

PROCEEDINGS

OF THE

Eighth Sunday School Convention

OF THE

MARITIME PROVINCES,

HELD AT

TRURO, N. S.,

October 9th, 10th and 11th, 1878.

HON. S. CREELMAN, President.

HALIFAX, N. S.:
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1878.

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of the

MARITIME PROVINCES

TRUSTEES

October 18th 1871 and 19th 1872

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HISTORICAL LIST OF Maritime S. S. Convention.

- 1.—St. John, N. B., September 7th, 1871, Lieut. Gov. L. A. Wilmot, D. C. L., Fredericton, N. B., President.
- 2.—New Glasgow, N. S., July 19th, 1872, J. S. Maclean, Esq., Halifax, N. S., President.
- 3.—Charlottetown, P. E. I., August 14th, 1873, W. B. McNutt, Esq., Halifax, N. S., President.
- 4.—Yarmouth, N. S., August 29th, 1874, W. D. Stewart, Esq., Charlottetown, P. E. I., President.
- 5.—St. John, N. B., September 16th, 1875, E. D. King, Esq., Halifax, N. S., President.
- 6.—Summerside, P. E. I., September 7th, 1876, J. R. Calhoun, Esq., Summerside, P. E. I., President.
- 7.—Halifax, N. S., September 30th, 1877, J. B. Calkin, Esq., Truro, President.
- 8.—Truro, N. S., October 9th, 1878, Hon. S. Creelman, Stewiacke, President.

LIST OF DELEGATES.

The Committee on Credentials have to report as follows:

BAPTISTS.

Rev. W. H. Warren, Bridgetown; Miss C. J. Cooper, Charlottetown; Rev. M. P. Freeman, Great Village; Alfred Matthews, Canso; Rufus A Newcomb, Bridgewater; Prof. E. E. Gates, Melvern Square; R. Thompson Keiller, Amherst Point; Hiram Hennigar, Chester Basin; Miss M. Selden, Granville St., Halifax, N. S.; Miss A. E. Johnson, Dartmouth; Rev. W. A. Covey, Sussex; Thos. L. Hay, Brussels St., St. John; W. S. Sweet, Woodville, Cornwallis; Rev. R. Williams, Country Harbour; Rev. E. M. Kierstead, Windsor; B. W. Ralston, Amherst; George Hatt, Chester; Rev. J. W. Manning, North Baptist, Halifax; A. N. Archibald, 3rd Baptist, Halifax; Mrs. Sarah Parsons, Lower Woodstock; Wm. Faulkner, Truro.

CONGREGATIONAL.

Alex. Rose, South Maitland.

FREE BAPTIST.

Capt. Seth W. Crowell, jr., First Free Baptist, Barrington.

METHODISTS.

Jas. H. Gates, Annapolis; Dr. McRobert, Truro; Miss L. Olive, Carleton St., St. John; Isaac Gaetz, Musquodoboit Harbor; Robert Irvine, Fairville, N. B.; George Murdoch, Annapolis; Jas. L. Sterling, Newport; Leander McKenna, Roseway; Parker F. Reagle, Prince Albert St., Wilmot; Miss E. Hills, Kaye St., Rev. S. Dunn, Grafton St., M. Theakston, Beech St. Mission, Halifax; Rev. Jas. K. Hart, Shubenacadie; David Blackburn, Bethel, Shubenacadie; Hon. H. J. Calbec, Second Methodist, P. E. I.; Rev. E. Mills, Point De Bute; Mrs. A. N. Archibald, Charles St., Miss Jane Nowlan, Brunswick St., Halifax.

EIGHTH ANNUAL SABBATH SCHOOL CONVENTION.

FIRST SESSION.

The Eighth Annual S. S. Convention of the Maritime Provinces was held in the Y. M. C. Association Hall, Truro, N. S., Wednesday, Oct. 9th, 1878, and two following days.

The President, J. B. Calkin, Esq., in the Chair.

After devotional exercises had been engaged in, the President, before retiring from the Chair, welcomed the delegates to Truro, and, in a few appropriate remarks, reminded all of the duties that lay before them, thanking God for past mercies.

On motion, the President appointed a Committee to nominate officers for the present Convention.

After a short consultation they submitted the following list of officers, who were unanimously elected, viz.:

President—Hon. S. Creelman, Stewiacke, N. S.

Vice-Presidents—S. J. Parsons, Bontor, Carlton Co., N. B.; Rev. J. R. Hart, Shubenacadie, N. S.; Hon. H. J. Calbec, P. E. I.

Corresponding Sec'y—S. Waddell, Halifax, N. S.

Recording—Isaac Gaetz, Musquodoboit Harbour; Corpl. W. McNally, 97th Regt., Halifax.

Treasurer—E. D. King, Halifax.

The President, on taking the Chair, acknowledged the unexpected honor conferred upon him, and expressed his determination to carry out, as far as lay in his power, the objects of the Convention, calling upon the delegates to aid him in so doing.

The following Committees were then appointed:—

On Devotion—John Grierson, A. Logan, F. Smith.

On Business—Rev. F. G. Myles, J. B. Calkin, L. G. Walker.

On Credentials—J. M. Dustan, N. Tupper, R. Irvine.

Auditing—J. F. Blanchard, W. Falkner, B. W. Ralston.

During the absence of the Nominating Committee, in the discharge of their duties, a number of the delegates gave brief reports of S. S. work in their several localities.

The Business Committee reported, recommending that this evening session be held in the upper hall of the Association Building, at 7.30, p. m.

The Committee on Devotion reported, recommending that the first half hour of each session be spent in devotional exercises, and also that a prayer meeting be held to-morrow morning at 7 o'clock.

Convention then adjourned to meet at 7.30 in the evening.

SECOND SESSION.

The Convention met at 7.30, p. m., and spent half an hour in devotional exercises.

At 8 o'clock the President took the Chair, when an "address of welcome" was given by I. Longworth, Esq., Mayor of Truro, as follows:—

The benefits that have accrued to the youth of almost every land and tongue, since the days of Robert Raikes, resulting from the glorious institution of Sunday Schools, founded by him in Gloucester about the year 1781, are such, that none but a bold man, in this enlightened age, would venture to place an obstacle as small as a straw in the path of the men and women engaged in the

"Delightful task, to rear the tender thoughts,
To train the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe th' enlivening spirit, and to fit
The generous purpose in the glowing breast."

Should any one foolishly imagine that he can stay the onward progress of an institution that has been so greatly blessed of God during the ninety-seven years of its history, that in the United States and Canada alone there are to-day 7,183,940 Sunday school scholars, and 936,000 officers and teachers; making a grand total of 8,120,000; he will find himself engaged in a task as unprofitable and ignominious as that undertaken by John Hook when he sued Mr. Venable, an army commissary, for two steers taken for Washington's army at the time when Patrick Henry said: "There was not a man in the country who had an American heart in his bosom, who would not have thrown open his fields, his barns, his cellars, the doors of his house the portals of his breast, to have received with open arms, the meanest soldier in that little band of famished patriots."

The promoters of Sabbath school instruction in our midst are so deeply impressed with its great importance to the rising generation, that they feel a rich boon has been conferred upon our municipality in having the "Eighth Annual Convention of Sunday School Workers of the Maritime Provinces," held in Truro. At their request, the honor and the pleasing duty devolves upon me to tender to every member of this Convention a most hearty welcome to our Town. While you may have heard of Truro being famed for beautiful scenery; noted for splendid educational buildings and places of worship; that her people are so enterprising that she was the pioneer provincial town to erect permanent Agricultural Exhibition Buildings; and the first, and so far, the only town in Nova Scotia to introduce a combination of the gravitation and Waterous system of Water Works, for fire and domestic purposes, than which none can be more perfect. I feel it of far greater moment that you should know that our inhabitants are second to none in a true estimate of the merits and importance of the good work that has called us together. Here you may expect no formal or equivocal reception, such as Sir Boyle Roche gave an Irish nobleman when he said, "I hope, my lord, if ever you come within a mile of my house, you will stay there all night." But rather look for the hearty, unmistakable greeting, so cheerfully accorded by the great American patriot and statesman to the meanest defender of his country. This you may always count upon, so long as one generous sentiment or noble resolve animates the mind, or beats in the bosom of a citizen of Truro, and I pray God that that day may never arrive when Sunday School Workers, no matter from what church or part of this Canada of ours they may come, shall find that "Truro" and the word "home," of which it is universally admitted there is no place like it, are not synonymous terms.

Had I been called upon as a Methodist to welcome this Convention to Truro, I feel that besides the people of that denomination in the town, there is not a member of the body from Prince Edward Island to British Columbia, who would not have wished me God speed in such an undertaking; and what may be said of the Methodists, can, with equal propriety be said of the adherents of every church in Truro. The work in which you are engaged is considered to be so directly connected with the prosperity of the Methodist Church of Canada, that at their General Conference, lately held in Montreal, meetings were held in the different churches in its interests, addressed by the best speakers in the Dominion.

Methodism. At the St. James Street Church meeting, which I attended, the first speaker was Warring Kennedy, Esq., an indefatigable Sunday School worker from Toronto, who was one of the Canadian delegates to the Atlanta Sabbath School Convention. He referred to the great necessity existing for members of churches to be engaged in Sabbath School work, and touched upon several interesting features of the Atlanta Convention. There were represented there all quarters of the globe, one delegate even hailing from the city of the seven hills. It was shown there that in the United States and Canada there were the immense number of Sunday school scholars, and officers and teachers already mentioned, (the grand army with which you are associated.)

There were, he said, four agencies for the evangelization of the world : the family, the pulpit, the Sunday school, and the pastorate ; and he urged that Sunday schools be made more attractive. He recommended for libraries, the " Winnowed List " of books which had received the sanction of ministers, and were free from pernicious influences. The Rev. Mr. Lathern spoke next, and gave in graphic language a description of the scene at the swearing of the late Judge Wilnot as Lieutenant Governor of New Brunswick. During the ceremony the Judge was surrounded by military men and Judges, but notwithstanding the brilliant surroundings, the first thing he did after taking the oath of office, was to place his hand on the head of a little lad who had watched him with glistening eye, and whom he recognized as a Sunday school scholar, and give him a blessing. Only after this he received the congratulations of those who surrounded him. Afterwards a rumor began to circulate that his advancement to the high position he held would cause him to give up his Sunday school work, and a deputation actually waited upon him to learn if this would be the case. Then it was he said, if he had to choose between the Governorship and his Sunday school, he would give up the former. Dr. Potts, the next speaker, spoke of the great interest taken by the Church in Sunday Schools. The Sunday School meetings were better attended than any other meetings of the Church ; they attracted larger audiences than did either the educational or the missionary meetings. He expressed his belief that either at that Conference or the next, a brother would be appointed to devote his whole time to this Sunday school work ; the Conference would lay their hands on the best man to direct the Sunday school movement. The last speaker, Rev. W. Taylor, California street preacher, and missionary from India, thought children should be brought to God while in the nursery, or converted between the ages of 6 and 7. Whilst recently at a meeting of 800 followers of Christ, the request was made that those converted after they were 50 years of age should stand up, and only two rose ; only one had been converted between 40 and 50 years of age ; 108 between 30 and 40 years of age ; scarcely more than this number between 20 and 30 years ; while of the remainder the great mass had been converted while under 20 years of age. He cited incidents to show the influence of converted children in working great results, where the influence of their elders had been exerted in vain, one being that in which Emmet, a dying infidel of Manchester had been saved by the instrumentality of a dear little girl seven years of age, sent to his bed side by John Ashworth, after threats that he would kill any minister that entered his room, and after having actually driven one from his bedroom door, with a chair as a weapon.

During the progress of this Convention, you will doubtless hear that other towns besides Truro, and other Churches besides the Methodist Church of Canada, are not behind in a warm regard for that cause in which you think it good to be zealously effected ; and facts and figures of the most pleasing character, relating to its progress in the Maritime Provinces, will, no doubt, be given, to prove that Sabbath school work is one of the greatest agencies for good in this section of British America ; but I feel confident that in no other place will you ever receive a more generous greeting than I know it is the great desire of our citizens generally, to give every member of your most invaluable organization, upon the present interesting occasion.

Had the time at my disposal permitted. I would like to have made this address of welcome, more welcome to all of you, but you must make yourselves at home, and take the "will" on my part to make you feel so, for the "deed."

Last week Truro was delighted to entertain the leading agriculturists from all parts of Nova Scotia, who came here with their cattle, and the products of their fields to "test the metal of our pastures." This week our citizens receive with unbounded satisfaction the principal Sunday school Workers of the Maritime Provinces to provoke them to good works in the best field for christians to labor in—the Sunday school.

May our meeting together be joyful and profitable to all, and may the Great Giver of all good continue to smile upon Sunday school work in the future, as He has, in the past, until that time shall arrive, of which the good book says:

"And they shall not teach every man his neighbor, and every man his brother, saying—Know the Lord, for all shall know me, from the least to the greatest."

The Chairman responded, and in his remarks, urged upon all present the great necessity of continued, earnest, prayerful work in the sphere of training the young for Jesus.

The subject, "Bible Mode of Teaching," was opened with the following address by Rev. A. Burrows:

"BIBLE METHODS OF TEACHING,"

NOT THE OBJECT SO MUCH AS THE MODE.

This is the subject of conference, upon which I am to make a few introductory observations, one forms an important department of the business that claims our attention in connexion with Sabbath School work.

This term, "Bible Methods," obviously implies that there are other methods, from which they are to be carefully distinguished, and which ought to be attended to by every earnest and faithful laborer engaged in the good work of Sabbath School instruction.

With regard to "method," we are not all thoroughly convinced of its necessity and importance? For with how much greater facility can we do things by laying down a method and adhering to it, than otherwise? But how very desirable is it that the method formed and adopted by us be a good one; if it be a "Bible Method," must it not prove an efficient and successful one?

To teach according to the Bible method, we should do so in the following ways:—

1. *Our Teaching must be Catechetical.*—This particular method of Bible instruction is of frequent occurrence in Scripture, as being adopted by the sacred penmen and by the Great Teacher Himself. Was not this the identical mode which He employed when He desired to inculcate upon the minds of His Disciples, the doctrine of His divinity? He puts the question: "Whom do men say, that I, the Son of Man?" And again, when He wishes to convince the Pharisees of His Divine Son-ship, does He not put this question: "What think ye of Christ?" "Whose Son is He?"

If then it be a fact, that what children learn by rote, is not so well understood by them and so deeply impressed upon their minds, as what knowledge is imparted by the Catechetical mode; should we not then largely adopt this special method, since, by so doing, the advantages accruing therefrom to the child, will be many? For by it the child will be led to reflect, his memory will be strengthened and his mind enlarged. While this particular mode has its advantages, as we have seen, yet, we should be careful as to the kind of questions which we put to the children, i. e., we should see that they are suited to the power of the child's mind.

A Professor (Principal Willie, of London), tells the following anecdote, as bearing upon this feature of teaching: Hearing a teacher initiating children in religious doctrine, among the questions asked, was this one, "what

might be the reason why Moses and Elias were selected to appear with Jesus on the Mount of Transfiguration?" This is one, he says, which would test the knowledge of Teachers themselves. By this we are taught that judgment must be exercised in connexion with the Biblical method of teaching.

2. *Our Teaching must be Illustrative.*—We know that some offer strong objections to this mode, but is it not according to Scripture?

Might not the Great Teacher Himself, be regarded as the Pictorial Teacher? Did He not abound in illustrations derived from nature and the things of nature, in order to enforce and elucidate spiritual truths?

As an example, where He wishes to teach sinners of their degraded state by nature, and of God's willingness to receive the repenting and returning one, what a beautiful illustration of all this we have in the history of the "Prodigal Son!" And when Jesus would teach us respecting our neighbor and our duties towards him, what a simple and touching illustration He gives us in the account of the good Samaritan! And when He wishes to teach us the lesson of the immortality of prayer, what a heart-stirring and soul-moving picture does He present in the case of the poor widow and the unjust judge! Are not these and many other examples to be found in the Scripture, sufficient to show us that this mode of teaching is in harmony with the Bible, and therefore, ought to be practised by all engaged in giving religious instruction to the young in the Sabbath School?

3. *Our Teaching must have a Distinct Aim, namely God's Glory.*—What a conclusive proof of this we have in the words of the Apostle, recorded in I Cor. x. 31; "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." The same we have manifested in Christ's teaching. He kept in view, steadily and constantly, the glory of God and the Salvation of Souls.

If we wish to succeed in any undertaking, must we not have before our minds a distinct aim? As Sabbath School Teachers having set before us, in this great work, the glory of God along with the personal Salvation of the Souls of those whom we teach, then let us labor and pray, and direct our every effort to the obtaining of this desirable end.

While we are ready to admit that there may be several objects of secondary character in connexion with Sabbath School work, yet, if this, the primary one, which I have stated, be forgotten, we fail in accomplishing the great end of our work, namely,—the promotion of God's glory and the Salvation of Souls in the bringing of our children to Jesus.

We have read of a teacher, eminently blessed in his work, who died, and among his papers was found one containing the name of all his scholars with this expressive motto:—

"All my class for Jesus." Here was a teacher who had adopted this Bible Method of having a distinct object in view in connexion with his work, the result of which was to ensure much success.

4. *Our Teaching must be in Reliance on Christ's Power and Spirit's Aid.*—This is undoubtedly a plain Biblical Method, see John, xv. 5. "For without me, ye can do nothing." It is one which will assuredly bring success. Only reflect on the nature of your work as Sabbath School Teachers; and will you not clearly see the need you have to be deeply conscious of your own impotency and of Christ's potency? You are dealing with the immortal mind of the child, one destined to either a life of unending happiness or of unending wisdom. The child has received certain mysterious powers from an all wise and benevolent Creator, by means of which the child becomes linked and allied with the Great Father, and which, if properly developed and matured, will fit the child for his place of intelligent adoration in the glorious temple of God.

This is the proper mode to work for God in the Sabbath School. It is that which will commend itself to Heaven, and secure Heaven's blessing. But teaching according to this Bible mode includes several things. It implies that as Teachers, we have faith in God and His word, to effect the great

spiritual change, which all need to experience: "For without faith it is impossible to please God." It also includes love to God, to the Saviour and to Sou's; for if we have not Christ's love in our hearts we could not serve Him acceptably. Surely if all this and even more be implied in teaching according to this Bible mode, what manner of persons ought those be, who are privileged to teach God's truth to the young, that they may do so with a single eye to His glory!

Thus I have endeavored briefly to introduce the subject, "Bible Methods of Teaching." 1. Catechetical. 2. Illustrative. 3. Have a distinct aim, i. e., glory of God and salvation of souls. 4. Our teaching must be in reliance on Christ's power and Spirit's aid. Let me remind that we are convened for high and holy objects. It is not long since renowned statesmen met in convention to deliberate on great national questions, those affecting the peace of the world. Neither is it long since men of science and learning met in the Metropolis of the Emerald Isle, to hold converse respecting questions relative to art, science and literature, such as are fitted to tell on the social and material and intellectual good of the people.

We are convened as the representatives and delegates of a section of the great world-wide association, namely, the Sabbath School Institution—the ultimate and glorious design of which is to make known to the young and rising generation, the good news that Jesus, the eternal Son of God, died on Calvary to bring salvation to a lost and fallen humanity. We are met to deliberate on themes, sublime and eternal, bearing on the extension of Christ's Kingdom and the happiness of never-dying souls.

Sabbath School Teachers, our work is a noble one. It is one on which heaven's smile can rest, and upon which heaven's richest blessing ought to be sought. At the same time it is a difficult one, and therefore we must not underrate its difficulties. Is it not a difficult work to deal with, understandings darkened, and wills perverted, and affections diverted from the proper object, and minds wayward, thoughtless and forgetful of duties? And yet, have we not many encouragements to induce us to persevere in this good work? Shall not our experience of the powers of Divine Grace and Truth to effect such wonderful changes in the hearts of the young in the past prove a strong persuasion to lead us to continue in this work?

What Sabbath School Teachers, though you now toil far away from the glitter and gaities of life in some obscure corner of the Master's field, and no rapturous applause greet your ears and no human eye behold your patience and anxiety, remember there is an eye looking upon you complacently, and a heart sympathizing with you—even of Him, who, when you drop from your nerveless hand, the Sword of Divine Truth, shall receive you joyfully and welcome you with a "well-done good faithful servant."

The subject was further discussed by Bros. Grierson, Gaetz and Rev. J. B. Myles.

The second subject for discussion at this session, "The Church and the Sunday School," was opened by the following address from Rev. J. McMillan:

THE CHURCH AND THE SUNDAY SCHOOL.

Mr. President and Christian Friends,—

In opening up this very important subject, I submit—

1st. That it is the solemn duty of the Christian Church to take a deep interest in, and to labor for the spiritual good of the children of the Church, and of the men of the world around.

2nd. That the best way of discharging this duty is by means of Sunday Schools, wisely, zealously and energetically conducted. These statements, I apprehend, no one here will gainsay. It is a great mistake to suppose that the religious training of the young becomes the duty of the Church simply because their parents or guardians neglect their duty. Even if parental

fidelity were commensurate with parental responsibility, the Church would still be in duty bound to labor for the spiritual good of the rising generation. In seeking to train the young in the way they should go, the Church is not doing the duty *parents* owe, but *her own* duty. The Church must bear *her* burden. Parents must bear *their* burden. The Church's efforts for the religious training of the young must not lessen parental efforts; and parental efforts must not make the Church indifferent. Sunday Schools are sometimes condemned; or at least their importance is under-estimated, because it is supposed they interfere with family training. I do not believe that they do. I believe that those parents who take the greatest interest in Sunday Schools perform most faithfully and zealously their duties at home. I have yet to meet the pious and earnest Sunday School teacher, who, as a parent, neglects family prayer and family instruction. Sunday Schools *should* be, and I believe *are*, a help and a stimulus, not a check or hindrance, to family training. But even if it were true that parents *do* neglect the training of their children because they imagine that the Church is discharging that duty in their stead, the Church must not on that account relax her efforts. Her duty is plain, and she cannot neglect it without incurring guilt and suffering greatly. Bushnell says that "the Church expects to thrive too much by conquest and too little by growth"—and the statement is very true. More effort is put forth for the conversion of adults outside the Church, than for the godly upbringing of the children born within the Church. God forbid that I should say anything against a true proselytism on the part of the Church; but I am persuaded that Christianity will not prevail as it ought till the Church takes hold of the young in real earnestness and faith, and trains them from the first in wisdom's ways. A gentleman once took a friend to see his herds of cattle and flocks of sheep. He was especially delighted with the sheep, and asked with great earnestness, "How did you succeed in rearing such splendid animals?" The simple answer was, "I took care of the lambs, sir." Just so—if the Church is to be revived, prospered, extended; if she is to become fairer, brighter, more powerful for good in the world, she must "take care of the lambs." I need hardly remind you that it is the proud boast of the Church of Rome, that she has ever been careful of the religious training of her young. That boast would be to her honor did she feed them with "the sincere milk of the word" instead of soul-poisoning errors and superstitions. But mark you, her attention to the young binds them throughout life in strong attachment to her communion. From her, therefore, let us learn to lay hold of the young. It is the Church's interest, as well as her duty, to give earnest heed to the Saviour's command, "Feed my lambs."

II. The best way for the Church to care for the young is by means of the Sunday School. I say the *best* way, not the *only* way. It is a mistake to suppose that in the establishment of our Sunday School Institution we find the *first* manifestation of the Church's interest in the young. Long before Sunday Schools were heard of, ministers and others catechised and instructed the young, sometimes in private and sometimes before or after public worship. The old system of ministerial catechising from house to house is now too generally given up. It, no doubt, had its faults. The young too often regarded ministers as policemen rather than friends. But it *should* not be given up altogether. I believe that Christians should preach and teach from house to house, and that thus much might be done for the religious training of the young.

Then again, another way for the Church to discharge its duty to the young is by *securing their attendance at public worship*. Sometimes ministers preach sermons specially for children. I cannot, however, see my way clear to approve of and adopt that practice. It gives the impression that the *ordinary* services are not for the children, and hence they will absent themselves from them. All the services of the sanctuary should be simple (and they may be simple without being childish), so simple that very young children may profit by them. Little ones have a *right* to be present at all the

assemblies of the saints for worship; and those ministers and Church members are guilty of a great wrong who discourage their attendance for fear they may by their crying and their restlessness distract attention and disturb devotion. When Moses assembled the tribes of Israel before God at Horeb, the little ones were present to enter into covenant with the Lord their God. When Joshua read the law from Mount Ebal, the little ones formed part of the great congregation. When Jehosaphat gathered the people together to make supplication unto the Lord for deliverance from their enemies, the little ones were present. When Joel called upon the people to fast and to meet in solemn assembly, the little ones were not overlooked. Why, therefore, should we discourage their presence in our solemn assemblies? Is it not the Church's duty at all times to obey Joel's command, "Gather the children and those that suck the breasts?"

Not, therefore, brethren, by the Sunday School *only*, but by the Sunday School *specially* and *principally*, is the Church to care for the young. I strongly maintain that the Church should not only take an interest in and encourage the Sunday School, but should also take the *direct supervision* and *control* of it. It is a great mistake to regard the Sunday School as a *separate* organization, altogether *independent* of the Church; and to conduct it as such, as is the case in some places. I am strongly convinced the success of the Sunday School as a spiritual seminary depends *mainly* on the wise control and zealous efforts of the Church. Sometimes superintendents and teachers are impatient of the interference of the Church in any matter relating to the welfare of the School; but I feel strongly that she *should* and *must* interfere wisely, if it is to be a real and lasting power for good. I am persuaded that if it is left to its own self-management, if the Church, through its ministers and officers, takes no interest in it, or gives up the control of it, it will eventually become a terrible engine of mischief instead of a mighty instrument for good. There is, however, not much fear of this—for I believe the Church is realising more fully every day her duty to the young, and Schools are rejoicing more and more in the authority of the Church, and in the encouragement she affords.

In the exercise of her authority the Church is in duty bound to see that none but the pious, earnest and intelligent shall be appointed as teachers in the Sunday School. I need say nothing now as to how the superintendent and teachers should be appointed, as that matter will be discussed at a subsequent Session; but I boldly affirm that for every ignorant teacher or teacher of error, for every immoral teacher or teacher devoid of piety, the Church is responsible. However it is to be done, the Church must exclude from the office of teacher every man and woman deficient in knowledge, experience, and especially piety. Owing to the difficulty of securing duly qualified teachers, sometimes such as can be got are chosen. Is this right? Can we think of it without trembling? May not such teachers be worse than useless? May not their influence be positively injurious? "If the blind lead the blind, both shall fall into the ditch."

It is the duty of the Church, however, not only to exclude every incompetent Teacher from the School, but also to train a band of competent ones. I believe the Church has been hitherto too neglectful of its duty in this respect. *Should* there not be, and *can* there not be a Normal school for the training of Teachers in every town? There are, no doubt, difficulties in the way, but surely the various denominations could in many places unite to secure such a desirable thing? At least, there should be in every congregation, not merely a Bible class, but a class for the special work of training for the office of Teacher those who, the Church believes, are possessed of the necessary gifts and graces.

Once more, I believe that it is the duty of the Church to provide the funds necessary for the efficient management of the School. She should not leave it to get along as best it may, with the sums collected in the School. I would not dogmatize; but I seriously question the advisability of having a separate treasury for the School. Why should not the Sunday school be supported

out of the general treasury of the Church as well as the Bible class, the Prayer meeting, and the ordinary Sabbath services? The Sunday school is a part of the Church, and its success should never be hindered by financial difficulties.

Mr. President, the Sunday school cannot do without the Church, and the Church cannot do without the Sunday school. The greater the success of the Sunday school, the greater will be the prosperity of the Church, and the greater will be the interest taken in the Sunday school, and therefore it will become more successful. The Church and Sunday school act and react upon each other!

Parents, teachers, christians all, with faith and love and zeal, strive to do more and more for the eternal salvation of the young among you.

"Gently and kindly guide the young feet,
Line upon line, with patience entreat;
Happy the heart, whose labor is this,—
Guiding a child to mansions of bliss."

The Business Committee reported the hours set apart for remaining sessions, also the work for to-morrow's session, and further recommended that a question box be provided.

After devotional exercises the meeting adjourned at 10, p. m.

THIRD SESSION—THURSDAY, OCT. 10TH.

Convention met in the same building at 9.30, a. m., devotional exercises conducted by Bro. Adam Logan, Halifax.

Minutes of last session read and approved. A question, asked by Vice-President Hart, with reference to the desirability of publishing a Report of Convention, was fully discussed, after which it was moved by Dr. McRobert, seconded by Rev. Bro. Hart, and carried unanimously:

"That the gentlemen who have kindly prepared papers to be read at this Convention, be requested to place them in the hands of the Secretary, to be used as the Convention may deem most conducive to its interest."

The Auditing Committee reported, showing a debit of some \$34.00 against Convention. On motion, an effort was made to clear off the deficit at present session, the sum being more than realized.

The subject of "our difficulties and discouragements," what? How remedied? was opened by Rev. F. G. Myles, and further discussed by Revs. M. Henry, J. Meek, Bros. Johnson, Geddes and Grierson, Rev. J. M. Lowden, Rev. J. D. Murray, Vice-Presidents Parsons, Hart and others, after which the following resolution was moved by Rev. M. Henry, seconded by Rev. D. Quinn, and carried unanimously:—

Resolved "That this Convention, after discussion upon the difficulties of Sabbath School work, such as the scarcity of properly qualified and faithful teachers, want of interest on the part of the parents, and deficient funds, believing that much can be done in removing these evils by establishing teachers' meetings, and, if possible, normal classes, in every Sabbath School or congregation;

"By ministers and teachers in their own places, inculcating correct ideas about Sabbath Schools, and persevering by endeavoring to interest parents;

"By each school or congregation adopting some regular system of collecting funds adapted to their circumstances; and

"By all being determined to be discouraged by no difficulties, but to resolutely persevere in the face of all discouragements, depending upon the blessing of God to overcome all obstacles."

Session brought to a close by singing and prayer.

FOURTH SESSION—THURSDAY, 2.30, p. m.

Session opened with devotional exercise conducted by Rev. J. M. Lowden, Halifax. Minutes of last meeting were read and adopted.

The subject for discussion, "The Superintendent, his qualifications and duties, and how he should be chosen," was taken up.

This subject was opened by Bro. Parsons, who gave various ideas concerning the Superintendent, and mentioned tact, perseverance, patience, intellect, as some of the qualities necessary to fit him for his work, but above all, that he should be a man of God.

Rev. A. Burrows further commented on the subject, and gave four qualifications as essentially necessary, viz., that he be able to organize, govern, teach and examine, taking for granted that he be a man filled with the spirit of the Master.

After further discussion by Rev. M. Henry, Rev. Mr. Rogers, Rev. Mr. Myles, Dr. McRoberts and others, the following resolution was carried:—

Resolved.—That the Superintendent should be of good, God like character, excelling in executive ability, possessing in an eminent degree the gift of organization, be an enthusiast in his work, well acquainted with the Word of God, punctual and prompt in the discharge of all the duties of his office, enjoying the entire confidence of the Church, together with teachers of the school; that he should be actuated in all he does with love to God and the salvation of souls.

The Business Committee reported the work for third day's session, and further recommended that the time and place for holding next Convention be decided on at present meeting.

On motion it was agreed to refer the time and place of next Convention to the Executive Committee to be hereafter appointed.

The subject of libraries was now taken up and opened by Rev. A. Burrows.

The Rev. Bro. pointed out the benefits derived from a good library, as it would tend to attract and attach scholars to the school, supply the poorer children with good books, and these books, read, would induce a conversation between the parents and the children at home. The speaker further urged the great necessity of looking into the character of the books, and suggested that in all Sabbath Schools there ought to be books on "Missions and Missionaries."

Rev. J. M. Lowden commented strongly on the character of the books, and said that the style of literature often used was not of an elevating nature, and that therefore, too great caution cannot be exercised in the selection of books.

The subject was further discussed by several of the delegates, and a suggestion was thrown out by Rev. Mr. Rogers, "that in all Sabbath Schools a committee should be appointed to examine the various books received into the library."

The following resolution, embodying the views of the Convention on this subject, was moved by Rev. J. M. Lowden, and carried unanimously:—

Resolved.—That in the opinion of this Convention our Sabbath Schools

should be vigilantly guarded against much of the current Sabbath School literature.

(The moral importance of a pure and correct literary taste is obvious. Youth being the formative period of taste, nothing but reading matter of the proper class should be in possession of children.)

That many of the Sabbath School books are not of this class we firmly believe.

We suggest further that where practicable duplicates of the best books be placed in our libraries. That such books at the same time be given to a class to be read, after which, the class be carefully examined by the Teacher or Superintendent, to increase the interest; that prizes be offered to the class or individual who may pass the best examination. Thus accomplishing three desirable things, aiding in forming a correct literary taste, aiding in forming the habit of reading to profit, &c., storing the mind with useful knowledge.

Session adjourned by singing doxology.

FIFTH SESSION.—THURSDAY EVENING.

Convention met at 7.30 p. m., in the Methodist Church. Devotional exercises were conducted by Rev. J. C. Meek.

At 8 o'clock, p. m., the President took the Chair and the business was proceeded with.

Minutes of last Session were read and approved.

The following telegram was received from W. Millard, General Secretary of Peterboro, Ontario, Convention, then in Session:

PETERBORO, ONT., 10, 1878.

To President Sabbath School Convention, Truro.
Convention greets you in the Lord's name, "Let the word of Christ dwell in you richly." Occupy till I come."

WM. MILLARD, Gen. Sec'y.

The following reply was prepared and forwarded:

TRURO, Oct. 15, '78.

Wm. Millard, General Secretary, Peterboro, Ont.
We greet you much in the Lord. Our motto, Our scholars for Jesus. "Suffer little children to come unto me."

SAMUEL CREELMAN, President.

The subjects for discussion at this Session were of *very great* importance, viz.:

"The Teacher"—his qualifications, aims and rewards; the Teacher—no substitute for study; "Teachers' Meetings;" Normal Classes, &c.

The first subject was opened by the Rev. Mr. Goucher, who addressed the Convention as follows:

THE TEACHER. HIS QUALIFICATIONS, AIMS AND REWARD.

As the success of Sunday Schools depends so largely upon proper Teaching, the subject of this paper is evermore a legitimate one.

But not knowing till recently that I was expected to prepare a paper, and being pressed with pastoral engagements, I have not been able to give that time and thought to the subject which its overwhelming importance demands. Yet I fondly hope it may contain some germ thoughts which a subsequent discussion may develop, and be of some practical benefit in the furtherance of the cause you are met to promote.

The *qualifications* of a Sunday School Teacher, to be a successful one, I suppose are manifold, but they will readily range themselves under two general divisions, viz.:—*Mental* and *moral*, and by the latter I do not mean the mere moral character that is necessary to pass muster as a Teacher in our

Secular Schools; clergymen often give certificates of good moral character to persons who are not professedly religious.

The time has gone by when it might appear necessary to argue the question, that conversion is a *prerequisite* in a S. S. Teacher.

We would think it quite as consistent to place an unconverted man in the pulpit, because he might possess certain qualifications requisite in the preacher, as to place him at the head of a class in Sunday school to train youthful immortals in the word of life, to which he is experimentally a stranger, because forsooth he may possess some theoretical knowledge of the scriptures and facility for imparting that knowledge to others. Therefore we may lay it down as a first principle, recognized well-nigh universally. That conversion to God is a *qualification* absolutely necessary.

But conversion taken in its ordinary acceptation, is not a sufficient moral or spiritual qualification. Perhaps no term will express what we mean so fully, as *thorough consecration to Christ and his work*.

Conversion does not always compass that, as hundreds of living examples all about us attest.

Alas, that this qualification, first and greatest which we plead in the Teacher, is a jewel so rare.

Perhaps we could count on our finger ends the number of consecrated ones in many of our churches,

The world and sometimes the church may mistake them.

They do not always rise to the surface. Much of their work is done out of sight of the public eye. But the church and the Sunday school Superintendent should make diligent search for them. They will not perhaps make much noise. They will not ostentatiously set themselves up for public inspection, but they will be prayerful, persevering workers, leaving their pious impress upon the youthful minds with which they come in contact.

Consecration to the work of Christ will make teaching in the Sunday school pleasant as well as profitable. Too many we fear who are pressed into the performance of this duty, regard it as a most disagreeable task, and are only too happy when relieved from the tedium of the School Room.

They take little or no interest in training and moulding the plastic minds committed to their care. They fancy they are practising commendable self-denial, and suppose they place superintendents under everlasting obligations when they consent to be tied down to a class of uninteresting boys or girls for an hour and a half on the Sabbath, and this they can only promise to do when no other engagement interferes and when it is very fine. That blessed labor, that angels would gladly undertake they term drudgery. Call it flat and uninviting. Can we expect grapes from such thorns or figs from such thistles?

—How differently do the truly consecrated ones regard this labor of love. With distrust of themselves and much trembling on account of felt incompetency they enter upon it, but once engaged, all the powers of mind and heart are enlisted. They look upon those committed to their special care, as possessing undying souls, whose eternal well-being depends largely, under God, upon their faithfulness. No sacrifice or self-denial on their part will be considered too great. The all absorbing theme before them, and their deep anxiety to impress truth upon the hearts of their interesting charge make the moments in the School-room fly all too rapidly, and a sigh of regret escapes them when the signal for closing is given. But the consecrated teacher's work is not done when he separates from his class on the Sabbath day. The lesson must be carefully reviewed, to see if any strong points have escaped his notice. His mistakes are bewailed before God, and pledges to greater faithfulness in future renewed. The individual members of the class are presented before God in prayer, and the petition is urged with an importunity that will take no denial. The kingdom of heaven suffereth violence, and these consecrated ones take it by force.

Further, this comprehensive qualification of which we speak will urge the Teacher to avail himself of every opportunity of studying the various dispo-

tions of those under his care. Instead of being discouraged with inattention of some, the rudeness and mischief of others, he will look upon these as indications of natural disposition and defective training, and will set himself to work to prepare loving bands to curb the one, and suitable lessons to overcome the other.

Individual character as well as books must be studied in order to be well qualified and furnished for teaching. Better confine yourself to your bible and the dispositions and habits of your classes, than, omitting these, give all attention to commentaries and other helps.

That minister of the gospel who carefully studies his bible and his congregation, will usually be more successful in the main work of the gospel ministry than he who makes vast excursions in the illimitable fields of book knowledge, while the people to whom he professedly ministers are left unstudied. This remark will apply with equal force to S. S. Teachers. We in no wise decry the study of books either in the Teacher or preacher, but we emphatically insist upon the study of the child and the man. In regard to these, we say with our Lord in another connection, "this ought ye to have done, and not to leave the other undone."

But we more strongly emphasize heart culture as a qualification in the Teacher, because in these days when helps to the intellect are so abundant, there is a very strong temptation to satisfy one's-self with a careful and critical examination of the beautiful exterior of the Temple reared in the International Series, without meekly and prayerfully entering the gates, and, with uncovered head and shoes removed, advancing toward the holiest of holies. Or in other words, we think we must be posted in the history, topography, geography, &c., of the text, without seeking to have our souls aglow with its inbreathed spirit. In our anxiety for the husk we lose sight of the kernel.

And again, making heart culture of the first importance in the qualification of the teacher for his work, you by no means dwarf and belittle, but rather stimulate, the intellect for the noble part it must act in the teacher's vocation.

The heart has been said to be the key to the whole man. Move the will and the affections and you give an impulse to the mental organism.

It is true there are some so constituted that the activities of the intellect must be brought into full play ere the heart can be reached and aroused.

I know of some clergymen who find it necessary to sit down with books, pen and paper, to stir up the powers of the mind and in this way get a purchase on the heart. But I presume these cases are rare. The most of clergymen with whom I have been familiar, reverse the above mode of procedure, drop on their knees and get their hearts moved by communion with Jesus, which proves a powerful lever to uplift and bring into exercise the dormant energies of the soul. But, of course, these powers of heart and intellect act and react upon each other.

I would say then get the heart aglow by the prayerful study of the bare text, from which you are to draw the lessons of the coming Sabbath, get it in sympathy with Jesus in his redeeming plan. Let the soul needs of your little auditory exert their powerful influence upon you, and then what? Cast aside all extraneous help, dispense with commentaries and other books! by no means. Not only must we keep the powder dry, but the magazine full. Or, to use the words of Dr. Bellamy, when a young clergyman asked him how he should have fresh matter for his discourses, replied, "fill up the cask, young man, fill up the cask, then if you tap it anywhere you will get a good stream; but if you put in but little, it will dribble, dribble, dribble, and you must tap, tap, tap, and then get but little after all."

Upon the aims and rewards of the S. S. Teacher I need not detain you long. His aims are or ought to be one. The glory of God in the salvation of his class. If he be consecrated to his work as indicated above, this all-important consideration will be almost continually before him. It will follow him by day and haunt him in his dreams by night. He will be too much absorbed in their salvation to trifle with them on unimportant questions. Too desirous of doing them good to daub with untempered mortar.

To tell boys and girls if they will only be good, God will love them and they will go to Heaven, is misleading and deceptive, and argues a lamentable ignorance of the whole question. But you may with perfect safety tell the worst boy in your class that God loves him and is willing to save him from his sins, for that is true.

Be careful, too, in aiming at the salvation of your class you do not make *outward advantages* a substitute for vital godliness. Press home upon your little audience the bible-revealed truth, corroborated by all experience, that all are by nature sinners, that there are no exceptions to this rule.

I greatly fear me, that this truth, cardinal in the Christian system, is very often overlooked by S. S. Teachers. They think, perhaps, the younger members of the School are incapable of appreciating it, but the sooner it is instilled into their minds the better. The three R's are to be impressed upon children as well as upon adults. *Ruin by the Fall. Redemption by Christ, and Regeneration by the Holy Spirit.* Make them feel they are lost, then shew them Christ in his willingness and all-sufficiency to save. And while they are made sensible that between them as sinners and Christ all-holy, a great gulf is fixed, then bring to view the ever-present Spirit, who, by his convicting and converting power spans the chasm and brings the lost sinner and the Almighty Saviour together in tender and loving embrace. This must be the Teacher's first great aim. This is the foundation upon which the temple of successful teaching must be reared. You may interest your scholars, gain their confidence and affection, and make them appear well versed in the letter of the Scriptures, but no teaching is to profit if not founded upon the elementary principles of the Gospel already indicated. Down in these depths of human corruption must be laid the basis of the child's, as well as of the man's salvation. The child may not feel the burden of sin so heavily as the man, but he must feel it.

The flowers of Scripture history, biography, poetry, &c., &c., are all well in their place as adornments, but you must press the luscious fruits of Scripture doctrine to the very lips of your pupils.

In every lesson pave a plain path to Jesus. Jesus incarnate, Jesus doing, suffering and dying, Jesus rising from the grave, ascending to heaven and pleading at the right hand of God. Jesus sending the Holy Spirit to convince of sin, righteousness and judgment, and all this for you, for you, for each of you.

And in furtherance of this, his main aim, the consecrated teacher will find time to visit the members of his class separately, or arrange for them to visit him. He will exert a greater influence over them when taking them by themselves, than when hampered and constrained by the presence of their companions.

Be your class never so young aim steadily at their salvation. I am not sure but we have all lessons to learn in the conversion to God of very young children. God's thoughts are not our thoughts. Take the children away said the Disciples, they will only annoy and worry the Master. "Suffer them to come unto me," replied the loving one, "and forbid them not, for of such is the kingdom of heaven." The Disciples and Christ differed then, but it would be strange enough, if, after the lapse of near two thousand years they should differ still.

The consecrated teacher's *reward*, who this side heaven can tell? It may be ample, soul-filling here. A joy unspeakable and full of glory now. It is work for Christ and with Christ, and the joy that was set before him which no cross could lessen, no shame abate, will be, through matchless grace, shared with his earnest, tender, consecrated workers.

Sympathy with Jesus in his plans and work, sympathy with the sin-cursed and sorrow-stricken, though itself a plant of grace will not go unrequited by him who has promised a fitting reward to one who with pure motives proffers a cup of cold water.

All the reward that results from faithfulness to God and duty. All the reward that follows the highest aims and holiest pursuits that men or angels

know. All the reward of enlightening the ignorant, of lifting the sin-stained up to the fountain of cleansing, and then up as jewels to sparkle in the diadem of God. All this reward, consecrated teacher, is yours, and heaven besides.

The Rev. J. C. Meek fully endorsed all the suggestions of the previous speaker, with reference to qualifications, aims and rewards of S. S. teachers, and added that the teacher should be familiar with his scholars, so that he may know their dispositions and surroundings, and considered helps to the study of the lesson an injury if they interfered with personal study.

Rev. J. M. Lowden next addressed the meeting and advocated not only thorough preparation of the lesson, but the ability to convey the knowledge acquired so as to stimulate thought.

Rev. M. Henry further discussed the subject, and dwelt on the necessity of entire consecration to Christ, mental and spiritual growth, in order to success.

The subject was also ably discussed by Revds. Messrs. Quinn, Burrows, Rogers; Bros. Grierson, Calkin, Archibald and others.

The following resolution was adopted:

Resolved, That this Convention earnestly exhorts teachers of Sabbath Schools to living consecration to Christ and their work, to as thorough preparation as possible by constant and prayerful study of God's Word and their scholars; to punctuality and regularity in attendance upon their school and class work and teachers' meetings; to take advantage of all aids to study and preparation within their reach; to aim at nothing short of the conversion of all their scholars, and not to become weary in their effort, but "to be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," but if faithfully performed will receive eternal reward.

For their Master shall receive them at last with the welcome "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The second subject was then taken up and the following paper from Hon. Judge Young, Charlottetown, P. E. I., was read by Rev. Mr. Hart

CHARLOTTETOWN, P. E. ISLAND, Oct. 4, 1878.

When a letter from Mr. Calkin was received by Judge Young, on the 2nd Sept. last, requesting him to give a paper on "Teachers' Meetings" and "Normal Classes," he was about to leave his Island home for a month's travel.

He asked several school-workers, in Charlottetown, to prepare this paper, but could not succeed in getting any person to undertake it.

Upon his return from travelling, about the 1st inst., he found an accumulation of Courts and Chambers business that required immediate attention.

In order, however, not to disappoint the S. S. Convention of an opportunity to discuss these somewhat dry topics, he has snatched a little time to prepare an outline, and now submits the result of his rather hurried efforts.

Judge Young regrets that his judicial duties will prevent his being present at the Convention, and begs some kind friend to read this paper.

He trusts that his S. S. co-workers will have a profitable and pleasant meeting; and that through its instrumentality, much good will be done in the name and for the cause of the Lord Jesus Christ.

FIRST.—"ON TEACHERS' MEETINGS."

Should a Sabbath-school ever become a "success," there must be a regular weekly meeting of Teachers for conference, for prayer and for mutual edification. By these means the following advantages will be obtained:

First.—The Teachers will become thoroughly acquainted with each other, socially and religiously, and will work together in harmony and be free from petty jealousies.

Secondly.—Mutual confidence, sympathy and prayers will help them to bear each others burden incidental to teaching.

Thirdly.—They will learn the best plan of preparing the lesson and presenting its features in its most attractive forms, so as to secure and retain attention.

Fourthly.—The art of putting questions so as to draw out answers from each of the scholars, and thus make the exercise more colloquial and less formal.

And lastly.—Acquire the most effective mode of making the word of God useful and impressive. so that, *that word* may become a light to the feet and a lamp to the path of those who are taught.

To make these meetings interesting and eagerly sought after, much will depend upon the leader who conducts them. If he should assume the air of great superiority and snub any of the teachers, he will destroy his own influence and close the lips of those around him. If he give a cold and lifeless exposition of the lesson, in nine cases out of ten, the teachers will absent themselves, and the meeting will be killed in a short time. But if he be lively and sprightly, and manifest personal sympathy with the teachers and make interesting and instructive remarks upon the lesson, then the meetings will be sustained, the numbers greatly increased, and there will necessarily be a punctual attendance.

The leader should always manifest a sincere respect for each teacher, and treat his or her opinions with candor and consideration; should extend proper courtesy to all, and cheerfully make the best of all replies.

It would be well for each teacher, prayerfully to study the lesson before each meeting, and thus be prepared to give his views with thought and due consideration.

Of course the meetings should be held in the most comfortable and convenient place,—whether in the Sabbath School room or in a private house,—and at a most suitable time during the week; and each teacher should be in his or her seat at the appointed hour of opening, and the time of closing should be punctually observed.

An efficient teachers' meeting is of great value, through the combined counsels and the communications of experienced Sabbath School workers. All teachers need training and these meetings can be made the most available means of securing it; and thus, with the blessing of God on their labor of love, they will not spend their strength for naught, but will see of the travail of their Redeemer's soul, and be greatly encouraged and abundantly satisfied.

May the good Lord hasten the time when each teacher shall be duly qualified, and when each school shall have an effective teachers' meeting in full and successful operation.

SECONDLY.—“ON NORMAL CLASSES.”

The teachers' meeting for the preparation of the Sabbath School lesson is really and truly a normal class in an incipient condition.

To organize a complete normal class in the church, Dr. Vincent—than whom no man has contributed more to the growth and development of Sabbath School work—recommended every pastor and superintendent to employ the talents of young persons in the church, and utilize that talent by process of training. This should also be done in every seminary, whether it be a university, college, normal school or academy, and presided over by a Theological Professor or by an advanced Student of Divinity.

In the ordinary Sabbath Schools of these Provinces—especially in country districts—this plan might be successfully adopted: for the superintendent to select a number of young persons of both sexes from the advanced classes of the Sabbath School, who shall attend the teachers' meetings and be enrolled as senior scholars. They will, of course, remain in their several

classes, be correct in their deportment, and form an example to others. From this source future teachers would be obtained and a high standard would consequently be reached, and the intellectual and spiritual weight and force of the school would be mightily increased.

The chief aim of normal classes in the church should be to promote thorough and earnest bible study--especially with reference to the illustration of true methods of imparting instruction and to develop teaching power.

Then, with the presence of the Holy Spirit, the Sabbath School would accomplish all the glorious results that its most earnest and godly workers would ever hope to see realized.

Session adjourned with prayer.

SIXTH SESSION.—FRIDAY MORNING.

Convention met at 9.30, a. m., in the Young Men's Christian Association Hall. Devotional exercises led by Bro. A. N. Archibald, Halifax.

At 10, a. m., the President took the chair.

Minutes of last meeting were read and adopted.

The order of the day, "reviews and how to conduct them," was then taken up.

The following paper from Bro. E. D. King, of Halifax, was read by Bro. J. B. Calkin, also accompanying letter expressing his regret at being unable to attend :

REVIEWS.

The object of the review is to recall that which has been previously taught, for the purpose of securing it to the learner, by fixing it permanently in his mind. A man's wealth consists not in what he has *gained*, but rather in what he has *kept*. The rich man may well say: "It is not very important that I *made* money, multitudes have done *that*; but I am one of the few who *saved* it." It is not what we *learn*, but what we *retain*, that is of real value to us in rendering us wise and intelligent. In our week-day schools, this principle is well understood and insisted upon. Frequent and regular reviews are deemed a necessity; and the teacher who reviews most, and best, is counted the most successful. Surely the same rule applies to Sunday-school instruction. The Bible lesson, but once learned, and that, often, very imperfectly, is not held long enough to be thoroughly digested, and soon passes from the mind and is lost. How can the evil be cured? We believe that frequent and thorough reviews are the only remedy. *Mere repetition* is a most valuable aid to the mind; and, by this means much valuable knowledge is often secured permanently. But the review is more than a mere repetition. It is a repetition under new conditions, surrounded with new associations of thought and developing new ideas. Every time a lesson is properly reviewed, the mind takes a fresh grasp of the truth, and, at length, that truth is held by so many ties that it becomes a cherished and permanent possession.

Sunday-school reviews are of different kinds:

1st. *The Partial Review.*—This is practicable in connexion with class work, and should never be neglected. A few minutes may be spent profitably by the teacher, at the beginning of the class exercise, in recalling the previous lesson and tracing its connexion with the one about to be considered; or some central thought connected with a former lesson, may be briefly dwelt upon in order to fit it upon the mind, or to connect it with new truth. The earnest teacher who has well mastered past lessons, will constantly have opportunities for recalling important truths and impressing them upon the hearts of his pupils.

2nd. *The General Review.*—This exercise should be conducted by the

Pastor or Superintendent, which ever may happen to be best adapted. It should occupy but a few minutes, immediately before the close of each session of the school. The outline and main facts of the lesson of the day, at least, should be recalled and earnestly pressed upon the minds and hearts of the school.

3rd. *The Stated or Quarterly Review.*—This review usually takes place at the end of the quarter. It should be announced to the school, at least, one week previously, and careful preparations should be made for it, by a re-study of the quarter's lessons. As it will be impossible to consider every lesson in detail in this exercise, the leading points in each should be carefully selected by the Superintendent or Leader, beforehand; and the pupils should be asked to give these especial attention in their preparatory study.

With a little trouble the review can always be made most interesting and successful, but its design should ever be clearly apprehended. Assuredly, *it is not* a mere speech, about the lesson, by the Superintendent, Pastor or "visiting brother." To deserve the name of review, there should be a plan of work closely adhered to. The exercise should not be allowed to degenerate into a disconnected talk. There should be systematic questioning of the class or school on what has been previously learned, until they shall become thoroughly familiar with the truths sought to be impressed.

Much of the success of this exercise will depend upon the plan adopted. Variety will always excite interest. Some of the following methods are excellent, but there should be no tying down to any one of them. *In the class*, sometimes two consecutive lessons may be linked together by a few skilful questions from the teacher; or arrange for written statements of the lesson under consideration, to be handed in on the following Sabbath; or call for statements of previous lessons, by individual pupils, subject to modifications and corrections by the rest of the class; or, at least, call each week for all the titles and golden texts of lessons passed over during the quarter.

For a General Review.—The Superintendent may call for the two P's and the four D's, the persons and places, and the dates, doings, doctrines and duties in the lesson; or, sometimes, let the review questions centre in the "golden text," or some central leading thought of the lesson.

For the Stated or Quarterly Review.—The Superintendent may announce a prominent Bible truth and require the school to tell in which lesson it is to be found; or he may assign different lessons to different classes; or a week or two before the quarterly review, let him distribute written questions covering the work of the quarter, to which pupils are expected to furnish answers when called for; or have a "review concert service," with class exercises in which all, including the primary class, shall participate. Each of these plans has its advantages. The wise teacher or superintendent will select that which is best adapted to his pupils and the lesson under consideration.

But no plan, however well arranged, will ensure success in itself. The successful Sunday-school review depends first of all upon the degree of thoroughness with which the teacher has done his class work. If listlessness, inattention and ignorance have been encouraged, the conduct of the review will be a hopeless task indeed.

Then the Superintendent must infuse cheerfulness and zealous enthusiasm into the review exercises. Remember that brevity is the very *soul* of a review. Long reviews are almost always worthless. And lastly, review frequently, never forgetting that the great end in view is to give a clearer understanding of what is already known, to deepen the impression on the intellect and conscience, to aid the memory, to afford illustrations of methods of teaching, to impart variety and, at the same time, unity to the exercises of the school; and to prove a blessing to every heart by bringing it anew in contact with divine truth.

Bro. Calkin then gave a few practical ideas on "Reviewing," and

requested the delegates to attend in the Upper Hall, to witness a Review of last quarter's International Lessons, where a class of boys and girls were in attendance occupying the four front benches.

Questions were readily asked and answers promptly given, and many ideas of how to simplify a review were thrown out.

The next subject discussed was "Bible Reading."

The matter was ably and fully opened by Bro. J. Grierson as follows:

BIBLE READING.

The Bible is the most printed, the best printed book in the world. And if not the best read, it is surely the worst read book in the world. For instance, how many members of this Convention have read it every word? (*a voice, oh don't*). Well let me ask how many have read it through during the past year? (*a voice, that's worse*). But several, calling for a show of hands, only three were counted as having read the Bible through during the past year. If the word of God could only be read as well as the political newspaper, as the latest magazine, as the library book is read, there would be showers of blessings. Men do not stop at the end of a paragraph in the political speech until a certain time next day, to read another portion. No, indeed, they must have it in their minds in its fullness; and in its connection; yet how many ever read a whole gospel or epistle at one time, except, perhaps, "Philomony," "John" or "Jude." The longest Gospel (Luke) just takes from two to two and a half hours to read it comfortably. At the same rate, the whole Bible just takes from seventy to seventy-six hours. One week of blessed reading, just one seventh part of God's own seventh. The *Presbyterian Witness*, takes exactly the same time as Luke's gospel, (the *Christian Messenger* and *Wesleyan* about the same); yet all of them are carefully read on the day of their arrival; and woe betide the post-master or the printer if they do not come. And yet Matthew's twenty-eight chapters at the usual (family worship) rate just occupies one month according to the moon; or longer according to circumstances. For fear the children would be late for school the thirty-third, or one *twenty-second part* of the hundred and ninth Psalm would occasionally have (?) to be read, making the month long enough to please *Augustus*. What is the result? Why the Bible is read without being retained. The other day I heard an intelligent boy of fourteen years tell, particularly, every incident, every accident in a library book of six hours reading, just the size of Matthew, Mark, and Luke. I was pleased, and to prove his knowledge of Scripture, asked him a few general and a few particular questions about the *days of Creation*, he was more mixed up than "Geologist," he had the stars made before the firmament—the fishes made before the land and water were divided. He knew a few things about the flood; but could not name more than half of Jacob's sons. Could describe only four out of the ten plagues of Egypt. Had never heard the name of Moses' father and mother. Managed to name eight out of the twelve Apostles; but was terribly mixed up about the Marys. He remembered Mary Magdalene and the Mary out of whom seven devils were cast; but could not tell which of them was the Mother of Jesus. Go home and question your children if you have not done it, and be alarmed and profited—that the Word of God may have free course—that you and yours may be blessed and God glorified.

The Bible must be earnestly and prayerfully and particularly read, before it can be profitably read. It will be a difficult or dull or a delightful book, just according to the *how* and the *why*. Are you a conscience-condemned sinner? This book contains your free pardon, read. Are you a traveller in the dark? Search and you will find a lamp more wonderful than "Alladan's." Are you a Son? Here's your Father's will, proved and recorded, read and realize your royalty and riches. Are you a Sabbath-School Teacher? The Bible is your medicine chest; divinely guided you will find a balm for every wound, a medicine for every malady.

Must be read *in Love*.

Did you ever hear of the young lady who received a book of poems in a present; but as she did not estimate them highly, or read them much, they soon got laid away or neglected. But bye and bye, the author of the book got introduced to her. He loved her and offered to make her his bride. She consented, and with its author by her side, with love sparkling in her eyes, and a new affection throbbing in her heart, the book became a new book—unmeaning passages became brilliant, beautiful, blessed. Let us so read the Word, with its Divine Author, the best beloved of our soul, beside us, and its pages will be illuminated with the radiancy of heaven—and our hearts will glow within us as He reveals to us the mysteries of His grace and Love.

Must be read *regularly*.

The man who eats irregularly will neither be healthy or fat. And yet how many who are methodist in every thing else, are *un-methodical* in their reading of the Word of God. Here a little, there a little less, cut short to accommodate the most trifling circumstances. And as erratic as irregular. Just as it may happen, in Numbers, Naham or Nehemiah. Such bible reading reminds me of a certain Irishman who had peculiar ideas about feeding his pig. One week he gave it as much as it could eat, the following week he gave it none; his object being, as he said, to have his pork streak about. But streak about pork did not pay, as you may guess; neither will streak about piety as you must confess. Let the regularity of David and Daniel be your example, and then Psalm cvii. 9, will be your experience.

Must be read *cheerfully*.

Many read the Bible as if it were a "doomsday book." Many teach it as if they were reporting on a "post mortem" We are not on the way to heaven to attend a funeral, but a marriage. It is "good tidings of great joy,"—it has a solace for every sorrow—it has a silver lining for every cloud. "All things work together for good to them that love God." It is said, "Two Jews were one day walking together over the ruins of Jerusalem, when suddenly one of them burst out into a loud lamentation, at the same moment the other claped his hands with joy, and turning round asked of his friend in tears what is the trouble? 'Trouble, indeed, did you not see that fox walking across Mount Zion? Oh! how true, how terribly true are the judgments of our God;' Lam. v. 18. 'Why,' said the other, 'of course I saw it, and it was that which made me glad, for if His judgments are true, how much more true will be his exceeding great and precious promises? Jerusalem will be re-built, and its latter will exceed its former glory;' Hab. ii. 9, Micah iv. A joyful faith in God is like the "philosopher's stone."

Should be read *topically*.

This, no doubt, is the leading idea in Bible reading at the present time; and, like many other good things, when they become popular are apt to get over-done (by under-doers). It just means, as I apprehend it, to concentrate upon a given point of truth the whole revelation of God. When rightly done, the power is irresistible; delusion and darkness and doubt are swept for ever away. But time will not now admit of even the briefest illustration; but I would strongly recommend that *first* the *Topic* be your own choice, and *second*, that your chief help be your reference bible, and concordance rather than books on "Bible reading," the result of other men's brains, what we get easy we value cheap. "Far-fetched and dear bought is good for the ladies" and every body else. The "*I wills*," the "*musts*" and the "*because*," have been to me mines of yellow gold. I never understood justification (although I thought I did) until I lately read every text on "righteousness," it was like a new telescope upon an old planet. The *Bible reading* on the way to Emmaus made the hearers' hearts glow. Let us go and try to do likewise.

The following resolution, embodying the views of the Convention on this subject, was moved by Rev. Mr. Quinn, Sherbrooke, N. S., and carried:

Resolved, That this Convention, realizing the great importance of Bible reading, and lamenting the too general neglect thereof, earnestly recommends that greater attention be given to this subject, and suggest—

1st. That the Bible should be read through consecutively.

2nd. Studied topically.

(Take any doctrine, any topic, word or name, and follow it through the various books from Genesis to Revelations, and we venture to affirm that glad surprise will attend every step in this investigation.)

3rd. Inasmuch as God saves us by His Word and by His Spirit, neither without the other, the Word should be studied in humble dependence on the Spirit's aid.

4th. It should be studied always with self-application—"What is the Lord saying to my soul in this passage?"

(If thou seekest her as silver and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord and find knowledge of God. Pro. ii. 4.)

A motion was made and carried as follows:

"That the first twenty minutes of this afternoon's Session be devoted to hearing reports from delegates."

Session then adjourned with the usual devotional exercises.

SEVENTH SESSION.—FRIDAY AFTERNOON.

Convention met in Y. M. C. A. Hall, at 2.30, p. m. Devotional exercises were conducted by Vice-President Parsons.

At 3 o'clock the President took the chair. Minutes of last Session were read and approved.

Several questions that had been deposited in question box were read and replied to; others in connection with a resolution relating to Sabbath desecration resulting from running trains on that day, were referred to a committee consisting of Rev. J. M. Lowden, Rev. J. A. Rogers and Bro. A. Logan.

The Committee, during the Session, presented the following resolution which was passed, viz.:

Report of Committee on Sabbath Desecration,—

Whereas, This Convention has learned that in connection with the Railway System of the Maritime Provinces, there is an open violation of the sanctity of the Lord's day,

And whereas, Such a state of things is dishonouring to the Lord of the Sabbath and highly injurious to the morals of society,

Therefore resolved, That this Convention does hereby express its earnest protest against such Sabbath desecration, and hope that the Government will, as far as possible, eradicate the evil.

The same Committee further presented resolutions on the "Temperance Movement" and on the book, "Sanford & Merton," a memorial having been received and read from Dalhousie, N. B., relative to said book.

The resolutions were as follows and were carried unanimously:

Resolved, That this Convention, sympathising heartily with the temperance movement, would hereby express its appreciation of the Canada Temperance Act of 1878, and would urge upon all the S. Schools throughout the Maritime Provinces the importance of earnest co-operation in endeavouring to carry out the provisions of said Act.

In relation to the memorial from the Dalhousie S. School, concerning the book, Sanford & Merton, your committee, having no personal knowledge of the contents of the book, do not feel qualified to offer any recommendation concerning it; but would suggest that each S. School guard well its own library.

The subject of "Primary Classes practically illustrated," was now taken up and opened by Miss Russell, of Truro, as follows:

INFANT CLASS TEACHING.

Among the last words spoken by our Saviour before His ascension, was the command given to Peter,—“Feed my Lambs.” During Christ’s ministry on earth He took little children in His arms and blessed them, and now that His work was nearly over, when His mind was no doubt filled with thoughts of the “many mansions” to which He was so soon to return, He yet had time to speak a word for the children. Surely we, who profess to love the “children’s friend,” should be willing to obey this injunction. All to whom God has given the ability should endeavour to obey this command as they have opportunity.

In taking up the subject of “Infant Class Teaching” it may not be amiss to say a few words relative to the teacher. One who enters upon this work undertakes no small task. The position of primary teacher is beset with peculiar difficulties, and requires much patience, skill and enthusiasm on the part of the teacher. Many persons suppose that an inferior teacher will do for the small children, and therefore, in some Sabbath Schools, we find infant classes presided over by very young, inexperienced teachers. This is altogether wrong.

It is of the utmost importance that the infant class have an able, experienced teacher, one who not only has a heart filled with love to the Saviour and a desire to labor for Him, but who has teaching skill sufficient to be able to present the truth in such a way as to gain the attention and interest of the class. The primary teacher should also be able to sympathise with the little ones—to come down to a level with them—to understand to some extent at least their feelings and desires, and, above all, should have a heart filled with love for them and an earnest desire to win the children for Jesus, to bring them to that Saviour who said—“Suffer little children to come unto Me and forbid them not, for of such is the kingdom of Heaven.”

When practicable there should be a separate class room provided for the infant class. We cannot expect very young children to sit quietly and attentively through a long lesson. When in a separate room the teacher may, by a greater variety in the exercises, by singing of hymns, frequent changes of position, &c., keep all alive and interested. In the common school room, surrounded by other classes, usually only the more forward children will attempt to answer questions, but, in a separate room, teachers and children are drawn nearer to each other, and the timid are encouraged to speak.

Much good work may also be done in the class room by simultaneous exercises. Young children are greatly influenced by personal sympathy. Each one loves to do what he sees another do; hence it is that they can be easily trained to work together. They sing, pray, recite and answer simultaneously, and thus the more timid children who would be afraid to let their voices be heard alone are induced to take part in the exercises.

There is yet another reason why a separate class room should be used. The teacher is then at liberty to choose the lesson best suited to the class, whereas, in the common school room, especially when at the close of the lesson the Superintendent conducts a review, it is not practicable to choose any different lesson from that studied by the school.

And this brings us to speak of the subject that should be presented. The infant class is usually composed of children from four or five to seven years of age. Some of these have had very little religious instruction. They know but little of God or the plan of salvation. For such children the lessons of the International series are not always suitable. Take for example

those we studied during the first part of the present year. The lives of wicked kings and idolators, with the dreadful judgment visited upon them, are not the first facts to be presented. Children at such an early stage are not capable of receiving or understanding them. They must be taught something of the character of God before they can in any measure understand His dealings. We would not ask a child to answer difficult questions in arithmetic or grammar before he understands the fundamental principles, —so there is a natural order in which divine truths should be presented.

“God is love”—let *this* be the key-note of our instruction. Let us first present God as our Father in Heaven—as holy, just and good—the Creator and Preserver of all things. Children early learn to discriminate between right and wrong, but they need to be taught more of what sin is, as it shows itself in their lives, day by day, of the way in which God looks upon it, and of His justice in punishing it.

The idea of God's justice can be presented without reference to His severity, and along with this should be taught the way which the loving Father has provided for the salvation of His erring children. The facts respecting the character of God and the way of salvation a child can understand. The story simply told may convey enough truth for the Spirit of God to use in the conversion of the soul.

In the choice of lessons the teacher must be guided by the degree of mental development of the pupils. To bring out different attributes in the character of God the teacher may use suitable Bible stories, and also get help from everything around in nature and providence. Thus we may teach God's love in making this beautiful world for us, and bringing it down to child life, in giving us health and strength, home and friends, enjoyments and pleasures of many kinds, above all—in sending Jesus. The story of the creation may teach God's wisdom, goodness, power, &c. We must beware of presenting truth in an abstract form. Whatever we teach let it be clearly explained by story or illustration until brought within the comprehension of the youngest child. If we present Bible truth in such a manner that it is not clearly understood by our pupils, we not only fail in securing their attention, but are in danger of causing in their minds a distaste for such instruction.

It is often the case, that in learning catechism, children commit to memory words without the least idea of their meaning. We do not wish to condemn the learning of catechism, but we would say that before children are required to memorize anything of the kind, it should first be explained by the teacher.

There are some catechisms, however, which we would most heartily condemn. In them we find questions far beyond the comprehension of the child, some of which require only “yes,” or “no,” for an answer. Take for example such questions as the following:—“Is there any worth in faith as it is a grace in us, to obtain our justification before God?” “Is Christ's righteousness the only meritorious cause of our justification?” Speaking of the Sacraments of the Old Testament the question is asked, “Are these now abrogated?” From a catechism which professes to be a help to young children we have taken these questions. Instead of being of any benefit we would consider them injurious, for they do not lead to the exercise of any thought, being above the comprehension of the child, and thus he is likely to acquire the habit of reading and learning words without looking for a meaning.

In preparing the lesson we, as teachers, must endeavour to get a clear understanding of the subject. We must make it thoroughly our own. We cannot impart to others that which we do not ourselves understand. Not only must we master the subject, but we must consider well the way in which it is to be presented, the illustrations to be used, &c. The story should be told in simple, child-like language. The questions should be such as to draw out thought—to lead the child to discover truth for himself. We should beware of telling too much—rather endeavor by skilful questioning

to draw what we want from the children themselves. Never tell a child what he can be led to tell himself. We should not attempt to make out a list of questions before hand. The leading ideas should be arranged in the mind and must not be lost sight of; but the exact form of the question may depend upon the answer previously given, or upon some peculiar circumstance in connection with the lesson. The particular point or points should be clearly brought out by picture, illustration or story, and then forcibly applied to their daily life. After a little training, children are able to draw the practical lesson for themselves; if they cannot do so, the teacher has failed in presenting the natural picture, and it should be done again, more clearly and vividly, until all catch the meaning and can make the application. We should avoid trying to make too many points in a lesson, or to deduce too many lessons. When this is done it is likely to leave confusion in the minds of the children. They cannot have a clear idea of what is taught. Whatever lesson is drawn from the narrative or base should be made very prominent and clearly impressed. A judicious use of the black-board may be of great assistance to the primary teacher. Where the story or illustration fails to make the meaning sufficiently clear, or where it is desirable to impress any particular point forcibly upon the memory, the black-board certainly should be used. An idea, in itself difficult to explain, may be clearly presented by means of a picture. Care must however be taken that the use of the black-board be not abused, judging by the illustrations given in the lesson papers of the present day, there is a tendency to run to an extreme in this direction. It is to be feared that when so much is taught by pictorial illustration, the real lesson is lost sight of. The picture itself is the strongest impression left on the mind, and the children fail to look beyond for the spiritual signification. Take for example some illustrations given with late lessons. The long life which the covetous man expected to enjoy, represented by a line marked "40," "50," "60," "70," "80," to show the number of years. Such a picture is not natural, no child thinks of life as a long line, or a number of years, but as something bright in the future, something he is going to do or be when he "grows big."

Manasseh's downward course is represented by links of a chain extending from a crown to a prison. Inside each link a word of the text, "he did evil in the sight of the Lord." It would be impracticable to enter into a full criticism of this illustration, but it certainly fails to secure the end contemplated. To our mind the idea could be developed much more easily by a process of picturing out in words. Illustrations from child-life might be used and applied to the case in hand, showing how one sin leads to another, bringing the individual lower, step by step. By this course we appeal to the understanding more directly through the ear than the eye. The illustration may and should be presented so vividly that imagination forms a picture for itself. This mode of teaching was used by our Saviour. Listen to Him as He impresses the thought of being "careful for nothing"—the duty of trust in the Great Father. "Consider the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these." "Behold the fowls of the air, for they sow not, nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they?" Look at some of the many parables with which Christ's teachings abound, how He pictures the ever-increasing influence of the Gospel, as leaven, "which a woman took and hid in three measures of meal, till the whole was leavened." Under the figure of a Shepherd going into the mountains to seek a stray sheep, and at length carrying it home rejoicing. He presents the idea of how precious Christ's people are to Him; how His love goes after the erring ones; how glad it makes Him to get them back.

Let us never forget that one great object is to bring our children to the Saviour. No matter what we teach, every lesson should point to Christ. Jesus should continually be presented as the Saviour, helper, friend of the little ones.

After reading this paper, a Primary Class was brought into the Convention and a most pleasing and practical illustration was given by Miss Russell, of the best means of teaching such classes.

The little ones did great credit to themselves and their teachers, (they having been gathered from several classes.)

On motion, the President conveyed to Miss Russell the best thanks of the Convention for the excellent paper read and interesting lesson conducted by her, in which it was considered the children were included.

The subject of "International Lessons" was next discussed.

Rev. Vice-President Hart opened the subject in a brief address, in which he said he liked the International Lessons because they helped in the study of God's word and because they lead to Christ. They lead also to a more intimate knowledge of the Old Testament and to increased union among Christians of different denominations.

Some extracts were read from an address by Dr. John Hall, before the Atlanta Convention.

The discussion was carried on by Bros. A. N. Archibald, Dr. McRoberts, Revs. A. Burrows, D. Quinn and Bro. Grierson, who all spoke favourably of the "International" system.

The following resolution, moved by Rev. A. Burrows, embodying the views of all the speakers on this subject was carried unanimously :

Resolved, That this Convention, having had the subject of the system of International Lessons under its consideration, records its deep sense of the value of that system as proving a successful means to teachers in the study of the Holy Scriptures, in accomplishing the Christian training of the young, and in aiding them to discharge their duties more efficiently relative to their Sabbath School work.

The Business Committee reported as follows,—

That the Executive Committee be composed of the following persons :

W. B. McNutt, Halifax ; John March, St. John, N. B. ; D. Stewart, Summerside, P. E. I. ; Rev. A. McGregor, Yarmouth ; and D. McDonald, Pictou.

Miss Lottie Olive, of St. John, N. B., brought to the notice of the Convention the recommendation of the London Sunday School Union to observe the days appointed for special prayer for Sunday Schools.

On motion, it was resolved that this suggestion be adopted and acted upon by the Convention.

This successful Session was brought to a close with singing and prayer.

EIGHTH SESSION.—FRIDAY EVENING.

The closing Session of the Convention was held in the Baptist Church and was very fully attended.

Devotional exercises were conducted by Rev. Vice-President Hart.

At 8 o'clock the President took the chair, when minutes of last session were read and approved.

The following questions which had been deposited in question box were read and answered :

Q. 1.—Can the black-board be used to advantage in the Sabbath School ?

Ans.—Yes, but care must be taken that it be not abused.

Q. 2.—Shall we use a printed form of Service ?

Ans.—No.

Q. 3.—How are non-church goers to be reached.

Ans.—Go out after them, *plead* with them, and if they will not come first time of asking, invite them to your house for tea and conversation.

The following motions and amendment were put to Convention :

Resolved, "That the resolution embodying the views of Convention with regard to Sabbath Desecration, be sent to the Government by the Corresponding Secretary."

"That the same resolution be published in two of the Halifax newspapers."

Further moved as an amendment :

"That the resolution be not published in the newspapers until answer is received from Government, when both resolution and answer will be published together." Amendment carried.

The Secretary presented the following statistical report, which was received by Convention, with an unanimous vote of thanks to Bro. Waddell for the zeal apparently displayed in preparation of so full a report of about 600 schools within the bounds of the Convention, 165 schools reported 1,866 officers and teachers, and 15,272 scholars; average attendance of whole school 10,073; 104 schools are open all the year; 123 use the International Lessons; 150 schools have 27,534 volumes in Library, and distribute 126,059 papers during the year; 316 scholars have been received into the membership of the church during the year; \$1900 have been raised for missionary and benevolent objects, and \$5,437 have been expended for the schools during the year.

It was moved, seconded and carried unanimously :

"That the Corresponding Secretary be instructed to forward thanks to those to whom the Convention is indebted."

The subject for discussion by this Session, "Our Encouragements," was ably opened by Bro. Gaetz, in an extempore address, in which he quoted the promises, "my strength is made perfect in weakness" and "my presence shall go with you," together with the other many promises of God's word to meet in each case the discouragements, summing up with the success already apparent as a source of *great encouragement*.

The matter was further discussed by Rev. D. Quinn and Rev. J. R. Hart, who suggested that the words, "little children," should not be too freely used, and that the older classes be called, "Lecture" or "Bible" classes.

The Rev. A. Burrows next gave a few pointed remarks on the subject, and stated the fact of a congregation having been raised out of the Sabbath School.

The discussion was further carried on by Rev. J. M. Lowden, Bros. Blanchard and McNally. Many facts tending to great encouragement in the work were adduced, creating in the hearts of all present the desire to go forward in the strength of the Lord, in the strength of the Lord against the mighty, feeling assured that the labour, faithfully performed, would not be in vain; even though results anticipated might not be apparent and never be realized until that day when "He shall come to make up His jewels."

The following resolution moved by Bro. S. Waddell, was carried by a standing vote :

Whereas, "The people of Truro have opened their homes for the entertainment of delegates to this Convention,

Resolved, "That the thanks of this Convention be most heartily tendered to the families who have so very hospitably entertained the members of the Convention."

FAREWELL ADDRESSES.

The time had now arrived for saying "good-bye" and of the delegates returning to their several spheres of labour and usefulness.

The Rev. Bro. Goucher wished the delegates a "farewell," in effect as follows :—

Mr. President and Delegates to the Convention from abroad:

About forty-eight hours ago, His Worship the Mayor, on behalf of the citizens, more especially on behalf of the Sabbath School workers of Truro, extended to you a hearty welcome, and many of us in meeting you personally greeted you with the good old English salutation, "how do you do?"

During the meetings of Convention that have intervened, you have answered our salutation. You have told us how you do—you work.

The interchange of thought in the discussions, that have taken so wide a range, covering almost the entire field, has been inspiring to us, and will, I believe, prove profitable to all who have been present.

But now on the eve of your departure from our midst, we are met to say *farewell*, a word often associated with the saddest feelings that stir the human bosom. But we must not on this occasion give way to sadness. Our expression of *farewell* must be as hearty as the one of welcome with which we met you first.

From our hearts we wish that you, one and all, *may fare well*.

We wish you to fare well in your persons, in all that relates to life and godliness, we pray you may know the sweets of personal communion with Jesus, that in all times of joy or sorrow you may lean on His warm beating bosom.

We pray you may fare well in your *families*, that you who are parents may know the joy which evermore results from the conviction that all your dear ones are "Safe in the arms of Jesus," and that you who are brothers and sisters, now often made unhappy by the thought that some of those who mingle in the same family circle, are strangers to the joys of pardoned sin, may soon have occasion to rejoice that the *lost* are *found*.

We pray you may *fare well* in the different *churches* you represent, that spiritual prosperity may attend you, and during the winter season before us, there may be added to your numbers, the saved. And finally we pray most heartily, you may fare well in your *Sunday Schools*. That teachers, hitherto discouraged because the *Word* has not taken effect, and their classes seem insensible to Divine things,—That Pastors and Superintendents who have mourned their want of success, may take heart while they hear God saying "My Word shall not return unto me void." &c.

Mr. President and Sunday School workers from abroad, again in our Master's name, I bid you farewell, live in peace, and the God of love and peace be with you. Amen.

The Rev. Bro. Hart wished all good-bye and God-speed, exhorting them to take comfort and encouragement from God's own promise, "My presence shall go with you." The Rev. Bro. further wished that God would be with them in their work, and concluded his earnest remarks by thanking God for the happy, glorious and enthusiastic meetings of this Convention.

The President in substance said:—I would like to have a parting word, not only with our kind friends in Truro, who have so kindly entertained us, but to those who have assembled here, and are now about to separate and return to their homes.

We have taught and learned many useful lessons, which I hope and am sure must be of great service to us in future.

Although I enjoyed the advantages of a Sabbath School when I was young, yet I can well remember the time when I had not such a privilege. I have, however, for nearly fifty years enjoyed the honor, and what is better, the privilege of being a Sabbath School teacher, and I feel that I can say that I owe the Sabbath School more than the Sabbath School owes me. I say this for the encouragement of young teachers, and let me exhort you to spare no pains in endeavouring to bring all of your class to Jesus, and while you are aiming to do that you will obtain clearer and higher views of His redeeming love, and have your own hearts filled with that love which none except His own can bear unto Him.

The Convention was brought to a close by the large audience all heartily joining in singing "Shall we gather at the River," many hearts overflowing with love and joy.

The benediction was pronounced, bringing to a successful close the 8th Annual Convention, all being stimulated and encouraged with the mutual exchange of thoughts and sweet Christian fellowship.

After the close of the Convention, the following statistics were furnished by Vice-President Parsons:—

Carleton County, N. B., S. S. Convention, sixty-five schools report 401 officers and Teachers, 4081 Scholars, average attendance of whole school 2805; 15 schools are open all the year, 39 use the International Series, 60 schools report 4725 volumes in the library, and distribute 14600 papers during the year, 38 scholars have been received into the membership of the church during the year (probably a large number not reported), \$570 have been raised for Missionary and benevolent objects and \$560 have been expended for the schools during the year.

THANKS.

The thanks of the Convention are due to the managers of the various buildings in which the meetings were held, to the christian people of Truro who so kindly entertained the delegates, to the publishers of the various religious and secular newspapers of the Provinces, for favorable notices and reports, and to the Intercolonial and Western Counties Railway, the P. E. I. Steam Navigation Co., and Lindsay's Stage Line for having conveyed the delegates at reduced fares.