years ago, before Sunday-schools were established by any of the different denominations. It belonged to the late Jeffery Hale the honor of establishing this school. He came to Canada many years ago for the purpose of assisting his father in the administration. He was a very pious man, a member of the Church of England. He had none to co-operate with him in those dark, and he feared lifeless, times, and he worked alone. Being a man of property, he built his own school-house. Thirty years ago, when he (Mr. Marsh) came to Quebec, a friend took him to what was then the most interesting institution in the city, viz., Jeffery Hale's Sunday-school. He was very favorably impressed with what he saw. There was evidence of the most faithful work being done. A number of young men there,—a number that are now ministers of the Gospel in various places throughout the Dominion—received their religious education and their first religious impressions in that school. At the time he first visited this school, he noticed two or three young men sitting in a corner of the room, and asked their names. One name of those he mentioned was John Alexander. "Mark my words," said he (the speaker) "if that young man does not become a preacher." It was well known that he was for many years the pastor of a prominent church in the city of Montreal. He was only one illustration of the great usefulness of that school. Having been somewhat of a meddler in all kinds of matters, and having been a lecturer on various

subjects, he became lecturer in Jeffery Hale's school. Partly at his suggestion, he, the speaker, went to England after a few years, and purchased apparatus. He purchased a magic lantern, one of the same size and quality as used at the Polytechnic Institution, and other apparatus for the use of the school and the illustration of his lectures which were delivered during the winter months. For sixteen years it was his privilege to labor with that devoted man in diffusing secular and religious education in connection with that school. He mentioned these things to show what had been the results of the labors of one devoted man. He has now gone to his rest. The school, however, still remains, although it is now in a rather declining condition. Jeffery Hale also at his death left £8,000 or £9,000 sterling for the establishment of a Protestant Hospital. They had established that hospital, and it had been the birth-place of many souls. Many have gone to glory from that hospital. He mentioned these things as connected with the name of Jeffery Hale, but the Sunday-school was his great life-work. He was the father of the school, and every scholar, both male and female, who attended that school, regarded him as their father. They could easily imagine how much he was missed. If so much was accomplished by one, when he had to work single-handed for many years, was it not encouraging to think what might be done through the blessing of God, by united effort, in these days of Sabbath-schools?

Owing to the unavoidable absence of Lemuel Cushing, jun., Esq., who was appointed to speak on "The Work in the Cities and Towns," the GENERAL SECRETARY read letters containing statistics of the work, addressed to Mr. Cushing from the following places, namely, Galt, Belleville, St. Catharines, Hamilton, and Brantford. There were also communications sent in from Toronto, Woodstock, &c., but were not read, as some objections were raised to the reading of them, through want of time.

FRUIT REAPED BY THE CHURCH.

Rev. H. M. PARSONS then addressed the Convention on the "Fruit Reaped by the Church." He said some few things had occurred to him that he thought might be useful to state with regard to the profit that the Church might reap from the Sabbath-school. The first benefit that the Church derived from the Sabbath-school he thought was existence. He did not believe the church would exist in this country for a quarter of a century without the Sabbath-school. He agreed with what was said by the President, that he did not believe in the church without a Sunday-school. He did not believe that there could be a true missionary spirit without Sunday-school work.

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In the States there are two divisions of this work. There are places where no church can be gathered, where the Sunday-school is the pioneer of the church. Where a church exists, the Sabbath-school is an integral part of the church. He did not believe in the idea that some persons have, that where a Christian Church exists, the Sabbath-school is something additional, and not a fundamental part of the church. He considered this was somewhat of a heresy. The church could not shake off its responsibility in this matter, or do away with the necessity of a Sunday-school. With the church, the Sunday-school is as certain an ordinance as the preaching of the Gospel, the holding of prayer-meetings, or dispensing of the sacraments. It is from the Sunday-school that the church fills the vacancies in its ranks. If three-fourths of the members of a church never attend prayer-meetings, and never come into the Sabbath-school, how could that church have life? When he commenced preaching the Word of God, he preached to a congregation that was orthodox and sound as any Scotch Presbyterian Church in the world. They were of the old Puritan stock; but two centuries had passed since the church was established. They wanted sound, orthodox preaching; they would have nothing else. There was a feeling among them that they loved the truth, but some loved one truth and some another, so they were generally pitted against each other. One section of the church had split off and gone in with another congregation; another congregation had gone to the opposite extreme, and set up a new church for themselves; and when he took hold of that Christian body there were, perhaps, 200 in the church. The first sermon he preached was full of the Word of God, logical and argumentative. But if he had quoted Shakespeare it would have settled just as deep into their hearts. He made up his mind that this Holy Book must be consulted by them. The next Sunday he preached a sermon on this point, in which he showed the necessity of personal teaching, and the reasonableness of every man, woman, and child, in the congregation, coming together on the Lord's-day for one service, in which the Word of God would be in the hand of each one. He explained to them that one preaching service on the Sabbath was really sufficient; and that instead of the usual afternoon service, how much more beneficial it would be to all to have a meeting in which the whole congregation should take part, something of the nature of a Sabbath-school. A portion of Scripture would be explained by the pastor, and every one at liberty to ask any question that might suggest itself to the mind of any one. The people were so wedded to the old stereotyped usage of two heavy sermons each Sabbath, that it was almost impossible to get them to entertain for a moment the idea of any other order of the Sunday services. On each anniversary occasion, for four years, he urged upon his congregation the necessity of adopting the change he proposed. At length, "just to please Mr. Parsons," they said they "would try it." So one Sunday in Septem-

ber they came to the church, 300 strong, to see the new plan fail. They commenced the lesson; one was for explaining a certain truth in one way, and another person in a different way. One was a firm believer in predestination, and was hanging on to that: another on something else. By and bye they began to get interested in the lessons, and as others came in they found the meetings mellow and warm. Children, seeing their fathers and mothers interested, became interested too. And, instead of the afternoon preaching service, the people soon had reason to conclude that the change was a great improvement. New life was infused into the whole congregation. All their religious meetings were well attended, and much interest was manifested. Their prayer-meetings were another thing. At one time there were only three or four members who could offer up prayer. Things changed. The people became awakened. The Holy Spirit began to touch the hearts of the people. Young and old became anxious about the salvation of their immortal souls. At their prayer-meetings now, the exercises were no longer confined to three or four. He had known as many as sixteen take part in a prayer-meeting of an hour and a quarter. All were anxious to speak of the love of Christ, and what He had done for their souls. The speaker felt convinced that in many congregations much more interest could be excited and more spiritual instruction imparted, by substituting a Sunday-school class for one of the regular preaching services, which would include the whole congregation. He enlarged further upon the beneficial results that had followed the introduction of this plan into his own church. It was the means, in his opinion, of removing apathy and prejudice from the minds of the people, and of infusing new life into all departments of the church's work.

Rev. CHARLES FISH, of Peterboro', next spoke. He said he had found the organizing of a Bible-class among the senior scholars an effectual means of infusing life into the church. He had tried it in several instances, and it had never failed. Five years ago he was called to preach in a place where the spiritual life of the people was so low that he was advised not to attempt anything of this kind. He was told it would be impracticable. However, he succeeded in organizing a Bible-class of the senior scholars. The parents soon became interested and attended. The interest increased, and from studying the Scriptures they began to pray. After the Bible-class had been carried on for three or four months, he called the people together for special services. The result was the doubling the membership of the church. A new and beautiful brick-church was erected. The work progresses, and now they are erecting a second church within two miles of the first. He had never tried this method without meeting with remarkable success.

Prayer was offered by the Rev. Dr. BURNS, after which,

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Mr. HAINES, of Morrisburgh, briefly spoke of the encouragement he had received from what had been said by members of the Convention. He felt the great necessity of Sunday-school work, and said it was the means, by the blessing of God, of his conversion to Christ.

Mr. MCGILLIVRAY, of Brockville, said it might be interesting to inform the Convention, that Sabbath-schools in America originated in Brockville. That honor had been claimed by others—the Evangelists in New Jersey; but it was a well-known fact that the first Sabbath-school was begun in the old Court-House, in Brockville, in 1811, under the superintendence of the Rev. Mr. Smart, now about eighty years of age,—the first teacher being Sheriff Sherwood, now about ninety years of age. The result in Brockville was very encouraging. Many men, now in high positions both in Canada and the United States, have gone forth from that school. A practice they now followed, and which they found to be very good, was, on Wednesday evenings, after the prayer-meeting, for the Sabbath-school teachers to remain and take up the lesson for the next Sabbath. Each one expressed his views on it; but the teachers take it in turn, and usually come specially prepared to explain the lesson as fully as possible. The pastor was also present, and generally added a few remarks on the lesson—so that the lesson was usually well prepared, and a good deal of interest kept up.

AUDITORS' REPORT.

The Auditors' Report, read by Mr. JOHNSON, stated that the auditors found the Treasurer's Report correct. On motion, it was adopted by the Convention.

EXECUTIVE COMMITTEE.

The following gentlemen were reported by the Nominating Committee as the Executive Committee for 1872-3:—

Sherbrooke.....	Hon. J. Sanborn.
Montreal	Rev. Canon Bancroft, D.D., S. B. Scott, Rev. J. Denovan, R. Irwin, Theodore Lyman, J. A. Mathewson, D. Morrice.
Ottawa.....	Rev. Wm. Hall, M.A.
Cowansville.....	Rev. C. P. Watson.
Napanee.....	Rev. John Scott.
Kingston.....	Dr. Lavell.
Newcastle.....	A. F. Wallbridge, M.A.
Port Hope.....	Wm. Craig, senr.
Belleville.....	Wm. Johnson.
Peterboro'.....	Rev. C. Fish.

Bowmanville.....	Henry O'Hara.
Toronto.....	D. McLean, T. Nixon, J. J. Woodhouse, J. L. Blaikie, Rev. Wm. Gregg, M.A., S. S. Martin, C. A. Morse, J. Gillespie, James Brown, J. G. Hodgins, LL.D., J. W. Cox, Robt. Wilkes, M.P., Rev. J. M. Cam- eron, Jas. Patterson, Wm. Kerr, Chas. S. Millard, S. H. Blake, A. McMurchy, M.A., W. H. Pearson, James Hughes, Ed. Galley, Warren Kennedy, J. Dixon Craig, B.A., Rev. S. A. Dyke, Rev. T. Griffith, Rev. J. J. Rice.
Yorkville.....	Rev. Septimus Jones, M.A., D. Buchan.
Hamilton.....	D. B. Chisholm, M.P., Rev. J. Gardener.
London.....	J. M. Denton, J. J. Dyas, Rev. D. Savage.
Brantford.....	Rev. John Wood.
Eloira	Rev. Joel Briggs.
Newmarket.....	Robt. Alexander.
St. Mary's	Rev. D. Waters, LL.D.
St. Catharines...	Rev. W. R. Parker, M.A.
Clifton.....	Rev. Dr. Bell.

With power to add to their number.

On motion, the Report was adopted.

The following gentlemen were then appointed as a

“PUBLICATION COMMITTEE,”

Viz., Rev. W. Millard, and Messrs. D. McLean and J. Joseph Woodhouse, all of Toronto.

On motion being put, it was resolved,—That two thousand copies of Dr. Burns' address on “The Seed is the Word,” be printed under the direction of the Publishing Committee.

Rev. ABRAHAM SICKLES, Indian Missionary to the Aborigines of the country around “The Lake of the Two Mountains,” was introduced to the Convention, and spoke as follows :—I am sorry to say it is hard for me to speak in English language. I am broken English—I try to speak as well as I can in English language, so I will try again to-night. I live now in Lake of two Mountains, where Indian Reserve. There is about 500 together, that is children and old people. But they all Catholics. I went there year ago last June, and talk with them about the Word of Life—our Saviour Jesus Christ. They receive that

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word ; they like it. They left 400, Catholic Church ; that is children and old people. I talk with them that our Saviour is only One can take away from sin in the heart. Since I came there year ago last June, they join 200 in Methodist Society, and they are converted, and they wanting for religion—they give me their names 200 to be members in the Wesleyan Methodist Church, and I am happy to say about the Word of Life is doing good. They say while they belong to Catholics they never see the Bible, and they knew nothing about it. Since I went there they show Bible ; tell our Saviour Jesus Christ come into world to save them. Now they say while they are Catholics they are blind in the mind, and in darkness, but now light. They see light of our Saviour Jesus Christ, and make them happy in their souls. And we have prayer-meeting every Wednesday night, and about thirty brothers and sisters pray in the prayer-meeting. And, Mr. President, some of our sisters get very happy in their souls, and they shout. When a brother or sister get warm in their heart with the Gospel they not ashamed to shout. And also we have day school. One English lady teach the children in English. About thirty scholars attend the school in Lake of Two Mountains. They are very anxious to learn to read the Bible, so some of them can read now in the Bible. A year ago they know nothing about the Bible, now they read it ; like it and pleased. And I thought we will have Sabbath-school, for so we commenced last June. Children seems to like the school on Sabbath-day, so our teacher and myself we try to teach the children. They come between thirty and forty children. We commence to teach them, and I form Bible Society class—I have eight little boys and girls—those that can read in the Bible, and I allow them to read a chapter. It is in the Testament,—Matthew, Mark, Luke, John. They read very well, but the truth they don't understand what they reading. They are not been to school long enough to know in English what they reading. But I take this course : when they get their reading one chapter, then I read one verse and interpret to Indian language, and they much pleased. They want to hear what they reading about. So in our Sabbath-school, very good state. The children very desire to get learning the Bible, and also the old people, they very desire to hear the Word of Life. I say in that mission they are 200 in schools. We meet in class-meeting Sunday evening, preach at ten o'clock in the morning, and they very good times, and make their souls happy, and, therefore, Mr. President, I ask you to prayer me, so Lord continue to be with us in Lake of Two Mountains.

Mr. ROBERT WILKES, M.P., spoke of the pleasure he had in being present, and hearing the interesting address that had been delivered that evening before the Convention. He would take the liberty of adding one thought. Sabbath-schools have been the pioneers of church co-operation. They are making possible what was thought to be impracticable, and are bringing them together for co-

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operation and for consultation. While they were discussing Sabbath-school work they were also discussing church work. For his own part, he could almost look into the future and see the time when the churches of God shall meet, and lay heart to heart in the promotion and the dissemination of Bible-truth. He hoped that the Sunday-school would not only continue to benefit the church, but be an integral part of it.

The afternoon session then closed with the benediction, pronounced by the Rev. Dr. BURNS.

THIRD DAY—EVENING SESSION.

The closing session of the Convention opened at 7.30 p.m., devotional exercises being conducted by the Rev. Dr. TAYLOR, of Montreal.

"THE HARVEST CONTINUED."

THE TEACHER'S REWARD, ETC.

Rev. CANON BASCROFT, D.D., addressed the Convention on the subject of "The Teacher's Reward Hereafter." He said he felt a deep solemnity in addressing them that evening, especially upon the topic which had been assigned him. He felt that this was one of the greatest and most important assemblies that had been held in the city of Montreal. And as they had arrived at the close, the few minutes that remained before they separated should be so spent that in every thing that was said they should have the Spirit of God, and that the impression they should carry away with them should be, if possible, if not the best of all, yet as serious as any. He would like, in some respects, to drop the character of a minister of the gospel, and return to what he had been—simply a teacher. He wished that they might realize their position before God in that great and glorious work. If he were going to speak of the reward which the Christian teacher has here upon earth, it seemed to him that it would be more easy than the subject assigned him, because he would speak of the joys they had in seeing one and another brought to Christ, saved through their instrumentality. But in heaven the Christian teacher is supposed to have passed all this, and to have entered into "the joy of his Lord." When they spoke of the teacher's reward, let them remember that they mean a reward of grace, not of merit. Now, it appeared to him, that the first reward of all was the approval of the blessed Saviour, who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." The recognition by the Saviour of those who had obeyed the divine injunction, "Feed my lambs,"

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was indeed a reward: He thought the great feature in the reward of the Christian teacher was the knowledge of being the means of bringing the children to Christ, who was the Saviour of the young. He had just left the death-bed of a little child, eight years old, who attended the infant class in the Sabbath-school, and who had been taught that beautiful hymn, and was singing, "Come to Jesus just now." For five weeks this little child had been lying ill with water on the brain, till it was almost a skeleton. It was a mystery how He, who loves little children, should let that little one suffer as it had been suffering. It teaches us how great sin is—how great the atonement was. The next reward was the meeting of those whom they had won to Christ; those with whom they had been associated in Sunday-school instruction, and whom they loved. That when they leave this earth, they, who were their teachers, should find in heaven spirits there to welcome them as being instrumental, to a certain extent, under God, in their salvation. There was the reward of the Christian teacher. When one and another should step forward to welcome them, then they would feel that all their sacrifices were as nothing. Others would follow them. He fancied he could see one and another teacher pressing forward, and saying, Where are the seals of my ministry? It would, indeed, be well if we had a sight of them on earth. But there was already sufficient to make the human heart proud. Perhaps it was best that we should not be allowed to see on earth the fruit of our labor. He had received a letter from a Superintendent of a Sunday-school over which his brother had been placed for several years. The Superintendent stated that they had received a visit from two who were pupils in the school, but who were now gentlemen of family, and they said that they attributed their conversion to God to the instruction they had received in that Sunday-school from his brother. He could not communicate to him the news; but these are among the rewards that will come hereafter. Then, again, is the union of teachers in heaven. This thought should unite them as Christians together. When he saw that assemblage, from all parts of the country, he felt proud of our Dominion, that there are such men carrying on this great work; and remembering the illustrious workers in this cause, for instance, Presidents of the United States, after they had taken office, had continued to be Sunday-school teachers. When he thought of all this body of Sunday-school workers coming together, and that they should all meet in heaven, how abundant would be the reward in Christ Jesus! He would pass on from this element of happiness to the meeting of those who, through God's mercy, had been brought to the knowledge of Christ through their instrumentality, and then, again, their children in turn. Who can limit the power for good that even the conversion of one soul will have? Who can tell where it will end? Like the bursting bubble on the face of the placid lake, so often used for illustration, with its concentric circles always growing larger and larger, so is

the influence of the Sunday-school teacher. He may become the instrument in the conversion of one who afterwards becomes a minister of the Gospel; and many souls may again, through his instrumentality, be brought to Christ. Another element in the reward of the Christian, it appeared to him, was to be found in the employment of heaven. There they came near to the Saviour. What will the Sunday-school teacher be doing in heaven? He believed he would be going on with his studies in heaven; and while he now sits down a poor fallible man to his studies, with a mere glimmering of light, he would then have the full light; the mysteries which now perplex him would then be revealed. Did any one mean to tell him that there would not be progress in intellect, advancement, and growth of the emotions? Every part of man would be fully manifested when brought into the presence of the Saviour; and we should go on in a greater knowledge of the Word, and there is but one step between us and this happiness. Once, when they had an anniversary of the Bible Society, one of their speakers was to have been Dr. Purkis, an American Missionary, but God needed him. He was coming to speak at the anniversary; there was a collision of the cars, and this man of God was found sitting up with a placid smile upon his face—transferred from the church militant to the church triumphant. To be approved of by Jesus is a great reward, and we shall be with Jesus. Heaven is simply a Convention of those who love the Lord Jesus Christ. The biographer of Robert Hall, a great and good man, was at one time much distressed in mind to know whether he was a true follower of Christ. He said there is one evidence of it. It is said, "We know that we have passed from death unto life, because we love the brethren." "I know," he said, "I love the brethren." He could respond to that sentiment, and he believed that every Sunday-school worker there could do so. He read in the papers that night that the last words of the American statesman, who had just died, were, "Love one another." One reward of the Sunday-school teacher was the love of Christ, and we shall rejoice together in His presence.

Hon. BILLA FLINT, of Belleville, next spoke on

"EARLY RECOLLECTIONS OF SUNDAY SCHOOL WORK."

- He said he commenced Sabbath-school work in the year 1827. He was then twenty-two years of age. It was in the town of Brockville. The Rev. Mr. Smart had been carrying on that school for a number of years, but he found the moving spirit to be Mrs. Smart. She was superintendent-teacher, and almost every thing else. The school was very small, only about fifty scholars attending, and it was the only school in the place. A short time, or immediately after entering the school, another school was started in

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the Methodist Church, and the two schools went on, not in rivalry, but hand in hand in endeavoring to get scholars to attend. When he first went to the school he had little idea of what duty he was to perform. Mrs. Smart had asked him if he would take a class of small boys; he consented, and she gave him a class of boys about thirteen years old. They would fall asleep sometimes, and while one was sleeping he would teach the others. So he went on, but at that time knew nothing about the Scriptures himself. He had no desire at the time; but it was not long before he found that if he was going to teach these little boys, he had got to learn himself. He knew a good deal had been said about not employing Sabbath-school teachers unless they had been converted. He was afraid that he never would have been converted to this day if it had not been for Mrs. Smart inviting him to take that class. He went on for three or four months, when he was asked to take the largest class in the school. But by this time he concluded to give his heart to Jesus. He had a class of seven large boys, averaging, probably, from thirteen to sixteen years of age, assigned him. Three of those boys came three or three and a half miles; three more came two and a half miles to the school, and the remainder resided in town. He taught that class from that time till he left Brockville, in 1829. After he had entered upon the work, he found there was more to do than merely attending the school on the Sabbath-day. He saw the necessity of endeavoring to bring others into the Sabbath-school. He considered the matter as to what he had better do to induce scholars to come to the school. No effort of the kind had ever been made before. However, he determined to canvass the whole town for scholars, and between Monday morning and Saturday night he had visited every house, rich and poor. The next Sabbath they had an increase of sixty new scholars. Two Sabbaths afterwards they numbered one hundred new scholars. While he remained in that place they had worked the Sabbath-schools up so that the greater part of the children in the town of Brockville came to the two schools. There were several children of Roman Catholics that came, but jealousy was soon created, and they were taken from them. That school is prospering to this day. He went to Belleville in 1829, and arrived there on a Saturday night. Looking around for a place of worship on the Sabbath, he found that there would be no service till the afternoon, there being but two places of worship. He went to the Sabbath-school. There was a great need of teachers that day, as most of them were away at a camp-meeting, and he turned in and took a class to help them. He remained in that school. The school grew and flourished. In time the Episcopalians concluded that it would be better for them to have a school of their own. The Presbyterians did likewise, and several other denominations did the same. Their school, however, continued to be the largest in town. They had never much to contend with in reference to the Sabbath-school work. Many of

their scholars had given their hearts to the Saviour; many had been called away, having died believing in Jesus. The work was continuing to go on, and they were getting more life every day. When he first went to Belleville he was advised by the minister of his church that he should go out into the country and try to establish Sabbath-schools. He started out one day, and went seven or eight miles into the country. He was not received very hospitably; however, there was a commencement made in the way of a Sabbath-school, and he got back home again at half-past nine o'clock at night, without ever having had a bite to eat from the time he left till he came back again. He concluded, if that was pioneering, he did not want to have anything more to do with it. He however succeeded, about the same time, in establishing another country school, and these two schools are now in a prosperous condition. They take a deep interest in the work, perhaps more than is taken in the town itself. In one of those places they had held a Convention the winter before last, which he had attended, and he thought it was about the best Convention he had ever attended. Although he did not think that, in their country, they had done their duty as faithfully as they ought, yet he believed that Mr. Martin and himself had got that Township pretty well organized. They had failed in their attempts to get all the townships of the County organized, but he trusted that the time was not far distant when they would be all perfectly organized. He was pleased to see so many engaged in this work. It was, indeed, a blessed thing to be a door-keeper in God's house, and to teach the children the way to Jesus.

FAREWELL ADDRESSES.

Rev. H. M. PARSONS said he wished to say a word ere they parted. He wanted to speak of a single feature of this Convention, that thrilled his heart. That was a beautiful illustration of Jesus' prayer—that prayer of intercession, wherein He says, "Sanctify them through Thy truth: Thy word is truth." Here, when they came to speak of the Word, they felt the power of that prayer. During the sessions of this Convention, that prayer had been answered. They had been sanctified. He had not known, from what had been said by any speaker, to what denomination he belonged. He rejoiced that they could meet as Christian brethren of the Lord Jesus, speaking their language, singing the one song, filled with the one spirit, laboring for the same objects,—the glory of God, the spread of the Kingdom, and the incoming of precious souls. He believed there had been an influence for good going forth through this community, from this Convention. They sometimes thought that those who never came near the house of God were far beyond their influence—were far outside the pale of the Sabbath-school; but the mere fact that a church-door

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had been open for three successive days, as that one had been,—people passing on the street, and looking at that door, received an impression for good—an impression from God on their souls. They knew that this was a house of prayer, and that those within were planning for an aggressive assault on the kingdom of darkness: the very fact that such a thought was forced upon their minds, must have an influence for good. As he looked upon the faces before him that night, and remembered the scenes of the last three days, he felt that an influence must go forth, with blessing and power. If he could impress upon them one single thought in parting, it would be this,—let every pastor, teacher, and laborer in this good work, going from this Convention—going forth into the field back to their homes, resolve, by Divine grace, to make an onward movement for Christ this winter, upon the whole population of this country. They trusted that they had been anointed. And when they had gone forth from this warm, hallowing atmosphere, and felt discouraged or perplexed, the very recollection of the scenes of the last three days would inspire them with renewed zeal and confidence in the results of their labor. If they met not again on earth on such blessed occasions, he trusted they would all meet again in that great Convention of the blessed above.

Hon. J. McMURRICH said he had been requested to say a word on the subject of "Finance." He had had the honor of being Treasurer of this Association for the last seven years, and if there had been no greater attraction for the duty than the disbursement of their money, he should have left that duty to others. But the money entrusted to him had been spent in a great and good work. The money had been well spent. They had reaped, and were reaping, a rich harvest. And as they had been liberal hitherto in furnishing what was necessary for the requirements of the Association, he trusted that this year there would be no exception to the rules, but rather that they should receive more than formerly. It was usual that where the Convention met, the local parties being freed from the expense of travelling, were expected to be a little more liberal than ordinary. He was sure Montreal would not be behind in this matter. They had this year a balance on hand of \$50, but the whole disbursements of the year had to be provided for; consequently they would require about \$1,500. What was that to the Dominion of Canada? the merest trifle. All those who recognized the importance of the work, would never look back and think of this money as anything but well spent.

Mr. D. MORRICE, of Montreal, followed. He said, he did not know why the question of finance was not responded to more heartily by the people of Montreal. He knew, however, that a good many that would be disposed to give a helping hand in this matter had been out of town lately, and since their return the question had not been fully laid before them. They had had such a good time during the

meetings of the Convention, he thought it would be a disgrace to them if that Association should return again to Toronto without the means necessary to carry on the work of the Association for the present year. He trusted that the simple mention of this matter to that audience would be sufficient, and that ample funds would be placed in the Treasurer's hands to carry on the work, even more thoroughly than ever. The contributions collected in London last year were over \$1,300; and if London, a very much smaller place, could do so much, what might not be expected of Montreal? In Toronto an appeal was made at a meeting similar to that one, and between \$1,100 and \$1,200 came rolling in. Now if their friends in the West can do such great things, surely it would be a disgrace to them in Montreal if they did not do even better.

Rev. Dr. BURNS said that Montreal had never been appealed to in vain to aid in a good cause, when it was fairly presented to it. A year ago Montreal had sent \$100,000 to Chicago when she was in sore distress. Only \$1,000 were now needed, and he felt sure that the call for that amount would be heartily responded to.—The sum of \$254 was raised.

Rev. JOHN POTTS then proposed that he and Rev. Dr. Burns who consented, should in company visit a few of their friends in the city, who, he felt sure, would willingly advance the remaining \$750 required by the Association.

The finance question was then allowed to drop.

Mr. ROBERT ALEXANDER, of Newmarket, then moved, and the Rev. T. S. CHAMBERS seconded, the following resolutions, which were unanimously adopted by the Convention:—

VOTES OF THANKS.

Moved by R. ALEXANDER, seconded by Rev. T. S. CHAMBERS,—That the thanks of this Association are due, and are hereby presented to the following parties, viz:—

- To the Citizens of Montreal, for the generous hospitality shown to the members and visitors who have attended this Convention.
- To the Local Committee, for their courtesy and kindness in greeting so cordially the delegates and visitors, and for their general attention to their interests.
- To the Canada Sunday-school Union, for the interest taken in, and the aid given this Association, at this Annual Convention.
- To the Pastor and Trustees of Zion Congregational Church, for the use of their house of worship, and for the accommodation afforded by the Committee Rooms.

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- To the Young Men's Christian Association and the Mechanics' Institute of this city, for the kind invitations sent by them to the members and visitors of this Convention to make use of their rooms and libraries.
- To Professor Sherwin, for the great interest he has given the different sessions of this Convention, by the manner in which he has conducted the sweet service of song.
- To the Railway Companies, for the liberality extended to the members and visitors attending this Convention; and that the General Secretary send a copy of this resolution to the different companies who have thus favoured this Association.
- To the *Press* of Montreal, for their courtesy and liberality in the insertion of notices of the meetings of this Association, and full reports of the same.
- To the American brethren, for their kind and efficient services rendered.
- To the Business Committee, for their earnest efforts in making the Convention successful.

Rev. C. CHAPMAN, of Zion Church, Montreal, said it afforded them great pleasure indeed, to have received the Convention in that Sanctuary. The influence that had been brought to bear upon that church would be such as would make them thankful to God that they had been permitted to enjoy such a privilege.

Mr. E. A. HARTSHORN, of Troy, said he was very happy to have an opportunity of meeting the brethren on this side of the line. He had hardly realized the fact that he had been away from home. Things had gone on as they did at home. What pleased him greatly was the feeling manifested of a personal trust in the word of God. This he felt had been running all through the deliberations of that Convention. In taking leave of them, he was reminded of what a Boston clergyman had told him. This gentleman and several other clergymen met at the dinner-table of a hotel, and at the same table was a man who was not a Christian, though very wealthy, and he believed respectable. One of the clergymen, supposing this man to be of the same cloth as themselves requested him to ask the blessing. He had some idea that it was from God all blessings come, but that was about all; so he commenced and went through with a rather singular grace, and ended with "Yours truly, J. A. Hubby;" so he would say, in returning thanks to them, Yours truly, E. A. Hartshorn.

Rev. JOHN POTTS said that in regard to Sabbath-school work he could not but observe that the best talent of the church is engaged in it. Looking over the Sabbath-schools both in Ontario and that Province, he saw the best men and the best women in all our churches were engaged in the Sabbath-school work. The best talent of the Church of Christ was dedicated to this work, and pastors rejoiced to find that those in whom they have the greatest confidence were engaged in the Sunday-school enterprise. When Governor Wilmot, of New Brunswick visited Montreal, he told them that when he was made Governor of that Province he was a superintendent of a Sabbath-school. His teachers came and congratulated him, and presented him with an address; and in reply he told them that if he had been obliged, in accepting this high office to have severed his connection with the Sabbath-school, he would have preferred to have given up the Governorship and remain superintendent of that Sabbath-school; and to-day he is a Sabbath-school superintendent and the Governor of his Province. So also as in their churches; they had the best men and the best women in their Sabbath-schools. He was sure that the Hon. Billa Flint had no idea when he entered the work, that the Sabbath-school institution would command the sympathy and attention of the churches that it was commanding at that hour. And fifty years from that night, those who shall then be engaged in Sabbath-school work, and who will be very advanced in life will look back with wonder at the progress of the last fifty years. They would have a printed report of that Convention, but they would not know all the results. Every Sabbath-school worker present would no doubt receive an impulse heavenward, and would realize during the year the benefits of this Convention and when they get up to the Throne of the Eternal among the ransomed of the church above, then they would realize in full the benefits of the glorious work in which they were engaged.

Rev. Dr. WILKES said it was fifty-five years since he became a Sunday-school teacher, and it was fifty years since he became a teacher in the city of Montreal. He had taken great delight in the work. He could not let that opportunity pass without saying a few words in closing, to urge upon Sunday-school teachers what he had not heard during the Convention, though perhaps it was mentioned. The point was this: Seek to impress upon the young, the needs of the Christian ministry. Many who were now successful ministers of the Gospel traced the beginning of their Christian course to that church Sunday-school. He thought it of the utmost moment that this matter should be brought prominently before the young people of this country. Tell them of the thousands who are living without Christ; of the wants of the country in which they dwell. He supposed the remainder of his life would be devoted to the training of young men for the Christian ministry, and perhaps he felt particularly upon this subject, but he did feel that it was a very important matter. "Now, dear brethren," he said, "let an old man say to you, go home to your re-

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spective spheres of labour, go home and cherish this old Hebrew practice of talking one to another on the great matter in which you are engaged. Farewell, brethren, and may God give you many seals to your ministry—this blessed ministry of Sabbath-school teaching; may He give you souls for your hire."

On motion of Rev. Dr. BURNS, seconded by Mr. A. ROWLAND a vote of thanks was tendered to the President, the Very Rev. Dr. Bond, and carried unanimously by a standing vote.

The PRESIDENT in conclusion said: I feel sure that God has been amongst us. Have you not felt that He has been here? We have heard stirring speeches; and I cannot forget our friend with the music, who has contributed so much to the pleasure and harmony of this meeting. Have you ever seen a meeting where there has been more true harmony of soul? I cannot remember one. The spirit of love, that has brooded over us, has been the cause of this, and the simple single desire to glorify God in all that has been done. This has been a most marked feature of this Convention. I could not help noticing the action of the Business Committee. We found a programme each day prepared for us, but we little knew the work that has been given to produce it, and the other arrangements attendant upon each session of the Convention. Then, again, who can tell how much is due to the music we have had? I have felt it very much indeed. So with our Secretary. He has been unceasing in his efforts to make this meeting successful. I merely wish to say in parting, take heed that you do not lose the lesson. You have prayed; pray that God's blessing may rest upon our work. Let each of us remember what has been said. Carry with you the good seed, and scatter it wherever you go. You have a record from one another, but that is not the only record. There is a record on high. There is a book written on high concerning the whole work. You may say, there are some men who have no record. You don't know that. I see a man in this Convention to-night, apparently speechless. I do not know his name. I felt that man was praying all the time. God knows his name, and peradventure you may find that his record is the brightest in this assembly. Remember that that record is not finished; the book is not yet closed; the record is still going on, day after day. Let there be glory to God for this great work from this day forth. Take care that there be no blanks in that book. Let God be glorified in all you do and say. Take heed, because we must look forward, and live for that time when we shall meet again. Let us look forward, and so live that at the time when we shall meet at the right hand of God, there shall not be one star less in the crown of each. Every one shall have a brilliant crown.

Hymn,—“Good night; we will meet in the morning.”

Rev. JOHN POTTS pronounced the benediction, and the Convention adjourned to meet again in Toronto, in October, 1873.

DELEGATES AND VISITORS
AT THE
NINTH SABBATH SCHOOL CONVENTION FOR ONTARIO
AND QUEBEC,

AT MONTREAL, 15TH, 16TH, 17TH OCTOBER, 1872.

NAME.	DENOMINATION.	P. O. ADDRESS.
Allworth, John	Congregational	Paris.
Allbright, Abraham	Wesleyan Methodist...	South Cayuga.
Alexander, Robert	Wesleyan Methodist...	Newmarket.
Ames, A. F.	Presbyterian	Montreal.
Ames, Mrs.	Presbyterian	Montreal.
Andrews, Alice	Congregational	Windsor Mills, Q.
Andrews, Annie	Congregational	Windsor Mills, Q.
Armstrong, Rev. John	Wesleyan Methodist ..	Clarenceville, Q.
Armitage, Jabez	Methodist	Trenholville.
Armitage, Miss	Methodist	Trenholville.
Armitage, Miss J.	Methodist	Trenholville.
Atkinson, William	Union	Richmond Hill.
Barnes, S. M.	Wesleyan Methodist...	Smith's Falls.
Bancroft, Rev. Chas., D.D.	Church of England ...	Montreal.
Beckett, J. C.	Presbyterian	Montreal.
Binnie, Rev. R.	Canada Presbyterian .	Cornwall.
Barnard, R. M.	Presbyterian	Montreal.
Black, Rev. W. M.	Presb. Ch. of Scotland	Montreal.
Bond, Very Rev. W. B., LL.D	Church of England ...	Montreal.
Bow, William	Methodist Episcopal...	West Winchester.
Bryson, T. M.	Wesleyan Methodist...	Montreal.
Brissett, H. M.	Presbyterian	Montreal.
Breadner, Joshua	Canada Presbyterian...	Athelstan.
Brown, P. D.	Presbyterian	Montreal.
Brown, Sylvester	Wesleyan Methodist...	Roebuck.
Brown, A. ....	.....	Montreal.
Brown, Mary	Methodist Episcopal...	West Winchester.

Brown, V.
Brown, I.
Brown, J.
Brown, J.
Brown, M.
Brown, M.
Brayton,
Brayton,
Burns, F.
Burns, M.
Busbin,
Butler, A.
Butler, C.
Butler, S.

Campbe
Carmich
Campbe
Chambe
Chambe
Chown,
Chapma
Childs,
Childs,
Childs,
Childs,
Childs,
Clend
Clarke,
Clute, I
Clampe
Clevela
Connel.
Colwell
Cooke,
Colling
Cooper
Copela
Cruiksh
Cramer
Croil,
Cramer
Cushin

NAME.	DENOMINATION.	P. O. ADDRESS.
Brown, William	Canada Presbyterian...	Montreal.
Brown, Rev. W. G.	Methodist Episcopal...	Lynden.
Brown, J. S.	Congregational	Windsor Mills, Q.
Brown, James	Canada Presbyterian...	Montreal.
Brown, Mrs.	Congregational	Windsor Mills, Q.
Brown, M. E.	Congregational	Windsor Mills, Q.
Brayton, Albert C. ....	.....	Alburg Centre, Vt
Brayton, Mrs. ....	.....	Alburg Centre, Vt
Burns, Rev. R. F., D.D. ...	Canada Presbyterian...	Montreal.
Burns, Mrs. Dr. ....	.....	Montreal.
Busbin, Nelson	Wesleyan Methodist...	Mitchell.
Butler, A. M., Sec. Vt. S. S. A.	Presbyterian	Essex, Vt.
Butler, C. C.	Episcopal	Windsor, Vt.
Butler, S. G.	Congregational	Essex, Vt.
Campbell, Rev. Robert ...	Presb. Ch. of Scotland	Smith's Falls.
Carmichael, Rev. J., M.A. ...	Church of England ...	Montreal.
Campbell, Rev. R., M.A.	Presb. Ch. of Scotland	Montreal.
Chambers, Rev. T. S.	Canada Presbyterian...	Sunbury.
Chambers, Miss Ella	Canada Presbyterian...	Sunbury.
Chown, Arthur	Wesleyan Methodist...	Kingston.
Chapman, Rev. Charles ...	Congregational	Montreal.
Childs, George	Presbyterian	Montreal.
Childs, Mrs. George	Presbyterian	Montreal.
Childs, Charles	Presbyterian	Montreal.
Childs, Mrs. Charles	Presbyterian	Montreal.
Clendinning, W. ....	.....	Montreal.
Clarke, Rev. Richard	Wesleyan Methodist...	Millbrook.
Clute, R. C.	Presbyterian	Belleville.
Clampet, R. B.	Methodist	Ulverton, Q.
Cleveland, Rev. Edward ...	Congregational	Lawrence, Mich.
Connel, Richard	Wesleyan Methodist...	Spencerville.
Colwell, Rev. H. J.	Congregational	Waterloo, Q.
Cooke, Robert	Wesleyan Methodist...	Newmarket.
Colling, Rev. Thomas, B.A.	Wesleyan Methodist...	Montreal.
Cooper, W.	Church of England ...	Montreal.
Copland, E. H.	Presbyterian	Montreal.
Cruikshanks, G.	Presbyterian	Montreal.
Cramer, H. E.	Congregational	Windsor Mills, Q.
Croil, James .....	.....	.....
Cramer, Lewis P.	Congregational	Windsor Mills, Q.
Cushing, L.	Congregational	Montreal.

NAME.	DENOMINATION.	P. O. ADDRESS.
Davis, Dudley	Methodist	Coaticook, Q.
Dawson, J., LL.D., F.G.S.	Canada Presbyterian ...	Montreal.
Dawson, Miss A.	Wesleyan Methodist ...	Baillieboro'.
Denovan, Rev. John	Baptist	Montreal.
Demill, D. M.	Wesleyan Methodist ...	Shannonville.
Dowlin, L. W.	Wesleyan Methodist ...	Sherbrooke, Q.
Dowlin, Mrs. M. A.	Wesleyan Methodist ...	Sherbrooke, Q.
Drummond, Peter	Wesleyan Methodist ...	Roebuck.
Dougal, J. R.	Congregational	Montreal.
Douglas, Rev. G., LL.D.	Wesleyan Methodist ...	Montreal.
Empey, Nathan	Wesleyan Methodist ...	Newburgh.
English, Rev. William	Wesleyan Methodist ...	Granby.
Evans, Rev. J. L.	Wesleyan Methodist ...	Morrisburg.
Faircloth, J. M.	Wesleyan Methodist ...	Toronto.
Fisher, D. M.	Wesleyan Methodist ...	Perth.
Fisher, D.	Wesleyan Methodist ...	Farmersville.
Finley, Edward	Wesleyan Methodist ...	Dunham, Q.
Fish, Rev. Charles	Wesleyan Methodist ...	Peterboro'.
Flagg, J. H.	Wesleyan Methodist ...	Mitchell.
Flint, Hon. Billa	Wesleyan Methodist ...	Belleville.
Fowler, Dr. R.	Wesleyan Methodist ...	Orillia.
Fry, Isaac	Evangelical Association	South Cayuga.
Frye, Miss M. J.	Wesleyan Methodist ...	Windsor Mills, Q.
Franklin, C. D. ....	.....	Kingston.
Fraser, Rev. J.	Congregational	Montreal.
Galley, Edward	Wesleyan Methodist ...	Toronto.
Galley, Mrs.	Wesleyan Methodist ...	Toronto.
Gales, Rev. John	Baptist	Montreal.
Gallagher, Rev. John	Canada Presbyterian ...	Glenvale.
Garret, Samuel	Wesleyan Methodist ...	Smith's Falls.
Garrison, W. L.	Wesleyan Methodist ...	Plainfield.
Gibson, Rev. J. M., M.A. . .	Canada Presbyterian ...	Montreal.
Gill, James .....	.....	Montreal.
Gillanders, W. L.	Wesleyan Methodist ...	Baillieboro'.
Givin, W.	Canada Presbyterian ...	Hamilton.
Gliddon, Wm.	Wesleyan Methodist ...	Ottawa.
Glendenning, Samuel	Presbyterian	Acton Vale, Q.
Glendenning, W.	Wesleyan Methodist ...	Montreal.
Graves, A. H.	Presbyterian	Troy, N. Y.

Gray, R.
Griffiths,
Grenfell,
Green, B.

Harper,
Hartshorn,
Hanes, J.
Hanes, I.
Hansford,
Harrison,
Hinman,
Hinman,
Hossie,
Howell,
Hutchins

Irwin, I.
Irwin, J.
Ives, H.
Ives, M.

James,
Jenkins,
Johnson,
Jones,
Joseline

Kenne
Kenne
King,

Lance
Lambly,
Lawren
Lawren
Law, A.
Lang,
Lewis,
Lewis,
Leemi
Lyma

ADDRESS.	NAME.	DENOMINATION.	P. O. ADDRESS.
ook, Q.	Gray, Rev. James.....	Wesleyan Methodist...	St. Mary's.
real.	Griffiths, Rev. Thomas.....	Primitive Methodist...	Toronto.
eboro'.	Grenfell, John	Wesleyan Methodist...	Stanstead, Q.
real.	Green, Rev. Dr.	Wesleyan Methodist...	Toronto.
nonville.	Harper, Rev. E. B., M.A. .	Wesleyan Methodist...	Guelph.
rooke, Q.	Hartshorn, E. A.	Methodist Episcopal ...	Troy, N. Y.
rooke, Q.	Hanes, Jacob	Wesleyan Methodist...	Morrisburgh.
uck.	Hanes, Emma L.	Wesleyan Methodist...	Morrisburgh.
real.	Hansford, Rev. Wm.....	Wesleyan Methodist...	Stanstead, Q.
real.	Harrison, Wm.....	Wesleyan Methodist...	Richmond Hill.
burgh.	Hinman, Edward, A.....	Baptist.....	Grafton.
by.	Hinman, Smith.....	Wesleyan Methodist...	Dundonald.
isburg.	Hossie, Walter N.	Canada Presbyterian...	Brampton.
nto.	Howell, Rev. James	Congregational	Granby, Q.
h.	Hutchinson, M.....	.....	Montreal.
mersville.	Irwin, Robert	Methodist New Con...	Montreal.
ham, Q.	Irwin, Mrs. R.	Methodist New Con...	Montreal.
rboro'.	Ives, H. R.	Presbyterian	Montreal.
chell.	Ives, Mrs.	Presbyterian	Montreal.
eville.	James, Rev. W. E. N.	Baptist	Toronto.
lia.	Jenkins, Rev. J., D.D.....	Presby. Ch. of Scotland	Montreal.
ch Cayuga.	Johnson, W.	Wesleyan Methodist...	Belleville.
ndsor Mills, Q.	Jones, Wm. E.	Wesleyan Methodist...	Stratford.
ngton.	Joseline, Charles	Congregational	Toronto.
ntreal.	Kennedy, Mrs. Mary	Wesleyan Methodist...	Peterboro'.
nto.	Kennedy, Donald	Congregational	Dungannon.
ntreal.	King, Wm.	Presbyterian	Montreal.
nvale.	Lancelay, John	Wesleyan Methodist...	Hamilton.
ith's Falls.	Lambly, Rev. O., M.A. ...	Wesleyan Methodist...	Kemptville.
ainfield.	Lawrence, Mrs. J.	Methodist Episcopal...	AlburghCe'tre, Vt
ntreal.	Lawrence Rev. J.	Methodist Episcopal...	AlburghCe'tre, Vt
ntreal.	Law, A. ....	.....	Richmond Hill.
llieboro'.	Lang, Rev. Gavin.....	Presby. Ch. of Scotland	Montreal.
milton.	Lewis, Rev. George, B.A. .	Primitive Methodist...	Kingston.
tawa.	Lewis, Elijah.....	Congregational	Melbourne, Q.
ton Vale, Q.	Leeming, Thomas	Baptist.....	Montreal.
ntreal.	Lyman, Henry	Congregational	Montreal.
oy, N. Y.			

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Lyman, Theodore	Congregational	Montreal.
Lyman, S. J.	Congregational	Montreal.
Lyman, Benjamin.....	.....	Montreal.
Mansell, W. W.	Congregational	Swanton, Vt.
Mathewson, J. A.	Wesleyan Methodist...	Montreal.
Martin, S. S.	Wesleyan Methodist...	Toronto.
Martin, Charles.....	Wesleyan Methodist...	Belleville.
Massey, Rev. Samuel	Baptist.....	Montreal.
Miller, J. K.	Canada Presbyterian...	Goderich.
Millard, Rev. William	Baptist.....	Toronto.
Minckler, A. A.	Congregational	Waterloo, Q.
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Morrow, Rev. E., M.A.	Wesleyan Methodist...	Princeton.
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Moulton, O. M.	Baptist	Coaticook, Q.
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McCalla, Mrs. J.	Canada Presbyterian...	St. Catharines.
McCameron, Mrs. C.	Canada Presbyterian...	Kingston.
McDermid,	Canada Presbyterian...	Covey Hill, Q.
McIntosh, W.	Congregational	Windsor Mills, Q.
McKillican, Rev. J.	Congregational	Danville, Q.
McKillican, Wm.	Congregational	Vankleek Hill.
McKenzie, Mrs. L. B.	Congregational	Danville, Q.
McLean, Hugh	Canada Presbyterian...	Lancaster.
McLean, Daniel	Primitive Methodiet...	Toronto.
McLaren, Rev. Wm.	Canada Presbyterian...	Ottawa.
McLeod, Peter	Canada Presbyterian...	Lancaster.
McMurrich, Hon. John	Canada Presbyterian...	Toronto.
McVicar, Rev. D. H., D.D.	Canada Presbyterian...	Montreal.
Nixon, Thomas	Wesleyan Methodist...	Toronto.
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Nighswander, D. D.	Congregational	Granby, Q.
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Northway, Lucy	Roebuck.
Nutting, V.	Wesleyan Methodist...	Waterloo.
Nelson, H. A.	Presbyterian	Montreal.
Oldham, Wm.	Primitive Methodist...	Hartman.

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Phelps, I.
Potts, R.
Porteus,
Purvis, I.

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Rankin,
Rankin,
Reesor,
Revell, I.
Richards,
Richards,
Rice, I.
Rowson,
Rose, S.
Ross, J.
Rowlan,
Rowat,
Rogers,
Ryckma,

Sanborn,
Sanders,
Sanders,
Sackvil,
Salmon,
Sawers,
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Scott,
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Shippe,
Silcox,
Silcox,
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	Potts, Rev. J.	Wesleyan Methodist...	Montreal.
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	Rankin, J. A.	Wesleyan Methodist...	Windsor Mills, Q.
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	Richardson, Rev. G.	New Con. Methodi st...	London.
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	Rogers, George	Presbyterian	Montreal.
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	Sanborn, Hon. J.	Congregational	Sherbrooke, Q.
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	Salmon, Rev. John.	Congregational	Forest.
	Sawers, E. A.	Primitive Methodist...	Gormley.
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	Scott, Mrs. A.	Methodist	Ulverton, Q.
	Scott, S. B.	Baptist	Montreal.
	Scott, Mrs. S. B.	Baptist	Montreal.
	Scott, Miss S. A.	Baptist	Montreal.
	Shipperly, Rev. James	Congregational	Abbotsford, Q.
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	Silcox, E. D.	Congregational	Cold Springs.
	Simpson, Miss M. A.	Baptist	Montreal.

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Stevens, Mrs.	Wesleyan Methodist...	Montreal.
Stavelly, Robert.....	Methodist New Con...	Montreal.
Stavelly, Mrs.....	Methodist New Con...	Montreal.
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utherland, Rev. A.	Wesleyan Methodist...	Toronto.
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Tees, John.....	Methodist New Con...	Montreal.
Tees, Mrs.	Methodist New Con...	Montreal.
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Thornton, Mrs.....	Canada Presbyterian...	Montreal.
Thompson, Miss Martha...	Wesleyan Methodist..	Ballieboro'.
Thornton, R. B.	Methodist Episcopal..	Kirby.
Traver, Rev. J. A.	Canada Presbyterian .	Brockville.
Tweed, Charles H.	Congregational	Vankleek Hill.
Tuttle, James	Wesleyan Methodist...	Bridgewater.
Tuttle, J. N.	Methodist Episcopal...	Iroquois.
Tyster, Philip	Methodist	Ulverton, Q.
Turnbull, James	Baptist.....	Bensfort.
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Watson, James	Presbyterian	Montreal.
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Wilkie, Thomas J.	Congregational	Toronto.
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Williams, Rev. J. A.	Wesleyan Methodist...	Brockville.

Wilkes, I
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Whitesid
Wurtele,
Wright,
Wylie, D

Yuille, M

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NAME.	DENOMINATION.	P. O. ADDRESS.
Wilkes, Robert, M.P.	Methodist New Con...	Toronto.
Wilkes, Rev. Dr. H.....	Congregational	Montreal.
Williamson, Rev. S.....	Methodist Episcopal...	Hamilton.
Wills, Rev. G. H.....	Presbyterian	Montreal.
Whiteside, H.	Wesleyan Methodist...	Ottawa.
Wurtele, Rev. Louis C....	Church of England....	Acton Vale.
Wright, Lewis W.....	Baptist	Coaticook.
Wylie, David	Presbyterian	Brockville.
Yuille, Mr.	Presbyterian	Montreal.

NB.—The foregoing list is taken from the Registry, at the Convention. Some names of persons known to have attended have been added.

APPENDIX.

UNIFORM LESSONS FOR 1873,

AS APPROVED AND RECOMMENDED BY THE CONVENTION FOR ONTARIO AND QUEBEC, AT MONTREAL, OCTOBER, 1872,

With the INTERNATIONAL GOLDEN TEXTS for them, the latter being in use in England as well as in America.

GENESIS.—*First Quarter.*

- I.—THE CREATION.—Gen. i. 1, 26-31 :
"In the beginning was the Word, and the Word was with God, and the Word was God.....All things were made by him." John i. 1, 3.
- II.—IN EDEN.—Gen. ii. 15-25.
"Thou crownest him with glory and honor, and didst set him over the works of thy hands." Heb. ii. 7.
- III.—THE FALL AND THE PROMISE.—Gen. iii. 1-8, 15.
"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v. 19.
- IV.—CAIN AND ABEL Gen. iv. 3-10.
"Ye are come.....to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii. 22, 24.
- V.—NOAH AND THE ARK.—Gen. vi. 13-18.
"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. xi. 7.
- VI.—THE BOW IN THE CLOUD.—Gen. ix. 8-17.
"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Verse 13.
- VII.—CONFUSION OF TONGUES.—Gen. xi. 1-9.
"He hath scattered the proud in the imagination of their hearts." Luke i. 51.
- VIII.—THE COVENANT WITH ABRAM.—Gen. xv. 1-7.
"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Rom. iv. 20.
- IX.—ESCAPE FROM SODOM.—Gen. xix. 15-26.
"How shall we escape, if we neglect so great salvation?" Heb. ii. 3.

- X.—TRIAL OF ABRAHAM'S FAITH.—Gen. xxii. 7-14.
 "And Abraham said, My son, God will provide himself a lamb for a burnt offering : so they went both of them together." Verse 8.
- XI.—JACOB AND ESAU.—Gen. xxvii. 30-40.
 "And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept." Verse 38.
- XII.—JACOB AT BETHEL.—Gen. xxviii. 10-22.
 "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. John i. 51.
- XIII.—REVIEW.
 "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. xv. 4.

GENESIS.—Second Quarter

- I.—ISRAEL. THE NEW NAME.—Gen. xxxii. 24-30.
 "And he said, Thy name shall be no more called Jacob, but Israel : for as a prince hast thou power with God and with men, and hast prevailed." Verse 28.
- II.—THE DREAMS OF JOSEPH.—Gen. xxxvii. 3-11 :
 "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. xi. 25.
- III.—JOSEPH SOLD.—Gen. xxxvii. 23-28 :
 "There are many devices in a man's heart : nevertheless, the counsel of the Lord, that shall stand." Prov. xix. 21.
- IV.—THE LORD WITH JOSEPH.—Gen. xxxix. 1-6, 20-23 :
 "And we know that all things work together for good to them that love God." Rom. viii. 28.
- V.—JOSEPH EXALTED.—Gen. xli. 37-49 :
 "For the Lord God is a sun and shield ; the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly." Psa. lxxxiv. 11.
- VI.—THE REPORT FROM EGYPT.—Gen. xlii. 29-28 :
 "Be sure your sin will find you out." Num. xxxii. 23.
- VII.—JOSEPH MAKES HIMSELF KNOWN.—Gen. xlv. 1-8 :
 "And Joseph said unto his brethren, I am Joseph ; doth my father yet live? And his brethren could not answer him ; for they were troubled at his presence." Verse 3.

- VIII.—JOSEPH SENDS FOR HIS FATHER.—Gen. xlv. 19-28 :
 "The father of the righteous shall greatly rejoice." Prov. xxiii. 24.
- IX.—ISRAEL IN EGYPT.—Gen. xlvi. 1-4, 29-32 :
 "Thou shalt guide me with thy counsel, and afterward receive me to glory."
 Psa. lxxiii. 24.
- X.—JACOB AND PHARAOH.—Gen. xlvii. 5-10 :
 "For here have we no continuing city, but we seek one to come." Heb.
 xiii. 14.
- XI.—PROPHETIC BLESSINGS.—Gen. xlviii. 15, 16; xlix. 8-10.
 "The sceptre shall not depart from Judah, nor a lawgiver from between
 his feet, until Shiloh come; and unto him shall the gathering of the
 people be." Gen. xlix. 10.
- XII.—THE LAST DAYS OF JOSEPH.—Gen. l. 15-26 :
 "Be not overcome of evil, but overcome evil with good." Rom. xii. 21.
- XIII.—REVIEW :
 "The path of the just is as the shining light, that shineth more and more
 unto the perfect day." Prov. iv. 18.

MATTHEW.—Third Quarter.

- I.—THE CHILD JESUS.—Matt. ii. 1-10 :
 "When they saw the star, they rejoiced with exceeding great joy." Verse
 10.
- II.—THE FLIGHT INTO EGYPT.—Matt. ii. 13-23 :
 "For he shall give his angels charge over thee, to keep thee in all thy
 ways." Psa. xc. 11.
- III.—THE BAPTISM OF JESUS.—Matt. iii. 13-17 :
 "And there came a voice from heaven, saying, Thou art my beloved Son,
 in whom I am well pleased." Mark i. 11.
- IV.—THE TEMPTATION OF JESUS.—Matt. iv. 1-11 :
 "For in that he himself hath suffered, being tempted, he is able to succor
 them that are tempted." Heb. ii. 18.
- V.—THE MINISTRY OF JESUS.—Matt. iv. 17-25 :
 "Never man spake like this man." John vii. 46.
- VI.—THE BEATITUDES.—Matt. v. 1-12 :
 "Blessed is every one that feareth the Lord; that walketh in his ways."
 Psa. cxxviii. 1.

VII.—TEACHING TO PRAY.—Matt. vi. 5-15 :

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Verse 6.

VIII.—THE TWO FOUNDATIONS.—Matt. vii. 21-29 :

"Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded." 1 Pet. ii. 6.

IX.—POWER TO FORGIVE SINS.—Matt. ix. 1-8 :

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Acts xiii. 38.

X.—THE TWELVE CALLED.—Matt. x. 1-15 :

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim. ii. 15.

XI.—JESUS AND JOHN.—Matt. xi. 1-11 :

"Ye sent unto John, and he bare witness unto the truth.....He was a burning and a shining light." John v. 33, 35.

XII.—THE GRACIOUS CALL.—Matt. xi. 25-30 :

"Him that cometh to me I will in no wise cast out." John vi. 37.

XIII.—REVIEW :

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15.

MATTHEW—Fourth Quarter.

I.—PARABLE OF THE SOWER.—Matt. xiii. 18-23 :

"Be ye doers of the Word, and not hearers only, deceiving your own selves." James i. 22.

II.—WALKING ON THE SEA.—Matt. xiv. 22-23 :

"But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. Verse 27.

III.—THE CROSS FORETOLD.—Matt. xvi. 21-28 :

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Verse 24.

IV.—THE TRANSFIGURATION.—Matt. xvii. 1-8 :

"And when they had lifted up their eyes, they saw no man, save Jesus only." Verse 8.

V.—JESUS AND THE YOUNG.—Matt. xix. 13-22 :

"I love them that love me; and those that seek me early shall find me."
Prov. viii. 17.

VI.—HOSANNA TO THE SON OF DAVID.—Matt. xxi. 8-16 :

"Hosanna to the Son of David: Blessed is he that cometh in the name of
the Lord; Hosanna in the highest." Verse 9.

VII.—THE LORD'S SUPPER.—Matt. xxvi. 26-30 :

"For as often as ye eat this bread, and drink this cup, ye do shew the
Lord's death till he come." 1 Cor. xi. 26.

VIII.—JESUS IN GETHSEMANE.—Matt. xxvi. 36-46 :

"He went away again the second time, and prayed, saying, O my Father,
if this cup may not pass away from me, except I drink it, thy will be
done." Verse 42.

IX.—JESUS BEFORE THE HIGH PRIEST.—Matt. xxvi. 59-68 :

"For such a High Priest became us, who is holy, harmless, undefiled,
separate from sinners, and made higher than the heavens." Heb. vii.
26.

X.—JESUS BEFORE THE GOVERNOR.—Matt. xxvii. 11-26 :

"He was oppressed, and he was afflicted, yet he opened not his mouth: he
is brought as a lamb to the slaughter, and as a sheep before her shearers
is dumb, so he openeth not his mouth." Isa. liii. 7.

XI.—THE CRUCIFIXION.—Matt. xxvii. 45-54 :

"And being found in fashion as a man, he humbled himself, and became
obedient unto death, even the death of the cross." Phil. ii. 8.

XII.—THE RESURRECTION.—Matt. xxviii. 1-8 :

"But now is Christ risen from the dead, and become the first fruits of them
that slept." 1 Cor. xv. 20.

XIII.—REVIEW :

"Lo, I am with you alway, even unto the end of the world." Matt.
xxviii. 20.

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