



PROCEEDINGS

OF THE

THIRTEENTH PROVINCIAL

Sabbath School Convention,

BEING THE ELEVENTH ANNUAL MEETING OF THE SABBATH
SCHOOL ASSOCIATION OF CANADA.

HELD IN THE TOWN OF BELLEVILLE, ONTARIO.

ON THE 10TH, 11TH AND 12TH OCTOBER, 1876.

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Sabbath School Association of Canada.

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OF THE

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PRINTED FOR THE ASSOCIATION.

DODD & BURNS, PRINTERS.

1870.

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INTRODUCTION.

THE Eleventh Annual Meeting of the Sabbath School Association of Canada, which is reported in the following pages, exceeded the expectations of many who remembered the Convention held in Belleville in 1869.

The number of delegates this time was less it is true ; The American Centennial and other attractions were influential to this falling off : Yet, writing from our own experience, both in the realized sense of God's presence ; in the powerful spiritual influence that pervaded it in its practical work, and important decisions, it has not been surpassed by any of its predecessors.

We know that it was anticipated with much prayer ; that by many its success was felt to be dependant on God alone ; and while with all thought, and care, and work, the necessary arrangements and preparations were made, many eyes and hearts were upon Him " Who is the shield of help and the sword of excellency."

To say that they were not disappointed is not enough ; *At the meetings for Bible Readings and Prayer*, on Wednesday, Thursday, and Friday mornings, a rich anointing rested upon the assembly ; prayer has seldom seemed so fervent, and full of faith ; and as we were conducted by Rev. Dr. Newton and Mr. Sherwin from one portion to another of the blessed word of God the " O send out Thy light and Thy Truth," (one of the Scripture mottoes on the walls) was answered—and as we did " sing of His Power," " the Lord, did give strength."

The retiring President and other brethren encouraged us to look for a revival influence ; it came ; and after the Convention proper was over, and the after prayer-meetings on Friday morning had ended, the state of mind was well expressed in the thanksgiving that was poured forth by our Episcopalian brother the Rev. F. W. Dobbs.

Another important feature was the unanimity with which it was resolved that the Sabbath School Association should adopt *the Mission*

work which has, for some years, been carried on in Ontario by the Sabbath-school Missionary Union. May there be a like Union among the Churches and Sabbath-schools in sustaining by contributions and prayer this new and important branch of our operations. We beg that every assistance may be rendered to the Agent in his organizing and visiting Sabbath-schools, and in his collecting for the work, and that when planted these schools may be espoused and tenderly cared for by one or other of the Evangelical Denominations.

Institutes in our Counties was well presented by the devoted Secretary for North York. His address must have been convincing of the practicability of establishing them, without seeking foreign aid. We have heard of two counties that, since the Convention, have resolved to follow the example of York.

The specimens of class teaching were good. The excellent address of *Rev. A. H. Munro on "Home Culture,"* must have told upon many a parent's conscience and heart, and the recommendation of the speaker that Parent's Institutes should be held was the subject of a resolution in the Convention.

Other parts of this Conference were well worthy of any honourable mention we might give, but space forbids us to do more than notice *Professor Sherwin's songs*; they reached the heart and he made us sing "Rock of Ages," (now in its centennial,) moving the audience, but he has also left behind him words that will not easily be effaced from our memory.

And *the Rev. Dr Newton's addresses*; they alone were worthy all the trouble and travel and cost of the Convention. So simple, forcible and bright to a child's capacity, and how ample and beautiful for master minds were his teachings, to read them is very good, and a rich treat, but to hear them as the living speaker gave them to us, with his own heart and earnestness, exceeds any description that can be portrayed on paper.

It only remains for us who heard, and those who may read the proceedings of this Convention, to carry out its teachings, and to devote with the consecration to which all were exhorted, heart, and means and life. May we have grace for this grace.

N. B.—As only about half the usual number of copies of the report is printed, it behoves those who have not ordered any to do so at once.

Sets of the previous eight reports can be had, post paid, for 65 cents.

County Secretaries and Superintendents, will please to take notice that they are requested to further the effort to obtain complete statistics of the Sabbath-schools of the Provinces. This is required not only for this Association, but Canada, as a part of the International Association: is expected to report the same at the next triennial Convention, which will be held in Charleston, South Carolina.

WILLIAM MILLARD,

General Secretary.

12 Wood St., Toronto.

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REPORT OF PROCEEDINGS

OF THE

Thirteenth Provincial Sabbath School Convention

FOR

ONTARIO AND QUEBEC.

FIRST DAY—AFTERNOON SESSION.

BELLEVILLE, TUESDAY, OCT. 10th, 1876.

The Thirteenth Provincial Sabbath School Convention of Ontario and Quebec assembled this afternoon in the Bridge Street Methodist Church in this town, the President, Wm. Edgar, Esq., of Hamilton, in the chair. Above the platform were several devices; a star in the centre of which was "JESUS *the bright and morning star,*" and around it, "*I am the Light of the World.*" Two shields, one bearing the words "*O send out Thy Light and Thy Truth,*" and the other having on it "*Our eyes are unto Thee, the Lord our God,*"—between these was a large motto in the word "*Hosanna,*" while at the lower end of the church, the words "*The Lord will give strength,*" and "*I will sing of Thy power,*" covered the front of the gallery.

The session was opened by the singing of the hymn beginning

"I need Thee every hour."

Rev. E. B. Harper, pastor of the church, read the sixth chapter of Ephesians to the end of the eighteenth verse, and led in prayer.

Hymn—"Just as I am."

NOMINATING COMMITTEE.

The PRESIDENT appointed the following Nominating Committee : Rev. G. Bruce, M.A., St. Catharines ; Rev. E. Barrass, Hampton ; Daniel McLean, Toronto ; H. J. Clark, Toronto ; Judge Dean, Lindsay ; Hon. Billa Flint, Belleville ; Dr. Palmer, Belleville ; Prof. Badgely, Cobourg, Mr. McLean to be convener.

A short season of prayer was then held.

RETIRING PRESIDENT'S ADDRESS.

The PRESIDENT then addressed the Convention as follows :

Beloved Brethren and Friends of the Sunday School cause—I rejoice to meet you at this the Thirteenth Annual Provincial Sabbath School Convention. Of the many familiar faces that I see around me are some which point me back to the Convention held in Hamilton in 1857, and others that were present at the one held in Kingston in 1865. These tell us that we have a history, and we cannot forget the past in our history. To-day with gratitude to the great Giver of good we would exclaim, "What hath the Lord wrought!" There are some of us here, who when we look back upon the past year, utter these words with very grateful hearts indeed. The stimulating memories of our last convention are, I trust, still inspiring us ; the good results of the lessons there learned will, I hope, be brought out in our experience here to-day and throughout the present Convention. In the name of our Lord and Master we have again come up to our annual gathering, encouraged by His presence in the past, and the success with which He has enabled us to prosecute our feeble efforts in His cause. May He encourage us, and may we encourage and support one another to still greater efforts in the future! The present only is ours, and the great question for us all is, what are we going to make of it? With our ever-increasing helps for Sunday School teachers, our unions, associations and camp-meetings, yes, and even Sabbath School Parliaments, what an awakening there has been during the past year! They have all been teaching us one great lesson, and that is that we must give greater attention to the study of our lessons ; that we must be better prepared for the work in which we are engaged : that we must have a deeper sympathy in it ; that we must have a fuller consecration, and a livelier and holier faith in Him who says to us, Go Forward, as He said to Israel of old. He has placed in our hands the means by which the salvation o

the succeeding generation may be secured. May we, my friends, see to it that we rise to the grandeur and the importance of this work ! Let us think of the position we occupy, and by doing our duty we shall usher in the fulfilment of that promise in which the Redeemer "shall see of the travail of His soul and be satisfied." As Sunday School teachers we just begin to realize the magnitude of our work. The children of this age have been put into our hands, so to speak. Shall we accept the God-given trust ? I know we have gone to our families and gathered them in, but are we prepared to go down to the gutters, to the dens of sin and iniquity, and lift up to a new and better life those whom we find there ? Nay, further, are we prepared to perform what is often a more difficult duty—go to the homes of affluence and refinement and in the name and spirit of our Master bring in those we may find there ? We sometimes forget that the children of wealth need Sunday School instruction. And having got them into the Sabbath School shall we keep them there ? I say keep them, not merely till we get them to acknowledge Jesus as their Saviour, till they become converted, but till they have reached the growth of true Christian manhood, till they have taken their places with us as co-workers in the Master's vineyard ? We have felt to some extent in the past that however desirable it might be to gather children into our schools, our work should not cease with them until they become workers themselves in their own schools and in others. We have been laying the foundations of an empire that is growing and shall yet grow until the whole world is filled with its beauty. What a glorious work is that ! I might say something about what we have been doing in the past year, but I shall leave that to our much esteemed and excellent General Secretary, who I know will tell us something in his report which will cheer our hearts and make us sing of God's power and grace. I would just say, however, of these Conventions, that they have not only ministered greatly to the good and blessing of the Sunday School work, but they have been grand instruments for bringing into true brotherhood the members of our various churches. (Hear, hear, and applause.) By this means the best thoughts of the best workers in the Christian church are secured and made the common property of all. If there is one part of my past life whose memories are a holier and more blessed thing than ought else, it is my work in, and connection with the Sunday School. From my earliest years I have had such a connection ; first as a scholar, then as a teacher, and for the last twenty-seven years as superintendent—seventeen of the twenty-seven being over the one school. Brethren, only eternity can reveal the grandeur of the Sabbath School work. But the fruits are often visible to us : even in the midst of the greatest depression they cheer us and make our hearts glad. Give yourselves then to this noble work ! We have

come together as a Sunday School Convention, but I often think that we have not fully wrought out what we have done in past gatherings of this kind. Our Secretary said to me to day " Brother, should there not out of this rise a great revival in our hearts, that will spread over every community of which we form parts and centres? Should we not go back to our various fields of labor, full of spirit and power, carrying with us things that will make our influence felt, so that the work of revival will spread through the land? What a work that will be!" Why should it not be so? Let us all realize what we are doing and why we are here; let us be full of the spirit of our Master, and He will give us strength to accomplish great things in His name and for His glory, so that this will prove to be in its results the greatest of our Conventions. I trust it will be so. I believe many of us have come here in a spirit of faith, believing that this Convention, though perhaps smaller in numbers than some others we have held, will be indeed a great one, for He does not always save by many. May His blessing rest upon our efforts!

Hymn—"Sow in the morn thy seed."

ELECTION OF OFFICERS.

After a short service of prayer and song, Mr. D. McLean, convenor of the Nominating Committee, submitted the following nominations of officers for the ensuing year:—

PRESIDENT :

MR. WILLIAM JOHNSON, BELLEVILLE.

VICE-PRESIDENT :

The ex-Presidents of the Association and the Presidents of County Associations.

TREASURER :

HON. JOHN McMURRICH, TORONTO.

GENERAL SECRETARY :

REV. WM. MILLARD, TORONTO.

MINUTE SECRETARIES :

REV. B. F. AUSTIN, Belleville.

REV. G. BRUCE, M.A., St. Catharines.

MR. JAMES McDUNNOUGH, Toronto.

BUSINESS COMMITTEE :

DANIEL McLEAN,
 PROF. BADGELEY,
 REV. DR. O'MEARA,
 GEORGE WILSON,
 JOHN FORIN,
 JUDGE DEAN,

H. J. CLARK,
 REV. E. B. HARPER, M.A.,
 JAS. HUGHES,
 DR. PALMER,
 D. FOTHERINGHAM,
 JOHN JAMIESON,

REV. W. MILLARD.

These nominations were confirmed by the Convention.

GENERAL SECRETARY'S REPORT.

Rev. WM. MILLARD, the General Secretary of the Association, then read the following Report :

SABBATH SCHOOL ASSOCIATION OF CANADA.

ELEVENTH ANNUAL REPORT.

October 10th, 1876.

"Not unto us, O Lord, not unto us, but unto Thy name give glory," is the ascription of our hearts at the close of another year's operations of the Sabbath School Association of Canada.

In reporting to this the Eleventh Annual Meeting of the Association, we have pleasant recollections of the last time we met here as a Provincial Convention of Sabbath School workers. The large attendance—the hospitality of the citizens of Belleville; the manifested and realized Christian union, and the deepened conviction, then impressed of the importance of Association in Sabbath School work; all pass in review.

The lessons and stimulus then imparted, have not been lost. In the years that have followed County Conventions have multiplied, and Associations have been formed. The result is very evident in the great change that has taken place in the character and fruit of our Sabbath Schools.

With few exceptions these Conferences and organizations are more than ever valued and productive. Beyond the instruction and inspiration of these Conventions, *some gracious revivals* have sprung out of them—such has been the result in several places during the past year. The St. Catharines Convention, for the Counties of Lincoln and Welland, and the one held in Waterdown for the County of Wentworth, have thus been reported.

Among the *Counties that have convened* are those of the Ottawa Valley, Lambton, North York, Perth, Wentworth, Halton, Peel, Huron, Brant, E. & W. York, Oxford, South Ontario, Durham, Peterboro'; for Smith and Douro Townships, Victoria, Lincoln and Welland, Bruce, Wellington and Haldimand. In some counties two conventions have been held during this Association year.

Most of these have been attended by your Secretary; in some cases the weather and roads were most unpropitious, yet the attendance seemed unaffected, and the interest unchilled. Some of the

last year's conventions have been considered the best ever held in the same counties. There have also been many Township Conventions, some of which have equalled in attendance and power those for the county; yet there are counties where no Sabbath School Association exists, and no convention of Sabbath School workers is held, the absence of which is but too apparent—the hindrance to which, being the want of persons enthusiastic, persevering, and who would use all the means in their power, as county secretaries to enlist others in the work. Then the many municipalities have not been reached either, and the one convention in the county does not meet its wants, or draw to the point, where it is held, the many within its limits; township or municipal meetings are therefore required.

Denominational Conventions are multiplying. Of one such we can speak, having been specially invited to take part in it. It was held in the Village of Crediton, in the County of Huron, by the Evangelical Association; a body of Christians but little known to many, the members of it being Germans, and their religious services being wholly conducted in the German language. This convention from its beginning tolerably filled the largest church, and the mass meeting of schools on the second day had, for the want of sufficient room, to be held half a mile distant in a barn, 90 feet long by 65 feet wide, which was filled, and many were standing around the doors—for wrapt attention, earnestness of manner, fervent prayers and inspiring singing, we have never seen or heard anything superior, seldom indeed its equal.

The Sabbath Schools of this denomination have to a great extent adopted, and are carrying out the plans and recommendations that have been advanced in our Provincial Conventions, for though the good brethren, the ministers of this branch of the church, are very retiring, and silent here, some of them meet with us annually, and do not fail to carry back to their churches and schools some of the good things which we in our Provincial Conventions have spread before us. The International lessons are in use in all their schools; they have three Annual District Conventions, and a General Convention every year, the last embracing all the districts. Sabbath School work is a prominent and important matter with both ministers and members.

Sabbath School Institutes are on the increase—besides those held in some of our cities and towns, several such have been held during the past year, in North York. The excellent and devoted secretary for that Riding who is expected to address you on "Institutes in our Counties," will doubtless give you his experience in connection with them.

The past has been a most fruitful year in conversions and additions to the Church from the Sunday Schools. We instance the fact, that

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while last year 3,825 conversions in the schools of the Methodist Church of Canada were reported, this year 5,006 is the number; the same is true in measure of the schools of some other denominations.

Of the state of the Sabbath Schools the Presbyterians report, that there are but few congregations without Sabbath Schools; that there is greater liberality and larger contributions for missions; that there is an increasing number of elders and church members who offer themselves as teachers, and that the majority of the teachers are members of the Church. Many men of the highest position and ripest scholarship are glad to spend their time in this important work. There is a more thorough organization and careful grading of the scholars also, and an all but general use of the International lessons.

The Methodist Episcopal branch of the Church tells of an increasing interest being manifested in this important enterprise of the Church, and of an increase of schools, teachers, scholars, and conversions.

The International Lesson Committee have not met this year. After several postponements a meeting is appointed to be held in November.

As an Association we have been deprived of the very valuable aid of the *Rev. F. H. Marling*, owing to his removal to a pastorate in New York. He has been actively identified with this Association as one of its most efficient and devoted officers from its organization; he was prominent in assembling the first Sabbath School Convention ever held in these Provinces, and by the marked manner in which he departed himself as Chairman of the Business Committee on that occasion, he called forth the admiration of many.

The Board of Management desirous of manifesting the high esteem in which he is held, and its regret on account of his departure from Canada, had the pleasure of presenting an address to him expressive of the same.

In February a communication was received from the *Rev. Dr. Vincent* respecting the holding of a *Sabbath School Congress* at Plainfield, N. J., and inviting this Association to send a representative, or representatives, to it. An empty treasury forbade this, but the Board gladly availed itself of the presence of *Mr. Marling* (then a resident in New York) to speak and hear for Canada. A report of the proceedings of the Congress appeared in the *S. S. Times*. We briefly extract from *Mr. Marling's* account the following: "Those convened were a select body of leading men specially entrusted with the Sabbath School interests of their respective bodies, or of Union Societies, to take counsel on a limited number of subjects. The Congress lasted five days, the evening meetings were very large, and the addresses admirable." Our brother *Marling* spoke at one of the

overflow meetings. "Of the three topics introduced, *the International Lesson System* received the fullest consideration. Criticism was freely invited, and every objection felt, or heard, was noted; but the testimony to the manifold value and wide acceptableness of the course was overwhelmingly strong." *Conventions, Institutes and Normal Classes* were next in importance. Mr. Marling considered that the Church Normal Class was judged to be the most effective plan where it could be carried out. *The office of the Superintendent* was the last topic, and was well discussed. Our brother was cordially welcomed as delegate from Canada, and received every courtesy.

Chatauqua has this year also embraced a large assemblage of Sabbath School workers. The assembly was preceded by a scientific and followed by a Church Congress. Several other large gatherings similar to the Chatauqua Sabbath School Assembly have been held, the nearest to Canada being on Wellesley Island in the River St. Lawrence. Canadian brethren were present both at Chatauqua and at the "Sabbath School Parliament," as it was styled, and at the latter several of them were prominent as speakers.

No portion of the time of this Convention has (in the programme) been apportioned for any report of these assemblies, it being left open for the Convention to decide whether or not such shall be invited and heard.

The Ontario Sabbath School Missionary Union having requested the Board of this Association to lay before this Convention its conviction that the work which has now for some years been in its hands should be adopted by the Association. It has decided to have this matter presented to you under the topic "Sabbath School Mission work in Ontario." It is therefore commended to your careful consideration as it will be shewn you by the brethren whose names appear on the programme.

The Canada Sunday School Union held its thirty-ninth anniversary last January. Its valued agent, the Rev. J. McKillican, during the season of passable roads, laboured in and back of the County of Lanark, on the line of the Madawaska River, and in the Maritime Provinces, and was the means of accomplishing the following results; 46 schools, with 211 teachers and 1,469 scholars were organized; and 66 schools, with 424 teachers and 3,791 scholars were visited; he also collected for that union \$591.30. The published report is full of interesting facts connected with this mission work in the east.

We have to record the loss to this Association of the Rev. Wm. McKenzie, of Almonte, a late member of its executive, who has been called to depart and be with Christ. The last time we heard him was at the Brantford Convention, where, in speaking on "The Sabbath School, not a substitute for the House of God," he related what

he had witnessed in a country congregation about a fortnight previous, viz., 120 of the young people of that district, ready to profess Christ, and confess Him before men—almost half the school were there—boys and girls from twelve years old, and little fellows of scarcely nine years, would come and say, “put my name down, I want to confess Christ.”

During the new year of the Association an effort will be made to collect full statistics; this is done now only once in three years, and is desired not only for this Association, but Canada is required to furnish the same for the next International Convention, to be held in Charleston, South Carolina. It is therefore earnestly requested that the Secretaries of counties and cities will make a special effort to procure and furnish the same to the General Secretary, and that the Superintendents of Schools will promptly report to the County or Municipal Secretaries when called upon to do so. Forms with blanks for this purpose will be furnished by the Association through the County Secretaries.

While we wait together for clearer light on our Sabbath School work, and look up for fresh vigour to perform it, may we, who assemble here, and the many more who may yet arrive, be so revived that we shall from this place go forth to work afresh, and for to see many of our dear scholars avouching themselves to be the Lord's.

Respectfully submitted,

WILLIAM MILLARD,

General Secretary.

The Hymn—“Blest be the Tie that Binds,” was then sung.

Rev. Mr. BARRASS said, that in reference to that part of the report just read, which mentioned the likelihood of a union being effected between this Association and the Sabbath School Missionary Union, it would not be understood that by adopting the report they were carrying out the proposed amalgamation without further discussion of its advisability. In saying this he was giving utterance to no opinion either favorable or adverse to the union, but he wished to know if it was intended to discuss the matter at this stage of the proceedings?

Rev. W. MILLARD said that his brother evidently had misunderstood the tenor of the reference in the report to the proposed union of the two bodies. All that he asked was that the matter should be brought in regular form before this Convention, so that the brethren might say whether or not they judged that the time had come when this Association should adopt the mission work hitherto performed by the Sabbath School Missionary Union.

Rev. Mr. BARRASS—I endorse it all then, most heartily.

The report was then, on motion, received and adopted.

Rev. Mr. BARRASS led the Convention in prayer.

VERBAL REPORTS FROM COUNTY SECRETARIES AND
OTHERS.

WELLINGTON.

Mr. W. I. SMELLIE said there was an improved interest manifested in the work since the report presented at Hamilton. A County Association had been formed at Fergus, and he knew of upwards of fifty boys belonging to that Association, who had gone out into the country holding prayer meetings, &c., very successfully. They had held a Convention in Mount Forest about the middle of last September, at which the General Secretary was present. The proceedings were very interesting, and the results most beneficial. They had held a mass meeting of children in the Town Hall which was especially successful, the building having been crowded to the utmost. The number of Sabbath Schools reported was 187; the number of pupils 11,904; the number of teachers 1,582.

HAMILTON.

Mr. EDGAR said he believed the schools in Hamilton were prospering; they were not only keeping up in attendance, but a great deal of good had been done during the year. There had been nothing in the shape of what was called a revival, but the schools had been going on increasing and doing a good work. Speaking for the Congregational Church, they had thirteen who had joined the Church out of the Sabbath School last year—boys and girls of sixteen, seventeen and eighteen years of age. He would like to impress on superintendents and teachers the importance of never losing any of their scholars after they have been gathered into the schools. They should keep them until they became teachers themselves. Several denominations in Hamilton had been doing an excellent work by establishing mission schools in the outlying districts of the city.

KINGSTON.

Mr. EDWIN CHOWN said that in his city they had not, he was sorry to say, done much during the past year. Indeed he was afraid they had fallen asleep. He hoped they would have a more favorable report to make next year.

LINCOLN AND WELLAND.

Rev. Mr. BRUCE said, that he had been in Lincoln so short a time that he feared his report would be rather meagre. He could only say that in St. Catharines the Sabbath School work was in a live vigorous condition in connection with all the Churches, although there was nothing that might be called a revival. The work was so

closely identified with that of the Churches that it was almost impossible to separate the two. He hoped there would soon be a movement in the Counties of Lincoln and Welland in the direction of having persons appointed to the various districts to see after the immediate interests of individual schools. He was sorry this report was so general in its character, but he hoped they would have a better one before the Convention closed.

NORTHUMBERLAND.

Mr. PLATT HINMAN said, that this was the third year since they had held a Convention in his county. There had been such a lack of interest on the part of parents and others, that it was at last resolved not to hold any more. He thought himself that this was a wrong decision. He believed the various denominations were keeping up their schools.

SOUTH ONTARIO.

Mr. FOSTER said, that in South Ontario they had held Conventions for five or six years. At first they were rather weak, but after a good deal of striving by Sabbath School workers, success had crowned their efforts, and during the last three or four years great improvements had been made. The Convention at Whitevale had been a grand one. From what he knew of South Ontario he believed a glorious work was being accomplished in the Sabbath Schools of all the denominations. The interest was growing, and every one connected with the work felt that it was destined to go on and increase. They had adopted the plan of appointing visitors at their Conventions to visit the schools and report to the Secretary upon their condition, progress and prospects, the county having been laid off in sections for this purpose. These visitors gave such instruction and counsel at the schools they visited, as they deemed requisite. They had found this plan a good one; the work had been encouraged; the ministers had taken hold, and an interest aroused such as they had not previously known.

MONTREAL.

Mr. COATES said he could only speak for his own denomination, that was the Methodist. They had up to last January in connection with their Church, eighteen Sabbath Schools (including missions), embracing 335 teachers and 2,823 scholars, 285 of the latter being members of the Church. The Missionary collections last year amounted to \$3,498; conversions during the year, 75.

CANADA SUNDAY SCHOOL UNION.

Rev. Mr. ANDERSON said he represented this Sunday School Union, but was sorry that he could not give a very minute report from that society, as he had only recently been appointed Corresponding Secretary in place of the Rev. Charles Chapman who had gone to England. He had not yet received the letters for the year, so that he could not give a detailed report. He believed, however, that a good work had been done during the year in the establishment of new schools and the revival of old ones. The Congregational denomination, with which he was connected, had efficient schools in connection with all their Churches in Montreal. In the Church of which he was pastor about thirteen had been added to the membership from the Sabbath School during the last year, and in fact their most important work was in the Sabbath School. They had in that school an average attendance of about 150 pupils and 18 teachers. The other schools of the denomination were also largely attended. He had had the pleasure of attending a Convention of the Methodist Sabbath Schools, held a week or two before, and though no statistics were given, it was manifest from the spirit of the brethren, that they were heartily in the work. He believed also, that the Presbyterian brethren in Montreal were working their Sabbath Schools very efficiently.

VICTORIA.

Mr. J. C. GILCHRIST said that in this county the former secretary had called a Convention but it had proved a failure; they had got in debt to the extent of \$12 or \$14, and consequently they could not manage to get up another. Fenelon was the only township that kept up its Convention. When he received his appointment he endeavoured to make himself acquainted with the schools in his district. He had not succeeded as well as he would have liked, but he had called a Convention on the 14th and 15th of March. The General Secretary was present and added largely to the success of the meeting. The Convention was not so large as he had expected, or could have desired, but the numbers had increased at every session. One of its results had been that there were several delegates from Victoria present at this Convention—Judge Dearn and others—while at Hamilton last year there was only one present, Mr. Jamieson. They had reports at their Convention from nineteen schools, representing seven denominations. The number of teachers was 167; number of scholars 1683; average attendance 1162; number of books in libraries 2605; papers distributed 654; amount collected for missionary purposes \$196.43; number of conversions during the year, 100. These were the numbers so far as reported, but there were quite a number of schools with which they had had no corres-

pendence. Their Convention had paid the debts of the old Association; had defrayed its own expenses, and they had now a balance of eighty cents in the treasury. (Laughter.) There had been two Conventions held since; one in Lindsay for Lindsay and Ops,—the other in Woodville for Eldon Township.

WATERLOO.

Mr. W. D. GRANT said he could only speak for the town of Galt. A great work had been done in that town especially in Knox Church, beginning with the Sabbath School. He never cared to give figures for the number of conversions (hear); he preferred stating generally what the Lord had done for them. He believed if all the teachers in the county could just see what had been done in Knox Church, it would inspire their hearts with new zeal for their work. The work had commenced in the smaller classes—he might say in those just above the infant classes, and it had then spread upward. Young men and women belonging to the Bible class had been completely changed. The whole school had become anxious about their souls. The result had been that a Young People's Association had been formed, and a good work was being done by it. They had a large mission school, composed of children of all denominations, and especially of those who had not previously attended any school. They had had a grand turn out at their quarterly review.

NORTH YORK.

Mr. D. FOTHERINGHAM remarked, that he had taken some pains to collect statistics from North York, and found that they had about 70 Sabbath Schools, with about 5,000 pupils and 500 teachers. The average attendance was 3,000 or a little over. He found also that in three-fourths of the schools the International Series of Lessons were used. They held annual Conventions, and found them to be a source of strength and encouragement to those engaged in the work. They were well attended, and produced good results. There was one feature of the work in North York upon which he expected to speak more fully at another stage of the Convention: namely, the establishment of Sabbath School Institutes, which had been productive of great benefit.

The Business Committee reported a programme for the Evening Session, which was adopted.

The Secretary read a letter from the Hon. James Ferrier, of Montreal, stating his inability to attend the Convention, owing to his having to take part in a missionary meeting which was being held in St. John, N. B.

The Hymn, "Work for the Night is Coming," was sung; the Rev. Mr. Bruce led in prayer, and the Convention adjourned.

OTTAWA CITY.

The following report of the Sabbath School of Ottawa was handed to the General Secretary:—There are sixteen Sabbath Schools in the city in connection with the following churches: Four Presbyterians with three mission churches and one mission school. Three Methodist churches and one mission church with schools in connection. One of them, the Dominion Church, has the largest school in the city. Two Episcopal Methodists, one Congregational, one Baptist, these also have well attended schools, and the whole have a full staff of hard working teachers, many of these are able and zealous, whose heart is in the good work. The attendance in the whole of these schools will be an average of about 3,000. As the population of the city increased so has the churches and schools, and we have great reason to hope, that the future will shew in the habits and general conduct of those now under instructions, that the labours of the teachers have not been in vain, and the seed sown in their young hearts will bring forth good fruit to the glory of God.

Yesterday the Rev. Mr. Bruce gave an interesting address on the direct and indirect influence of Sabbath School Conventions. I can safely say that we, in the Ottawa District, are much indebted to the Convention held in Ottawa in the year '72, there was a large attendance of ministers and teachers. We, the teachers, learned there what our duty was, how little we knew, and how much we had to learn; for unless teachers teach themselves they cannot be expected to teach others, indeed the Convention gave a great impetus to the Sabbath School cause, and since then Conventions are held yearly in all our principal towns in the Ottawa Valley showing most successful results. We owe much to the Rev. Mr. Gavin, to whose Christian zeal and energy much of our success is due. I only speak with authority for my own church St. Andrews.

EVENING SESSION.

THURSDAY, Oct. 10.

The Convention reassembled at 7.30 p.m. The Church was crowded by the delegates, and friends from the town and country. Devotional exercises, consisting of the singing of the Hymn, "All Hail the Power of Jesus' Name," and prayer, were conducted by Rev. Dr. O'Meara of Port Hope.

THE PRESIDENT'S ADDRESS.

Rev. W. JOHNSON, the President elect, then addressed the Convention. He said—MY DEAR CHRISTIAN FRIENDS: To say that I feel it to be a great honor to occupy this position, and that I am

deeply grateful to you for having bestowed that honor upon me, is but feebly to express my appreciation of the position and my gratitude to the Convention. I have ever felt, since by the grace of God I was led to give my heart to him that any position which God's Church had been pleased to bestow upon me I owe to the Sabbath School, to a holy father, and to the prayers of a now sainted mother; and I feel to-night with renewed intensity that the honor of having been elected President of this Association is due to these early impressions. If I have ever displayed any zeal in the work which has called us together, or ever accomplished any good by its means, I attribute it to the influences received in the Sabbath School and at my mother's knee. I have no doubt that there are many here who have come to this Convention with devout recollections of the one held here seven years ago. To me it seems only a year ago since last we met here, and enjoyed the presence and power of the spirit, thereby becoming encouraged and quickened for the glorious work that lay before us. I hope and trust that, coming here with our expectations of the past abundantly fulfilled, none of us will leave this Convention disappointed, but that we will go forth to our several schools blessed with the unction and power of the Spirit, readier and better prepared than ever for our work in the Sabbath School. I know I am speaking the sentiments of many present when I say that we owe much of our knowledge of, and zeal in the work, in what we acquire at such meetings as this. I have no doubt that many who occupy the foremost places in the Sabbath School work have been quickened and strengthened at our various Provincial and County Conventions, and I trust like results may follow this Convention. Brethren, I feel that if you have conferred an honor, you have also imposed a responsibility upon me; and I pray for God's grace that I may be enabled to rightly carry that responsibility. I feel the honor all the more from the fact that, when I was some four thousand miles from here, the Belleville brethren sent me an intimation of their wishes with regard to the Presidency of the Association this year. Ever since the intimation of the brethren was conveyed to me, I have endeavoured to seek wisdom, and grace and knowledge from on High, so that if the intention were carried into effect I might be enabled to discharge wisely and well the duties of the position. I look to the brethren of the Convention for their sympathy and aid. A great deal of the burden was taken off my shoulders this afternoon when I learned of the appointment of Mr. McLean as Chairman of the Business Committee, as well as by the fact that Prof. Sherwin will be here to conduct the singing. I hope that with Divine assistance, and with the help of those and other brethren, I shall be able to conduct the sessions of the Convention to God's glory and our own benefit. A word now with regard to the practical work of the Convention. I have, as you observe, a bell here before me, I trust

throughout the sessions of this Convention it will not require to be used for other than ornamental purposes—that the sound of its voice will never be heard. It is here for the purpose of ringing down those speakers who talk too long. The Business Committee will arrange the time for the speakers, and I trust those who have addresses to deliver will abide by the rules laid down, so that “all things may be done decently and in order.” I hope that the formality which sometimes characterizes gatherings of this kind will be wanting at this Convention. I have often wished at such meetings that we could have an informal evening meeting for social intercourse, where everybody could meet everybody else, and wear off their stiffness and strangeness. In the absence of such a meeting, I trust all will feel it to be a duty to get acquainted with one another as brethren in Christ, and fellow laborers with him in bringing scholars to the Sabbath School, and teaching them the ways of life. As we grasp each others’ hands may we feel our hearts beat in unison, and that we are brethren indeed in carrying forward the glorious Sunday School banner. Again thanking you for the honor you have done me, and imploring God’s blessing, and looking for your kindly sympathy, we will now proceed to the business of the Convention. (Applause.)

Rev. WM. MILLARD announced that Prof. Sherwin had arrived in Belleville, and would soon be with them. The announcement was received with loud applause.

The hymn “Saviour more than life to me,” was then sung.

ADDRESS OF WELCOME.

Rev. Dr. JAMES, President of Albert University, delivered the following address of welcome to the delegates on behalf of the citizens of Belleville :

By appointment of the Committee of Arrangements, it becomes my pleasing duty to welcome to Belleville the Sabbath School Association of Canada.

The memory of your former Convention here still fresh and fragrant in our heart, after a lapse of seven years, doubles the warmth of our welcome to-day. That only can be welcome which is pleasing in itself, or in its associations, or in its effects. Thrice welcome are ye, for what can be more pleasing in itself than the sublime presence of a national Sabbath School Convention? What more hallowed in its associations, than these days of heaven-born enthusiasm; what more precious in its effects than the immortal benedictions a convention like this must bring? But while my task is pleasing, it is none the less difficult, for my word of welcome must compress the warmth of the ten thousand hearts that have delegated me to speak for them. But the duty must be attempted.

I. WE WELCOME YOU AS MEMBERS OF THE UNIVERSAL BROTHERHOOD OF MEN.

We greet you as brothers of the same Divine family, having the same sympathies, aspirations and destiny with ourselves. The philanthropy of the Sabbath School is something more than a frosty theory of the head. The atmosphere of the Sabbath School warms the heart into a wider love, and makes our philanthropy more than a cold-blooded sentiment, and lends to our welcome a holier, deeper meaning. The very central idea and inspiration of the Sabbath School is a high estimate of the soul's intrinsic preciousness and majesty. The genuine Sunday School man has the true "enthusiasm of humanity" that cannot behold a mass of human beings like this without something of an emotion of awe, as well as a thrill of philanthropy. The Sabbath School idea in its last analysis means that *man is immortal*—a being who, while a frail child of dust, is an heir of immortality and "dim miniature of greatness absolute"—a being "for whom all nature stands and stars their courses move." Recognizing you, then, in your high estate, we think your presence more august than all things in nature. Far sublimer than all things in nature is *man* with his illimitable mind, unfathomable heart and awe-inspiring immortality. Our science and our theology alike see in you and all men heaven-born princes created in the Divine image—not the developed protoplasm conceived by the human evolutionist; the illustrious master-pieces of Divine skill, made a little lower than the angels—not developed animals made a little lower than the monkeys. But not only do we meet and greet you as brother men of royal blood and illustrious lineage, but we venerate you as having special badges of honor. Sabbath School men and women are generally a finer type of human kind. The narrow, sordid and pusillanimous are not the material that make Sabbath School men. It takes a generous, large-hearted sort of a man to make a genuine Sabbath School man. God shows his high estimate of this Christian service by the kind of men he calls into the Sunday School Army. We salute you then, and welcome you first as members of the sacred brotherhood of man.

II. WE WELCOME YOU AS MEMBERS OF THE BROTHERHOOD OF CHRISTIANS.

Waiving but not sacrificing your denominational preferences, you appear in this Convention in your *higher* character as Christian men and women—in which all can unite on the broad platform of Christian Catholicity. Much as we prize our denominational creeds and churches, boundlessly more do we prize our Christian character and Communion. Surely the goodly fellowship of a Convention like this, gives a foregleam of millennial glory. What God sees and

loves in us is not the creed but the Christian. But the Christian crystallizes into a great variety of personal and denominational forms. The mineralogist proves that the mineral quartz or silica, crystallizes into a great variety of shades and shapes with manifold modifications; for example: AMETHYST, OPAL, CALCEDONY, AGATE, ONYX, and even SANDSTONE, and other stones, precious as well as common. But the essential substance in all is the same glittering silica. And we think that when the great Head of the Church shall come to make up his jewels, and arrange his cabinet of Christians for the skies, he will not reject a Christian because he has crystallised into a Methodist Amethyst, or a Baptist Opal, (that is seldom anhydrous or free from moisture) or a Pale-blue Presbyterian Chalcedony, or a Congregational Agate, or an Episcopalian Onyx, or even a Quaker-drab Sandstone. If analyzed it presents the glittering elements of the Christian, He will say: "*this is one of my jewels, and it will shine as the stars forever and ever.*" We have studied the chemistry of Christianity long enough to see through the denominational exterior into the glittering Christian crystal within. It is the Christian light and love within us that bring us into this union of hearts and hands to-day. Higher than all merely human associations, the Christian brotherhood brings into play an affinity that is altogether Divine. When Paul addresses the churches in words of tender affection so as to sound strange to some ears, he uttered not mere poetry or rhetoric, but a new and Divine instinct. Having been touched with a little spark of the same celestial fire that fuses all Christian hearts into union and communion, we greet you and welcome you among us, as members of the brotherhood of Christians.

III. WE WELCOME YOU AS MEMBERS OF THE NOBLE BROTHERHOOD OF CHRISTIAN WORKERS.

There is such a thing as a sentimental Christianity that weeps with them that weeps, but works not with them that weep. An amiable Christian that does little good but no harm, is better—far better—than an unchristian man. But Christianity never puts on beautiful garments till she puts on her *working dress*, and becomes a minister of mercy to sinning and suffering men. As Christians engaged in this high ministry, you are welcome among us.

IV. WE WELCOME YOU AS MEMBERS OF THE MORE SELECT BROTHERHOOD OF SABBATH SCHOOL CHRISTIAN WORKERS.

If there is any work that God helps men to do, it is the work of the Sabbath School Teacher. And any work that God does is honorable and lifts the human worker into a partnership of infinite heights of dignity. When Queen Victoria teaches her Sabbath

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School class, she is doing a work which while adding lustre to her earthly crown, may add stars to her heavenly crown that shall "shine as the brightness of the firmament, and as the stars forever and ever." The patient Sabbath School Teacher shall have a high place among heaven's orders of nobility. The splendor of the work may not be manifest in this world. But that day and hour shall surely come when it shall be worth more than all the thrones of earth to be able to say: "I toiled faithfully in the Sabbath School year after year—little and unknown, loved and prized of God alone,"—but still I sowed the precious seeds of truth in minds immortal. It will be worth more than to gain the whole world to hear the welcome words, "THOU HAST BEEN FAITHFUL over a few things, enter thou into the joy of thy Lord." Sometimes the humble Sunday School Teacher thinks his work is very small when measured by common standards. But remember our arithmetics do not give Heaven's "tables of Weights and Measures." A certain philosopher used to talk to his friends very much about a great garden in which he was in the habit of walking and carrying on his studies. At length one of his friends came to see him and found his extraordinary garden was a patch of ground about twice the size of the floor of his own room. "What!" said he, "is this your garden? It is not very broad." "No," said the philosopher, "it is not very broad, but it has a wondrous height!" And so we would say to you Sunday School Teachers. Your work in your Sunday School class may not look very large; *but it has a wondrous height!* It goes up to heaven. To conceive of it aright it goes straight out to eternity.

V. WE WELCOME YOU, WITH ALL YOUR INDIVIDUAL GRACE AND GRACES, AS MEMBERS OF THE CONVENTION.

We have had many gatherings of late in Belleville—educational, agricultural, ecclesiastical and political; but none of them can surpass in dignity the Sabbath School Association of Canada. If you brought tens of thousands of gold and scattered it freely among our townsmen, who are not wholly unaware of famously "hard times," you would leave boundlessly less of lasting riches than we now expect from your Convention. If mind is better than matter; if the soul is better than the body, and immortality is better than mortality, then are they surely the best possessions that most minister to mind and soul and immortality. That coin only has lasting value that will circulate in Heaven as well as earth. That bill only is good for the soul that will be cashed in the bank of Heaven. And now who shall tell the price of aspirations after a better life? How much better than gold is a grand glow of enthusiasm for the right that never dies? What figures, numerical or rhetorical, can compute the value of the sudden yet strong resolve that lifts a man into loftiness of soul and

grandeur of life? Poor Young, the murderer, met his doom the other day because at a certain time in the past his resolve to turn to a better life was a thread not quite strong enough to lift him from his horrible pit of sin.

Life, salvation, Heaven—all depends upon a Godward impulse—a heavenward thought—the starting of the train of thought on the heavenly track. All this we expect you to bring and leave among us. We expect to be richer and better for your stay among us. Your high enthusiasm for the right will waft us toward better things. But since your last Convention in Belleville, seven years ago, the Angel of Death has borne away some precious spoil from among you. Some that were then full of life and hope for this world have left their seats vacant. They are absent, but not forgotten. There are hearts that miss them, and sigh while they sing :

“ O for the touch of a vanished hand,
And the sound of a voice that is still ! ”

But while the Lord of the harvest calls some to their reward, he calls others to work in his harvest field,—and the work goes bravely on, for never were there so many laborers in the field as there are to-day. And now permit me again to welcome you. Welcome to Belleville, the gem of the bay, the city of churches and schools and colleges, and intelligence, enterprise and virtue. Welcome to our churches!—welcome to our homes!—welcome to our hearts!

ADDRESS BY PROF. SHERWIN.

Prof. SHERWIN was called upon by the President to deliver a short address, and was received with loud applause. After a humorous reference to the difficulties he had to encounter on reaching Belleville, and to the invariable pleasure he experienced in meeting a Canadian audience, he said the Sunday School cause was one that enabled those who loved Christ to overlook all imaginary boundary lines between the nations, and forget to what country they belonged, except that they belong to the grand army of Christ. It had always been a sweet and blessed thing to have to find that as soon as he stepped on Canadian soil, whenever the name of the great and good Queen of England was mentioned every heart was touched and thrilled by the name of that noble woman (prolonged applause). He, and an American friend of his, had often talked of the tremendous enthusiasm manifested in Punshon's Tabernacle in Toronto, on the occasion of a grand meeting there which many present would remember, when they sang “God save the Queen,” (loud applause.) He had really thought the people would have

gone off (laughter). Now, if the mention of Britain's beloved Queen should touch the hearts of Christian workers not only in this broad Dominion but away over in the United States, how much more should the hearts of those who were linked together in the love of Christ be stirred by the name of the King of kings, the Lord of lords, Jesus Christ. All the world loved Queen Victoria, but all the world did not love the Saviour. Might it be his and their duty while they were together in this Convention to cultivate a deeper, holier, and more abiding love for Christ; and to carry away from this beautiful place sweet things which would touch the remotest and humblest Sunday School in the Dominion. If they could do this, it was indeed a good thing that they had come together. He had not come to sing *to* them but *with* them; for his experience had taught him that the Christian work was not forwarded to any great extent by solo-singing. Christian workers were not so much stirred up by hearing persons sing something which was perhaps very entertaining, as they were by taking hold and singing for themselves. He trusted that in all the sessions of the Convention, he would find that whether they knew the tunes or not, everybody in the audience, young and old, rich and poor, whether they had ever sung the hymns before or not, if they only knew the words, or could read them, would join heart and soul in the singing.

The Hymn "Watching and Waiting" was then sung, Prof. Sherwin leading.

THE INDIRECT BENEFITS OF CONVENTIONS.

Rev. GEO. BRUCE, M.A., spoke upon the indirect benefits of Conventions. He said the direct benefits of Conventions, if he understood their objects, was in their better preparing them for the work of Sabbath school teaching, by giving them a clearer insight into the work, by furnishing them with better instruments for its prosecution, and thus producing larger results than they could without such meetings. It was a matter of some difficulty to draw the line between the direct and the indirect benefits of Conventions. For instance they might say that the instructions which children carried with them to godless homes were among indirect benefits of the Sunday school, yet they were in another sense a direct result of Sabbath school training. One indirect benefit of these Conventions was in the deepening of the religious life of the people among whom they were held. The results of these meetings in that respect were well recognized facts, which would be admitted by all who had anything to do with them. Revivals of religion could be distinctly shown to run parallel with the course of these Conventions; they had been attended by the visible outpouring of God's grace; they

had kindled fires which had continued to grow and extend until the results were glorious in the winning of many souls to Christ. The Convention held in St. Catharines—which town he was sorry to say hardly deserved the name sometimes given it, of “the city of the saints,”—had been the immediate means of an outpouring of God’s blessing, and the good work was still going on. They would all concede that it was not a matter of wonder that such results should take place. It was like an incident which happened at one of the sieges of Gibraltar and which they had no doubt all heard or read. The siege had been kept up by land and sea for many months, and with all the noble efforts the garrison had made it seemed to be only a great desperate struggle which would soon end in unconditional surrender. But they thought of an expedient which averted the impending result. Instead of firing the ordinary shot out of their cannon, they began to fire red hot balls, and this soon made the enemy relinquish the hold he had obtained. The enemy of souls would take any amount of cold lead and it would produce little result, but when the warm glowing words came from the furnace of God’s word it started fires that would kindle the very bulwarks of the enemy. *The first reason why these Conventions produced good results among the people where they were held was because they belonged to a work in connection with the moral and spiritual education of children.* Any work that was a work for God, that had the moral and spiritual elevation of mankind for its object, or the prevention of evil or the conversion of souls was one that could look with confidence for God’s blessing. But in an especial measure were men and women encouraged to labour for the salvation of children. Not only did they find it to be historically true that God blesses such a work, but it was reasonable that it should be so. The reason was both natural and mysterious. It was natural because all we did in our relations with children brought us back nearer to the state of mind in which we must be, so the Saviour said, in order to come to him. The effect of mixing in the world was to harden our hearts, to make us conceited, to take us far away from the Bible and from God, but when we entered into a work which had for its direct object the instruction of children, by coming in contact with their warm, loving hearts, their quick sympathies and fresh young minds, these tender qualities were to a certain extent communicated to us; we became “like little children.” We were carried back to the early days of childhood when our hearts had less of selfishness, and more of God’s love and the joy of God’s salvation than in later days. But there was also a blessing on the work in a sense that he might call mysterious. He did not use the word as seeking to bring before them anything full of mystery, but he meant that God poured out His blessing in a way that perhaps we could not understand. The Saviour’s own words “Suffer little children to come unto me,” did not mean simply

that we could fulfil the command by merely standing aside and permitting the children to come to Christ. Our work was a positive, not a negative one; we were to help to bring them to the Saviour. He (the speaker) knew that when these words of our Saviour were uttered there was one who, if he was present and heard that voice he loved so well, would obey it in loving, active sympathy. The strong arms of the apostle Peter would not be slow in bearing tenderly the little ones to the Saviour. And if there was one shivering little orphan, or the child of a poor widow who had more than she could carry, Peter would gather them in his arms and bring them forward and receive his reward in a smile of grateful recognition from the Master. The beloved disciple John was another who would respond lovingly to the Saviour's words. It was just the same to-day. When we were engaged in bringing our little ones to Christ, we would find him the same tender, loving Saviour that He was in the days of Peter and John, and the same grateful, loving smile of recognition would greet our efforts. *Another reason* why these Conventions were of great benefit to the people among whom they were held was because *they brought together a number of those who were the best workers in the Christian Church.* He (the speaker) had been over this country a good deal, and to some extent over other countries; he was personally interested in watching the work of religious life, and he would like to find a single congregation were half of whose members were positively earnest Christian workers for their Master's cause. We did not find this very often. We found that the twos, the threes, the half dozens, and perhaps the scores were the men and women that comprised the heart, soul, and life of the congregations. And where were these workers to be found? In the Sabbath School. Was it any wonder then that when such men and women as these assembled in Convention there should be an outpouring upon the hearts of the people? Was it not a matter of very common regret among the earnest workers for Christ that their numbers were so few? It reminded him of an illustration, which though a very childish one he could not refrain from giving. When he was a child he lived in the country, though not very far from a city. These were the days when they used to have grand old fire places in country homes, with plenty of wood, which they used to pile on so freely that it filled the house with its warm and ruddy glow. The fuel was not spared, and when the fire began to die out more was heaped on with lavish hand. He well remembered how strange it seemed to him on going to the city to notice the careful way in which they would only put on two little sticks at a time, turning them over and over again, to catch a very small blaze indeed. It used to make him feel like interfering by piling on all the wood at once in order to make a good fire. That was just about the way things were done in the Christian work. One

or two men in the congregation made the whole fire; they were turned over and over, and tried this way and that, until they were worn out, and congregations found that they could not make a good glowing fire with so little fuel. But in these Conventions they had a different state of things altogether. Here they had congregated together those whose hearts were alive with love for Christ, and it was natural to expect that the spirit would be poured out, and that the people should be blessed. He remembered a Sabbath School which existed in connection with a large and wealthy congregation, and which had been organized and sustained by the efforts of one lady. He had seen her going to school on cold mornings, carrying the shavings to light the fires. He hoped there were not many cases like that. Most Sabbath School workers would know what it was to get occasionally chilled by coming in contact with the moral icebergs who were to be found among even professing Christians, but what a warmth diffused itself throughout their hearts on meeting in gatherings such as the present, on meeting with others who were earnest live workers in the Sabbath School! It need not be wondered at that great blessings should follow such meetings. There was another reason why these Conventions were indirectly fruitful of good results. *They all met here as Christians.* He was a thorough believer in denominations, because he could not understand a man being thoroughly in earnest unless he knew exactly what he believed. He wanted a man to say right out what Church he attended; if he did not he could not have much confidence in his earnestness. If we were in earnest we would be certain to have different opinions on minor matters. But a Sabbath School Convention was one of those standpoints in which we could all meet as one, and really forget their denominational peculiarities. He had been at meetings which were intended to bring denominations together, and when that particular feature was dwelt upon, people said to one another, "See, we have forgotten all about our denominations." This was just like a man trying to forget self-consciousness; he found that he was more self-conscious than ever. But here they came together on another basis—that of Sabbath School work—and the consequence was that they really did forget to what denomination they belonged. He had been struck very forcibly with that fact down stairs in the committee-room. After they had proceeded so far with the nomination of officers, their Chairman had told them to try and not have any of the denominations forgotten. The reminder took them quite by surprise, for they found that they had never thought once of denominations in doing their work. (Loud cheers.) There was another reason he would mention—perhaps the greatest of all. *These Conventions were now so largely used for Bible study*, thus securing the benefits of the best modes of Scriptural explanation and interpretation. He would like

before concluding to say something in reference to how Conventions had gradually glided into a work of revival. If there was to be such a work, he believed it was indispensable that there should first be a state of expectancy and prayerfulness. Humanly speaking, he thought that was necessary. If they prayed earnestly for these blessings, and really had faith enough in God to expect them, he believed that after this Convention there would be a great outpouring of God's spirit, either visible, or only felt in the deepening of the religious life of the people. He believed they would then carry away with them in their hearts that which would make them stronger and more loving and earnest workers for Christ—a flood of Christian light which would spread over the land, away to the backwoods shanty, as well as to the streets of our towns and cities, bringing many into the fold of Christ. (Applause.)

REV. WM. MILLARD addressed the Convention on the same topic. He said that he had not been aware until he came to the Convention that he was to deliver an address on this, or indeed, on any subject, but he had been appointed at the eleventh hour to fill in the breach caused by the absence of Dr. Nichol, of Brantford. He, (the speaker) was the one who had penned as one of the topics for discussion at the Convention—"The Indirect Benefits of Sabbath School Conventions." His mind had been impressed with the fact that they could not wonder, indeed that they should not expect any less than, that gatherings like these, which brought together the twos and the threes of the best men and women in all the churches, should have a mighty influence for good on the people among whom they were held and the neighborhood around about. He had indeed felt that not only should they be able to look back on this Convention as equal to the other one held in Belleville, but he had said to himself, why should there not be a marvelous outpouring and manifestation of God's Spirit—a revival whose influence should reach to some of the most remote parts of this Province, if not of this Dominion? In thinking over the few remarks which on so short a notice he had intended making to them, he had written down a sentence, which was one of the last referred to by the previous speaker, viz., "there must be a state of expectancy." Have faith in God. They should be brought into a state of expectancy. Not only that they ought to have, or that they wished to have such and such blessings from God, but that they would have to such an extent that there would not be room to contain them. The direct object of their meeting was for instruction as Sabbath School teachers, and for encouragement in their work, but that was not all. They should be able to go forth from this Convention as a means of blessing to all their Churches and to the neighborhoods in which they lived, and it might be so, it could be so, and it *would* be so, if they only expected it. They should have faith in present blessings; faith in asking God to send them. (Applause.)

PROF. SHERWIN sang "The Ninety and Nine," and Mr. McLean lead the Convention in Prayer.

The programme for Wednesday having been announced, the hymn "Make me wholly Thine," was sung, Rev. Mr. Austin pronounced the benediction, and the Convention adjourned.

SECOND DAY.—MORNING SESSION.

WEDNESDAY, Oct 11th, 1876.

The Convention met for the transaction of business at 10.30, a prayer meeting, lasting for about an hour, having previously been held.

The Session opened with singing and prayer.

ADDRESS BY REV. DR. NEWTON.

REV. DR. NEWTON, of Philadelphia, was introduced by the President, and received with loud cheers. He said: DEAR CHRISTIAN FRIENDS; I am very happy to meet you in this Sabbath School Convention. I suppose a Christian should never feel strange in a Christian Church, and I know an Englishman never does feel strange on English ground. I had the honour and privilege of being born in good old England, (cheers), though I have lived in the United States ever since I was ten years old. I always feel proud and glad every time I come again into the dominions of that glorious Queen and noble woman—Queen Victoria. (Loud cheers.) I shall never forget the only time I ever saw her, which was in 1857, when I was on a visit to my native country. I thought I would rather see her in Church than in State, or Parliament, or anywhere else. I knew that she spent a portion of her summer vacation at Osborne House, on the Isle of Wight. I went there to spend a Sabbath, knowing that she worshipped in a little parish church there, Twickenham, I think they called it. I started bright and early on a beautiful English summer morning. It was a plain, little white-washed church, with a gallery all around it. I got a seat in the front of the gallery, knowing where the Queen's pew was, and that I could see it from where I sat. I watched with great interest, you may depend, until the Royal party came in. Prince Albert—the good Prince Albert—was alive then, and all the family were there. They sat there in the pew with nothing to distinguish them from the gentry around them. I watched with delight and interest the devout and reverent attitude of that family group. I shall never forget the feelings that passed through my mind at seeing that noble lady, upon whose dominions the sun never sets, bowing in lowly reverence with the humblest of her subjects before the King of Heaven. As I sat, I learned to know Prince Albert's voice, and listened intently as it

rolled out rich and full through the little Church. I lingered in the neighborhood for a short time, dropping into the cottages here and there, and getting the people into conversation about their Queen. I was delighted to find that their hearts responded with a thrill whenever, as a stranger, I mentioned Victoria's name to them. One good old woman told me this story: "Yes," said she, "she's a right-royal lady, and a very sensible one too." Some years before, when the young Prince was only six or seven years old, she was here with her family. There was a rule that none of the children should go outside the grounds unless their governess was with them. One day the Prince slipped out on the road by some means, as any other boy of his age would be likely to do. He met a little farmer boy about his own age, who had one of those toys they call a Jumping Johnny. The Prince went up to the other boy and said, "Give me that." The other boy replied, like the young Briton he was, "No, I wont either." The Prince said, "Do you know who I am?" The other boy said he didn't care who he was, he wasn't going to get that Jumping Jack any way. The Prince tried to give the boy a thrashing, but instead of doing so he got a good sound beating himself. He went home to his mother crying loudly, and when she asked him what was the matter, he told the whole story truthfully. Many a silly mother would have taken her son's part, but instead of that she gave him a good whipping and sent him to bed without his supper, for having broken a rule of the household and attempted to do a wrong to one of her young subjects. She also went and found out the sturdy English boy who had stood up for his rights, and had him sent to school and educated. (Loud applause.) I am always glad to get near anything connected with England. (Applause.) But I am glad to meet you on higher grounds than that. We are all subjects of the one great King. We all bow to Him, and the desire of our hearts is to do his will. Jesus said "Simon, son of Jonas, lovest thou Me more than these?" He saith unto him, "Yea, Lord, Thou knowest that I love Thee." He saith to him, "Feed My Lambs." It was the consideration of that scene between the Saviour and the Apostle Peter, more than thirty years ago, that started me on my special work in the ministry, that is, preaching stately to the children. I said to myself, after thinking over this passage, "What am I doing to feed the lambs? I go to the Sabbath School, and preach to the people in the public services of the sanctuary, but what am I doing to feed the lambs of the flock?" I said "Nothing." I said to myself I must do something in the way the Saviour has especially pointed out, to show that I love Him. That led me, with fear and trembling, to establish it, as a feature of my ministry, to have monthly services for the young. God has blessed my efforts; indeed He always does bless those efforts that go towards the young; they seem nearest His heart. May he encourage all of us for this purpose. (Loud applause.)

Hymn—"Thy Kingdom Come."

INSTITUTES IN OUR COUNTIES.

Mr. D. FOTHERINGHAM, (Aurora), began a discussion on this subject. He said that in North York they had been trying the experiment of Teacher's Institutes. They were all aware that skilled labour was the best kind of labour to employ in any work. When a political party wished to carry a particular field they always sent out the best men they had to canvass, and they began long before the day of the contest. So in the field of Sunday School work. If they were to be as wise as the children of this world, they must have skilled labour. It was so in mechanics, the skilled labourer could go to work and calculate with certainty on the end to be reached, while he who was unskilled would perhaps make something entirely different from what he intended. This was their experience in North York, though they had five hundred good workers. When they first thought of trying Normal Classes they met with a good deal of opposition; and there was always difficulty attending the prosecution of such a work in a scattered rural district. They however appointed Mr. Robt. Alexander, one of their best workers, to conduct an Institute in Aurora, but on account of some unfortunate circumstances he was prevented from doing very much. They first had the conductor give an address on some practical topic, and this was followed by a short informal discussion, in which the speeches were neither too long, or too rigidly limited as to time. They assigned to some other worker a discussion of the lesson for the following Sabbath day. They used the blackboard freely and found it of great help, as it brought both eyes and ears into play. They used the leaf clusters and such other illustrations as they had. They found these Institutes to be of the greatest benefit. They always fixed a time near the full of the moon, which was a matter of some importance in country places. One difficulty they had had to contend with was that when they fixed the time a month before hand, they could not be sure but the weather would be so stormy that few could come out. He remembered that on one occasion, the day they had appointed was so cold and stormy that no one was able to come out except one or two ladies. (Applause and laughter.) Then there was a great difficulty in getting people to come forward as teachers and take an active part in the meetings, as even their best workers thought they were not competent to conduct an Institute. But notwithstanding these difficulties they had prospered for two years and were growing in interest. They had had people come ten, twelve and even fifteen miles to attend an Institute, and driving back the same night, and yet they felt that they had been abundantly rewarded. As he was County Secretary he had taken great pains to inquire of all interested in the work as to the success of these Institutes, and the result was that he was firmly convinced of their success, especially in the way of starting

Sabbath School workers upon a careful study of the Scriptures. He had no doubt that they could be much improved in efficiency yet. They had had large additions to the number of Sunday Schools since they were started, and though at first many workers were diffident about taking an active part in conducting them, they were now becoming familiar with the work and readier to take hold of it. He would be happy to answer any questions that might be asked regarding their manner of managing Institutes.

Q. To what extent can teachers' meetings perform the work of Institutes?

Mr. FOTHERINGHAM replied that teachers meetings were usually confined to one school, while the Institutes were open to all schools. All the denominations took part in them. One feature in which they differed from teachers meetings was in having addresses on practical topics which was not usual in the teachers' meetings. The latter were chiefly confined to devotional exercises and discussions on the lessons. In the Institutes the audience was turned into a class, and they had interesting discussions on the lessons.

Q. Do they last more than one evening?

Mr. FOTHERINGHAM said they only lasted one evening, as it was impossible to hold them longer in country places. They held them monthly. On two occasions they had held them on two successive evenings. They did not always hold them in the same place, but moved them around, trying as far as possible to hold them in Sabbath school centres. The only thing for which they had to pay was the printing of circulars, and this did not cost much. They raised the money by collection.

Mr. WM. ADAMSON spoke on the question of Institutes in cities. He said that three years ago Mr. Fotheringham, when chairman of a committee appointed to consider the advisability of trying something in the way of Sabbath school teachers' Institutes, he (the speaker) had thought then that they were not prepared to go into them. He had thought there would be too much red-tapeism, too much head work and too little heart work. He had since come to the conclusion that the great want of many of their schools was the scarcity of really efficient teachers. Many grown up people thought that the Sunday school was not the place for them, and one consequence was that the work was left largely in the hands of the young people of little or no experience, who when asked by the superintendent to take part excused themselves on the ground of inexperience. He now thought that if they could get up these Institutes this difficulty would to some extent be done away with. Young people attending them and seeing how others performed their work could acquire both courage and information. These Institutes would, he thought, have an excellent effect in Toronto.

Mr. JAMES HUGHES (Toronto) expressed himself as strongly in

favour of special classes for advanced scholars, in order to prepare them for the work of Sabbath School teaching. He would have these taught special lessons with that view, instead of the regular series. He had been told that Dr. Vincent was entirely opposed to this plan, and had naturally thought that this was conclusive evidence against its adoption. But he was gratified at Chatauqua to hear Dr. Vincent say that he had followed this very plan for eighteen years, besides allowing such advanced scholars the privilege of attending the teacher's meeting during the week. These teacher's meetings, the Doctor said, were not simply devoted to a study of the lessons, but twenty minutes were allowed for practical normal work. Many teachers could be found in all their Sunday Schools willing to teach a special class, and he was of opinion that a meeting of individual schools would be productive of more benefit than even a general institute.

Q. A delegate asked Mr. Fotheringham how he would go to work to start an institute, say in a place like Belleville?

MR. FOTHERINGHAM in reply, stated how the work was started in North York. At the County Convention a resolution was passed, to appoint a Local Committee of persons residing where it was proposed to hold the first meeting. The Committee met and made inquiry as to who should most properly be asked to conduct the meeting, and give it finish and character. That having been decided, they selected a practical subject for discussion—one bearing directly on Sabbath School work. The next thing was to get an experienced person to conduct a normal class—if he was engaged in public school work so much the better. Circulars were then sent to all those who, it was thought, would be likely to interest themselves in the work.

MR. HUGHES said that there should not be much difficulty in organizing a normal class in Belleville, where they had a college and professors, and a school inspector whom he (Mr. Hughes) knew to be very successful in conducting public school teachers' institutes. They who were in the habit of attending public school teachers' institutes were the ones who would be most likely to succeed in normal classes of Sunday School teachers. The Convention at Plainfield had decided that the most important kind of normal classes were those held by individual schools.

HVMN—"Sow in the Morn thy Seed."

COMMITTEE ON RESOLUTIONS.

The following persons were appointed a Committee on Resolutions:—Mr. James Hughes, (Convener,) Judge Dean, Rev. Mr. Jolliffe, and Rev. J. M. Cameron.

RESOLUTION OF SYMPATHY.

REV. MR. BARRASS moved "that whereas the Catholic Total Abstinence Union of Ontario is now sitting in Convention in this town, resolved that a Committee be appointed to draw up a resolution expressing our sympathy with the temperance movement."

On motion the resolution was submitted to the Committee on Resolutions.

Mr. FOTHERINGHAM said he could not see the necessity of this Convention going out of its way in order to send such a resolution as the one proposed.

Rev. Mr. MILLARD said they had business enough on their programme to occupy every minute at their disposal, without stepping aside to compliment every Convention that might happen to be in session at the same time.

The PRESIDENT said the discussion was entirely out of order, as the resolution had already been referred to the Committee on Resolutions.

SABBATH SCHOOL MISSION WORK IN ONTARIO.

Rev. J. M. CAMERON (Toronto) asked—What after all was the object of this Association meeting from year to year as it was doing? He was sure those who had attended the meetings from the first would say that they had great reason to rejoice at the success which had attended them, in accomplishing a more efficient working of our Sabbath Schools, and in the greater interest taken in the work by our people, young and old. The question on which he would address them for a short time was "Sabbath School Mission work in Ontario." When this Association met first, it was with a feeling that our Sabbath Schools required to be lifted to a much higher level than they then occupied, and from that time to the present they had been rising gradually to a state of far greater efficiency. It was not very long after the Association was formed, when they began to feel that not only should they see that existing schools were fairly worked and efficiently managed, and everything managed as well as possible, but that schools should be started in those congregations in which they were wanting, and which were in consequence only discharging one-half of their duty, or hardly that. That feeling had possessed them for some time, for it was rather a delicate matter to deal with. They felt that in distant parts of the country there were sections with no Sabbath Schools at all. They had a double object as an Association; one being to improve as much as possible their own schools, the other the initiation of Sabbath School work in these distant sections. Many years ago when the matter had first been broached, following in the wake of the Sabbath School Union

of Lower Canada, they secured for a time the services of Rev. Mr. McKillican, who was the agent of that Union. They had felt delicate about starting out, so they had got the best man they could secure to give them a lift. Mr. McKillican had been of great help to them. At that time it had been fondly hoped that the Association would see its way clearly to engaging permanently an agent on its own behalf. That idea for a variety of reasons, had to be dropped. For a time nothing was done; they felt that they were at a stand still, and some of them even feared that they were going back, and again the old feeling came up, that if they were to progress and do their duty, they must not rest satisfied with trying to raise the tone of their own Sabbath Schools, but as many parts of Canada were crying "Come over and help us," they should send out an agent to organize schools in such places, and to foster and encourage them when once started. In December, 1868, a few friends had met in the old rooms of the Young Men's Christian Association in Toronto, and the Ontario Sabbath School Missionary Union was formed as a separate body altogether from this Association. The object according to the Constitution, was "the extension and the improvement of Sabbath Schools." He should have preferred saying the "improvement and extension," because he believed they should begin at home first. The speaker read the Constitution of the Union dwelling particularly upon Article III, which was as follows: "The relation of the Sabbath Schools planted by this Union to any Christian Church shall be determined without bias from the agents, by the parties in the several localities by whom the schools are sustained." After the Constitution was adopted, the next thing was to find a suitable agent, and he well remembered how one of his fellow students volunteered and was taken from his class to engage in the work. Mr. James McGuire was the first agent appointed, one whose memory was still fresh in the hearts of members of this Association, (hear, hear). He (Mr. Cameron) would give from a report which he had in his hand some statistics relating to the work done by the various agents of the Union. Mr. McKillican was appointed in 1867, and wrought in the counties of Simcoe, Grey, and Bruce. He organized 31 schools, with 171 teachers and 1,340 pupils. He visited 66 schools, with 353 teachers, and having an attendance of 4,372 scholars. He preached on his mission 40 sermons, and delivered 95 other addresses. Some of these addresses were in connection with the temperance question for which he (Mr. Cameron) —might say in passing—had the greatest sympathy, as he had for the resolution which had been moved a few minutes before on that question. In December, 1868, the Sabbath School Missionary Union was formed. In 1869 Mr. McGuire was appointed agent. He organized 59 schools, and visited a great many more, but the number was not given, besides delivering addresses, and preaching

the Gospel in places where they had not heard a sermon for years and years before. He had set about 250 Sabbath School teachers at work, and had visited about 300 families. Mr. McGuire had wrought very hard in the service of the Society—so hard that he was laid aside in a comparatively short time. So thoroughly was his heart in the good work, that just before dying he said, "Take me, O take me to my next appointment!" These were almost the last words he had spoken. After his death the Society engaged Mr. Wesbroom. He had found out a number of places where schools ought to have been organized, and over which he had intended going, but he had only organized seven schools during the short term of his service. He was followed by the Rev. W. C. Allen, who organized altogether 55 schools, of which 32 were Union Schools. Of the others, seven were of what was then known as Wesleyan Methodist; seven were Primitive Methodist; six were Methodist Episcopal; one New Connexion; one Bible Christian, and one Baptist. After he withdrew the Rev. W. A. Gifford took up the work, and organized in all twenty-one schools. Of these eight were Union; four Wesleyan Methodist; five Primitive Methodist; one Methodist Episcopal, and three New Connexion. After his resignation the present agent, Mr. Crassweller, was appointed, a gentleman who had had long experience in similar work in London, England. A more efficient man for the kind of work, it would be very difficult to find. He had organized, so far as reported, fifty-five schools; forty-five Union; eight Wesleyan Methodist; one Baptist, and one Methodist Union. The total results in numbers of the labours of Mr. McKillican and the agents appointed subsequently would appear from the following statistics: 120 Union Schools; nineteen Wesleyan Methodist; fourteen Primitive Methodist; seven Methodist Episcopal; four New Connexion; one Bible Christian; two Baptist; one of the United Methodist denomination; one Presbyterian; and fifty-nine which were not tabulated, making a grand total of 228 schools organized by this Union. He (Mr. Cameron) had been careful to give these figures lest any one might think that the agents, or the committee at their back, had not faithfully carried out the letter and spirit of the article of the Constitution which he had read. They had had a great deal of correspondence in connection with the work, but so far as he knew they had not had a single letter complaining of the slightest bias with regard to the denominations of the schools. (Hear, hear, and applause.) At a meeting held not long ago—which he had not, however, been able to attend—a proposition was made by the Union to the members of this Association, asking them in view of the good report which the Union was able to present, to adopt the latter body, and allow the work which it had hitherto performed, to be done under the auspices of the Association. He (the speaker) was not going to press this matter upon the Convention;

he had simply been appointed to bring it before them for consideration. He would say, however, that when the question of amalgamation was brought before the two boards, both were quite ready to accept the Union, if agreeable to the respective bodies. Many reasons might be urged for such a course, if time would permit. What was the tone of the Church to-day?—he meant the Church in its broadest sense. Was not its general feeling and tendency in the direction of Union? (Hear, hear.) Look at the work of their Bible Societies and the grand meetings which they were holding in London and Toronto every year. The work of these societies was one in which they all took a hearty interest, and in whose prosperity they could all rejoice no matter to what denomination they belonged. (Hear, hear.) Let them observe too, the attitude of the different churches. Their Methodist friends after coquetting with one another for a while, had, not long since, consummated in Toronto a grand union (applause); and they would find cropping up among Methodists all over the land a strong and earnest desire for still further union in that body than they had yet accomplished. He, as a Presbyterian, could say from his heart with regard to that union—God speed the day! (Loud applause.) He should rejoice to be associated with his Methodist brethren at their nuptials, when the whole Methodist Church in Canada was made one. (Renewed applause.) Then if they turned to the Presbyterian Church they would see the same tendency. There had been a little hanging back for a time, but the union had been consummated and now they all felt the stronger, happier, and better for it. (Applause.) Take this platform—it was one of the best and most delightful things in the world to stand on such a platform as this, where they could shake hands with brethren and friends of all denominations. At such a meeting as this denominationalism was sunk because their hearts were so warm with the love of the Master which filled them; they got so near to the Saviour that denominations were scarcely ever mentioned at all, and then only in connection with statistics. (Applause.) It was so in Chatauqua: they found there the brethren of all denominations associated so closely that they could not even guess to which they belonged. The Evangelical Alliance was another indication of the tendency of the age. He mentioned these things as signs of the times. The Union did not come begging to be admitted because it was poor. On the contrary its exchequer was in a far better state than that of the Association. Speaking for the latter body, he would ask why it was that their treasury was so low? The Treasurer's Report when it came to be read, would tell them that the exchequer was far below par—empty and worse than empty. How was it that the money came in so slowly? Parties who shouted "put down \$10 for our school," and "\$5 for ours," very often forgot all about it—the money didn't come

in. If the two bodies were united they could tell the churches and Sabbath Schools when they asked what the money was for, that they had an agent in the back country organising new schools. They could understand this. But the objects of this Association were not so obvious to the mass of the people. He believed it would be greatly to the advantage of the Association, from a financial point of view to take upon itself the work of the Union. They would perhaps remember a passage near the close of the Book of Job where, after a struggle which lasted through the whole book, Job's heart seemed to melt. It seemed for a time as if he had sat all alone, without a friend, for these friends of his were miserable comforters, all of them. Job at last concluded that he would speak unto God, and commit his cause unto Him. When he did that, we are told that he "prayed for his friends," and just as soon as he prayed for his friends, "the Lord turned the captivity of Job," and "gave him twice as much as he had before." This incident had a lesson for them to-day. This was an age when we must learn to look on the things of others as well as on our own. It was always a blessing to attend these Conventions, although for his part it was not the business portion that he enjoyed most. He was sure that they all enjoyed just such a prayer and praise meeting as they had held that morning. Though he had reached Belleville late the previous night, he had hastened to the church the first thing in the morning, for he had judged from the practice in past years that there would be a morning prayer meeting, and he would not have missed it on any account. Why did they enjoy these meetings so? Was it not that they got so near to the Master; they got into the shadow of the cross; as brethren in Christ they seemed to feel the warm droppings of his blood falling on their hearts. They professed to have His spirit, to be like Him, to be in sympathy with Him, and with each other. Now what was the Master's spirit? "As thou has sent me into the world, so have I also sent them into the world: and for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as Thou, Father art in me and I in thee, that they also may be one in us; that the world may believe that Thou hast sent me, and hast loved them as Thou hast loved me." If they were to be one with the Master, they were to be one with each other; they were to work side by side; their interests were the same. As a Presbyterian he could say heartily and honestly that he was glad that such a work had been done by the Union though there was only a report from one Presbyterian Sabbath School. There was a large number of Union schools, and a large number of Methodist ones and other denominations, and he could congratulate the brethren of those churches because the work was the Master's and not his. (Applause.)

Might God give them all the spirit of love to each other, warm and strong enough to enable them to look beyond little petty difficulties and differences, and be one with Him and one with each other.—
(Loud applause.)

Hymn—"Blest be the Tie that Binds."

Mr. McDUNNOUGH led the Convention in prayer.

Rev. Mr. BARRASS, (Hampton), read the following paper on the same subject :—

SABBATH SCHOOL MISSION WORK IN ONTARIO.

The topic assigned me has already, as our American friends say, been "well ventilated" by my excellent brother Cameron, who has just resumed his seat, so that it is perhaps needless for me to pursue the theme to any further extent. Mr. C. is, I believe, a member of the Association Board, so that he is necessarily better acquainted with the views and plans of the Board, in respect to the missionary work of the future than I can possibly be. Of one thing I am sure, and that is, that however much we may sometimes speak in vaunting terms respecting the moral state of our country, there is great need to prosecute Sunday School work with increasing vigour. Not to speak just now of the remote settlements, there are neighborhoods in the older portions of the country where Sabbath Schools are by no means as numerous and as efficient as they should be. A gentleman of high authority in Educational matters, stated not long ago, that he knew of 800 churches or congregations with which no Sabbath School was connected. The statement seems almost incredible, 800 congregations of Canada or Ontario, without a Sabbath School; but, incredible as the statement may appear, and however much some may feel surprised when they hear it, we regret to say, that it is below rather than above the truth. Some time ago I examined very carefully the statistical tables published by several Conferences of different churches, and I find the following: In one Conference there are 320 preaching places, but only 145 Sabbath schools. In another 142 preaching places and 115 Sabbath schools. In three other Conferences there were 2148 preaching places and only 1198 Sabbath schools. Adding all these together, I find 2610 preaching places, and only 1458 Sabbath schools, so that we have in five Conferences, no less than 1152 places, where religious service is held on the Sabbath, but at which there are no Sabbath schools. It would be an interesting question, at least, to my own mind, to find the exact number of preaching places in all the denominations in the country, and ascertain also, the number of Sabbath schools in each. I tried to secure this, but could not do so, in consequence of the diversity of method pursued by the churches in reporting their statistics. I have

thought also, that it would be an interesting question to ascertain the number of public schools, and see how these would harmonize with the total number of Sabbath Schools under the care of all the denominations. I had not sufficient time to make the investigation when the question suggested itself to me. I am almost sure however, that the number of public schools would be found to vastly preponderate, so that it will be thus seen, that much more attention is being paid to the secular instruction of the rising race, than there is to religious instruction. Some years ago the Rev. John McKillican found an entire township without a Sabbath School. In another place he found 103 scholars at the public school, and yet there was no Sabbath School. My investigations however have afforded me this gratification, that I find the number of Sabbath Schools is gradually increasing in all the denominations whose annual returns I have been able to collect. There were 700 more Sabbath Schools reported in connection with five Conferences in 1876, than there were reported in 1875.

The great question which I presume we have to consider in this place, is how to *increase* the number of Sabbath Schools. In this important department of Christian labour there are difficulties to contend with, and in some instances we are afraid they will be found to be far more formidable than some imagine. In the thinly settled portions of the country these difficulties are much greater than in the large centres of population. We will often find that there are two or three, or may be even more, different denominations struggling to gain a foothold in a small settlement, and if the school-house of the section is the preaching place for all, as is often the case, then there will be probably at least two preaching services and no Sabbath School on the Sabbath, whereas one would be sufficient, and the other part of the day could be occupied with the Sabbath School. The divisions in the Protestant Church, &c., specially in the Methodist section, is one great barrier in the way of Sabbath School progress. This is not the place to argue the question of Union, but he must say, the sooner there can be an amalgamation of the divisions of the army of Immanuel, the better for the Church and for the world.

There is *another* very great difficulty in the way of increasing the number of Sabbath Schools, viz., the lack of suitable teachers. I have been a minister in Ontario and Quebec nearly a quarter of a century, and I am sure that every station where it has been my lot to labor, I could easily have collected scores of children and formed new Sabbath Schools; but, there was not the material out of which to manufacture suitable teachers. Too many of the members of our churches and congregations are not sufficiently interested in Sabbath Schools; some of them, make the Sabbath very frequently a day for visiting rather than employing the sacred hours in public worship,

or assisting those who are engaged in caring for the lambs of the flock. I have witnessed the formation of Sabbath Schools again and again, and in no instance that I can remember, did one fail by reason of the non-attendance of scholars, but, always when the Sabbath School failed, lack of teachers was the cause. At a place where I regularly preach every alternate Sabbath, I found there was no Sabbath School within four miles of the place. Believing that one could be established, I made enquiries, but finding that teachers would not be forthcoming, I got a good brother at a neighboring place to undertake the superintendency. He has done so, and he tells me that every Sabbath morning he has a good attendance of children and some grown up young people, and the latter especially, manifest the deepest interest in Biblical study.

A few years ago, a Sabbath School Missionary Association was formed and an agent was employed to visit the more distant settlements of Ontario, and see if new Sabbath Schools could not be formed. The said Missionary Union was not in existence more than five years, when somewhere like 200 schools were formed; and according to the instructions given to the missionary, the said schools, were taken in charge by any denomination that might be established in the respective localities, and I believe, that I do not tell any secret, when I state, that most of such schools are now under the Methodist division of Christ's army. At this you need not be much surprised, for you know the saddle-bag ministry usually belongs to the pioneer church. Let it not be supposed that I use this term offensively either to the Methodist body or others.

We are of opinion that Sunday School Missionary work is an agency that is well adapted to a new country, or to one where the population is widely scattered. Such an agency has been greatly owned of God in the Western States, but probably in none to such an extent as in Illinois, where Stephen Paxton has so long laboured. It may not be known to all now present, that Mr. Paxton was won to Christ, by means of his own little daughter, herself a Sabbath School scholar, and he shews his gratitude by now labouring for the children. A few years ago, he owned a pony on which he rode during his Missionary journeys, and the little animal was known by the name of Robert Raikes. Mr. Paxton has established some 2,000 Sabbath Schools, and has been the means of bringing some 20,000 children into these Schools, besides stimulating others to labour in a similar manner, and it is stated on good authority that at least 150,000 children have been gathered into Sabbath Schools in Ill., by means of this Missionary work carried on by Mr. P. and his noble coadjutors.

At the Third National Sabbath School Convention which was held in 1859, a lady from Kansas said, "Fourteen years ago, when the contest for freedom was raging in Kansas, I went from a beautiful home in central New York to make a home in the wilderness,

and to labor in the cause of freedom and for the Sab. School. Five miles north of Lawrence we started a Sabbath School in a log cabin with prairie grass for our carpet. We continued it with various interruptions, in a blacksmith's shop and other places, until the hordes of lower ruffians drove us from our homes and the devouring flames consumed them." Some will remember that last year Mr. Jacob's, from Chicago, gave a humorous account of a Sabbath School in Minnesota, which was conducted in a farm house, the superintendent of which was a woman, who drove to the school with a grey pony, accompanied by a number of children, and after she had conducted one School she went six miles to conduct another. This is working for Jesus. Some think the days of romance in missions are gone, but surely the sufferings of those engaged in such work, as that we have referred to in Kansas, must be designated the true heroic. There are to be found in some of our new settlements in Ontario, small schools which have been formed by one or two enterprising Christians, which may well be regarded as the day of small things. A friend of mine found one in a small log house some miles beyond Lake Joseph. Another in a small Roman Catholic settlement near Murray Bay, P.Q., where there were only some twenty Protestant families, but a young man of great zeal had gathered the children of the settlement together, and was holding a Sunday School among them. No one can tell what may result from labours bestowed under such very inauspicious circumstances. Maybe these very places will by-and-bye become the abode of some pious minister who shall form a church out of the very materials thus gathered together in the Sunday School. From obscure Sunday Schools have sometimes arisen men of eminence who have become great benefactors of their race. There is a Scotch settlement in P.Q. with which I am acquainted, where thirty years ago an agent of the Sabbath School Union formed a Sabbath School, and to-day there are five Sabbath Schools in that locality. Several of the members of the respective churches were gathered into the Schools thus formed. In some of our large towns and cities, a few members of some of the churches go to some neglected district and there form a Sabbath School, then a prayer-meeting is held, and by-and-bye a church site is secured and perhaps in a few years an edifice with its spire pointing heavenward is erected and a minister is employed to minister unto the people. In this way the missionary agency has been the harbinger of mercy to hundreds and thousands, and we believe, for the members of our city churches to be thus employed is the right plan to be adopted in obeying Christ's commission, to preach the gospel to every creature. I would like that in all our churches both in town and country there should be those who will mission their own localities, and seek for those who are perishing. I remember once being in the county of Bruce during a most severe winter, and took up my abode in the

humble dwelling of a pious Presbyterian elder, who told me that in the congregation with which he was connected, there were some four persons who on Sabbath afternoons regularly taught small Sabbath Schools in their own houses. The church which they attended was in the centre of the congregation, but was at least five miles from any of them, and so they adopted this method of caring for the young, until better arrangements could be made. There should be no neighborhood unvisited, for no one knows how much good may result from labors thus bestowed. Bishop Beveridge once said, "who knows but that the salvation of 10,000 immortal souls may depend upon the education of one child." From what has been achieved by means of the agency now recommended, we conclude that if this Sabbath School Association, can but be the means of infusing a spirit of earnestness into our churches on behalf of those who are growing up around us, the labour bestowed, the money expended, the time spent, will all have been well employed. To save men, to rescue the fallen, to bring the wanderer's home, is the great purpose for which the Christian church was established in the world, and as there are multitudes who go to no church, and who will never hear the gospel, unless it is carried to them, we want every Christian to be a missionary, so that none within the circle of his acquaintance may drop into eternity saying "no man cared for my soul." The children are growing up, and thanks to the arrangements of a wise Legislature, the public school provides for their education, but, we want them to be made Christians. We must bring them under the influence of the cross, or otherwise their intellectual training will only fit them for secular positions, where they will strive for emulation, rather than moral and Christian status. Our country is comparatively young. We have not such masses of ungodly men as are to be found in the old lands, and if we would escape the errors into which some other nations have fallen, and never allow what has been termed the "dangerous classes" to be formed, we must lay hold of the children. We must take them in the morning of life, and imbue their minds with those principles which alone can teach them how to be virtuous and happy. And in no other way can this be done, but by cultivating the missionary spirit, prosecuting the missionary work, and working until there is not a settlement, nor a school section in which there is not at least one Sabbath School.

We must never forget, that young as our country is, there are tremendous forces at work for evil, and the fate of the country twenty years hence will materially depend upon the training now given to children, hence, as patriots we should strengthen every influence for good, for if this is not done, no one can tell what will be the result of the mighty struggle now made between that which is good and that which is evil.

Our motto must be "the children for Jesus." Our hearts being

full of love to the Master, we go in quest of the little ones, and either bring them to schools already formed, or else establish new ones wherever needed, until the young immortals are everywhere lisping the Saviour's name. And let us be assured of this, that working for Jesus is the only work, to use a commercial phrase, that will pay. No other will give satisfaction in a dying hour. Men labor night and day for wealth, and when they die they leave it for their friends very often to squabble about, and in many instances it proves ruinous to the possessor. Hence labour for souls. Seek to win children to Christ, and you will not only prevent a fearful amount of evil, but you will also furnish gems which shall shine in the royal diadem of King Jesus through all eternity.

Rev. G. Chapman, who was a missionary in Western Africa, states that on one occasion he said something in one of his discourses about its being likely that Christian friends on earth will be friends in heaven, upon which, an old chief who had embraced religion said, "When I get to heaven, I will go straight to Jesus, and tell him how I love to thank him for sending you white men to teach me the way to heaven, and then I will go back again, and sit at the door until you come, and when you come I will take you by the hand, and lead you to all the captains and chiefs there, and will say, 'Here is the white man who first told me about Jesus, and this beautiful place; this white man brought me to heaven;' and then I will take you to Jesus and will say, 'Here is the white man whom you sent to teach me the way to heaven;' and we will both fall down at his feet, and he shall have all the praise, and the glory for ever." "O my friends," said the missionary, "that was the happiest moment of my life." And so sir, for the Sunday School teacher to meet those on the heavenly shore whom he has led to the Saviour will fill him with unutterable delight, and be the crown of his rejoicing forever. Let him know that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever."

Hymn—"In the Cross of Christ I Glory."

REV. MR. BRUCE, (St. Catharines,) asked what would be the probable effect of the union of the two societies, in regard to their financial position?

REV. MR. CAMERON said that the effect would be, he believed, that they would stand far better financially, as an association, than they ever did.

MR. D. MCLEAN, (Toronto,) Treasurer of the Sabbath School Missionary Union, said he was happy to state that there was money in the treasury of the Union. He wished to say further, that as many of them would remember the reason the Union was called into ex-

istence as a separate body, was because of certain misgivings on the part of some of the brethren; but he believed that to-day they were completely dispelled. He thought it redounded to the credit of their Presbyterian friends, though the number of schools reported to be of that denomination was not so large as some of the others, their financial support given to the Union during all these years, had been the strongest, (applause.) They never asked the question, "Who is getting the benefit of the schools?" but said, "The work is to be done; we will do it for our Lord and Master," (applause.) He knew however as a matter of fact, that many of the schools reported "Union were officered very largely by Presbyterians." He spoke in favour of assuming the work of the Missionary Union, expressing his belief with Mr. Cameron, that the money would not fail to come in. He suggested that the matter be referred to the Committee on Resolutions to prepare a resolution to the effect that, if, during the months to come, after the suggestions that might be made this afternoon, sufficient money was obtained to justify the new Executive Committee in taking up the work of the Union, they would be empowered to do so. He concluded by moving in the terms of this suggestion.

MR. WM. EDGAR, (Hamilton,) seconded the motion. He was glad to notice the spirit which seemed to be pervading the Convention. It was different from what had been present when they had met in Toronto, as that had been the only time when he had noticed anything approaching a spirit of antagonism in any of their Conventions. He believed they would gain strength by uniting with the Missionary Union.

REV. MR. BARRASS said that the funds of the Association were in a low state, and while some of their friends were certain that the money would come in, others were not so sure. This was a time of financial depression all over the Dominion; the missionary societies were all calling out for money, and saying that they could not get on for want of it. That they should at present put on an agency which would involve a good deal of expense, was something which would perhaps tax them too far. He should like to add to the resolution the words "and that the matter of employing another agent be deferred another year." Then the matter would be understood, and the funds would be more likely to come in.

REV. MR. MILLARD said that to his mind the question was not, "How are we to raise the money?" but "Is it right?" He happened to belong to the executive of both societies, and he was satisfied that if it was right to unite, then God would provide the means.

REV. MR. CAMERON read from 2 Chron., XXX, and said that the passage had a lesson for them which was very appropriate to the occasion, and it was that they should endeavour to do what was right and be not afraid of the result.

MR. H. J. CLARK (Toronto) remarked that he believed those scholars which had been giving money to the Union heretofore would continue to give as much, or more than ever.

MR. WM. ADAMSON (Toronto) agreed with Mr. Clark as to the probability of the scholars continuing their subscriptions to the united body. The question was now frequently asked, "What is this Sabbath School Association doing? What is its object?" and if the two societies were united, they would have a good cause with which to go to the people for money.

MR. JAMES HUGHES (Toronto) was not in favour of referring the matter to the Committee on Resolutions. He believed the Association should decide the matter. He stated his conviction as a member of the Finance Committee of the Association, and from what he had learned while collecting money for it, that many subscribed funds to the Association, believing they would be devoted to the objects for which the Missionary Union was kept up. He moved "That the proposal of the Ontario Sabbath School Missionary Union for amalgamation with this Association, be accepted, and that the work heretofore performed by the Ontario Sabbath School Missionary Union be carried on by the Sabbath School Association of Canada."

REV. MR. CAMERON seconded the motion.

MR. McLEAN withdrew his motion.

After a short conversation, Mr. Hughes' motion was put to the Convention and carried.

The Doxology—"Praise God from whom all blessings flow,"—was sung.

GENERAL BUSINESS.

Letters were received from Miss Bilborough of the "Marchmont Home," and Dr. Palmer, of the "Ontario Institute for the Deaf and Dumb," respectively inviting the Convention to visit these institutions. They were referred to the Business Committee.

On motion of Mr. D. McLean, the hour for the noon adjournment was extended until 12.15 p.m.

"THE ACTS OF THE APOSTLES."

Rev. F. A. O'MEARA, LL.D., (Port Hope,) read the following paper on "The Acts of the Apostles."

It is a feeling very natural and easy to be understood, which regards as sacred everything that is contained within the leaves of our English Bibles, but nevertheless it is a feeling which needs to some extent at least, be guarded against as giving us false impressions, and tending in some instances to confound that which is really sacred and the work of the spirit of God, with that which is altogether man's work for his

own convenience, (in referring to particular passages of that book.) Many, for instance, regarded the division into chapters and verses as the work of the inspired writers themselves, whereas, we know that it is merely an expedient for reference to the sacred text of comparatively recent introduction, and which, though of acknowledged utility for the purpose for which it was devised, is not unattended with inconveniences, as breaking-off the sacred narrative or argument at points where the maintenance of its continuity was most important for the proper apprehension of the mind of the spirit as therein revealed. The same may be said of the postscripts to the epistles which profess to give an account of the places from which, and other circumstances under which, the epistles to which they were severally appended, were written. They are of no authority whatever, as portions of the sacred text, and some of them absolutely are misleading in the information they purport to furnish to the reader. The same, though in a less degree, may be said of the titles to the several books: few, if any of them have as they at present stand in our English Bibles, any manuscript authority worth speaking of, and though most of them give a sufficiently correct idea of the subject matter of the book at the head of which they stand, this is not the case with all, for instance, the title of the portions of Holy Scripture, on which I have been asked to prepare this paper, as it stands in your Testaments, not only has no sufficient documentary authority, but does not by any means give a correct idea of the subject-matter of the book which it designates. Acts of Apostles is the heading which it bears in the most ancient and important MSS., and such a heading comes much nearer to a correct description of its contents, than The Acts of the Apostles, which would manifestly lead us to expect a detailed account of the principal, if not all the achievements and sufferings of at least the thirteen principal Apostles, whereas the only ones of the thirteen, whose doings form the subject matter of the book, are Peter and Paul, and by no means a complete account of the doings and sufferings of either of those, is therein given to us, neither is the narrative confined to transactions in which they or either of them took a part, but other figures, not Apostles at all, have conspicuous places assigned them on Luke's canvas, (for instance Stephen and Phillip.) The fact is that it is in the highest degree unlikely that any such heading as the book is now universally known by, was given by the author of it to the second treatise, which he dedicated as he had done the former or first one, to his distinguished friend, Theophilus; but if any heading at all were given to it by him, a study of the contents of the book make it much more likely that the title which assigns it a place among the Gospels, as the Gospel of the Holy Ghost, the Gospel of the Resurrection was much nearer the mark than that which it now bears, and which it must be confessed it began to be known and quoted by at a very early period of the

church's history. Of its being a continuation or sequel of the third Gospel, there can be no doubt, as such connection is expressly asserted in the brief introduction with which it, as well as St. Luke's Gospel, commences; and even were it not so, it bears in its style and verbiage throughout, evidence sufficient to convince even the most captious critic, of the relationship; and I am not aware that it has ever been doubted or denied; but it is not so evident who this author was, for he nowhere names himself in either the Gospel or in this second treatise. But the all but unanimous voice of the church from the earliest time at which the book is named, assigns it to Lucas or Luke, nowhere indeed named in the Acts, but mentioned as the affectionate and beloved friend of the Apostle Paul, in Col. IV, 14; and Philem. 24; at the time of writing which epistle, Luke must have been with him, as he sends his greeting to the Colossian Christians and to Philemon, and at a later period (1 Tim. IV., 11) he is mentioned as being the only one of his companions who still clung to the aged Apostle in his extremity. Now we know from Acts XXVII, 1, and XXVIII, 16, that the author of the book, whoever he was, was with the Apostle at the time the events there related took place, for he uses the first person plural throughout that part of the narrative, and we gather that the person, so referred to, was some one other than Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, or Trophimus, all of whom are named in Acts XX, 4, 5, as having gone before Paul and the writer (us) and waited for them at Troas. The fact of Luke not being mentioned, though we know that he was at that time a close and constant attendant on the Apostle, rather goes for than against his having been himself the writer of the narrative, and if of that, then necessarily also of the third Gospel. Of the nature and origin of the close bond of personal friendship that existed between Luke and the Apostle of the Gentiles it is impossible to speak with anything like certainty. But assuming, as I think we have every reason to do, the identity of the beloved physician with the author of "the Acts," we find him for the first time in the Apostle's train at Troas, when the latter arrived there at Galatia, and other adjoining provinces, Acts XVI, 6-10, in which latter verse we have first the significant "we." Now by turning to Gal. IV, 13, 14, we find that the occasion of Paul's preaching the Gospel in that region, was a detention there by a severe illness of some kind or other. What more likely than that one of his converts there, was the Roman Physician (Lucanus) who attended him, and that gratitude to even the earthly instrument of his receiving so unspeakable a gift, conjoined with his professional knowledge of the great need that Paul would be in, of a medical friend being always at hand, induced him to follow that Apostle to Troas, and to attach himself to him in the double capacity of physician and co-worker in the gospel, thus being the father of an institution which has been

abundantly blessed of God in modern times, namely, "medical missions." As to the kindred and mutually interdependent questions of the time when, and the place where this book was written, it is quite certain that both the Gospels of St. Luke and the Acts of the Apostles (the second treatise) were written and published before the great national catastrophe, the fulfilment of our Lord's prophecies in the destruction of Jerusalem, for it is quite inconceivable that so remarkable and literal a fulfilment of the denunciations against the unbelieving city and its magnificent and then still unfinished temple, as was that event, should have been passed over in silence in a book that purports to record so many fulfilments of our Lord's utterances as does that book of the sacred canon on which I am now speaking. On similar grounds we may further place a limit beyond which we cannot go in adjusting the chronology of the writing of the Acts. It records more than once in very emphatic language, that a promise had been given to Paul that it should be his privilege to testify before Caesar himself, as he had already done before Felix, Festus and Agrippa, of the Gospel of the Grace of God. Now had this event taken place before the publication of the Acts, there can be little or no doubt that the writer would have added it as a glorious top-stone to the achievements of Paul in the cause of the preaching of the Gospel to the Gentiles, and a convincing evidence of God's faithfulness in the literal fulfilment of his promises to his servant; we thus have a limit on either side of the period to which must be assigned the writing, and probably the publication of this individual member of the sacred canon, namely Paul's arrival in Rome on the one hand, and his appearance before Caesar and his liberation from his first Roman captivity on the other, that is, a period of two years, or between February, A.D. 61, and some time in A.D. 63, corresponding to the Roman period 814 to 816, from the building of the city, probably some time in the year of our Lord 63. And if this conclusion as to the time when is correct, then supposing Luke to have been the author, which I think we may well take for granted, then Rome must have been the place at which it was written, and probably published, for we know from Collos. IV, 15, and Philem. 24, that Luke was at Rome during that time, and indeed no place on the face of the globe could have been more adapted as a centre from which this noble and God-inspired testimony to God's faithfulness, to his promises, should go forth to the ends of the earth, than was the city of the Cæsars, the metropolis and mistress of the then civilized world. With regard to the genuineness of the Acts of the Apostles and its title to a place in the sacred canon, there never has been, from the earliest times, any doubt whatever. The very earliest Christian writers either incidentally refer to, or expressly quote passages from it, as the language of the spirit, and it is included in every list of the canonical scriptures of the New Testament with which I

an acquainted. It is true it was rejected by certain heretics of the 3rd and 4th centuries, referred to by Tertullian and Augustine; but this was solely on account of the manifest condemnation which their heterodox tenets received from the faith and truths which it sets forth. They must either deny the inspiration and authority of this book, or give up their false teachings, and with the accustomed obstinacy of false teachers, they preferred the former of these two alternatives, just as Rome, the great false prophet of modern days, finding the Scriptures so plainly opposed to their teaching, endeavors by every means in her power to belittle the authority and to prevent the reading of the holy volume; but none of us, I trust, think the authority of Holy Scripture as a whole, or of any one book of it in particular to be in the very slightest degree affected by such self-interested opposition as that of the Pope and his minions, and if not of theirs, then not as that of Marcion, because it plainly identifies the God of the New Testament dispensation with the creator of the world, whom that arch-heretic regarded as the God of the Old Testament dispensation only, nor by that of the Maricheans who rejected it because it so plainly teaches the divinity and personality of the Holy Ghost. But there is no book of the New Testament canon, except, perhaps the book of Revelations, in which the MSS. principally relied on as the ground of a correct text thereof, present a greater number of various readings than is the case with the Acts. Of the five oldest and most influential MSS., the Codex Bezae, presented by the Reformer Beza to the University of Cambridge, and now preserved in its library, is by far the greatest delinquent in this particular, its text presenting some very curious additions to the usually accepted text, of which a specimen or two, will, I hope, not be here out of place. In 10, 25 v, where we have an account of the meeting of Peter and Cornelius, the MSS. just referred to has the versè thus: "As Peter was approaching Cæsarea, one of the slaves running before, gave notice that he was come, and Cornelius hastening forth, and going to meet him fell at his feet to worship him." In 11, 17, the same MSS. after "Who was I that I should resist God," has, "so as not to give the holy spirit to those who had believed on him." In 12, x, the account of Peter's escape from prison after "they went out," has, and "descended seven steps of stairs." The reason for these additions of D. to the text of other still more ancient MSS. is not easy to divine. As for the greater abundance of various readings in the Acts, than in other of the MSS., I cannot do better than quote the words of the late Dean Alford in his introductory remarks on this book: "To this result," says that eminent divine, "several reasons may have contributed. In the many backward references to the gospel-history, and anticipations of statements and expressions occurring in the epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling the various accounts.

In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts, any act or word apparently unworthy of the apostolic agent was modified for the sake of decorum. Where Saint Paul relates over again to different audiences, the details of his miraculous conversion, the one passage was pieced from the other so as to preserve verbal accordance. To this observation of that eminent biblical scholar, I will only add as with reference to this book, that which applies with equal force to the effect of various readings of the New Testament in general, that even if all the additions of D. to the received text were accepted as representing more fully and correctly what the inspired writers committed to the parchment of the sacred autograph, not one fact would be materially altered, not one doctrine or precept would be added or taken away from what the book now hands down to us. With regard to the special purpose with which this book was written, and the special object sought by the writer to be accomplished, I have already intimated that it certainly was not what the heading of it in our Bibles, or in the received text of the Greek Testament would seem to imply; at all events a careful perusal of its contents will be sufficient to convince us that there is in it no detailed account of the acts of the thirteen, who had that title par excellence, nor even of the two apostles who stand forth as the principal figures on its canvas, does it relate all the doings. How small a part for instance, of what we know to have been the long and laborious life of the Apostle Peter, does it give, indeed we hear no more of him from the time, when after his miraculous deliverance from the power of Herod and from the malice of the Jews, he left the house of Mary the mother of John and Mark, not one word is said by the writer of this book of his evangelistic labours in the east, where from his own epistle, we know that he was privileged to carry the gospel even to Babylon; not a word of his grievous departure from Christian consistency, when the more faithful and steadfast Paul found it to be his duty to withstand him to the face, because he was to be blamed. And then how much of Paul's own life and labours is left untouched, not one word of his doings in Arabia during the three years of his sojourn there, during which he certainly was not idle; nothing of the deplorable state of the Corinthian church, of which we are informed by Paul's own epistles; nothing of the defection of the volatile Galatians, from the simplicity of the gospel to the beggarly elements of ritualism; nothing of his journey to Illyricum, referred to in Rom. xv. 19. Only one case is narrated of the many conflicts, in which, from his own epistles, we gather that he was involved with false brethren and mistaken zealots; not a word of those wonderful apocalyptic visions of the upper sanctuary, during which he had seen things too glorious for human language to describe. But the fact is, as I have already observed

that "Acts of Apostles," is a most inadequate description of the scope and object of this book. It is rather a continuation of the gospel, a narration of what Jesus continued to do by the instrumentality of his Holy Spirit, as that was an account of what he began to do in his person on earth; this is the story of the completion of the edifice, of which that tells, of the laying of the foundation stone, the appearance of the tiny blade above ground, and its growth into a tall and hardy plant of which the gospel tells of the sowing the seed. And it only relates the Acts of Apostles, as they took a leading part into the introduction of the gospel to Jews and Gentiles, and relates only such acts of theirs as are illustrative of its progress; and it relates acts of others than apostles, in as far as they were privileged to take a part in the construction of the noble edifice of divine truth and heavenly love which was reared amidst the blood and tears of the first martyrs and confessors of Christendom, thus we find the labors of Philip the evangelist, and Stephen one of the seven, having a prominent place in the narrative, though not at so great length as are those of Peter and Paul, the first of these the apostle to whom were committed by his Master the keys of the kingdom of Heaven, accordingly appears in the Acts as the first preacher of the now completed gospel to the Jews, assembled out of every nation out of heaven, at the great festival of Pentecost, and afterwards to the Gentiles, in that he was sent by the Holy Ghost to preach a full and free salvation to the Gentiles in the person of the Roman Centurion Cornelius and the friends assembled at his house; the second other of the Apostles, on whom had fallen the mantle of the first martyr Stephen, in whose judicial murder he had taken so prominent a part, who in spite of the opposition alike of mistaken friends and of inveterate enemies maintained the admission of the Gentiles to the Christian brotherhood, without bending their necks to the burdensome and galling yoke of Jewish ritual observances.

I have at the beginning of this paper intimated that no dependence must be placed on the short notices occurring in our English Testaments at the end of the Epistles, professing to give the time, place and circumstances under which they severally were written, it will not therefore be out of place in a paper introductory to the study of the Book of the Acts of the Apostles, to give the results of recent exegetical studies on this important subject, important I say, as serving to throw light on the surroundings of the writer, when each epistle was penned, and so in the spirit and meaning of what was so written. I need scarcely say to the present audience that the epistles of Paul are not in our bibles placed at all in the order in which they most probably were written by him. The first written was the I. Thessalonians. Paul had visited Thessalonica at his first passing over from Asia to Europe, and under many difficulties and amidst much discouragement had unfurled there the banner of the

cross and had as usual collected, both from the Jewish and Gentile population, a church of the living God, as Luke informs us, Acts 17, 1-4, but the relentless enmity of the unbelieving Jews overtook him there, and he left the Thessalonians, as we learn from Acts, 17, 5-10, in consequence of the disturbances which the machinations of his enemies succeeded in raising there; and in the course of his progress through continental Greece he came to Corinth, where he made a considerable stay, and where he was joined by Silas and Timotheus Acts, 18, 5, and we know that they were both with him when the epistle was written, therefore we conclude that it was written at Corinth not very long after the commencement of his stay there, *i. e.*, sometime in A.D. 52. The II. Thessalonians was evidently written not long after the first, and to correct some misunderstanding about the second coming of Christ, which had arisen among them, for Silas and Timotheus were still with him when he wrote it, *i. e.* about A.D. 53, before he left in the spring of 54 for Jerusalem to keep the feast of Pentecost. The time and place of writing the Epistle to the Galatians is very uncertain, but from the fact that its line of thought and even style of diction are so similar to those of the epistle to the Romans, Conybeare and Howson, as well as Lightfoot, and with some hesitation, Alford, conclude that the two epistles were written at the same time and place, which are more plainly pointed out in the epistle to the Romans than in most of Paul's other epistles, namely, Corinth, near the close of the three months' residence there recorded, Acts 20 : 3, or about A.D. 58, the 4th year of Herod's reign; but before this and probably not long after he had left Corinth the first time, and during a short stay at Ephesus, I. Corinthians 16 : 8, or about Easter, A.D. 57, his first epistle to the Corinthians was written. And not very long after when he had left Ephesus and gone by Troas to Macedonia, probably in the latter part of his sojourn in that province, or about that latter part of A.D. 57, the second epistle to the Corinthians was written and sent to its destination. The epistles to the Ephesians, Colossians and Philemon, and probably that to the Philippians were written during one of Paul's recorded imprisonments, either that at Cesarea A.D. 58-60, or that at Rome, probably the latter, A.D. 61-63, so that the chronological order of the epistles of St. Paul, written during the time included in the narrative of the Acts stands thus—(1) I. Thess., (2) II. Thess., (3) I. Cor., (4) II. Cor., (5) Gal., (6) Rom., (7) Ephes., (7) Collos., (7) Philem. (8) Philipp. The Pastoral Epistles must all have been written after the time of his liberation from the last imprisonment recorded in Acts, and therefore do not come within the scope of this paper, and it is very uncertain whether that to the Hebrews was written by him at all.

It has been well remarked by an eminent German commentator of the orthodox school of thought that "the Acts of the Apostles is

especially a book for teachers. Next to the accounts of our Saviour given by the evangelists, there is no part of the Bible which furnishes teachers more abundantly with directions necessary to the discharge of their office than the Acts of the Apostles. They may learn from it in the first place what is requisite in order to a conscientious preparation for their duties. They are further shewn, in the most perfect examples, the proper way of preaching and dispensing the word of life under the guidance of the Spirit of God. Not only may they find in it a directory for converting souls from darkness to light and from the power of Satan unto God, but after that has been done, for nurturing and training them for obtaining inheritance among those who are sanctified by faith that is in Christ Jesus. How many profitable instructions also may be derived from this book respecting the behaviour that becomes us both in affliction and in prosperous days, the intercourse that is proper to be maintained, both the friends and the adversaries of the kingdom of Christ, and the way of dealing profitably both with hypocrites and those who are sincere in heart, of bearing affectionately with brethren in their transgressions, of seriously and faithfully reproofing and bringing back from their wanderings our fellow-servants when they err from the truth or sully the purity of the gospel. In short, hardly will anything occur to a minister or a Sunday School teacher in the discharge of his or her duty respecting which they may not derive good advice from the book.

The Chairman of the business committee having announced the programme for the afternoon session, the convention at 12.15 was adjourned with singing and prayer.

AFTERNOON SESSION.

The Convention reassembled at 2.30 p.m. and was opened by singing "Jesus lover of my Soul," and reading Ecc. xii.

CATHOLIC TOTAL ABSTINENCE UNION OF ONTARIO.

Mr. HUGHES, Chairman of the Committee on Business said, that the Committee had prepared a resolution to be sent to the Ontario Total Abstinence Union, but they had wished it to be stated to the Convention that if even one or two members considered there were urgent reasons for not reading it, it should not be insisted upon. He would prefer hearing if there were any such objections before he read the resolution.

The PRESIDENT ruled that the report of the committee would have to be received, and then it could be discussed.

Mr. HUGHES then read the following resolution, as the report of the committee: "Resolved that the Sabbath School Association of Canada, meeting in convention at Belleville, learn with pleasure that the Catholic Total Abstinence Union of Ontario is also now in session in this Town. This Association regards intemperance as one of the most potential agencies for evil, and rejoices to learn that a society so influential as the Catholic Total Abstinence Union is labouring so earnestly and successfully with kindred societies to suppress and actually to banish the evils of intemperance, from our common country, and begs to express its sympathy with the objects and efforts of the Catholic Total Abstinence Union of Ontario.

Rev. Mr. BARRASS moved, seconded by Mr. W. EDGAR, that the report of the committee be received.

Mr. ADAMSON, (Toronto), said he thought it was a great pity that this matter was introduced into the Convention at all. There was no one who had come there either to praise or to find fault with the Catholic Temperance Union, but they should remember that it was not simply a temperance body, it was also a "Catholic League." They might wish them well individually, but he could not see that they had anything to do with them as a convention. They had no right to go out of their way to recognize a body of co-religionists who had met together ostensibly for the purpose of promoting temperance. He hoped the resolution would yet be withdrawn before a discussion would take place, in which some of them would feel it to be their duty to advance reasons for resisting it.

The PRESIDENT said there did not appear to him to be any very strong desire on the part of the Convention to have the motion withdrawn. He would therefore put the resolution.

The motion having been put to the convention, the PRESIDENT declared it carried by a large majority. (Applause.)

On motion of Mr. Hughes, seconded by Rev. Mr. Joliffe, it was ordered that a copy of the resolution be forwarded to the Secretary of the Catholic Temperance Union of Ontario.

REPORTS FROM COUNTIES, SECRETARIES AND OTHERS—CONTINUED.

Rev. W. Millard read the Report as furnished by W. N. Hossie, County Secretary.

COUNTY OF BRANT.

I am greatly disappointed at not being able to be with you at Belleville to-morrow, however that is my loss.

As Secretary of the County Association, and also of the Town of Brantford Association, I offer you the following brief report.

1. Immediately after the Convention held in Hamilton, a meeting was convened in the rooms of the Y. M. C. A. Brantford, to hear reports from the delegates who had been privileged to attend that interesting convention, whereat it was decided to hold an Institute during the winter. Having had communication with Mr. Hughes and Mr. McLean of the Toronto Association, we were fortunate in securing the presence of that excellent disciple and famous Sunday School worker, Brother Reynolds of Peoria, Ill., on the 13th, 14th and 15th of March, 1876; five sessions in all. The experiment proved a great success, all the meetings were well attended; those in the evening fairly crowded. Many persons received fresh life and zeal for their work. At the close we organized a local association for the Town of Brantford, with a view to holding monthly meetings for the discussion of lessons and Sunday School topics. As a result of our Institute many of our schools at once established teachers weekly meetings; most of these have since been continued.

2. The County Association held its Seventh Annual Convention in January last, at Burford Village; the meetings were well attended, and highly profitable. Thanks are due to the General Secretary, and Rev. W. W. Smith for their presence and valued assistance. The next meeting is to be held in Brantford, when, it is hoped, the Local and County Associations may combine their meetings, so as to have the Institute element, as well as the ordinary Convention business, and we trust to secure the assistance of a qualified conductor.

3. The Churches in this County are all alive to the importance of the Sabbath School, and the Town of Brantford is moving in the matter of special accommodation for the Sabbath School. Two only are *underground*.

The First Congregational Church has a very neat basement and Class Room.

Zion Presbyterian Church has a capacious basement, and two class rooms, and is erecting a Mission School House in the west ward, frame to cost about \$800, and to be finished this fall.

Grace Church, Episcopal, has a very neat brick School House.

Brant Avenue Methodist Church has Model School and class apartments of brick attached to their church, and have erected a frame Mission School in the west ward, at a cost of \$1,000, and established a school.

A neat frame Mission School House has been erected during the summer in the southern suburbs by a liberal Christian gentleman, where a Sunday School has been established for a class hitherto neglected.

The Baptists erected a Mission School of brick in the east ward last summer, which has since been occupied as a church, and a congregation organized in it.

In addition to *these* signs of progress: we are greatly encouraged

to see so many of the scholars making an early profession of their love to the Saviour, and becoming enrolled in church membership.

That the Master may be in all your assemblies, and every individual present be *filled* with the Holy Spirit, is the earnest prayer of your disappointed Brother,

W. N. HOSSIE,

Secretary Brant Co. Association.

Brantford, 9th October, 1876.

FRONTENAC.

Mr. JACKSON, (Pittsburgh Township) said that he could only speak for his own Township. The work had been going on quietly amongst the several churches, though they had held no convention. Six Sabbath Schools had been organized during the past year, and they were doing well.

HALDIMAND.

Mr. JOHN G. TOMLIN said that in his county they had held a convention on the 11th and 12th of September, which had been well attended. Signs of progress were visible among the schools in the county.

KINGSTON.

The General Secretary also read the following report, as supplied him by Mr. G. W. Andrews, Corresponding Secretary.

Kingston, Oct. 10th, 1876.

Rev. Mr. Millard,

Secretary S. S. Association.

I regret to say at the last moment, through over pressure of business, it will be impossible for me to be present at the Convention at Belleville. I had set my heart upon being there, and feel the disappointment keenly. I pray God to bless your every effort, and that your coming together will be the means of accomplishing great and lasting good. During the past year I visited and addressed most of the schools in the city. There are in Kingston, Sabbath Schools 18; Teachers 248; Scholars 2402; Schools using the International Series 13; adopt their own lessons 5; morning session 2; morning and afternoon 1; afternoon sessions 16.

Have not as yet succeeded in holding city convention. While there are evidence of deep interest by Sabbath School workers in the various schools, still there is a manifest indifference to co-operate with one another. By persistent efforts this might be overcome during the next year.

Yours, &c.,

GEO. ANDREWS, *Secretary,*
City of Kingston, Ont.

Prof. Sherwin sang "Lord I hear of Showers of Blessings."

OXFORD.

In the absence of the County Secretary, Rev. A. Andrews, Mrs. ANDREWS said that the schools in this county had been steadily increasing in efficiency and interest during the past year. Last year they had held a very enthusiastic and successful County Convention in the Village of Tilsonburgh. Rev. Mr. Atchinson, of Detroit, had been present, and had done much good to the teachers. There had been a good representation and an active interest in the work. The Convention held at Ingersol last February—at which the Rev. Mr. Atchinson was also present—had been very profitable and interesting, especially the normal classes in which Mr. Atchinson had assisted. The Secretary for the county had delivered seven or eight lectures on Sabbath School topics, and had held two Institutes, lasting one and one half days each. He had been assisted by some of the ministers and teachers in the county, and they were made a great blessing to the places in which they were held. (Applause.)

PEEL.

Mr. STEENE said that the work in his county was going on pleasantly and was steadily increasing. They had a convention last winter in the upper end of the county, and though the roads were in such a bad state that it was hard work for many to get there, the latter part of the convention especially, had been a decided success. Its influence seemed to be felt throughout the neighbourhood as a power for good. His county owed a great deal to the late County Secretary, Mr. Hossie, as he had spared neither pains nor money in organizing the work in townships. Several of the townships had been put in good working order. Chinguacousy held a meeting in the summer which had been very successful. In Toronto Township, a Township Association had been carried on for a number of years with great success and profit. The one held last June had been one of the finest he had ever attended, and was especially marked by the good feeling which existed between the different denominations. In Streetsville they preached in one another's churches, joined in one another's pic-nics, and were in every way most cordial and friendly in their relations. (Applause.)

HASTINGS.

Mr. A. F. WOOD said he was not prepared with any statistics, but he might say with regard to the schools that they had first taken a very active step forward, after the Provincial Convention had been held in Belleville some years ago. From it the County and Township Conventions had arisen, and the holding of them had produced

a very favourable effect upon the work. He would instance the village in which he lived. Before the Convention was held they had two schools in the village, one held during the whole year, the other in the summer months. The effect of the Convention and of the arrangements brought forward in it, was shown in the fact that they had now four schools in active operation. They had additions built to their churches to accommodate the infant classes, and many of the improvements which owed their origin to suggestions at the Conventions. They had also improvements in the way of teaching, such, for example, as using black boards, which were now to be found in most of their schools. The great lack in the county was that of practical workers in the Sabbath Schools. They had many who were willing to work, but who were not sufficiently educated in the art of teaching. Another good effect of the Convention was that the laymen had been stirred up to their work, though he believed the clergymen had also been made more alive than ever to the importance of the Sabbath School. He regretted to say that there was also an unfavourable side. They had been very remiss in holding Conventions for the last two years. He might add that the present President of the Provincial Association was not to blame for this state of things, for he had assisted them wonderfully.

PERTH.

Mr. W. E. JONES said that one result of the Convention in their county had been the addition of several new Sabbath Schools. They had also been enabled to organize a monthly meeting of Teachers Institutes, at which they work up their lessons and discuss matters of importance to Sabbath School workers; these had been found to be of the greatest assistance. They were about endeavouring to unite with the adjoining county, so as to get the benefit of foreign aid, and lessen their expense.

PETERBORO.

Rev. W. C. WASHINGTON said that in some parts of the county the work was progressing favourably, but in the thinly settled districts great difficulties had to be contended with. In the western part of the county they had had a convention for a number of years with interesting and profitable results. In the part of the county in which he laboured, he had endeavoured to assist as much as possible by meeting teachers, discussing the lessons, directing them to the work, &c., and the schools in that section were progressing. He believed that regular, patient work was what was most needed. Ministers could do a great deal in the way of helping teachers.

Hymn—"He leadeth me." Mr. W. Adamson, (Toronto), led the Convention in prayer.

WELLAND.

REV. W. MILLARD read this Report sent by the worthy Secretary. We have in the county of Welland five hundred teachers (speaking in round numbers,) with some three thousand scholars on the roll. Most of the schools are well supplied both with books, and Sunday-school papers. The International Lessons are quite generally used; also in some schools Object Lessons are employed, and teacher's meetings are held in some schools. We have much to cheer our hearts and cause us to thank God and take courage, as nearly all the schools manifest a deep interest, and many new schools have been organized during the past year. The townships of Pelham and Stamford have held Township Conventions. Many other townships and towns have had their days of enjoyment with their schools. We in company with the County of Lincoln had a very interesting and profitable convention in the city of St. Catharines, as a united convention. Praying that the great Teacher may meet with you, and the presence of the Master overshadow you while in convention.

I remain, yours faithfully,

P. G. KILLMAN,

County Secretary for the County of Welland

WENTWORTH.

MR. EDGAR said he wished to say a word about the amount of good that had been done in the City of Hamilton, and in the County of Wentworth, by the holding of the Convention in 1875. The whole county had been stirred up by that Convention, and a very great amount of good had been the result. Last year they had also had the Provincial Convention there, and many who were present would recollect that great good had been done to their own souls. A great many teachers and friends of Sabbath-schools from all parts of the county had been at that Convention, and a number of them had come to him as president, and said. "We ourselves have got so much good at this meeting, that we are going to give a report when we go home, that we hope will stir up all our schools." They did so, and in a short time a County Convention was held in Waterdown, from which had developed throughout the county what they had called a revival, and resulted in many conversions to God. The revival did not extend very much into the city, though they profited by it in the way of increased attendance at the Sabbath Schools and churches, and showed them their deficiencies. Another effect was the starting of small mission schools in the city.

HALTON

was reported by Rev. W. Millard, who gave some encouraging statements respecting its Sunday School state.

SIDNEY TOWNSHIP.

MR. WILMOT said they had a live Association in this township, and had held annual Conventions for the last five years. They were doing a good work, each Convention appearing to excell its predecessors in interest and numbers, while the reports they received went to show that some of the Sabbath Schools under the influence of the Association had doubled and trebled in numbers, and were in far better working order than before. Another effect of their Conventions was, that many schools which were formerly held open only during the summer season were now kept at work the whole season. They intended keeping up these annual Conventions.

PROF. SHERWIN sang and recited "Rock of Ages," illustrative of the several ways of singing that grand old hymn.

ADDRESS BY REV. DR. NEWTON.

DR. NEWTON on rising to address the Convention, was most cordially received. He said,—“BRETHREN AND CHRISTIAN FRIENDS: How deeply and thoroughly we feel the reality of Christian union, when we sing a grand old hymn like “Rock of Ages;” and while we are singing it, and rejoicing in the precious truths that it brings to our minds, and sends thrilling through our hearts, whoever cares to think of what the peculiar views of the writer of that hymn were? As some one has said, however Christians may differ on some points, get them on their knees, get them at their religious experience, and they're all alike! I believe that the thing that will signalize this day in the history of this Association, is the act of union between it and the Missionary Union—two bodies which as far as I can understand the matter, have hitherto been running in separate lines, but now have run together like the drops of water. There is nothing nearer my heart than the matter of Christian Union. I know that it is according to the will of our blessed Lord that we should get nearer to one another, and when we get home to our rest, when all the redeemed are brought together in glory, then the whole church will be one, and true union fully realized. I know that it is according to the will of our Saviour that we should make it known to the world that whatever differences of opinion there may be among us, we have one common Lord, one glorious everlasting rock upon which we all stand, and where we find everything we need for our salvation here, and our glorification hereafter. Last year I had in my own experience in connection with Moody's meetings in Philadelphia, an exemplification of the blessedness of Christian Union. In fact, I consider one of the best results of his meetings, to be the way it unites Christian people together. This is especially true of the preparations for the meetings.

I was one of the committee of arrangements, and the way it is done is this: Four ministers of different denominations, are selected to appoint persons out of their various congregations to help on the inquiry meetings. In this way from three to five hundred Christian people, the choicest spirits in all their congregations, were gathered together as helpers. I remember well the first meeting: I shall never forget it. The large room was not only full, but it was the most thoroughly filled room I ever saw, and I assure you I was awed when I rose to speak before that congregation, everyone of whom I knew to be an earnest follower of Christ. They received instructions from four ministers—one Methodist, one Presbyterian, one Baptist, and one Episcopalian—as to how to conduct the inquiry meetings. These four ministers met this class of Christian workers several times. The last time they met was in my church, the Church of the Epiphany. I wish you could all have been there, and every Christian minister a Christendom. Everyone who has had an inkling of the opposition that sometimes meets attempts at Christian union, should have been there. If you hadn't know them, for the life of you, you couldn't tell which was Baptist, and which Presbyterian, and Episcopalian and Methodist. (Applause.) They all saw eye to eye as they walked on the walls of Zion: they all had the same message to deliver, the same lesson to teach. Some time ago I had another illustration of the delightfulness of Christian Union; that was when the old and the new schools of Presbyterians were contemplating a Union. They were having a large convention on the Union question in one of the Presbyterian churches in Philadelphia, and discussing whether they should come together or not. Just at the same time the annual meetings of three of the Evangelistic Societies in connection with the Episcopal Church were going on in my church. Several of the leading bishops were there, and we had large meetings. Each morning before we commenced business we had a prayer-meeting for half an hour. One morning a young clergyman got up and said to the chairman, "I understand that our Presbyterian brethren are meeting over in the Broad street church to discuss the question of coming together. I hope the next brother who leads in prayer will bear these Presbyterian brethren of ours warmly in his heart to a throne of grace, and ask God's blessing on their deliberations." BROTHER TYNG of New York sprang to his feet and said, "Let us pray," and then poured out the whole warmth of his heart for union among the Presbyterian brethren, and Christian Union everywhere. A middle-aged lady, a member of my church, used to come to our prayer meetings in the morning, and she was there that day, and heard that prayer for the Presbyterian brethren. On her way home she had to pass the Presbyterian Church in which the Convention was sitting. The sexton stood at the door and she said to him, "Do you know that the Episcopalian over there in Dr. Newton's church are praying for you

Presbyterians? I have just been there and have heard a very warm prayer for them." He went in and told one of them that the Episcopalians had just been praying for them. They suspended business, at once and turned the whole Convention into a prayer meeting, and prayed for us Episcopalians. The first thing I knew about it was when I was standing by the chancel my sexton came up and said, "There is a committee from the Presbyterian Church, in the vestry, who want to see you." I didn't know what was going to happen when I found a lot of Presbyterian doctors of divinity waiting to see me. I learned however that they were peaceable, for they told me they were a committee appointed to carry the kindly Christian greetings of the Presbyterians to their Episcopal brethren. I was a little frightened, thinking that perhaps some of our straight-laced Episcopalians would object. I looked around to see how the brethren would stand it. Bishop McIlvaine moved that these brethren be invited into the church. We invited them in, and they fyled along the aisles like a company of angels from heaven. The whole congregation, bishops and all, rose up to receive them. Bishop McIlvaine gave them a few hearty words of Christian welcome, Dr. Smith responded, and so on it went. (Loud Applause.) You never saw in your life such a lot of kindly hearts, except perhaps next day, and I'm going to let you know about that. When the Presbyterian brethren left, our meeting was resolved not to be outdone, so they appointed a committee to carry back to the Presbyterians our greetings at 10 o'clock next day. When that committee went over to the Presbyterian Church, the whole meeting rose and went right along with them. (Loud Applause.) Why the Presbyterians thought we had come to take them by storm. (Laughter.) They gave us the kindest welcome, the heartiest reception that ever Christians gave one another. But when a lot of our bishops got on the platform beside Dr. Hodge of Princeton, and the other veteran soldiers of Christ, and when Dr. McIlvaine and Dr. Hodge who had not seen one another since many long years before at old Princeton as students met on that platform, there was a time of weeping I can tell you. Strong men wept like babes, and every one said it was a near approach to heaven on earth. I believe that was one of the things that in the providence of God brought about that grand Union of Presbyterians which was afterwards consummated. There was no prearrangement about the thing; it came about spontaneously. I will tell you a little secret about that affair. My oldest boy was the young clergyman who suggested that prayer for our Presbyterian brethren (Loud Applause); and I believe it was God put it into his heart. I thank God for that demonstration right down from Heaven. It was worth to me all the arguments in the world in favour of Union, and I have loved that spirit of Union ever since. (Loud Applause.) Some years ago two clergymen in England, one belonging to the Established Church, the

other an Independent, strangers to one another, were appointed to go to the Midland Counties together as agents for a Bible Society. When they met, the Church of England man said, "You belong to the Independents: I, to the Church of England. We shall differ considerably, how are we going to get along? What plan shall we adopt?" The other said, "I don't know, what do you think about it?" The Churchman said, "I propose that we divide all topics upon which we can have intercourse into two clauses: first, those about which we agree: second, those about which we disagree, and that we pledge ourselves never to touch the second clause until we get clean through the first." The Independent brother held out his hand and said, "That suits me exactly." They started out then and worked together for seven years, and then the Church of England man died, and over his grave his collaborator in testimony to his brother's character related the incident I have told. Said he, "We worked away for seven long years like brothers. Nobody would have known we belonged to different churches. We had only got half through the first class, and I don't know when we would have got into the second." That is how we should work together. God grant that we may so work as brethren in Christ (Loud Applause.)

Hymn—"Blest be the Tie that Binds."

TREASURER'S REPORT.

Mr. James HUGHES, in the absence of the Treasurer, Hon. John McMurrich, read the following report:—

ABSTRACT OF TREASURER'S ACCOUNT FOR YEAR ENDING 30TH SEPTEMBER 1876.

CR.	
By Amount received from Local Treasurer.....	\$ 76 87
" Contributions from Schools and Individuals.....	736 19
" do, County of Peel S. S. Association.....	20 00
" Sale of Reports.....	58 65
" Amount advanced by Treasurer.....	121 71
	\$1013 42
DR.	
Balance from last year.....	\$ 36 44
Paid for Advertising.....	35 53
" Printing and Stationery.....	190 15
" Postage.....	78 68
" Travelling expenses.....	62 62
" Engrossing Address to Rev. F. H. Marling.....	10 00
" General Secretary, arrears due him.....	300 00
" do on account of services for current year.....	300 00
	\$1,013 42
Amount due Treasurer.....	\$ 121 71
" " General Secretary.....	500 00

JAMES HUGHES, } Amitors.
J. J. WOODHOUSE, }

Rev. Mr. BARRASS moved, seconded by Mr. WATSON, that the report be adopted. Carried.

Rev. Mr. McLEAN moved, seconded by Mr. Edgar, that the suggestions of the Executive Committee be adopted, and that the committee be recommended to carry them out as far as possible. Carried.

"HOW WE CONDUCT A SABBATH SCHOOL SESSION."

Rev. H. J. CLARK, (Toronto), opened a discussion on the above subject. The first thing he remarked in regard to the general character of a Sabbath School Session was to *have a plan*. "All things should be done decently and in order." Uncertainty and irregularity were unpardonable in the Sabbath School. The second thing was "*Don't let plan be yourmaster.*" Don't fall into a rut. Some schools were the same thing Sunday after Sunday, year after year. They knew just exactly what the superintendent would say or do on every occasion; everything was cut and dried. Let everything be fresh, bright, sparkling. In some schools everything was dull, crawling deadness. He then proceeded to give his own plan as Superintendent of conducting a Sabbath School Session. They commenced at three o'clock; Superintendent, teachers and scholars were all in place at that hour, or should be. He believed the Superintendent should be the first one there. Those who were not in that habit would miss a great privilege. Besides preventing a noise, he would have many opportunities of conversing with the scholars as they came in, making enquiries about their friends, &c. At three o'clock he gave one stroke on the bell, as a signal to the scholars to settle down into shape, the organist took her place, and everything was in readiness to begin. A few bars were then played upon the organ to quiet the hum of the school. At the second stroke of the bell, the school rose to sing a sanctus, or "I will arise." Then they had a simple responsive exercise, beginning "I was glad when they said to me." Prayer followed, in which they bore in mind the circumstances of the school, such as any sickness among the scholars, their lesson for the day, &c., then a hymn was sung, followed by the reading of Scripture. The time from the first stroke of the bell until they were ready to begin teaching was about fifteen minutes; it hardly ever exceeded that. At 3.15 then they were ready to commence teaching. When teaching was going on nothing else was allowed to be done; no talking about library books or anything of that kind. At 3.55 the bell was struck as a signal to prepare or closing. At four o'clock everything was settled into place. After singing a hymn, he asked a few questions, not in the shape of a review, as it was generally understood, for he had always found it very unprofitable to review a

school from the desk. It was an excellent thing for the teacher who taught the class to conduct a review, but for the Superintendent to attempt it with a lesson taught by, say thirty different teachers in as many different ways, he had not found to be any advantage, for no matter how they would drill teachers their mode of teaching the same lesson would differ more or less. All he attempted in the way of a review was just the asking of a few leading questions. Then he took one or two thoughts which he endeavoured for the space of about five minutes to impress on the minds of the scholars. Another hymn was sung, after which, as they had not desks, the scholars took up their bibles, hymn books, &c., and went in regular order to the library; the school was then closed with prayer. After everything was over the library books were distributed and not before. They used to give them out before singing the last hymn, but they had found that the pupils' attention was very likely to be distracted during the closing exercises by looking into their books, and they found the present plan altogether better. The books were distributed to the boys on one Sunday, and to the girls on the following one. In reply to questions Mr. Clark stated that the opening prayer usually occupied about three or four minutes. He was in favour of the Superintendent delivering the opening prayer, though a teacher might be asked to conclude. They managed the collection by each teacher taking the money from his own class after the first hymn, and then putting it in the plate at the close. If a clergyman was present he might ask him to close the school if he wished. He was certainly not in favour of asking the pastor to teach the Bible Class if the regular teacher was present. If the teacher of a class was absent, and did not provide a substitute, he did the best he could, but he did not like the practice of taking teachers for the junior classes from the Bible Class, as it tended to break the classes up, and destroy their connection with the teachers.

Mr. J. McNAB, (Toronto), Superintendent of the East Presbyterian Church Sabbath School, gave the following programme of exercises followed in this school, which meets Sabbath afternoon at 3 o'clock. Opening devotions, singing and prayer, ten minutes; taking up library books and collecting teachers class register books, five minutes; review of lesson taught on previous Sabbath, fifteen minutes; lesson of day taught, forty minutes; closing devotions, five minutes. One hour and fifteen minutes being the duration of each session of the school. The class register is retained by every teacher. The review of the lesson of the previous Sabbath is conducted by teachers and superintendent in turn, and serves as a model lesson, besides in a manner necessitating greater diligence in the preparation of the lessons. The review opens with the reading of the text of the lesson by leader and school, verse about. Besides the weekly we have a

monthly and quarterly review, the latter conducted in the church in presence of the Congregation. After closing devotions the lesson papers, library books and register books are distributed, the library books to boys and girls on alternate Sabbaths, and the division not receiving books is dismissed first. The classes are all numbered. On the first Sabbath of every month the collection taken up is devoted to cover the expenses of the school, which fund is also increased by a collection taken up at the open quarterly reviews. The collections of the rest of the month is made for the help of missions.

In reply to a question,

Mr. CLARK said that he was most decidedly in favour of following the International Series of Lessons exclusively. (Hear, hear.)

In reply to an observation made by a delegate,

Mr. James HUGHES said he pitied any school where Superintendent or teachers allowed the scholars to bring the lesson paper inside the door. He would almost be in favour of having a waste paper basket at the door, and making them throw all such papers into it. They were never intended to be so used, either by teachers or scholars. Nor did he approve of teachers making notes of questions they intend asking, and bring them to school with them. (Hear, hear.)

SABBATH SCHOOL SINGING.

Prof. SHERWIN remarked in regard to Sabbath School singing, that it was much the same as the system of Sabbath School instruction—there would be minor differences in all schools. There was, however, general underlying principles which should never be overlooked. One was that they should never on any account, make the singing a mere matter of entertainment. This was a wicked thing to do in church, or Sunday School, or anywhere else. He did not say that the singing should not be entertaining, but what he meant was that entertainment should not be the end sought in any music. Another thing to be sought was *unity of purpose* in the musical exercises. For example in a school where three hymns were sung, he would say that the first need not necessarily have any relation to the lesson. It might or might not, but he would favour the selection of a hymn expressive, say of love, for the Sabbath School, or love for the Sabbath, or one of general praise. The second hymn should, if possible, bear the same relation to the lesson that a Bible side reading bore to a text. At all events care should be taken not to sing a hymn which tended to drive the mind away from the lesson. Much the same rule applied to the third hymn. Some Superintendents gave out for the closing hymn one that was like a wet sponge to all that the teacher had been trying to inculcate in the lesson. Some of the results produced were simply ridiculous, as, for example, when a Superintendent gave out a hymn about going home in the good old way, after a lesson about the stoning of Stephen, as if stoning were the usual way of going home. All singing should be appropriate, devotional and loving. A very common fault in Sunday Schools was the singing every hymn, no matter what the sentiments were, in the same strong marching style. Sunday School teaching should never be dull and meaningless; that was nine-tenths of the whole difficulty. They should sing the words in a natural way, pleasantly and easily; it was the hardest thing in the world to get people to sing easily, as if it were a comfort and pleasure to sing.

The Business Committee having reported the programme for the Evening Session, the Doxology was sung, Rev. Dr. O'Meara pronounced the benediction, and the Convention adjourned at 5.30 p. m.

EVENING SESSION.

The Convention resumed at 7.30. The Church was crowded to its utmost with delegates and visitors. The hymn "O to grace how great a debtor," was sung. Rev. Prof. Badgely, of Albert University, read the twelfth chapter of First Corinthians, and led in prayer.

HOME CULTURE.

Rev. A. H. MURROE, of Toronto, delivered the following address on "Home Culture":—

CHRISTIAN HOME CULTURE.

The subject upon which I am to address you is one that has an importance, not local or temporary, but resting upon facts common to all human life, and as lasting as time. The facts that give such importance to Christian home culture are these; that childhood and youth are the most favorable periods for receiving moral and religious impressions; that for imparting these impressions, home is the best place, true godliness the best means, and parents those upon whom has been laid the first and chief responsibility. Before that of a Minister, Sunday School teacher, or any one else, comes the duty of a parent to a child; a duty of the highest moment and of divine authority, whose neglect is an irreparable evil and wrong, and whose performance can be delegated to no other person; a duty which includes not merely the care of the body, the improvement of the mind, the instilling of moral principle, and the cultivation of a strong, brave, hopeful spirit, but also that which involves and transcends all these, the training up of a child for God.

If the Almighty has laid upon parents the largest responsibility in connection with the work, he has also given them special advantage for its performance. The day school teacher meets his pupils in an official capacity for a few hours each day, with a specific and limited object, in the pursuit of which authority and not affection must be supreme, and the intellect exalted above the heart, while each pupil must, to a certain extent sink his own individuality and be content to be but one of many. The Sabbath School teacher meets his class for an hour on the Sunday, perhaps occasionally at other times, but at best his personal influence is transient, with wide intervals in which it can be but little felt. And whatever the minister's gifts, excellencies, and zeal, the same must be true of him in relation to the children of his flock.

But parental influence is as constant as it is direct. It comes to the child with the morning's light, and rests upon him with the evening's shade. It mingles with all his life by day, and with his dreams by night. Dependence gives it strength, and affection intensity, while the love of imitation secures practical effect. The life of the parent continually exerts upon the child an influence for evil, or for good. The whole character of the home life, the habits and rules inculcated or practised, the associations and incidents, the work and play, the week days and Sabbaths, constitute a mould into which

are cast the plastic mind and character of the child, to receive their impress for time and eternity.

Has this subject received all the attention it merits and are the results satisfactory? Is Christian home culture as it exists among us all that we should desire and endeavour to make it? There are homes that we would wish to be the models of all others. Homes in which intelligent earnest piety, with well defined purpose and wisely chosen means and methods, inspired by sanctified affection, consecrates all ability and opportunity to the creation and development of religious character, causing infancy to breathe the atmosphere, childhood to feel the influence, and youth to reverence and follow the example, set by a godliness that through the spirit of the parents lives, pervades, purifies, exalts, and blesses every part of the daily life, making these homes types of the heavenly one, and the best of earthly preparations for it. Thank God there are such homes as these scattered through this land, confined within no denominational lines, specially belonging to no one class or section of society, but found among the poor as well as among the rich, in the comparative quietude, of rural life and amid the excitements and temptations of large cities, forming the strength and nurseries of our churches and the very salt and dew of our Christianity. I know of nothing to be more ardently desired and prayed for than that these homes may increase and abound, for nothing could be more beneficial to our religious interests, social welfare, and national progress.

How often is the painful contrast seen? In many cases not only does the nominal religion of the Sabbath and the church vanish altogether in the daily life of the household, but not unfrequently sincere piety itself, for the want of proper consideration, knowledge and methods, degenerates at home into a cold formalism that is repulsive, satisfying itself with false distinctions and arbitrary rules, permitting traditionary notions to regulate where principle should direct, and imposing restrictions that burden while they do not bless the lives of the children, making them regard religion as an irksome bondage, from which they long to emancipate themselves. The piety of parents is often a sincere sentiment in the hearts, while unfortunately it is far from commending itself to the respect and love of their children.

Among the evil effects produced by such home religion we may undoubtedly include these; the fact that the salutary impressions made by the sermon or Sabbath School lesson are often speedily effaced by the home influences encountered; that the young person won to Christ, shall we say in spite of the adverse spirit prevailing in the home, often is seen not growing in grace, but becoming worldly in feeling and careless in conduct, following the course home example has plainly encouraged. The earnest Christian parent will not only second but anticipate the efforts of ministers and teachers to bring

their children to Christ. But there are many professedly Christian homes in which the practised effect of the daily life is to thwart and defeat all attempts to win them to the Saviour, and to build them up in Christian faith and practice. If a child were rescued from drowning and persons were employing all their skill to restore suspended animation, when the returning current of life, the swelling of the bosom, and the half drawn respiration were beginning to assure them of success, no human parent could by rude or thoughtless act stop that breath, and extinguish that restored impulse of life. Nor is there any parent who could intentionally extinguish the newly kindled flickering flame of spiritual life in the heart of his child. Yet there are many parents, professedly Christian, whose religious life is cold and repulsive to the warm hearts of their children, and whose inconsiderate words and deeds, and disregard of the impressions they are making, the ideas of godliness they are imparting, suppress and quench the beginnings of religious life in their own offspring. It is not so much deliberate conscious wrong-doing, as unintentional yet no less sad mistakes and serious, that we have to deplore. There are thousands of kind, good, well-meaning parents who could and would have saved their sons and daughters from the world and Satan, but they did not know how to do it, and did not know either that they were educating them for sin, and folly, and ruin; but now the evil is done and never can be undone.

It is questionable whether we shall be able to accomplish much more than we are already doing in Sabbath School work, without a more perfect co-operation between the home and the school than now exists. We may improve our Sabbath School machinery, we may add to all we now possess, many new and valuable appliances, and use more perfect methods than those now employed, without our having a proportionate increase of conversions and development of Christian character. Yet the fruits we should seek in this religious culture are the salvation of our scholars, and their growth in Christian attainment and usefulness. These things are the measure of our success. Whatever deprives us of these, causes us to labor in vain and spend our strength for nought. Nothing promises us such a large increase of these results of Sabbath School work as a much needed improvement in home influences, because nothing else will act so constantly and harmoniously, so directly and powerfully, in co-operation with the whole purpose, spirit, and work of the Sabbath School, as the well regulated Christian home. When the home and the school are both what they should be, they alternate the offices of Paul and Apollos; each sows for the other to water, and each waters what the other has sown; and God gives the increase, in souls converted and lives consecrated to Him.

What do Christian parents require, to give their families the religious culture that is desirable?

1. A deep abiding conviction concerning this duty ; that it is this ; that God has laid it upon them, and will help and bless them in its performance, but that nothing can absolve them from its discharge. Schools whether secular or religious are human institutions, but the family is a divine institution. Its children belong to God, and the obligation of parents to train them up for Him, is more sacred and important than any other earthly duty allotted to human beings.

2. A definite purpose in relation to its performance. Every Christian parent should have a clear conception of what he is to aim at in the religious culture of his children. Hazy, good intentions will not do. It is not enough that we wish to do right and mean to do well, concerning our children ; we need a very clear idea of a very definite object to be sought and gained in their home culture. What should that object be? What it is, too often, is nothing better than to reach the world's standard of respectability and morality. What it ought to be, is to make each child a son or daughter of the Lord Almighty, to make it like Christ in the highest possible degree, and for His sake, to give it and teach it to give itself for the world, as God gave His Son for us all.

3. Character is a third requisite. Lord Bacon said, " Knowledge is power." With at least equal force it may be said that character is power. A man's character is the measure of his power. His spirit moulds and shapes his daily life, regulates his looks and tones, and determines both his conscious and unconscious influence upon others. Whatever a man's character may be, his children will know it. He cannot conceal it from them. They know what he is. No veil can hide it, no mask deceive. The bird has not a more unerring instinct to detect sand from seed, than children have to distinguish pretence from reality. But while hypocrisy will be thus unmasked, the true hearted parent will be judged tenderly by his children, who will not confound failure with falsehood. The parent who desires to give his children effective religious culture, should seek to win their confidence, respect, and admiration, for the high Christian character he exhibits before them. He must live in their sight a life giving evidence of deep sincerity and earnestness. His inward life must be that of a renewed, meek, yet fervent, earnest spirit, holding communion with God and so leading others to him. Such a parent will not find it difficult or embarrassing to speak to his children about their souls and God. In company once, during business hours, with a Halifax merchant, I was struck with the manner in which he spoke to his porters and truckmen, and mentioned the matter to him. He said in reply, " I like to talk to my men in such a manner, that if I were suddenly called to the death-bed of one of them, I could speak and pray without feeling that I had diminished my influence by previous intercourse." Many parents cannot speak to their children about their salvation, because they themselves are content to live a low type of

Christian character, to follow Christ afar off, and indulge in much that grieves the spirit, checks the utterance, and destroys the force of anything that might be said to their children for their spiritual welfare. It is far less what is said, than who says it, and with what power of life created by the spirit within, that determines the effect produced upon those addressed on the subject of salvation. The words spoken by some lips are powerless, but they come from another with the power of God, because they are uttered in the atmosphere of a life full of God. We should so live with our children, that the work and the play, the reproof and the laugh, will all have such a spirit of pure healthy religious life, that without any awkwardness or violent contrast, we will be able to pass from them, to the reverent, tender loving utterance of the most solemn and holy words we could speak. To do this we must make religion the business of life, and all life and business religious. We need for it a parental love, made noble and blessed to our children because of our regard for them as immortal beings, before whom God has placed the great possibilities of service for Christ on earth, and life forever with Christ in heaven.

4. We need principles. In relation to all matters of importance, we require principles to direct. We cannot afford to leave each occasion to determine our course, but we must have principles, that we can readily and confidently apply to each occasion as it occurs. For the regulation of Christian Home Culture, our principles should be --

1. Few in number; 2. Comprehensive; 3. Infallible; 4. Practical. They should be few in number, or else they will be liable to be forgotten when most needed, and to descend too much into detail, and as a consequence create formalism.

They must be comprehensive. Every day in the life of a human being, or of a family is a day unlike any that ever preceded it, or that will ever follow after it. Incidents of life, like history, never exactly repeat themselves. Yet a few well chosen principles will apply to them all and solve each difficulty as it arises.

They must be infallible. We must be sure of our principles, certain that they are right with a strength of conviction that nothing can shake. For we shall be often tempted to violate them by the wishes of our children, the example or persuasion of others, or perhaps our own feelings. We must therefore have an immovable conviction that our principles are sound, and that only evil can come from a disregard of any one of them.

Lastly, they must be practical. What we need for Christian Home Culture, are not solutions of abstract problems, but that which will serve us in the realities of everyday life, leading us safely through the mazes human nature creates by its bewildering entanglements of good and evil, truth and falsehood, wisdom and folly, enabling us to see through it all the path of which we can say confidently to those whom God has set us to guide, "This is the way. Walk ye in it."

A few such principles I venture to offer for parental adoption.

1. That in pursuit of the objects sought in Christian Home Culture, the formation and development of Christian character, God's grace is to be the dependence, God's word the authority, and God's Son the example.

2. That the whole nature, body, intellect and heart is to be regarded and treated as a divine creation, of which sin is the perversion and godliness the true cultivation, in healthful, noble, blessed uses.

3. That the whole life is a unit, which without separation into religious and secular parts, should be made a free and complete holy service of God.

4. That all true, good and beautiful things belong to Christ, and should be used by his people to elevate, adorn and bless human life.

Rules are needed as well as principles. Without rules principles *ravel out* in practice. It is only through rules that children in many instances will be able to recognize principles. But the fewer the rules the better, for every rule is in some measure a restraint. There ought to be no rule in family government that is not absolutely necessary, and even then there will often be as much wisdom shown in breaking the rule as in keeping it. It is well to have a rule for family devotion, but it is well to suspend it when the children are too hungry in the morning, or too sleepy at night to enjoy prayer.

The adoption of such rules requires a wise consideration of a great many things. How much is involved in Christian Home Culture? What an immense variety of topics does it suggest for investigation? Among them are these: the principles we are to instil; the motives we are to appeal to; the habits we are to inculcate; the incentives we are to employ and the checks and corrections we are to use; the discipline we are to adopt that it be not too lax nor too severe; the regulations we are to enforce in relation to the liberty allowed, the company frequented, the amusements indulged in, the books, music, games of skill or chance, sports and public entertainments; and in regard to the care and gratification of the body, the culture of the mind and heart; food and dress and use of money; the duties owed to the day-school, the Sunday-school, the church and society; the choice of a profession and preparation for it and above all the choice of God's service and devotion to it. The whole home life and all its elements and influences are included in the things which we must take into wise and earnest consideration if we would rightly conduct the christian culture of which it should be the scene.

Who is sufficient for these things? What parent as he reflects upon them feels that he has bestowed upon them all the thought and care they merit and that he has been so well informed and wise concerning them, that he has made no mistake in connection with any of

them that he need regret! Alas we get our wisdom too late. In most cases we begin to know something about how to care for our children when they have ceased to need our care, and have perhaps gone from us to repeat the errors we have practised in relation to them. Shall we go on forever leaving this matter to take care of itself. Will an occasional sermon, that a few hear, a book that a few read, suffice to win for this great subject all the attention that it merits! Do we not feel that the time has come to secure for it the attention its great importance demands! If we think it will, if we regard it as we do, a wise and not mispent expenditure of time and money and energy to hold institutes and conventions to render more efficient the valuable and benevolent work of those who have the care of our children for one hour on the Sabbath day, shall we not also deem it wise and right to make some similar exertion to aid those who have the care of our children all the days of all the years from infancy to maturity. Why not have Parents' Institutes for the discussion of all the wise range of topics belonging to the home life of childhood and youth, all that belongs to their health and morals, their intelligence and piety, their life for this world, and that which is to come? Parents' Institutes to which we should invite the fathers and mothers, to which they would come with tender hearts, responding to every appeal, and hungry minds grasping at every wise suggestion, made by the ablest men we could procure, to give us the fruits of their knowledge and experience in relation to the duties of parents, and the best modes of discharging them. This I say in behalf of Parents' Institutes. We need them; we can have them and they would do incalculable good, for they would arouse attention to what is so much neglected, point out the evils of that neglect, and furnish the remedy by giving the information, the hints and helps many parents crave in vain, to enable them to do in the home much now left undone, for the benefit of the children, the S. School, the church, and the world, for the glory of God.

BIBLE STUDY.

Rev. Prof. BURWASH, of Victoria University, Cobourg, delivered the following address on "Bible Study."

PROF. BURWASH'S ADDRESS.

The Bible is the mightiest power on earth to-day. Three hundred years ago it was not so. The Church and not the Word governed the faith and conscience of Christendom. But, when the thralldom could be no longer endured, God raised up Luther as a witness to two great truths; first, that the Word of God is the only

infallible authority in faith and morals : secondly, that salvation is through simple faith in Christ. These truths are the watchwords of Protestantism, and have unfurled the banner of religious freedom to the world.

The three centuries that have elapsed since the Reformation, may be characterized as follows :

First, a century in which the Bible was translated into the English, German and French tongues, and dogmatically interpreted and made the basis of the new Protestant theology.

Secondly, a century in which the Bible was defended against Deism, Atheism and Rationalism.

Thirdly, a century in which the Bible is distributed to all the people, and its universal study promoted. This is the century of the Bible Society to print the Word for the world, and of the Sunday School to preach it to all the people.

This universal interest in the Bible calls our attention to the absolute necessity, that every one who occupies the responsible position of a teacher of the young, should be a diligent student of the Word of God.

And the very method of teaching, which it now universally obtains, renders this all the more necessary. A generation ago, the instruction of the young was exclusively synthetic, catechitical, memoriter. It began with the youngest child after this manner : Who made you ? Ans. God. Who redeemed you ? Ans. Jesus Christ. Who was the first man ? Ans. Adam. And so on through the entire narrative of the Old and the New Testament, the object being to fix in the child's memory the main facts of the Biblical history. Next followed a complete system of doctrinal definitions in the same condensed catechitical form ; then Scripture proofs of these, and with the Lord's prayer, the ten commandments, and the Apostles' creed, the religious education was completed. There were disadvantages in this system. In secular education it provided rather for accurate scholarships, than for the development of mental power and activity, and in religious training it laid up a store of truth for the guidance of the future, rather than produced deep, present, moral impressions. But it had at least this advantage, that it rendered teaching a very simple matter. With his text book in his hand, or better still in his head, the teacher needed but the patience and the perseverance to repeat his lesson till it was fixed in the scholar's memory. But to-day the entire system of instruction both religious and secular is changed. The analytical method is the fashion of the day. The aim of education is not so much scholarship as mental power, and the end of religious instruction is deep, permanent religious impressions. It is judged that the power to develop truth for oneself is of more value than the most accurate scholarships, and that, when a religious truth has deeply affected the heart, it will in all probability

cling to the memory. And now the method of religious instruction runs like this. A biblical narrative, such as the history of Joseph, is narrated. It is presented with all the vividness of conception, and minuteness of detail, of which the teacher is capable, dressed up in living form. And out of the deep interest thus awakened in the mind of the child, the most earnest effort is made to impress upon the heart all the great lessons which this history teaches, such as admiration of the Divine goodness and justice, sympathy for the weak, detestation of cruelty, faith in God's providence. Now, first of all, this method demands of the teacher the most accurate and universal acquaintance with his subject. Every teacher, upon this system, must be an original investigator, and must come with his thoughts fresh from the native fountain. And for religious instruction, that fountain is of course the Word of God. And this raises the next point, which we may consider. How shall a teacher study his Bible. The intellectual end of all Biblical study should be to reproduce to ourselves the precise thoughts and impressions conveyed by the writer to his original readers. This involves first of all the most accurate knowledge of the original languages of Scripture. This may seem to be beyond the reach of the great majority of the Sabbath-School teachers, but if at all attainable, it will richly repay the needed toil. There is a logical precision of thought in the original Greek, and a poetic freshness and beauty in the original Hebrew, which no version can imitate. But with nothing more than our good old English Bible, how shall we begin? First of all we must lay the foundation in extensive and accurate historical study. By this I mean everything that belongs to the times, place and people of Holy Writ. Every part of God's Book is historical. God hath seen fit to reveal himself in a supernatural course of history extending over four thousand years, but chiefly concentrated in the last two; and if we would understand the Revelation, we must understand the history. Every psalm has its historical basis, every epistle has the historical occasion which called it forth, and even every proverb and maxim has the local and temporal colouring of the age in which it was first spoken. And especially in the mode of teaching, to which I have referred as characteristic of our time, it becomes essentially important that the teacher be able to enter into the life in which the Divine Word itself was at the first manifested.

Not less important than the historical study of the Word is its doctrinal study. By this I do not intend merely the evolution of the moral and spiritual truth of any one passage. The mind that has gained the vivid historical conception of the Word to which I have referred, can scarcely fail to attend to its lessons of truth. But doctrinal study goes further than this. It compares Scripture with Scripture. It seeks to gather up in one view the *whole* teaching of the Word on each great topic of religious truth. By laying side by

side every passage of scripture bearing upon the subject in hand, it seeks to gain a comprehensive and accurate idea of the truth in all its relations. And lastly, the student of the Bible must never rest until the Word has touched his heart. It is only as by a living faith the truth enters into the life of our souls, and we experience its divine life-giving power, that we have any true knowledge thereof. Nothing is more pernicious than a curious or sentimental historical study of this Book, nothing more dangerous than a coldly intellectual study of its doctrines. The one or the other will but harden our own hearts and the hearts of all who hear us. Let me urge upon every one who takes this Holy Book in hand, though it be but to read a single verse, that he ponder it, and pray over it till it has touched the profoundest depths of his nature, and awakened there a higher spiritual life, proving itself to him to be that Word whose "entrance giveth life." And with the inspiration of that life glowing in his heart, he will certainly go forth to make that Word the power of God unto Salvation to those that hear him.

Hymn. "Work for the Night is Coming."

WAYS AND MEANS.

Mr. JAS. HUGHES, (Toronto) said he had been deputed to act for the Treasurer (who was absent) in laying the financial condition of the Association before the Convention. He regretted to say that he had to tell them that there was a considerable deficit. The report was not a cheering one in a certain sense; though they had an excellent Treasurer, and a large and reliable Executive Committee, there was still a deficiency of \$621. Of this, \$500 was due to their excellent General Secretary, who, notwithstanding his zealous labors for the Association, would take no money from the Treasurer until all other debts were paid. The other \$121 was money advanced by the Treasurer to pay debts against the Association. He (Mr. Hughes) had been endeavoring to make an estimate of the amount required for next year. They must bear in mind that a very important branch of work had been added to that heretofore performed by the Association, viz: the work of the Sabbath School Missionary Union—such as organizing new schools in the partially settled districts of the Province. Taking that fact into consideration, he had come to the conclusion that they would require at least \$2,000 to carry on the work of the Association during the ensuing year. Mr. Hughes then explained that subscription cards would be passed around to the audience, and urged upon all who were interested in Sabbath School work to subscribe as liberally as possible.

Mr. ADAMSON, (Toronto), explained the difficulties that had been contended with in the past, especially by the Treasurer, through an

insufficiency of funds, and expressed the hope that Mr. Hughes' appeal would be liberally responded to.

A collection was then taken up.

Prof. SHERWIN, by special request, sang "Rock of Ages."

Rev. Prof. BURWASH engaged in prayer.

THE TEACHERS' WORK AND HOW TO DO IT.

Rev. Dr. NEWTON delivered the following address on the above subject :

The chapter of accidents in the world's history is very full, and very suggestive. Many of the most surprising results accomplished have been brought about in this way. How like an accident it seemed where Saul, the son of Kish, went forth one morning, to search for his father's asses, and came back, not indeed with the lost asses, but with the anointing oil fresh upon him and a kingdom in reversion assured to him.

What an accidental thing it seemed when Isaac Newton saw an apple fall one day, and a train of thought was suggested by it which led to the discovery of the great law of gravitation, and so to the solving of one of the grandest mysteries of the material universe. And now many of the most important and useful inventions and discoveries, which have marked the onward history of our race, have been arrived at in the same way! The steps which led to these, or the circumstances out of which they have arisen, have been purely, what we term accidental. But the Micawber principle of waiting for some favourable time in the tide of affairs that may lead us on to success, is not the one on which any sensible man would be willing to carry on his worldly business. And in the great work we have before us as teachers, this is most emphatically the case. Now, if we hope for success, there must be a clear and distinct object set before us, for which we are to labour. There must be a definite plan adopted in order to reach that object; and patient, persevering energy displayed in carrying out that plan. I was struck with an illustration of this remark which came under my notice some time ago. A missionary from the west came to this city to get help for a little church he was building. He called on me to aid him in accomplishing the object of his visit. I told him he might lecture for me on Wednesday evening, state his case to the people who might be present, and take up a collection. He accepted the offer. When the time came he said a few words to the people about the town in which he lived, the necessity for the church there, the prospects of usefulness before it, and the efforts the people had made to help themselves. Then he wound up by saying, "And now, my friends, I have come to your good city to get \$1,100 to help me finish my church. I have arranged my plans to try and get it, and by the help of God I

mean to work away until I get it." The people liked the common sense, business way, in which he put the matter before them. They gave him a good collection, and very soon he got his \$1,100, and went home rejoicing to finish his church.

That man's case illustrates the secret of success in any work we may have to do in the concerns of this present life. And it illustrates equally well the secret of success in the grand work for Christ, for His church, and for the world in which we are engaged as Sunday School teachers. We must have a clear, and distinct object set before us. We must have a definite plan by which to reach that object, and an earnest, faithful, carrying out of that plan. This, by the blessing of God, will ensure success in *any* undertaking, when success is possible. In our work as teachers it will make success a certainty. The title chosen for our present lecture, brings the same idea before us in a form rather more condensed, viz., "*The Teacher's Work and How to do it.*"

The Teacher's work: *what is it?*

Take a *negative* view of it, before going any further. Pause here just a moment, to consider what this work is *not*. It is *not* to furnish an asylum for young people, where they may be kept out of harm's way during a portion of the Sabbath day. It is *not* to teach reading or history, or any branch of secular learning to the young. It is *not* merely to *interest* them for an hour on the Sabbath in connection with topics drawn from the Bible. It is *not* simply to *interest* them in the knowledge of the Bible, so far as its history, geography, botany, and its scientific teaching in general is concerned. These are matters important in themselves, they must not be ignored in our system of Bible instruction. No teacher can be, in the truest sense, successful without attending to them.

Cicero, the celebrated Roman orator, expressed in *these* words the elements most essential to success in a public speaker. These are *placere, docere, movere*. His constant aim must be, said that great master of eloquence, to *please* or interest, to *teach* or instruct, to *work*. And Cicero's rules on this subject, though more than 1800 years old, are just as true and as important to-day, as they were when the citizens of Rome hung entranced on the utterances of their eloquent senator; and when he illustrated his own rules in the delivery of those matchless orations which have been the study of schools, and the admiration of the world ever since. These rules apply to the teacher in his class, as well as to the minister in the pulpit, the lawyer before the jury, or to the statesman in the halls of legislature. There are thousands of Sunday School teachers who have never heard of Cicero's rules, but who are acting on the eminently wise and practical principles embodied in those rules. The first of these rules is necessary in order to prepare the way for the use of the second. And both the first and second are absolutely es-

sential to enable one to reach the end contemplated by the third.* We must please or interest before we can succeed in teaching or instructing. And it is only on the basis of teaching or instructing, already ingrafted, that we can hope to *move* our scholars, or carry them with us to any particular result of feeling, or action to which we desire to have them brought.

If I were asked to express in the shortest and simplest way the work of the Sunday School teacher, I would put it in this form, "it is *the conversion of his scholars to Christ, and the consecration of their lives to His service.*" And condensing this sentence still further, the substance of it may all be got into these two words *conversion and consecration.*

The first work of the Sunday School teacher is to aim at the conversion of the souls of his scholars. This is the chief, the crowning blessing to be desired for any soul. It is so vital, so important in itself, that nothing else can really be considered as a blessing till *this* is secured. It is impossible truly to bless an unconverted soul. This is something which it may with reverence be said, that God Almighty, with His boundless resources and His omnipotence cannot do. Heaven, in the exhaustlessness of its treasures, or this mighty universe in the vastness of its outspreadings, contains nothing that can really be a blessing to a guilty ruined soul; if it be left without an experience of the converting grace of God.

Let us take an illustration or two of this statement, here is a ship at sea, she has sprung a leak, the water is rushing into her hold; unless that leak can be stopped, the destruction of that vessel is certain. Its a mere question of time. Now in this state of things, would it be a blessing for the crew of that ship to spend their time and strength in painting her sides, or scrubbing her decks, or setting up her rigging. No! we are all ready to admit this fact:—*one thing* only can be a blessing to that ship, it is, *to stop the leak.*

Here is a house full of costly furniture, and splendid works of art, but a fire has broken out in one of the inner rooms of the house. It is burning fiercely, and threatening soon to sweep in ruins through the building. In this condition of affairs would it be a blessing for the owner of that house to be adding to the treasure which it already contains; by having more and valuable furniture of paintings, and statuary carried into his dwelling? No! there is only *one way* in which it is possible to bless that house, it is by putting out the fire.

Here is a watch; suppose it were one of the most valuable watches now made, but the main spring is broken. I may wind it up ever so often. What does it amount to? It runs down again the moment I take the key out. In spite of all I can do, *it won't keep time.* For any practical purpose the watch is useless. Now, in this state of things, would it be of any use for me to occupy myself in polishing

the case, or changing the hands on the dial plate? None, whatever. There is but one thing in all this world that can be a blessing to that watch. It is to get a new main spring in it.

Sunday School Teacher, each scholar in your class, yet unconverted, is just in the state which these illustrations represent. That ship which has sprung a leak at sea, represents the scholar's state. And so does that house full of valuable things in which a fire is raging; and so does that watch with its broken main spring. And here we see, forcibly illustrated, what is the first, and most important thing, for you to try and secure for your scholar. It is to remedy the one great evil that possesses him. The only real blessing you can secure for that scholar, is, the experience in his soul of the converting grace of God. This will stop the leak, put out the fire, and introduce a new main spring into the watch.

And if these illustrations do not overstate the importance of the soul's conversion, and this, I think, we shall all agree, it is impossible to do, then surely the first great job for which every teacher should strive in his work, is the *conversion of his scholars*. We should set this before us as a thing that is not only possible, but in the highest degree a reasonable thing. We make a most grievous mistake when we settle down in the conviction in which so many people rest, that children cannot understand spiritual things. The fact is nobody can understand them till taught by the Spirit; but the Spirit can teach these things to a little child, as easily as to a grown man or woman; yes, and a great deal easier. Jeremiah, we are told, "was sanctified from his birth," Jer. 1:15. And John the Baptist, we are told, from the same period of life, "was filled with the Holy Ghost." Luke 1:15. Moses was converted very young; and so was little Samuel; when he "woke and heard his Maker's voice."

And our blessed Master endorsed this sentiment most thoroughly when He said, "Suffer the little children to come unto Me, and forbid them not." What multitudes of little ones these precious words have brought to Jesus!

Here is an example. Little Carrie was a heathen child, about two years old. After she had been going to the Mission School for some time, her teacher noticed one day that she looked sad, "Carrie, my dear," she said, "why do you look so sad to-day?"

"Because I am thinking."

"And what are you thinking about?"

"O, teacher, I don't know whether Jesus loves me or not."

"Carrie, did Jesus ever invite little children to come to Him?"

"In a moment the sweet words she had heard in the school, were on her lips, "Suffer little children to come unto Me."

"Well, Carrie, for whom did Jesus speak these words?" At once she clapped her hands, and exclaimed, "It's not for you, teacher, is it? for you are not a child. No! *it's for me! it's for me!*" Thus

this dear child was drawn to Jesus by the power of His love. And all down through the ages these same sweet words have been drawing the little ones to Jesus. Conversion means this drawing, or as the word itself denotes the *turning* of the soul to Jesus. The aim of every teacher should be the conversion of each scholar to Jesus, not when they grow up, or before they die, but now, in the days of their youth; in all the dewy freshness of life's early dawn. For *this* we should work, and pray, and strive. And nothing should satisfy us till this result is secured.

But then *this* is only half the teacher's work. It is but one of the two words by which that work is represented. *Conversion* is a highly important part of this work. But, *consecration* represents the other part, and it is not less important, than that just considered. Conversion loses more than half its value if it be not followed by intelligent and thorough consecration. It is like attempting to take part in the singing of a tune without troubling ourselves to find out what the key-note is to which that tune has been set, or, to refer to the illustration already employed, it is like stopping the leak, or seeing that the vessel is made sound, and then leaving her to drift about, without being first put upon the right track, and kept steadily heading "for the haven where she should be." It is like replacing the broken main spring by a new one, then leaving the watch without winding it up, and putting it at once in a position of usefulness. A converted soul is in a condition of safety so far as the mere entrance into heaven is concerned, but, so far as its usefulness is concerned, it is good for nothing till it is brought to "live and move, and have its being" here under the pervading and controlling influence of the principle of thorough consecration. And there are *three* things to which this principle must be applied.

In the first place it must apply *to the heart*. It is *here* that true religion has its rest. There is such a thing as religion in the head, in the hands and in the feet, but it never amounts to much. There is no satisfaction in it; it cannot be relied on. The yoke which Jesus puts upon his people is not a yoke for the head, for the hands or feet, but for the heart. And this is the great reason why He speaks of it as an "easy yoke." It is bound to the heart by the silken cords of love. If we take it on us in this way, we find it to be, according to His description of it, "an easy yoke," if we take it in any other way it will prove a galling yoke. We shall find it hard to bear, and soon we shall want to throw it off. Here is an illustration of what I mean.

Not long ago a minister of the gospel spoke to an intelligent young man about his soul. In reply to what was said to him, he remarked: "I was a member of the church for several years, and tried to lead a Christian life. I listened to sermons, attended meetings, taught in the Sunday School, and have often tried to be a Christian.

But, although I heard a good deal about the yoke of Christ being an easy yoke, and His burden light, I must confess I did not find it so. To me it was a hard yoke and a heavy burden, and so, at last, I threw it off."

"I do not doubt what you say," said the minister. There are many professing Christians who would say the same thing, if they were as frank as you are. But let me ask you a question or two. Were you not trying to be saved by what you did?

"Of course I was," said the young man.

"That is, you put your neck under the yoke, in the hope that by wearing it you would in the end gain everlasting life?"

"Just so," he answered.

The mistake you made, my friend, was that you tried to put upon your neck the yoke which Jesus meant should be first upon the heart. Remember that before He spoke of the yoke at all, He said "come unto Me all ye who labour and are heavy laden, and I will give you rest." Now if we feel the burden of sin, and come to Jesus that he may take it off; then we feel that our souls are saved. When we feel this we cannot help but love Him who has done so much for us. To show our love to Him, we ask what wilt Thou have us to do! and strained by His love, we try to do all that he requires. Thus we put His yoke upon our hearts. That makes it a light yoke. Then we can look up to Him and say,

"In the service which Thy love appoints,
There are no bonds for me, &c."

If we try to serve Christ in order that we may be saved, we take His yoke upon our neck, and we shall find it hard to bear. But if we let him save us freely, by His grace, and then prompted by love try to serve Him because we are saved, then we take His yoke upon our hearts, and we shall find it an "easy yoke." Now we have a consecrated soul, with the principle and consecration applied to the heart.

But *this principle of consecration must be applied to the pocket*, as well as to the heart. The heart and the pocket lie very near together, and yet it sometimes takes the grace of God a long time to travel from one of these places to the other. If we have the grace of God in our pockets as well as in our hearts, it will lead us to know, and to feel, and to get under the influence and the feeling that the money or property that we have in this world is not our own, but God's; that He has not given, but only lent it to us to use, not for ourselves, but for Him; and that, by and by, He will call us to account for the way in which we have used it. This is a very important matter in our work as teachers. We need a race of Christians who will not be afraid to apply the principle of consecration in this direction, and carry it out honestly and squarely.

I would not give much for the religion of a man who professes to have the principle of consecration to God in his heart, but refuses to let it operate in his pocket.

A DEATH BED SERMON.

A gentleman died lately at his home in one of the uptown fashionable residences in New York. He was worth when he died \$11,000,000. He had been for years a member of the Church, he was a good husband and father, and was considered as a Christian of good standing. On his death bed he had a lingering sickness, and suffered great agony of mind at the thought of having spent his life in laying up money for himself, instead of using it for the glory of God, and the good of his fellow men. "Oh! if I could only live my years over again," he exclaimed in great bitterness of spirit, "if I could be spared a few years, I would gladly give all the wealth I have spent a lifetime in laying up. I have wasted my life in simply laying up money, and the thought of this overwhelms me with sorrow, and shame, and fear." The principle of consecration applied to that man's pocket would have saved him from all that suffering in his dying hour.

Here is an illustration of an opposite character. A gentleman of wealth, who had lived a life of pleasure, was converted by the grace of God, and joined the church. They did not rent their pews in the church to which he belonged, but met their expenses by assessing the members in proportion to what they were worth.

A few months after he had joined the church, the deacons waited on him to get his subscription. They knew that he was very rich, and that his proportion of their expenses would be a good round sum. They were very much afraid that he would not be willing to give what they had a right to expect from him according to the rule of their church. When they came to his house they hesitated, and held back in talking about what they had come for. He was at a loss, at first, to understand the meaning of this backwardness. The deacons perceiving this began to be more explicit, and told him what they had feared. The gentleman was greatly surprised. "My good friends," said he, "what in the world do you mean? Do you suppose that after all the mercy and blessing I have received at the hands of my loving Saviour, that I would hold back from gladly giving my full proportion of what may be needed for the glory of His name, and the good of His church? Why, when I was a man of the world, if I joined a company or any scheme of pleasure, I should have considered myself a mean man if I had not been willing to bear my full share of the expenses. And shall I do less now? No! go to the assessors' books; find out what I am worth, and charge me my full share of the expenses of the church; and when you want more, come again. Do you think I am going to be

meaner in serving God than I used to be th serving the devil ?" That man was carrying the principle of consecration to his pocket.

And the poor may do this as well as the rich. A coloured woman at the south, in very humble circumstances, had contributed to the cause of Christ on one occasion what was considered a large amount for one in her circumstances. When the question was put to her whether she had not given more than she could afford, her reply was: "*Me belong to Jesus, and my money too.*" This was noble. It was fully up to the standard of the gospel, which reads thus:—"Ye are not your own, but are bought with a price; therefore glorify God with your bodies, and your spirits, which are His." There was not much in this poor woman's pocket, but the principle of consecration had reached it. And this is what we want. We trust the day is coming when our young people will all learn that if the principle of consecration to the service of Christ enters their hearts, it must reach to their pockets, and be allowed to have full play there. When they come into the church, they must come, as the Prophet says, "*bringing their silver and their gold with them.*"

And here is a practical illustration of the way in which young people may be taught to apply the principle of consecration to their pockets. "God help the poor children who have'nt any beds to sleep in to-night," prayed a little boy, just before he lay down on his nice warm bed, one cold, windy night."

As he rose from his knees his mother said, "Well, Charley, you have just asked God to bless the poor children; what are *you* willing to do to bless them?" The boy thought a moment, "Why if I had a hundred cakes, enough for all the family, I'd give them some."

"But you have no cakes; what then are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you have'nt half enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"But the bread is mine; you have no bread."

"Then I can earn some money, and buy a loaf of my own."

"But just take things as they are now. You know what you have that is your own; what are *you* willing to give to help the poor?"

The boy thought again. "I'll give them half of my money. I have seven pennies; I'll give them four. Won't that be right?"

Yes, that's the thing. That was teaching the dear boy to carry the principle of consecration into his pocket. It is an important part of our work as Sunday School Teachers to do this.

And then this principle of consecration must be applied to the life as well as to the heart and to the pocket.

When an offering was presented to God under the Jewish dispen-

sation, the animal so set apart, all belonged to Him. It was a "whole burnt offering." And now, under the gospel, when God calls us by His grace to engage in His service, He calls us to come with all we are, and all we have, to be His servants. In the communion service of the church to which it is my privilege to belong, as they gather together round the sacramental board, all the members are required to unite with the officiating clergyman, as he concludes the consecration of the elements, in giving utterance to these solemn words :—" And here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy and living sacrifice unto Thee." This is the way in which we are to seek for the practical application of the principle of consecration. Thus applied it will cover everything, and run through our whole being. I never saw this principle of consecration better expressed than it is in these sweet lines of Havergal, the English poet.

THE LIVING SACRIFICE.

Take my life, and let it be,
Consecrated, Lord, to Thee.

Take my hands, and let them move,
At the impulse of Thy love.

Take my feet, and let them be,
Swift and beautiful for Thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold,
Not a mite would I withhold.

Take my moments and my days,
Let them flow in ceaseless praise.

Take my intellect and use
Every power as Thou shalt choose.

Take my will and make it Thine,
Let it be no longer mine.

Take my heart—it is Thine own,
Let it be Thy royal throne.

Take my love—my Lord I pour
At Thy feet it's treasure-store !

Take myself, and let me be
Ever—only—all for Thee !

This is genuine Christian consecration. This is the example of consecration we ought to set before our scholars. This is the model of consecration according to which it should be our aim to mould them, and start them in the Christian life, when, by the grace of God they have been truly consecrated to Him. To do this is our work as Sunday School Teachers. And a blessed work it is, if we are enabled in any good degree, by the help of God to accomplish it.

Let us take a single illustration of the influence of this Christian consecration, exerted by one in humble life, and yet reaching with mighty power to one whose path through life is with the noble, and the honoured among men.

I think it was John Wesley who, when told his congregation consisted largely of servant girls, said he was glad of it, for they had the charge of the children, and if the servant girls were converted, they would train the children in the fear of God. A very striking illustration of this truth, and of that we have just been handling, the importance of Christian consecration, is found in connection with one of England's most honoured noblemen, the present excellent and devoted Earl of Shaftesbury. When he was a child his mother had a servant maid and housekeeper, who was an earnest Christian, not only truly converted, but thoroughly consecrated to the service of her God and Saviour. This faithful woman had the principal care and teaching of the young Earl till he was seven years of age, when she died. But she had made good use of the opportunity then afforded her, and the good seed sown by her was not lost. She had set an indelible mark upon the tender mind of the young nobleman, and her example, her precepts, and her prayers, remembered and cherished by him, fixed and showed his character for good at that early age. And to-day that little child stands among the nobility of England without a peer for his varied usefulness, and the profound reverence with which he is regarded. He is known and honoured in every part of the kingdom. All classes, from the beggar to the prince, unite to do him honour, and his name is engraven upon the hearts of the poor throughout the length and breadth of the land. What a noble work for the glory of God, and for the good of men was accomplished by that faithful servant maid, when, in the spirit of true consecration, she sought to do her duty to that child committed to her care.

Sunday School Teachers! here is our work. What we are to set before us, as the great object towards which all our efforts are to be directed, is the *conversion of our scholars* to Jesus, and *then the consecration of their lives to His service*; or condensed into two words, it is *conversion and consecration*.

This is the Teacher's work. Here we have the first division of our subject. The second remains to be considered. This is, *How to do it.*

The Business Committee having announced the programme for Thursday, the Hymn, "Shall We Gather at the River?" was sung. Rev. J. Anderson, of Montreal, pronounced the benediction, and the Convention adjourned at 10.30 p.m.

THIRD DAY—MORNING SESSION.

THURSDAY, Oct. 12th, 1876.

The Convention met for the transaction of business, a prayer meeting having been held previously.

After devotional exercises,

FRATERNAL GREETING.

Rev. Mr. MILLARD, General Secretary, read the following telegram from E. C. Wilder, Esq., President of the New York City Sabbath School Teacher's Association:—

ROCHESTER, N.Y., Oct. 12, 1876.

To Rev. Wm. Millard,
Secretary Canada Association,

New York City Sunday School Association sends greeting.
See 1st John, 4th chapter, 7th to 11th verses inclusive.

E. C. WILDER, President.

SENIOR CLASS INSTRUCTION.

Mr. JAS. McDUNNOUGH (Toronto) then gave an illustration of his method of conducting senior class instruction. The lesson chosen was "Stephen's Defence," as recorded in Acts vii: 35-50. Mr. McDunnoogh exhibited a perfect command of the most successful method of Bible study, while the answers of the scholars were given readily and intelligently. Considering that teacher and pupils had never met before, the examination was very successful.

"Pass me not," was then sung, and Rev. Mr. Dobbs pronounced the benediction.

VISIT TO THE ONTARIO INSTITUTE FOR THE DEAF AND DUMB.

At 10.30 A.M. the Convention adjourned for the purpose of visiting in a body, the Institute for the Deaf and Dumb, on the invitation of Dr. Palmer, Principal of that Institution. After an inspection of

the various departments of the Institute, the party were conducted to the chapel, where a very interesting exhibition was given of the methods of instruction pursued in the institution. At the close, a vote of thanks, moved by Rev. A. H. Munro, was unanimously tendered to Dr. Palmer, for his kindness.

AFTERNOON SESSION.

THURSDAY, October 12th.

The Convention resumed at 2.30 P.M., and was opened by singing the hymn "Light in the darkness," and prayer by Rev. Dr. O'Meara.

FRATERNAL GREETINGS.

Rev. Mr. Millard submitted the following draft reply to the telegram sent to the Convention by E. C. Wilder, President of the New York City Sabbath School Teachers' Association:—

BELLEVILLE, Oct. 12th, 1876.

E. C. Wilder,

President N.Y. City S. S. Teachers' Association.

The Sabbath School Association of Canada responds: 2 Thess. 11; 16, 17; Titus 3, 15

WM. MILLARD, General Secretary.

The reply was adopted and ordered to be forwarded to Mr. Wilder.

MASS MEETING OF CHILDREN.

In the afternoon a mass meeting of the children belonging to the various Sabbath Schools in Belleville was held in the Bridge Street Methodist Church, for the purpose of hearing an address by Rev. Dr. Newton of Philadelphia. The attendance was very large, the children occupying the whole body of the church, while the galleries were devoted to the accommodation of the delegates and friends.

REV. DR. NEWTON said: You will find the words of my text in the eleventh chapter of Proverbs and the eighteenth verse. They are "To him that soweth righteousness shall be a sure reward." Now have you all found the place? What are the words? (The children repeat the text in concert). That's right. Now I want you to fix the text in your minds for they are God's own words. But I don't want you to have any books or papers open before you; first, listen to me as I say the words over, and try to repeat them after-

wards. "To him that soweth righteousness shall be a sure reward," What are the words. (The children repeat them). Now I'm going to tell you what these words mean. Perhaps some of you will say, "We have seen men sowing wheat and barley and other kinds of grain and seeds, but we never saw anybody sowing righteousness. What does it mean? That's a funny sort of thing to sow." Now I'll tell you. Sowing in the Bible means doing. What does sowing mean in the Bible? (The children answer "It means doing.") Now about this long word "righteousness," it has a good many meanings. One of them is "a good thing." Now what does righteousness mean? (Good). I will try to put the text in a little simpler English than it is here, and I want you to remember it, "Doing good is the best way of getting good," that's the meaning of the text. What does the text mean? (The children answer.) Try and remember the words and where the text is to be found, so that if any one asks you you will be able to tell them. Now a great many boys and girls, both little and big, think, "Ah, well, its too soon for us to begin to do good, we must wait until we are men and women." I knew of a Sunday School class of very little fellows, six or eight of them, and their teacher was talking to them about this one day, and he said that they didn't believe that little boys like them could do any good. He said to them, "You needn't wait till you are ten years older, or until you grow up to be men. You can begin to do good now." The little boys were puzzled, they couldn't understand it. He said "I'll tell you. Try just for one week, keep your hands ready and your eyes open and see what good you can do until next Sunday. I will meet you half an hour before school opens and we will see about it." They all shook hands over it and promised to try. Next Sunday when the teacher went to school he found all the boys in their places, with bright faces and twinkling eyes. He began with Charles, "Well, my boy, what did you do?" Charlie said, "My mother is a washerwoman, and she had a big washing on Monday. The pump was a good way off from our house. I never thought of it before, but I thought I would go and bring her six pails of water before school. I asked her if I might go and carry her some water and, she said 'yes.' Then I went to work and I carried her in half a dozen pails, and when I was through she was pleased and said I had done her a lot of good." "Very well," said his teacher. "Now James what did you do?" James said, "There's an old woman named Polly lives near our place, away up in a garret all-alone. She was very sick and her eyesight was so bad that she could not see to read her Bible. I thought it would be a good thing for me to go and read for her, and when I came home from school I went and asked Aunt Polly if she would not like me to come round two or three times a week, and read the Bible to her. She said, 'Yes, I would like it above all things.' So

I went three times last week and read a chapter to her each time, and she said it did her as much good as if an angel had come down from heaven." "Well, George," said the teacher to another of the boys, "What good have you been doing this week?" George said, "Well, sir, I didn't find anything to do on Monday, but on Tuesday as I was going to school a gentleman got off his horse and said to me 'Little boy, will you hold my horse?' I told him I would, and he went away for a little while and when he came back he gave me a quarter of a dollar, and I put the money in the Missionary box." The teacher went over all the rest of the boys and found that every one had been doing good in one way or another. So with all children. Even the smallest of you can find some good to do if you only keep your eyes open to see the chances, and your hands ready, to do the work, you should also ask God to help you to do good. Just as soon as children begin to walk and talk they should learn to do good for it is a great thing to start early and then they will find in time that "doing good is the best way of getting good." Many passages in the Bible teach that lesson. Some of you will remember how in the days of Elijah, the prophet, there was a great famine in the land for three years or more, and because Elijah told them that this famine was coming, the wicked king who was reigning at the time, was angry with Elijah. God told him to hurry away to a brook that ran through a valley beside a mountain. I remember being there myself one Sunday at this same place, and I could look right straight down 400 or 500 feet like a wall. Down below was the valley with the stream of water in it, while the mountains on the other side were away up high, probably 1,800 or 2,000 feet—well, this was the place—the brook Cherith—where that man of God, Elijah, was sent away from the angry king. He stayed there for eighteen long months, and God sent the ravens every morning and evening to bring him bread and meat, and he ate it and drank of the water of the brook, and the king could not find him, so that he was saved. But after a while the brook dried up because there had been no rain for eighteen months, and the bread and meat would not keep him alive without water. So God said to him, "Elijah, you have been long enough here; go across the land to a place called Zarepath; there is an old woman there, a widow, whom I have told to take care of you." Elijah went in the direction he was told, and when he got very near the village, he saw an old woman who was gathering sticks. Perhaps God told him this was the widow woman who was to take care of him, but at all events, he called to her and asked her to bring him a little water. She went away to fetch it, and as she was going, he called after her to bring him some bread as well, for he had been travelling and was very hungry. She stopped and looked at him and said, "Now just as sure as the Lord lives in Heaven, there is

no bread in the house—just a handful of meal in the bottom of the barrel and a little oil in the cruse.” This oil, I may tell you, was olive oil, which in these eastern countries they used to stir up with flour or meal, and then bake it to make cakes. She said, “I’m just gathering some sticks to bake the last of the meal for me and my son, and we will eat it and die.” Elijah told her not to be afraid, but to go and bake it and bring him a little cake first, for God would take care of her as long as the famine lasted. So she went in and turned out the small quantity of meal in the barrel,—very likely she had to strike the sides of the barrel so as to get it all—and then took all the oil in the cruse, and mixed it with the meal and baked the cake for Elijah. But, behold you, when she went back and looked in the barrel, though she had taken it all out before, she found some more meal in it, and when she went to the cruse, she found some oil in it too; so she went on and baked some more cakes, and I guess they tasted good. Every morning she went to the barrel and found meal enough to make plenty of cakes, and lots of oil in the cruse. Just think of how many miracles God must have wrought for this poor woman in giving her meal and oil all the time this famine lasted—whole eighteen months you remember. This is one of the greatest and best illustrations you could have, that “doing good is the best way of getting good.” When that poor old woman made the cake for Elijah out of the last meal and oil she had in the house, she was “sowing righteousness,” and she had a sure reward by having lots of bread through all that long famine. Do you know how the clouds are made? I will tell you. When the sun shines on the great ocean it causes evaporation, that is, the steam keeps rising up from it all the time. Now this steam is what makes the clouds, and the winds carry them all over the land, and then they form into little drops and come down to bless the earth in the shape of rain and snow. This rain and snow makes all the little streams over your country here; these little streams and rivers run into the big lakes and the St. Lawrence river, and it carries their waters away down to the ocean again. Now suppose the ocean would say “I’m getting about tired of giving up water to make clouds. The water belongs to me, and even if the sun does shine every day, asking for more, I won’t supply so much water to make clouds.” Suppose the ocean were to say this and were to stop the clouds from making rain and dew, would it not do us great injury? What do you think would be the effect on the ocean itself? Why all those grand currents that it has, such as the Gulf Stream, and all the rest that keep its waters fresh and clear, and full of health and brightness, would stop, and the ocean become full of disease, decay and corruption. Instead of people going, as they now do, to the seaside for health, to get the fresh sea breezes, they would go away up among the mountains. That is an illustration of how true it is that doing good

is the best way of getting good. The ocean, by sending up the clouds that come down over the land in the shape of rain, is doing good, and it finds that that is the best way of getting good, for the rivers come back to it to keep it fresh and sweet and full of health, and make it a blessing to the whole world.

Hymn—"Work for the night is coming."

DR. NEWTON in resuming his address said—I will now give you some more illustrations of what is meant by the text, or of the fact that "doing good is the best way of getting good." Some time ago, a gentleman in Boston wanted a boy, so he put an advertisement in the newspaper, and next morning two boys came to his store to try and get the place. The one was a son of the gentleman's friend, a young fellow dressed in blue broadcloth, with gilt buttons, and was altogether rather a nice looking lad. The other was the son of a poor widow, with patches on the knees of his pants and the elbows of his coat, but everything was clean and neat. His coat was too short for him, but I suppose the poor lad thought "Well I guess it will be *long enough* before I get another." (Laughter.) The gentleman concluded that he would give the place to the son of his old friend—the nicely dressed boy. The boys went out of the store together, and just as they got out on to the pavement which was covered with ice and very slippery, a poor little girl came along and in trying to cross the street she slipped and fell into the gutter. The well-dressed boy stood and laughed at her. She managed to get up but began crying, saying that she had lost her pennies and couldn't get bread for her mother. The poor boy told her not to cry and rolling up his sleeves he went into the gutter and at last found three of the pennies. She still kept crying and said she couldn't get the bread without the five. The boy when he couldn't find the other two, took out his purse and made up the amount out of his own rather scanty stock. The gentleman's son stood laughing all the time. He said, "Well, you must be a greeny, dirtying your hands and going to all that trouble for a poor ragged girl." The gentleman had been looking out of the window and saw all that happened and heard what was said. He said to himself, "No; I will not give it him; I will give it to this noble, generous-hearted, self-denying fellow." He took the poor boy in, and in time from being an office boy he rose up by degrees till he became head clerk. So you see that this poor boy found that the best way of getting good was by doing good; he learned that "to him that doeth righteousness is a sure reward." Now for an English story. There were two little girls whose mother was dead and whose father, a poor labouring man, lived in a cottage. One day he was out trying to get some work, Sallie, the younger of the two, said, "I'm very hungry; I wish we had some bread." Her sister Jennie, who was about two years older, said, "I am too; but

there is no bread." Sallie said, "Don't you think you can find something to eat?" Jennie said she had looked and there was none. Sallie said, "Well, I'll tell you what we'll do. You remember how mother used to tell us to ask God for anything we wanted; now let us pray. We will kneel down and say, "Our Father," and when we come to that part "Give us this day our daily bread, we will say it over three times." The two little things kneeled down and repeated the Lord's Prayer, and when they reached the petition for daily bread they said it over three times. They stopped and everything was as still as the grave. Now I'll tell you what was going on outside when that prayer was said in the cottage. There was an old miser lived in that same village, who had lots of money, and was never known to give a cent to any one. His heart was as cold as a stone. He had run out of bread that same afternoon, and went to the baker's to get some. On his way home when he was just opposite this cottage, the wind was blowing and the snow falling fearfully, so he crouched in the vestibule with the bread under his coat, so as to be out of the way of the storm. Being afraid of any one seeing him there, he doubled himself up in the doorway so that his ear was just opposite the keyhole. He listened to the conversation between the two little girls and to their prayer. His heart that had been as hard as a stone for years became softened; there seemed to be a little spot that had not become quite frozen up; the warm tears came into his eyes. He took the loaf of bread in one hand with the other he gently raised the latch, and then he pitched the bread in, and it came bouncing just where the little girls were kneeling, waiting for God to answer their prayer. Jennie clapped her hands and said, "There it is! God has sent it." That incident became the means of changing that old miser's heart, he began reading his Bible, and at last became a true Christian. About six months after he died the death of a Christian, and left the cottage to the father of these little girls. How much good that man got when God opened his heart, and let in His grace? He, too, found that "doing good was the best way of getting good." I met with an illustration of the very same truth last summer. I went down to Cape May to spend a few days and attend a Sunday School Convention which the Presbyterians were holding there. One day while I was sitting on the piazza of the hotel there, waiting for a meeting to commence, a very nice-looking gentleman came up and said, "You are Dr. Newton of Philadelphia, are you not?" I said, "Yes." He said, "I suppose you don't remember me?" I looked at him closely, but could not remember having seen him before. "Well," he said, "I'll try and recall myself to your memory. Do you remember years ago having lost a cheque for \$625?" I said, "Yes, I remember that perfectly well." He asked me if I remembered giving a \$10 gold piece to the person who found the cheque? I said I had forgotten that and he replied that

he was the one who had found the cheque, and to whom I had given the \$10 on its being returned. He said, "I had just come to Philadelphia. I was very poor and hadn't a penny in the world, and for a long time could get nothing to do. At last I was offered the job of selling a route of newspapers, but I required \$10 to start me. When you gave me that \$10 gold piece I started right off for the newspaper office, bought the route, and from that day God has blessed me so that I am now a rich man. I have prospered and I trace it all back to that \$10 you gave me." But it was not the \$10 that did it. Suppose when he found the cheque he said, "Now if I can only find out how Dr. Newton writes his name, I can take it to the bank and get the \$625." Many young men in his position would have tried to do that, but, probably, if he had done so, he would have been sent to the penitentiary. Instead of doing so he wickered a thing he brought it straight to me, invested the money which he got honestly and prospered. He was doing good when he brought me back what belonged to me, and God's blessing has been with him ever since. One more story and then I have done. Some time ago a gentleman was getting out subscriptions for church purposes. He went to a wealthy man, a member of the church, who was a liberal giver to good purposes. He had three sons, William, James, and Samuel. The gentleman after giving a generous contribution himself, turned to William and asked him how much he was going to give? "I will give all I have," he said; and he was as good as his word, for he emptied out his pocket-book and gave all its contents. James was asked the same question and he promptly gave one-half of his store. Samuel when asked how much he would give, said, "Not a cent." "Very well," said his father, "do as you please." Twenty or twenty-five years afterwards that gentleman who was collecting the subscriptions happened to be back in that part of the country, and was anxious to know how this family was getting on. He inquired and found the old gentleman was dead. William lived in a splendid house and was worth lots of money. James was also doing pretty well, but Samuel wasn't worth a cent; in fact his brothers had to support him. Just as those boys tried to do good, God had blessed them. William had given liberally and had prospered more than either of the others; James had got along middling, while Samuel who "wouldn't give a cent," had gone to the dogs. These are all illustrations of what the text means to tell us, that is, that to get good, we must do good. Now can you all remember the words of the text? (The children repeat it.) And what does that mean? (Children answer, "Doing good is the best way of getting good.") Try not only to remember it, but go about doing good yourselves, and you will find that God will keep this promise.

Hymn—"There is a land that is fairer than day."

Rev. Dr. NEWTON engaged in prayer.

The children having been thanked by the President for coming out in so large numbers, and for their attention to Dr. Newton's address, were dismissed.

PRIMARY CLASS INSTRUCTION.

Miss FOSTER (Yorkville) illustrated the manner of teaching a primary class. The lesson selected was the International one for October 15th, "The Martyrdom of Stephen," (Acts vii., 51) The details of the examination cannot be given, but it may be said that the method pursued by the teacher not only secured the uninterrupted attention of her young pupils, but proved both interesting and instructive to all present.

Hymn—"I'm so glad."

THE NEXT CONVENTION.

Mr. McLEAN, from the Business Committee, reported that they had only received one invitation for the holding of the Annual Convention for 1877, and that was from the Town of Guelph. He moved that it be accepted.

Rev. W. MILLARD seconded the motion.

The motion was carried.

Mr. McLEAN moved that the next Convention be held in the month of October, 1877, but that the exact dates be left to the new Executive Committee.

Rev. Mr. MILLARD seconded the motion.

The motion was carried.

EXECUTIVE COMMITTEE.

Mr. McLEAN on behalf of the Business Committee proposed the following gentlemen as the Executive Committee for the ensuing year. (Carried.)*

LONDON, W. S. Bowman, Lawrence Gibson.
 BRANTFORD, W. N. Hossie, W. Patterson, M.P.
 ST. CATHARINES, W. J. McCalla.
 CHATHAM, Warren Martin.
 GODERICH, J. R. Miller.
 GUELPH, D. McGuire, C. Raymond, W. L. Smellie, H. Horey.
 OWEN SOUND, Rev. J. L. Hindley, M.A., Rev. J. Somerville, M.A.
 AURORA, D. Fotheringham.
 HAMILTON, A. I. McKenzie, D. B. Chisholm, G. S. Whipple,
 Seneca Jones, P. W. Dayfoot, A. Macallum, M.A.
 TORONTO, J. G. Hodgins, LL.D., C. A. Morse, Rev. John Wood,
 John Gillespie, Jas. Hughes, John Macdonald, M.P., Rev. J. M.
 Cameron, Rev. J. E. Robb, Rev. S. J. Hunter, Rev. A. H. Munro,
 Rev. S. L. Boddy, S. R. Briggs, A. McMurphy, M.A., Jas. Patterson,
 W. H. Pearson, J. J. Woodhouse, G. Hague, T. D. Craig, M.A.,
 F. Phillips, Elias Rodgers.
 YORKVILLE, Rev. S. Jones.
 MONTREAL, Rev. J. F. Stevenson, LL.B., S. J. Lyman, D. Morrice,
 J. A. Matthewson, C. W. Coates, T. J. Claxton.
 QUEBEC, Rev. D. Marsh.
 BELLEVILLE, Dr. Palmer, Rev. Prof. Badgeley, A. G. Northrup,
 John Bell, Esq., Q.C.
 PORT HOPE, Rev. Dr. O'Meara, Wm. Craig, sen., S. LeLean.
 BOWMANVILLE, Jas. McLung.
 COBOURG, Rev. Prof. Burwash.
 LINDSAY, Judge Dean.
 KINGSTON, Rev. F. W. Dobbs, A. Chown, G. W. Andrews.
 PICTON, G. D. Platt.
 COLUMBUS, Rev. J. B. Edmondson.
 OTTAWA, P. Le Seur, A. Mutchmor.
 PETERBOROUGH, Sheriff Hall.
 WOODVILLE, John Jamieson.

The programme for the evening session having been announced by the Business Committee and adopted, Prof. Sherwin sang, "As Gold is Tried in the Fire," Rev. Mr. LeLean pronounced the benediction, and the Convention adjourned at 5.30.

* A few names included in the above list have been added by the Board at its first meeting.

EVENING SESSION.

The Convention resumed at 7.30 and was opened by singing the hymn "I need Thee every hour," and prayer by the President.

THE BIBLE AND HOW TO USE IT.

Prof. SHERWIN delivered an address on "The Bible and How to Use It." A mere abstract knowledge of the Bible, or even the learning its pages by rote, would result in little or no good. He was on that account strongly opposed to the giving of premiums for learning a large number of Bible verses. The truths of Scripture should be arranged in the mind like bottles and boxes in a first-class drug store, everything in order, so that, when any passage was needed, it could at once be recalled to memory. If a man came to a drug store with a prescription to get filled for a patient, and the druggist had to rummage in drawers and boxes for the ingredients, the sick person might die before he got the medicine. So was it with those people who had stored the verses of Scripture in their minds without any reference to systematic arrangement. The Bible student should not only familiarize his mind with the truths of the precious book, but they should be assorted and arranged in his mind, like the stock in a well-kept store, so that when one verse was remembered, it at once suggested a number of others, bearing on the particular truth which it contained. Many a minister even, has experienced the want of this attention to arrangement, as for example, when called to the bedside of a dying man, he could not recall the passage which would suit the particular case before him. Sunday School teachers when they found their scholars in tears, through concern about their souls, were often placed in the same painful position from the very same cause. He (the speaker) would mention a few points which would help in familiarizing the mind with the Bible. First, they should make themselves thoroughly conversant with the order of the books of both the Old and New Testament, so that they would not be placed in the annoying and sometimes amusing predicaments which he had often seen result from the want of such familiarity. They should also cultivate reverence for the Bible. He had been shocked the other day in New Jersey by the pastor of a church offering him God's holy book to raise a music stool to the required height. He considered this an exceedingly wicked thing for any one, be he preacher or not, to propose such a thing. They should imitate the reverence of the Jews for the name of the Almighty, they were careful not to step on a piece of paper, for fear it should bear the name of Jehovah upon it. The speaker then referred in amusing terms to what he called the "patent back-action" plan of

Bible reading, *i.e.*, that the collection by means of a concordance of a string of texts which had nothing in common except some particular word. A Bible reading to be a good one, required as much careful and thoughtful study or preparation, as did a good sermon. To be successful it should have purpose and connection. It should also have a plan: it should *drive at something*. The plan of Bible reading which some people followed, reminded him of a certain simple-minded maiden in Massachusetts who spent a whole Sunday afternoon in reading aloud the table of first lines at the back of Watts' Hymns. Her mother stood it for a while, and then said "Why, Betty, I would'nt read them if I were you, they don't make sense." Her reply was, "Mother, they are just as solemn words as I ever saw." (Laughter.) Some Bible readings are solemn enough, though they didn't make much sense. The speaker then proceeded to illustrate what he considered one useful method of Bible reading by distributing slips giving the references to texts which were as sunlights to one leading thought. The centre thought was, say in Psalms xxiii: 1; *i.e.*, *The Lord is my Shepherd*. The following texts and others were read as sure lights to this thought, viz: John x. 11; Heb. xiii: 20; 1 Peter v. 4. Other illustrations of the same kind were given, in which the texts quoted had not merely an arbitrary verbal connection, but were all ramifications of the central thought. He deprecated very strongly the method in which some ministers and others announced texts. Here was an illustration. The preacher would slowly announce (imitating), "You—will—find—my text,—the—subject—of—my—discourse; you—will—find—it—in—part of—the last clause" (all get their Bibles in hand) "you—will—find it—in—part—of—the—last—clause—of—the—fifth—verse—of—the—third—chapter" (the congregation have not opened their Bibles yet) "of—the—letter—of—Paul—the—Apostle—the—second—letter—of—Paul—the—Apostle—to—the—church—at"—When he had got thus far the people were none the wiser but he finally managed to get out "Thessalonica." (Loud laughter.) Such of the congregation as managed to get the text at all found it to be "patient waiting." (Renewed laughter). Instead of taking this plan of announcing his text, he should have begun by naming the book, then the chapter, and so on.

CATHOLIC TOTAL ABSTINENCE UNION OF ONTARIO.

The PRESIDENT read the following letter which he had received from the Secretary of the Catholic Total Abstinence Union of Ontario, in reply to the resolution sent that body by the Convention:

BELLEVILLE, Oct. 12, 1876.

Wm. Johnson, Esq., President S. S. Association of Canada.

DEAR SIR,—As Secretary of the Catholic Total Abstinence Union of Ontario, I beg to acknowledge receipt, this morning, of your kind communication to our body, but regret that I am not able to bring it to the notice of the delegates, whose labors closed on last evening. I feel sure, however, if it had been received in time, the sentiments expressed in the resolution would have been highly appreciated by all.

I remain,

Yours respectfully,

THOMAS S. LEE.
Gen. Sec. C. T. A. U. of C.

THE TEACHERS' WORK AND HOW TO DO IT.

Rev. Dr. NEWTON made the following remarks in continuation of his previous address on the same subject :

Various answers may be given to this question, according to the point of view from which it is contemplated. I would look at it with reference to the agencies to be employed in doing this work, and then when the enquiry involved in the title of the present lecture is regarded, viz., The Teacher's Work and *how to do it*; the answer may be thus expressed: The great work which we, as Teachers, have to do, can only be done by the power of God's *truth*, accompanied by earnest *prayer*, and pressed home on the hearts and consciences of our scholars in the tenderness of true Christian *sympathy*.

And as we proceed to analyse this sentence, and condense it, we shall find that there are *three* words in it, on which its meaning depends. These three words constitute the frame work of the sentence; they are the bones, or skeleton, around which all the substance of it is gathered. The words are, *truth, prayer, sympathy*.

The truth of God, or the truth as it is Jesus, all that relates to the character of Christians; the work He did for us; His sufferings; His death; His burial; His resurrection and ascension into heaven; the sending of His spirit; His present position at the right hand of God; His coming again to judgment, and the everlasting and glorious kingdom He is preparing for those who love Him. This is the first great agency by which we are to do our work. This is the rod of God's power which we are to take in our hands and wave before our classes. It is a rod mightier far than that which Moses waved, when he wrought all the wonders he was sent to do in the land of Egypt. The might of God's omnipotence is in this rod. It is the word of God which He has magnified above all His name.

It is sharper than any two-edged sword ; piercing even to the dividing asunder of the joints and marrow, and is a discerner of the thoughts and intents of the heart. There is convincing power in this rod. There is awakening power ; life-giving power ; enlightening power : converting power ; sanctifying power ; comforting power ; and saving power in this rod.

Let us look at one or two examples of the strange power of this truth that we are to use in doing our work, to aid and encourage us in trying to bring it to bear on the hearts and minds of those committed to our care.

A TELEGRAM FROM HEAVEN.

A young man was once employed as a clerk in a telegraph office in a town in England. In some way or other God had led him to see that he was a sinner, and this caused him great distress of mind. Like a poor lamb in the night, he felt that he had wandered from God's fold, and was a lost sheep. But he could not tell where to find the Shepherd, or how to get back to His fold. But Jesus, "the good Shepherd," took a singular way to find him, and bring him back.

The young man went to his office one morning in great distress of mind for the burden of his sins. His was lifting up his heart in secret, saying, "God be merciful to me a sinner," when the click of the telegraph machine told him that a message was coming. He looked and saw that it came from Windermere, up among the beautiful lakes of England. There was first the name and residence of the person for whom the telegram was sent. And then followed these words from the Bible : "Behold the Lamb of God, who taketh away the sins of the world ; In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." And then followed the name of the person sending it. This was a strange message to send by telegraph. The explanation was thus : the telegram was sent to a servant girl living in that town. She was in distress about her sins and trying to find Jesus. She had a brother who was a Christian ; he was a servant in the family of a gentleman, who was spending the summer at the lakes. The poor girl had written to her brother telling him about the trouble she was in, and asking him the great question : "What must I do to be saved?" Her brother had no time to write to her just then, so he sent her that telegram. She found her way to Jesus through those sweet bible words her brother had sent her. And so did that young man in the telegraph office. That was a *telegram from heaven to him*. Those precious words "Oh Lamb of God," "sin taken away," "redemption through His blood," and "the riches of His grace," brought that young man to Jesus, and he found peace in Him. The good Shepherd made use of the telegraph wire to bring one of His lost sheep back to Himself.

THE WATCH-WORD.

In one of the great rock galleries of Gibraltar two British soldiers once mounted guard, one at each end of the long tunnel. One of these was a believing man whose soul had found rest on the Rock of Ages. The other had long felt the burden of his sins, but had never found his way to peace in Jesus.

At the still, solemn hour of midnight, these soldiers were going their rounds, the one meditating on the atoning blood which had brought peace to his soul, the other brooding in darkness over his doubts and fears, suddenly an officer, in passing, challenged the former, and demands the watch-word. His mouth speaking out of the fulness of his heart, the startled veteran exclaimed: "The precious blood of Christ," forgetting, for the moment, the watch-word for the night. He corrected himself at once, and gave the true watch-word. The officer, surprised, passed on, only wondering what was the matter with the soldier. But the words spoken so unintentionally, had rung through the gallery, and entered the ears of his fellow-soldier, where he was keeping guard. To him these words were like a message from above. It was as if an angel from heaven had spoken, or rather as if God himself had proclaimed the good news, at that still, solemn hour. "The precious blood of Christ?" Yes, that was peace. The poor soldier's troubled soul was now at rest. That midnight voice had spoken peace to him, and the Holy Spirit had made that strange, but blessed watch-word, the means of his salvation.

How wondrous is the power of that truth we handle before our scholars, dear friends, who are teachers!

One other illustration before we leave this point of our subject.

When the missionaries at the Island of Samoa had only the gospel of Matthew in the native language, the translation was so imperfect that some of them doubted whether it was fit to be printed. But, imperfect as it was, it was the means of converting a native youth. His name was Poloa. He had been the prime mover in building a large war canoe. While thus engaged he was seized with spitting of blood; but it did not deter him from his evil ways, for when the boat was finished he embarked in it for the seat of war. On arriving there, one of his companions commenced loading his musket, and took out for wadding a piece of printed paper. Poloa took it up to examine it. In glancing carefully at it his eyes rested on the words, "there shall be weeping and gnashing of teeth." It was a leaf from the old first edition of Matthew. "That," said he to himself, "will be my portion if I die in this war." It was an arrow from the Almighty, and it pierced his heart. He left the war path without delay, and soon became a Christian, and a candidate for baptism. See here again the wondrous power of that truth by whose agency our work among our children is to be done.

But *prayer* is another element that we are to use in connection with this truth in seeking to secure the conversion and consecration of our children to Christ. And who can put limits to the power of prayer? Prayer controls the resistless energy of God's grace, and the mighty influence of His omnipotent Spirit. And when the truth of God is brought to bear on the hearts of the young, accompanied by prayer, and followed by the quickening influence of the Holy Ghost, what may we not expect as the blessed result of our labors? The influences by which our children are brought away from Christ, are mainly those which are brought to bear upon them by the devices of Satan. Here is a striking illustration of the way in which one palpable form of these devices was overcome by the power of prayer.

This incident is told in connection with Dr. Cullis, of Boston. He is the George Muller of America. Most of us probably have heard of him, and his hospital for consumption, which has been carried on now for years, on the principle of faith and prayer, without asking a dollar from any one, except the Lord. I had the pleasure of visiting this institution several years ago, and was profoundly impressed with the simplicity and real sublimity of the good doctor's faith.

He was surrounded at one time by a circle of spiritualists, and it was in this connection that the illustration of the power of prayer occurred. Dr. Cullis had lost a beloved wife, who was a Christian woman of great excellence of character. Shortly after her death he began to receive letters which purported to be from his wife. They were in her handwriting, and bore her signature, while the style of thought and expression, and certain characteristic peculiarities were so minute that neither the doctor himself, nor the most intimate friends of his deceased wife could distinguish them from her letters written when living. These epistles, full of tenderness, good counsel, and predictions of some great Christian work, which he was to do in the future, (this was before he began his so-called faith work), came quite often during several weeks. All this time, regularly at two o'clock in the morning, he would be awakened by three distinct raps on the table. One morning while lying awake in bed about four o'clock, he was startled by a bird singing in his room. The bird's song was now heard regularly every morning in his chamber. One day, while sitting in his office, in conversation with a gentleman, the bird's song suddenly startled them, as if it were just over their heads. The gentleman looked up to the top of the window, from about where the sound seemed to come, and said, "So you have a canary here have you." "No, sir, there is none in the house," was the answer given him.

By this time, Dr. Cullis says, the thing got to be very annoying. Some of his friends, who knew the facts, advised him to call in a

medium and open communication with his departed wife. But instead of this he carried the whole matter to his Lord on his knees, in these words: "O Lord Jesus Christ, Thou art my Saviour, and I am Thy servant, I desire to do Thy will in all things. If these strange things are from Thee, I am ready to go into them, and receive this truth as Thou mayest be pleased to communicate it. But, Lord, if these things are of the devil, please put a stop to them at once, I entreat Thee, for Thine own blessed name's sake. Amen!"

People who have strong faith do not generally make very long prayers. After this short prayer, the letters, the table rapping, and the bird-songs suddenly ceased, and *never annoyed the doctor any more.*

Sunday School teachers! *this* is the mighty agency we are to bring to bear on our work among the young. When God's blessed truth is applied to their hearts, accompanied and followed by such an influence as this, what may we not hope for in the shape of spiritual blessings upon them?

But it is not enough for S. S. teachers to pray *for* their scholars, they must pray *with* them, in private one by one, if they hope to secure all the blessings that prayer can command. There is a wondrous influence for good exercised over the breast of an individual, young or old, when you kneel and pray for God's blessing to rest personally upon them.

Here is an illustration of this in the case of a child. A minister had been talking to a young mother on this subject. He asked her if she had ever prayed *with* her little ones as well as *for* them. She said she had not, but promised to try. At the close of that day, as the evening shades were gathering, she took her little boy, about five years old, and whispered to him her wish to pray with him, he put his hand gladly in hers, and knelt by her side. As he heard his own name mentioned before the Lord, and blessings entreated for him personally, a tender hush seemed to fall on his young spirit, and a strange power to stir his heart, he clasped his mother's hand more tightly, as one petition after another was breathed forth for him into the ear of the great Friend above. When they rose from their knees Willie's face was radiant with delight, he knew not how to explain the strange influence he had been feeling while his mother was praying with him. But there was the genuine simplicity and originality of a child's idea when he gave this expression to his own thought about it, as he exclaimed, "O, mamma, I'm so glad you told Jesus my name, for now *He'll know me when I get to heaven.*"

Thus let us introduce our scholars to Jesus, one by one, by name. And let us support them continually by the atmosphere of prayer, and depend upon it our privilege will be to rejoice over the conversion of their souls, and the consecration of their lives to Christ.

But there is one other work about which I must speak a little.

It represents a most important part of the elements on which our success depend, in seeking to win our scholars to Jesus; it is the word

SYMPATHY.

This was an element on which much of the power of our blessed Master depended in the days of His personal ministry on earth. The tender, loving heart of Jesus was full of sympathy. We see it flowing out all through His life. When the blind men came to Him and asked his help, he pitied them and opened their eyes. When the lame men came to Him, He pitied them and gave them power to walk. When the deaf or the dumb came to Him, He pitied them and unstopped the ears of the deaf, or loosed the tongue of the dumb. When Jesus was going by the city of Nain one day, he met a funeral procession. It was the only son of a poor lonely widow woman, whom they were carrying to the grave. The tender heart of Jesus was filled with pity when he saw the distress of that bereaved and broken-hearted mother. With what tones of tenderest sympathy he said to her "Weep not." And then how quickly he spoke the dead young man back to life, and restored him to the arms of his wondering, but glad and grateful mother!

What a touching view of the sympathy of Jesus we have in his connection with the afflicted family at Bethany! How "He groaned in spirit and was troubled," when he saw the distress which the death of Lazarus had brought upon his sisters Martha and Mary! And as He drew nearer, and saw them weeping for their dead brother, and the Jews also weeping that were with them, his sympathy was still more deeply stirred, and as expression of His sympathy we read these two short, but touching words,—“Jesus wept.” These are wonderful words. They show us how full of tender sympathy the heart of Jesus was. And we must be thoroughly pervaded by this spirit of sympathy that was in Jesus, if we would reach the hearts of our scholars, and win them to our Master. We can do nothing to any effect as teachers without this spirit; but with it there is hardly any thing that we cannot do.

Just see how genuine sympathy melts and wins.

Sometime ago a Christian gentleman in England, who wanted to make himself useful, was in the habit of spending a part of each Sabbath in a hospital in his neighborhood, reading to the patients, and talking with them in the hope of doing them good.

As he went into the hospital one Sunday, he took his seat by the bedside of a very rough-looking poor man, who had only been brought in the day before. In talking to this man he did not begin at once by telling him that he was a sinner, on the way to hell. But, in a spirit of gentle sympathy, he asked the man some questions about himself, what the sickness was that brought him there,

what medicines he was taking, how long he expected to be in the hospital and so on. Thus he was trying to get acquainted with the man and to reach his confidence. Then he intended to lead on the conversation to something connected with the Bible, and with Jesus the Friend and Helper of the sick and suffering. But, before he had time to get thus far, he saw that the poor man's feelings were a good deal affected by something or other. His face began to work, his muscles twitched and quivered. At last he lifted up the sheet and drawing it over his head he burst into a flood of tears and sobbed aloud. The gentlemen sat quietly by and waited patiently till the man recovered from this outburst of feeling.

After a while the poor fellow removed the clothes from over his head. His face was still wet with the tears which had been flowing down it. Presently the gentleman said, "I am very sorry, my friend, if I have said any thing to hurt your feelings. I assure you I had no intention of doing so. Pray tell me what it was that disturbed you." As well as the poor man could utter them, he sobbed out these words: "Sir, you—are—the first man—that ever—spoke—a kind word—to me—since I was born—and—I can't stand it."

This gentleman had won his way to that man's heart by his sympathy. Then he could have done any thing with him that he might have wished to do.

And here we see exemplified that spirit which our Master cultivated and carried with him in his work, and the spirit we must cultivate and carry with us if we look for success in our work. Sympathy may succeed without great learning or ability, but no amount of learning or ability will enable us to win hearts for Jesus without real, heartfelt sympathy.

We see this strikingly illustrated in the following incident.

A minister of the gospel in one of our large cities had a gentleman attending his church—a merchant highly educated and very intelligent, but who was thoroughly skeptical in his views of religion. His pastor was very anxious for his conversion, and had prayed long and earnestly for it. In the hopes of overcoming the difficulties and objections of his infidel friend, this minister had prepared a very elaborate sermon in defence of the Bible. One Sunday morning when his friend was in church, he preached his carefully prepared sermon, earnestly hoping that the great object which he had at heart to secure, might thus be secured. But his sermon utterly failed of reaching this end, his unbelieving hearer listened to his able and learned discourse in the spirit of captious controversy. Instead of convincing him, it only stirred up all the opposition of his heart to the claims of the Gospel more strongly than ever. He met the minister's arguments at every step, with what he considered a triumphant refutation. And when the sermon was ended he went away, not only not convinced, but stronger in his determination, not to receive the bible as a message from God, than he was before.

He had a little daughter about seven or eight years old, who was the darling of his heart. On reaching home after service that evening he met this dear child. Her eyes were full of tears, and she was evidently in trouble.

"What is the matter with my little darling?" asked the loving father.

"Why, papa, I've been thinking of what my teacher told us about Jesus."

"And what did she to tell you?"

"She told us how He came down from heaven and lived in poverty, and went through dreadful sufferings, and was nailed to the cross, and died a cruel death, and all out of love to us, and because He wanted to save our souls, and take us to heaven. O, papa, don't you think we ought to love Jesus very much?" And with these words she twined her arms round his neck, and wept out the deep feeling of her heart upon his bosom.

These simple, touching words of his dear child, went straight to the heart of the infidel father. They did for him what the learned and logical sermon of the minister's had failed to do. They roused his slumbering conscience. They sent him to his chamber in deep distress to offer up the earnest prayer, "God be merciful to me a sinner!" He went to church that evening, and after service sought the counsel and prayers of his minister. Soon after he joined the church and became an earnest and devoted Christian. But it was the tender simplicity and heartfelt sympathy of his child that won his soul to Christ.

Sunday School teachers, with the truth we handle, and the prayers we offer, we must blend this genuine sympathy for our scholars, if we would be successful in the work of bringing them to Jesus.

And so I conclude, as I began this part of our subject, by saying that the great work which we as teachers have to do can only be done by the power of God's truth, accompanied by earnest prayer, and pressed on the hearts and consciences of our scholars in the tenderness of true Christian sympathy.

All that I have attempted to say on this important subject, you may carry away in connection with five words. Two of these have reference to 'The Teacher's Work.' They are the words *Conversion* and *Consecration*. The other three have reference to how this work is to be done, they are the words, *Truth, Prayer, Sympathy*. May God give all teachers grace to know clearly *what* their work is, and then teach them *how to do it*, for Jesus' sake. Amen!

Hymn—"He Leadeth Me."

WAYS AND MEANS.

Mr. JAS. HUGHES remarked that the collection last night had not raised the amount required. He made another appeal for contributions and subscriptions, and said if all the ministers would do as some did—make it a point to get two dollars from every school within their respective circuits—they would soon have abundant funds.

A collection was then taken up.

Prof. SHERWIN sang the solo, "My Ain Countrie," after which the hymn "In the Christian's Home in Glory," was sung. Mr. Hague led the Convention in prayer.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

Mr. HUGHES Chairman of the Committee on resolutions, presented the following report:—

BELLEVILLE, Oct. 12th, 1876.

The Committee on Resolutions beg leave to submit the following report:

I. That this Convention strongly recommends the establishment of County, City, Township and Town Institutes for training S. S. Teachers in the correct principles of teaching and managing classes: and advises that they should be held annually, quarterly, or monthly, according to the circumstances of various localities, and conducted if possible by persons engaged in practical teaching.

II. That in addition to union Institutes, each Sabbath School should have a special training class for those advanced scholars who are likely to become teachers. This class should be taught the evidences of Christianity, Bible History, Biography and other kindred subjects on Sunday, and should be allowed to attend the teacher's weekly class to learn methods of teaching, as there shown.

III. That in view of the union now consummated between the "S. S. Association of Canada," and the "Ontario S. S. Missionary Union," by which the mission work formerly carried on specially by the "Missionary Union," falls into the hands of this Association, the work of the Association thus enlarged is earnestly commended to the prayerful interest and generous liberality of Sabbath Schools, and delegates are requested to bring this matter before the schools they represent, and to remind them that the expenses of the Association will necessarily be very largely increased by this important addition to its work.

IV. That, believing that the Sunday School can not succeed in fully accomplishing its great work of saving souls, unless aided in its

efforts by proper home training ; and deeply deploring the carelessness and lack of method so frequently shown by even christian parents in dealing with their children, the Convention approves of the holding of Parent's Institutes for the discussion of the best methods of making home what it should be, and the consideration of the general principles of judicious, christian, home culture.

V. The Convention desires to express its deep sense of gratitude for the very valuable services rendered by our beloved brethren, Rev. Dr. Newton and Professor Sherwin. The earnestness, the eloquence and the spirituality of Dr. Newton ; his tender, loving words to the young, and his wise counsels for all, will long be remembered, and it is hoped, under God, will produce results throughout the whole of our land, which will be made known in all their fulness, when the whole family of our heavenly Father has been gathered together in glory. From Professor Sherwin as musical conductor, as Bible Student and Expositor, as a ready and most practical instructor on all Sunday School subjects, the Convention has received most invaluable assistance, which it cheerfully acknowledges.

VI. That the thanks of the Convention are due and are hereby tendered most heartily to the christian people of Belleville for their generous hospitality ; to the various Steamboat and Railroad Companies, who have carried delegates at reduced rates ; to the pastor and trustees of this commodious and beautiful church for their kindness in opening it for the use of the Convention ; to the Local Committee, especially its indefatigable Secretary, Mr. D. C. Ferguson, for the excellent arrangements made by them ; to those courteous and obliging boys, who have so well performed the many duties required of them by the officers of the Association ; to Mr. J. L. Orme, of Ottawa, for the use of the organ, and to all who have in any way ministered to our comfort or our profit. May they be rewarded for all their acts of kindness by Him whose work we have met to advance.

Respectfully submitted,

JAS. HUGHES.

Chairman, Committee on Resolutions.

The clauses were adopted *seriatim*. At the fifth, which gave expression to the feelings of the Convention towards Rev. Dr. Newton and Prof. Sherwin, the large meeting rose to their feet *en masse*, and continued cheering for several moments.

Hymn—"Going Home."

FAREWELL ADDRESSES.

REV. SAMUEL P. ROSE (of Belleville), was the first to say farewell. He said: "I do not use the words 'good-bye,' or 'farewell,' to-night, as conveying a mournful message. Let me translate them into the phrases—'good-bye with you,' 'fare-thee-well.' In employing those expressions to the strangers soon to leave us, I represent myself; I represent the pastor of this church whose assistant I am; I represent the trustees of this church; and, I believe the christian homes, not only of this congregation, but of this town. We shall miss you from the streets, from our homes, from our church. We shall miss Dr. Newton's golden words, and Prof. Sherwin's sweet "Songs of Zion." We shall miss you all. We are glad you have been with us. You have retaught the grand lesson of christian unity. Why I have sometimes forgotten that you were not all Methodists. Better still, though I have never ceased to recollect that you are all christians. Good Alfred Cookman, a Methodist minister of the neighbouring Republic, lately deceased, used to say, that as he valued the family name *Cookman* more than the given name *Alfred*—so the family name christian was of far more worth to him than the ecclesiastical designation Methodist. We have all caught this spirit of christian sympathy afresh during the Convention. Now, Mr. President, we are about to separate. We have been on the mount of transfiguration. But shall we bring with us into our homes, our classes, our pastorate, any of the glory of the hour? Some of us, with Peter like enthusiasm, may have longed for a tabernacle in which to abide in spiritual enjoyment. But there is spiritual *work* for us to do which is nobler than mere enjoyment, however pure or exalted. You remember that after the Master had ascended to heaven, the angel found His disciple gazing up into the parted cloud after Him, and the gentle chiding followed, "Why stand ye gazing up into heaven?" Their work was on earth among the poor and needy children of men. So is ours. A cold world will view the success of this Convention from the standpoint of its *results*. Will it stand the test? Unless our lives are sweeter and holier, our coming together shall have been in vain. Dear friends, "God be with you." You take with you our best wishes that you *fare well*, and that we may unite with you in singing praises to the Most High throughout eternity. You will leave behind you fragrant memories—holy influences—and a better people than you found. Good-bye. God bless you."

JUDGE DEAN (of Lindsay) spoke next. He said there was one interest in these Conventions that he feared was sometimes in danger of being almost entirely ignored. The danger was that when a number of men, full of eloquence, poetry and enthusiasm, came together, and surcharged the atmosphere with moral and intellectual

electricity, they were apt to forget that the eye of a cold and critical world was looking upon them as it did upon their predecessors long ago—for he believed they were all in apostolic succession—and that people now would say as then, “they are drunken with new wine.” What were the real benefits of these conventions? was a question that might be asked, and perhaps he, as a layman, might look at the matter from that point of view. One of the benefits that struck him most forcibly as arising out of these gatherings, was the intellectual quickening which they produced. For want of a better illustration, he might face back on his own experience, in respect to that particular feature of the case. Seven years ago he had attended the Convention which was held in Belleville. Up to that time he had taken no special interest in Sunday School work, but roused by the eloquence and enthusiasm of the many noble men who had been present, he had begun to take interest himself in the work. He had succeeded at last in organizing a class of accomplished and amiable young ladies. (Applause and Laughter.) By the aids of maps and other illustrations, they had begun the study of the Holy Land, tracing out the steps of Christ, all bright with heavenly light. With the help of Conybeare, Howson and others, they had begun to follow the wanderings of the Apostle Paul, and they were all taking as much interest in the work as it was possible to take in anything. But the destroyer came down with a fell swoop—one of the young ladies got married. (Loud Laughter.) She had stayed away about two Sundays and then came back, very repentant. (Laughter.) He had submitted the matter to the other young ladies, who decided that the sin was a venial one, (laughter) and considering that they might themselves fall into the same temptation (laughter) they had generously forgiven her. Who could estimate the intellectual quickening that had resulted to these intelligent and cultured young women, and through them to others, as a direct result of a Sabbath School Convention? He believed that the same thing was true of scores of such cases, and the results were spreading over the cities, towns, and rural districts in constantly widening circles. The speaker concluded by eloquently contrasting the moral and intellectual condition of those countries in which the Bible circulated freely, as in Britain and America, with such nations as Spain, and by expressing his belief that the day was coming when the truths of Scripture would so generally influence the world that men would “do unto others as they would have others do to them,” and thus forget to learn the art of war.

PROF. SHERWIN dwelt upon the delightfully kind and brotherly spirit which had prevailed throughout the Convention, and upon the absence of wrangling and disagreement. He expressed his cordial thanks for the uniformly kind treatment he had received from all of them, saying that if they should never meet again on earth (which

was not unlikely) he hoped they would all meet in the "House not made with hands, eternal in the Heavens."

Prof. SHERMAN sang "As gold is tried in the fire."

Rev. J. BURTON, Belleville, said, Farewell! Give to me that better word which speaks to the heart, "Good-bye," bye being away, suggesting that the journey is not ended. Therefore, good-bye, journey on towards the end, for which journey our meeting should fit us. Sunday Schools are social necessities, their aim the children's good. Now and here the time and place for work. You have bent over a little coffin

"How these little hands remind us,
As in snowy grace they lie,
Not to scatter thorns but roses,
For the reaping bye and bye."

Let us learn that Conventions, Associations *et omne hoc genus*, are signs of the outgoings of the age, for wider, more embracing views, closer intercourse, larger sympathies. An electric zone girdles the earth binding nations and oceans alike, the Christian heart of this century longs that the fire of His love should link all hearts as the heart of one man. Very well. We have met here as one. In that *good-bye*, let us lead our children that they may advance therein beyond ourselves. Twigs and berries floating were to Columbus the tokens of land. So these conventions tell whither we are sailing. True, fogbanks may seem the distant shore, and our mistake be only found as we enter, still in that direction land lies. We neither strike sail nor turn back, but go boldly on! Customs in the distant that have been stereotyped since Abraham's days, are crumbling as old mummies do before our century's light. So old prejudices, narrowness, traditions of the fathers, must give way. Let us neither plant or perpetuate them for to pierce our children's feet in the future. Good-bye of our Convention story. Denominationalism may be a necessity, church order, &c., of New Testament appointment, but sectarianism—away with it, as St. Paul shook the viper from his hand! A seed was dropped from the bridge which crossed a city's river, wafted by winds and carried by tides, it was washed upon a barren island. It took root and self-sown during years covered the isle with grain. The sailor who had dropped the seed, pursued his calling, was wrecked in after years, thrown upon this island, and found sustenance from the seed he had flung upon the waters, until a passing sail took him home. Christian workers, cast your bread upon the waters, it shall be found even though it be after many years. Time may pass ere the reaping, then, it comes when

"Ten thousand times ten thousand
In sparkling raiment white,
The armies of the ransomed ones,
Flung up the steeps of light,"

Be strong, fear not, and in the good-bye of the future, forget not
in the name of our God to set up the banner, the Lord fulfilling all
our petitions, and we shall meet

“Where loyal hearts and true,
Stand ever in the light;
All rapture through and through,
In God's most holy sight.”

“In the land o' the Leal.” Dr. Newton has tenderly alluded to
our Queen. (Applause.) Having a British heart, I freely confess to
pride in owning a Sovereign, so leal to her people, noble and true.
Nor is it the first time from a Philadelphian I have heard her name
treated with loving respect. (Applause.) During the Evangelical
Alliance reception there in 1873, no name received more token of
popular respect and favour. On behalf of British hearts that revere
our Queen, I thank him for his mention of her virtues and her name,
and reciprocate to the nation of his adoption his sentiments of good
will. (Long continued applause.) May Britain and America be
ever united in that righteousness which exalteth, and be the con-
stant guardian of christian civilization. (Loud applause.)

At the suggestion of the President, the audience sang with great
enthusiasm, first a verse of the American National Air, “My
Country 'tis of Thee,” and then a stanza of “God Save the Queen.”

Rev. WM. MILLARD expressed his pleasure at the success which
had attended the Convention. He and some others of the brethren
had been a little fearful; they had not been over sanguine, espe-
cially when they considered how remarkably successful the last
Convention held in Belleville had been. They had said to them-
selves “If it does not come up to the mark of the one held in 1869,
what a disappointment it will be, how it will chill the prospects for
future Conventions.” They had taken comfort, however, because
they were down so low, that they felt that they would have to leave
the matter to God, and they had found that God had indeed helped
them. He thanked Him for having brought the Convention to so
successful and blessed a termination, and hoped that blessed re-
sults would flow from it all over the land.

Rev. Dr. NEWTON said he had just been thinking while they were
singing the sweet songs that had formed so pleasing a part of the
Convention, of the contrast between the present and the past in
regard to the hymns that were sung. While spending a vacation
away down in Connecticut many years ago, he had got hold of a
Baptist hymn-book, and in one of the hymns this verse occurred:—

“I would rather be a Baptist,
And show a shining face,
Than be a shouting Methodist
And fall away from grace.”

Laughter.

They were done now with that kind of trash. (Hear, hear.) He had also been thinking of the effects of christian love in binding hearts together. On one occasion he was preaching to the children of his church, and he wanted, for the purpose of illustration, to show the colors of the spectrum. He could not, however, get a prism, so he thought the next best thing would be to unite the various colors together that formed the white light. So he had got a circular card with the seven prismatic colors upon it, and by turning a crank behind very quickly it did not show any of the colors, but they were all blended in the blessed white light. All the different denominations were like the colors in the spectrum; they became all one in Christ. He thanked them all for the many kind things that had been said during the Convention. He prayed that God might bless them all, and that they should meet in heaven and live for ever in the pure white love of Christ. (Loud applause.)

The hymn "Shall we meet beyond the river?" and the reply "We shall meet beyond the river," were then sung, Rev. W. S. Blackstock pronounced the benediction, and the Convention closed.

Contributions received by Treasurer in aid of the S. S. Association,
during the Association year ending Sept'r. 30, 1876.

NAME.	RESIDENCE.	AMOUNT.
Abbott, William.....	Garnett.....	\$ 3 00
Adamson, William.....	Toronto.....	5 00
" " Bay St. S. S.....	" ".....	10 00
Andrews, Rev. A.....	Tilsonburg.....	10 00
Baird, Charles.....	" ".....	1 00
Bale, J. W.....	Hamilton.....	1 00
Banks, G., Cooke's Church Mis. S. S.....	Toronto.....	5 00
Banks, G.....	Toronto.....	3 00
Beckett, N. J.....	Halloway.....	1 00
Bean, J.....	Walmer.....	1 00
Berves, A. Baptist S. S.....	St. Catharines.....	10 00
Bickle, J. W.....	Hamilton.....	4 00
Bingham, S., Ebenezer S. S.....	Etobicoke.....	2 00
Bingham, S. D.....	St. George.....	5 00
Black, Rev. J.....	Seneca.....	2 00
" " Sunday-school.....	" ".....	2 00
Bond Street Congl S. S.....	Toronto.....	10 00
Bowman, W.....	London.....	2 00
" Methodist S. S.....	" ".....	5 00
Braun, Rev. C. F.....	Alsfeldt.....	1 00
Braun, Rev. C. F.....	" ".....	1 00
Braun, Rev. J.....	Zurich.....	1 00
Brampton 1st Presbyterian Church.....	" ".....	3 00
British Methodist Episcopal Church.....	Toronto.....	2 00
Brown, James.....	Toronto.....	10 00
Buck, A. C.....	Caledonia.....	1 00
Burns, John.....	Brooklin.....	3 00
Burkholder, M. S.....	Vaughan.....	5 00
Burrell, Alfred.....	Onondaga.....	1 50
Byers, H.....	Seaforth.....	4 00
Camden.....	" ".....	1 00
Campbell, Joseph.....	Campbell's Cross.....	2 00
Carleton, Abel, Reg. Bap. S. S.....	Stratford.....	2 91
Castell, W.....	Fergus.....	5 00
Charlton, John.....	Lynedock.....	5 00
Charlton, John.....	" ".....	4 50
Chickering, Rev. Dr.....	Boston, U. S.....	4 50
Chisholm, James.....	Paris.....	4 00
Chisholm, D. B.....	Hamilton.....	15 00
Clary, Harvey E.....	Markham.....	1 00
Coltart, Miss J.....	" ".....	1 00

NAME.	RESIDENCE.	AMOUNT.
Cook, John.....	Springfield.....	2 00
Copeland, George.....	Hesperler.....	2 00
" ".....	Zion Church S. S.....	8 00
" ".....	Hamilton.....	1 00
Coumbe, Geary.....	Toronto.....	10 00
Corbett, Jane.....	Brantford.....	10 00
Cox, F., 1st Baptist Church.....	Port Hope.....	15 00
Craig, William, Sen.....	Galt.....	8 00
Cranston, Alex., S. S.....	Newmarket.....	2 00
D.....	Spencerville.....	2 00
Day, W. J.....	Paris.....	5 00
Dickson, John M., S. S.....	Portsmouth.....	2 00
Dobbs, Rev. F. W.....	In aid Internat'l Con.....	5 00
Edmondson, Rev. J. B.....	Ingersoll.....	5 00
Eakins, W. H.....	Weston.....	2 00
Foster, Miss E.....	Avonbank.....	5 00
Foster, W. O., for S. S.....	Aurora.....	3 00
Fotheringham, D.....	".....	2 00
Friend.....	South Cayuga.....	2 00
Fry, James.....	Berkeley Street S. S.....	10 00
Galley, E.....	Toronto.....	4 00
Galley, F.....	Claude.....	1 00
Graham, Mrs. D.....	".....	5 00
Graham, D.....	Waterdown.....	4 00
Griffin, J. Coll. meeting of Delegates.....	".....	3 00
Griffin, J. N., Methodist S. S.....	Toronto.....	5 00
Griffith, Rev. Thomas.....	Ayr.....	5 00
Guthrie, Robert, S. S.....	Motherwell.....	2 00
Hamilton, Robert Rev.....	Ingersoll.....	1 00
Harrest, Miss.....	Richmond Hill.....	1 00
Harrison, Wm.....	Dundas.....	1 00
Harrison, C. W.....	Wicklow.....	2 00
Hinman, Platt.....	London.....	6 00
Hislop, John, Baptist S. S.....	Toronto.....	20 00
Hodgetts G. W. North. Cong. S. S.....	St. George.....	5 00
Hume, Rev. R.....	St. Mary's.....	6 00
Hutton, W. L.....	Woodville.....	2 00
Jamieson, J.....	Brantford.....	10 00
Jones, S. F.....	Hyde Park.....	2 00
Keays, J. S.....	Hamilton.....	1 00
Kelly, Mrs. R.....	Eglinton M. S. S.....	6 00
Kent, Ambrose.....	Dundas.....	5 00
Knox Church S. S.....	Hamilton.....	22 00
Knox Church.....	".....	4 00
Lester, Mrs. J.....	Vittoria.....	50
Mabee, R. V.....	".....	

NO.	NAME	RESIDENCE	AMOUNT
00	Macalium, A.	Hamilton	6 00
00	Magee, J. W.	Downsview	4 00
00	Marling, Rev. E. H.	Toronto	3 00
00	Meacham, G. M.	Dundas	2 00
00	Middleton, J. T.	Hamilton	2 00
00	Mills, James	St. Catharines	2 00
5 00	Moore, D.	Hamilton	5 00
8 00	Moore, Miss	Caledon	1 00
2 00	Morrison, L. A.		5 00
2 00	Morrow, Edward		1 00
5 03	Mayer, Rev. F. F.	Crediton	1 00
2 00	Murray, S. S.	Wrigley	1 00
5 03	Murray, Rev. J. G.	Grimshy	1 00
5 00	McBride, William		5 00
2 00	McCalla, John	St. Catharines	10 00
5 00	McCalla, W. J.	St. Catharines	20 00
3 00	" 1st Presbyterian Church S. S.		25 00
2 00	McColl, Rev.	Brantford	5 00
2 00	McCoy, M., S. S.	Burlington	4 00
0 00	McGuire, Rev. Thomas	Jarvis	10 00
4 00	McGuire, Dr. E. W.	Guelph	4 00
1 00	McLean, D.	Toronto	25 00
5 00	" Carleton St. S. S.	"	10 00
4 00	McLaren, Miss	Hamilton	10 00
3 00	McMullen, John	Malton	2 00
5 00	McNab, James	Toronto	2 00
5 00	" E. Presb. Ch. S. S.	"	10 00
2 00	Norris, Arthur	Campbell's Cross	4 00
1 00	Nash, S. S., S. S.	Camden	5 00
1 00	O'Meara, Rev. Dr.	Port Hope	2 00
1 00	Paterson, R.	Manchester	1 00
2 00	Paterson, J., Metropolitan S. S.	Toronto	20 00
6 00	Patterson, J.	Toronto	5 00
20 00	Peel County S. S. Association		20 00
5 09	Peregrine, David		1 00
6 00	" for Sunday-school		3 00
2 00	Peregrine, Mr.	Hamilton	1 00
10 00	Pratt, Charles	Muir	2 00
2 00	Rappal, Mrs. R.	Princeton	1 50
1 00	Reed, Rev. W., River St. S. S.	Paris	5 00
6 00	Robinson, W. A.	Hamilton	5 00
5 00	Ross, Isabella	Islington	1 00
22 00	Ross, David	Leith	10 00
4 00	Rutherford, George	Hamilton	10 00
50	Seaforth Presbyterian Sunday-school		10 00

NAME.	RESIDENCE.	AMOUNT.
Sitzers, W., M. S. S.		2 00
Smith, Rev. Mr.	Toronto	1 00
Stone, Rev. S. S.	Hamilton	1 00
Taylor, George, Methodist S. S.	Paris	4 00
Temple, Mrs.		1 00
Templeton, John	Belleville M. S. S.	10 00
Thomson, Rev. Mr.	Ayr S. S.	5 00
Thomson, Andrew	London	5 00
Umbach, S. L.	Berlin	3 00
Walker, James	Hamilton	4 00
Watson, William	Weston	2 00
Weir, J.		1 00
Western Presbyterian Church S. S.	Toronto	20 00
Whipple, E. G.	Hamilton	1 00
White, David	Paris	1 00
Wickson, S.	Yorkville	5 00
Wideman, John L.	St. Jacobs	2 00
Williams, J. M.	Hamilton	5 00
Willow Grove Sunday-school	Etobicoke	2 50
Wood, J.	Princeton	1 00
Wood, Rev. John	Toronto	5 00
Woodruff, R. E.	Hamilton	1 00
Yorston, James	Bond St. S. S. Toronto	1 00

DELEGATES AND VISITORS

PRESENT AT THE

Eleventh Annual Meeting of the Sabbath School Association

FOR ONTARIO AND QUEBEC: OCTOBER 1876.

NAME.	DENOMINATION.	P. O. ADDRESS.
Adamson, William.....	Presbyterian.....	Toronto.
Allison, Mrs. C. R.....	C. Methodist.....	Picton.
Ames, Henry R.....	Methodist Episcopal	Gananoque.
Anderson, Rev. George..	Congregational....	Montreal.
Anderson, Mrs. A.....	Methodist.....	Tilsonburg.
Anderson, C. W.....	Methodist Episcopal	Belleville.
Austin, W. H.....	Methodist.....	Trenton.
Austin, Mrs.....	Methodist.....	Trenton.
Austin, Rev. B. F.....	Methodist Episcopal	Belleville.
Aylsworth, W. R.....		Mill Point.
Badgeley, Rev. E. J., M.A.	Methodists Episcopal	Belleville.
Barras, Rev. E.....	Methodist.....	Hampton.
Bell, J. D.....	Methodist Episcopal	Gananaque.
Bentley, Mrs. T. B.....		Belleville.
Bird, Ralph R.....	Methodist Episcopal	Foxboro'.
Bird, Miss Jenny W.....	Methodist Episcopal	Foxboro'.
Black, W. J.....	Methodist.....	Newcombe Mills.
Boyd, Rev. J. M.....	Presbyterian.....	Demorestview.
Brown, Miss Emily.....	Methodist.....	Downsville.
Brenton, F.....	Methodist.....	Canifton.
Brintnell, S. S.....	Methodist Episcopal	Colborne.
Brintnell, Mrs. E.....	Methodist.....	Canifton.
Brooks, Miss P. E.....	Baptist.....	Weston.
Bruce, Rev. G., B.A.....	Presbyterian.....	St. Catharines.
Burdett, H. E.....		Belleville.
Burn, W. W.....		Belleville.
Burwash, Rev. R., B.D...	Canada Methodist..	Cobourg.
Carner, William.....	Canada Methodist..	Gananoque.
Casey, T. W.....	Canada Methodist..	Napanee.
Casey, Mrs.....	Canada Methodist..	Napanee.
Carscallen, E.....		Belleville.

NAME.	DENOMINATION.	P. O. OFFICE.
Cannorn, Charles	Congregational	London, Ont.
Cameron, Rev. J. M.	Presbyterian	Toronto.
Chapman, Rev. J. A.	Canada Methodist...	Demorestville.
Chown, Arthur	Canada Methodist...	Kingston.
Clark, H. J.	Congregational	Toronto.
Clancy, Jacob.	Canada Methodist...	Camden, Ont.
Clancy, A. J.		Napanee.
Coates, C. W.	Methodist	Montreal.
Coates, Thomas.	Methodist	Prescott.
Coates, Mrs. T.	Methodist	Prescott.
Connor, William.	Methodist Episcopal	Belleville.
Coverly, Peter K.	Methodist Episcopal	Plainfield.
Cox, Mrs.	Methodist	Belleville.
Cummer, W. W.	Canada Methodist...	Newtonbrook.
Currie, W. T.	Congregational	Toronto.
Cullen, Rev. Thomas.	Canada Methodist...	Belleville.
Daiman, Mrs. A.	Canada Methodist...	Newburg.
Darlington, Miss G.	Presbyterian	Brooklin.
Davids, Miss G.	Presbyterian	Toronto.
Dean, Judge W. W.		Lindsay.
Doan, Miss L.	Society of Friends...	Newmarket.
Dolbs, Rev. F. W.	Church of England...	Portsmouth, Ont.
Dobson, Joshua.	Primitive Methodist.	Manchester, Ont.
Dorland, Miss Bessie.	Society of Friends...	Wellington.
Downing, Miss S.	Congregational	Toronto.
Dunklee, John.	Baptist	St. Catharines.
Earle, George A.	Methodist Episcopal	Shannonville.
Edgar, William.	Congregational	Hamilton.
Edgar, Miss Ellen.	Congregational	Hamilton.
Edmunds, Rev. F. J.	Methodist Episcopal	Belleville.
Elworthy, E. W.		Belleville.
Fawcett, R. B.		Drayton.
Ferguson, Rev. J.	Methodist Episcopal	Canifton.
Ferguson, Mrs.	Methodist Episcopal	Canifton.
Ferguson, D. C.	Canada Methodist...	Belleville.
Fife, E. J.	Methodist	Hastings.
Fisher, Miss.	Presbyterian	Seaforth.
Flint, Mrs.	Canada Methodist...	Belleville.
Fletcher, Rev. A.	Methodist	Hastings.
Forsher, G. R.	Methodist	Gananoque.
Forin, John.		Belleville.
Foster, I.	Methodist Episcopal	Raglan.

NAME.	DENOMINATION.	P. O. ADDRESS.
Foster, Miss Henrietta...	Canada Methodist...	Yorkville.
Fotheringham, D.....	Presbyterian	Aurora.
Fritz, C. M.....	Canada Methodist..	
Garrett, Samuel.....	Methodist	Smith's Falls.
Garrett, Mrs. S.....	Methodist	Smith's Falls.
Garrison, W. H.	Methodist	Plainfield.
Gardner, S. A.....	Methodist	Belleville.
Gilchrist, J. C.....	Presbyterian	Woodville.
Gould, M. N.....	Canada Methodist...	Belleville.
Gould, E. W.....	Canada Methodist...	Belleville.
Grant, W. D.....	Presbyterian	Galt.
Greenwood, George....	Canada Methodist...	Grafton.
Hague, George	Congregational	Toronto.
Hague, Dyson	Congregational	Toronto.
Hamilton, Dr. C. S....	Canada Methodist...	Belleville.
Hanna, Miss E. M.....	Presbyterian	Toronto.
Harley, Hugh	Methodist	Guelph.
Harper, Rev. E. B., M.A.	Canada Methodist...	Belleville.
Heath, John A.....	Methodist Episcopal	Harold.
Henry, Benjamin.....	Canada Methodist...	Thomasburgh.
Henry Thomas	Presbyterian	Toronto.
Harrington, Mrs. C	Methodist	Mountain View.
Hinman, Platt	Baptist	Grafton.
Hodson, Miss.....	Methodist	Drayton.
Holden, Miss E.....		Belleville.
Holton, C. P.....	Canada Methodist...	Belleville.
Horde, Calvin	Methodist	Northumberland.
Hoovce, Mrs. T. H	Methodist	Picton.
Hoovce, Miss	Methodist	Picton.
Hughes, James.....	Methodist	Toronto.
Huntington, Rev. S....	Methodist	Belleville.
Jacques, Rev. Dr	Methodist Episcopal	Belleville.
Jackes, William.....	Canada Methodist..	Eglinton.
Jackson, Frederick	Canada Methodist...	Pittsburg.
Jamieson, John.....	Presbyterian	Woodville.
Johnson, William	Canada Methodist..	Belleville.
Jones, W. F.....		Belleville.
Jones, W. E.....	Methodist	Stratford.
Jones, Charles	Canada Methodist...	Belleville.
Jones, C.....	Canada Methodist...	Picton.
Jolliffe, Rev. T. W.....	Primitive Methodist.	Kingston.
Jose, Stephen	Methodist	Halloway.

NAME.	DENOMINATION.	P. O. ADDRESS.
Kenner, J	Bible Christian	Cobourg.
Kenner, Rev. J	Canada Methodist...	Madoc.
Kinsey, Rev. John.....	Bible Christian	Tweed.
Langley, Rev. O. R., M.A.	Methodist	Newmarket.
Lane, William	Baptist	Toronto.
Lane, B	Methodist Episcopal	Belleville.
Mackintosh, W	Presbyterian	Madoc.
Magee, Ignatius W.....	Methodist	Downsview.
Marshall, Mrs. W. R.	Baptist	Stratford.
Marshall, Miss M.....	Methodist	Belleville.
Marshall, W. C.....	Methodist	Sidney.
Martin, Rev. A.....	Methodist Episcopal	Shannonville.
Martin, Mrs. A.....	Methodist Episcopal	Shannonville.
Martin, Miss Ida A.....	Methodist Episcopal	Shannonville.
Martin, Charles	Canada Methodist...	Belleville.
Massey, Mrs. L.....	Methodist Episcopal	Shannonville.
Massey, Levi.....	Methodist Episcopal	Wallbridge.
Maybee, Rev. A. C.	Methodist Episcopal	Madoc.
Maybee, Mrs. A. C.	Methodist Episcopal	Madoc.
Mills, John.....	Canada Methodist...	Marmora.
Miller, Miss M. A.....	Methodist	Napanee.
Millard, Rev. Wm.....	Baptist	Toronto.
Munro, Rev. A. H.....	Baptist	Toronto.
Munshaw, Miss E.....	Methodist	Newtonbrook.
McCauley, S	Methodist	Northport.
McCormack, Miss V.....	Methodist	Eglington.
McDunnough, James	Congregational	Toronto.
McGilvray, A.....	Presbyterian	Aurora.
McLean, D.	Pimitive Methodist..	Toronto.
McNab, James	Presbyterian.....	Toronto.
McNaughton, John	Presbyterian.....	Gananoque.
McTaggart R.....	Methodist	Moir.
Neilson, Miss.....		Sandhurst.
Neilson, Mrs. John.....		Belleville.
Newton, Rev. Dr. R.....	Episcopal	Philadelphia, U. S.
Northrup, A. G.....	Presbyterian.....	Belleville.
O'Megra, Rev. Dr. F. A..	Church of England.	Port Hope.
Orme, J. I.	Presbyterian.....	Ottawa.
Osborne, R.....	Bible Christian.....	Belleville.
Page, E. H.....	Congregational	Toronto.
Palmer, Dr. W. J.....	Baptist	Belleville.
Palmer, W. Leslie.....	Methodist	Belleville.

NAME.	DENOMINATION.	P. O. ADDRESS.
Parish, Mrs. A	Methodist	Farmersville.
Pashley, Benjamin.....	Methodist	Belleville.
Peake, Rev. W. H.....	Methodist	Marmora.
Percy, Rev. W	Christian	Stuofferville.
Perley, W. F	Methodist	Tamworth.
Peterson, N. H.....	Methodist	Belleville.
Philpott, Edward	Methodist Episcopal	Foxboro.
Phillimore, Charles	Congregational.....	Yorkville.
Platt, G. D.....	Methodist	Picton.
Rankin, Miss C.....	Presbyterian	Toronto.
Riddell, John.....	Baptist	Bensfort.
Roberts, M. E	Congregational.....	Toronto.
Robertson, Mrs. J.....		
Rogers, Miss Martha.....	Society of Friends...	Newmarket.
Rosé, Rev. Samuel P.....	Methodist	Belleville.
Ross, David.....	Presbyterian.....	Leith.
Scott, Miss	Presbyterian.....	Seaforth.
Sing, Rev. S	Canada Methodist...	Canifton.
Sing, Mrs. S	Canada Methodist...	Canifton.
Sills, Rev. W. A.....	Methodist Episcopal	Brighton.
Sills, John W.....	Methodist Episcopal	Belleville.
Sherwin, Professor.....	Baptist	Newark, N. J.
Skinner, R.....		Morganstown.
Smellie, W. I.....	Presbyterian.....	Fergus.
Smith, Miss Annie.....	Methodist Episcopal	Halloway.
Smith, Mrs. H. M.....	Methodist Episcopal	Brooklin.
Smith, Charles H	Methodist Episcopal	Morven.
Speller, N. W.....	Baptist	Toronto.
Steen, William	Presbyterian.....	Streetsville.
Terrill, E.....	Church of England.	Belleville.
Tomblin, Rev. W	Methodist.....	Sidney.
Tomblin, J. G	Methodist.....	Springvale.
Tomblin, Mrs. J. G	Methodist.....	Springvale.
Tomblin, M.....	Methodist.....	Sidney.
Twigg, John	Church of England.	Picton.
Vandervoort, Miss Martha	Methodist Episcopal	Stirling.
Walker, W. H.....	Baptist	Stirling.
Ward, Miss Annie.....	Baptist	Halloway.
Wass, Rev. J. B.....	Canada Methodist...	Shannonville.
Washington, Rev W.C.M.A	Methodist.....	Warsaw.
Watts, Rev. J. H	Methodist Episcopal	Frankford.
Watts, Mrs. E.....	Methodist Episcopal	Frankford.

NAME.	DENOMINATION.	P. O. ADDRESS.
Watson, William	Methodist.....	Weston.
Weise, Wilbert	Methodist Episcopal	Shannonville.
Wellwood, Rev. N.....	Primitive Methodist	Collinsby.
White, William	Canada Methodist...	Tweed.
Wickett, Rev. L. W.....	Bible Christian.....	Belleville.
Wickett, S. A.....	Bible Christian.	Belleville.
Wildman, R		Lonsdale.
Wilson, George.....	Methodist.....	Port Hope.
Wilson, Mrs.....	Methodist.....	Port Hope.
Wilson, J. G.....	Presbyterian.....	Seaforth.
Williams, Calvin	Methodist Episcopal	
Wood, A. F.....	Presbyterian.....	Madoc.
Wright, Miss	Presbyterian.....	Seaforth.
Yeomans, Florence H....	Methodist.....	Belleville.
Yeomans, L. W.....	Methodist.....	Belleville.

N.B.—With the exception of the names of a few persons known to have been present, the foregoing list is printed from the books in which delegates and visitors registered themselves.

APPENDIX.

SCHEDULE OF INTERNATIONAL LESSONS FOR 1877.

WITH THE GOLDEN TEXTS.

FIRST QUARTER.

STUDIES ABOUT THE KINGDOM OF ISRAEL.

January 7.
1. THE KINGDOM DIVIDED.—1 Kings 12: 12-20. Commit verses 16-20.
Golden Text: But he forsook the counsel of the old men, which they had given him.—1 Kings 12: 8.

January 14.
2. THE SIN OF JEROBOAM.—1 Kings 12: 25-33. Commit verses 26-31
Golden Text: "And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin.—1 Kings 14: 16.

January 21.
3. OMRI AND AHAB.—1 Kings 16: 23-34. Commit verses 30-33.
Golden Text: But evil men and seducers shall wax worse and worse, deceiving and being deceived.—2 Tim. 3: 13.

January 28.
4. ELIJAH THE TISHBITE.—1 Kings 17: 1-16. Commit verses 5-9.
Golden Text: In famine he shall redeem thee from death.—Job 5: 20.

February 4.
5. ELIJAH AND AHAB. 1 Kings 18: 5-18. Commit verses 15-18.
Golden Text: And Joshua said. Why hast thou troubled us? the Lord shall trouble thee this day. Josh. 7: 25.

FEBRUARY 11.
6. ELIJAH AND THE PROPHETS OF BAAL. 1 Kings 18: 19-29.
Commit verses 25-29.
Golden Text: How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. 1 Kings 18: 21.

FEBRUARY 18.
7. ELIJAH AND HIS SACRIFICE. 1 Kings 18: 36-46. Commit verses 36-39.
Golden Text: The God that answereth by fire let him be God. 1 Kings 18: 24.

FEBRUARY 25.
8. ELIJAH AT HOREB. 1 Kings 19: 8-18. Commit verses 8-12.
Golden Text: Will he plead against me with his great power? No; but he would put strength in me. Job 23: 6.

MARCH 4.
9. THE STORY OF NABOTH. 1 Kings 21: 4-14. Commit verses 7-10.
Golden Text: Thou hast sold thyself to work evil in the sight of the Lord. 1 Kings 21: 20.

MARCH 11.
10. ELIJAH TRANSLATED. 2 Kings 2: 1-12. Commit verses 8-12.
Golden Text: And Enoch walked with God; and he was not, for God took him. Gen. 5: 24.

MARCH 18.
11. THE SPIRIT ON ELISHA. 2 Kings 2: 13-25. Commit verses 18-22.
Golden Text: They said, The spirit of Elijah doth rest on Elisha. 2 Kings 2: 15.

12. REVIEW, or lesson selected by the school.
Golden Text: But God is the judge; he putteth down one and setteth up another. Psa. 75: 7.

SECOND QUARTER.

STUDIES ABOUT THE KINGDOM OF ISRAEL.

- April 1.
1. THE OIL INCREASED. 2 Kings 4 : 1-7. Commit verses 1-7.
Golden Text: And God is able to make all grace abound toward you. 2 Cor. 9 : 8.
- April 8.
2. THE SHUNAMITE'S SON. 2 Kings 4 : 25-37. Commit verses 32-36.
Golden Text: O woman, great is thy faith : be it unto thee even as thou wilt, Matt. 15 : 28.
- April 15.
3. NAAMAN THE LEPER. 2 Kings 5 : 1-14. Commit verses 10-14.
Golden Text: Wash me, and I shall be whiter than snow. Psalm 51 : 7.
- April 22.
4. GEHAZI THE LEPER. 2 Kings 5 : 20-27. Commit verses 25-27.
Golden Text: He that is greedy of gain troubleth his own house. Prov. 15 : 27.
- April 29.
5. ELISHA AT DOTHAN. 2 Kings 6 : 8-18. Commit verses 15-18.
Golden Text: Fear not ; for they that be with us are more than they that be with them. 2 Kings 6 : 16.
- May 6.
6. THE FAMINE IN SAMARIA. 2 Kings 7 : 12-20. Commit verses 17-20.
Golden Text: The things which are impossible with men are possible with God, Luke 18 : 27.
- May 13.
7. JEHU THE KING. 2 Kings 10 : 20-31. Commit verses 28-31.
Golden Text: But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart. 2 Kings 10 : 31.
- May 20.
8. JONAH AT NINEVEH. Jonah 3 : 1-10. Commit verses 5-10.
Golden Text: The men of Nineveh shall rise in judgment with this generation, and shall condemn it ; because they repented at the preaching of Jonas ; and, behold, a greater than Jonas is here. Matt. 12 : 41.
- May 27.
9. THE DEATH OF ELISHA. 2 Kings 13 : 14-21. Commit verses 14, 20, 21.
Golden Text: He being dead yet speaketh. Heb. 11 : 4.
- June 3.
10. THE LAMENTATION OF AMOS. Amos 5 : 1-15. Commit verses 4-8.
Golden Text: If thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever. 1 Chron. 28 : 9.
- June 10.
11. The promise of revival. Hosea 13 : 1-9. Commit verses 1-7.
Golden Text: O Israel, thou hast destroyed thyself ; but in me is thine help. Hosea 13 : 9.
- June 17.
12. THE CAPTIVITY OF ISRAEL. 2 Kings 17 : 6-18. Commit verses 13-18.
Golden Text: Because they obeyed not the voice of the Lord their God, 2 Kings 18 : 12.
- June 24.
13. REVIEW LESSON (with Nahum 1 : 1-13). Commit verses 3-7.
Golden Text: The Lord is slow to anger, and great in power, and will not at all acquit the wicked. Nahum 1 : 3.

THIRD QUARTER.
STUDIES IN THE ACTS.

July 1.

1. PAUL IN CYPRUS. Acts 13 : 1-13. Commit verses 8-12.
Golden Text: Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. Acts 13 : 12.

July 8.

2. PAUL AT ANTIOCH. Acts 13 : 26-41. Commit verses 38-41.
Golden Text: And we declare unto you glad tidings. Acts 13 : 32.

July 15.

3. TURNING TO THE GENTILES. Acts 13 : 42-52. Commit verses 44-48.
Golden Text: And in his name shall the Gentiles trust. Matt. 12 : 21.

July 22.

4. PAUL AT LYSTRA. Acts 14 : 8-23. Commit verses 13-17.
Golden Text: But the Lord is the true God, he is the living God; and an everlasting king. Jer. 10 : 10.

July 29.

5. THE YOKE BROKEN. Acts 15 : 22-31. Commit verses 25-31.
Golden Text: Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Gal. 5 : 1.

August 5.

6. PAUL SENT TO MACEDONIA. Acts 16 : 1-15. Commit verses 9-14.
Golden Text: I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord. 2 Cor. 2 : 12.

August 12.

7. PAUL AND SILAS IN PRISON. Acts 16 : 22-34. Commit verses 28-34.
Golden Text: And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord. Psa. 40 : 3.

August 19.

8. THESSALONIANS AND BEREANS. Acts 17 : 1-14. Commit verses 10-14.
Golden Text: These were more noble than those in Thessalonica, that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts 17 : 11.

August 26.

9. PAUL AT ATHENS. Acts 17 : 22-34. Commit verses 24-31.
Golden Text: For there is one God, and one Mediator between God and men, the man Christ Jesus. 1 Tim. 2 : 5.

September 2.

10. PAUL AT CORINTH. Acts 18 : 1-11. Commit verses 7-11.
Golden Text: Not slothful in business; fervent in spirit; serving the Lord, Rom. 12 : 11.

September 9.

11. PAUL AT EPHESUS. Acts 19 : 1-12. Commit verses 1-6.
Golden Text: For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. 1 Thess. 1 : 5.

September 16.

12. POWER OF THE WORD. Acts 19 : 17-28. Commit verses 17-20.
Golden Text: For the word of God is quick, and powerful, and sharper than any two-edged sword. Heb. 4 : 12.

September 23.

13. PAUL AT MILETUS. Acts 20 : 17-32. Commit verses 22-27.
Golden Text: For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 2 Cor. 4 : 5.

September 30.

13. REVIEW, or lesson selected by the school.
Golden Text: And whatsoever ye do, do it heartily, as to the Lord, and not unto men. Col. 3 : 23.

FOURTH QUARTER.

STUDIES IN THE ACTS.

October 7.

1. PAUL AT CESAREA. Acts 21 : 8-15. Commit verses 10-14.
Golden Text: But none of these things move me, neither count I my life dear unto myself. Acts 20 : 24.

October 14.

2. PAUL AT JERUSALEM. Acts 21 : 27-30. Commit verses 30-36.
Golden Text: The servant is not greater than his Lord. If they have persecuted me, they will also persecute you. John 15 : 20.

October 21.

3. PAUL AND THE PHOTOD JAWS. Acts 22 : 17-30. Commit verses 17-21.
Golden Text: But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men. Mat. 23 : 13.

October 28.

4. PAUL BEFORE THE COUNCIL. Acts 23 : 1-11. Commit verse 6-11.
Golden Text: And they were not able to resist the wisdom and the spirit by which he spake. Acts 6 : 10.

November 4.

5. PAUL BEFORE FELIX. Acts 24 : 10-25. Commit verses 22-25.
Golden Text: And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled. Acts 24 : 25.

November 11.

6. PAUL BEFORE AGRIPPA. Acts 26 : 6-20. Commit verses 15-18.
Golden Text: Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision. Acts 26 : 19.

November 18.

7. ALMOST PERSUADED. Acts 26 : 21-29. Commit verses 24-29.
Golden Text: Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. Acts 26 : 28.

November 25.

8. PAUL IN THE STORM. Acts 27 : 14-26. Commit verses 21-26.
Golden Text: What time I am afraid, I will trust in thee. Psa. 56 : 3.

December 2.

9. THE DELIVERANCE. Acts 27 : 33-44. Commit verses 33-37.
Golden Text: He bringeth them unto their desired heaven. Psa. 107 : 30.

December 9.

10. PAUL IN MELITA. Acts 28 : 1-10. Commit verses 1-6.
Golden Text: I am debtor both to the Greeks, and to the Barbarians; both to wise, and to the unwise. Rom. 1 : 14.

December 16.

11. PAUL AT ROME. Acts 28 : 16-31. Commit verses 28-31.
Golden Text: I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ. Rom. 1 : 15, 16.

December 23.

12. PAUL'S LAST WORDS. 2 Tim. 4 : 1-8. Commit verses 5-8.
Golden Text: I have fought a good fight, I have finished my course; I have kept the faith. 2 Tim. 4 : 7.

December 30.

13. REVIEW.—Or lessons selected by the school.
Golden Text: I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. Phil. 3 : 8.

TEACHERS, READ THIS.

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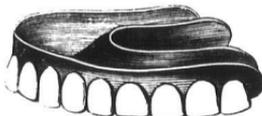
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