



REPORT
OF THE
PROCEEDINGS

OF THE
SECOND

Provincial Sabbath-School
TEACHERS' CONVENTION,

HELD

AT HAMILTON, C. W.,

ON

TUESDAY, WEDNESDAY AND THURSDAY,

THE 5TH, 6TH AND 7TH DAYS OF SEPTEMBER, 1865.

HAMILTON:

PRINTED BY T. & R. WHITE, AT THE "SPECTATOR" OFFICE,
PRINCE'S SQUARE.

1865.

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PREFATORY NOTE.

THE COMMITTEE to whom was entrusted the task of publishing the proceedings of the Sabbath School Convention, have much pleasure in submitting the accompanying Report. The delay which has occurred in its publication has arisen solely from the desire of the Committee to make the Report as full and complete as possible. For this purpose they have availed themselves of the kind assistance of the Rev. E. BARKER, of Newmarket, from whose short-hand notes the manuscript for the following pages has principally been furnished. The Committee feel there can be but one opinion as to the ability with which Mr. BARKER has executed his task.

Believing that the general circulation of the following Report, would be highly beneficial to the cause of Sabbath Schools, the Committee have induced the Publishers to issue a large edition; and they would now strongly urge upon all the friends of Sabbath Schools throughout the Province, the propriety of using their influence to give it as wide a circulation as possible.

D. W. BEADLE.	} PUBLISHING COMMITTEE.
A. I. MacKENZIE.	
REV. A. SUTHERLAND.	
A. MACALLUM, B. A..	
RICHARD WHITE.	

HAMILTON, Oct. 1, 1855.

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OFFICERS OF THE PROVINCIAL SABBATH SCHOOL TEACHERS'
ASSOCIATION OF CANADA.

1865-6.

PRESIDENT:

Rev. W. ORMISTON, D. D., Hamilton.

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HON. JOHN McMURRICH, Toronto.
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S. J. LYMAN, Esq., Montreal.

Rev. J. WOOD, Brantford.
THOMAS MUIR, Esq., Hamilton.
Rev. ALEX. SUTHERLAND, Hamilton.

Who form the Executive Committee, with

Rev. WM. MILLARD, Toronto,
General Secretary.

COPY OF CIRCULAR CONVENING CONVENTION.

To Ministers, Superintendents, Teachers and others interested in
Sabbath Schools:

REVEREND, AND DEAR SIRS,

At the Provincial Sabbath School Teachers' Convention, held at Kingston, February, 1857—which it is believed, resulted in great good to the Sabbath School cause throughout the Province—a Committee was appointed to call a future Convention, to whom since then, several appeals have been addressed, resulting ultimately in a meeting of that Committee in May last, at Kingston, at which it was recommended that such Convention should be held in Toronto, on the 6th, 7th and 8th of September next.

It having been incidentally brought before the friends of the Sabbath Schools in Hamilton, that Toronto did not seem prepared at present for such a movement, and deeming it of great importance that no further delay should be permitted, in securing the privilege of such a gathering, they resolved to take at once the necessary steps to secure the holding of a Provincial Convention here, on the 5th, 6th and 7th of the next month.

It is gratifying to be able to state that the Kingston Committee have cordially acquiesced in this change of locality, and that the friends in Toronto have also done so, in the most generous and friendly terms.

Everything that can be expected of Hamilton will be done to make the proposed meeting pleasant and profitable, and several of the most eminent and earnest in the Sabbath School cause, from the United States and Canada, will be present to address the Convention. With a view of eliciting the best thought on the subject, and of imparting increased interest to the occasion, a prize of \$20 is offered for the best Essay (to be read before the Convention) on the best mode of managing Schools, and of conducting the devotional exercises."

The time is so limited, however, into which preparations must be pressed, that it necessarily, depends much upon the spirit, vigor and promptitude, with which the proposal is taken up by Sabbath Schools, and the friends of Sabbath Schools, throughout the Province, whether the Convention will be a thorough success, in attendance and otherwise.

At the present day, it needs no argument in behalf of the necessity of Sabbath Schools; their necessity and utility being universally recognized. There is however, much that confessedly requires correction and improvement. And in view of the fact that obviously none but a secular education can be afforded by our otherwise admirable system of Provincial Common Schools; that thus necessarily the religious training of the young is confined to the Home, the

Pulpit and the Sabbath School, it manifestly becomes a question of the greatest moment, that the training furnished by the latter, should be the very best possible.

No Canadian can but rejoice in the evident earnestness which characterizes the Professors and Teachers of our Universities, Grammar and Common Schools to bring themselves, their systems and their work up to the highest standard, as evidenced in their annual Conventions throughout the Province. And if the religious education of the young is to secure and maintain its proper relation to the purely secular, it surely behoves those directly engaged in that great work, to seek by all means the thorough efficiency imperatively required.

In Great Britain and the United States it has come to be an acknowledged fact that Sabbath School Conventions, such as the one now proposed, prove of the greatest value in securing that end. As expressed in the Circular calling the first and only Provincial Convention ever held in Canada—"They deepen the sense, in every mind, of the importance of the Christian training and the conversion of the young; they exhibit with much force and prominence the adaptation of Sabbath Schools for this great end; they supply in a measure, the lack of training for their work, which causes so many earnest teachers to suffer from conscious incompetence and defect; they collect the results of the varied experiences of those who pursue a common end by widely differing means, each one teaching and learning something in conference with his brethren; they lead thus to the improvement of existing Schools and the formation of new ones; they animate the desponding by making known the causes of failure and success; they cultivate Christian unity amongst the various denominations, and by all these means, they promote the cause of Christ and the true prosperity of the nation."

Referring you to the annexed subjects proposed for discussion—the questions relative to statistics and the accompanying circular—affectionately urging your co-operation and influence, by giving from the pulpit, the local press and otherwise, such publicity and prominence to the proposed Convention, as may be deemed fitting by you, in view of the great object.

We are,

Yours faithfully,

P. W. DAYFOOT,
Chairman General Committee.

A. I. MACKENZIE,
Secretary General Committee.

HAMILTON, C. W., AUGUST, 1865.

SECOND PROVINCIAL CONVENTION
OF
SABBATH SCHOOL TEACHERS,

HELD AT
HAMILTON, CANADA WEST,

5TH, 6TH AND 7TH SEPTEMBER, 1865.

TUESDAY AFTERNOON.—FIRST SESSION.

In response to the Circular addressed by the local Committee, the Teachers and friends of Sabbath Schools, assembled in Hamilton, on Tuesday, the 5th September, in the Wesleyan Methodist Church, MacNab Street.

At the appointed hour half-past three, p.m., the house was well filled with Delegates from all parts of Canada, as well as from the adjacent States, and the meeting was called to order by Mr. MacKENZIE, Secretary local Committee, at whose proposition Mr. P. W. DAYFOOT was elected Chairman, *pro. tem.*

The Chairman briefly addressed the meeting, and at his request the Rev. R. F. BURNS, of St. Catharines, opened the meeting by reading a portion of the Sixth Chapter of Deuteronomy, and engaged in prayer.

The Rev. GEO. BELL, B. A., Clifton, moved that a Committee be appointed by the Chair to nominate officers for the Convention.

The Chairman appointed the following as such Committee :

REV. WM. MILLARD, Toronto.

“ R. F. BURNS, St. Catharines.

D. W. BRADLE, “

S. B. SCOTT, Montreal.

D. B. CHISHOLM, Hamilton.

While the Committee were absent for consultation, the Congregation engaged in praise and prayer.

The Committee returning, reported the following gentlemen as the officers of the Convention, all of whom were elected *nem. con.*

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Hon. J.
Hon. Jo
John M
Hon. J
Rev. Jo

A. I. M
Rev. G
S. J. L

D. W.
Rev. F
S. B. S
P. W.
Rev. R
Rev. W
Rev. A

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HON. J. C. AKINS, County Peel.
REV. JONATHAN SHORTT, D. D., Pt. Hope.

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PRINCIPAL DAWSON, Montreal.
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S. J. LYMAN, Esq., Montreal.

Rev. J. WOOD, Brantford.
THOMAS MUIR, Esq., Hamilton.
REV. ALEX. SUTHERLAND, Hamilton

BUSINESS COMMITTEE.

D. W. BEADLE, Esq., Chairman.
REV. F. H. MARLING.
S. B. SCOTT, Esq.
P. W. DAYFOOT, Esq.
REV. R. F. BURNS.
REV. WILLIAM MILLARD.
REV. ALEXANDER SUTHERLAND.

REV. R. NORTON.
RICHARD WHITE, Esq.
JOHN PATON, Esq.
J. W. HOWES, Esq.
WILLIAM EDGAR, Esq.
D. McLELLAN, Esq.
HUGH YOUNG, Esq.

Five members to form *quorum*.

COMMITTEE ON RESOLUTIONS.

Rev. JOHN LAING.
" W. EBBS,
" Dr. CALDICOTT.
" JOHN GEMLEY.

Rev. JOHN SCOTT.
" E. B. HARPER.
" C. WALKER.

Dr. ORMISTON then delivered the following opening address:—

He said that he thanked the meeting for the honor that they had done him, in electing him to preside over the Convention, and that he should look back upon the present as one of the most felicitous events of a very happy life, to be called upon to preside over an assembly like the present, composed of Christian men from all over this country, as well as from an adjoining land, was indeed an honor and a privilege. He trusted that deeply as he was impressed with the honor, he was not devoid of a due sense of the responsibility which was attached to the position. This meeting, said the Rev. Doctor, is no ordinary meeting of citizens, met together to discuss the best means of promoting the interests of the trade and commerce of their neighborhood, nor is it a political meeting called together for the purpose of devising means for the protection of national rights and liberties, nor is it even a meeting having for its object the development of some scientific or philosophical theories, but its objects are far higher and holier, for it is a meeting of Christian people, whose sole object is to take into consideration the interests of our Common Lord, and to devise the means whereby we can best extend His Kingdom. Actuated solely by love to Him, our exalted Head, we meet to see how best we can carry out that command which He has given us, "Feed my Lambs"! This we strive to do, trusting in His mighty support and guidance, not for the sake of our happy and peaceful homes alone, nor for the

sake of the Church to which we belong, nor of the nation, but that we may add to the number of His Kingdom. The work of Sabbath School teaching is the noblest in which we can engage; it speaks to our patriotism, to our kindly feelings, and to our enthusiasm. The world is filled with little children, and cold and dull must that man's heart be who is not drawn towards them. But there are few such persons in the world, and in fact it is too often the case that love to the child exceeds our love to Him whose the children are. Dr. Ormiston then pointed out the necessity and propriety of practising a brotherly love and courtesy the one towards the other during the progress of the convention. God never made one man to be the echo of another; every man's opinion differed in some respects from that of his neighbor and it is well that such is the case. These differences of opinion are the obvious results of our varied trainings. The Rev. Doctor alluded to the fact of the different appearances of the same landscape which the photograph presents when taken from different stand-points, and yet it is the same scene which is in all cases represented. So would it be in the Convention. Every member of it would bring his own view of the same grand subject, and when they were all gathered together they would present a full embodiment of the whole. But whether all will see eye to eye or not, it was the obvious duty of every Christian man to treat with full respect the views of every brother. If this was done the Convention could not fail to be productive of good results, and Christian bonds would be drawn closer and be strengthened. The subject of Sabbath Schools would be placed before them in all its varied relations, in its relations to the homes, its relations to the children, in its relations to the world, and to every heart, for there is no one, from the babe of one month old, to the aged grandsire of a hundred years, who is not interested in a greater or less degree in Sabbath Schools. The interior mechanism of the Schools, so to speak, would be laid before the Convention, every pin, every wheel, and the spring upon which it revolves, would in turn be considered. The wants and requirements of the teacher would be made the subject of consideration, as well as those of the pupil, and when warm loving hearts thus met together, filled with a true earnest purpose of good, blessed results were sure to follow. May the prayers, (said Dr. Ormiston, at the conclusion of his admirable address,) which will arise, I trust from the hearts of the members of this Convention, be abundantly answered, that we may all say that "it is good to be here," and thus may all our hearts be baptised afresh to Christ's work of training up the young to His service."

At the Conclusion of the Rev. Doctor's speech, a hymn was sung.

Mr. McKILLICAN, Sabbath School Agent, said that he hailed this opportunity of saying a few words. He expressed his opinion that the proceedings of this Convention should not have reference alone to those parts of the country where schools are established, but also to those which are entirely without them, and he was sorry to say that there are many such places, as his experience had taught him. We must love our whole country, the back settlements as well as the cities. In such localities we have not only to educate the young children, but in many cases to instruct the teachers. He hoped that in this convention not only would the condition of our cities, and towns and villages be attended to, but also of those less developed parts of the country which are too frequently neglected, and further particulars of which he (Mr. McKILLICAN) hoped to give.

Rev. Mr. BELL, of Clifton, said that he had just returned from a Sunday School Convention at Syracuse, which he designated as the greatest meeting of the kind which had ever taken place upon this continent, not only on account of the great number of persons present, but also on account of the large

number of earnest workers. The meetings of the Convention generally averaged over three-thousand persons, all of them apparently working with one heart and one mind, striving how they could do more of God's work in this great agency of Sunday Schools, how they could be made more efficient for the guidance of the young. Mr. BELL said that there was another point to which he wished to call the attention of the Convention, viz., the arrangement which had been made at the Syracuse Convention for model lessons in order to guide and instruct the teachers themselves. The speaker said that he had tried to secure the presence of some of those gentlemen who were there; men who had spent years of their lives in the Sunday School work. He was sure those gentlemen were heartily welcome.

Mr. BATES, of Dundas, said that all his life long he had been acquainted and connected with Sunday Schools. He said that we should endeavor not so much to secure as pupils those children who received religious instruction at home, but should rather endeavor to bring in the ragged and destitute ones from the streets and lanes of our cities. He also spoke of the necessity of religious education, and of its importance over secular education.

The Business Committee reported that they had organized by appointing Mr. D. W. BEADLE as their Chairman, and Mr. R. WHITE as Secretary. They made the following recommendations which were adopted, "That the convention meet daily in Dr. ORMISTON'S church from 9 a. m. to 12, and from 2 p. m. to 5.30, and in the evening at 7 o'clock. During the day meeting, the body of the church to be reserved for Delegates, the gallery being open to the public. The evening meetings to be public. During the day meeting no speaker will be allowed to speak more than once, or longer than five minutes on one subject. In the evening the speakers are requested not to extend their speeches more than fifteen minutes. That the friends of Sabbath Schools from the United States, Ministers of the Gospel and all Sabbath School teachers present, be acknowledged as members of the Convention and requested to take part in its business. That a meeting of the children of the various city Sabbath schools be held on Thursday afternoon at three o'clock, and Superintendents and teachers are urged to secure as large a meeting as possible."

The Convention adjourned to meet at Dr. ORMISTON'S church at 7 o'clock in the evening.

TUESDAY EVENING—SECOND SESSION.

The Evening Meeting took place at Dr. Ormiston's church, the exercises commencing punctually at 7 o'clock. A very large and appreciative audience was present.

The chair was taken by Dr. Ormiston, who read a telegram from Mr. Phillips, whose services had been promised to lead the singing; to say that he had been taken ill on the road and compelled to return home. A hymn was then sung, after which the Rev. Doctor read the 52nd chapter of Isaiah and then engaged in prayer. Dr. Ormiston then delivered a short address. He said that such meetings as the present were delightful things, if it were only on account of the opportunity they gave for persons to meet together and become acquainted with each other, and to bring together from all parts, persons who otherwise might be disposed to look upon each other with dislike and distrust, from the mere fact that they were strangers. He then pointed out that one of the great blessings which children brought with them, was the manner in which they cemented the hearts of their parents and friends to each other, strengthening every domestic tie and removing every domestic asperity. He pitied indeed that man whose heart was so callous as not to know what love for children

meant, when all that was loyal, and noble, and lofty, in our natures was connected with them. The Rev. Doctor then said that it was his pleasing duty as Chairman of the Convention, to bid the friends who had come from another country, to take part in the proceedings, a hearty welcome, and to extend to them the right hand of fellowship; to offer them the hospitality of our families and family altars. He welcomed them as fellow laborers, and as descendants of the same glorious ancestry. Their fathers and sons had fought together, and performed deeds of which we may all well be proud, nurtured in the same faith, sons of the same covenant, he welcomed them to this peculiar sphere of God's vineyard. He looked upon them as kindly neighbours with whom we rejoice in prosperity and mourn in adversity. Our tears have lately mingled with theirs over the grave of their President. He congratulated them on the return of peace, and trusted that all good might flow therefrom. He trusted they might work together faithfully in this world, and finally enter together into the joy of our Lord.

The Rev Mr. W. F. MARLING, of Toronto, was then introduced to the Convention and said, that it seemed somewhat of a practical joke to call upon a gentleman of Toronto to be the first speaker after the Chairman; or rather to place him on the stool of repentance, for he might well condole with Toronto for not having the Convention in that city; and might well congratulate Hamilton upon her public spirit and upon the success of the Convention so far. He alluded to the fact that no less than 500 delegates were already present, and yet more were to come; but the *India rubber beds and houses* of Hamilton, he had no doubt, would find room for them all. And not only so, the generosity of Hamilton was so great that the delegates were not, as in most places, called upon to pay their own expenses, and found that they were already provided for. Mr. MARLING then congratulated the Convention on the President whom they had selected, (Dr. ORMISTON) and alluded in complimentary terms to his energy and enthusiasm, and also for his kindly feeling for children. He thought indeed sometimes that he (Dr. ORMISTON) ought to have been a *mother*, so loving and tender was he to the little children. Mr. MARLING then alluded to the objects of the Convention, and pointed out that this great meeting was in itself a token that some such movement was wanted and required by public feeling. We invite, said he, not any particular sects, but all those who worship the same Saviour and read the same Bible with ourselves. Let it be distinctly understood that we have nothing to say about denominations. The representatives of all sects are welcome here. One good thing, he said, which this Convention was sure to do would be to bring about what the Americans call "a good time." He (Mr. M.) believes in keeping public holidays; he believes in keeping the Queen's birthday, and every other meeting which brings men together in friendly converse. These Sunday School Conventions are not "Yankee notions," they were originated in Great Britain, and therefore it is to be hoped that no sensitive British subject will be afraid of them. They may be called the Sabbath School Teachers' Normal School. We shall have our tasks to attend to every day, and an examination to stand when we get home, for surely those who sent us hither will expect to see some good results arise from the noble opportunity, which is thus afforded the teachers. He (Mr. M.) hoped that these meetings would become annual things, and that the next would take place at Montreal.

Mr. WILSON, of Indiana, said that he was not aware that he was expected to reply to the kind remarks of the Chairman, but regretted that he was called upon to represent the Americans when so many abler Americans were present. He only wished that he was more eloquent and able to reply in more fitting language to the remarks of the Chairman. He said he was very proud of being an American, and claimed that Shakespeare and Milton belonged as much to America as to Britain. It is the glory and the boast of this Sabbath School

movement that it is Catholic in its nature, and we may hope that it is the forerunner of the time when all religious differences shall be ended. The first question was, how to get to the children, and he believed that one of the best ways in which they might be approached was by singing. He then called upon the audience to join him in singing a Sunday School hymn commencing with the words "Come to Jesus." Mr. WILSON then proceeded to speak about the children; one secret is speak to them short, and speak to the point and *red hot*. Then again we must ask them questions, in order to interest them we must carry on a conversation with them and let there be plenty of singing. The speaker then related several very amusing anecdotes, showing the necessity of using proper care in questioning children. He expressed his determination to preach once a month, at all events, to children specially, and he predicted that the grown up people would like the sermons to the children better than those intended for themselves alone.

The Rev. Mr. BOLTON, of New York, said the British lion had roared to-night, and the American Eagle spread itself, and he (Mr. B.) was what an Englishman called "half and half." (Mr. B. is an Englishman, long time a resident in America.) He alluded to the surprise which men of the world seemed to feel when they saw Sunday School teachers passing along the streets, taking notice of some little ragged boy whom he might happen to meet with. But he (the Sunday School Teacher) knew that little boy had an eternal soul full of immortal longings and aspirations. A little German boy expressed the whole theory of Christianity, when he said upon being asked why Adam and Eve were driven out of the garden of Eden, "they couldnt pay the rent." This was the truth, the rent was obedience, and they could not pay it, and all the poor little children, and men and women are wandering about the face of the earth in consequence, and it is for us Christians to strive to win them back to Eden and to their heavenly Father. Mr. BOLTON said that the English teachers system was the only correct one, they had done away with all the Sunday School books, and the only book they used was the Word of God itself. But in order to do this the teachers must prepare themselves by prayer and meditation, and it is thus by communing with the Holy Spirit that teachers can alone make themselves thoroughly useful. The pupils must see that the teachers are thoroughly in earnest, and fully and entirely believe what they teach. We have to teach the children of their danger, and to teach them also of the Heavenly Father who will protect them.

The Rev. Mr. BURNS, of St. Catharines, said that it was highly necessary that there should be full co-operation between parents and Sunday School teachers. How important the question to every parent, "Is it well with the child." Each little fragile infant is possessed of an immortal soul which must live for weal or woe for ever, and the power of the parent over that soul is under God, like that of the potter over the clay.—And how vast too is the power of the child over the parents, how many blessed types have been given of that text "A little child should lead them." And as we are told in the gospel of St. Mark, Jesus Christ was greatly displeased with those who kept the little children from coming to him, so is he now displeased with those who by precept and example, keep back the children from his arms. Let all parents lay to heart the responsibilities of their position. He (Mr. BURNS) did not fear the Fenians or any outside foe, he only feared negligent parents, for upon them does the future greatness of the country most depend.

Rev. Mr. CHIDLAW, of Cincinnati, [spoke of the kindly feeling existing between Canada and the United States, but pointed out that there was still a stronger bond of union between Christian countries—the bond of religion.—Especially are we united in laboring together, for the benefit of the rising generation of our respective countries. He spoke of the manner in which

Sunday Schools were increasing in number in the far west, and expressed his hope that God would be with them and prosper them in the great and blessed work of training the young. During the speaker's experience in the late war, he said that he had first seen the advantages of Sabbath Schools, and he gave a very interesting account of his manner of conducting religious worship in the camp and in the bivouac. He alluded to the assistance given by the British Tract Society, and to the number of books sent across the water for the benefit of the American soldiers. He said that it was a noticeable fact that almost all the steady, well-conducted soldiers had been Sunday Scholars, while with the dissipated the contrary was the case. He did not wonder that the people of this Province were inspired to take this work in hand, and he trusted that this Convention will go on in its glorious mission, to improve the teachings of and manner of conducting Sunday Schools where they do exist, and to see that Sunday Schools shall be appointed in localities where none exist, and that Americans would wish them God speed. The young men of Canada must take up the banner of Christ, and go forth with it in their hands throughout the length and breadth of the land. It is the duty of all of us to do what we can to save the souls of those who are in peril from lack of knowledge. We must preach the gospel to the children as well to the adults, so that all may know Christ from the least to the greatest.

This gentleman was the last speaker of the evening. A collection was then taken up, amounting to \$37. A hymn having been sung, the benediction was pronounced by the President, and the Convention adjourned.

WEDNESDAY MORNING—THIRD SESSION.

The Convention met at nine o'clock, a. m.

The first half hour of the meeting was occupied with devotional exercises, which consisted in reading the 55th chapter of Isaiah, singing appropriate hymns, and prayer.

Mr. BEADLE, Chairman of the Business Committee, reported the following recommendations, that Messrs. D McCLELLAN and H. YOUNG, be added to the Business Committee.

That Messrs. D. W. BEADLE, A. I. MACKENZIE, A. MCCALLUM, R. WHITE and Rev. A. SUTHERLAND, be a Committee to whom shall be entrusted the duty of publishing the report of the Convention.

That the discussion of the first subject be restricted to one hour, and that the remainder of the forenoon session be devoted to the discussion of the second question, viz:— "The best method of enlisting the co-operation of the church and parents."

That the first order of business in the afternoon be the reading of the Prize Essay, and that the remainder of the session be devoted to the consideration of questions 2 and 7, under the direction of Mr. PARDEE, of New York.

The Committee, also, reported, that the reports of the Convention would be furnished at the rate of 12½ cents each; and recommended that Delegates hand in to the Committee, or any of the Secretaries, a statement of the number of copies they will take at that price.

The President then stated that the first question for discussion was, "What

is the best method of gathering into the Sabbath Schools the otherwise neglected children?"

Rev. J. CARROL, of Guelph, would say a few words. He thought the principal means of gathering in the neglected children was by means of Sabbath School Teachers and Scholars themselves. There were two methods, aggressive and attractive. We must have zeal for God and love for souls. Teachers must go and seek the children, and speak to every child they meet. Then we must try to keep what we get. We must seek after absentees, and by this means we shall find others. The Sunday School children, also, must be set to work. We must treat them as if they were under obligation to work for God; and children can always influence each other. One great difficulty with the class of children referred to was, they had not means to procure suitable clothing. Some families, even in small towns, have not means to suitably clothe their children. We must give them clothes; we must be willing to put our hands into our pockets.

COL. BURROWS, of London, thought the union principle was the best for reaching the neglected children. Let two persons, for instance, of different denomination, go together through the town, and gather the children, just as they are, into a Union School. If necessary, get them clothes afterwards. The difficulty, perhaps, is to get this work done in the true union spirit. Efforts of this kind were being made among the soldiers in London, and they found it to work well. The same plan could be tried with the children. At all events we must work on the missionary principle, going out, according to the Saviour's parable, into the streets and lanes, and bring in the children, that God's house may be filled. Let us show that we love the Saviour, and have his spirit; and let us hope that this meeting may increase the spirit of unity.

Rev. Mr. JAMES, of Paris, would state a mode of operation which had come under his own observation. In the Midland Counties of England, where the population is dense, the usual method is to secure a room or hall, irrespective of denomination. A number of Christian young men and women are then set to work, and each goes out to seek his or her own class. Great benefits have resulted to both children and parents from this plan. He could state many facts illustrative of this. The commander of the vessel in which he (Mr. J.) several times crossed the Atlantic, was one who labored in the Sabbath School when on shore, and when on shipboard carried out the principle already referred to. After religious service on the Sabbath among the adult passengers, he (the captain) would say, "now, we must have our Sabbath School." A number of persons were then sent through the ship to collect scholars; this brought them in contact with the parents, as well as the children, and the result was a series of interesting and profitable prayer meetings during the voyage.

Rev. Mr. STONE, of Niagara, said that in this work our hearts must go foremost. Children have hearts, and hearts not yet calloused by trials and sins, as is often the case with older persons. We must tie them by the heart, and then we shall have them firmly attached. We must show them that we love them; this is the whole secret.

Mr. McDEARMID, of Woodstock, was the next speaker. He knew children by dozens who could be got to the Sunday School if they only had suitable clothing. Many poor parents did not like to send their children to a ragged school. He wished we could devise some remedy for this difficulty. He was delighted with the idea of the gentleman from London (Col. BURROWS) in reference to Union Schools.

Rev. J. GEMLEY, of Kingston, then read an interesting statement of a lady's efforts to get a Sabbath School class. She met a poor ragged boy in the street, spoke kindly to him, and she said she would give him clothes if he would come to the Sunday School. He consented, and the result was that the boy became a distinguished Missionary. He (Mr. G.) could not quite agree with Col. BURROWS about Union Schools; he thought each church would do best by itself. Nor did he think we could gather the poor children into the ragged School; they would not come. He thought a Committee of lady visitors might be beneficial. It would also be well to give rewards to the children for introducing new scholars.

Mr. PEARSON of Toronto, thought the great difficulty seemed to be to procure clothing.—In the School he was connected with they appointed a Committee of ladies to collect clothing, which they distributed to poor children. They now had a monthly collection in the School for the same purpose. They had lady visitors also, through whose exertions, in the course of a single year, upwards of one hundred and fifty children were gathered into the School.

Mr. RUMFORD, of Peterborough, thought the suggestions of Col. BURROWS of a Union School the best. If we had a Provincial Sabbath School Union, and then leave details to each locality, it would answer the purpose. The Union Schools he thought would be peculiarly adapted for the neglected children.

Mr. PARDEE, of New York, was cordially received by the Convention. He said it must be remembered we were not legislating for a single locality, but for the entire Province. It had been his duty for many years to gather in the destitute children. They had gathered in multitudes, but somehow when they came to foot up at the end of the year they found the numbers had not increased very much. In Massachusetts they had held Conventions for many years, and always had a good time, but they had no system and organized no Schools. In New York State, when they met in Convention, they formed a Teacher's Association and found it worked excellently, large numbers of schools being organized through their efforts. There was one benefit in the union principle; it disarms prejudice, and they could thus gather more than in any other way. They not only welcomed all denominations, but also their book establishments, and could therefore supply such libraries as the schools might desire. He thought the gathering in of Roman Catholic children into the Sunday School was simply one of time. But they could not be got by one visit or two. They could not, perhaps, be got into a Church, but might be got into a little mission school. He always carried a Douay Bible and Roman Catholic Catechism when he went among the Catholic Children. There were some things, even, in these in which we could agree, and disarm prejudice. (Mr. P. related some very interesting incidents in illustration of the plans referred to.) He urged the formation of County organizations, with a Secretary, on whom the chief responsibility should rest. Mr. PARDEE'S counsel was listened to with the deepest interest.

Mr. WOODRUFF, of New York, believed that the Reports of their County Secretaries, were one of the great elements of interest in their State Conventions. By means of these we learn the moral geography of the country, and then we make territorial divisions, and send visitors to enquire after Sunday School children.

Mr. ROBBINS, of Montreal, thought we wanted particularly the practical assistance of friends of Sabbath Schools. We had a number of friends who were quite willing to give us advice eloquently in many cases, but what we wanted rather, was assistance in the practical work of teaching in Sabbath Schools.

The Convention then took up the third topic, namely:—The best method of enlisting the co-operation of the churches and parents.

Mr. J. BOYD, of London, described his plan of working in the schools with which he is connected. His first step was to announce to the children his place of residence, so that they might call upon him in any case of need or trouble. Thus he is also brought into contact with the parents, and secures both their favour and that of the children. He has also a circulating library which was furnished him by a friend; both children and parents read the books and are pleased with them.

Mr. JAS. M'CALL, of the St. Andrew's Sabbath School, Roslin, said that we should try to secure the parents through the children. He once on a steamer took a little boy aside, and began telling him little Bible stories; after a little, the mother drew near enough to listen, and he took the opportunity of giving hints to her through the child. The true way to the parent's hearts was thus by means of their children; we should take advantage of the animal magnetism that exists between them. Get the parents to assemble with the children, and they would be both interested and instructed by the information given to the little ones. By this means he had seen his school increase from seven to one hundred and thirty-five.

REV. JOEL REDDICK, of Haldimand had one hundred and thirty-seven scholars in his school, which had but thirty at the beginning. There were a number of Roman Catholic families in the neighborhood who objected, of course, to our Bibles. He asked them to send their children with their own Bibles, and he would give them a corner of the School-room for themselves. But they said they had not suitable clothing. He accordingly applied to a wealthy squire in the neighborhood for assistance, and was at first refused. "Well," said Mr. R. to him, "it is simply a pocket question with you; you know that you lose a great deal of fruit from your orchard every year, through the bad habits of these children, and it would cost you less to pay for their instruction in honesty." The Squire was thus persuaded to try it; and on visiting the School afterwards, expressed his pleasure with the success of the plan. He took one of these boys, finally, to labour with him. Mr. R. also mentioned the case of a boy whom he first got into his Roman Catholic Class, and who afterwards brought his father to the sermon; ultimately the father and four children were united with the church—such is the influence of children over their parents.

Mr. BALL, of Buffalo, thought that if we could induce parents to attend such Conventions as these, they would be more deeply interested in Sabbath School work. They would then understand that the Sabbath Schools are the seeds of the prosperity both of church and nation. The question whether Christ is to rule or Satan, will be settled by this institution. In order that the parents may understand what these schools are for, the pastors must be first interested in them. It is strange that so many ministers never enter the Sabbath Schools. Though they have a great deal of the other work on the Sabbath, they should find means to give attention to the Sabbath Schools, even though it be by the shortening of their sermons. Dr. SMITH, of Buffalo thought that his labours on the Sabbath would not permit of his attending the school; but he was induced to go for once, and was asked to do nothing but take a seat and watch the school. But seeing so many scholars engaged, he addressed the school without being asked, and he has attended it ever since. He did not know the inspiration of it before; and he says now that he can preach much better than he could before. The ministers should bring the matter before their congregations, and should tell them that there are between three and four millions of children in North America to be influenced by the schools. One Sunday School is worth more than one hundred policemen. Let the children

have the best season of the day for meeting; let them sing their hymns in the presence of their parents; they love singing, and can sing much better than we can. But the whole secret of success is *work, work, work*; and if one plan does not succeed, try another. He (Mr. B.) once invited a little girl to attend his school; her parents were universalists; the little girl invited her parents to church, and the father is now one of the best hearers in the congregation.

At this point of the meeting, Mr. P. Lacy was, by the Business Committee, recommended to take charge of the singing.

Dr. HEALY, of Medina, N. Y., said that there were two classes contemplated under discussion. One class is connected with our Protestant Congregations; these may be reached by direct appeal. The other class has no connection with any religious body; these must be reached through their children. In a Convocation lately held in New York, it was resolved to request that every Congregation should appoint a Committee to converse with this former class, specially on the importance of maintaining Sabbath Schools. It is lamentable that so many ministers and christians have so little interest in this matter. Some person had said, that we have a class of people in every community who are incorrigible, and whom we must be content to let die off; and depend upon training their children to become a better class. But this was a monstrous remark. We should not give over such cases any more than a physician his fidgetty patients, with their chronic complaints. We must not be timorous in meeting this difficulty, we should possess sufficient moral stamina to grapple with it. As to the second class we should have to reach them by means of their children. "All in this Convention love little children." A little girl in his State was asked why she so loved her teacher, "because," said she "my teacher always speaks to me when she meets me," children never forget such little marks of regard for them. One of his own (Dr H's) old pupils had lately told him that when she was in his class, she thought him one of the kindest men that ever lived, because, when she was motherless, he always kindly enquired about her father and family.

Rev. Mr. POLLARD, of Richmond Street, Toronto, said there was no question as to what was to be done; but rather how this could be done systematically and successfully. The principal members of his church did not take that interest in the subject that was required. But if our people are not up to the mark, we should not find fault with them. The pulpit should be the power to correct public opinion on all important questions. Our people would have more correct views and feelings if the pulpit were to do its duty. And if the pulpit do not effect what is desired, this subject should be made the special topic of conversation on all occasions. The teachers of each class should look after the parents of their children; they would have more influence on the parents than any other member of the church who has no direct interest in the children. The teachers can tell the parents how he loves their children, and how he is succeeding with them; he is thus furnished with a powerful text. Reference has been made to the singing of children; all like to hear them sing, and many would attend public demonstrations of the children for the sake of hearing them, and hearing addresses from the children. These may be held monthly or quarterly. But if the parents can be reached neither by preaching, nor visiting nor by public demonstrations, they may still be influenced by their children. He (Mr. P.) once met a German^{at} a camp meeting, who was rejoicing in his salvation, and who said that his little girl had been the means of his conversion; neither he nor his wife ever went to church, but their little girl had gone to a Sunday School, having been invited by another little girl; one day she came home crying, and told him her teacher had been telling her of a pious little girl who had died very happily,

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"This so affected me," said the German, "that I made her tell the story also to her mother, and we were then both persuaded to go to the School ourselves, and afterwards to the preaching; we both became converted, and now my little girl is a teacher in that School." The plan of a circulating library may also be made very useful for this purpose.

Rev. W. C. BOLTON, N. Y., said: that as most of the delegates had been speaking of influences brought to bear upon parents, he would speak of the co-operation of churches. A few years ago, he had been called upon by Dr. TYSG to take charge of a destitute locality in the city of New York. Dr. TYSG's Sabbath School raised \$26,000 and built a large church, of which he (Mr. B.) took charge. Dr. TYSG gave \$4,000 a-year for this mission; over \$6,000 have been taken up at one time in the plates. Mr. BOLTON had commenced this mission with about thirty Old Country people, of the poorest class, and now, after six years, there are five hundred families in the church, nine hundred scholars in the mission schools, and a communion of more than four hundred people, (three hundred average attendance at the monthly communion.) He (Mr. B.) told these people that they had a free gospel through the liberality of St. George's, they should now start a mission school themselves, and none should teach in the school but some of their own members. In two years, they gathered over two hundred ragged children together. We could not wait to clothe them—that would have been an endless task; but they came without shoes or stockings, or hats, and were taught just as they were. After eighteen months, the collections for this mission had exceeded what was needed, and so they started a second school, which had one hundred and twenty-five children in it at the end of twelve months. When the Doctor received the report that \$1,000 had been raised by this mission church, and upwards of three hundred and thirty children gathered in through their efforts, he told his school to come together one afternoon, as he had something to show them; bringing the ragged Sabbath schools into their midst, he asked if they were satisfied with the results of their liberality. As to gaining access to parents through their children, he would state that he once endeavored in vain to persuade an old Englishman to attend church; but a little boy of his falling sick, a teacher had visited him in his poor garret, procured for him medicine and advice, and attended him so kindly, that the father said that he and his wife concluded there must be something good in that church where his sick boy was so kindly cared for, and so both came to the church. Now their family are engaged in the school, and the parents are church communicants.

Rev. JOHN McKILICAN, agent of the Canada Sunday School Union, stated that he had labored for the past six years in the work of establishing Sunday Schools. He had dealt with ministers and churches on the question, irrespective of denomination; and in many localities he had found no ministers. However much we may glory in the greatness of our country, it was yet very destitute of the means of grace. Our "moral geography"—to use the language of our brother from New York, has not yet been published; it would be a good thing if Mr. Lovell could get one up for us. He had gone into a settlement where there were no religious ordinances, and had established twelve or fourteen schools before leaving them, and had also supplied them with books. It is comparatively easy to establish schools in the first place, but not so easy always to keep them up. Where schools once go down, it is hard to restore them again. We should do well what is done; it is better to *do half*, than *half do*. People must be addressed on the importance of schools, on the sad consequences of their children growing up in sin; let them know also the statistics of crime in our country, and how much of this would probably be prevented by religious training; let the agent also show that he has

an interest in the people's welfare by stripping off his coat, if need be, as he (Mr. McK.) had done, and assisting the farmer to save his hay or grain from the wet. The moral destitution of the country demands earnestness and self-denial. In some settlements they care nothing about Sabbath Schools—they do not want them; but we must talk kindly to them, and kneel with them in prayer without even waiting to ask their consent, as he had sometimes done with good effect. We must not talk about *isms*. One poor woman that he had met with was entirely ignorant of the name Presbyterianism, when she heard that a minister of that denomination had come to preach in her neighborhood. Another woman was complimenting herself that she had done her best for the training of her children by "keeping them from lying, stealing and from going to Methodist meetings." He mentioned instances when Ministers, even in Upper Canada, were interrupted in their services by the unruly conduct of young men, and one where the Minister was locked up a whole night. Many young people have grown up in such ignorance that they are afterwards ashamed to go to Sabbath Schools. We want more agents and more means to meet this emergency. We are not true patriots unless we love children, and try to benefit them spiritually; nor do we labor for the future good of our country unless we labor in the Sabbath School work. We should never have allowed our Bible to be removed from our Common Schools; the consequences of this are disastrous.

The CHAIRMAN explained that there was no need of the Bibles being removed from our common schools; if the Bible was wanting in any of them, it was the fault of the people themselves, not of our Government.—
[Applause.]

Mr. F. E. GRAFTON, from Montreal, remarked that the result of the discussion on this topic, indicates that if we are really interested in the welfare of the children, we shall win the interest of the parents. Many methods have been pointed out for obtaining this object. One way is to visit sick children; this has a wonderful influence on parents. In his school, they ask the parents to take tea with them occasionally in the school-room, and here they can talk with them. The question of singing is a very important one; they intend hiring a teacher to instruct their school in this. Enlisting the co-operation of the church is a very important plan. In his church they elect the teachers of the school, and by this means the school is felt to be *theirs*; they elect also a Committee for the management of the school, and this Committee becomes a connecting-link between the two. Preaching monthly sermons to the children on some part of the Sabbath, as suggested by Mr. Wilson, of Indiana, has also been found beneficial.

This closed the morning session. The benediction being pronounced by the Rev. G. SMILLIE, of Fergus.

AFTERNOON SESSION.

Opened precisely at two o'clock, by singing of a hymn from the "Sabbath School Bell."

The Rev. Mr. HOOKER then briefly engaged in prayer.

Mr. D. W. BEADLE then read the programme for the evening meeting. He also read the following as the programme for the children's meeting to take place this afternoon: The Convention is to adjourn at 3:15 and the body of the church will be given up to the children. The gallery will be occupied by visitors and members of the Convention. It will be addressed by Mr. R. G. PARDEE, of New

York, Mr. PIERSON of Toronto, Rev. Mr. BOLTON, of New York; Rev. JOHN WOOD, of Brantford, and the Rev. Mr. CHIDLAW, of Cincinnati.

The speakers not to exceed ten minutes each.

The Committee on Essays then reported that they had received no less than twenty-two Essays, all of them agreeing the one with the other in their leading features and ideas. After duly considering the various excellencies of the Essays. The Committee had come to the conclusion that the prize should be awarded to the writer signing himself "Timotheus," at the same time awarding commendatory notice to the Essays bearing the mottoes, 1st Corinthians, 14th Chap. 40th verse—"What is worth doing is worth doing well." "Circumference, Centre" and "Juventus." Upon enquiry it appeared that the Essay signed "Timotheus" was the production of the Rev. JOHN WOOD, of Brantford, who was welcomed to the platform with loud rounds of applause, and read the Essay. (The Essay is now published in Pamphlet form.)

On motion of the Rev. Mr. STONE, a resolution was passed approving the action of the Local Committee in the steps taken in order to procure the Prize Essay, with thanks to the Examining Committee for the manner in which they had discharged their duties.

Mr. PARDEE, of New York, was requested by the President to take the platform, and superintend during the discussion on "the best mode of managing and conducting the exercises of a school."

Mr. PARDEE said there was now an earnest desire to understand how Sabbath Schools could be taught in the most successful manner. One angle of our work is to reach the destitute, and bring them to the school; and the other is to ascertain the best mode of instructing them when we have them. Gale Hamilton has lately told us in the "Atlantic Monthly" that Sabbath Schools teach nothing, and are doing harm instead of good. We know that is not correct, but the remark is just enough to set teachers thinking.

Rev. JOHN McKILLICAN, would not speak in reference to schools in cities and towns where the better systems are generally introduced, but with special reference to those country schools where there are fewer advantages. There are two classes of minds through the country; one of no mental culture, but with just sufficient piety to make them desirous of having Sabbath Schools. In the neighborhood where this class prevails, some ordinary person will lead the exercises of the school in a manner so uninteresting and inappropriate to the object desired, that the interest of the school must flag. Such persons should use such aids as the question books of the S. S. Union. Those schools succeed best when the lessons are studied regularly beforehand with the assistance of such books. Piety and vigour are all well; but there must be study and intelligence too. These question books may not be relied on altogether; but the teacher may ask other questions that will suggest themselves to his mind on the occasion. It is sad when the real value of the Bible is not made known to the scholars, when it is made to appear so uninteresting. The use of reward cards generally adds to the number and efficiency of a school; and all schools should have such books for singing as Bateman's Melodies, the S. S. Bell, &c.

Rev. Mr. GRAFFTEY of Guelph thought that no "Cut and dried" system would do for Schools. The great mass of Children are very deficient in Bible knowledge. Ask most children the leading questions about Bible history, and they can answer very few of them. The foundation of our faith is revelation; we may here mention piety; but in order to its being solid, we must make it also intelligent. A plan adopted in some schools that is not good is to confine the teachers to a limited portion of Scripture—perhaps

some four verses, when most of them are obviously unable to instruct their pupils during the time allotted to teaching, and the children get little or nothing from the *preachments* to which they are obliged to listen. Allow the teacher will supplement question-books with original matter, then they might not be out of place; but he should by no means confine himself to the printed questions. It depends merely on such questions, he will address himself only to the heads of his pupils, and not their hearts. Some teachers write out questions themselves for the scholars during the week and hand them to the children to prepare the answers. Would it not be a better plan to print a number of such questions on a sheet of paper, and cut off a portion from the Sabbath to Sabbath for the scholars? But *living* questions directly from the teacher, are still the best. Too often, when teachers have question-books they lay them aside during the week, and then pick them up when they are going to their school, depending upon their assistance altogether in the unprepared lesson. The Memphis plan is to have a regular set of lessons for classes of different grades, and pass the children on from one class to another as they become perfect in each set of lessons. Every school should also have good maps to impress firmly on the mind the exact location of the places mentioned in Scripture history.

Rev. Mr. STONE, of Niagara, felt that the greatest difficulty was in teaching children a connected history of Christ. We should determine that they should know something about the Master; and it is not easy to give them the light so that the whole history of our Saviour's life will be, as it were, daguerre-typed in their minds. Can Mr. PARDEE give us any assistance on this point?

Rev. JAS. SCOTT, of Waterdown, said that he had been taught in Sabbath Schools, and therefore wished to speak on this subject. He could bless God for having received instruction from men who loved God and who loved him. He had been in the Schools from the time he was four years of age until he became a superintendent, and was led into the ministry. The greatest difficulty he had experienced was getting the right men in the right place. Our children do not go to the Normal School and to our Colleges to learn what we do not wish them to be taught. The Sabbath Schools are designed to teach the love of God and the way of salvation through the Redeemer; and our aim must be to have teachers who are themselves acquainted with these things, and who would thus be capable of teaching them. Our day schools will give the children sufficient instruction in science, metaphysics, &c. Neither are our Sabbath Schools intended merely to make children Methodists, or Baptists, or Presbyterians, but Christians. Besides having *pious* teachers, we need those who have "aptness to teach;" this qualification is something additional to merely loving God. He (Mr. S.) remembered distinctly how kindly his teacher used to speak to him and ask him questions about his father and matters at home. This kindness prepared his mind for receiving instruction. When a *cold* man came to teach him, no matter how able he might be, or how sound his theology, he could impart nothing to him. We want therefore teachers who love God, and who will use means to get the children to love them; then the children will learn, and learn too what is needed. The Church does not understand the importance of proper school instruction.

Mr. EDMONDSON, of Ellettsville, would freely state the difficulties he had met with in his experience as a teacher. His usual manner of conducting the school under his care was for all the teachers to take a certain portion of the scripture, say twenty verses at a time. Each teacher had the lesson the Sabbath previous so as to study it. At the close of the day's exercises, either the Superintendent or one of the teachers questioned the whole school

on the lesson for the day. But one great difficulty with him was—how could the infant class, who were obliged to be in the same small room with the whole school, be interested while the other children are being questioned?

Rev. GEORGE McDONNELL, of Fergus, believed that we must differ in our modes of instruction on account of our different nationalities and prejudices of education. In the States they, perhaps, attach a greater importance to school teaching than we do here, or than is done in Britain. In Britain they lay more stress, perhaps, on parental training. At a meeting of teachers that he once attended, a clergyman urged that every teacher should expound his scripture lesson; another one insisted that the children should be catechised. We want a good system laid, and we must take time to do it. If we can get good teachers, half of our object is gained. Then we must not look for the entire fruit at once, or in one particular manner. We cannot indoctrinate the children in a day; and they need indoctrinating. We can do this well by catechisms, or, in other language by using "forms of sound words." We are not confined to one catechism; but take what kind we please. This is often better than lecturing or preaching to the children. The time will not then hang heavy on their hands; an hour will be a very short time for such exercises. Another good plan is, proving doctrines from scripture; but the Superintendent should himself have clear ideas on the question. The proof could be either direct, or by illustration from scripture history. There are plenty of clear, simple truths that any one might think of; some of the schemes of lessons laid down in published works are hardly intelligible. It is also well to get children to commit verses. We need to see that something solid and useful is acquired by our children. Even Dr. LEE, of Edinburgh has attributed popular ignorance to the agency of Sunday Schools. This we cannot believe; they are very useful institutions, though liable to abuse, and we need for them, not only pious teachers, and those who have an aptness for their work; but all our schools require catechising on some regular plan, and the collecting of doctrinal proofs.

MR. VAN NESS, of New York, rejoiced that he was now in Canada with this Convention. It is indeed a great thing to mould the souls of children for time and for eternity. If he felt, on going to school, that Jesus was with him, then the teachers and the children would be sure to be interested. The great thing then for us, is to get ourselves full of Jesus. We want to get the fire here in Canada, at this Convention; we *all* need it as well as the preachers. We must not allow ourselves to get into ruts; or if we have got into them, we must get out again even though we break our axles. Often when we are finding fault with others, the fault is in ourselves.

Dr. CORSON, now of Brampton, said that he represented two countries; Canada was his native country, but Brooklyn, N. Y., was his adopted home for the last twenty years. These Conventions are a better protection for our countries than large guns and ironclads. He was afraid, and so were others, of too much routine in our Sabbath Schools, and he would suggest a prescription or two. He feared that the friends had not paid sufficient attention to the importance of *earnestness*; this is one of the most valuable recipes, Knox, Wesley, Martin Luther, Stevenson, and other great men, succeeded principally because they were earnest men. No doctor, lawyer, minister, or any other man will succeed unless he be earnest. Children are very sympathetic; they would soon catch the mesmeric influence of earnestness from the teachers.—Like the old woman who wanted "condiments," as she called them, in her tea; we want "condiments" in our schools. We want also more pastoral visiting. He had once been called to the dying bed of a lad in the city of Brooklyn, the son of Scotch parents, who were at first more fond of whiskey

than of Sabbath Schools, but through the entreaties and kindness of a teacher, the Hon. Mr. Lee, were induced at last to send their children. This was the third member of the family who had gone to heaven through this Sabbath School agency. There were those in Brooklyn who obeyed the Saviour's command—"Go out into the highways and hedges, and compel them to come in." Our teachers should also learn the value of religious conversation, as a means of converting sinners. He (Dr. C.) could tell tale after tale illustrative of the power of such conversation, but time would not permit. Teachers should talk to their children about Christ. We speak of singing the praises of God through eternity; and why not now? When he was a little lad, thirty years ago, a minister used to talk with him on these subjects whose grave is now in this city—the REV. JOHN WATSON. Some of those present would remember a little child in this city—LOUISA VAN NORMAN, whose prospects for this world were excellent. She was made instrumental by the powers of conversation, in the conversion of her husband and many others. Now we hear that she is dead and gone home. By these means, we would remove the dull routine of our school rooms.

REV. MR. BALDWIN, of Ingersoll, feared too much stress was being laid on our having very pious teachers, and not sufficient encouragement was given to those who are unconverted. We cannot yet get along without the latter, when he came to this country thirty years ago, there was but one solitary family in the settlement, where he resided, who made a profession of religion. But they got up a Sabbath School, and after four weeks, the head of this family had to leave the place on business. He (Mr. B.) was then looked to as the leader of the school; but not being a professor, he could not open the school with prayer. The school, however, continued, and out of it twenty-six persons were converted, when God came among them with his power; and six out of the seven, who were engaged in teaching, are now preaching the gospel. It is the word of God that we must rely on, and not so much the spirit or manner of teaching; the last should not be forgotten. Mr. B. could still show a teacher, devoted and useful, and yet not a professor; and we ought to have in our report a chapter of encouragement for such.

MR. JAMES McCAUL, of London, said that illustrations in Sabbath Schools should by no means be neglected. Also the classes should not be too large; not more than six can be conveniently taught by one person.

REV. MR. CAMPBELL, of Galt, would like that we always had pious teachers, and those who were apt to teach; but we were often obliged to take such as we could get. But when the teachers are not pious, it is very difficult to get them to take sufficient interest in their work to attend regularly to their class. There is another difficulty in their securing the attention of the boys to their lessons.

SONG—"On the Cross."

MR. R. G. PARDEE, of New York, then made the following remarks on the subject of teaching, which were eagerly listened to:—I have learned more on that question from the publications of the London Sabbath School Union than from any other source. The art of questioning and of securing attention can be obtained here to a considerable extent; but while we obtain the principles here, we must adopt them to our circumstances. Mr. J. G. FIRCH, of London, England, is perhaps the best Sabbath School teacher in the world. He had twelve training classes in London at one time. They are now bringing these into use in Australia and in other colonies. The art of teaching is the most important of all the arts, and is therefore worthy of all the effort we can make to obtain it. I enquired of Mr. FIRCH, what the simple

principles of good teaching consisted in; his answer was, that he could not put down on a letter-sheet what they are, but the following maxims should be grasped:—

1. Never teach what you don't quite understand.
2. Never tell a child what you could make him tell you; let the child be drawn out by questioning.
3. Never give a piece of information without asking for it again; or, as Mr. STOWE says, never leave a verse till the child has told it to you in his own words.
4. Never use a hard word if an easy one will convey your meaning; and never use any word at all unless it has a meaning to convey.
5. Never begin an address or lesson without having a clear view of its end. In our late rebellion, eight hundred bullets were shot on an average, it is reckoned, to kill one man, because they were aimless; but the sharp-shooters, taking direct aim, brought a man with every bullet. As teachers, we should be sharp-shooters.
6. Never give an unnecessary command, nor one which you do not mean to see obeyed. For if the child be not ruled by it, the child rules you, and you have lost your command.
7. Never permit a child to remain in the class, even for a minute, without something to do, and a motive for doing it.

There is sufficient instruction embodied in these few maxims to lay the foundation of successful teaching. But we require also to make our mode of communicating our ideas as attractive as possible. Dr. SERAGUE, when preaching Dr. POTT's funeral sermon, said that the best style of preaching was that which presented great truths in the most attractive and effective form. Teachers often have in their classes young men and women who have studied in our literary institutions, and who will laugh at us when we show no aptitude in communicating instruction. No particular system can be recommended for all; different persons will excel in different methods. One will be adapted to the narrative style; another to the Gall system; and another to the memoriss system. There is a book that describes fourteen ways of developing lessons (Forbes' system.) Let us first go to an infant class. Now, what does the teacher want to do? It is to study these little ones, and find out their characteristics. *Activity* may be said to be the first; a healthy child abhors quietude; give it something to do. *Curiosity* is another; this is the parent of attention. Another is *inquisitiveness*; it is a great fault in many old persons to be restless of children's questions; this continual asking is but the pleading of the untutored mind for information. Therefore regard children's peculiarities, even those of older scholars, and adapt your instruction to these peculiarities of mind. If one has more imagination, or sense of beauty, or any other quality than ordinary, try to reach his heart through this."

A Delegate asks:—"How would you do when there is no separate room for the infant class?"

"Borrow your neighbour's kitchen, if you can get it. They should never be in the same room with the rest of the School. In your instructions, always suit the gesture to the idea, just as the little ones do themselves; this aids their comprehension. Let them be free to point out whatever they wish. A lady of my acquaintance, in Rochester, has been remarkably successful with infant classes. The children would be gathered together in their room,

well for water, has salvation presented to her under that symbol, and the farmers have the wheat and the chaff brought to their minds as emblems. There is again the black-board system, which may be used extensively with great profit. It is by means of this mostly that the colored people, who have lately been emancipated, are being instructed. One letter of a word is made at a time on the board, and they learn its name; and then the next letter is learned, and so on till the word is completed, and the pronunciation is given. This system far supersedes ordinary book instruction. FATHER SEATON, who was superintendent of a Baptist school, though a member of the Episcopal church, went one afternoon into a school when it was so hot that the children could hardly be got to do anything; he figured something like smoke on the board, then the Chimney from which the smoke issued, and finally the whole house, asking them the names of each part as he proceeded, the spelling also, and mixing in useful instruction. Thus in a few minutes he had the children more freshened up than they would have been by a race in the play ground, besides having given them so many new ideas. In a similar manner, he would pick up a thread from the carpet, and ask what it was made of; 'wool,' they would all answer; "and where did the wool come from," from the sheep's back, would be the ready response; "and what do we call all the wool together on a sheep's back? after some study, a little girl answers, 'a fleecce,'" and is delighted that she was able to give a correct answer. He would then take a leaf, and asked what all the leaves together on a tree was called; some of them answer "foliage," and they would spell it. "And what are all the green leaves of the field called? "herbage," is the reply. Months after this, these children would remember the lesson, and spell these words correctly. Thus object and black-board teaching might be used to a great extent, and with great advantage. We should use natural and simple objects with which all would be familiar, as flowers, fruits, &c. We might even take a pin, and say that we could buy fourteen for one cent, and therefore it would not be of much importance if we should lose one; but if in a storm our shawl should become unpinned, we should feel the benefit of so little an article. The pains expended in making it show, also, its value. Thus we could teach the worth of little things; we could then crook it, and then show how easily a useful article can be spoiled, the bad effect of a crooked or sour disposition, &c. Another valuable method of teaching is by texts printed in large characters on cards. In Chicago, in one of the churches, all the panels are filled with texts, the letters being gorgeously illuminated. It is more beautiful than any fresco work. There are also beautiful paintings, as of Christ receiving little children. Another mode of teaching is by maps and charts; the best are those that may be rolled up. We can sometimes make a lesson more instructive by drawing rude maps ourselves upon the black-board. Dr. Crosby was once giving a lecture at one of the monthly concerts; he made his own map with chalk as he proceeded, marking the several missions, and naming the missionaries stationed there. A deacon said the next day that he should never forget that lecture, and he wondered that ministers did not use black board to a greater extent in their lecture rooms. A lady also said that her little boy was crazy with delight when he saw the doctor's map, that he understood it all, and could map out the district himself. Another method still of imparting instruction is by means of pictures. The children are asked what they see on a certain picture; they answer "wheat," then again "a whole field of wheat," it is ripe because it is yellow; there are also some men there with sickles, going to reap it; there is one very large man richly dressed, talking with a young woman; and who are these? and thus is brought out the whole history of Ruth. Then bring out the lessons of this history, such as obedience, as illustrated by Ruth. *Word teaching* is another plan; and teaching by *parables* is still another. In black-board exercises, the leading

thought of the lesson should be written on the board before the school begins so that the children in entering should have their eyes and thoughts fixed on the subject of the lesson; as for instance, "and some believed the things which were spoken, and some believed not," or, "My sin," and the question beside it,—*"what is sin,"* We may also write the text "let your light so shine," &c, and make a sketch of a light house. The Beatitudes might be written as so many rays of light proceeding from the sun. Another plan of writing a text on the board is to place the words that contain the leading ideas in a perpendicular column, with brief questions opposite them on the same line; as, in the passage "Son, go work to day in my vineyard," write "Son" on the first line after the question "who," on the second line, in answer to the question "what?" write "go work," then another question for the same word "how," answer, "wisely, orderly," &c, "when work?" "to day," and word "where," "in my vineyard." The parable of the sower and the seed may also be illustrated by writing the four different kinds of soil—"wayside," "stoney," "thorny," and "fruitful" on four different lines, with the questions opposite. A gentleman who once saw this last lesson, said that after twelve years he had remembered it distinctly, and would never forget it."

Mr. PARDEE spoke briefly of Bible class instruction, advising that this be communicated in a social and kindly manner so as to win the heart as well as the head. If we do not respect the members of the class, they will know it; they look for respect and will not be satisfied without it. If we slight them, they will despise our instruction; but will give the best attention when we respect them. Let our teachings bear on the practical duties of life; is is not enough to make them acquainted with the bare doctrines and historical facts, but apply them thus:—"if a little girl was unable to work, what should we do for her?" answer, "help her"; then "where do we learn this duty from any command or example in the Bible."!

"Now," said Mr. PARDEE, "for a model lesson that a young lady in London, Miss LAVIOLET, who was only twenty-two years of age, gave before five-hundred professional teachers connected with the London S. S. Union, people of the highest respectability and intelligence. The largest proportion of our successful teachers like Miss LAVIOLET are ladies; and why should there not be a better representation of ladies at such Conventions as this! The class that was given her was picked up from the streets; they had never before been taught in a School, and had never seen her till now. She first walked around among the children, and then asked them the simple question, as if in conversation with them, "what kind of weather, children, have you had in London lately?" the immediate answer was, 'rainy.' In questioning children, we should never ask questions that we know they cannot answer; this would give them no satisfaction, but rather discourage them. Some were speaking about the use of question books; if used properly, they may be an advantage; but teachers may easily frame their own questions. As soon as Miss L. received the children's reply to her first question,—'rainy,' "I thought so," said she; and 'what is rain good for?' 'To wash the streets,' sings out one little fellow, at which the rest laugh; but she protected her little scholar, and said he was right;—that the streets would be covered with filth, and thousands of children would have gone to their graves in consequence; but for the washing of the rain. One reason why so many children are so slow to answer, is the fear of being incorrect, and of being laughed at; the teacher should always thus protect them. 'But what else is rain good for?' she asks, 'good to make the flowers grow,' says another; 'good to make the trees grow,' said a third. All were astonished to see how much such children knew about the rain. 'How very useful the rain is! what could the streets, and the gardens, and the flowers do without it,' and thus a valuable lesson was in-

culcated. They were then asked if sunshine was not also good for the trees and flowers; and were made to feel that the world would be miserable without it. Their minds were now prepared for the lesson of the day, which was the maxim of the Tyrolese mother,—“God has a plan for every man, and he gives every man something to do,” which they recited after her. “And what is your name,” she asks one of the little girls; ‘Maggie Ryan’; and where does your father and mother live? Maggie gives the residence as well as she can. ‘Then, Maggie, God has a plan for every man; what has he got for your father to do? ‘Nothing’ is the reply; ‘What! has he got no business?’ ‘only a workman’; ‘what kind of work does he do?’ ‘He is a plumber’. She then describes the work of a plumber, and shows what an advantage it is to have the water conveyed through the leaden pipes up through the many stories of the houses, and then asks—‘Is it so all over London,’ ‘Yes; Do the plumbers do all this work? how much hard labour of carrying water it must save,’ and raising her hands as if in astonishment exclaims, “what a useful man your father must be,” Maggie’s little bosom now swells with pride for the first time with the thought that her father was somebody, and that God had something for him to do. The other children are treated in a similar manner; the father of one is a tailor; of the next a baker; of the next a carman; and thus she goes on showing that God has a very important work for them all, and we could not do without them. They had never heard so much of God before as in this lesson. She now brings the subject still nearer home to them by simplifying and repeating. “Simplify and repeat” is the great maxim of one of the greatest teachers in the world. “Now, Maggie Ryan, what has God for you to do?” “nothing,” “what? when your mother rolls up her sleeves and goes to washing, what do you do?” “nothing but mind the baby”; “but is not that a great help to your mother? how could she do without you?” After repeating the lesson, she concludes by telling them the story of the Tyrolese mother, and her poor crippled son Hans who was ever complaining that he was of no use in the world, and was wishing that he might be taken away, the mother’s reply was “God has a plan for every man, and he gives every man something to do; but poor Hans could not see that there was any thing for him to do. One day he had gone out a short distance, and sitting down to rest, he fell asleep and did not wake till after dark. The peaceful inhabitants of the valley were daily expecting an invasion from the French, and had built piles of combustible material on various mountains, stationing a watchman at each pile to give the alarm to the inhabitants by setting it on fire, and thus allow them time to escape. Hans discovered a French soldier on an opposite cliff, and then another, and another. The watchman had left the pile that was nearest to where Hans lay; could he climb to it and give the alarm? he made the efforts and succeeded; the flame rose; the other beacons were instantly lighted, and the intelligence was conveyed through the whole valley by which the inhabitants were saved. Poor Hans was discovered by a French soldier as he was trying to make good his escape, and was shot in the back, but he lived long enough to know that God had made him the saviour of his country, and that through his patriotic efforts, a pension was settled on his mother for life.”

Mr. PARTEE having concluded his interesting address, the Convention adjourned.

WEDNESDAY EVENING—FIFTH SESSION.

The services were commenced with the usual devotional exercises, after which the President introduced Hon. A. WOODRUFF, of New York, who said “I propose not so much to take you to night on a Sabbath School excursion

over the continent of Europe, as to make a hasty flight over some portions of it. My remarks may perhaps assist you in understanding better some of the moral movements that are now taking place, and that will be likely to take place in some of the old countries of Europe. Before entering that beautiful and interesting country of Italy, in order that you may understand the elements that are now being introduced there, it is necessary that you understand in what shape these elements lie. Your attention is invited to three distinct elements as working together in the renovation of that country. All along the coast of Italy, English families are settling down whose hearts beat in unison with the advance of civil and religious liberty. These families are there only for trade or for health; but they nevertheless afford a very great assistance to those who go there on a moral errand. Sardinia, again, has long been working out the problem of liberty within her own domain, and has exerted more or less influence upon the whole of Italy; and now by the help of Garibaldi, a unification has once more been effected between Northern and Southern Italy. The old Waldensian churches, that never entirely ceased to shine in the valleys of Piedmont, even when Rome held supremacy over the whole country, have lately been aided extensively by English and American funds, and are now making aggressive efforts in different parts of the Kingdom. These three elements of moral power have rolled over the length and breadth of Italy like the tides of the ocean or the winds of heaven. Everywhere we find a disposition among the men to hail the advancing light of liberty and truth, but the women are still held to a great extent under the appalling superstition of Rome. All trades and classes are marching on together in the progress of enlightenment. They are perhaps more anxious for the political regeneration of their country, than for the regeneration of their own souls; but still their eagerness for advancement assists the introduction of Divine truth. They have no schools of theology; but they read the word of God to each other, and appoint religious teachers from among themselves, who are taught by the Holy Spirit and by the gospel. Those who understand well, say that these are the most efficient preachers of the gospel they ever heard. In our flight we enter Italy by Naples, with its four thousand or five thousand inhabitants. Whom can we find here to help us in the Sunday School work? We get a young man who can speak a few words in English, and who is acquainted somewhat with the truth. The children are swarming in the streets like insects, but how can we get at them? I have long prayed to God, "says the young man, for such an instrumentality as this, and now He has answered me." He goes and calls a little flock together in his own parlour, he becomes their superintendent; four ladies and three men co-operate with him. They sing a hymn of fervent praise when they find they have it in their power to do something for the obligations they owe there beloved but dark Italy. In our second school, we are aided by Mr. APRIA, a Waldensian pastor. His people have heard about the Sunday Schools of America, and are anxious to have the same established among their own people. A meeting is called, some two or three hundred men assemble, to whom the explanations are made; the pastor appoints a teacher's meeting at which fourteen attend to enquire about the qualifications of a teacher; some seven of them are chosen, and the school is organized. There is however considerable opposition, especially from the mothers; but one morning three little girls come with their mother, who watches them, and, as she notes their progress, asks with astonishment "can my children learn to read here?" so she continues to send them with joy. As the children become acquainted with Bible stories; the parents enquire where they get them, and then they want the New Testament themselves. The little girls invite others; those who were first instructed become teachers of others, and so the work advances. They also get up day schools to impart simple secular instruction; for in all that part of Italy, none of the families

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are taught to read outside of the nunneries. Our third school is formed under still more favorable auspices; a Marquis Craze, having been brought to love Christ, was anxious to gather others around him to whom he could teach the same blessed truth. Mr. CRAZE was utterly unfit to superintend the school, but he insisted on taking charge of it. It is difficult for us to understand how corrupt the moral blood becomes under the influence of Popery, and how hard it is to purify it. What a task it is to get these people out of the habits into which they have been nursed and educated. The children themselves needed an example of punctuality, but they often had to get him out of his bed to come and teach them. He would say—"Boys, if you ever come too late, I will thrash you;" but "who will thrash you when you are late?"—"God will thrash me and I them," he would say, "is not that right?" The fourth school that was organized was a mission school; four or five volunteered to assist in the teaching, and a lady canvassed for scholars. Modwee becomes their superintendent; when he opens the school with prayer, some of the larger girls burst into laughter. They knew nothing of religion except as they had seen it, with its gorgeous ceremonies, in the Roman Catholic Church; and the simple prayer of their teacher seemed so ridiculous in comparison with the grand display they had been accustomed to. When they saw the New Testament opened, they gave a vacant stare, as they were unable to read; but having learned a few words, they were determined to persevere. They wanted to come the following day, and were much disappointed in finding that the school was only for Sundays; but they were requested to take their A B C book home with them and study. There were some ten or twelve schools organized in this manner, and this number has been since increased to about thirty.

If my object were merely to interest you, I could stay here and mention more details; but we must now pass on to Germany. But before entering it, I must premise one or two things. You wonder perhaps why the great German nation does not stand shoulder to shoulder with England and America in the work of evangelization. But the history of Germany in this respect is very sad. I look at it not with the eye of a scholar; but I have made my own observations and inferences. There are some noble specimens of Christians in Germany; but the greater part of the nation has sunk back into a dark infidelity. If an old pious German were standing at my side, he would say, as many have, "no wonder that you are more religious in America, because the Church and the State are separated." "Also over there in America, you do not believe in baptismal regeneration." The Lutheran Church is as united, and its adherents under almost as powerful an influence as the Papal Church. All the people are Lutherans, and they are all taught to believe the doctrine of baptismal regeneration. Ask the emigrants who come to this country if they are Christians; the answer is, "Yes." "Do you believe the Bible?" "No." "When did you become Christians?" "When we were baptised." Another cause of the infidelity of Germany, is that, at a certain age, about thirteen or fourteen, every child is confirmed; they can hardly get into any trade or office unless they have been confirmed. If there is any one effort they make more than another, it is to resist the introduction of other Christian sects; they look out as sharply for them as though they were the very powers of the adversary himself. An infusion of new opinions is the very thing they need; but the established church presents a solid front against it. One clergyman, with a parish of 1000 souls, thanked God on his knees that he had been able to keep the Baptists, and all other heretics out of his parish! We love our households all the more because of the diversity of feature and disposition—because Mary, and William, and Catherine have different characteristics—it is to their advantage to be so; but this idea to the German is like a fine painting to a blind man. These four things have

wighed down that vast nation to a baptised and cold infidelity ; and this is why she gives us in America that large emigration to assist in breaking down our religious institutions. But we begin our efforts to establish Sabbath Schools there, say at Munich. At Heidelberg, we gather some sixteen persons, to whom we explain the system. We there find a man who had married an English lady, and she had told him something of the pure Christian religion. "These institutions," he says, "are the very things we want here ; if you will pay my expenses, I will go all the way to Berlin with you, and assist you in introducing these schools." He accordingly went with us. At Hall, we get up a meeting, and tell our story as best we can. Hon. THORUCK preaches the truth. His is one of the evangelical names, the whole of whom in Germany could be enumerated in five minutes. Most of the pulpits are filled with men who labor to prove that the Bible is not inspired, and that no miracle has ever been performed. Here at Hall, at the close of our meeting, two ladies tell us they heard something of these things in England, invite us to their house to tea, and say they are delighted at the prospect of having Sabbath Schools in Germany. Their father tells them that never shall a woman teach theology in Germany, but they promise to pray for those who do teach, and soon a flourishing school is started. We now enter Berlin and obtain an introduction to Mr. HOFFMAN, the court preacher, an evangelical man, and we tell him our errand. "I know," he says, "this is what Germany wants ; what can I do to help you ?" "Give us letters to all the evangelical clergymen of Germany," we answered. He could not make distinctions in this manner ; but he would introduce us to the different clergymen promiscuously, although he feared some of them would not receive us with courtesy. We stayed in Germany seven months, and established ten schools, and these ten had fifty or sixty teachers, and five or six hundred pupils when we left. There are now in Berlin itself some one hundred and fifty teachers, pouring the truth, every Sunday, into the hearts of the youth. Now that the work is begun, it will spread through Germany ; and there is a power in these schools which is full of hope for the restoration of pure religion in that country. There is power in these institutions to bring the old nations of Europe into unison with England and America. This power has been too long neglected by us, while we sing—

"Shall we whose souls are lighted, with wisdom from on high,
Shall we to men benighted, the lamp of life deny."

Can we teach those old benighted nations without the benefit of the Sabbath School enterprise? We should also carry them to South America, and to Mexico, and other Catholic countries. I rejoice that the American and Foreign Christian Union have adopted this plan as a fundamental mode of operation in their Foreign Missionary work. There are no women in Italy engaged in this work ; the Roman Catholic influence there prevents their enlightenment and co-operation with us ; but here we have more than half ladies. Would that we had more of them at this Convention, not however to the exclusion of others. Roman Catholic influence tries to keep the strong and earnest affections of the women in bondage, and they succeed too well ; but we need their sympathy, and must have it. Pray that these Papal nations may be born again ; and that this instrumentality may be made efficient to this glorious result. (Applause.)

HYMN—"From Greenland's Icy Mountains," was then sung by the Congregation.

REV. MR. BRIGGS, of Montreal, said—We are here to look backward as well as forward. By looking backward, we can see the success that God has vouchsafed to Sabbath School instruction in the past. Experience may be compared to a light in the stern of a vessel, which, though it do not cast much

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light in advance, yet will indicate the course the vessel is pursuing. We believe, that we can guide ourselves more wisely in the future, from the light of our past experience. We have all heard of the wonderful Frenchman who had the wonderful machine that could do so many wonderful things; a little lad standing by, said, "but the facts are against you, sir." The facts are not against us, but for us. I am glad that so many warm hearts are here to testify of the beneficial effects of Sabbath Schools. This is an age of progress, and we must advance. Gilfillan tells of one who says that our "intellect is rapidly marching out of sight." The increased efficiency of day-schools only calls more loudly for an increased efficiency in our Sabbath Schools. Our Convention is like a Joint Stock Company that declares large dividends; we as stockholders will have increased our capital stock of experience and wisdom not a little by our convening at this time. Candidates for professional honours in these days do not base their claim on the pedigree of their family or their gold. We are not like the old gentleman who is running along the links of his genealogy, notes about the middle of it,—“about this time the world was created.” The “mind is now the standard of the man,” and every man, and institution must be measured by this standard. As delegates, we have as warm and active minds as are to be found in the church of Christ, and we will have our influence in the world. When the world comes around to study from the christian point of view, it will be acknowledged that the gospel is the grand power of civilization: it defines right, quickens the pulse of enterprise, and is no mean bulwark to our country. A church clergyman not long since said that the Sabbath School system was the strength of the working class of England; this system will also effect a great improvement in the continent of Europe. As the Royal families of England and Germany are now united in marriage, so will also the religious institutions of the two countries be blended into one, when the Saviour will be adorning his bride, the church with her holy garments. Is the Sunday School the nursery of the church? Then the house would be in danger if neglected. Is it the vessel of the potter? Then the shape of the vessel, or the condition of the church, will depend on the moulding it receives. Is the church a tree, whose “leaves are for the healing of the nations,” and whose tender fibrous roots supply the nourishment to the tree. The Sunday School are these fibres, and we must see that they are properly provided with suitable material for nourishment. We have all heard the remark of the little girl who was asked why the tree grew crooked;—“because it was trod on when it was little.” Let us beware of treading on the tender shoot whence the church is to grow. WILLIAM ARSON, said of the protections placed about the trees along the streets, that so the Sabbath Schools are the protection of the Church, that no stain of sin may be permitted to mar its beauty, and that it may grow and flourish like the cedars of Lebanon. We will be earnest and loving in our glorious purpose; not made up of acute angles. Too many give advice like Mr. CANDLE, and trust to the sweetness of the person's disposition to whom the advice is from, we should put sugar in our advice. We should also be persevering in our efforts. All admire this trait in GEO. STEVENSON'S character. They told him he would never be able to construct a railway over Chatmoss, but his answer invariably was—“we'll persevere.” A gentleman by the name of MOSS, once grew eloquent over the impossibilities of crossing that slough; his reply was—“all your chat, Moss, will not prevent our getting over Chat-moss.” (Laughter and applause.)

REV. DR. CALDICOTT, of Toronto, was the next speaker:—Mr. President, I shall spend my few minutes in answering the enquiry—“what can pastors do to promote the interests of the Sabbath School?” They can visit the Schools; they can go around among the classes; take a seat by the side of the teacher, and enquire about the progress of the class; ask the boys—“have

you a good lesson?" "what is your name and your residence?" and so on with the other scholars and other classes. The pastor should tell them that he wishes to know them so that he may call them by name when he meets them on the street, and so that they may speak to him and call upon him occasionally. Each pastor should be as intimately acquainted with the scholars of the Sabbath School as he is with the members of his church. He should also take up the books in the classes, and give the scholars liberty to ask him any questions they may please. Thus they will become exceedingly interested in the visits of the pastor; they will be expecting him, and asking him if he will come to their class to-day. Thus too he knows what they are taught, and he acquires an influence over the pupils which he can turn to good account in turning the minds of enquirers to the "Lamb of God that taketh away the sins of the world." The pastor can also do a great deal by arranging, and attending upon, and taking an active part in the monthly concert. I do not know whether schools in Canada generally observe the monthly concert. There is a power in it that should not be neglected. It is held once a month on the Sabbath; the teachers pray especially for the school; there are other exercises as recitations, dialogues, singing, reading some interesting narrative of ten minutes' length, proposing scripture enigmas, &c. The parents will be interested in attending these concerts, to see whether the children can answer the questions put to them, or to hear the narratives read. I have seen a house that would hold 700 people, so crowded, that policemen had to be employed to preserve order. Scores of parents would never have attended the regular means of grace but for their having been brought first to these concerts; from these they are often led into the church. I once met an old sea-captain who said to me, "there has been more of the Bible read in our house during the past two months than ever before?" The question that had been given at the previous concert was—"Who was the first ship-builder? And how large was his ship?" The pastor should also teach a Bible-class, composed of all the teachers of the Sabbath School, and likewise the adult pupils. A minister, generally, has a right to consider himself superior to any member of his congregation in mental ability and aptness to teach; and he, therefore, should teach this Bible-class himself, bringing out the varied modes of teaching, and thus making it a model school. Let the pastor also preach frequently to the children. Some regard this a great difficulty, but let them try it, using the language and ideas of children, presenting the subject chiefly in the form of questions, and illustrating by frequent narratives; after trying the experiment, they will be astonished at their success; and astonished at another thing;—that the grown-up people are more interested in this than in ordinary preaching. I have heard the remark from them—"I wish you would always preach to children; we can listen so well, and be so much benefited by it." By these plans, a pastor will retain an influence over the young of his flock; he may be sure of seeing his house full, the children taking the places of the parents in the church, and his cause maintained in perpetuity.

Rev. WILLIAM INGLIS, of Woodstock, said:—No one could be more astonished than myself to hear my name announced this afternoon as one of the speakers for this meeting; at first I was disposed to protest, but finally concluded that I had better submit quietly. Perhaps some of the opinions that I may express will be found, in some respects, in opposition to a majority of those present. But I take courage in stating them from what has just been said about the expediency of mixing sugar in our advice so as to take off the edge of any acidity it may have. And as we have had so much sugar in our meeting all the day, this will counteract the influence of any opposing sentiments that I may utter to-night. I might be regarded as having old-

fashioned notion on this point; but I cannot help regarding the present mode of conducting Sabbath Schools—I will not say as a “necessary evil,”—but, so far as the members of the church are concerned, as being good only for the present distress.” In making this statement, I do not refer to Sabbath Schools in their character as an aggressive agency upon the world, but merely in their relation to the children of church-members. Those who are most earnestly engaged in Sabbath School labours often complain of this difficulty, the very small portion of time necessarily allotted to the work of instruction. Has it not often been felt that the devil has a great advantage by having the whole week to work upon the minds of the children? Instead of being surprised that so little has been accomplished by the Sunday School agency, we only wonder that so much has been done with the limited time at the disposal of the teachers. If the children could also be gathered on other evenings, this institution would be abundantly useful, especially to those who are without. There is one kind of Sunday School instruction which has not been ignored altogether in our convention, but which has not yet been brought into that prominence that it deserves. We have heard it stated that there is no possibility of the Sabbath Schools superseding the parents as the rightful instructors of the children; and every Sabbath School teacher would resent the idea of being parents’ substitute. But we should like to ask all present, how many domestic Sabbath Schools they are aware as being carried on during the hours of the Sabbath. A great many have no systematic instruction at all in their homes on this day, while they take good care that their children do not neglect the Sabbath School. There ought to be a strong voice sent forth from this Convention on this abuse of Sabbath School teaching. We should rather speak of the church’s school as merely co-operating with the domestic school, thus working together, comparing notes, the teachers merely supplementing the work done at home. I would state another opinion on this subject with deference. Is it not the fact that the domestic religious instruction school gets scarcely a chance to be held? Is not the Sabbath so much taken up with one kind and another of public meetings that a great number of parents can not possibly find time to get their children together on that day to guide them into the knowledge of the Lord? It has been broadly suggested in our meeting to-day that we have too much preaching, and that domestic instruction has been crowded into a corner. The hurry of business, and the push for this world’s gain, leave the parents no time in the week to attend to the religious wants of their families; many of our best members have to acknowledge that they are almost strangers to their children during the week, and the Sabbath day is therefore the only time at their disposal for imparting religious instruction to the children. But when the Sabbath comes, there is hardly time in the morning to do their necessary work and dress themselves before public worship; after dinner, they must be at the Sabbath School; or, if at home, are often too sleepy in the heat of the day, or their children are away at the school. In the evening there is another public service. I would say, rather than lose the Sabbath School at the church, but to preserve it also at home, let us dispense with the evening sermon. The labor of hearing sermons, as it is often felt to be, especially when we have two each sabbath besides other engagements, would then be a labor of love, and would be relished much more if we were not in such a bustle the whole day; and more time would be left for the priest and father of the family to instruct his own charge. If we could succeed in getting thousands of these schools established, a great moral force would be gained for the Sabbath and for the evangelization of the world.

Rev. E. Ems, of Paris, speaks as follows: “Mr. Chairman, and Christian friends; I find myself in a still worse dilemma than Mr. INGLIS, as I did not hear my name announced at all this afternoon. A friend told me before this meeting that I was to be one of the speakers; but I contradicted him; now I find that

he was right. Allow me to give an instance of effective Sabbath School labour on the part of an old soldier in Adelaide township, a little to the west of London. His name, JAMES HARRI, is dear to many, as one whose heart was in the right place, quickened by the grace of God, though at an advanced age after having lived long in sin. His chosen sphere of service for his Master was the Sabbath School. Feeling himself unqualified for the work, he gave himself up to the task of calling others to it; and he held the school together by spurring on the teachers in their engagements. I was then just entering the ministry, and I had frequent visits from him, and heard the reports from his schools through residing in the town of London. He planted twenty schools in four different townships, and continued visiting them, going from school to school on foot. He had no help except such second class literature as was furnished him by others who had used them. This he kept up for many years. I am now told that on this ground traversed by him, with no preachers except occasional travelling preachers, there are now a score or more settled ministers of the gospel. In 1841 or 1845, I had the pleasure of visiting some of these schools. The spot where we met was a dense forest; the horses were brought there, but the waggon had to be left out in the clearings. When we arrived, there was nobody there but ~~him~~ myself, and a poor prospect, as it seemed to me, of having any body else in such a place. "where is the congregation," I asked, "they will be all right presently," was his reply. By and by in came a stream of people singing a hymn, and we soon had collected about five hundred children and adults, to whom I was permitted to preach the gospel. I went away from this place with a very high opinion of the efficiency of the influence of a plain, untutored man when his heart is right in the love of Christ. We hear of normal schools for the training of Sabbath School teachers; this may do for New York, but we have greater need yet in Canada for such *herds* as that of JAMES HARRI. He would come to my house and carry away old books and papers of some thirty pounds weight, carrying the burden all the way on his back, and singing praises to God for the gift. Without such men as this, some of the back-wood places must still be deprived of this agency. We in our older settlements and advanced society should highly appreciate these back-wood laborers, and encourage them in the work of God with books, papers, money, or whatever we can give them. I would also like to speak of a lady living in a very different sphere, the city of New York. She was the daughter of a wealthy physician there, accomplished, highly educated, thoroughly refined, and withal intensely christian. I was going out on one of the Atlantic steamers when she and her husband were also embarking. Hanging about the rigging of the ship was a large number of rude looking boys, such as we would suppose to be the "roughs" of the city; they were making sundry demonstrations, as I supposed, paying their respects to the ship. I was close ~~besides~~ this lady, but did not notice that they were directing their eyes to her, or that she was weeping responses to them. It was natural I thought, that she should be deeply affected on the occasion of parting with her relatives. When we got out from the pier, these boys still continued their demonstrations, and she waved her handkerchief; but after we got out from their sight, she sat down on the deck and had a thorough spell of weeping by herself, the next day this was explained to me. She had gathered these poor lads, and had herself alone taught them in a room hired for the purpose as they could not be persuaded to enter a Sabbath School. Without any male companion as her guardian, she used to meet these boys on an evening, week after week, and they would escort her back to her father's house, feeling herself entirely safe with them, and never having heard a rude word from one of them. This Miss PARKER had now become the wife of a young missionary who was setting out for Africa. There they labored together for a short season; she buried her child and afterwards her noble husband in the sands of that foreign

country; but she holds on her work still among the Zulus without any thought of returning home, but devoting her powers to the training of children for the service of Christ.

Dr. ORMISTON said that if Mr. INGLIS had not stated that he differed from many of us here, none of us would have thought of it: for we were all of one mind with him on the subject. However much the work of Sabbath Schools has been praised, it is not with the intention that one of the highest commandments of God should be neglected, *i. e.* the duty of parents to train their children in the nurture and admonition of the Lord. May none of us ever neglect this duty! It will be a fearful thing to stand at the Judgment seat with this neglected. The Convention then adjourned, the Doxology having been sung, and the Benediction pronounced.

THURSDAY MORNING—SIXTH SESSION.

The Convention assembled at 9 a. m., and was opened with the usual devotional services.

The minutes of the previous day were read and confirmed.

The President having retired, the Hon. Mr. McMURRIN took the chair, and called upon Mr. PARKER, of New York, to give an example of his method of opening a school.

Mr. PARKER said:—I shall endeavor to give you some idea of the mode in which I would have a school conducted. In the opening of a school, much depends on the temper or spirit of the superintendent, for the children will be like him. He should be pleasant, calm, and perfectly self-possessed. He should use no authority, but natural authority. In the opening exercises he must be natural; some injure the effect very much by a sing-song style of conducting devotional exercises. As Mr. SPURGEON once said, many ministers so draw their words in the pulpit, that when you hear their natural voice in conversation, it could not be recognized as the same. The superintendent should impress the mind of the scholars with the feeling that they are Sunday School children; they should carry this idea with them wherever they go. I was grieved once to hear the remarks of a woman to some boys who were playing ball on the streets, with their books in their hands. The opening exercises of the school, like the teaching, should be made pleasant and attractive; they should be *impressive* without being *sensational*. The study of the ancient Greeks was leisure and recreation; so let us make our children feel that they come to the school for leisure and comfort. Let the superintendent be in the school fifteen minutes before it opens; not coming in a hurry, ringing the bell, and calling the children suddenly to order; let him have time on the road to speak to any of the scholars he may meet. He must be punctual almost to the minute, both in closing and opening; during the exercises be quiet, and never in a bustle; get perfect order before beginning, but without manifesting the least sign of impatience; even if the deacon and the minister should be talking, quietly tinkle the bell for order;—their example would not be good for the school. Then prepare for singing a hymn. The lesson for the day, we may suppose, is Matt. ii, 1-11, on the visit of the Magi; so we must have an appropriate hymn. We shall take—"Brightest and best of the sons of the morning" &c. I should no more choose an opening hymn that did not bear on the day's lesson, than attempt to divert the attention of a minister from his subject during the sermon. Announce the hymn, and wait till all find the place. Then read over the hymn impressively in this manner [Mr. P.

here read a hymn by way of illustration.] Now I would call upon every person present to whom God has given a voice to rise and sing it with an easy tone, and in the most perfect order. Then have prayer. It was my own practice to offer prayer myself in alternation with some other teacher in successive sabbaths, but give the person who was to be called upon notice beforehand, so that he might, after study of a lesson, frame his prayer according to it; then ask every child to bury his face in his hands and pray to God, and thank him that Jesus condescended to be born here and become a babe,—that the star was sent to guide the wise men to him—that we can meet and study these beautiful stories about Christ, &c., then present petitions for ordinary things, all in so simple a manner that the youngest child may understand it and unite in it. We now take the lesson of the day and read it over in uni-son, the superintendent reading one verse and all the school the next, so on to the end. I would always study the reading of the lesson, so as to be able to read it in-possibly, that it may be felt. The superintendent must avoid dawdling, but read as simply as possible. There are fewer good readers than good preachers. The children must mind the stops. They will, with a little practice, get into simultaneous reading. [Mr. P. here read the verses of the lesson alternately with the convention, to illustrate the style that he recommended.] Let every word be brought out distinctly, with the mouth well open. This training of the children into good reading of the word of God, is to have it read impressively, so that it may have its real weight on the mind. It is the custom of most superintendents at this stage of the exercises to make remarks on the lesson; and being creatures of imitation, all are apt to fall into the plan. My predecessor in the school over which I first became a superintendent, always made his exposition of the day's lesson so interesting that the whole of the congregation would stop to hear him. I tried to imitate him, and would study every book that I could get in order to draw out and enforce the meaning of the lesson. But I found that I was doing the teachers a great injury—giving them nothing to do but glean after me and taking the thoughts out of their mouths; so I left the exposition to them. We should bear in mind that the teaching of the School is their work, and not the superintendent's. After therefore the lesson has been read, say—"the school is now left in the hands of the teachers." The superintendent should not go around and interrupt the classes; neither should the librarian or secretary be allowed on any account to do this. The changing of books during the study of the lessons is often felt to be so annoying that a person in a large Sabbath School Convention once said that he was almost prepared to move that the Sabbath School libraries be banished from the Schools, as an intolerable nuisance. I would, by no means go so far as this, because of a wrong system in the distribution of the books, for these libraries are very valuable. But let the children be provided with a printed catalogue of the books, and select at home—perhaps with the aid of the parents—the Nos. of some dozen books, and mark them on a card; then let the librarian stand at the door as the children pass out: take each child's book and card; select one out of the dozen marked on the card, and let either himself, or the secretary, check the books returned and taken out. It is a good rule that no book or paper should ever be opened during the school exercises. At the close of the lesson, a stroke of the bell will bring all to order, and the classes should all come together. The superintendent then reviews the lesson, perhaps striking deeper than the teachers have done, and drawing more extended or practical inferences; such as the worshipping of Jesus by the Magi, but no worship offered to Mary; the presenting of the treasures, and the children might be asked what treasures they could present; then close his remarks by relating some incident that would impress the lesson on the mind, like the story of Hans related by Miss Lavolet. A talking superintendent is one of the greatest nuisances you could have;

none should speak more than five minutes. The lesson should have been so well studied that every statement would have weight, and bear directly upon the pith of the lesson. RALPH WELLS is accustomed to spend hours in studying these few closing remarks. When I once found him among his books, he said—"Brother PARDEE, I have been now an hour in trying to grasp the scope of that lesson; sometimes I give four hours to it." This address should be so interesting that the children would feel it a privilege to listen to it. If we have no good matter for the children, they will not forgive us like old people; they will not bear with us if we so deceive them. We should be very careful how we invite a stranger to speak to the school, for very few can address them well, and the lesson is very apt to be passed over. Ralph Wells was once asked to address a school, and was told he might speak on any portion of the 6th Chapter of Matthew. He went to the board and wrote on it the two words "inside," "outside." He then told them of a little boy who had received a bright shining penny; and when putting his money into the missionary box, he selected this penny and made a great display of it as he put it into the collection; "now, children," said Mr. W., "is that *inside* alms, or *outside*?" "Outside," they all sung out. In a similar manner he illustrated inside and outside fasting, by telling them of a servant girl who was horrified at the idea of eating meat on Friday, which she was taught to believe, should be kept as a fast-day; but her master one day discovered in his coal scuttle a basket filled with different kinds of eatables—a loaf of bread, some butter, coffee and sugar. He watched to see what was to become of the basket, and soon after he saw the gate open, and this same basket of stolen provisions given the girl's sister and carried away. "Now, children," he asks, "was this Friday's fasting *inside* or *outside*?" "Outside," is the ready answer again.—I would strongly advise a special recognition of new scholars; make the reception of these as much a matter of attention as the reception of a member into a church. There should be a corner of the house set apart for new scholars; let the secretary, or some other person lead them to this vacant corner as they enter; and so soon as the superintendent has opened the school, and has seen that all the classes have teachers, and all is quiet, he will go to these new scholars and take them kindly by the hand, and say to them "we want to have this school a good one, and we want you to be nice, good boys; can you, Freddy, be here always at nine punctually?" "Yes, sir." "We want every scholar to get some scripture every Sunday [one verse, if in the infant class, but more for the others,] can you do this, Freddy?" "Yes, sir." "You know, Freddy, that in a day school, no one is allowed to whisper; so will you try and not whisper in the Sabbath School?" "Yes, sir." "That's right, my boy; and we want all the boys here to be brothers, and all the girls to be sisters; see there is a little colored girl whose soul Christ loves dearly; I hope you can love them all?" "Yes, sir." A reception in some such manner as this will save a great deal of trouble afterwards. If visitors come into the school, ask them to sit down quietly; do not entertain them at the expense of the school. They should not be allowed to go around among the classes; by no means allow them to go to the infant class. Were I an infant class teacher, I should lock the door of the room, and not even permit the superintendent to enter without a very good reason. If you know that a visitor would address the school appropriately, invite him to do so; but allow him only four or five minutes, and give him the lesson beforehand that he may be preparing himself.

A DELEGATE asks:—How would you secure accuracy in reading? *Answer*—Try to impress on their minds that it should be done in the best manner possible; but do not insist in accuracy to the "mint, anise, and cummin."

Question—How would you close the school? *Answer*—With a short prayer for just what we want, and no more, and a short appropriate hymn.

Question—What would you think of visitors being asked to enter the Bible class. If the teacher would not be disconcerted thereby, and the visitors are willing, invite them; most persons would be glad of the opportunity. I would remark further, that, as a rule, the superintendent should speak to scholars only through their teachers, just as in the army the Colonel never addresses the soldiers, but their officers, "Captain—There is disorder in your company." This is an established rule in the schools of England.

Question—Is it wise to spend so much time in reciting a great number of verses? *Answer*—When I was a scholar, there used to be a great striving among us to commit the largest number of verses; but the doctors told the parents that this would soon develop Hydrocephalus, or water on the brain, and it was put a stop to.

Question—What is the best practice in giving rewards? *Answer*—I do not object to giving rewards for specific outside labour, as the bringing in new scholars, but not for ordinary exercises in the school. At a Convention that I once attended, it was voted to do away with tickets altogether. A teacher was once trying to entice a boy into the school by telling him how many tickets he could get, and how much they would be worth at the end of the year; "why" says the boy, you must be green; I can earn more on one Sunday in picking berries, than I could in your school in a year.

Question—Where a system of regular visitation is adopted, what is the duty of visitors? *Answer*—None of them have any right to interrupt the teachers. Give them the opening and closing exercises, but do not allow them to superintend. In New York it was felt to be very demoralizing to have the visitors come in and ring the bell for attention to be given to them. They should visit at the closing or the opening.

Question—When Sabbath School periodicals are taken by the scholars should the monies be received by the teachers? *Answer*—No, let some merchant in the village act as agent, and let the money be taken to him during the week.

[In answer to an enquiry about Sabbath School publications, Mr. PARSON offered to write down a list of the best, and read them to the Convention, which he afterwards did.]

Question—What is the best mode of instruction in singing? *Ans.*—No tune or hymn should be sung that had not been made a subject of study and prayer beforehand. If we had not been disappointed in getting Mr. PUTNAM, of Cincinnati, here, [detained by illness] he could have given us some lessons on this subject. But we should be careful to adapt the hymns to the lesson, and to the school; we should not only ask—"is it suitable to the lesson?" but "is it easily sung?"

Question—Should scholars be promoted from class to class? *Answer*—This is a delicate subject. The tie between teacher and scholar is a sacred one that must not be rashly broken. But promotion is necessary, though often very difficult.

Question—Would you call the roll of the school? *Answer*—Nothing should be done that would not be interesting to the scholars; and I have never yet seen a roll-call made interesting.

Question—In the bible class, would it be proper to get essays written? *Answer*—Yes, either on the same subject, or on different subjects, or on the subject of the lesson for the day. Give such a subject as "an analysis of Joseph's character."

A DELEGATE—I would like to hear something specially applicable to country schools.

Mr. PARTEE—My first forty years' experience was in a country place, and nearly all my experience was gained from there. Deacon HARRIS, my predecessor, who was a magnificent teacher, had a country school. I never was in a Sunday School where they ever had a picnic or festival, or any of these modern attractions. An open Bible, a warm teacher, and the praises of God from the heart, are the essentials of a Sabbath School—not picnics, festivals, reward-tickets and such like.

A DELEGATE—I knew a gentleman who tried the system of paying tickets and rewards expensively; but after the boys got the rewards they went away and didn't return any more.

Ques.—How would you sustain a regular attendance of teachers?
 Answer—There is no set of teachers who will run long without being wound up. I was but a young man when I was called to superintend a school for the first time. I deferred the nomination to older and more experienced persons, but without avail. Being thus thrust into office, I determined to do my duty. The Young Ladies' Bible Class was taught by Deacon HYNES, of Massachusetts, a man in every respect my superior. How could I treat such a man less than those to whom I entertained the most profound respect? But Deacon HYNES would come in a minute too late, and would sometimes go out five minutes before the school was dismissed; the consequence was that his scholars were irregular, and the very backbone of my school was falling out. One day our minister preached a powerful sermon on the subject of Sabbath Schools, and I saw that Deacon HYNES was melted under it; so I went to him at the close of the service and requested to have a conversation with him some evening. We fixed on Thursday evening, as I wished to give him four days to think of the subject. At the appointed time, I went to his door and knocked; he came himself and gave me a cordial reception, and was about lighting a lamp to take me into the parlour, when I said "no, the subject that I wish to speak about is of such importance that I wish to talk about it before the whole family." Then after being seated, I said "Brother HYNES, you are the oldest and best teacher in our school," (I wanted to praise him as far as I could) "our school is falling behind hand; now what can we do to improve it?" At the end of the hour's conversation, he was thoroughly wound up. Some one perhaps asks, "but who winds up the superintendent?" The same key winds both ways. The superintendent, as well as the teachers, is benefited by these conversations.

Ques.—Should the sexes be mixed in the Bible class? Answer—It is very desirable if there be a good moral tone in the class. The best testimony of experienced teachers is overwhelming in its favor.

Mr. PARTEE closed his very interesting statements by reading a M.S.S. lesson on "Forgiveness" which had been prepared by Miss LAVIOLIER.

The Business Committee brought in the following report:

That under a deep conviction of the importance of mutual counsel in this great work of the religious training of the young, we, the Delegates in Convention assembled, hereby resolve to associate ourselves for this purpose on the doctrinal basis agreed upon at the first Convention in Kingston, under the designation of the "Sabbath School Association of Canada."

That the Convention appoint a general Secretary to serve until the next Convention, whose duty it shall be to convene the Executive Committee, to

correspond with the County Secretaries, gather up and condense in the form of a report, the facts thus elicited, and present his report through the Executive Committee to the next Convention.

That the Rev. WILLIAM MILLARD, of Toronto, be the General Secretary.

That there be an Executive Committee, composed of the President, Vice-Presidents and Secretaries of this Convention.

The duty of the County Secretaries shall be to ascertain the number and condition of the Sabbath Schools of their several counties, the number of children not gathered into Sabbath Schools, to promote the establishment of new Schools and County Associations, and report to the General Secretary the condition and wants of his County.

That the next Convention be held at Montreal, on the first Tuesday in September, 1866.

That parties wishing to order further copies of the Report of Proceedings of this Convention can obtain them, if they send in their orders within ten days, to T. & R. White, *Spectator* Office, Hamilton, with the price enclosed.

The several resolutions were taken up and discussed *seriatim*.

Mr. CARLOW, congratulated the Convention upon having arrived at this point, and upon the wide and excellent platform upon which they proposed to build this glorious structure. The plan not only proposed a good foundation, but also made arrangements for having the work done. A like plan had been followed with great results in the State of Ohio, which he illustrated in a very eloquent speech.

Rev. Mr. STORR, of Niagara, moved the adoption of the first clause of the report.

Rev. Mr. DRUMMOND seconded the resolution.

Rev. Mr. KENNEDY, of Indiana—He hoped this would be the first step to a more extended union, and he thought we could not do better than to commence with the children. In addition to the very excellent basis, he thought the Apostles' Creed ought also to be repeated. In his school he always opened with the Lord's Prayer, and always repeated that glorious creed. He would be glad to see the Convention report that creed as an acknowledgment of a glorious faith on which we all agreed. He was glad to be present at the Convention, and to be able to testify that the division lines used in this world did not exist in reference to things of the spiritual world. Canadians were all proud of our nationality, as well they might be, and he prayed that we might always remain at peace with America.

Mr. CARBELL, of Whitley, spoke in favor of the resolution; we were getting ahead of the civil government, and were now very near a very glorious confederation.

The clause was then passed by the Convention rising in a body.

The second clause was passed on motion of the Rev. R. F. BURNS, seconded by the Rev. J. GOURLAY.

Rev. Wm. MILLARD thanked the Convention for the honor conferred on him.

The third clause being put, it was referred back to the Committee, and it was requested that any member of the Convention desirous of suggesting a name, write the name upon a card, and hand to the Business Committee.

The fourth clause was amended by inserting the first Tuesday of September.

Mr. S. J. LYMAN, said—before alluding to the subject which has called me to the platform, I must congratulate you, Sir, and the local Committee, on the success of this the second Provincial Sabbath School Teacher's Convention. I was gratified on landing, with the sight of parties announcing that full

reports of the Convention would be published in the daily papers. This was evidence that the Convention had sufficient interest in the public mind, to warrant this enterprise on the part of the local press; next the crowds of Sabbath School Teachers whom I met, were tokens of success, but Sir, when I came into this assembly, and find nearly six-hundred delegates, from all parts of the country, all deeply interested in Sabbath Schools, I was astonished. It affords me the more gratification, as a member of the Committee that met at Kingston, to decide as to time and place for a Convention. I was opposed to holding it here, the time being too short for the necessary preparation, and in this opinion, the Hon. Mr. FERRIER, and Mr. SCOTT shared. You my friends who have made a pleasant excursion from your homes, and are now enjoying the warm hearted hospitality of the people of Hamilton, little know the amount of labor, toil, expense and management the gathering together of such a large assembly represents. Having been engaged in similar work in the first convention. I can testify and my friend Mr. SCOTT, who was the originator of Conventions in Canada, can testify that this local Committee have nobly done their duty, and deserve the thanks of the country. Two things have amply repaid me for my journey of four hundred miles, First in Mr. PARDEE'S lessons. Having since the age of fourteen been a Sabbath School Teacher, I fancied I knew the alpha and omega of teaching, but Sir, I find from Mr. PARDEE'S lessons, that I must begin anew, I have derived much valuable instruction from Mr. PARDEE'S lesson. Now I have to thank one of the speakers for the true definition of a Sunday School Teacher, "one who loves the Lord and the scholar," it contains the whole sum and substance of Sabbath School Teaching. I cannot avoid alluding to the address of Mr. WOODRUFF which made a deep impression upon my mind. I trust the reporter will record every syllable of that deeply interesting address, and that it will be scattered broadcast over the land. Why Sir, Mr. WOODRUFF, and JAMES HARTT the old soldier of the backwoods, teach us that we must take up new ground for the Sabbath School, we have regarded it as the nursery of the Church, after the facts which we have heard of the labors of these two, we must regard the Sunday School as the Pioneer of the Church, like the pioneer settlers, it removes the forest giants of error, clears the underbrush of superstition, lets in the light and warmth of the Gospel, and makes the "desert bud and blossom as the rose." It is the ploughshare which breaks up the fallow ground, and prepares the way for the preaching of the Gospel, of which it is the forerunner. Mr. WOODRUFF did not come to Canada, where he could have enjoyed perfect freedom of speech, but he went to benighted Italy, to headquarters of superstition, and without knowing the language, established Sunday Schools in Naples, which are still in successful operation, and not only in Italy, but in Germany and France. These Schools have been the nucleus of Churches. It is the Sabbath School which is yet to be the great means of spreading the Gospel, by preparing the way for the preacher. I have been gratified here in meeting old scholars, I found them at the last Convention deeply interested in Sunday Schools, and to day I am gratified in recognizing an old Scholar of Zion Church, in the prize Essayist the Rev. Mr. Wood. I regret time does not permit me further to extend my remarks, and I therefore come to the subject which has called me to the platform. Mr. Chairman, at the meeting of the Montreal Delegates held last year, (and you will acknowledge that Montreal is numerically well represented.) I was deputed to tender to the Convention through you, an invitation to hold the next convention at Montreal. We pledge ourselves to our best efforts, to render the Convention successful; we do not expect to equal Hamilton, but we will give you such a welcome as fellow laborers in this blessed work know well how to extend. I, therefore, on behalf of the Delegates, tender Sir to this Convention, an invitation to meet in Montreal next year, and I trust

that we shall see not only representatives from every part of Canada and the neighboring States, but also from every Province of British North America, we will give them all a hearty welcome.

Mr. PARDEE then read the following list of books :

ENGLISH BOOKS.		s.	D.
Inglis' Sunday School Teacher.....		2	6
Todd's Sunday School Teacher.....		2	6
Reid's Infant Class.....		1	6
Watson's Management and Conducting Sunday Schools.....		0	6
Watson's Senior Classes.....		0	6
Blacket's Young Men's Class.....		2	6
Illustrative Teaching, by Grover.....		0	6
Pictorial Teaching, by Hartley.....		0	3
Art of Securing Attention, by Fitch.....		0	3
Art of Questioning, ".....		0	3
On Memory, ".....		0	3
Introductory Class, by Groser.....		0	3
Our Work, ".....		1	6
Map of Palestine.....		4	0
Union S. S. Magazine.....		2	0
Wesleyan S. S. Magazine.....		2	0
Scottish Teacher's Magazine.....		2	0
Sunday School Teacher's Magazine.....		4	0
Bible Class Magazine.....		1	0
Biblical Treasury.....		1	6

All the above are published in London, and the prices given are sterling money, by retail. They can be obtained in Canada, through booksellers in cities and towns, at about one-fifth advance on English wholesale rates. The following are recommended among

AMERICAN BOOKS.		\$	c.
Teacher, Taught and Teaching.....		50	80
Teacher Teaching.....		1	00
Sunday School Times, (Phil.).....		1	50
Sunday School World, weekly (Phil.).....		0	50
North Western Teacher's Quarterly.....		1	50

Convention adjourned to 2 p. m.

THURSDAY AFTERNOON—SEVENTH SESSION.

The afternoon Session commenced with the usual devotional exercises. Doddridge's well known and appropriate hymn, commencing with the words, "Awake my soul, stretch every nerve," being first sung by those present, and followed by prayer.

The business committee reported as the subject for consideration, "The best means of retaining the elder Scholars."

REV. MR. LAING, of Cobourg, said that the difficulties of this matter had been felt by all teachers of Sabbath Schools. One great cause which leads to the elder pupils leaving school, is the difficulty of obtaining teachers fit to in-

struct them. They are very frequently educated, intelligent youths, and if they have not an educated gentleman set over them, they are not likely to become interested, and they will soon become lukewarm. Another difficulty is that we too often treat young people as though they did not belong to the Church. We are very apt to speak of a young man who is not a communicant as though he were not a Christian, and this makes them feel as though they were aliens from the commonwealth of Israel. We ought to impress upon a child from its earliest years that it is a Christian child, as soon as a child can show any disposition at all, we expect it to show a Christian disposition, and if we should not find among these youths of sixteen or seventeen, those types of Christianity which we have a right to expect, we should not treat them as though they were without the pale of Christianity. We should treat them with proper consideration and do our utmost to improve their condition.

Dr. ORMSTROM said that every single Christian truth was, like the Kaleidoscope, capable of being viewed in many different ways, each more beautiful, more gorgeous, than the last. The longer we look at them, the larger and fuller do they turn up. But the grand secret of retaining the elder scholars in the schools, is to get right men to hold them. There are plenty of such persons in the world, if we can only get to them, and it is the duty of pastors and elders to seek them out. He found it necessary to educate his Sunday School teachers, and to hold a class of teachers every Sabbath morning. Boys from fourteen to twenty one years of age are at a most uncontrollable age; they are persecuted, and often blamed for what they do not deserve. They are awkward and shy and are at an immature period when the moral nature is first awakened; they are in doubt, and every step they take with hesitation. They have paddled in the burn, and seek to dive into deeper and cooler streams. Dr. ORMSTROM then spoke of the power which mothers have over youths of this age, and related an anecdote of his own life in proof of this.

Col. BURROWS related an instance of a lady in Kingston who retained a bible class composed of boys and girls together, with great success. He had heard of revivals in Hamilton and elsewhere; we should encourage a revival feeling among the children, not only because of the benefits which it would bring to their own souls, but also on account of the incalculable good they may do to others.

Hon. A. WOODRUFF, of Brooklyn, New York, said that the very worst characters and most hardened consciences will be found not in the heathen world, but too often among those who have been early educated in a christian manner, and have afterwards at the age of fourteen or fifteen fallen away from their religious guidance. A teacher who had been very successful in training the young religiously, when asked what was the secret of her success, said that she had been formerly very unsuccessful, but that God had led her to see that the work of conversion is constantly going on, even while the teacher is speaking. The speaker said that he would recommend as a specific, a practice which he had seen adopted in Massachusetts. After the ordinary service, the whole congregation resolved itself into a Sabbath School, not for the children only, but for all grades and all ages. The children are benefitted by the example of their parents, when they see them thus striving earnestly to extend Christ's kingdom.

Rev. Mr. MCGLASHAN, late of Pelham, said that Sabbath School teachers should impress upon the minds of the children, the necessity of a true and living faith in Jesus Christ as the only means of salvation. He then related the happy death of a little Sunday School teacher who had been thus led up to a knowledge of the Redeemer.

Mr. RUTHERFORD, of Peterborough, said that one reason why there was a difficulty in retaining elder scholars was because it was too frequently the

habit to divide their interest from the rest of the School. This plan had been tried in Peterboro' but did not succeed. A contrary plan had been tried, and now, out of two-hundred and forty pupils, upwards of ninety were over sixteen years of age.

At this juncture the Business Committee made the following report:

Resolved.—That the Sabbath School Teachers here assembled, recognize in the sin of intemperance, one of the greatest dangers which beset the youth of our land, one of the chief destroyers of domestic happiness and piety, and one of the most fatal hindrances to our special work.

That we are of one mind as to the necessity and duty of our doing our utmost in the Sabbath School as elsewhere, to contend against this as against other sins, and as to the fact that the influence of the Gospel and Grace of God can alone render human endeavours and resolutions effectual.

That many of the Delegates present are deeply impressed with the necessity of inculcating in all the children of our schools, the practice of total abstinence from all intoxicating liquors and of organizing them into private associations for that purpose.

That other Delegates deem it sufficient to rely upon the general influence of the truth as it is in Jesus as taught in the home, the school and the church, and impressed on the heart by the power of the Holy Spirit, to restrain our youth from excess and ruin.

That the Convention commend the subject to the earnest attention of the Sabbath School teachers throughout the Province of Canada.

A Statistical Report was then offered, from which it appears that there were:—

Schools reported	448
Teachers	7,827
Average attendance of Teachers	4,976
Scholars on Rolls	50,586
Average attendance	39,719
Over 16 years of age	6,684
Under 6 years of age	5,767

After the reading of this Report, the children of all the Schools in Hamilton were admitted to the church. The little boys and girls seemed to take great interest in the proceedings, which were being conducted with a view to their welfare. There was no confusion or disorder attendant upon their entrance, and the Reverend President, by his kindly good tempered remarks to the little ones, did much to re-assure them. The appearance and behaviour of the children was, in all respects, most creditable to themselves and to those who have charge over them. For nearly half an hour the mingled throng of girls and boys kept crowding in, until we began to wonder where so many children could be found. At length they were comfortably packed, and after some singing, in which the "voices of children sounded sweet above all," Mr. PARDEE addressed them, and said that the pleasantest thing he was ever asked to do was to talk to little children. He congratulated the young people present upon their respectable appearance and orderly behaviour. Mr PARDEE then pointed to the Bible as the great source from whence all our good thoughts and impulses must be derived, and it is to the Bible we must go in order to exclude all bad thoughts. He would take for his text the 10th verse of the 2nd chapter of Revelations: "Be thou faithful unto death, and I will give thee a crown of life." Children must be faithful to themselves, to their country, to their Sabbath Schools, and to God. Faithful to themselves in-

asmuch as they must never do or say anything of which they will be ashamed or which will tend to destroy their self-respect.—Thus if a child is disobedient or disrespectful to his parents, or plays truant, or tells an untruth, he will lose his self-respect and thus will not be faithful to himself. A child must be faithful to his country by obeying its laws; he must not cheat in the matter of taxes and customs. He must not cheat the Government, said Mr. PARDEE, too many Americans have done lately, but he must view as a grievous sin to injure his country in any way, which in fact he ought to look upon in the light of a mother.

Thirdly.—He must be true to the School. He must enlist in its ranks not for three months or a year, but for life. Mr. PARDEE reminded them of the words of the Sabbath School hymn: "We've enlisted for life and will camp on the field." This should be the spirit which should guide them. They should work their way up from the infant classes to the Bible classes, and when they were old enough, become Sabbath School Teachers.

Fourthly.—They should be faithful to God. They should first learn who God is, and then obtain a saving knowledge of His Blessed Son Jesus Christ. When they knew Him they could not help loving Him, and they should be faithful to him by trying to please Him and by keeping His commandments. Let them remember what peculiar love He had shown for children when on earth; how He had taken them up in His arms and blessed them. He feels the same love for them now as He did then. Now in the early morning of life let the children give their hearts to Him.

Mr. PARDEE then said a few words in relation to the glorious reward offered in the text, "A Crown of Life."

After the address was concluded, Dr. ORMISTON questioned the children upon what they had just heard, and a hymn "I am glad I'm in the Army," followed, which the little ones sang "right lustily."

Rev. Mr. BOLTON then addressed the children. He said that all of us ought to be trying to do good, to increase happiness and to reduce the amount of misery in the world. Jesus Christ came to this earth to do this; to bring happiness into the world, and to seek and to save those which were lost. He then related in a simple and easy manner the story of Richard Cœur de Lion, and told how his imprisonment was discovered by the minstrel; and pointed out that Jesus Christ was going about the world, striving to deliver us from imprisonment; trying to awake our attention by the beautiful melody of the Gospel.—Then he told the children of his visit to a rabbit warren in England, and how, as he passed through a furze brake, a little rabbit ran out and laid itself panting and overcome with fright at his feet. In a few moments a weazel which had evidently been chasing it, made its appearance, but he (Mr. Bolton) had the rabbit safely within his arms and its life was saved. So, said he, it is with the christain, the devil is constantly hunting him, going about like a roaring lion seeking whom he may devour, and it is not until he comes in filial confidence to the feet of Jesus, not to the minister or the teacher, but to the Saviour himself, who is ever waiting to be gracious that he can hope for safety and peace.

Rev. Mr. WOOD, of Brantford, said that as parents provided for the wants of their children, because they loved them, so Sunday School teachers take an interest in Sabbath Schools, because they love the children. Children should show their appreciation of this by making a proper use of the opportunities with which they are blessed. They should be industrious and persevering, they should not be restless or idle, but should show their love for their teachers by striving to learn all they can. He then spoke of the grandeur and beauties of nature, and alluding to butterflies as very pretty but very useless insects, he pointed out that children should emulate the example of the

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plain little bee, rather than that of the gorgeous tinted butterfly or of the irritable mosquito, and should labor earnestly to extract the honey of God's truth. Mr. WOOD then read a letter from a young lady lamenting the manner in which she had neglected Sunday School, and been indifferent to religious truths.

Dr. CHEMISTON said that he believed the majority of Hamilton children were bees, there might be some butterflies, but there were no mosquitoes in our city.

The children then sang with much spirit the hymn called "The Sunday School Army."

Rev. Mr. CHIDLAW, of Ohio, said he was from the States, and brought with him the affectionate greeting of Sunday School teachers and pupils there to those of Hamilton and of Canada, and he said that when he returned to his country he should be able to give a good account of Canadian schools. He then asked them several familiar questions about the Bible &c., and related two or three anecdotes, one of them was about a sailor teaching some "land lubbers" to box the compass, or they could not hope to cross the sea of life in safety, and he further illustrated this by some simple and appropriate stories. We must study the Bible and impress it upon the hearts of the children. In the day of trouble and in the day of death, it will be our only sure comforter. He then told every child that was determined to remain faithful to the school for life to stand up, which they at once all did. The reverend gentleman's address evidently went to the heart of his auditors, who listened to him with marked attention.

This closed what perhaps may be said to have been the most interesting meeting of the Convention.

THURSDAY EVENING—EIGHTH SESSION.

The closing Session began at seven o'clock. After the usual devotional services, the President introduced—

Rev. Mr. CADE, of Hamilton, who said—We have had a princely meeting. We have had "meat to eat that the world knows not of." We have felt the presence of the master in our midst breathing on us, and saying, "receive ye the Holy Ghost." If we have had our unbelieving Thomases here, who may doubt the utility of Sabbath Schools, there unbelief would have been removed. All feelings of disunion, if we have had any, must have been removed. We have seen here how men of the noblest intellects devoting their powers to this cause. With all our varying sentiments and different plans of action, we have felt ourselves almost a unit. We have been like Peter, James and John at that stage of the transfiguration when they "saw no man save Jesus only."—Earnest and self-denying men have come up to the work—men who love, who serve and who would die for the Lord Jesus Christ. We have learned much about Jesus here and his work. We have learned that if we would care for those we already have in our schools, and if we would gather in the destitute, we must be warmed into life by the Holy Ghost. We have learned to find the way out of difficulties. We have learned that the Sabbath School is safe, and therefore that the church is safe. Infidelity and worldliness may ply their skill in vain. For forty generations, wickedness has been exerting its power; the *stygian billows* of the pit have risen over the nations, cities and homes, until the whole earth has been almost covered; but over the nations, cities and homes, the Sabbath School ark has securely floated, and has borne within her timbers a generation to preserve the holy seed on the earth; and the Lord God of Hosts has shut them in. We have sung to-day with good

reason, "Oh, do not be discouraged." We go away hoping that the time will not be far distant when we shall meet again on a similar occasion and meet finally, with the Father among his larger family in a brighter world. May the Lord grant it!

Rev. JOHN SMITH, of Bowmanville:—Mr. Chairman and Christian friends: I am certainly very much surprised in getting an introduction to this respectable audience; I had no thought of it whatever till I heard my name announced this afternoon as one of the speakers for the evening. The first thing that strikes my mind as a result of this Convention, is that it will do very much towards promoting christian union. It may not remove denominational distinctions, which I believe, will always exist in this world, but we shall know each other better, and sympathise more with each other in the sacred work in which we are all engaged. We walk along the beach and see one little pool containing a number of little shrimps that seem to imagine themselves the only fish of the kind in the world; a little further, and we see another such pool, and then another; but the tide rises and overflows all the pools, bringing all the fish into one large flood. While separated in our different fields, we are almost inclined to think that their are no other Christians but ourselves; but when by the tide of a heavenly influence we talk together about the things of the kingdom, we then find that we are not alone;—we find others burning with the same holy fervour, having left the same city of destruction and travelling together to the same blessed home. There is a moulding influence going on through the Sabbath Schools among the rising generation, that is preparing them for their places in society, and for the glory of heaven. They are gradually wearing away unworthy prejudices that have had their day, and are substituting something more worthy of Christianity. I can remember the time when the singing that we have had to-day, would not have been endured; when it would have been regarded as fearfully heretical; when it was the custom to give out the "line in key,"—one line of the psalm at a time, and sung over in key according to the music, and when no other mode would be tolerated. I could not, at one time, even sing over "Coleshill" without lining out the psalm to the stumps, if I had no other hearers. An old deacon was once expected to present for the congregation, but for dimness of sight would have apologized and withdrawn; unfortunately he intoned his apology—"my eyes indeed are very blind," so that the choir mistook it for the first line of the the psalm, and sung it over after him. The old man began to grow earnest in his protestation, and intoned again—"I cannot see at all," the choir following him; getting out of patience, he sung out again in key—"I really think you are bewitched," which the choir duly followed; in utter indignation, the deacon sang earnestly—"the mischief's in you all," the choir still following, and catching the good man's fervor. This is the only kind of singing that would once be tolerated; but we have now made progress and can do without lining at all. Not many years ago—at all events, not many centuries—it was regarded as very wicked to drive the wind in any direction contrary to nature, as, for instance, by fanning-mills, without asking it in prayer; but now we think it is no very great sin. So we are progressing in the work of Sabbath Schools, which will go on dispelling darkness until the different branches of the Christian church shall still more fully unite in the glorious work for which we are bound together. There may appear to be but little effected in single localities, but great results flow from little causes; it is thought after thought and word after word that moulds the mind of the whole nation. The circumstance related by Sir WALTER SCOTT, respecting ROBERT BRUCE, after the execution of his own brother, and the taking of the last of the strongholds of Scotland, is worthy of our meditation. As Bruce lay under the rude ceiling, pondering whether he should now set out on a pilgrimage and fight against the Saracens, or whether he should make one more attempt

for the liberation of his country, he saw a spider make six unsuccessful attempts to weave his web across the beams; and he concluded that as he had also failed six times, he would be guided by the success of the spider.— The spider was successful the seventh time, and Bruce was also never unsuccessful afterwards. Some individuals may speak against our work, and we may not succeed as we would like in a few attempts that we may make, but we have no cause for discouragement. God has countenanced us in the past, and he will continue His favor in the future. The Lord God will own Sabbath Schools for the advancement of the cause of Christ, and their progress will go on till the knowledge of the Lord shall cover the whole earth. You will remember that when Galileo was compelled to bow down on his knees, and acknowledge that the world did not revolve around the sun, he rose and whispered to a friend—"it moves still." The truth, in its onward march, moves on still. As well might a little child command the proud Niagara to cease; it moves still. Xerxes might as well try to lash the waves of the Hellespont into peace, or puny man command the bright heavens to cease their motion; they move still. And so with that little stone cut out without hands, will become a great mountain and fill the whole earth. "Jesus shall reign where'er the sun, doth his successive journey run; His kingdom stretch from shore to shore, till moon shall wax and wane no more."

Mr. ELLIS, of Rochester, then sung the following beautiful lines; the piece is entitled "Your Mission":—

If you cannot on the ocean,
Sail among the swiftest fleet;
Rocking on the highest billows,
Laughing the storm you met;
You can stand among the sailors,
Anchored yet within the bay;
You can lift a hand to help them,
As they launch their boat away.

If you are too weak to journey,
Up the mountain steep and high,
You can stand within the valley,
While the multitudes go by;
You can chant in happy measure,
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold or silver
Ever ready to command,
If you cannot toward the needy
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Saviour's feet.

If you cannot in the conflict,
Prove yourself a soldier true,
If where fire and smoke are thickest,
There's no work for you to do;
When the battle-field is silent,
You can go with careful tread;
You can bear away the wounded,
You can cover up the dead.

Do not then stand idly waiting,
 For some greater work to do ;
 Fortune is a lazy goddess,
 She will never come to you.
 Go and work in any vineyard,
 Do not fear to do and dare ;
 If you want a field of labor,
 You can find it anywhere.

Rev. Mr. GEMLEY, of Kingston, was then called upon, and spoke as follows :—Mr. President, and dear friends—Of the many gentlemen who are in attendance at this Convention, I am the representative of a very small number, viz. those who are inexperienced in the labor of Sabbath Schools. I have had scarcely any opportunity of teaching or giving direct supervision to a Sabbath School. I therefore came with some anxiety and curiosity ; but I shall return with a hearty concurrence in such Conventions as these. I am sincerely thankful that our province has been favored with such a gathering. I have enjoyed a great deal of pleasure in meeting with ministerial brethren of other denominations than that with which I am identified. I was glad also to meet with the American friends who have been with us ; having been brought up in connection with the British Army, I had naturally imbibed some strange feelings towards Americans ; now I have got over them entirely. An old lady once went to a store to get some milk ; she bought first a pint, and paid for it ; she then bought another pint for one of her neighbours, and paid for it separately ; " but what have you to put it in ?" asked the store-keeper ; " O ! put it in my jug with the other," said the woman ; " but why did you not buy both pints together at the first ?" " because one pint is mine, and one is my neighbor's ; but we are going to meet together and shall enjoy it all at once." So we have mixed our good things together, and have enjoyed them heartily ; and especially have we enjoyed the catechetical instruction of Mr. PARDEE. I would like to speak of the dignity of Sabbath School labour, and would quote the example of ELLIOT, the apostle to the Indians, as worthy of our imitation. When he was 85 years of age, not being able to serve the Lord any longer in public labour, he was found by a friend teaching a little Indian child. " Why are you not now resting," said the friend, " after your long life of work ?" " Rest," said the old man, " while the Lord gives me strength to labour ! It is my happiness now, when I can do nothing else, to be teaching such as this little child." So should it ever be with us a pleasure to serve the Lord in these labours that have reference to God and to eternity. The office of Superintendent of a Sabbath School is a most honorable one, though often arduous. Upon the training the children receive depends their course for ever afterward. Too often the energies of youth are repressed, instead of being guided into the proper direction, through mistaken and illiberal notions of religious education. If you see a boy ready to go out from the school whistling—when it " whistled of itself," as the boy said—he is thought by many to be a dangerous lad ; but as has been observed by a certain writer, such a boy may be either a horse-breaker, or a director of a British Bank. One thing more : if we were to record some of the benefits of the Sabbath School, we would love to regard them as depositories of pure literature,—as grand circulating libraries were better than the system of colportage, which is among the most valuable of missionary agencies. The little books and periodical papers that are carried home by the children do much to counteract the damaging influence of the light literature that is now so extensively read. A few years ago, an eminent British barrister made a visit to America to take notes in reference to revivals in this country. He told us in a public address, that among other valuable societies in the old country, there was one for the suppression of impure literature ; the statistical information collected by this society as to the circulation of immoral publica-

tions was remarkable. Distinguished ladies of rank were among the principal supporters of that society. It was their practice to buy out and destroy improper books, and receive a pledge of the publishers that they would not engage in the business any more for a certain number of years. Whenever they heard of a book of doubtful character as about to be published, they would read it over; and, if condemned, would inform the publisher that they wished it suppressed. Sometimes the publisher would resent their interference, and threaten still to bring out the work; but they would threaten in return to expose the character of the book, and then make the sale a loss, so that he would find it good policy to submit. I hope that the blessing of God may rest upon the many valuable suggestions that we have received at this Convention.

The business Committee then reported that the officers of the Association be the executive Committee for the year.

Dr. ORNSTON,

Dr. CALDICOTT,
Hon. J. C. AIKENS,
DANIEL MCKENZIE,
Principal DAWSON,
Hon. J. FERBER,
A. I. MCKENZIE,
S. J. LYMAN,
Rev. A. STEWART,

Lord Bishop of Huron,
Hon. J. McMURDO,
Dr. MAE,
Rev. J. SNOOK, D. D.,
R. J. BENSON,
Rev. GEO. BELL,
Rev. J. WOOD,
THOS. MUIR.

The following resolutions were then recommended by the business Committee, which were adopted unanimously and without discussion.

Resolved.—That our thanks be tendered to the Rev. Dr. ORNSTON for the eminent ability and courtesy with which he has discharged the laborious duties of Chairman of this Convention.

That we tender thanks to the officers of the Central Presbyterian, Baptist, and McNab Street Methodist Churches, of Hamilton, for the free use of their respective edifices, and to the Trustees of Knox's Church for the generous offer of their edifice, and especially to the Christian friends of this city, for the generous and large-hearted hospitality which they have extended to the numerous body of delegates in attendance on our sessions, and also to the local Committees of Hamilton for their abundant and self-denying efforts in promoting the objects and efficacy of this Convention.

That we express our thanks to the delegates and friends from the United States, for their timely visit, the practical wisdom of their counsels, and their warm words of cheer, and we pray that the Christians of Canada and the United States may ever continue to be one in their love and labor for children and for Christ. Our words of salutation and farewell to them are "Peace be with you."

That thanks be given to the several Railway and Steamboat Companies who have so generously granted free return tickets to the members of this body.

That the very efficient aid given by the Press to the objects of this Convention, demand our grateful acknowledgment.

Rev. Mr. ROSS was invited by the President to make a few remarks. He said:—Mr. Chairman, and Christian friends, I have been so much gratified and edified by these meetings, that I have no inclination to make many remarks of my own. I have been much benefited, and would not have been absent on any account. Those who had not sufficient interest in a Sabbath School Convention to entice them here, have suffered a loss that they will not

easily recover. It is interesting to find so much piety engaged in this work, and so much mind devoted to the art of religious instruction. In the illustrated lessons that have been exhibited to us, there were manifest some of the deepest principles of mental philosophy; even philosophers would have gained in their knowledge by being with us. Let us all bear in mind our responsibility; talking alone will not do, we must also pray. Let us not be careless in the vain supposition that our work is easily accomplished; Satan will not allow his kingdom to go down without fighting for it, but God will let him throw the reins on the neck and run himself into ruin. The work will not be accomplished unless ministers and churches, teachers and parents, go down upon their knees. God has said; "Them that honor me, I will honor;" if we do not honor Him, He will write "mockery" on all our efforts. We are more likely to neglect prayer than we are to use the most approved modes of instruction. Man is a strange being; it is not natural to him to pray; he is strangely reluctant to cast himself on the Divine bounty. We should go to the Lord as if we were transacting business with Him. He has promised to answer us, and He never has greater pleasure than in hearing our faithful prayers; He stands alone in the supreme regard He has for his word. Let us then awaken fully to the importance of going to the throne of grace. No teacher should open his mouth in the school without going to Him who has the keys of all hearts in his hands. We may then be encouraged; Christ's inheritance has been given him among the children of men, "Thou art my Son, this day have I begotten thee." The teacher's work is one in which angels have been engaged, and would yet engage; they have come to the earth with a single verse and have been fed on it; the teacher has many more.

Dr. HEALY, of Medina, offered the following resolutions, as an expression of the feeling of the Americans present:—

Whereas, at several of the late annual gatherings of the Sabbath School Association of the State of New York, brethren from Canada were in attendance, giving us encouragement by their presence not only, but by their hearty co-operation with us in the Sunday School work, therefore

Resolved, That we recognize them as brothers; that we will see to it that we fall not out by the way, and that our prayers shall go up to God for His blessing to confirm us in our Christian love.

He added that he would not have written, had not these feelings been awakened by the cordiality that had been manifested between the two nations during these meetings. Only once before had he been on Canadian soil; and he had a very peculiar feeling as he came over the dreadful chasm that separated the two countries, but which was now spanned by the Suspension Bridge. He has now often felt the hearty squeeze of a Canadian's hand. At a Sabbath School Convention, at Canandaigua, he first heard a Canadian's voice; then he was told that editors in this country generally dipped their pens in vinegar when they wrote anything about the States. We have heard of the man who saw a distant object in the fog and thought it was a monster; as he approached nearer, he discovered that it was a man; and on coming still nearer, he found it was his own brother. So it has proved with us.

Mr. WOODRUFF:—Although I feel as if I were abusing the kind indulgence that has been extended to us, I cannot get the consent of my feelings that have been reverberating through my soul from the moment we received your kindly greeting, without a word in reply. Your sentiments, Mr. Chairman, have been tingling to my finger-ends with christian electricity, and I must here express our gratitude to you for the noble words addressed to us as American representatives. This union is that moral cement that will bind denominations and also nations, so that no pecuniary interest or political in-

trigue will again bring this continent into deadly strife. Meetings of this character seem to promise a new era in christianity, when it will be in the power of the christian church of England and America to say what christian nations shall hereafter go to war, and what shall be a lawful reason for dividing nations. There is a noble tribunal rising, which will bring to the christian standard all the questions of controversy that spring up between christian nations. It was my privilege, Mr. Chairman, seven or eight years ago, to take you by the hand when I was seeking an opportunity to speak to christians with a view to their closer union. And now what a glorious sight is this! All united to consider how we can bring the church into contact with the mass of worldly wretchedness and sin! I am sure that this Association, brought to such a happy consummation, will be carried on successfully by such principles as we see existing here.

Mr. McKILLICAN—Mr. Chairman, it is almost 30 years since a number of christian friends of different denominations met in a room of a Presbyterian church of Montreal, for the purpose of organizing a Sabbath School Union. It was felt that there were many rural districts where denominational schools could not be established. During the time that has elapsed since, according to the records of these schools, 800 children have been brought to the knowledge of the truth; over 8000 persons have been encouraged to take hold of the schools; and many families have been visited who were beyond the reach of christian ministers. The American Sabbath School union has very kindly aided in carrying out this work; and the London Rel. Tract Society have also lent us their assistance. A large number of libraries have been distributed, and hundreds of dollars have been given freely; people in the back woods have been aided until they are able to help themselves. A scotch settlement in the back woods received Sabbath Schools from this union, and there are now five ministers of the gospel there, the members of the churches being mostly those who were gathered first into their schools thirty years ago. In another settlement, the people were far behind in intelligence and morality; a library was introduced among them, and their habits entirely reformed: now they have an excellent Canada Presbyterian minister and many christian friends there. Will you pray for this Canada Sabbath School Union? And may you be enabled to take such steps as will give us organizations of this character all over the country!

Col. Burrows said: Mr. President and friends, I have been exceedingly gratified in all the exercises of this Convention, and hardly know which has afforded me the most pleasure; but the children's meeting this afternoon was probably the best, it was delightful to hear so many children singing the praises of God. It has been a great pleasure to meet our friends from the other side of the line; it has been a pleasure to meet with other friends who are united with us in the blessed work of teaching the young the way of salvation; and a very great enjoyment that members of different denominations could take each other cordially by the hand and discuss various questions without distinction of party. The principle upon which we are all acting is the same as that of the Evangelical Alliance; you as a Convention have this day given in your adhesion to the basis on which the alliance is united; and I need therefore to make no apology for having referred to this noble Society. We may look soon for a visit from the Secretary of this alliance who is coming to this country to endeavor to form a branch alliance here; I believe you will welcome him, and that ministers will give him their pulpits. Surely we all need to be united in some such form as that; other countries less important have their branches. I must express, in my own name, and that of my brethren, our cordial thanks to the people of Hamilton for their kind hospitality.

Mr. ELLIS, of Rochester; [after singing a verse] said:—Mr. Chairman, I am allowed to return a kind word. I rejoice to shake hands with you and bid you "God speed" in this glorious cause. I want to allude to a subject, which has been mentioned before, but you will pardon me for alluding to it again. I have a class of twenty-five scholars which I have taught for many years; I speak therefore from experience. Teachers often go through their lesson, and they say to themselves—"There has been no Christ in this lesson, and we must bring in Christ in some manner," and they therefore append a few remarks about the Saviour to the lesson. But I have found a better plan than this: if we have Christ in our own hearts, we will find him in every lesson. When I was a boy, at a camp-meeting, a gentleman asked me kindly "do you love the Saviour?" The gentleman was a stranger to me; but it so affected me that I burst into tears, and that simple question, sincerely asked, was, in God's hands, the means of my conversion. The gentleman did not make me a Methodist, though that would have been no discredit; but what was far better, I was made a christian. There's an old gentleman who occasionally comes to my class and says—"Mary, do you love the Saviour?" It is his spirit that we want—a burning love for Christ.

Rev. Mr. BELL next addressed the meeting: Mr. Chairman, I have felt very deeply impressed during the whole of these meetings with the fact, that all the expressions uttered point to one thing—the immense importance of Sabbath School work. This importance is seen in that it trains children in the knowledge of God, bringing in the wretched outcasts of the cities and towns of our country;—in that it has promoted and fostered revivals of religion;—it has brought great benefits to soldiers, alleviating the horrors of war, and giving the chaplain a foothold in the army;—it invites christians, and brings out, as it has in this Convention, the idea that the Church of Christ is really one. We knew that we were one before, but see a striking illustration of it in our present meeting. We see the importance of the Sabbath School work also in the benefit it brings to our own minds, as when you, Mr. Chairman, was impelled to say this afternoon, "Oh, that I were a boy again!" It makes us feel young, coming thus into contact with the minds of children. Their minds can be reached so much more easily than the minds of old people; they melt at the touch of the love of Jesus; and it is well for us when we partake of their tenderness. Sabbath Schools are a benefit both to the children of godly families, bringing these into more immediate connection with the Church, and to the children of wordly parents, who thus, perhaps enjoy the only means they would have in being influenced by the truth. The Sabbath School is the fulcrum upon which the lever is placed for moving the moral world; we need only the moving power, and that we can only have by the Holy Spirit of God.

Mr. H. L. EPPELS said that no one could have received more benefit from this Convention than he had. He had been fourteen years in the one School, and was now surprised that other Schools was so much like that with which he was connected. He thought his School was specially unruly; but he finds that others have the same difficulty to contend with. He finds also that teachers go to sleep in other Schools also. He observed that all Schools are conducted on the one principle, though the plans or modes of working may be a little different. It has been clearly demonstrated here that the School is the nursery of the Church, and none the less clearly that the Church is the nursery of the School. He hoped that future Conventions might be held in Toronto, as the more central place; however, in this place, the American brethren had assisted us very materially.

Mr. LACEY, of Kingston, said he felt he could not leave this meeting without saying a few words. He was too nervous to speak; but he must express his

thanks to the kind friends of Hamilton for allowing the Convention to meet here. For some time he had felt anxious that the Convention should meet. His heart was full of the union sentiment. He had been bitterly disappointed that the friends in Toronto did not see their way clear to have the Convention this year, and he had felt disposed to hang his harp on the willows; but he was elated when he found that the "Ambitious Little City" was to take the palm, and lead off in this sacred cause. May the Divine benediction rest upon them! While his heart had been beating in unison with the sentiments advanced here, he felt the beauty of the Psalm beginning "How good and how pleasant it is for brethren to dwell together in unity!" He hoped they might soon have a similar meeting in Kingston;—that we might have many such happy meetings in this world, and our last one be around our Father's throne in heaven.

Rev. Mr. BURNS, of St. Catharines, said he hoped the time for this meeting could be extended, for it was a "good time;" he had rather the audience would not cheer, for the time consumed by it would be reckoned in the few minutes allotted to him. This, he said, was a love feast, and it was good for us to be here. Though he had never met with Dr. Healy and other American brethren before, he would make a pilgrimage not only to Medina, but also to Mecca, to meet them again. In future, "let there be no strife between us and you; for we be brethren;" this our oneness in the faith has shone out beautifully in this meeting. We find, too, that our Havelocks are not all dead; we have yet christian soldiers like, Col. BROWN, in our blessed work. When the Rev. Mr. DAVIS shall come to this country to represent the interests of the Evangelical Alliance, we shall give him a better reception than our neighbors are likely to give to his namesake on the other side. We shall also carry away with us a sense of the vast magnitude of the work in which we are engaged. He would not have us parley with those Sanballats and Tobiahs who oppose our efforts in seeking to build up the walls of our Jerusalem; let us say "I am doing a great work, and I cannot come down; why should the work cease while I leave it and come down to you?" We will keep on building until we have set up the doors of the gates. Let us wield the sword and the trowel afresh; and the God of heaven, we may be assured, will make our work prosper. We pity the man who can go away from this Convention without having his soul quickened with new zeal. "Did not our hearts heave within us while Christ has talked with us here?" He hoped we would all be more faithful, especially in the matter of visitation—going out into the highways and hedges, and compelling destitute children to come in. This is our special work—"gather them in," "gather them in."

The Committee on Resolutions here presented the following report:—

Resolutions of the Sabbath School Convention, held in Hamilton, Canada West, on the 5th, 6th, and 7th days of September, 1865.

I. This Convention acknowledging with gratitude the goodness of God, in permitting so many of his people, who are engaged in the work of Sabbath School Teaching, to meet at this time, and His gracious presence vouchsafed at these meetings, resolves to express, as by this resolution it does, its deep sense of the benefits resulting from such gatherings, in the quickness of faith and hope, the stimulating of flagging zeal, the encouraging and direction of humble effort, and the cultivating of a spirit of Christian liberality and love among the members of Christ's Church of various denominations.

II. This Convention, aware that there are, both in country districts and in cities and large towns, many children not enjoying the privilege of Religious Instruction, and who may be gathered within the Sabbath School fold, acknowledge the obligations lying upon Christians to address themselves to this

work and the guilt of neglecting it or showing indifference or slothfulness therein.

Believing also that much may be done by earnest, prayerful, united and continued effort, the members of this Convention agree to endeavor according to their several abilities to give effect to the resolutions already adopted relative to the Sabbath School Teachers' Association.

III. As regards the means to be adopted for the two-fold object of in-gathering neglected children and improving Schools now in operation, this Convention recommends,

1. The regular and kindly visitation of children and parents by Sabbath School visitors.
2. The formation of Union Schools on a non-denominational basis where these may be needed, on account of sectarian feeling or the weakness of churches.
3. The establishment of Mission Schools in localities where the children from poverty or any other cause, are unable to attend Schools now in operation.
4. The careful training of Teachers for their work by stated Teachers' meetings, and if possible occasional practical illustrations.
5. The earnest oversight of Sabbath Schools by pastors, with sermons addressed to children occasionally.

That we express our thanks to the delegates and friends from the United States for their timely visit, the practical wisdom of their counsels, and their words of cheer; and we pray that the Christians of Canada and the United States may ever continue to be one in their love, and labor for children and for Christ. Our words of salutation and farewell to them are "Peace be with you."

Rev. Mr. WALKER, Welland, said he could not fully express his feelings on this occasion. In Lafayette Street, Buffalo, in the Presbyterian Church there, he had had the honor of performing a marriage ceremony, and no one would forbid the banes; Canada and the States were then indissolubly united. It is now said by some that our American neighbors are about to slam the door in our faces by the repeal of the Reciprocity Treaty, and tell us that we must look out for ourselves, and they will attend to their own business; but we shall maintain reciprocity of the best commodity notwithstanding these worldly dreamers. It is a sad fact that the Atlantic cable that was to have united England and America has been severed; but an American brother has come over to us to lay another cable—our half-brother Bolrox; half Englishman and half Yankee; half Methodist and half Presbyterian, and half everything—has brought over to our side the end of the cable; Mr. PARDEE, the electrician, has been trying the signals and has found them perfect; the others have been assisting them, manipulating about the strings of our hearts; the Welchman has been boxing the compass and directing us how to lay the cable. They will soon go back to the other side, and we will send our signals across with the message, "Hail Columbia;" they will respond, "Hail Britannia." Through that cable, there will pass many a Christian message, and many fraternal greeting. They may knock their reciprocity treaties and all their other treaties to pieces; they cannot break this cord. He (Mr. W.) had no sympathy with the men who anticipated that the denominational walls would be broken down; there will be these walls as long as the world lasts; but we shall be united notwithstanding their continuance; we shall be like the ivy that grows up on both sides of the wall,

but shake hands at the top. When the crops are in our fields, they are separated one from another by fences; but after the harvest these disappear; so we may anticipate the time when the angel reapers will have gathered in the harvest of the chosen ones, and then these walls will be thrown down.—JOSEPH HOWARD, from an eminence, looked down upon a Presbyterian Church and a humble meeting-house near it, and said—"Grace be with all them that love our Lord Jesus Christ in sincerity." We are sure that this Christian assembly will respond to this Scripture sentiment. Amen and Amen.

Mr. PARDEE invited members of the Convention to the New York State Convention, to be held in Utica, on the Third Tuesday in August next.

Mr. CHIDLAW said:—Mr. Chairman, I have had the pleasure of addressing this Convention a number of times already, but I wish now simply to express my acknowledgment of the kind welcome that we Americans received from your warm words at the outset of our meetings. We have shared your genial hospitality; we have felt perfectly at home; and, during the sessions, have witnessed a large number in constant attendance. We hail this as an evidence of success in this great work. We hail the Christian soldier, merchant, banker and farmer; but the hour has almost arrived when we must depart from this consecrated place, and this delightful service. Let us then go home to work personally in our separate fields of labor, more loving and more confident than ever. We have been together on the mount; as we have received this inspiration of the spirit, let us go home more fully consecrated to the cause of Christ, and to the advancement of truth throughout the land, than ever before. We will go to our respective fields of individual toil, looking unto God who giveth the blessing, that we may be enabled to cast successfully the good seed of the word on the hearts of the young among whom we labor. Are there not JAMES HARTTS among you Canadians still? He labored among the log cabin dwellers of your forest, educating a race for God and for eternity; are there not others like him still in the distant frontiers of your country? We have been here feasting and taking in our supplies; let this be the inspiration of the year to come. Shall we not go down from this hill of the Lord into the great world perishing around us, and do our work earnestly and faithfully? Let every delegate feel that he has an individual work to perform. Let us not only go down to work personally, but to get others to work; not to fold our arms in ignoble ease, seeking to be released from duty in the service of Christ; but we must try to set others to work. Near thirty-eight years ago, in the Central regions of Ohio, I was hopefully converted to God.

—Oh, to grace how great a debtor
Daily I'm constrained to be!"

In a Sabboth School, in Wales, I was taught to read my Welsh Bible. My parents were poor, but they sought to lead me to God:—no, they were rich in faith, and therefore led me to the Sunday School. When I was near twelve years of age, my feet first pressed the soil of the neighboring country. I could not speak a word of English. [Hon. M. C. here gave a sentence or two of Welsh.] At that tender age, I was led to the Saviour, and united with a Presbyterian church, meeting in a log cabin. Old ROGER TRATKIN then said to me "I am glad you have come to the Saviour; now if you would be happy, you must work for him." "But, Mr. WATKIN, what can I do, the son of a poor widow, and unable to speak English?" "Let us begin a Sunday School, son," said he; "you teach in Welch, and I will teach in English." So I found work to do, with eight or ten children, in a log cabin, which was one of the respectable ones of those times, with two apartments in it. I am in that work yet; and when life's last hour shall come, I hope to be found at something in connection with Sabboth School work. Give your men work to do; there is work in them, develop it, and you will bless both them and the Church, and

they will call you blessed. Every year I make a pilgrimage to the grave of Roger Watkins; not because he was rich or noble, but because he led me to the Sabbath School. I thank God that I ever met with him. Give the youth something to do; this advice goes from the depth of my heart. I want every soldier to be fully equipped in his Master's service; let no talent go to waste; you should fill your Schools with christians that are earnest and faithful laborers. But, brethren, we must close. It is delightful to go from among you; not that we are tired of you, but we feel our hearts full. The cable is laid; we shall stand at the battery on the other side, and we shall have a mighty power now when united in the work of the Lord. We want to have you, Doctor, at the end of the line, and all you brethren. We have four millions to elevate to the sun-light of evangelical religion; stand at this end of the line, and keep us at work under the influence of free schools and a gospel. I am glad I am going home to work, and leave you to work in Canada. In the tents of that bloody war, I sometimes felt willing to go to my Father; but I am not willing to go now; I want a longer furlough for the blessed service of Christ. We leave you not in sadness; we cannot be sad except when sin abounds. We leave you working for humanity and for the blessed gospel of Christ—to fight against sin and to save the perishing—what a blessed privilege! A few weeks ago I was with my old regiment at Camp Dennison; they had come home to be disbanded where they had enlisted. All rejoiced at the beat of the drum to deliver over their arms. We had often heard the long roll calling us to enter action; but we had never heard it for this purpose before. There were only about 300, out of 1000, who had enlisted in July, 1861. These handed over their arms to the Government, whose honor they had vindicated in the hard battle field; this was their last act, and they did it gladly and promptly. So our discharge will come; we have fought many a battle and gained many a triumph for the captain of our salvation; what a privilege then it will be when our master will say—"come up higher!" Let us be faithful—keep our arms bright, and labor for Christ.

The PRESIDENT said—I cannot prolong remarks now. If I should arouse myself from my weariness, it would be midnight before I could get through, and I shall therefore not open the sluices at all. In regard to the resolution of thanks to myself adopted by you, at the suggestion of the business committee, I would simply say that the work of presiding has, to me, been a delightful service. Who would not desire to be President of such a Convention as this—to be the focus of such a stream of love and earnestness? Within the walls where I have so often held forth the gospel, it has been pleasant to hear others hold forth the same glorious truths, though in a somewhat different manner. I have never known so large a number of men and women, bringing up such a variety of sentiments on different subjects, and yet not one word said, to my knowledge, that would inflict a wound.—Surely it is a pattern for imitation. The addresses, varied as they have been, have brought up a great variety of interesting topics. I cannot feel it out of place, as the President of this Convention, to return my thanks to the large numbers who have given us the countenance and inspiration of their presence during these evenings. And I thank the many delegates who have come here at so sudden a call; for we did fear that the time was too short and the summons too abrupt for many to be able to give us their presence, however willing they might be to attend. There are more than five hundred delegates present from the Province, besides those from other parts. I would present, with deep and earnest feeling, in addition to the complimentary resolution in the minutes, our thanks to the dear brethren from the other side, in the name of the Christian Churches and the Sabbath Schools of Canada, for the kindly aid extended us on this happy occasion. In the name of the Convention, I would bid them a hearty farewell; God speed you, my brethren, as fel-

low-laborers in this good work ; when the eye of strong faith shall run over the names of friends at the throne of grace, you will not be forgotten. Your names will recall your words of wisdom—your words of brotherly love. May the providence of God throw around you its protection, and carry you safely to your homes! And may He “who setteth the solitary in families,” make your homes the best types of heaven! May you enjoy the best blessings of Providence, and a good hope of the blessings of a better world above! And when we shall be summoned to lay aside our weapons of warfare, may we then stand together in the greatest of all Conventions accepted in the Beloved! Amen, so let it be! A word simply to ourselves: my own estimation of this gathering is, that the greatest advantage afforded us is the impulse given to ourselves. To do good to ourselves first, is the best way to benefit others. And if we all do return to our homes with hearts on fire, kindled with new zeal, that a grand end of this Convention has been already attained. And more than this; if, on returning to our homes, on the very first night, when we read or sing, we are enabled to do so with more profound gratitude than formerly, then the result of this Convention will be magnified. If we carry something of the spirit of these meetings with us, wherever we recognise a brother beloved, then will the benefit received not be little. If when we go to our pulpits, we can feel that we are there with more felt power at the throne of grace—if we can speak to our people words of more burning weight, which will be the channel through which the message of God shall flow, there will our souls have been enlarged. And if, when we go to our Sabbath Schools, if we can send a new living tide through the old channels—can put the new wine into the old bottles, then will the Schools be blessed by this Convention. As no word of God falls to the ground, in the last great day we shall stand either the better or the worse for the christian influence brought upon us here. May we retire with a deep sense of gratitude to Almighty God, and with fervent love to each other!

The Assembly then joined in singing a part of the 72d Psalm; the President led in a fervent prayer, and pronounced the benediction and declared the Convention closed.

It is thought well to give the remarks of Rev. R. F. Burns, on Tuesday Evening, more at length than in the preceding part of the Report, bearing as it does upon a subject of great importance in relation to the Sabbath Schools:

SUBSTANCE OF REMARKS BY REV. R. F. BURNS.

As Teachers and children have been remembered already, a few remarks to Parents may not be out of place.

The Sabbath School has sometimes been separated from the Church so as to become a government within a government.

But the Sabbath School is apt still more, to be separated from the Family. By some it has been made to *supplant* instead of *supplement* parental effort. This is productive of consequences even more disastrous than the other. The duties and responsibilities of Parents are not transferable.

To each Parent amongst us, the question should come home with peculiar power. “Is it well with the child.” Within that tiny thing lies concealed a “Vital spark of heavenly flame” which will hold on to burn when the Sun goes out in darkness.

Empires may rise and fall—cities may flourish and fade, the world’s great men may figure on the stage of time and pass into oblivion—but that child

will outlive the shock of empires and the crash of worlds,—and when ages which no human arithmetic can count up have ran their course, that child will be looking out on the years of an godless existence.

On the Parent, under God, mainly depends what shall be the future character and destiny of the child,—instrumentally, he has the power of the potter, to make of that child either a vessel of honor fitted for the Master's use, or a vessel of wrath fitted for destruction. With him chiefly it lies whether the child shall be eternally blasted or blessed. With what solemn emphasis then should the question come home—“Is it well with the child?”

Society and the Church has an interest in the solution of this question. From our firesides and the benches of our Sabbath Schools come our future professional men, our Merchants, Mechanics, Farmers and Statesman. The Church asks you to swell her ranks by a constant acceptor of useful, earnest, consistent members.

The child too has an influence on the Parent.

A Father was condemned to die. In the circumstances it was an unjust sentence. His devoted wife undertook a long journey to Washington to implore pardon from the President, her babe in her arms. The White House was besieged—and for two days the poor woman had to wait unable to reach the ear of Abraham Lincoln. Standing in a passage which was separated by a wall from the corridor along which the Martyr President passed to his meals, on the evening of the second day as he went to tea he heard the cry of a child; the good man stopped, inquiring of a servant who was there—informed that the woman had been waiting so long, he summoned her at once to his presence. On hearing her simple pathetic story, he granted her request, and as she went out with a beaming face, one of the attendants whispered in her ear “*The cry of the child did it.*”

And with reference to many a Parent who has received the boon of a better deliverance—to whom has been granted the great Governor of the Universe, remission of the great Death Penalty—it may be said—“The cry of the child did it.” The cry of the child in the ear of a Parent on earth—The cry of the child in the ear of the dear Father in Heaven. In a child's gentle grasp many a Parent has been led from the path of folly, sin and shame, into the way of pleasantness and peace. Numerous practical illustrations might be furnished of the fulfilment of that saying “a little child shall lead them.” Take heed then, that you despise not one of these little ones. Keep them not back from the loving one who wishes them to come to Him, else you will incur His severest displeasure. When Peter denied Him, Judas betrayed Him, and all the rest of the Apostolic band, forsook Him and fled; no look of anger flashed from the eye, no feeling of resentment found harbourage in the breast of Jesus. When priests and apostles combined to pour on Him the mockery of their scorn, and he was subjected to the rough jests and rude jostling of the savage soldiery, no marks of displeasure were shown by him, but when the little children were attempted to be kept from Him, Jesus, we are told “*was greatly displeased.*” Forbid them not. Do all that in you lies, to facilitate their approach to Him. Let Parental *authority* be exercised. Regard Eli as a beacon, who, when his children made themselves vile, restrained them not. Imitate faithful Abraham who won the Divine approval for “*commanding his children and his household after him to keep the way of the Lord.*” The multiplication of such families amongst us, will make ours “a great and mighty nation.”

I fear not any number of filibusters (though we have amongst us a band of bold raiders who have come over to bind us to their country with cords of love—blessed annexation theirs!)

I fear not the Fenians, but I will tell you whom I do fear—I fear the increase amongst us of careless parents who fail to rule well their own houses, having their children in subjection.

Neglect not a wholesome *parental inspection*. Look to the dispositions, tastes, capacities of your children. Look to the companionships they form; the books they read, the places they visit, the amusements in which they indulge, &c., &c.

Take heed to yourselves and those little flocks of which you have been made the overseers, that so, when asked, "where is the flock that I gave thee, the beautiful flock", you may be able to gather each member of it around you to present them before the presence of your Father with exceeding joy—saying "Behold I and the children whom thou hast given me."

The sweet story of old—*teach diligently* to your children—simply—tenderly—earnestly. Let there be "line upon line, precept upon precept, here a little and there a little."

Let your *practice* be the living embodiment of your precepts. How omnipotent the force of example. Insensibly you are exerting an influence which will live and operate after you are gone. Your children are bound to you—and you are either dragging them down with you to perdition to aggravate your misery by their presence, or leading them to brighter worlds, while you lead the way. We tremble as we think of those Alpine travellers, who when one tripped and tumbled, were dragged after him from the giddy height down the yawning gulf. Yet more terrible is the fate of the parents who, instead of guiding their precious charge up the steep acclivity, step by step, to the glory lit summit of the everlasting hills—miss their foot, and not merely plunge themselves, but draw those knit so closely to them after them down the fathomless depths of the pit that is bottomless.

Let *prayer* accompany all. Pray *with* your children. Pray *for* them.

Let us carry away with us from this convention a deep sense of personal and parental responsibility; a loftier idea of the moral dignity of the Sabbath School enterprise; and a firmer resolve to labor more faithfully and to pray more fervently that it may be well with our children. Then will our meeting not have been in vain: God will bless us, and that right early.

T R E A S U R E R ' S A C C O U N T .

Dr. DONALD McLELLAN, in Account with the General Local Committee of the Provincial Sabbath School Convention. Cr.

To Collections at Evening Meetings.....	\$114 35	By Postage account.....	\$32 92
" Amount of Subscriptions in Hamilton.....	256 30	" Printing and Stationery.....	102 06
" Islington Sabbath School, per S. A. Mercer.....	1 00	" Expenses of Delegates.....	74 35
" Balance of Boarding fund.....	0 87	" Balance.....	163 19
	\$372 52		\$372 52

Hamilton, October, 1865.

A U D I T E D,

(Signed.)
THOS. MUIR.
A. JAMESON.

NOTE.—At a meeting of the General Local Committee, held at Hamilton on the evening of the 18th September, the sum of \$160, in the hands of the Treasurer, was voted by the Committee to the Provincial Sabbath School Teachers' Association, and the Treasurer authorized to pay that sum to the order of the Executive Committee of the Association.

SUMMARY.

The following is a Comprehensive Summary of the Statistics furnished by the various Sabbath Schools throughout the Province, in answer to the Circulars issued by the General Local Committee.

PLACE.	Denomination.	No. Teachers.		Av. Attendance.			No. of Scholars.			Av. Attendance.			Over 16.	Under 6.	Increase.	Decrease.	Joined Church.
		M.	F.	M.	F.	M.	F.	M.	F.	F.							
Co. Addington.																	
NEWBURGH	W. M.	9	9	8	8	55	73	37	50	18	25	0	4	11			
ODESSA	W. M.	9	8	6	5	46	47	19	21	10	7	30	0	0			
ODESSA	U. S. S.	5	7	4	5	38	57	26	29	10	8	6	0	6			
TAMWORTH	W. M.	5	5	2	3	36	44		24		26	5	0	19	5		
VIOLET		5	6	5	6	50	42	24	24	21	2	0	0	0			
Argenteuil, C.E.																	
DALESVILLE		2	2	2	2	17	11	14	7	7	2	0	6	6			
GRENVILLE	Union.	1	2	1	2	22	16	12	13	6	6	12	5	0			
St. ANDREWS	Cong'l	3	1	3	1	10	6	10	6	7	3	0	0	0			
Brant.																	
MOUNT VERNON	S. S.	4	5	4	4	25	35	15	25	5	5	0	0	0			
CAINSVILLE	W. M.	9	0	4	0	64	19	48	11	5	12	0	0	0			
St. GEORGE	Bapt't.	7	6	6	6	60	66	50	60	25	17	0	15	1			
BURTCH	B'U.S.S.	4	4	3	3	28	40	18	24	26	7	10	0	0			
SCOTLAND	W. M.	3	4	3	3	30	30	20	20	12	4	0	0	0			
Bruce.																	
KINCARDINE	W. M.	6	5	4	4	40	44	24	28	0	16	0	0	5			
	W. C.	3	3			24	30		35		6	2	6	0			
PORT ELGIN	G. U.	4	0	3	0	40	35	18	16	7	8	3	0	0			
PORT ELGIN	E. U.	5	3	4	3	50	48	34	30	8	16	16	0	0			
Carleton.																	
NORTH GOWER	W. M.	5	5	4	4	55	60	30	35	20	10	9	0	2			
Chateauguay.																	
HOWICK	Bapt't	0	0	6	3		80		65	20	60	15	0	0			

PLACE.	Denomination.	No. Teachers.		Av. Attendance.		No. of Scholars.		Av. Attendance.		Over 16.	Under 6.	Increase.	Decrease.	Joined Church.
		M.	F.	M.	F.	M.	F.	M.	F.					
Compton.														
WESTBURY	Union.	1	2	1	2			8	6	0	5	4	0	0
SAWYERSVILLE	W. M.	3	3	5	20	25	15	18	0	12	7	0	0	0
COOKSHIRE	"	1	3	4	10	25	6	17	0	9	0	0	0	0
BIRCHTON	"	3	3	5	12	13	24		0	1	0	0	0	0
FLANDERS	"	2	2	4	9	12	20		1	7	0	0	0	0
Durham.														
KENDALL	Union	9	4	8	3	46	56	31	41	23	14	25	0	0
NEWCASTLE	P. M.	6	6	5	5	45	55	30	25	4	5	0	0	0
NEWCASTLE	W. M.	6	6			52	66	35	53	16	16	28	0	0
NEWCASTLE	C. Pres	3	4	3	4	24	25	21	25	1	0	0	11	0
NEWTON	Union.	7	7	7	40	40	30	35	10	6	15	8	1	0
HAMPTON	E.B.C.	7	7	5	4	40	40	26	24	2	8	0	0	3
BEWDLEY		3	1	4		32		24		0	6	10	0	0
BEWDLEY	Union.	3	3	2	2	33	28	35	10	6	11	0	0	0
JANETTEVILLE	"	8	3	6	2	49	48	36	32	18	12	15	0	0
MT. PLEASANT	W. M.	4	7	4	7	44	38	25	30	10	12	10	0	5
MT. PLEASANT	Union.	4	2	3	2	23	28	20	24	14	5	8	3	0
MT. PLEASANT	W. M.	4	4	3	3	25	35	20	30	14	6	6	2	7
ORONO	M. E.	7	9	6	7	53	77	40	55	0	0	20	0	0
SALEM	B. Cr.	7	6	5	5	27	34	20	25	12	10	5	0	11
TYRONE	W. M.	8	4	5	2	58	62	35	30	27	10	0	0	3
	Disc'l.	4	4	3	4	85	26	60	18	30	20	40	0	7
CANTON		5	5	4	4	30	34	20	24	1	0	0	0	0
MILBROOK	W. M.	7	6	4	4	44	50	21	22	18	8	0	11	0
BURTON	C.Pres.	6	2	3	2	45	40	35	30	25	0	15	0	0
Drummondville.														
OLD DURHAM		3	1	2	1	14	8	11	5	2	0	0	0	0
Dundas.														
W. WINCHESTER	C.Pres.	5	7	4	6	48	32	40	25	15	7	0	0	0
Elgin.														
SOUTHWOLD	Cong'l.	5	4	5	3	33	25	17	14	16	0	3	3	2
HOUGHTON	M.N.C	6	7	4	5	90		56	20	15	15	0	0	0
IONA		4	5	3	4	30	40	20	35	15	4	0	0	0
MALAHIDE	Union.	3	4	3	4	50		40	5	10	10	0	0	0
OLD CHAPEL, 8 S. 8.	"	4	2	3	0	31	27	24	21	22	3	15	0	0
BEXTER	"	4	3	6		20	30	15	25	10	4	0	15	0
AYLMER	Bapt.	4	4	3	3	18	24	12	18	0	0	0	0	0
STRAFFORDVILLE	Union.	6	3	9		95		45	15	8	0	0	0	0
SPRINGFIELD	M.Epl.	6	4	6	4	60	40	50	25	20	20	0	5	0
AYLMER	W. M.	5	5	5	5	39	51	18	26	4	0	0	0	0
FINGAL	Bapt.	2	2	2	2	18	27	45	6	16	4	0	2	0
MALAHIDE	Jub'lee	3	2	3	2	25	29	20	20	10	0	11	0	0

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PLACE.	Denomination.	No. Teachers.		Av. Attendance.		No. Scholars.		Av. Attendance.		Over 16.	Under 6.	Increase.	Joined Church.
		M.	F.	M.	F.	M.	F.	M.	F.				
Essex.													
SANDWICH	W. M.	4	6	4	6	42	53	22	28	8	16	0	0
Frontenac.													
2d Con. Tp PORTLAND	Union.	5	2	5	1	25	25	23	23	24	0	0	0
PITTSBURGH	W. C.	3	3	3	3	25	30	19	24	28	0	8	7
WILMUR	W. M.	2	1	1	1	20	16				0	0	0
PORTSMOUTH	St. Jn.	6	8	5	7	38	31	29	28	10	10	0	10
PORTSMOUTH	W. M.	5	4	4	3	25	27	15	20	6	0	0	0
BATTERSEA	W. M.	1	0	1	0	24	35	19	20	0	0	0	0
BATTERSEA	Union.	3	4	3	3	27	35	18	24	15	5	0	5
HARROWSMITH	W. M.	3	3	2	2	10	20	7	13	0	25	0	1
SYDENHAM	P. M.	7	10	6	8	51	65	33	40	34	20	100	0
Grenville.													
SPENCERVILLE	C. Sec.	3	7	3	7	59	30	34	26	5	10	10	0
KEMPTVILLE	W. M.	3	7	3	7	46	44	30	35	18	6	15	0
EDWARDSBURGH, Tp.	St. Jas.	5	4	5	4	34	37	20	30	4	8	15	0
EDWARDSBURGH		3	4	3	4	64		43	5	6	0	8	0
Grey.													
BENTICK	W. M.	4	4	7		70		59	11	15	0	0	1
DERBY	Union.	3	1	3	1	22	18	18	14	8	0	0	1
OWEN SOUND	W. M.	16	17	26		196		135		0	0	0	0
OWEN SOUND	C.Pres.	7	7	6	5	56	70	49	50	0	25	0	0
OWEN SOUND	Cong'l.	5	4	4	4	27	28	19	22	5	9	0	2
Haldimand.													
CANFIELD	Prov'e.	5	5	2	3	15	15	12	12	2	4	3	0
DUNNVILLE	C.Pres.	3	9	3	8	41	66	23	40	2	8	52	0
HULLSVILLE	W. M.	6	7	5	6	41	38	25	25	8	10	0	5
SENECA	N.C.M	3	5	3	5	25	25	20	20	3	10	0	0
CALEDONIA	W. M.	4	4	4	4	40	60	25	35	25	0	30	0
NANTICOKE	W. M.	6	2	4	1	69	52	30	24	6	4	12	1
DUNNVILLE	W. M.	8	6	8	4	35	55	23	42	3	15	0	0
Halton.													
GEORGETOWN	Union.	7	12	5	10	70	80	50	58	0	0	0	0
OAKVILLE	Pres.	5	10	5	8	69	133	41	56	7	10	0	1
OAKVILLE	W. M.	4	5	3	4	28	36	22	28	4	10	0	20
LIMEHOUSE		5	1	5	1	43	39		70	19	0	30	0
PALERMO	E. M.	4	5	3	4	33	41	24	26	5	6	0	0
WELLINGTON SQ.	W. M.	7	7	6	4	27	32	29	21	2	11	6	0
PORT NELSON	W. M.	6	6	4	5	41	42	31	33	21	9	0	5
HORNBY	F. U.	6	5	5	4	51	34	42	28	6	8	3	0
BRONTE	E. M.	4	3	3	3	67		22		0	0	0	0
BRONTE	Bapt.	2	5	2	4	15	25	12	22	5	6	0	0

PLACE.	Denomination.	No. Teachers.		Av. Attendance.		No. Scholars.		Av. Attendance.		Over 16.	Under 6.	Increase.	Decrease.	Joined Church.
		M.	F.	M.	F.	M.	F.	M.	F.					
Halton.—Continued.														
NORVAL	W. M.	6	0	5	0	10	26	8	22	1	5	6	0	1
NASSAGAWAYA		20		10		83		65	12	1	5	6	0	1
LOWVILLE	W. M.	3	4	2	3	30	40	20	30	12	14	0	10	0
MILTON	W. M.	5	6	5	6	84		62	5	20	0	0	0	0
MILTON	C.Pres.	4	2		6	25	29	45	15	0	0	0	0	0
NELSON TOWN LINE	W. M.	2	6	2	6	70		50	40	7	0	0	0	0
APPLEBY	Union	3	4	2	3	35	48	25	36	65	18	25	0	0
Hastings.														
SHANNONVILLE		3	4	2	3	22	28	20	19	10	8	0	0	1
CANIFTON	M. E.	4	9	3	7	38	54	25	35	5	7	15	0	0
CANIFTON	Union	6	6	Good.		51	60	Good.	7	21	0	7		
THURLOW	B.M.E.	3	4	2	3	40	37	30	24	2	8	0	0	0
THURLOW, 3d Cons.	M. E.	3	4	3	4	30	45	27	39	17	0	0	0	6
HUNGERFORD	M. E.	3	4	2	3	15	25	9	15	0	0	0	0	0
MADOC	C.Pres.	6	5	5	5	47	57	37	43	7	3	40	0	2
ROSLIN	C. of S.	9	15	8	14	63	70	51	60	21	7	48	5	4
Huntingdon, C. E.														
HUNTINGDON	C. of S.	1	4	3	3	24	26	18	22	3	3	8	0	1
Huron.														
CLINTON	Pres.	9	8	8	7	65	74	46	57	14	6	20	0	1
BRUCEFIELD	C.Pres.	5	4		8	38	51	27	38	7	0	0	0	0
KIRKTON	Union	5	6	4	5	35	35	25	25	20	10	0	0	3
LONDESBOROUGH	W. M.	6	6	5	5	65	74	43	47	30	12	20	0	6
WINGHAM	Bapt.	4	3	4	3	21	33	15	20	4	20	16	4	
SEAFORTH	Bapt.	2	4	2	4	18	25	12	18	0	6	17	0	0
WROXETER	Union	3	1	2	3	21	41	12	34	0	9	0	0	0
Kent.														
BLOOMFIELD	W. M.	2	4	2	4	22	20	18	15	6	5	0	10	0
HARWICH		4	4		7	58	45		61	8	7	20	0	4
Lambton.														
WYOMING	W. M.	6	5	5	4	22	40	18	24	8	13	31	0	9
FOREST	Cong'l.	2	2	2	2	15	25	13	17	3	2	0	0	0
LAMBTOM		6	9	4	4		41		35	13	5	0	0	0
OIL SPRINGS	Union	6	9	4	8	93	79	63	42	2	21	0	0	1
Leeds.														
ELGIN	W. M.	16	15	14	13		200		150	16	0	40	0	6
LYN	Union	8	7	7	5	38	53	25	36	0	0	5	0	0
FRANKVILLE	Union	3	4	2	3	43	47	32	35	20	5	17	0	10
GANANOQUE	W. M.	8	5	7	4	56	51	38	30	5	33	30	0	2

PLACE.	Denomination.	No. Teachers.			Av. Attendance.			No. Scholars.	Av. Attendance.			Over 10.	Under 6.	Increase.	Decrease.	Joined Church.
		M.	F.	M.	F.	M.	F.		F.							
Lanark.																
MIDDLEVILLE.....		12	2	12	2	62	65	59	52	1	4	0	10	0		
Lincoln.																
PORT DALHOUSIE....	C.Pres.	9	9	16	52	58	75	4	6	18	7	0				
NIAGARA, C.W.....	Union.	2	9	2	7	14	22	19	17	0	8	0	0	0		
GRIMSBY.....	C.Pres.	3	4	3	4	33	29	25	20	6	5	0	0	0		
GRIMSBY.....	W. M.	4	7	4	7	30	20	27	18	5	16	22	0	2		
LOUTH.....	Union.	2	3	2	2	24	37	20	31	6	2	16	1	0		
SMITHVILLE.....	M. E.	4	4	4	4	30	40	17	20	9	7	0	0	0		
St. DAVID.....	Union.	6	6	5	5	26	44	15	23	0	4	16	0	0		
ROCKWING.....		3	3			33	25	26	20	9	7	0	0	0		
RIDGE ROAD, Grimsby.	Union.	3	3	2	2	10	14	7	10	3	2	0	0	0		
GRIMSBY.....	Union.	5	4	4	4	25	30	18	22	8	10	0	0	0		
PORT DALHOUSIE....	C.Pres.	11	9	16	52	58	75	4	6	18	7	0				
GRIMSBY.....	St. A.	4	4			26	25	13	14	2	0	0	0	0		
GRIMSBY.....	W. M.	4	2	4	2	24	12	18	10	3	0	0	0	0		
BEAMSVILLE.....	Union.	6	4	5	3	59	71	25	35	0	0	0	0	0		
THOROLD.....	C.Pres.	5	3	5	3	30	50	20	40	0	15	0	0	0		
Lennox.																
NAPANEE.....	W. M.	8	13	7	10	80	102	56	63	23	49	10	0	15		
Megantic, C. E.																
INVERNESS.....	D. R.	2		2		9	9	18	10	0	0	0	0	0		
Missisquoi, C. E.																
DUNHAM.....	W. M.	4	4		8	18	34	14	22	12	10	12	0	0		
Middlesex.																
DORCHESTER, North..	C. of S.	3	2			19	29	14	26	21	0	0	0	0		
GLENCOE.....	C. of S.	2	1			7	9	5	7	0	2	0	0	0		
WESTMINSTER.....	W. M.	4	6	3	5	35	38	18	22	2	21	8	0	0		
STRATHROY.....	W. M.	9	5	8	4	60	75	52	58	36	12	75	0	16		
ADELAIDE, 2d Con. S.	W. M.	2	2	2	2	33	23	29	20	15	6	6	0	8		
ADELAIDE, 2d Con. N.	W. M.	3	2	2	2	39	38		22	7	38	0	14			
MANNING'S SETT'NT.	M. E.	7	7	6	6	68	76	45	55	56	12	9	0	11		
STRATHROY.....	M. E.	9	6	8	5	56	40	47	33	13	12	6	0	0		
GORE SCHOOL, S. A. 22		3	2	3	2	20	30	14	19	10	40	0	0	0		
NAINR CHURCH.....	C.Pres.	4	3	3	2	35	39	25	20	12	5	0	0	3		
DORCHESTER.....		6	4	6	4	42	32	30	23	6	5	0	2	0		
EAST ALDBOROUGH..	P. S.	4	2	4	2	28	25	18	16	7	0	0	0	0		
WARDSVILLE.....	Pres.	5	3	5	3	23	47	17	35	15	5	15	9	2		
ENG. SETTLEMENT..		4		4		25	24		27	14	0	0	0	0		
ENG. SETTLEMENT..		3		3		32			20	4	0	0	0	0		
WARDSVILLE.....		4	6	3	4	20	30	16	25	8	11	0	0	0		
BETHEL.....		4	4	3	3	45	35	20	18	10	6	12	0	0		

PLACE.	Denomination.	No. Teachers.		Av. Attendance.		No. Scholars.		Av. Attendance.		Over 16.	Under 6.	Increase.	Decrease.	Joined Church.
		M.	F.	M.	F.	M.	F.	M.	F.					
Middlesex.—Continued.														
MAPLE GROVE		5	4	3	3	43	33	26	30	15	4	0	0	0
ILDERTON		2	2	2	2	33	39	7	15	2	9	0	2	0
STRATBROY	R. Bap.	7	9	5	9	80	66	39	44	15	33	17	0	1
Northumberland.														
BLUSFORT	Union.	9	5	7	4	86	59	38	28	55	7	21	0	0
S. MONAGHAN	W. M.	4	3	3	2	40	44	29	30	38	5	6	0	0
WICKLOW	Bapt.	10	9	9	8	65	70	61	65	20	10	50	0	7
Norfolk.														
PORT DOVER	Bapt.	3	5	2	4	20	25	12	15	0	12	0	0	0
PORT DOVER	Pres.	7	3	4	2	40	40	25	30	6	6	0	0	3
BOSTON		6	3	9		64	64	45	45	48	4	0	0	3
ROUND PLAINS		4	6	3	4	30	40	20	30	30	10	20	0	0
BLOOMSBURG		3	2	2	2	25	35	18	22	20	6	0	0	3
BLACK CREEK						80		75						
HARTFORD		3	3	3	3	40	40	15	25	18	0	0	0	0
SIMCOE	M.N.C.	3	3	3	2	50			10	6	10	0	0	0
VILLANOVA		5	4	5	4	50	60	40	50	50	6	0	0	0
TOWNSEND CENTRE		5	4	4	4	50	55	38	45	45	6	15	0	0
CENTREVILLE		4	4	3	3	95			72	26	8	12	0	0
MOUNT HOPE	M.N.C.	5	5	3	4	20	25	18	22	0	0	0	0	6
WATERFORD	M.N.C.	8		6		60			50	10	9	0	0	2
SIMCOE	Bapt.	5	7	12		41	44		70	17	22	0	0	18
SIMCOE		6	0	4		71			35	24	0	36	0	12
RIVER LYNN	Union.	10		8		184			68	0	0	0	0	0
WATERFORD	Bapt.	6	6	11		100			80	20	0	0	0	0
Ontario.														
MYRTLE	M. E.	4	4	3	3	44	47	30	25	30	3	0	0	0
BROOKLIN	W. M.	20	12	17		130			58	20	10	17	0	0
CLAREMONT	U.	5	5	4	4	41	35	32	25	12	10	0	10	0
DUMBARTON		6	2	5	2	18	24	14	17	2	0	10	0	2
COLUMBUS	C Pres.	12	9	19		69	71	50	50	40	10	0	3	0
CLAREMONT	W. M.	4	3	3	2	22	23	14	16	11	6	0	0	0
OSHAWA	C Pres.	6	7	4	6	57	55	37	43	7	20	22	0	0
WHITBY	W. M.	4	10	12		90			80	12	30	0	0	0
Oxford.														
DRUMBO		4	4	4	4	40	27	37	20	18	5	36	0	0
MOUNT ELGIN	R Bap.	2		2		33			19	0	0	0	0	0
EAST OXFORD	H.S.S.	4	3	3	3	27	31	15	14	14	6	0	0	0
EMBRO ROAD	U. S. S.	5	3	4	2	46	35	20	12	15	8	20	0	0
EMBRO	R Bap.	3	3	3	3	32	30	18	15	0	6	20	0	0
GOBLE'S CORNERS	Union.	5	5			71	52		73	0	0	3	0	0
HARRINGTON		3	3	3	3	39	36	25	24	18	0	12	0	0

PLACE.	Denomination.	No. Teachers.		Av. Attendance.		No. Scholars.		Av. Attendance.		Over 16.	Under 6.	Increase.	Decrease.	Joined Church.
		M.	F.	M.	F.	M.	F.	M.	F.					
Oxford.—Continued.														
NORWICHVILLE	C Pres.	6	5	5	4		70		55	0	17	0	10	0
WINDFALL	Union.	5	5	3	3	35	37	16	18	17	5	0	0	1
SUMMERVILLE		4	2	4	2	23	30	18	27	14	2	8	0	8
EAST ZORRA, 17th Li.		2	4	2	2	29	37	25	20	1	1	0	0	0
EAST ZORRA, 12th Li.		4	4			30	25		35	12	2	0	0	0
INGERSOLL, Thames-st	Bapt.	4	10	3	7	37	58	39	50	32	37	0	0	0
INGERSOLL	W. M.	5	9	5	6	61	84	43	52	19	33	0	0	0
INGERSOLL	Union.	8	5		10		115		95	10	30	2	0	0
STRATHALLAN	Union.	6	6	5	5	43	47	30	40	8	10	16	0	0
VANDUER	W. C.	2	4	2	3	31	35	16	21	12	2	12	0	0
SPRINGFORD	Union.	4	4	3	3	41	45	31	34	9	4	10	0	2
EBENEZAR	W. M.	4	3	3	3	28	22	22	20	7	12	10	0	3
NORWICH GORE	Union.	3	4		6	30	50	20	30	20	5	20	0	0
DURHAM	Union.	5	3	5	4	43	38	24	21	22	8	4	0	0
N. NORWICH, 1st con.	Union.	6	6		good	39	42		good	20	0	0	15	0
E. OXFORD	Union.	9	4			33	35			27	1	0	0	0
TILLSONBURGH	Pres.	5	3			20	24	14	18	9	5	0	0	0
SALFORD	Union.	5	6	4	6	50	60	30	45	25	20	0	0	0
EMBRO	C Pres.	3	3	3	3	30	35	25	30	10	12	0	0	0
NORWICH	W. M.	10	6	9	4	62	53	29	25	24	12	38	0	0
INNERKIP	C Pres.	9	9	8	8		150		120	25	0	0	0	12
Peel.														
CAMPBELL'S CROSS	Union.	4	4	3	4	30	35	21	24	19	12	2	0	0
MOUNT HURST	W. M.	1	5	4	5		100		65	0	0	30	0	0
STREETSVILLE	W. M.	6	7	5	6	60	70	30	50	35	20	26	0	4
STREETSVILLE	Pres.	3	4	3	4	33	31	27	26	2	4	10	0	0
SWITZERS CHURCH	W. M.	9	8	7	5	26	39	17	23	18	0	0	0	0
BRAMPTON	W. M.	6	12	5	11	52	72		103	0	0	11	0	1
CENTRE ROAD, Chin'y	Union.	6	5		10		120		50	21	11	60	0	0
SWITZERS	Union.	6	6	4	4	35	32	20	21	24	10	0	14	6
ALTON	Union.	4	4	3	3	30	35	20	20	12	8	0	0	6
MULTON	P. M.	5	6	5	5	39	51	30	25	8	0	7	0	4
CHURCHVILLE	Union.	6	5	4	4	20	40	15	30	4	6	0	10	0
BRAMPTON	P. M.	7	6	4	5	60	98	40	60	8	10	25	0	0
BRAMPTON	Beth.	5	5	4	4	34	30	25	25	12	8	25	0	8
BRAMPTON	Silo'm	5	4	4	3	34	42	30	36	6	0	14	0	0
BRAMPTON	Pres.	6	4	5	2	30	60	20	40	1	15	20	0	0
MAYFIELD	Union.	5	5	4	4	46	60	38	52	46	5	0	0	0
ALTON	W. M.	4	4	4	7	32	36	28	22	21	6	10	0	16
FREE TEMPLE CH...		4	3	3	3	50	35	25	25	47	2	0	0	2
Peterboro'.														
NORTH DOURO	Pres.	4	2				35		24	8	5	10	0	3
KEENE, Sec. 7, Otonabee		4	5	4	5	28	18	20	15	9	4	0	0	0
KEENE	Pres.	5	3	4	3	20	30	15	25	0	0	0	0	0
SMITH	Union.	4	3	2	2	33	36		45	25	2	0	0	0

PLACE.	Denomination.	No. Teachers.		Av. Attendance		No. Scholars.		Av. Attendance.		Over 16.	Under 6	Increase.	Decrease.	Joined Church.
		M.	F.	M.	F.	M.	F.	M.	F.					
Peterboro'.--Continued.														
BÓBCAYGEON.....	Union.	7	3	5	2	44	37	33	25	1	15	16	0	0
SPRINGVILLE.....	W. M.	4	4	3	3	24	32	18	27	15	5	10	0	0
WARSAW.....		4	3	3	2	25	35	15	33	0	10	9	0	0
SOUTH DUMMER.....	W. M.	5	5	4	4	35	40	25	35	10	9	0	0	0
NORWOOD.....	W. M.	7	6	7	6		130		80	30	20	15	0	2
LAKEFIELD.....	W. M.	4	6	4	6	45	30	30	20	3	15	15	0	0
Perth.														
FULLARTON.....		10	3	8	2	35	70	25	62	0	0	0	0	0
PERTH.....		6	5		11		11		100	70	0	0	0	0
PERTH.....		3	2				5		40	36	0	0	0	0
PERTH.....	K. C.	4	4	3	3	20	49	15	30	12	0	10	0	0
ST. MARY.....	W. M.	14	11	12	10	69	80	53	65	20	15	20	0	0
ST. MARY.....	Pres.	8	8	5	6	56	72		63	0	0	0	0	0
Prescott.														
VAUKLEEK HILL....	W. M.	4	4	4	4	40	30	25	25	15	11	0	0	0
W. HAWKESBURY, S. 5	Union.	3	3	3	3	30	30	20	20	12	10	0	0	0
E. HAWKESBY, S. 1 & 16	Union.	3	2	3	2	31	24	24	20	12	0	5	0	0
Prince Edward.														
PICTON.....	Pres.	3	6	3	5	60	80	40	50	0	6	0	0	0
PICTON.....	W. M.	5	16	4	11	88	120	40	80	50	40	0	0	6
Richmond, C. E.														
ROBINSON.....		3	2	2	1	26	16	21	12	16	6	0	13	0
DANVILLE.....	V. Hill	2	3	2	2	11	19		20	12	0	0	0	0
Simcoe.														
ADJALA.....	Union.	7	2	6	2	35	31	20	24	2	0	0	0	0
BONDHEAD.....	W. M.	4	3	4	3	25	37	20	30	6	8	15	0	0
BONDHEAD.....	C Pres.	5	2	5	2	31	29	20	20	6	10	20	0	0
MULMUR.....		4	0	4	0	15	25	12	20	6	0	0	0	0
TOSSORONTO.....		5	2	5	2	40	30	30	25	9	0	0	0	0
BRADFORD.....	W. M.	10	7	9	5	75	75	43	46	0	0	0	0	0
Stormont, C. E.														
OSUABRUCK, S.S. 14..	Union.	4	2	3	2	40	30	25	15	20	7	15	0	1
Stanstead, C. E.														
BARNSTON.....	Union.	3	2	3	2				50	0	0	0	0	0
Victoria.														
CAMBRAY.....	Union.	12	7	6	4	56	60	32	38	0	0	20	0	0

PLACE.	Denomination.	No. Teachers.		Av. Attendance.		No. Scholars.		Av. Attendance.		Over 16.	Under 6.	Increase.	Decrease.	Joined Church.
		M.	F.	M.	F.	M.	F.	M.	F.					
		M.	F.	M.	F.	M.	F.	M.	F.					
Victoria—Continued.														
VERULAM.....		3	1			20	15			2	6	4	6	0
OMEMEE.....	W. M.	6	2	6	2	40	35	29	13	20	6	6	0	0
LINDSAY.....	Pres.	7	2	7	2	50	79	36	51	5	12	60	0	0
LINDSAY.....	C Eng.	3	4	3	3	36	28	20	18	5	7	0	0	0
WOODVILLE.....		17	3	17	3	210		180	0	0	0	0	1	
Waterloo.														
HESPELER.....	M.N.C.	5	7	3	4	73	86	38	53	0	6	28	0	0
AYR, Stanley Street.....		6	7	6	7	35	53	31	48	6	6	9	0	3
HAWKSVILLE.....	Union.	5	6	4	4	57	69	35	34	8	11	15	0	2
CROSSHILL.....		4	1	4	1	40	18	12	0	5	0	25	0	0
Wolfe.														
SOUTH DEEDSVILLE.....		2	3	5		18	15	14	12	6	0	0	0	0
SOUTH HAM.....		3	2	5		32		32	4	3	0	0	0	0
Wellington.														
GARAFRAXA.....		5	4	8		31	62	26	44	2	5	12	0	0
GUELPH, Paisley Block.....	Union.	3	1	3	1	25	28	29	20	5	4	0	0	0
FERGUS.....	C Pres.	7	4	9		42	58	28	39	12	6	0	0	3
ORANGEVILLE.....	Union.	5	5	4	4	16	30	14	25	6	16	16	0	2
WILLOUGHBY, 7th Sec.....	Union.	6	6	4	5	38	50	24	27	0	0	0	0	0
PUSLINC.....	Union.	6	7	5	6	65	56	45	49	4	0	0	0	0
ORANGEVILLE.....	W. M.	4	6	3	4	35	51		70		6	12	20	0
WINFIELD, 5th Sec.....	Union.	6	7	3	5	30	40	25	39	14	8	6	0	0
Welland.														
NORTH PELHAM.....		3	3	2	2	25	25	15	15	0	10	0	0	2
NORTH PELHAM.....	S. & L.	6	8	5	8	50	60	40	50	25	0	0	0	0
CLIFTON.....	C Scot.	7	7	5	5	49	56	32	37	13	18	2	0	0
THOROLD.....	W. M.	9	10	8	9	55	65	40	45	12	12	0	0	0
CLINTON.....	W. M.	8	8	5	6	55	85	45	45	0	10	0	0	0
STANFORD.....	W. M.	5	7	5	6	36	44	29	35	15	6	18	0	0
DRUMMONDVILLE.....	W. M.	1	12	9		68	77	32	41	3	17	57	0	0
CROSS-ROADS, Pelham.....	M. E.	2	0	2	5	30	26	19	20	25	2	0	0	0
FONTHILL.....	W. M.	3	6			45	55	25	35	0	4	15	0	0
WILLOUGHBY.....	Union.	4	5	3	5	31	31	22	19	14	4	2	0	0
CHIPPAWA.....	C Pres.	7	7	6	6	50	64	38	49	4	18	0	0	0
PORT ROBINSON.....	W. M.	3	4	2	4	40	0	35	4	8	5	0	0	0
PORT COLBOURNE.....	Union.	6	10	4	6	65	71	51	43	10	32	0	0	0
RIDGEVILLE.....	Union.	2	3	1	2	21	29	10	15	13	7	0	0	1
FENWICK.....		5	5	3	3	20	22	14	16	10	5	5	0	2
WILLOUGHBY Town'p.....		5	5	3	4	20	30	16	24	30	8	0	0	0
DRUMMONDVILLE.....	Pres.	3	4	3	3	20	30	20	25	6	12	0	0	0

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Increase, Decrease, Joined Church.	PLACE.	Denomination.	No. Teachers.		Av. Attendance.		No. Scholars.		Av. Attendance.		Over 16.	Under 6. Increase, Decrease.	Joined Church.	
			M.	F.	M.	F.	M.	F.	M.	F.				
	Wentworth.													
	ANCASTER, Jerseyville		3	4	3	3	35	45	12	16	16	0	0	8
	{ BINBROOK.....	Pres.	3	2	3	2	41	55	27	40	27	0	29	0
	{ WOODBURN.....							49		30		0	0	0
	SALTFLEET.....	W. M.	5	4	4	4	32	31	27	29	21	2	7	0
	ANCASTER.....	Pres.	3	6	3	5	42	50	32	38	8	11	18	0
	BARTONVILLE.....	Union.	8	5	6	4	64	65	40	46	21	15	0	0
	MOUNT ALBION.....		4	1			29	28	14	14	0	0	16	0
	SHEFFIELD.....	Union.	6	2	6	2	35	39	30	30	30	6	30	0
	JERSEYVILLE.....	M. E.	3	5	3	4	44	47	30	35	20	10	21	0
	BURLINGTON PLAINS	W. M.	5	3	5	3	37	33	39	39	15	10	15	0
	WESTOVER.....	Bapt.	6	4	4	3	52	37	25	18	6	19	0	0
	BARTON STONE CH.....	Union.	6	4	4	3	54	43	32	25	4	10	10	0
	ALBERTON.....		3	4	3	3		55			16	4	0	0
	EAST FLAMBORO.....	Bapt.	4	2	4	2	23	27	19	23	18	3	0	0
	WATERDOWN.....	Union.	7	8	5	7	79	80	50	60	40	29	0	0
	WHITECHURCH.....	Union.	5	6	4	5	39	35	19	24	9	10	0	0
	SALTFLEET.....	W. M.	5	4	4	4	32	34	27	29	21	2	7	0
	York.													
	AURORA.....	M.N.C.	7	6	6	5	46	56		48	26	8	2	0
	HARTMAN.....		5	5		9		115		95	16	0	15	0
	ISLINGTON.....	Eben.	3	3	3	3	26	24	17	16	10	6	10	0
	BLOOMINGTON.....	Union.	5	4	4	3	35	30	30	25	25	8	15	0
	THISTLETOWN.....	Beth.	4	4			23	23			2	8	1	0
	AURORA.....	W.M.	5	5	4	4		70		50	0	0	5	6
	YORKVILLE.....	W. M.	13	9	12	8	70	90	55	70	0	20	0	12
	WESTON.....	W. M.	5	5	4	4	30	30	25	25	1	10	8	0
	WOODBIDGE.....	Cong'l.	3	6	3	5		80		50	0	12	00	20
	MARKHAM.....	Cong'l.	6	6	6	6	45	45		70	9	20	0	10
	YORKVILLE.....	Pres.	5	6	4	5	43	65		66	0	0	35	0
	ST. ANDREWS.....	Cong'l.	5	5	4	4	54	52		55	15	10	5	0
	NEWTON BROOK.....	N.S.S.	4	5	3	4	48	32	20	22	6	10	15	0
	NEWTON BROOK.....	Union.	3	3	2	2	27	24	16	14	25	2	0	0
	CEDAR GROVE.....	Union.	5	5	4	4	47	33	30	30	24	13	0	11
	CLAIRVILLE.....	Union.	4	5	3	3	38	28	20	20	3	6	0	20
	NEWMARKET.....	Cong'l.	4	5	4	5	55	65		80	7	30	0	0
	NEWMARKET.....	Union.	9	7	6	4	45	40	28	24	20	16	0	0
	RICHMOND HILL.....	W. M.	8	10	5	8	60	70	40	50	18	30	15	0
	PATTERSON.....	Union.	3	4	3	4	47	25	30	19	22	18	0	0
	WHITECHURCH.....	Union.	5	6	4	5	30	35	19	24	7	10	0	0

SUMMARY OF COUNTIES.

COUNTIES.	No. of Schools.	Teach's on Roll.	Av. At. Teach's.	School's on Roll.	Av. Attendance.	No. over 16.	No. under 6.
ADDINGTON	5	68	52	488	254	85	47
ARGENTEUIL	3	11	11	82	62	20	11
BRANT	5	46	36	417	291	73	45
BRUCE	4	26	24	311	185	21	12
CARLETON	1	10	8	115	65	20	10
CHATEAUGUAY	1	9	9	80	65	20	60
COMPTON	5	23	21	140	114	1	34
DRUMMONDVILLE	1	4	3	22	16	2	6
DUNDAS	1	12	10	80	65	15	7
DURHAM	17	177	134	1398	982	192	136
ELGIN	12	97	84	802	561	143	80
ESSEX	1	10	10	95	50	8	10
FRONTENAC	9	70	58	529	346	117	60
GRENVILLE	4	36	36	305	218	42	30
GREY	3	68	56	487	348	24	19
HALDIMAND	6	59	48	560	271	36	36
HALTON	17	174	138	1366	970	219	125
HASTINGS	8	88	76	682	434	153	37
HUNTINGDON	1	8	6	50	40	3	3
HURON	7	69	60	600	419	75	47
KENT	2	14	13	145	94	14	12
LAMPTON	3	19	17	143	107	24	20
LEEDS	4	66	55	488	346	41	38
LENNOX	1	21	17	182	119	43	49
LINCOLN	14	137	107	920	611	59	75
MEGANTIC	1	2	2	18	18	10	6
MISSISSQUOI	1	8	8	52	36	12	10
MIDDLESEX	20	170	131	1462	976	277	130
NORFOLK	17	132	112	1488	965	298	95
NORTHUMBERLAND	3	40	33	364	250	113	22
ONTARIO	8	113	84	726	491	134	89
OXFORD	12	114	104	936	655	193	21
OXFORD	15	129	104	1170	776	170	152
PEEL	17	181	146	1457	1043	260	106
PERTH	6	78	65	458	453	138	15
PETERBORO COUNTY	10	88	75	677	485	105	85
PRESCOTT COUNTY	3	19	19	185	134	39	21
PRINCE EDWARD	2	13	23	340	210	50	46
RICHMOND, C. E.	2	10	7	72	53	28	6
STORMONT	1	6	5	70	40	20	7
STANSTEAD, C. E.	1	5	5	50	50		
SIMCOE COUNTY	6	51	47	448	310	29	18
VICTORIA	6	67	53	650	411	32	25
WATERLOO	3	36	28	364	239	8	11
WOLFE	2	10	16	65	58	10	3
WELLINGTON	7	69	56	590	428	35	37
WELLAND	16	182	135	1400	942	178	151
WENTWORTH	17	140	120	1349	894	275	113
YORK	21	225	180	1801	1183	224	237
	331	5010	2641	26719	17923	4068	2523

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No. under 6.	PLACE.	Denomination.	No. Teachers.		Av. Attendance.		No. of Scholars.		Av. Attendance.		Over 16.	Under 6.	Increase.	Decrease.	Joined Church.
			M.	F.	M.	F.	M.	F.	M.	F.					
City of Hamilton.															
47	CH. OF ASCENSION...	Eng.	3	13			78	72	60	55	20	15	0	0	0
11	HUGHSON STREET...	Cong.	9	6	8	6	54	44	59	42	10	19	30	0	0
45	CENTRAL CHURCH...	C Pres.	15	21	15	18	174	176	111	118	58	51	31	0	0
12	KNOX'S	"	19	10	8	9	60	80	35	51	20	16	47	0	0
10	MACNAB STREET...	C Pres.	18	20	16	18	136	161	100	120	32	75	40	0	2
60	JOHN	"	8	5	7	4	36	37	25	26	7	10	7	0	1
31	PARK	"	17	19	14	15	226	241	255	50	60	67	0	11	
6		M.N.C.	4	3	3	2	23	40	15	30	1	8	1	0	0
7	ST. ANDREW'S	"	7	13	6	11	151	150	102	103	6	70	0	0	0
136	WILLIAM STREET...	P. M.	1	4				43	19	12	1	9	0	0	0
80	JOHN	"	17	16			13	125	154	95	112	28	40	0	0
10	MACNAB	"	15	21	12	19	175	217	85	104	35	107	0	0	0
60															
30															
19															
36															
125	QUEEN STREET	W. M.	8	8	5	7	65	70	50	54	10	20	0	0	0
37		P. M.	7	9	6	7	56	65	35	50	15	5	0	0	6
3		W. M.	20	21	17	18	190	200	118	122	50	29	0	43	10
47	DEPOT SCHOOL	Union	3	5	3	4	24	26	46	17	12	15	12	0	0
12		Bapt.	4	6	3	6	40	32	30	31	15	14	0	0	0
20		W. M.	5	5	4	4	90	120	55	70	10	5	5	0	0
38															
19															
75	YORK STREET	Bapt.	8	6	6	4	70	50	45	55	15	30	25	0	3
6	ST. PAUL'S	C Eng.	19	9	9	8	116	105	85	80	0	0	0	0	0
10	ST. ANDREW'S CH.	C Pres.	21	18	19	14	120	130	110	100	0	0	0	0	0
100	CLARENCE STREET	C Pres.	7	3	6	2	40	30	35	25	30	0	0	0	0
95	ST. JAMES' CHURCH	C Eng.	5	6	4	5	29	35	19	23	0	16	0	0	0
22	NORTH STREET	W. M.	12	13	10	10	124	170	80	122	55	45	0	10	10
89		M.N.C.	16	18	12	15	102	113	71	84	24	30	45	0	0
21		M. E.	5	4	5	4	43	39	25	27	18	6	24	0	12
152		B. C.	12	6	9	5	60	50	45	35	5	12	15	0	0
106		Union.	2	6	2	5	30	35	23	27	0	1	20	0	0
15		P. M.	6	6	5	5	26	38	20	30	2	30	5	0	1
85	HURON COLLEGE	C Eng.	16		16		100	100		0	0	0	0	0	0
21															
46															
6															
7															
18															
25															
11															
3															
37															
151															
113															
237															
2523															

PLACE.	Denomination.	No. of Teachers.		Av. Attendance.		No. of Scholars.		Av. Attendance.		Over 16.	Under 6.	Increase.	Decrease.	Joined Church.
		M.	F.	M.	F.	M.	F.	M.	F.					
Montreal—Continued.														
PETITE COTE	C Pres.	3	3	3	2	22	15	16	10	3	4	0	6	0
CROSS MISSION	A. Pres	4	7	3	6	48	36	36	30	20	25	20	0	0
NUMBER ONE	A Pres	23	19	15	18	320			293	75	40	0	0	3
QUEBEC SUBURB	Miss'n.	4	5	3	4	27	33		41	0	0	0	20	0
MILE END	Miss'n.	8	7	6	5	55	66	36	33	7	10	0	47	0
NAZARETH	Miss'n.	11	7	10	6	87	97	54	68	18	38	23	0	0
St. MATTHEW'S	C. of S.	10	9	9	7	93	95	55	56	15	70	24	0	0
TRINITY CHURCH. 1	C Eng.	30				300				0	0	0	0	0
TRINITY CHURCH. 2	C Eng.	3	3	2	2	49	39	16	13	2	23	0	0	0
TANNERY	A Pres.	5	3	4	2	62	70	35	30	43	14	20	0	0
LAGAUCHETIERE ST	C Pres.	10	21	9	16	91	98	58	60	22	19	32	0	0
St. GABRIEL ST	C Pres.	10		8		40	50	31	40	0	0	0	10	0
QUEBEC SUBURB	W. M.	24	10	29	185	188	123	112	80	20	43	0	10	0
ZION CURCH	Cong.	26	25	45	203	191	293		108	58	0	0	7	0
OTTAWA ST. (Morning)	W.	10	6	8	4	56	35	41	28	10	30	0	0	0
OTTAWA ST. (After'n)	W.	19	9	16	7	117	105	83	70	40	50	0	0	0
Pr. St. CHARLES, M.g.	W.	7	4	5	3	48	36	24	7	0	0	0	0	0
Pr. St. CHARLES, Aft'n	W.	8	7	6	5	95	76	46	36	0	0	0	0	0
RIVIERE St. PIERRE.	aft. W.	2	3	1	3	12	10	8	8	0	0	0	0	0
POINT St. CHARLES.	Bapt.	16	6	13	5	209		140	0	0	0	0	5	0
POINT St. CHARLES.	Miss'n.	3	5	3	5	60		29	23	0	0	0	0	3
WOLFE STREET	Miss'n.	5	3	5	2	33	28	25	21	1	6	0	0	0
City of Ottawa.														
.....	Bapt.	4	3	3	2	25	18	15	12	9	7	10	0	0
City of Quebec.														
QUEBEC	W.	10	8	5	47	119	139	67	86	47	80	31	0	0
QUEBEC	C Pres.	6	13	5	12	196		163	0	0	0	0	0	0
City of Toronto.														
COOK'S CHURCH	Pres.	12	16	10	12	110	125	105	120	38	60	30	0	1
KNOX'S "	Pres.	14	23			142	166			0	67	0	0	0
GOULD ST.	Pres.	9	14	7	12	60	89	45	67	0	41	54	0	3
BAY ST.	Pres.	9	9	7	8	60	66	45	58	0	12	0	0	0
WEST CHURCH	Pres.	7	9	11					120	0	0	16	0	0
ZION CHURCH	Cong	12	14	10	12	80	100		110	0	0	10	0	0
ZION " Sayer St.	Miss'n.	5	4	3	3	47	51	39	35	0	0	0	0	0
WESLEYAN	W. M.	4	4	3	3	32	33	21	23	13	4	15	0	0
ELM ST.	W. M.	20	15	18	14	110	160	100	120	0	0	30	0	29
ADELAIDE ST	W. M.	7	12	5	10	82	120	65	85	30	60	0	0	0
RICHMOND ST	W. M.	23	23	21	18	215	267	140	191	109	90	81	0	12
QUEEN ST CHURCH	1st Bpt	4	4	4	4	28	24	15	17	3	8	0	0	6
BOND ST	Bapt.	21	18	19	15	163	198	125	162	0	0	0	32	3
TORONTO CITY	Miss'n.	4	7	4	7	45	60	35	50	13	4	22	10	0
WESTERN	Union.	12	4	10	3	170		120	16	0	0	0	0	0
ALICE ST	P. M.	28	24	21	14	161	160	102	100	50	100	62	0	0
PARLIAMENT ST	P. M.	11	4	9	3	92	51	53	31	0	28	0	0	0
QUEEN ST	P. M.	7	8	4	4	60	60	40	40	3	21	89	0	2

PLACE.	Denomination.	No. of Teachers.		Av. Attendance.		No. of Scholars.		Av. Attendance.		Over 16.	Under 6.	Increase.	Decrease.	Joined Church.
		M.	F.	M.	F.	M.	F.	M.	F.					
Toronto—Continued.														
LESLIEVILLE	Miss'n.	5	6	4	5	20	40	15	35	0	16	20	0	0
CENTRAL	Cong.	7	15	5	12	60	110	40	90	0	0	0	0	4
BOND ST.	Union.	2	3	2	3	30	25	20	18	10	4	18	0	0
FARIS														
Town of Belleville.														
CHURCH ST.	W. M.	12	26	11	23	127	206	80	132	44	32	0	0	35
BELLEVILLE	W. M.	5	7	5	6	46	69	26	45	16	13	45	28	4
BELLEVILLE	Pres.	6	13	5	11	51	81	42	70	50	0	0	15	0
Bowmanville.														
BOWMANVILLE	C Pres.	4	7	4	6	30	56	25	45	6	18	10	0	0
.....	P. M.	10	3	5	2	33	31	20	24	6	7	0	0	0
BOWMANVILLE	W. M.	8	6	6	5	36	48	32	40	20	15	0	0	0
BOWMANVILLE	B. Chr	7	13	6	7	48	60	38	47	0	0	0	0	0
BOWMANVILLE	Cong.	4	3	7	22	28	16	22	10	6	0	0	0	0
Brantford.														
BRANTFORD	Bapt.	15	18	11	12	139	150	105	108	0	0	40	0	5
.....	Cong.	9	8	8	7	70	80	45	55	10	25	0	10	0
.....	W. M.	9	14	23	102	127	80	95	65	30	0	0	0	0
ZION CHURCH	C Pres.	19	20	39	340	240	40	75	36	0	9			
Chatham.														
CHATHAM	W. M.	8	10	6	8	90	126	60	70	20	50	40	0	0
.....	W. M.	1	1	1	1	14	12	10	9	4	5	5	0	0
Cobourg.														
COBOURG	Pres.	9	13			77	99	62	79	15	12	0	10	0
Dundas.														
PARK STREET	Bapt.	7	10	16	60	100	50	70	0	0	0	0	0	1
.....	C Pres.	4	6	4	6	39	61	15	40	7	13	17	0	1
KNOX'S CHURCH	Pres.	3	7	9				66	4	0	0	0	0	0
.....	W. M.	16	14	12	10	100	80	80	70	15	40	40	0	7
Guelph.														
.....	Bapt.	5	5	5	5	38	40	27	31	2	14	0	0	0
KNOX'S CHURCH	C Pres.	10	14	8	12	120	132	75	89	0	20	34	0	0
FIRST CONGREGAT'L	C Pres.	4	3	4	3	34	41		50	30	2	0	0	1
..... Forenoon	W. M.			10	6			65	41	0	0	0	0	0
..... Afternoon	W. M.	26	21	13	10	164	179	102	118	46	39	0	60	
GUELPH	Cong.	6	8	13		130		85	20	15	0	0	0	3
Galt.														
ST. ANDREW'S	Pres.	8	9	6	7	58	66	38	45	8	10	12	0	0

PLACE.	Denomination.	No. Teachers.			Av. Attendance.			No. of Scholars.			Av. Attendance.			Over 16.	Under 6.	Increase.	Decrease.	Joined Church.
		M.	F.	M.	F.	M.	F.	M.	F.	M.	F.							
Niagara.																		
NIAGARA	W. M.	5	5	4	4	35	40	30	30	0	15	0	0	0	0	1		
VIRGIL	Union.	6	5	6	4	49	50	30	40	20	6	20	0	0	1			
NIAGARA	C Pres.	4	4	3	3	24	27	13	17	0	0	0	0	0	0			
Paris.																		
PARIS	Bapt.	3	4	7	21	24	45	0	0	0	0	0	0	0	3			
	Cong.	14	8	12	6	70	90	45	65	11	26	0	15	0				
DUMFRIES ST.	Pres.	8	7	12	46	50	36	44	14	6	30	0	4					
	W. M.	7	7	6	6	69	44	46	32	0	20	0	0	20				
RIVER ST.	Pres.	6	6	11	41	34	30	27	25	52	4	0	0					
Perth.																		
PERTH	Bapt.	4	5	4	5	26	11	26	11	6	4	5	0	1				
Peterboro'.																		
	W. M.	16	17	14	15	198	211	111	129	96	45	23	0	4				
	C Pres.	3	8	3	8	42	62	29	40	0	6	26	0	0				
	Bapt.	3	3	3	3	35	25	23	16	1	4	0	0					
	B. Ch'n	7	5	7	5	30	40	20	30	10	15	20	0	0				
	C Pres.	11	10	10	9	169	69	70	0	0	0	0	0					
Port Hope.																		
PORT HOPE	W. M.	18	13	13	9	128	137	84	87	0	83	28	0	30				
PORT HOPE	Bapt.	12	10	good	90	80	70	60	20	0	30	0	0					
St. Catharines.																		
	C Pres.	11	7	14	160	115	16	20	0	0	2							
	1 Pres.	4	20	4	18	70	101	139	6	42	0	0	0					
	W. M.	15	22	10	18	159	166	102	128	25	65	25	0	21				
QUEEN ST.	Bapt.	14	6	13	6	89	92	60	68	23	50	42	0	10				
St. Thomas.																		
	C Eng.	7	9	5	7	57	66	30	36	24	2	43	0	0				
	C Pres.	9	5	7	4	53	69	23	25	0	29	0	20	0				
Sarnia.																		
SARNIA	W. M.	6	5		59	77	36	50	0	50	0	0	0					
SARNIA	C Pres.	9	5	8	5	50	82	36	64	25	20	0	0					
SARNIA	Bapt.	3	2				24	18	2	0	0	0	0					
Stratford.																		
STRATFORD	R. Bapt.	7	4	11		90		70	6	10	50	0	0					
STRATFORD	W. M.	9	7	8	6	64	59	43	42	6	37	30	0	0				
STRATFORD	C Pres.	5	3	full.	55	45	40	30	16	3	0	0	3					
	P. M.	10	14	10	12	89	69	80	62	20	12	30	12	6				

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Increase.	Decrease.	Joined Church.	PLACE.	Denomination.	No. Teachers.				Av. Attendance.				No. Scholars.	Av. Attendance.				Over 16.	Under 6.	Increase.	Decrease.	Joined Church.
					M.	F.	M.	F.	M.	F.	M.	F.		Over 16.	Under 6.	Increase.	Decrease.					
0	0	1	Windsor.																			
20	0	1	WINDSOR.....	W. M.	2	9	2	8			115			100	12	0	20	0	0	0	0	0
0	0	0	Woodstock.																			
0	0	3	WOODSTOCK.....	P. M.	7	3	6	2			30	37	22	28	14	22	0	0	0	0	0	8
0	15	0	WOODSTOCK.....	C. Ch.	6	8	5	8			90		75	8	8	6	0	0	0	0	0	1
30	0	4	WOODSTOCK.....	K. Ch.	7	8	14				125		43	47	6	25	0	0	0	0	0	24
0	0	20	WOODSTOCK.....	F. Bap.	4	5	4	5			15	25	13	22	10	0	0	0	0	0	0	0
4	0	0	ERSKINE.....	Bapt.	6	11	5	10			74	114	61	84	22	18	0	13	0	0	0	1
0	0	0	ERSKINE.....	C Pres	6	1	6	1			41	24	32	18	18	3	0	0	0	0	0	0

SUMMARY OF CITIES AND TOWNS

CITIES AND TOWNS.	Schools.	Teachers.	Av. Attendance.	Scholars.	Av. Attendance.	Over 16.	Under 6.
KINGSTON.....	6	101	84	1032	666	122	79
LONDON.....	12	215	280	1655	1276	119	209
MONTREAL.....	34	684	546	5676	3614	753	753
OTTAWA.....	1	7	5	43	27	9	7
QUEBEC.....	2	37	29	454	316	47	80
TORONTO.....	22	465	378	3875	2918	295	585
BELLEVILLE.....	3	69	61	580	395	110	45
BOWMANVILLE.....	5	65	48	392	309	42	46
BRANTFORD.....	4	112	95	1008	728	116	30
CHATHAM.....	2	20	16	242	149	24	55
COBOURG.....	1	22	22	176	141	15	12
DUNDAS.....	4	67	57	440	391	26	53
GALT.....	1	17	13	124	83	8	10
GUELPH.....	5	102	89	878	683	163	97
NIAGARA.....	3	29	22	216	160	20	21
PARIS.....	5	70	60	483	370	25	52
PORT HOPE.....	2	53	42	435	301	20	83
PERTH.....	1	9	9	37	37	6	4
PETERBORO.....	5	83	77	773	519	107	70
SARNIA.....	3	30	13	268	228	27	70
STRATFORD.....	8	59	55	471	367	48	62
ST. CATHARINES.....	4	99	83	828	603	70	177
ST. THOMAS.....	2	30	23	254	114	24	31
WINDSOR.....	1	11	10	115	100	12	
WOODSTOCK.....	6	72	59	510	395	60	71
	154	2805	2321	23683	16665	2554	3205

NAMES OF DELEGATES

Who attended Convention as reported to the Secretary of Local Committee with Denomination of School which they represented, and Post Office Address.

Atkin, Joseph, Union.....	Morrison	Corson, John W., M.D., S.S.U., Brampton
Alexander, John, Wes. S.S.,	Caledonia	Chidlaw, Rev. B. W., A.S.S.U., Cincinnati, O
Andrews, Rev. A.,	Norwich	Crosfield, Rev. Geo., M. E.,
Agar, John, Union S.S.,	Aurora	Curtis, Chris. H., Pres.,
Alderson, Mary A., Union.....	Brook	Cougdon, John W., M.,
Arthur, H. M., P.M.,	Summerville	Campbell, Thos. B., U. S. S., Burford
Alderson, Thos., Union.....	Hamilton	Cotton, James W., Union.....
Collom, Arthur, Union.....	Summerville	Clarke, Rev. Richard, W.M., Odessa
Allworth, Rev. W. H., Cong.,	Hamilton	Campbell, John.....
Anderson, J. R., Union.....	Markham	Carbridge, Wm., Pres., Free T., Brampton
Abbott, E. E., W.M.,	Kendall	Carroll, Rev. John, W. M.,
Ailna, Wm. B., Can. Pres.,	Gananoque	Caldicott, Rev. Dr., Baptist., Toronto
Alexander, Jno., Knox Ch.,	Hamilton	Chisolm, D. B., W.M.,
Alexander, Miss, Cent. Pres.,	Hamilton	Chisolm, Mrs. D. B., In. S., do. "
Barrows, Col., Church Eng.,	London	Cavanagh, R., W. M., Union., Bridgeport
Betts, Rev. J. E., W.M.,	Milton	Crispin, Thos., W. M. School., Stratroy
Burns, Rev. R. F., C. Pres.,	St. Catharines	Cox, Henry, Clar. Union.....
Bolton, Rev. C.W., P.E. Ch., New York		Cade, Rev. R., P. M.,
Bolton, Miss,		Cooper, Wm. E., Prim. Meth. Toronto
Briggs, Rev. Wm., W.M.,	Montreal	Campbell, Francis, Union.....
Beadle, D.W., 1st Presb. Ch., St. Catharines		Campbell, Jos.,
Briggs, Rev. J., W.M.,	Hullsville	Craig, Geo.,
Buchanan, Caleb, Prim. Meth. Brampton		Cameron, John, Union.....
Buchan, Miss, Cent. Presb.,	Hamilton	Coad, Leo, Reg. Bap.,
Buehan, H. E., Baptist.,	Paris	Cameron, Rev. John, Union., Beausville
Brass, Mary, Cent. Presb.,	Hamilton	Caldwell, Rev. L. B., M. E.,
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