

PROCEEDINGS
OF THE
FIFTH
SUNDAY SCHOOL CONVENTION

OF THE
MARITIME PROVINCES,
HELD AT SAINT JOHN, NEW BRUNSWICK,
SEPTEMBER 16th, 1875.

TOGETHER WITH THE CONSTITUTION ADOPTED BY
THE CONVENTION.

E. D. KING, Esq., PRESIDENT.

SAINT JOHN, N. B.

PRINTED BY G A KNODELL, NO. 2 CHURCH STREET,
1875.

AK
B2
SU7M

HISTORICAL LIST

OF

MARITIME S. S. CONVENTIONS.

1. ST. JOHN, N. B., September 7th, 1871,
Lieut. Gov. L. A. WILMOT, D. C. L.
Fredericton, N. B., *President.*
2. NEW GLASGOW, N. S., July 19th, 1872,
J. S. McLEAN, Esq., Halifax, N. S., “
3. CHARLOTTETOWN, P. E. I., August 14th, 1873,
W. B. McNUTT, Esq., Halifax, N. S., “
4. YARMOUTH, N. S., August 29th, 1874,
W. D. STEWART, Esq., Charlottetown, P. E. I. “
5. ST. JOHN, N. B., Sept. 16th, 1875,
E. D. KING, Esq., Halifax, N. S., “

LIST

J. E. Armstrong,
R. N. Crosby, .
Geo. Crosby, .
D. A. Vaughan,
P. D. Kinny, .
C. Newcomb, .
H. H. Crosby, .
L. C. Layton, .
J. Robbins, .
W. Halloway, .
E. D. King, .
H. C. Stubbs, .
A. H. Pickle, .
J. G. Belyea, .
Isaac Titus,
E. H. Duval, .
E. H. Jones, .
J. March, .
W. Woodworth,
Rev. D. Hickson,
B. Cook,
J. D. Archibald,
James Potter,
John Grierson,
J. H. Austin, .
S. C. Black, .
H. Tupper, .
N. Hilton, .
W. G. Matheson,
Walter Bennett,
T. McKenzie, .
T. W. Arthur, .
A. Patterson, .
J. Peppard, .

LIST OF DELEGATES.

BAPTIST.

J. E. Armstrong,	Lawrencetown,	N. S.
R. N. Crosby,	Deerfield, Yar'th Co.,	
Geo. Crosby,	Ohio	" "
D. A. Vaughan,	Yarmouth,	" "
P. D. Kinny,	"	" "
C. Newcomb,	Weymouth,	" "
H. H. Crosby,	Hebron,	" "
L. C. Layton,	Great Village,	" "
J. Robbins,	Sandford,	" "
W. Halloway,	Halifax,	" "
E. D. King,	"	" "
H. C. Stubbs,	Sussex,	N. B.
A. H. Pickle,	Hammond, K. C.,	" "
J. G. Belyea,	Collina,	" "
Isaac Titus,	Hammond,	" "
E. H. Duval,	Willow Grove,	" "
E. H. Jones,	G'main St. Ch, St. John,	" "
J. March,	L'nster	" "
W. Woodworth,	Brussels	" "
Rev. D. Hickson,	Carleton,	" "

PRESBYTERIAN.

B. Cook,	Yarmouth,	N. S.
J. D. Archibald,	"	" "
James Potter,	Halifax,	" "
John Grierson,	"	" "
J. H. Austin,	Dartmouth,	" "
S. C. Black,	Clifton, Truro,	" "
H. Tupper,	Truro,	" "
N. Hilton,	Yarmouth,	" "
W. G. Matheson,	New Glasgow,	" "
Walter Bennett,	Halifax,	" "
T. McKenzie,	Saubenacadie,	" "
T. W. Arthur,	Halifax,	" "
A. Patterson,	"	" "
J. Peppard,	Great Village,	" "

Isaac McCurdy,	Onslow, Truro, N. S.
W. D. Stewart,	Charlottetown, P. E. I.
J. T. Linklitter,	Summerside, "
O. Chapman,	Shediac, N. B.
Rev. J. D. Murray,	Buctouche, "
E. A. Record	Moncton, "
R. Sinclair,	Chatham, "
A. L. Law,	St. An'ws Ch, St. John, "
D. M. Stearns,	St. David's " " "
C. Smith,	St. John's " " "

METHODIST.

Rev. J. Pike,	Yarmouth, N. S.
J. Eckersley,	Halifax, "
J. W. Smith,	" "
I. S. McNeil,	St. Mary's Bay, "
Rev. R. Williams,	" "
Major Theakston,	Halifax, "
Mrs, Thos. Allan,	Yarmouth, "
B. Rogers,	" "
L. Goff,	Charlottetwon, P. E. I.
Chas. Full,	" "
Hon. Chas. Young,	" "
W. W. Stambles,	" "
R. McCully,	Sussex, N. B.
W. Creighton,	Waterford, K. C., "
J. H. Irvine.	Jacksonville. "
A. S. Mace,	Newton, K. C. "
B. Harrison,	Smith's Creek, "
J. Fawcett,	Sackville, "
I. Green,	Portland, St. John, "
Rev. S. Ackman,	Carleton, St. John, "
J. Thompson,	Ex'th St. Ch, St. John, "
J. Hargraves,	Ger'n " " " "
J. W. Potts,	L.C. M'on " " "
J. McA. Hutchings,	Centen'y " " "

F. C. BAPTIST.

A. Gayton, M. P. P.,	Argyle, Y. C., N. S.
A. C. Smith,	Jacksonville, N. B.
M. P. Orson,	Hartland, "
C. W. Wetmore,	St. John, "

Rev. H. M. Parsons,
G. M. Donham, .
Rev. J. Q. Adams,
F. Dennis, .
F. L. Clements, .
Rev. J. McGregor,
Rev. J. Good, .
Rev. S. Sykes, .
J. Woodrow, .

J. J. Ferguson, .

O. B. Emery, .

Rev. W. H. Bradshaw
S. H. White, .
J. H. Howe, .

Rev. W. V. Feltwell,
Rev. E. Brown, .

MEMBERS OF E

W. D. Stewart, .
F. Dennis, .
Hon. Chas. Young,
E. D. King, .
A. Patterson, .
H. R. Smith, .
N. Hilton, .
A. W. Masters, .
J. Stewart, .
Wm. Peters, .
J. Woodrow, .

CONGREGATIONAL.

N. S.	Rev. H. M. Parsons,	Boston,	Mass.
P. E. I.	G. M. Donham,	Portland,	Me.
"	Rev. J. Q. Adams,	Eastport,	"
N. B.	F. Dennis,	Yarmouth,	N. S.
"	F. L. Clements,	"	"
"	Rev. J. McGregor,	"	"
John,"	Rev. J. Good,	Toronto,	Ont.
"	Rev. S. Sykes,	Keswick,	N. B.
"	J. Woodrow,	St. John,	"

BIBLE CHRISTIAN.

N. S.	J. J. Ferguson,	Charlottetown,	P. E. I.
-------	-----------------	----------------	----------

CHRISTIANS.

O. B. Emery,	Ch'lotte St. Ch, St. John, NB
--------------	-------------------------------

UNION.

Rev. W. H. Bradshaw,	Argyle, Y. C.,	"
S. H. White,	Springfield, K. C.,	N. B.
J. H. Howe,	"	"

REFORMED EPISCOPAL.

Rev. W. V. Feltwell,	Zion's Ch., St. John, N. B.
Rev. E. Brown,	Moncton,

MEMBERS OF EXECUTIVE COMMITTEE 1874 PRESENT.

W. D. Stewart,	Charlottetown,	P. E. I.
F. Dennis,	Yarmouth,	N. S.
Hon. Chas. Young,	Charlottetown,	P. E. I.
E. D. King,	Halifax,	N. S.
A. Patterson,	"	"
H. R. Smith,	St. John,	N. B.
N. Hilton,	Yarmouth,	N. S.
A. W. Masters,	St. John,	N. B.
J. Stewart,	"	"
Wm. Peters,	"	"
J. Woodrow,	"	"

OFFICERS FOR 1875.

President:

E. D. KING, Esq., - - - Halifax, N. S.

Vice-Presidents:

A. W. MASTERS, - - - St. John, N. B.
Hon. CHAS. YOUNG, - - - Charlottetown, P. E. I.
M. LINDSAY, - - - St. John, N. B.
J. ECKERSLEY, - - - Halifax, N. S.
W. G. MATHESON, - - - New Glasgow, N. S.

Secretaries:

H. R. SMITH, - - - St. John, N. B.
J. WESLEY SMITH, - - - Halifax, N. S.
W. W. STUMBLES, - - - Charlottetown, P. E. I.

Treasurer:

T. S. SIMMS, - - - St. John, N. B.

Executive Committee:

E. D. KING, Chairman, - - - Halifax, N. S.
H. R. SMITH, Secretary, - - - St. John, N. B.
M. LINDSAY, - - - " "
J. MARCH, - - - " "
W. B. McNUTT, - - - Halifax, N. S.
A. PATTERSON, - - - " "
Hon. CHAS. YOUNG, - - - Charlottetown, P. E. I.
W. D. STEWART, - - - " "
Rev. JAS. MURRAY, - - - " "

FI

SUNDAY

THE FIFTH
of the Ma
Street Bap
September 16th, 1875
The Convention n
Pope, Pastor of the C
At half past two th
town, P. E. I., took
Smith, of St. John, M
ing Scriptures, and
opening address:

ADDRESS

MY DEAR BRETHREN
I most sincerely than
permitted to meet in C
the laspe of another y
Convention in this city
as each Annual Meeting
best—all have been ben
istic. And now, as w
pathway over which G
work in the Sabbath S
"what hath God wrou
Coming up hither see
the light of God's coun
and the presence of the
anticipation may be fu
secrete our hearts and

N. S.
in, N. B.
P. E. I.
in, N. B.
xx, N. S.
w, N. S.

FIFTH ANNUAL
SUNDAY SCHOOL CONVENTION.

FIRST SESSION.

THE FIFTH ANNUAL SUNDAY SCHOOL CONVENTION of the Maritime Provinces was held in the Leinster Street Baptist Church, St. John, N. B., Thursday, September 16th, 1875.

The Convention met at 2 o'clock, P. M., and Rev. J. D. Pope, Pastor of the Church, conducted the devotional exercise.

N. B.
N. S.
E. I.

At half past two the President, W. D. Stewart, of Charlottetown, P. E. I., took the chair, and called the Secretary, H. R. Smith, of St. John, N. B., to his place. After singing, reading Scriptures, and prayer, the President made the following opening address :

ADDRESS OF PRESIDENT STEWART.

MY DEAR BRETHREN AND FELLOW LABORERS,

I most sincerely thank God, and congratulate you, that we are again permitted to meet in Convention, and see each other face to face after the lapse of another year. To-day we assemble as the fifth annual Convention in this city, in which we were at first organized. And, as each Annual Meeting has been held, each of our last appeared the best—all have been beneficial—whilst each has its particular characteristic. And now, as we look back upon the past, and behold the pathway over which God has led us, and anticipate the future of our work in the Sabbath School, our hearts exclaim in adoring gratitude "what hath God wrought for us."

N. S.
N. B.
E. I.

Coming up hither seeking strength, encouragement—seeking help, the light of God's countenance—seeking information from each other, and the presence of the Holy Spirit, I most sincerely trust that every anticipation may be fully realized, and that we may anew consecrate our hearts and lives—may anew enter into our covenant en-

gagements with our Master, such glimpses be had of the glorious reward of the faithful worker, that we may be constrained in ecstasy of joy to say with one of old, "Master it is good for us to be here."

The work which has been accomplished by the different schools represented at this Convention since last we met, will be submitted by the delegates charged with that duty for their several schools.

Our Secretary will place before us, previous to the close of the session, a tabular statement showing our numerical strength, and the different denominations represented.

As far as the Executive Committee have been able, and to the best ability of our brethren in St. John, all has been done which could be undertaken to make this Convention successful in every particular. But to ensure so desirable an end each member must contribute his part.

The subjects which shall occupy the attention of the Convention, and which I am persuaded will be intelligently and ably presented to you by the brethren whom you have entrusted to open, will also be open for discussion, and if pursued in a spirit of inquiry and pointedness, will be profitable and edifying; and here permit me to suggest to my dear brother who may succeed me, that he be watchful that each moment be fully occupied, that irrelevant matter be excluded, and that the brother who wanders from the subject be reminded by the call that he should resume his seat.

And now, my dear fellow-laborers, allow me most heartily to thank you for your kindness, charity, and the hearty support received at your hands as your President. I esteem it a high honor and will cherish the recollections of this year with kindest memories until life's close.

A committee to nominate officers for the Convention was appointed, consisting of Messrs. A. W. Masters and J. March, St. John; E. D. King and John Grierson, Halifax; and W. W. Stumbles, Jr., Charlottetown. They retired and a short time after reported the following nominations for officers, who were elected by acclamation:—

President:

E. D. KING, Halifax.

Vice-Presidents:

HON. CHAS. YOUNG, Charlottetown.

J. ECKERSLEY, Halifax.

A. W. MASTERS, St. John.

M. LINDSAY, " "

W. G. MATHEWSON, New Glasgow.

H. R.
J. W.
W. V.
THOS.
The President w
thanked the memb
hoped the labors of
ment of Sabbath Sc
mittees were then
McA. Hutchings, T
Hargrave, W. W.
W. D. Stewart, Tho

Encouraging repo
ent Sabbath Schoo
Superintendent of t
city), reported: the
with 400 volumes in
the series of lessons
He said that the s
which supported an

Rev. W. V. Felty
Church Sabbath Sc
ars, now they had 10
cated a thorough
There were too ma
them. If the right
would be better to us

Rev. Mr. Hickso
that six scholars had
J. Peppard, from
of Sabbath School w

Mr. King, of the
said they had 150 s
During the year a rev
Nearly 30 had mad
several instances of c

Secretaries :

H. R. SMITH, St. John.

J. W. SMITH, Halifax.

W. W. STUMBLE, Charlottetown.

Treasurer :

THOS. S. SIMMS, St. John.

The President was then conducted to the chair, where he thanked the members for the confidence reposed in him and hoped the labors of the Convention would tend to the advancement of Sabbath School work throughout the Provinces. Committees were then appointed: *On Devotions*—J. Grierson, J. McA. Hutchings, T. P. Davies; *Credentials*—A. Patterson, J. Hargrave, W. W. Stumbles, Jr. *Business*—A. W. Masters, W. D. Stewart, Thos. S. Swims, J. March, H. H. Crosby.

Encouraging reports were given by delegates from the different Sabbath Schools which they represented. Mr. Lindsay, Superintendent of the St. Andrew's Church School (of this city), reported: the number of scholars is 140, teachers, 22, with 400 volumes in the library. Great interest was shown in the series of lessons now being given on the life of our Saviour. He said that the school had a Juvenile Missionary Society, which supported and educated two orphans in India.

Rev. W. V. Feltwell said a year ago the Reformed Episcopal Church Sabbath School of this city started with fifteen scholars, now they had 100 scholars, with nine teachers. He advocated a thorough examination of Sabbath School libraries. There were too many books of a trashy nature admitted to them. If the right sort of books could not be obtained, it would be better to use Sabbath School papers.

Rev. Mr. Hickson from the Carleton Baptist School, said that six scholars had recently professed religion.

J. Peppard, from Londonderry, N. S., gave a cheering report of Sabbath School work in his vicinity.

Mr. King, of the Granville Street Baptist School, Halifax, said they had 150 scholars, and an average attendance of 111. During the year a revival with marked results had taken place. Nearly 30 had made a profession of religion. He recorded several instances of conversion—the results of prayer.

Judge Young, from the Mission School, Charlottetown, said they had upwards of 400 pupils, who were largely gathered from the highways. They had an average attendance of 140.

Rev. J. D. Pope said there were many failures in Sabbath School work for want of direct personal application and neglect in presenting truth to the minds of the pupil in a direct and earnest manner.

Messrs. T. W. Arthur, J. Eekersley, J. W. Smith, and J. Patten of Halifax, presented encouraging reports of work accomplished in connection with the schools of that city.

Mr. D. M. Stearns reported for the Saint David's Church School of this city. There are 200 pupils with 20 teachers and a large average attendance. They want a larger building. He thought it should be impressed upon all who were engaged in Sabbath School work that the all important object was the conversion of souls.

Addresses were delivered by W. D. Stewart, Mr. Linklighter, of Summerside, and Mr. Patterson. The latter gave some interesting statistics of the school in connection with St. Matthew's Presbyterian Church. Among other mission enterprises the school paid \$120 a year to support three boys in the Halifax Reformatory.

The business committee reported that arrangements had been made for the Welcome Meeting in the evening, and that the hours of the meeting of convention should be: morning sessions from 10 o'clock to half-past 12; afternoon, 2 to 5; evening, half-past 7 to 10 o'clock—each session to be preceded by Devotional Services of half an hour.

Devotional Committee reported that there would be open air meetings in the King Square at 7 o'clock, p. m. Prayer meeting in the Y. M. C. A. Hall every morning, from 8 to 9.

The Convention adjourned at 5 o'clock, after singing and prayer.

WELCOME MEETING.

The Meeting of Welcome to Delegates was held in Centenary Church, at half past seven, Rev. Mr. Parsons of St. John, N. B.,

lead the meeting i
Peters, of St. John
had sung the hymn
Chairman briefly st
tion, and called on
welcome to the vis
He felt confident in
them a thousand w
Christ, who under
cause—the educatin
gaged in Sabbath w
of Ministers of the
national Sabbath S
400 delegates, and
and to the influence
concluded by extend

Judge Young on l
the congregation an
welcome extended to
spoke of the beauty
ful than they could s
the hospitality of the
of the Convention, t
asked the prayers of
of the Convention.

Mr. M. Lindsay w
the welcome from
Schools. He bade t
He greeted them as
it afforded to men to
common work. They
with greater vigor aft
Sabbath school teach
men." Though the
was admitted that th
ifications required to c
a visit he had paid to

lead the meeting in Devotional Exercises. At 8 o'clock Wm. Peters, of St. John, took the chair, and after the congregation had sung the hymn, "Work for the night is coming," the Chairman briefly stated the purpose and object of the Convention, and called on Rev. H. Pope, who delivered an address of welcome to the visitors on behalf of the clergy and citizens. He felt confident in saying that every Minister in the city bade them a thousand welcomes. He welcomed them as servants of Christ, who under a great Master were workers in a common cause—the educating of a world of youth for Christ. Those engaged in Sabbath work had a trust scarcely less important than of Ministers of the Gospel. He spoke of his visit to the International Sabbath School Convention at Philadelphia, with its 400 delegates, and referred to the many interests represented, and to the influences which spread from that gathering. He concluded by extending to the visitors a cordial welcome.

Judge Young on behalf of the delegates responded thanking the congregation and the citizens of St. John for the hearty welcome extended to the delegates through Rev. Mr. Pope. He spoke of the beauty of the scenery about St. John, more beautiful than they could show even in P. E. Island, and referred to the hospitality of the citizens here. He referred to the character of the Convention, the work they were seeking to advance, and asked the prayers of the people that God would bless the labors of the Convention.

Mr. M. Lindsay was called upon and presented to the delegates the welcome from the Superintendents of the City Sabbath Schools. He bade the delegates a warm and cordial welcome. He greeted them as workers, and spoke of the encouragement it afforded to men to meet together and advise one another in a common work. They returned to their work with more zeal and with greater vigor after such a conference. He had heard the Sabbath school teachers likened to a sort of "religious policemen." Though the term was, perhaps, not appropriate, still it was admitted that there was a good deal of tact and varied qualifications required to conduct a Sabbath School. He referred to a visit he had paid to a Dublin Sabbath School and the impres-

sions he had received, which lasted and were a help to him until this day. He spoke of the necessity of a wholesome literature to put into the hands of Sabbath School children, and of the value of music. He concluded by bidding the guests a hearty welcome.

W. D. Stewart, Esq., responded, cordially thanking all for the hearty welcome extended to them. There were times in their work in which Sabbath School labourers were cheered and encouraged beyond measure, by a look, a word or shake of the hand, and more so by a general and friendly intercourse on the work in which they were engaged. There were many who were not content to work and leave the results to God, but who were apt to grow weary and languish. To such a kind and cheering word and a direction to leave the result to God was of inestimable value, and set them on their way rejoicing. It was the men and women of this Dominion that were to make the country great, and though there might be different views of secular education, it then was Sabbath School teaching the one grand central figure to which children no matter of what denomination were to be pointed. He spoke of the duties of the Sabbath School Superintendent and teachers, the necessity of choosing men and women of warm cheerful hearts to fill these positions, and who would make the school a genial and pleasant place. He agreed with Brother Lindsay on the necessity of cultivating in the Sabbath School a love of music. In closing an earnest address he adverted to the importance of impressing into the minds of youth a love for God.

Mr. John E. Irvine, President of the Y. M. C. Association, presented a welcome to the delegates on behalf of the Sabbath School Children of our city. He had hoped to see the galleries crowded on this occasion with Sabbath School Children to welcome the delegation by their presence and cheerful songs. He welcomed the delegates as friends, those who came to do good and to receive good. They came together to work and save souls. The Sabbath School was a nursery of the Church, and the better conducted were our Sabbath Schools the more would our Churches prosper. The more faithful were we to the trust com-

mitted to us the ground in saving and leading the country. If we had with our whole souls surely succeed in our responsibility resting on teachers in bringing who came here in the a steadfast desire to gaged. He welcomed with whom they were might be an influence. Mr. John Grierson ed. He said he was Parsons, of Boston, Parsons was one of ever saw, and he asked remained in the city. striking remarks on his earnest manner to his hearers.

The President of the to all present to attend and asked the prayers tend to the advancement. After singing and the congregation was dismissed.

The Convention met spent half an hour in E. D. King took the Minutes of last meeting. A letter received offering free use of the accepted, with thanks.

to him until
ne literature
and of the
sts a hearty
g all for the
nes in their
ered and en-
of the hand,
the work in
ere not con-
were apt to
g word and
able value,
and women
great, and
ducation, it
ntral figure
were to be
ool Super-
and women
who would
greed with
e Sabbath
ess he ad-
s of youth
ssociation,
e Sabbath
e galleries
en to wel-
ngs. He
o do good
and save
urch, and
ore would
rust com-

mitted to us the greater would be the reward we should receive in saving and leading to Christ the souls of the youth of the country. If we have God working with us and call upon Him with our whole souls and with an earnest purpose we should surely succeed in our work. Did we realize the important responsibility resting upon us of working as live Christians and teachers in bringing souls to Christ. He believed that all those who came here in this work did so with praying hearts and with a steadfast desire to advance the work in which they were engaged. He welcomed them to the homes of the Christian people with whom they were to remain during their stay, and hoped they might be an influence for good to many families.

Mr. John Grierson, of the Halifax Industrial School, responded. He said he was called upon to speak in the absence of Mr. Parsons, of Boston, who had been expected this evening. Mr. Parsons was one of the best looking and best Yankees that he ever saw, and he asked the people to go and hear him while he remained in the city. Mr. Grierson then offered a few plain and striking remarks on some texts of Scripture which he selected, in his earnest manner and utterance commanding the attention of his hearers.

The President of the Convention extended a warm invitation to all present to attend the meeting in the Leinster Street Church and asked the prayers of the congregation that their deliberations tend to the advancement of the work in which they were engaged.

After singing and prayer by Rev. Mr. Parsons, the large congregation was dismissed.

SECOND SESSION.

Friday Morning, Sept. 17th, 1875.

The Convention met in Leinster Street Baptist Church, and spent half an hour in Devotional Exercises, after which President E. D. King took the Chair and called the Convention to order. Minutes of last meeting read by Secretary, and approved.

A letter received from President of Y. M. C. Association, offering free use of their rooms to the Delegates, was read and accepted, with thanks.

The following additional reports were received.

Major Theakson gave a very interesting report of work done by three mission schools of Halifax. He said although the schools which he represented was composed mainly of children whose parents seldom attended any place of worship, yet the children were as orderly and attentive, and the school presented as clean an appearance as the schools of the City Churches.

W. W. Stumbles, Jr., of the Charlottetown Prince Street Sabbath School, said that school was divided into three departments, the Bible classes, intermediate, and infant class, the whole number of scholars was 603, average attendance 423, teachers 48, the number of volumes in the library 800. The school had raised for missionary purposes during the last year \$1000.00. All the teachers are church members and very much interested in Sabbath School work, and the school was in a prosperous condition.

Other delegates reported encouragingly of the schools in their local cities.

After the reports of the delegates, Judge Young of Charlottetown was called upon to read a paper which he had prepared.

THE DUTY OF THE CHURCH IS TO ATTEND TO THE RELIGIOUS INSTRUCTION OF THE YOUNG.

Last year at Yarmouth the topic assigned me was "Infant Classes;" this year the Committee have thought proper to keep me in a similar track. As I have never taught an Infant Class, and never been blessed with children, the Committee must have thought that as my name were "Young," therefore I must be best acquainted with "the Young's" whether in the Infant Classes or in the social circle. I fear, however, they have, not merely for once, but for twice, made grave mistakes.

This topic is not put interrogatively; it is a positive assertion—that it is the duty of the Church, &c.

Therefore it must be accepted as true, and beyond contradiction, and being founded in truth, very little argument is needed to enforce it.

I was not aware, until I came to the city, that I was required to present this topic, otherwise I might have discussed it more elaborately than I have now the means of doing. I will, however, offer a few subjects for thought, and I trust the discussion that will follow will be

the means of elucidating the means of elucidating may be found in the

The Church of the —not merely in name each member should all times, and under sep responsibility, bers of the Church;

responsibility or neglect. It is a sad and la parents do not receive parents are quite satisfied to Sunday Schools, teachers are or what

duty of the church to encouragements and liberal instruction may be improved

In the course of my from Proverbs: "To reward;" and if such much greater will the

A righteous man is christian,—and as such he christians. This work doing,—therefore, who

acts and good deeds, of is most acceptable to the

is sowing righteousness. School teacher is doing his class; the tract dist messengers of love and east over the land; an

ounds and encouragement may be improved

struction may be improved. Soloman adds that the righteousness.

This reward the church the pleasures afforded,

glorious results that follow. We say in the pleas

engaged in this God-like labor is not in vain in

the means of elucidating much information, and supplying any that may be found in the address.

The Church of the living God is supposed to consist of Christians—not merely in name, but in deed and in truth, and being christian, each member should be Christ-like, by being good, and doing good at all times, and under all circumstances—at home as well as abroad—a deep responsibility, as well as a positive duty, rests upon the members of the Church; and woe be unto them if they shrink from the responsibility or neglect their duty.

It is a sad and lamentable fact that many children of christian parents do not receive at home religious instruction, and these parents are quite satisfied with themselves by sending their offspring to Sunday Schools, and very often they do not even know who the teachers are or what may be their qualifications. We see then the duty of the church to be very plain in the establishments, and encouragements and liberal support of Sunday Schools, whereby religious instruction may be imparted to the young.

In the course of my reading this morning, I met with the passage from Proverbs: "To him that soweth righteousness, shall be a sure reward;" and if such be the case with regard to individuals, how much greater will the reward be to the Church?

A righteous man is one who loves and serves God,—a true christian,—and as such he desires to be useful in making other people christians. This work the Bible terms righteousness,—sowing means doing,—therefore, when God's people are working for Him, by kind acts and good deeds, out of love to Christ, they are doing that which is most acceptable to their Heavenly Father. The Minister of Christ is sowing righteousness when he preaches the Gospel; the Sabbath School teacher is doing the same when he is explaining God's word to his class; the tract distributor is doing good when he carries his little messengers of love and mercy, and scatters them far and wide broadcast over the land; and the church is sowing righteousness when it founds and encourages Sabbath Schools, so that thorough religious instruction may be imparted to the young through their instrumentality.

Solomon adds that there will be a sure reward to him that soweth righteousness.

This reward the church, by fulfilling its duty, may enjoy,—first, in the pleasures afforded; next, in the profit gained; and lastly, in the glorious results that follow for time and eternity.

We say in the pleasure afforded, first to ourselves by our being engaged in this God-like work, and by seeing and knowing that our labor is not in vain in the Lord; and then in the second place, to the

pleasures enjoyed by those who receive instruction, by having their minds expanded, their thoughts elevated, their reasoning power increased, their judgment matured, and in thousands of instances their souls saved.

When the Church fulfils its duty, it has a sure reward in the pleasure which it yields to its members and to those who are benefited thereby.

We also say in the profit gained; those of us engaged in sowing righteousness derive a profit to ourselves in becoming better acquainted with the holy truths contained in the Bible, and in the satisfaction we, as members of the Church, derive by simply doing our duty. And then a large profit is gained to the young themselves, by their getting new ideas with regard to things temporal as well as eternal; by good habits being formed, by holy aspirations being aroused, by their hatred of sin, by their avoidance of evil and its very appearance, by shunning the theatre, the saloon, the card table, and all the traps and snares and temptations to which they are exposed. They also gain an immediate profit by having companions who will do them good, and lead them and keep them in the right way.

When the Church fulfils its duty in attending to the religious instruction of the young, it has a certain reward in the profit, gained by all engaged, and by the increased number of its members.

And now lastly as regards the glorious results that follow. When the Church really and truly fulfils its duty to the young in time and in eternity—these appear to me to be so self-evident, that it is unnecessary to enumerate them.

We have referred to the pleasure and profits derived from instruction in this world, and eternity alone will reveal the glorious results that have followed the efforts put forth by the Church. How many are now in the Church, how many are now in the ministry, and how many are now in the Better Land, who would have never been in any of these glorious positions, were it not for the religious instruction imparted by means of Sabbath Schools and the various other ordinances of the Church?

The Church of Christ knows its duty with regard to the young. It has done much—it ought to do more—and with God's blessing it will arise in all its strength and power and fulfill its duty yet more faithfully, by attending to the religious instruction of the young, and thus bring glory to God and to His Church.

The meeting was thrown open for discussion of the subject five minutes being allowed each speaker. W. D. Stewart, Esq. of Charlottetown, Rev. Messrs. Feltwell and Everett, of St. John, Messrs. Patterson, Halifax, Messrs. Patterson, h

mouth, and Mr. Feltwell, of St. John.

Mr. Patterson, embodying the sentiment

submitted the following

Resolved, That it is the duty of every

member of the Church to

obedience to his commandments

and to the instruction of the young

in order that they may be

brought to a knowledge of the

obligation is binding on all

ministers, office-bearers, and

that there are special provisions

at the present time, and that

increased, in order that they may

be prepared for the day of

judgment, and that they may be

able to become citizens of the Kingdom of

Heaven, and that they may be able to

bring forth much fruit to the glory of the Father.

Meeting adjourned.

Convention met at 7 o'clock, P. M. ; 3 o'clock, P. M. ; read and approved. A letter was read from the Convention of New Jersey, President regretting his inability to attend the Convention. President Archibald of Yarmouth read from these Conventions the last meeting in the labors of Rev. A. B. Stewart, of St. John, about 200 souls.

by having their reasoning powers, and instances of instances, and Mr. Fawcett, of Sackville, took part in the discussion.

Mr. Patterson, having been appointed to frame a resolution embodying the sentiments brought out in the discussion, submitted the following, which was unanimously adopted :

Resolved. That it is the imperative duty of Christ's Church, in obedience to his command to teach all nations, to give special attention to the instruction of the young, in order that they may be early brought to a knowledge of the truth, as it is in Christ Jesus. That the obligation is binding on all who belong to the Church, whether ministers, office-bearers, parents, or professed believers in Christ, that there are special calls to the faithful to the discharge of this duty at the present time, when many run to and fro and knowledge is also gained, in order that secular instruction may be sanctified by faithful religious training, as it is only by this means that the youth of our land will be prepared for the duties of good citizens in this world, and be fitted to become citizens of the Heavenly Kingdom of our Lord and Saviour Jesus Christ.

Meeting adjourned at 12.30, with singing and prayer.

THIRD SESSION.

Friday Afternoon, Sept. 19th, 1875.

Convention met at half-past two ; half hour devotional exercises ; 3 o'clock, President in the chair, minutes of last session read and approved.

A letter was read by Secretary from Rev. Geo. A. Peltz, of New Jersey, President of International S. S. Convention, regretting his inability to attend the Convention. A letter was read from a Sunday-School declining to send a delegate to the Convention. President King, Rev. Mr. McGregor, and J. D. Archibald of Yarmouth, spoke of the great benefits derived from these Conventions and of the happy results that followed the last meeting in Yarmouth, which, supplemented by the labors of Rev. A. B. Earle, was the means of the conversion of about 200 souls.

The subjects for discussion, "Qualifications and duties of Superintendents and Teachers," was opened by A. Patterson Esq.

I would remark in the outset that the superintendent should possess all the qualifications of the teacher, while there are some special qualifications which the superintendent requires to fit him for the right discharge of his duties.

Although the special function is to superintend, not to teach, yet in order that he may superintend well he should know how to teach and be able to teach any class in the school. Like the captain of a ship, his duty is to see that all under him are doing their duty, and to discharge this efficiently he should be competent to perform the duties himself. I will therefore speak first of the qualifications which a good teacher in our Sabbath School should possess, assuming that the same qualifications should characterize the efficient superintendent, and will then mention some special qualifications in addition to these which should mark the superintendent.

When our blessed Saviour, after his resurrection, would enforce on the Apostle Peter the charge, "Feed my Sheep," "Feed my Lambs," he preceded the command by the searching question, "Simon son of Jonah, lovest thou me?" And it seems to me that this question furnishes us with the key note of this part of the subject. We who are superintendents and teachers assume the solemn responsibility of feeding the lambs of Christ, should as a first qualification possess, in our work, be actuated by a *love to Christ*. They should be great ruling motive by which we are governed in undertaking it.

If this qualification be absent it seems to me that the essential motive to action is wanting. It is as the corner stone to the building the heart is in the work out of love to the master, the training, the study, the self denial, the earnestness, the perseverance, the punctuality necessary to the successful prosecution of the work will flow out from this spring as water from the fountain. Without this, however good may be the intentions and the resolutions which have stimulated him to the service, and however anxious he may be to qualify himself for its duties, there is danger, nay there is an almost absolute certainty that depending upon intellectual training and forgetting the spiritual preparation necessary, the teacher will fail in the real work of teaching the young to love and believe in the Saviour.

As the question then was put solemnly and earnestly three times by Jesus to Peter, let us as teachers hear him to day putting the same question to us individually, and let us as in his presence search our hearts, and at the same time ask him to search and try for us, so that we

and duties may be enabled to say truly with Peter, "Lord thou knowest all things, Thou knowest that I love thee."

The truly devoted Sabbath School Teacher will realize that he is called by Jesus to feed his lambs, and should consecrate himself to the work. He should feel the responsibility and the dignity of his work—that he is an ambassador for Christ, to, it may be a small circle, but still be a circle of young immortals to be saved from eternal destruction and fitted for the kingdom of heaven. A proper sense of the importance of the work, and a devoted consecration to it are in my opinion qualifications of the successful teacher. One writer has said, "The Sabbath School teacher is the Levite of the New Testament. Levites were not invested with the priesthood, but they were employed in aiding the work of the priests especially in teaching the people throughout the country. They had many other offices to fulfil, but we read that in the days of Jehoshaphat they taught in Judah and had the book of the Lord with them, and went about through all the cities of Judah and taught the people." So should the Sunday School Teacher act the part of a New Testament Levite aiding the regular instituted meeting, especially in teaching the young out of the "Book of God's Law."

An intelligent acquaintance with the Holy Scriptures is a qualification which the Sunday School teacher should possess. He will recognize the fact that *all* scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and he will therefore endeavor to make himself acquainted not with a few of the leading doctrines of the scripture—not with the gospels merely, or the epistles merely, or the penitential psalms merely—but with the scripture as a whole—nothing can be plainer than that a man cannot teach what he does not know himself. A teacher of any branch of secular instruction, who trusted to a general knowledge of the subject, or it may be to a certain fluency of speech, and did not study up and master it in all its details, would not be tolerated long in the position,—no more should the Sabbath School teacher who does not make the word of God the subject of close and continuous study, and prepare himself for teaching it to others by becoming himself thoroughly acquainted in all its details, with the blessed book, which is the great text book, be deemed qualified to teach its truths and doctrines to others.

He should have a knowledge of facts bearing upon scripture—their history, chronology—the manners and customs of the Jews and other oriental nations—the geography of scripture lands—especially of Palestine, its peculiarities of climate, seasons, &c., &c. Mistakes made by teachers, even in matters of very minor importance, so that w

ance, and which some intelligent boy or girl may detect, will tend to weaken the influence of the teacher and neutralize the effects of otherwise good teaching. Even figures are to be avoided, and on one occasion expressed the same erroneous impression.

A lively boy said to his mother on returning from Sabbath School—Teacher said that Shem was Noah's eldest son, so I just want to be one asked him why Japheth was called the elder, and he looked so queer. Christ's little lamb enquired the teacher?

A little girl said to her sister—Do not the words in italics in the Bible mean they are not in the original? Because teacher said it was. There is a story told of a man who requested to address a Sabbath School. He said that the Bible meant to make them more emphatic.

Not every one who possesses knowledge, however, has the faculty of communicating this knowledge to others, and therefore another qualification which the Sabbath School teacher should possess is the faculty of communicating instruction to the young—or in other words he must be *apt to teach*. There is no doubt that some persons possess the aptness in a greater degree naturally than others—and such a person is pre-eminently qualified for the work of teaching. The Bible is a synopsis of the Bible. A synopsis means, I think, a succinct statement of the whole. I imagine the amount of his *plain* statement.

It is also true, however, that this aptness to teach can be acquired by those who do not possess it naturally. It is necessary that the teacher should be fully to his scholars, and even by those who do not possess it naturally. It is necessary that the teacher should be fully to his scholars, and even by those who do not possess it naturally.

It is necessary in this case that the teacher, feeling his deficiencies, should endeavor to overcome them and to qualify himself for work by earnest effort and persevering study—study of a practical kind, calculate to educate and draw out the faculties which are defective, and which he feels he must cultivate to render himself successful in his work; and if there is a persistent, persevering effort in the direction, it is wonderful what actual deficiencies may be overcome. And here I would especially urge the cultivation of simplicity in style and language. Many teachers fail in this. We forget that what is so plain to us is entirely new if not altogether incomprehensible to the child, and we are in danger of speaking to the child as if he were ignorant as a professor in college would address his class of thing which the child does not understand. Let us not forget that while strong meat belongeth to them that are of full age the babes must be fed with milk. It is a mistake to suppose that many terms such as providence, grace, repentance, justice, etc., convey any meaning to children ordinarily. The truth underlying these terms must be opened up to children by the simplest story and the easy, simple lesson, illustrated by anecdote and simple figures. Children can understand the most obscure things if they are explained in a simple, cheerful, and interesting manner. It is a mistake to suppose that many terms such as providence, grace, repentance, justice, etc., convey any meaning to children ordinarily. The truth underlying these terms must be opened up to children by the simplest story and the easy, simple lesson, illustrated by anecdote and simple figures. Children can understand the most obscure things if they are explained in a simple, cheerful, and interesting manner.

It is very common for instance to speak to young children of giving their hearts to God. Now this is a very plain expression, but it is figurative, and the child before he thoroughly understands it must learn that the heart is the seat of the affections. How much better and simple to speak of loving God, a phrase which at once comes home to a child, and which he readily comprehends. Children can understand the most obscure things if they are explained in a simple, cheerful, and interesting manner. It is a mistake to suppose that many terms such as providence, grace, repentance, justice, etc., convey any meaning to children ordinarily. The truth underlying these terms must be opened up to children by the simplest story and the easy, simple lesson, illustrated by anecdote and simple figures. Children can understand the most obscure things if they are explained in a simple, cheerful, and interesting manner.

detect, will tend to create a false and neutralizing impression, especially to young children. A teacher on one occasion expressed a hope that one of his children might be one of the lambs from Sabbath Christ's little lambs. To his surprise the child replied no, I do not want to be one of Christ's lambs. Why not? How is that? I looked so queer. I don't want to have four legs and a tail and a tail in the grass, was the very natural reply of the child.

There is a story told of a learned Doctor of Divinity, who being requested to address a Sabbath School, proceeded thus: Dear children, I wish to tell you about the Bible. The Bible is a synopsis of divine truth, and as you may not know what a synopsis means, I will explain it to you. A synopsis, dear children, is a succinct statement or survey of a subject, and so on. It is easy to imagine the amount of enlightenment the children would obtain from such a plain statement.

It is necessary that the teacher should endeavor to adapt himself to the scholars, and this adaptation is not the result of any natural or heaven-inspired fitness, but of earnest application and home-bred industry. It is an art to be acquired rather than a gift to be born with. Another qualification of the Sunday School teacher is a love for and sympathy with the young. The true relation of the teacher to the scholar is that of a *friend*. It is not that of a day-school teacher who engages for so much money to impart so much instruction—it is that of a friend with friends—of father or mother seeking the welfare of those whom he regards as his or her children for Christ's sake. The teacher must convince the scholars that he really loves them—and to do this he must enter sympathizingly into their circumstances, wants, trials, and their joys. The teacher must possess a real love and sympathy. His kindness must be not that of a beggar to get him out of a few cents to a beggar, but sincere, honest, hearty love. It is said that love opens the most obdurate heart, and find entrance where no authority could obtain admittance.

Children can understand and appreciate disinterested love. Gentleness, cheerfulness, a kind and engaging manner are important requisites in the Sabbath School teacher. Train the affections, says one, and then your kind determination will soften, if it does not subdue, the obstinate; and your suitable instructions will restrain, if they do not reform, the vicious. To train a little child to be happy on the Lord's day and thus to associate throughout life religious instructions with happiness and peace, is an obvious fulfilment of the will of our Lord and Saviour.

Punctuality is a qualification necessary to success in the Sunday School Teacher. And so important do I consider these that I would say that no talents or qualifications beside can compensate for the want of punctuality and regularity in attendance.

Habits of order are indispensable to the success of this as of any work.

Then we consider the importance of the work, and the very short time during which it can be attended to. Surely the teacher who wants to succeed will be characterized by a punctuality which will enable him to make the best possible of the short time at his disposal, and yet it seems as if it were a qualification sadly lacking in S. S. Teachers.

Dr. Hart speaking on this subject says, it seems as if some people came into the world a little behind time and they never catch up—they are always and everywhere a little late—The habit is a grievous misfortune to any one. In a teacher it is mischievous in the extreme. It belongs to a lack in the character, which it is difficult to describe by its true name as that growing offence."

A consistent life is an essential qualification of the S. S. Teacher. "Above all, said a man of God, I will be sure to live well because the virtuous life of a Christian teacher is the most powerful eloquence to persuade all that see it to reverence and love, and at least to desire to live like him. And this will I do because I know we live in an age that hath more need of good examples than precepts."

I have thus mentioned a few of the qualifications which ought to be possessed alike by S. S. Teachers and Superintendents. Especially should a S. S. Superintendent be a man of piety and settled Christian principles, a man whose heart is in the work, in close sympathy with the young—a man of intelligence, information and prudence. The Superintendent is the soul of the system. To a great extent what he is the school over which he presides will be.

The organization of the school,—the maintenance of order,—the administration of discipline—the classification of the scholars—the prevention of irregularities, the correction of them when they do occur—in fact whatever of a general or administrative character there is to do are all the work to a great extent of the superintendent, that he may be successful, he should if possible be a man of age and experience—a man of education and of decided superiority of mind and manners—so as to hold the respect of the whole church with which he is connected, but especially of the teachers, officers and children of the school.

Dr. Alexander used to say that man who can well superintend a Sabbath school can command an army, and a Bishop has said the man who can organize a Mission School can organize a diocese.

ess in the Sunday School. He should have good executive business talents, energy, perseverance and self control.

ate for the want of this as of an He should be a man prompt to act, firm in the discharge of his duty, while kind and genial in all his intercourse with the school.

nd the very show of this as of an He should be possessed of powers of observation and penetration, prudence and tact, as all these qualifications will be called into exer-

teacher who want and the oftime unpleasantness which are the lot of the faithful, zeal- which will enabous, energetic superintendent.

his disposal, an He should be both to teachers and scholars an example of punctual- in S. S. Teacherty, and in fact of all that is good, for his image and superscription as if some peopl will be, undoubtedly, stamped on the school over which he presides never catch up for good or for evil.

abit is a grievou The Superintendent is to act as the head of influence and direction s in the extrem matters connected with the school. What the superintendent of a ult to describe railroad, or of a factory, or the commander of an army is, each in his place, so is the Superintendent to the Sabbath School.

ne S. S. Teacher In speaking of the *duties* of the Superintendent. I would say: It well because th is his duty to prepare himself for the work by meditation and prayer— rful eloquence studying carefully the lesson for the day—selecting suitable hymns least to desire bearing upon the scripture lesson.

re live in an ag He will be in his place in the school punctually at the appointed time—allowing nothing to interfere with his regular and punctual at-

which ought to b He should see that the opening and closing exercises of the school are brief and pointed, and conducted with a solemnity and a reverence nts. Especial becoming the day and the object of the school.

settled Christian It is the duty of the Superintendent to maintain good order in the close sympath school. When a school is habitually disorderly there is evidence that and prudence there is a deficiency on the part of the Superintendent. To do this great extent wh will require all the tact and firmness of which he is possessed. It is

of order,—th only to be accomplished by quiet self-possession. In this matter, as e scholars—th it is impossible that he can exercise his personal authority and n they do occur watchfulness over every individual in a school numbering it may be

er there is to d hundreds, it must be done just as discipline is achieved in an army— nt, that he may a system of authority and responsibility—so in the Sabbath School,

d experience—the effective Superintendent will hold each teacher responsible for the d and manners order of his class. He should never, except by request of a teacher, h he is connect call a disorderly scholar to order, but will request the teacher to of the school. do so.

superintend : Such a course acknowledges the authority of the teacher and elevates as said the main in the esteem of his pupils, while the opposite has the contrary ese. but the effect.

During the school hour it will be the duty of the Superintendent to pass quietly through the school, supplying vacant classes, to be more varied and any, with teachers, recognizing the teachers and scholars as fairly by a course of improvement. may be without interrupting, dropping here and there a word of encouragement, advice or administration as may be necessary.

It will be well that he should occasionally, with the consent of the teacher, examine the scholars, that he may judge of their proficiency by the way, making and be enabled to classify the school properly, which is one of the most important and at the same time one of the most difficult duties of the Superintendent.

He should take a deep interest in all the children, and strive as far as possible to know their names.

He should receive courteously parents and others who may visit the school. He should always meet the scholars with affectionate interest—notice all absentees.

He should become personally acquainted with the teachers, their characters, fidelity and mode of instructions, and during the week should avail himself of every opportunity of consulting with them and talking over the interests of the school.

Every day the interest of the school should be uppermost in his mind, and he should read, study and observe passing events, with a view to making them useful in his work. He should take a special interest in the Teachers' meetings—do all he can to interest the teachers in them, and to secure a regular attendance.

It is the duty of the teachers, on their part, to love and respect the superintendent, never to speak ill of him before a fellow-teacher, or any of the scholars.

There may appear to be defects in his management, or faults in his character. The teacher should talk charitably on these, remembering that he has difficult duties to discharge, much to try his temper, and often much to discourage him. He needs all the sympathy and support from the teachers which they can possibly afford. Teacher's should therefore stand by and support their superintendent, and never a word or act do ought to weaken his influence.

It is the duty of the teachers as of the superintendent to be regular and punctual in their attendance, and never to be absent unless prevented by sickness, or some other unavoidable cause.

When such absence is unavoidable the teacher should use his most diligence to provide a substitute.

It is the duty of the teacher to prepare himself by a course of study for his work.

He must diligently study the Holy Scripture and gather up all the knowledge possible, which in any way bears on their elucidation.

the Superintendent he more varied and thorough the knowledge of the teacher is the
 the vacant classes for he is fitted for his work—and this knowledge can only be ac-
 and scholars as fared by a course of study, fostering habits of thoughtfulness and
 there a word of improvement.

necessary. Specially should he study carefully the lesson of the day—beginning
 the consent of by in the week—keeping the lesson before his mind in the house
 of their proficiency by the way, making use of all the helps within his reach, so that
 which is one of may come to his work on the Sunday thoroughly equipped.
 most difficult duty

When the late Dr. Chalmers was professor of moral philosophy at
 Andrews, he kept a Sabbath School, and his biographer informs
 that although the scholars were of the poorest children in the
 neighborhood, Dr. Chalmers prepared for them as carefully as for
 his class in the University,—some stray leaves still existing on which
 the questions for the evening are carefully written out.

The Sabbath School teacher should not only study the lesson, he
 should also study his *scholars*, their dispositions, their habits, their
 special temptations and wants. All these he should carefully
 study if he would occupy with respect to his scholars the position
 which he ought—that of a christian friend, a counsellor and a guide.
 In order that he may enter fully into sympathy with them, he must
 recall his own childhood and live his child-life over again.

He must visit the scholars in their house, for he can never thorough-
 understand and sympathize with them unless he does this—especial-
 ly in time of sickness and adversity should the Sabbath School
 teacher be on hand to pour in the balm of consolation to the stricken
 one. When the heart is softened under affliction impression may be
 made by the help of the Divine Spirit, which may lead to conversion.

It is the duty of the teacher to work *earnestly* and *perseveringly*
 at the work in which he is engaged. The spirit of our Blessed Master,
 when he said, "Wist ye not that I must be about my father's business,"
 should animate him, and when difficulties and discouragements pre-
 sent themselves, when he is tempted to grow weary and faint by the
 day, should inspire him to labor on, knowing that in due season we
 shall reap if we faint not.

Finally it is the duty of both superintendent and teachers to begin,
 continue and carry on the work in a spirit of humble dependence on
 the help of the Divine Master whom we serve. In view of the responsi-
 bilities of the work, of the vast interests at stake, of the awful conse-
 quences of failures, and the glorious rewards of success, well may we
 say, Who is sufficient for these things, and humbly yet believingly fall
 back on the promise. I will make my grace sufficient for you. I will
 perfect strength in your weakness.

Of the faithful teacher it must be truthfully said, Behold he appointed time, so
eth. A spirit of prayerful devotion is the basis of all his excellencefulness.

In the words of an earnest S. S. worker with which I shall close. "Which was carried
prays as he labors for the conversion of every member of his class. Business committe
He is satisfied with nothing less than this. Faithful, earnest, int Business committe
gent, arduous in his devotion, he prays on—encouraged now and t a S. S. children i
by seeing hopeful conversions, discouraged sometimes by their absen addressed by Rev
but always trusting in the promise of the Lord of the harvest to wh Devotional Comm
he looks for continued and final blessing in all his labors. ven and at eight in
Fellow teachers, is the standard high? Climb up to it, do not square at seven o'clo

The better the reward, the more worthy of winning—the higher calling the more glorious the excellence attaining it.

The discussion was participated in by Rev's. J. D. Pope, McGregor, J. E. Adams and Messrs. Stubbs, Grierson, Smith, Simms and others.

T. P. Davies was appointed to embody the points brought in the discussion, in a resolution, which he did as follows:

Resolved, That this Convention regard the following as essential qualifications of Sabbath school teachers and superintendents:

1. A thorough acquaintance with the lesson and its teachings, obtained by close application and study, and the use of the best helps that can be obtained, and so have the leading ideas of the lesson impressed on the mind that they may readily be conveyed to the class; look to the Lord and depend upon Divine aid.
2. A uniform, kind, considerate and cheerful manner before the class, and an earnestness that will make it apparent to all its members that the grand object in view is to lead them to Jesus.
3. The daily life and conduct during the week be such that no harsh act or saying shall neutralize the good influence obtained over the class on the Sabbath.
4. A constant habit of cordially recognizing and greeting the members of the class whenever met in the street or elsewhere.
5. A knowledge of the habits and home life of the scholars obtained by visiting them at their residences during the week, as occasion offers.
6. A strong consciousness of the vital importance of Sabbath school work, and an abiding faith in God that a successful issue will be reached.

The Superintendent to look after the general management of the school and maintain order by depending upon the teachers to devote the whole of their several classes quiet; arrange that all the exercises be brief, tersely settled, invite that they have some definite time for every duty, and every duty present, give each

(3) If this does not succeed, take your Bible and go to your bin. He closed their labors. teacher, or your worst, as it may be convenient, and say, "I have co their labors. to study the lesson with you," you will find a welcome, and in a lit A collection was time a third, and with patience and perseverance, all will at leng with singing, and p join the band.

III. HOW TO CONDUCT THE TEACHERS' MEETING.—(1.) Ask the Holy Spirit to be your leader, and let Him lead you, pray much w each other, over the word and over the scholars. (2.) Don't expou or preach or lecture, take the simplest way of finding the thought ea The Devotional has upon each passage, by question and answer, let the leader qu clock the Conven tion around—first, if they are reticent simple questions you kno chair, minutes read they can answer, then, let them question you. Never be afraid On motion it was acknowledge ignorance, when you are ignorant. (3.) Study t marising the discu lesson, first—in the Scriptures,—secondly, through the Helps; let the nittee by the mover last be thoroughly mastered at home, and never brought to On motion, the Teachers' Meeting or to the class. (4.) Repeat often, and review the Teachers' class the main thoughts and impressive features of t Methodist S. S. Co lesson, especially reach the personal Christ, or something that w at Moncton at this t point the scholar to him. (5.) Let ten or fifteen minutes be devot The Reformed Ep to mutual conference, about the work or methods of teaching, wh having applied by needed. (6.) Seek to improve on all your methods, and test them fied with the Conve faithful personal use. Try different plans for awaking interest a on the list of Conve Teachers' and your school. (7.) Aim to have and to hold all yo Mr. M. Lindsay, Teachers in this meeting, from love to Jesus, and to the wor as to the benefit of Make it so essential that no one will willingly stay away. Ha country, visiting Sa liberty in Christ, and liberty with each other.

Rev. Mr. Wood, of Toronto urged the necessity of obtaini schools in neglected the aid of the Holy Spirit in becoming more like Christ, th This object was adm great teacher, working tenderly, persistently and faithfully, kno red to the Business ing that the opportunities for work are fast passing away. In consequence of

Rev. J. Good, of Toronto, editor of the *Canadian Independ* proceedings of Conve ent, made some effective remarks. He considered the questi grapher employed th of Teachers' meetings a vital one. Teaching was not a pastin vention could be ob but real work. The teacher must feel that he relied upon Chri Business Committee for strength. He recommended that the teacher should consid Invitations were c that as God is love those who taught should be full of love asking the Conventi reach the hearts of the children. They should be regular some deliberation it attendance, should devote a regular portion of each day to stud Summerside, P. E. I be patient and persevering, and should go through thick an time as the Executi

He closed by an earnest exhortation to have faith in their labors. A collection was taken up, after which the meeting closed with singing, and prayer by Rev. Mr. Parsons.

FIFTH SESSION.

Saturday Morning, Sept. 18, 1875.

The Devotional Exercises commenced at 9.30, A. M., at 10 o'clock the Convention resumed its Sessions, President in the chair, minutes read and approved.

On motion it was resolved that in future all resolutions summarising the discussions be submitted to the business Committee by the mover before being put to the Convention.

On motion, the Secretary was directed to send telegram to Methodist S. S. County Convention of Westmoreland in session at Moncton at this time, extending paternal greetings.

The Reformed Episcopal Church Sabbath School of Moncton, having applied by letter through Rev. E. Burm, to be identified with the Convention, was, on motion received and enrolled on the list of Convention Schools.

Mr. M. Lindsay, of St. John, made some practical suggestions as to the benefit of employing an agent to travel through the country, visiting Sabbath Schools and stirring them up, starting schools in neglected districts, and reviving the work generally. This object was admitted to be an important one, and was referred to the Business Committee.

In consequence of the errors in the Newspaper reports of the proceedings of Convention, the necessity of having a stenographer employed that correct and complete records of the Convention could be obtained was discussed, and referred to the Business Committee to take action upon.

Invitations were extended from Summerside and Yarmouth asking the Convention to meet at these places next year, after some deliberation it was decided to accept the invitation from Summerside, P. E. I., and meet at that place next year at such time as the Executive Committee shall decide.

The subject for discussion "Helps to Sabbath School Work by means of Blackboard Exercises, Maps, Religious Literature, and Lesson Papers," was opened by D. M. Stearns, Esq.

Addresses were delivered on the subject by Messrs. E. D. King, Archibald, Hilton and Grierson, Rev. J. D. Pope, Sykes, Dennis. Mr. D. M. Stearns was appointed to summarize the views brought out in the discussion and submitted the following :

1. That the principal helps to Sunday School work are the study of God's word, looking to the Holy Spirit as our teacher.
2. At the same time let us use all the helps we can get after we have first obtained a thorough knowledge of the word.
3. The blackboard and maps are very necessary in the school room and may be used with the most beneficent results.
4. Ever keep in mind that the aim of all Sunday School work is the conversion of the scholar.

The resolution was adopted, and after singing and prayer meeting adjourned.

SIXTH SESSION.

Saturday, September 18th, 1875.

2.30 p. m.—Half an hour spent in Devotional Exercises. 3 o'clock President took the chair, meeting opened by singing and prayer, reading minutes. C. M. Donham, from Portland, Me., was called upon and addressed the meeting on the subject of Lesson Papers.

R. McCully requested prayers for the success of the Sunday Schools of Sussex, N. B.

At the request of F. L. Clements, Esq., Special Prayer was offered for the recovery of Wm. Power, of Yarmouth, one of the late Secretaries of the Convention, who was at the present time dangerously ill.

Several questions from the question box were read and answered.

The report of the Credential Committee was received which is as follows :

The number of Delegates which have reported are 88, representing 103 Schools, with a membership of 1540 Teachers, 17,200 Scholars, and 35,680 volumes in libraries.

Nova Scotia
1, United States

Presbyterian
Congregation
Christian 1, 1

The subject
Sabbath School
by Rev. W. H.

The theme w
is designed to e
which prevails
tinuing Sunday

The parties p
present, and th
more profitably

But let us pro
it is important t

This duty may
the principal a
children to the
and to instruct

become intellig
fitted to enter
evermore stand
eternal ascription

Now any argu
Sunday-school,
bath, is an argu
and its work, so
any workers can

It is now quite
a gathering of th
Christian effort,
constantly receiv

In the Sunday
the teaching of
convinces souls
believing.

Of the Sunday
ancient Zion : "I
himself shall est
up the people, th

Nova Scotia 39, New Brunswick 38, P. E. Island 7, Ontario 1, United States 3.—88.

Presbyterian 24, Methodist 24, Baptist 20, F. C. Baptist 4, Congregational 9, Reformed Episcopal 2, Christian 1, Bible Christian 1, Union 3.—88.

The subject for discussion: "The Importance of continuing Sabbath School Instruction during the Winter," was then opened by Rev. W. P. Everitt.

The theme which has been assigned to me to present for discussion is designed to elicit the views of the Convention in respect to a practice which prevails widely in our rural districts, namely—that of discontinuing Sunday-school instruction through the winter.

The parties principally interested in the discussion are not, however, present, and therefore it is probable that our time might have been more profitably employed in considering some other topic.

But let us proceed to the consideration of some of the reasons why it is important to continue Sunday-school instruction during the winter.

This duty may be seen to be imperative from the consideration that the principal and grand aim of the Sunday-school is to lead the children to the hearty love and cheerful service of Christ the Lord, and to instruct them in the doctrines of God's word, that they may become intelligent and active members of the Christian church, and fitted to enter the ranks of the white-robed and glorified ones that evermore stand in the presence of the King of kings, and offer their eternal ascriptions of praise.

Now any argument that may be presented for the organization of a Sunday-school, and for the prosecution of its work for a single Sabbath, is an argument for the perpetual continuance for such school and its work, so long as any material is accessible to operate on, and any workers can be secured to make efforts.

It is now quite generally conceded that the Sunday-school session is a gathering of the Church at work in a most important department of Christian effort, and which myriads of facts incontestably show, is constantly receiving the blessing and approval of the Most High.

In the Sunday-school, most frequently does the Holy Spirit honor the teaching of his word, which is his incorruptible seed. Here he convinces souls of sin, quickens them into new life and sanctifies the believing.

Of the Sunday-school, may it not be appropriately said as it was of ancient Zion: "This and that man was born in her: and the Highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there."

Surely, if it be proper to estimate a Sunday-school meeting as equal in importance and interest to other assemblies of the church, may we not conclude that in regard to it, as well as to other assemblings of believers on the Lord's day, the divine injunction applies with an authority, demanding implicit and constant obedience: "Forsake not the assembling of yourselves together?" And shall any one venture to assert that this command is not equally obligatory in winter and summer?

Furthermore, it seems to us that no reason can be sufficiently cogent to authorize the suspension of a Sunday-school even for a season, which would not be equally valid to warrant the suspension of preaching services on the Lord's day, or prayer-meetings during the week. For the Sunday-school session is, or ought to be, a preaching, prayer and praise service combined.

And since we have never learned that any church that suspends Sunday-school instruction during the winter, proposes to dispense with preaching on the Sunday, or, with the other ordinary services of the church, we cannot but regard the closing of the Sunday-school in the winter as a striking inconsistency and a violation of the divine mandate which requires Christians to "Be not weary in well doing."

Another reason why Sunday-school instruction should be continued during the winter, is because *an opposite course is fraught with mischief and peril.*

(a.) Its influence on *the church* is mischievous, since, as we have already alleged, it is, in a certain sense, a disobedience of divine mandates and provokes God's displeasure.

The only justification of the course now under animadversion, that we are aware of having been presented, is the plea that it is difficult and inconvenient to sustain the school during the inclement season.

But it should be remembered that the founder of our holy religion declared that one of the prime elements and prominent features of Christianity is self-denial, and that *daily cross bearing* is actually essential to a proper following of Jesus. Therefore, any attempt to escape the self-denial that Christ's service demands, is subversive of the requirements of the Great Master, and instead of tending to mortify the flesh and crucify carnal affection, is really that very "making provision for the flesh to fulfil the lusts thereof," which the Apostle Paul condemns.

Such a course engenders and fosters selfishness and seeks to convert the Church into a bower of ease, instead of maintaining it as a school of instruction and discipline, and a field for spiritual work. It encourages the neglect of duty in other departments of church work, and

begets a general
church losing

Thus is the b
the house of hi
tion of Jehova

(b.) But not
have been Sun
cease to study
when the duty
quently they m
Their souls cea
spiritually lear
plications in the
of their former
brethren, or the
and frozen stre
type and impres
souls have ente
bergs, chilling b

But this negle
is not only frau
members, (c.) b
the school. Th
struction are lik
For while Chris
ceases to be acti
most opportune
holiday. Nothi
work on the par
opportunity, eve
"While men si
wheat."

It seems to us
tricts would onl
they could not fa
and persistent ef
pective commun
which they have
are in danger of
by a temporary s
and refuse to clo
the year.

The chemist, i

begets a general spirit of slothfulness, which finally results in the church losing to a great extent her spirituality and power.

Thus is the blessed Spirit deeply grieved, and Jesus is wounded in the house of his friends, and on the church rests that divine malediction of Jehovah: "Woe unto them that are at ease in Zion."

(b.) But not only does the church in general suffer, but those who have been Sunday-school teachers are especially injured. They soon cease to study God's word as carefully and prayerfully as they did when the duty of preparing to teach operated as a stimulus. Consequently they make little or no advance in the knowledge of the truth. Their souls cease to hanker after the bread of God, and they become spiritually lean and are nigh starved. Their exhortations and supplications in the prayer and conference meetings are necessarily devoid of their former power, and no longer tend to the edification of their brethren, or the awakening of the impenitent. The snow-clad earth and frozen streams on which their eyes rest in the winter, are but the type and impressive emblem of the spiritual winter into which their souls have entered. They themselves shortly become spiritual icebergs, chilling by their influence and inertia all the surroundings.

But this neglect of duty, on the part of the Sunday-school workers, is not only fraught with evil to themselves and their fellow church members, (c.) but it is liable to be *most deleterious on the youth of the school*. The precious and sweet influences of the summer's instruction are likely to be either greatly neutralized or entirely lost. For while Christians may become supine in their efforts, Satan never ceases to be active. The idle vacations of Christians are the devil's most opportune seasons for sowing and reaping. He indulges in no holiday. Nothing gratifies him more than a cessation from prayer and work on the part of the church. That is the devil's golden hour of opportunity, even as our Lord so pertinently expressed it in the parable "While men slept the enemy came and sowed tares among the wheat."

It seems to us that if our beloved fellow laborers in the rural districts would only ponder this statement of the Great Teacher, that they could not fail to perceive and feel the necessity for continuous and persistent efforts to impart instruction to the youth of their respective communities. Could they but realize that the influences which they have exerted in the Sabbath-school during the summer, are in danger of being either utterly obliterated, or greatly weakened by a temporary suspension of their teaching, they would surely pause and refuse to close their respective schools for five or six months of the year.

The chemist, in his laboratory, may decompose ponderable bodies

into certain ethereal gases, or into minute atoms, and the constituent elements be separated, and yet he can by his skill, bring them together again or collect them separately, so as not to lose an appreciable ponderable particle; but it is not so with the spiritual influences we have exerted, and which have been neutralized or banished by temptation and sin.

The sculptor may leave his half finished statue, or the painter his incomplete picture, and returning find it as he left it, and ready for improvement and the finishing touches, but not so is it with the plastic spiritual material on which the Sunday-school teacher labors.

If it be removed from the hand of the spiritual workman even for a week, and be subject to evil impressions and strong temptations, we know how fearful sometimes are the results, but how much more perilous must it be to the spiritual interests of a child, whose only religious instruction, perhaps is received in the Sunday-school, to be allowed to remain all winter under the tutelage and instruction of the devil and his emissaries. Besides all this it must be remembered that death, the unwearied reaper, gathers not only the bearded stalks of ripened grain, but even the flowers that grow between.

During the months of winter how often is the snowy shroud of earth pierced to dig graves for the young as well as the aged, and do not many of the youth die without hope? According to human probability, they might have been led to Jesus, and to cherish the well grounded hope of eternal life, had they received continuous spiritual instruction.

Who would choose to be in the position of that teacher who is obliged to stand by the open grave of a scholar who manifested seriousness under his instruction during the summer, and seemed indeed to be not far from the kingdom of God, and yet in the winter months exposed to temptation, and unblessed by pious influence, became careless and thoughtless, and at last sickened and died without God and without hope?

But lastly, and briefly, we would remark that Sunday-school instruction should be continued during the winter, because for many reasons *it presents a most favorable and promising season for that species of labor.*

The plea that children cannot reach the Sabbath-school without serious inconvenience is not valid, since we know that they do manage during the five or six days of each winter week, to reach the very school house where in the summer they received Sabbath-school instruction, and where during the winter they acquire secular knowledge. They generally attend their winter day school without murmuring.

They come, too, in the warm weather.

Sunday-school in the country is though not always And though the that it is easier Almost every family like the New York always being a part of warm-weather the youth, might to the winter Sunday-school afford much leisure study of the lesson school papers.

Add to this churches or not common consent be regarded as the tracted religious to have their natural impulses, surely access to the heaven in no way so easily Sunday-school success.

But we must wish might so country Sunday the work of reform.

May the Lord ways, and to employ good and doing to prepare ourselves if we use it according to this earthly way fellows, ever ready

They come, too, so statistics prove, in larger numbers than they did in the warm weather.

Sunday-school workers who have had experience in teaching schools in the country in the winter, also affirm that the attendance of children, though not always of teachers, is in excess of that of the summer. And though the roads in winter may be covered with snow and ice, it is easier to traverse them than during the season of wheeling. Almost every farm house possesses its capacious sled or pung, which, like the New York omnibus, has an almost illimitable capacity, there always being "room for one more." So, with very little effort on the part of warm-hearted teachers and Christians who love the souls of the youth, might all the children of the district be gathered and carried to the winter Sunday school. Moreover, the long winter evenings afford much leisure both for teachers and scholars to be spent in the study of the lessons, and in the reading of library books, and Sabbath-school papers.

Add to this another fact, whether it be creditable to Christian churches or not, it is not our province to discuss; the winter, by almost common consent among several denominations of Christians, seems to be regarded as the most appropriate season for holding special and protracted religious services. If Christian parents and teachers expect to have their hearts stirred and warmed at such seasons by divine impulses, surely they will be eager for the opportunity to obtain access to the hearts and ears of the children. But this opportunity is in no way so easily and naturally provided for them as it is by the Sunday-school session.

But we must close, after having presented some reasons which we wish might so commend themselves to the consideration of our country Sunday-school workers, as to influence them to commence the work of reform in the particular we have been considering.

May the Lord give them and us wisdom and grace to consider our ways, and to embrace all the golden opportunities that offer of being good and doing good, remembering that life is none too long in which to prepare ourselves and others for eternity, and yet sufficiently long if we use it according to God's will. We shall only pass once along this earthly way, let us make the most of it for ourselves and our fellows, ever remembering that:

"He liveth long who liveth well!

All other life is short and vain;

He liveth longest who can tell

Of living most for heavenly gain.

He liveth long who liveth well!

All else is being flung away;

He liveth longest who can tell
 Of true things truly done each day.
 Be what thou seemest! live thy creed!
 Hold up to Earth the torch divine!
 Be what thou prayest to be made;
 Let thy Great Master's steps be thine.
 Fill up each hour with what will last;
 Buy up the moments as they go:
 The life above, when this is past,
 Is the ripe fruit of life below."

SEVENTH SESSION.

Saturday Evening, September 18th, 1875.

A Devotional Meeting was held at half-past seven, presided over by H. R. Smith, of St. John. At 8 o'clock Convention opened its last Session, President E. D. King, in the chair, minutes of last meeting read and approved. Invitations were read from several Sabbath Schools in the city, asking for Delegates to visit the schools.

Business Committee reported the following nominations for members of Executive Committee, who were elected unanimously by the Convention.

E. D. KING, Esq., Halifax, N. S., *Chairman.*

H. R. SMITH, St. John, N. B., *Secretary.*

W. B. McNUTT, Halifax, N. S.

A. PATTERSON, Halifax, N. S.

M. LINDSAY, St. John, N. B.

J. MARCH, St. John, N. B.

Hon. CHAS. YOUNG, Charlottetown, P. E. I.

W. D. STEWART, Charlottetown, P. E. I.

Rev. JAMES MURRAY, " P. E. I.

The duties of the Executive Committee, to collect statistics from all the S. Schools in the three Provinces, New Brunswick, Nova Scotia and Prince Edward Island, communicate through the Secretary, with sister organizations in the Dominion and other places; encourage the foundation of country Conventions, and when the state of the finances warrant, employ a travelling agent, conduct all the business of the Convention,

from the time
 a programme,
 the limits of t
 two months, if
 each year.

The Business
 to have 500 c
 printed for circ
 tary, H. R. S
 adopted.

The topic fo
 attractive," wa

"THE SABBATH
 TO MAKE
 ORDER AN
 ING OF SO
 PERFECTI

Such is the to
 tion.

The duty of r
 ceded, that no ar
 prompts to this v
 actly that enfor
 Master to His dis
 Sabbath School a
 on their organic
 the same time.

The command
 to their children.
 now as when fi
 shalt teach them
 whet or sharpen
 plication of My s
 standing and he
 idea suggested is
 be accomplished
 came to be a sel
 known; and, lest
 this respect, and
 were set apart w
 to come together

from the time of its adjournment until it meets again, prepare a programme, forward blanks and circulars to all schools within the limits of the Convention, and have all things in readiness two months, if possible, before the meeting of the Convention each year.

The Business Committee further reports that it is advisable to have 500 copies of the Report of this Convention to be printed for circulation among its members, and that the Secretary, H. R. Smith, be a Committee of publication. Report adopted.

The topic for discussion "How to make the Sunday School attractive," was opened by J. March, of St. John.

"THE SABBATH SCHOOL: WHAT MEANS SHOULD BE EMPLOYED TO MAKE IT ATTRACTIVE. TO PROMOTE THEREIN THE BEST ORDER AND GOOD GOVERNMENT; AND, WOULD THE GRADING OF SCHOLARS IN CLASSES BE AN IMPORTANT AID IN PERFECTING ITS INTERNAL WORK?"

Such is the topic placed in my hands to open before this Convention.

The duty of religiously educating the young is so universally conceded, that no argument is needed to demonstrate it. The spirit that prompts to this work is the spirit of the Gospel, and its object is exactly that enforced in the great commission given by our Lord and Master to His disciples, and it is a remarkable historical fact that the Sabbath School and great Missionary operations of modern times took on their organic form, and received their impelling power almost at the same time.

The command of Jehovah to Israel to teach His words diligently to their children, is felt to be as binding upon God's peculiar people now as when first uttered. The words of that command, "thou shalt teach them diligently," may be fairly rendered "thou shalt whet or sharpen My words,"—that is, by a continual and faithful application of My sayings thou shalt prepare them to pierce the understanding and heart, so as to take a firm and permanent hold. The idea suggested is, that it is only by persevering effort that the end to be accomplished can be attained. Hence the family of the Israelite came to be a school where daily the word of the Lord was made known; and, lest any should fail in the performance of their duty in this respect, and the children grow up in ignorance, special occasions were set apart when *all* the people, men women and children, were to come together to hear, to learn to fear the Lord, and observe to do

all the words of the law; for Moses distinctly shows this to be the object of these gatherings, when, in the closing words of his injunction, he says, "that the children which have not known anything, may hear and learn to fear the Lord." In carrying out this charge the Israelite would use all the stirring events of his nation's wonderful history to arouse and quicken the faculties of his children, and to show them the favor which Jehovah had extended to them and his people.

These events and all the gracious dealings of God with His ancient people, and the mysterious and infinite love and condescension of His Son towards the human family, still form the basis of the religious education of the young. Upon some the mere recital is sufficient to awaken interest and fill with holy fear, but for many the whetting and sharpening of these truths must be performed, before they can see and realize their force and importance. And so we have to resort to methods by which the attention of the young to the great concerns of religion may be attracted and secured.

Some children go to the Sabbath School eager to satisfy their natural desire to see, and hear and move about. Others manifest little inclination for anything, except mischief; in fact their mental and moral development seems scarcely to have commenced. All children have but limited powers of attention, and before any practical result can be attained, the teacher must adopt means by which the attention of the scholars can be attracted and habits of continuous attention be ultimately secured. To gain this end the senses of sight and hearing must be called to the aid of the teacher. Activity is a law of childhood, and therefore occupation for mind and body must be provided. When children are kept interested by the objects or subjects presented and the manner of conducting the exercises of the school, there is no difficulty in securing good discipline.

The prerequisites essential to the growth of a plant are an appropriate soil, air, light, sunshine, moisture. Apply these, and the plant unfolds itself naturally and healthily. Take away these or any of these, and disease, decay, and death follow. In the same manner the laws engraven upon the constitution of a child, whether physical, mental, or moral, are the laws of God, and cannot be disregarded with impunity. The work of the teacher is to quicken and invigorate the powers with which he has to deal, by surrounding his scholars with those influences and incentives, adapted to the unfolding of all their activities.

Let the place of gathering be light, airy, cheerful in appearance, and comfortable in feeling. Let the walls be tastefully hung with good pictures illustrating scripture scenes, and bright, suggestive

mottoes, teaching
keeping before
maps for point
ture narrative.
enough to meet
the character of
for whose se
piano, for leadin
that the singing
with the underst
in its appointme
model home, an
tions to be pres
reception.

Having secur
be the right man
or unmakes it.
sion he is called
it is true that th
the class, yet wi
tendent, planpin
not all the work,
to a great water-v
dazzled and conf
and wheels overl
ing, wheels, cylin
points flies the t
and leaving at ea
But of what ava
the power by wh
ent thus becomes
others to work
cheery smile sho
name, and win th
self-sacrificing S
voted to his wor
with whom he c
young, and hold
bath School.

Next come the
will be of little
ling water-wheel
give off no wool

mottoes, teaching scripture precepts. Let there be blackboards for keeping before the eye the chief points of the lesson, and the best maps for pointing out the location of places mentioned in the scripture narrative. Let there be a carefully selected library, ample enough to meet all the wants of the school, and sufficiently varied in the character of its contents to ensure its constant and anxious use by those for whose service it is provided. Let there be a good organ or piano, for leading the voices in the service of sacred song, and see to it that the singing is performed as unto the Lord, "with the spirit and with the understanding also." In brief, let the Sabbath School room in its appointments embody the highest idea of a model school and a model home, and you will have set before the young strong attractions to be present whenever its doors are thrown open for their reception.

Having secured such a place of meeting, let your Superintendent be the right man for the office. The Superintendent makes the school, or unmakes it. If he fails to comprehend his position and the mission he is called to perform, the school will be a failure; for, though it is true that the great work of the Sabbath School is performed in the class, yet without the force and energy of the efficient Superintendent, planning, directing, counselling and controlling all, much, if not all the work, will prove labor in vain. Some one has likened him to a great water-wheel in some extensive manufactory, where the eye is dazzled and confused by the mass of machinery. Long lines of shafting and wheels overhead, belts turning complicated machinery full of gearing, wheels, cylinders, cams and conducting rods, spindles from whose points flies the thread to fill nimble shuttles leaping back and forth and leaving at each flight a twisted thread to be woven into the web. But of what avail all this without the great water-wheel to generate the power by which all is set and kept in motion? The Superintendent thus becomes, like his Lord, the servant of all—serving by setting others to work and helping them in the performance of it. His cheery smile should greet every scholar; he should know each one by name, and win them all by his tender loving words. A humble, hearty, self-sacrificing Superintendent—one who is willing to serve, devoted to his work, and whose generous sympathies go out to all with whom he comes in contact—will prove a great attraction to the young, and hold teachers and scholars alike to the duties of the Sabbath School.

Next come the teachers, and without them the foregoing attractions will be of little practical service. Of what use is the great tumbling water-wheel and the flying belts and rattling gear, if the spindles give off no wool or the shuttles leave no thread in the warp. The

truth must be brought into contact with the heart of the learner, or the beautiful fabric of a holy life will never be wrought. And this is the work of the teacher. How simple, tender, winning, loving, humble, earnest, good and wise he must be to be successful, we have had set before us in the papers, addresses and resolutions already submitted to this Convention, and in proportion as he is all these he will attract and hold his scholars.

But there is one element—and that the grandest, the noblest, the best—without which the teacher may plan and toil in vain. He must imbue all who are placed under his care with the fact that his every effort has for its end and aim their salvation. Coming to his class from his closet his scholars ought to be able to realize from his look, his words, and his acts, that something more than their mental or moral improvement is sought to be attained. They are under-shepherds, to care for and lead the lambs of the flock to the Great Shepherd; and if the scholars only once realize this and are led to give themselves to Jesus, there will be little need of much machinery to keep them interested in the Sabbath School. This point being ever kept in view, there is yet another worthy of consideration.

Systematic efforts in the conduct of the Sabbath School will prove a powerful attraction.

Where the Superintendent, teachers, pastor and church members are all at work carrying forward carefully devised and definitely laid out plans—the outcome of the Holy Spirit's teachings—the children cannot fail to be interested. Hearty, steady, earnest co-operation will result in a progressive improvement in the scholarship of the teachers and in the quality of instruction, and, consequently, in the hold the Sabbath School will have upon the minds and hearts of the young. The best methods of teaching must be studied and employed, for, even where the teacher does not comprehend the philosophy of education that underlies those methods, the use of them will produce far better results than could be attained without them. The *manner* of learning, as well as the facts and truths acquired, develops the mind and disciplines its powers in habits that influence all its subsequent attainments. We cannot add new faculties to the mind by these methods, nor materially change the manner of its development, but we can and ought to surround it with influences adapted to awaken its slumbering energies and thus increase its power of action.

And this naturally leads me, in closing, to refer to the benefit that may be secured by a judicious classification of the scholars in the classes. If the scholars are properly classified, the instruction can be given to all as to one individual,—no time being lost to the major-

ity by the necessarily advanced

Then, the good of a class, is like work more ready of God's word

the scholars are

lesson the teacher

stand points of his class is prop

eration of just knows is adapted

result must need fastened upon t

in a class, than this means also

the older scholars would pass out

deplorable fact of our church

taste for the study a large degree f

calculated to ca strength to an

carefully providing of pupils th

desire is evident is provided for

ligious and moral require a gradu

more complete permanent will

I have thus Sabbath School

disposal has for portance deman

of points to open

Neat, comfortable an energetic an

measuring the ning and gainin

to habits of quiet and sharp disc

ity by the necessity of special instruction to a few who are not sufficiently advanced to profit by the teaching and study in the class.

Then, the good feeling, which ought to prevail among the members of a class, is likely to be greatly promoted, their attention to special work more readily secured, and their advancement in the knowledge of God's word to be more certain where the ages and attainments of the scholars are about on a par. Further, in the preparation of the lesson the teacher, instead of having to study his subject from the stand points of a diversity of receptive and retentive minds, can, if his class is properly classified, at once bend all his powers to the preparation of just one kind of mental and moral food, and that such as he knows is adapted to the wants of those who come before him, and the result must necessarily be that a greater amount of truth will be fastened upon their hearts and consciences during the hour of study in a class, than would be possible if no such classification existed. By this means also a system of promotions could be established by which the older scholars would be retained in the school, who, otherwise, would pass out from under Sabbath School influence. It is a most deplorable fact that the majority of the youth belonging to the families of our church members do not imbibe in our Sabbath Schools that taste for the study of the Bible which they should, and this arises in a large degree from the absence of that gradation of study which is calculated to carry them forward from one point of mental and moral strength to another. In our day schools such an arrangement is carefully provided, and the more thorough the classification and grading of pupils the more attractive does the school become, and the less desire is evidenced to give up the work of study until a first-class outfit is provided for carrying on the active engagements of life. The religious and moral phases of child nature, like its physical and mental, require a gradual building up until they are finally established, and the more complete the individual steps by which this is reached the more permanent will be the results obtained.

I have thus hastily glanced at some of the means by which our Sabbath Schools may be made more attractive. The brief time at my disposal has forbidden my treating the subject with the justice its importance demands, but I have, perhaps, referred to a sufficient number of points to open it up for your discussion.

Neat, comfortable, attractive and properly equipped school rooms; an energetic and great hearted Superintendent; teachers capable of measuring the wants and capacities of their scholars, of awakening and gaining their sympathies and confidence, of alluring them to habits of quick observation, and close attention to minute points, and sharp discrimination between the true and the false, who know

how to inculcate the habit of thought and to draw out expression; and a division of labor so as to reach all capacities,—these are, to my mind, some, at least, of the methods by which scholars may be attracted and held, and the highest results be achieved.

By following out such a course, the powers of the mind and heart will become active and vigorous, the judgment grow mature and reliable, the affections and sensibilities become lively and responsive; there will be quick discernment to discriminate between the right and wrong, the substantial and the unreal, good and evil.

“Go, work in My Vineyard to-day!”

The call is the Master's command,

To chose for our labor the way,

And to do the work nearest at hand;

To clamber the rugged hill-side,

And lead little stragglers along,

Their weak, stumbling footsteps to guide,

And teach them hard lessons in song.

The thorns that entangle the feet,

And trip those who earnestly run;

The brambles that hinder the fleet,

Before the high summit is won,

Our mission shall be to remove;

To clear every hindrance away,

And with a sweet spirit of love,

Work on in the Vineyard each day.

To gather the flowers that spring

By waysides where tender feet climb,

And sweet strains of melody bring

To cheer with their musical chime.

Where patience, our watchword, is found,

And labor is faithfully done,

Fresh chaplets will surely abound

Until the full harvest is won.

The President said he found he had a few moments left before he took his departure from St. John. He then spoke from the text, “Henceforth there is laid up for us a crown of righteousness,” and then bade farewell to all members of the Convention present.

A hymn was sung and prayer offered for journeying mercies to the President and all members who are about to leave St. John.

The discuss
in which the
Leinster Stree
Wood, of Ont

Rev. Mr. F
prepare a res

The resolution

Resolved, Th

their great des
rooms, intellige
trained teacher
bers old and yo
tion of souls, a
and every grad
tian character.

The followin
the Conventio

Resolved, Th

people of St. J
members of Le
steamboat com
reduced fares.

After which
Summerside,

MASS M

Sunday after

School childr

over by M. L

Mr. Wood, of

A Farewell

the Centenary

chair. There

an interesting

the course of s

The discussion on the subject was opened by Mr. Marsh, and in which the following delegates took part: Rev. Mr. Pope, Leinster Street Church; Rev. Mr. Adams, of Maine; Rev. Mr. Wood, of Ontario; Mr. I. Duvar; Rev. Mr. Parsons, of Boston.

Rev. Mr. Pope, of Leinster Street Church, was requested to prepare a resolution embodying the discussion on the subject.

The resolution, as received and adopted, is as follows:—

Resolved. That to make our Sabbath schools attractive and effect their great design, we need comfortable, pleasant, well furnished rooms, intelligent, greathearted superintendents, faithful, devoted, well trained teachers, a regular and general attendance of the church members old and young, and a persistent, never ceasing seeking the salvation of souls, accompanied with the free exercise of faith, hope, love, and every grace, and the full development and perfection of Christian character.

The following motion of thanks was unanimously adopted by the Convention:

Resolved. That the thanks of this Convention be tendered to the people of St. John for their kind reception, and also to the Pastor and members of Leinster Street church, and to the different railway and steamboat companies which conveyed the delegates to their homes at reduced fares.

After which the Convention adjourned to meet next year in Summerside, P. E. I.

MASS MEETING OF SABBATH SCHOOL CHILDREN.

Sunday afternoon at 4 o'clock a Mass Meeting of Sabbath School children was held in the Centenary Church, presided over by M. Lindsay, Esq. Addresses were delivered by Rev. Mr. Wood, of Ontario, and Rev. H. M. Parsons.

FAREWELL MEETING.

A Farewell Meeting was held in the evening at 8 o'clock in the Centenary Church. A. W. Marsters, Esq., occupied the chair. There was a large audience present and the meeting was an interesting one. Rev. M. Wood was the first speaker. In the course of some appropriate remarks on the close of the Con-

vention he urged the necessity for more urgent prayers for God's blessing on Sabbath Schools.

Rev. Mr. Parsons was the next speaker. In referring to the purposes of the Convention he spoke of the necessity of a more diligent and searching study of the Scriptures, both in the Sabbath School and Congregation; for therein lay the secret of the knowledge of God and the unbinding of the chains of sin and error. He specially urged the giving up of one preaching service in the Church to make room for a Bible lesson in which the congregation should take an equal part with the minister.

Rev. W. V. Feltwell bade the delegates an affectionate farewell, trusting the impressions they had made would be lasting and tend to the advancement of Christ's Kingdom.

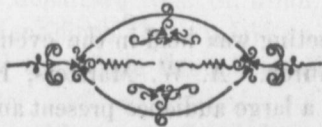
Mr. Grierson, of Halifax, did not want to say farewell, seeing that they in Halifax had hold of one hand of Jesus, while we in St. John had hold of the other, and under such circumstances the people of both places could not be far apart; he wanted to see more energy and greater sacrifices in carrying out God's purposes.

Rev. R. J. Cameron expressed the hope that the cities of St. John and Halifax would unite to extend the power of the cross, and hoped all would go home with the resolve to be more faithful in the cause of the Master.

At the conclusion of the meeting the delegates came forward on the platform, and joined hands while they sang the hymn beginning

“Blest be the tie that binds,”

After which the Benediction was pronounced and the Convention closed.



ART. I.
SCHOOL TEA

ART. II.
give increase
by every pra
within the li

ART. III.
of Churches
with the va
who shall be
Sabbath Sch
and within s
represented

ART. IV.
President,
Assistant Se
other membe
whom shall
tion may des
have been ca
until their
Committee t

ART. V.
tion held at
determined
the Secretar
chosen, and

ART. VI.
make By-La
By-Laws be

ART. VII.
Annual Me
members pro

CONSTITUTION.

ART. I. This organization shall be known as the SABBATH SCHOOL TEACHERS' CONVENTION OF THE MARITIME PROVINCES.

ART. II. The object of this Convention shall be to seek to give increased efficiency to our Sabbath Schools, and to advance by every practicable means the Sabbath School cause generally within the limits of the organization.

ART. III. This Convention shall be composed of all Pastors of Churches and Superintendents of Sabbath Schools connected with the various evangelical denominations within its limits, who shall be members *ex officio*, and of delegates from all the Sabbath Schools, S. S. Societies, S. S. Teachers' Associations, and within such limits each of which shall be entitled to be represented by one delegate.

ART. IV. The officers of this Convention shall consist of a President, two or more Vice Presidents, a Secretary, two Assistant Secretaries, and a Treasurer, who, together with five other members, shall constitute an Executive Committee, all of whom shall be elected annually, in such manner as the Convention may designate immediately after its annual meeting shall have been called to order. These officers shall continue in office until their successors are appointed. Five members of this Committee to constitute a quorum.

ART. V. There shall be an Annual meeting of this Convention held at such time and place as shall have been previously determined and designated by the Executive Committee, when the Secretary and Treasurer shall report, the officers shall be chosen, and any other appropriate business transacted.

ART. VI. The Executive Committee shall have power to make By-Laws for their own government, provided that such By-Laws be not inconsistent with this Constitution.

ART. VII. This Constitution may be amended at any Annual Meeting, with the concurrence of two-thirds of the members present.