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BEING THE EIGHT ANNUAL MEETING OF THE
SABBATH SCHOOL ASSOCIATION

HELD IN

CITY OF TORONTO, ONTARIO.

ON THE

21st, 22nd, and 23rd of OCT., 1873.

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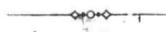
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TORONTO :

PRINTED FOR THE ASSOCIATION,

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INTRODUCTION.

PRAYER, the BIBLE, and renewed CONSECRATION, were the grand themes of the Convention lately held in Toronto.

PRAYER—The Convention immediately followed THE DAYS OF PRAYER suggested by the London Sunday School Union, for Sabbath Schools, and which were so generally observed not only in Britain but on this Continent. PRAYER was the key note in the brief address of the Vice-President, on whom it fell to occupy the Chair at the opening session. PRAYER was spoken of in the Annual Report as the great encouragement on the assembling of the Convention, and certainly at no previous similar assembly have we listened to more fervent, devout prayer, finding an echo in the many hearts.

“THE BIBLE as a book” was presented as THE BOOK—the word of God—tried, yet standing every test—one, in its own divine harmony—the infallible Counsellor—the Lamp of life.

CONSECRATION—Entire and renewed consecration was the oft repeated theme, commended by forcible appeals to the conscience and heart. “What we want is not so much greater facilities in the way of machinery, which are all valuable, but entire consecration to Christ.” “Renewed consecration to Christ on the part of the Teachers in this Convention would revolutionize the Sunday Schools throughout the Dominion.” Such were some of the utterances listened to.

Both the business and evening Sessions were numerously attended. Capacious as is the Metropolitan Church, it was insufficient to receive the crowds that flocked to it on the last two evenings. With rare exception, the utmost harmony prevailed. A speaker from New York said: "Ten days ago I had the privilege of attending the meetings of the Evangelical Alliance, but I may say that they did not more profoundly impress me than this vast assembly of Christian men and women. I have been much impressed with the unity and harmony that has prevailed in this wonderful gathering. I am happy to have noticed the deep religious tone and spirit that has everywhere pervaded it."

A brother from France said: "I shall never forget the influence of this night;" and again, another spake thus: "I believe the Alliance of this night will send influences throughout this whole Dominion that will result in the salvation of hundreds of children." Such was the testimony of visitors from other countries. To Canadians it was a feast of fat things, "It is good to be here" was the experience.

We were greatly honoured and helped by the presence of John Ashworth, of Rochdale, England, the Rev. Emile Cook, and Rev. N. Weiss, of Paris (France), by Rev. A. D. Vail, of New York, Rev. W. F. Crafts, of Haverhill Mass, and Mr. Charles M. Morton, of the Brooklyn "Bethel Mission." But our good and beloved Canadian brethren (not to distinguish any by name) instructed and edified us greatly. It is only regretted that some who were appointed in the programme were prevented from attending, and that others expected to speak, were not heard from the want of time.

The mental and spiritual feast was rich, yet all was not perfect, that has not yet come. We give glory to God for the much that was commended to us, and pray that anything otherwise may be avoided in the future.

It only remains for all who heard and for those who may read the proceedings of this Convention to reduce to practice the profitable instructions given, so that better than any commendation of ours, may be the blessed fruit that shall appear in a higher value and more devoted study of God's Word, more importunate prayer, stronger faith, and entire consecration to Him who loved us and gave himself for us.

WILLIAM MILLARD.

General Secretary.

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REPORT OF PROCEEDINGS

OF THE

Tenth Provincial Sabbath School Convention

FOR

ONTARIO AND QUEBEC.

FIRST DAY.—AFTERNOON SESSION.

THE Tenth Provincial Sabbath School Convention for Ontario and Quebec, opened in 'Shaftesbury Hall,' in the City of Toronto, at 2.30 p.m., on Tuesday the 21st October, 1873.

REV. F. H. MARLING, of Toronto, one of the Vice-Presidents, in the absence of the President, the Very Rev. Dean Bond, L.L.D., Montreal, took the chair, and after explaining the unavoidable absence of the President, opened the proceedings by giving out hymn 404, "Songs of Devotion"—

And are we yet alive,
And see each other's face?"

which was sung by the convention,—Philip Phillips, of New York, conducting.

REV. JOHN LEAROYD then read a portion of the 4th chapter of St. John's gospel, and of 2 Cor. 6.; and Rev. J. M. King, MA., Toronto, led in prayer.

NOMINATING COMMITTEE.

THE CHAIRMAN named the following gentlemen to act as a Committee to nominate officers for the ensuing year:—Hon. John McMurrich, Mr. Jas. Hughes, Rev. J. A. R. Dickson, Mr. W. Craig, Rev. J. B. Mullan, Rev. James Gardener, Mr. Smith, and Rev. Joel Briggs.

LETTER FROM THE RETIRING PRESIDENT.

THE GENERAL SECRETARY read the following letter from the Very Rev. Dean Bond, the retiring President :—

MONTREAL, Oct. 20, 1873.

To the Rev. W. MILLARD, General Secretary of the Sunday School Association of Canada.

MY DEAR SIR,—I have received your letter of the 14th Oct., in answer to mine informing you that I thought I could not attend the coming Convention, and I thank you for the kind expressions in your letter.

I am deeply sorry that I have still to say "I cannot go." The duty by which I am prevented is a public one connected with our church in this diocese, and in my view so imperative that I am left no alternative.

I had anticipated both pleasure and profit from the discussions and deliberations of the Convention, and judging from the past, I feel sure that I should not have been disappointed.

There will be present with you many, no doubt, who will bear testimony with me that the past year has been one of marked progress in Sunday School work, and that under God that progress has been due in no small measure to the benefit derived from the Sunday School Convention.

You, dear Mr. Secretary, whose zeal and activity I and others know so well, will be able to give examples in proof of this progress and its connection with the Association, and thus you will encourage the members in the coming Session.

And it is not possible that earnest men, loving Jesus, and having in view the efficiency of Sunday Schools, could meet together as we did, praying together, striving to edify one another, and keeping always before our minds the great object for which we were summoned, could separate without having had God's especial blessing resting on their work.

Men are beginning to feel, that love for Jesus, constraining them to strive for the extension of His kingdom, brings them closer together and breaks down the wall which oftentimes divides the members of Christ one from another, and therefore, they seek to

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unite in such work as the Sunday School Association presents, when, without sacrificing principle, they can by unity of spirit, serve one another and glorify God.

I pray that God by His Spirit may in all things direct and rule the hearts of the members of the Convention.

Yours Truly,

WM. BOND.

The Secretary also read a letter from Rev. Canon Bancroft, Montreal, regretting his inability to be present and expressing his sympathy with the objects of the Convention.

THE CHAIRMAN said that as their President was absent they would be deprived of an address from him, which was the next item on the programme; and as he was unexpectedly called to the chair he was not prepared with an address for the occasion. He would however, throw out one remark. They were assembling to-day in the shadow, as it were, of two great meetings of a similar character—the Evangelical Alliance meeting which had just closed in New York, and the World's prayer-meeting for Sabbath Schools, held not in any one place, but he might almost say in every place. We ought to catch from those two meetings an inspiration that would carry us through with life and spirit during the present Convention. Let the spirit of unity, that so remarkably characterized the Alliance meeting, also pervade our Assembly, the strong firm link of essential gospel truth, and the same rising to the demands of the age in which we live, so that, as men of understanding, we may know what Israel ought to do. And let there be enkindled in all our hearts also from this Sunday School prayer meeting a deeper than ever concern for the salvation of the young who are committed to our charge. I throw out these thoughts simply that they may aid us in our prayers and praise, in which we will now join.

Devotional exercises were then continued for a short time, after which Rev. Wm. Millard, General Secretary, read the Annual Report.

GENERAL SECRETARY'S REPORT.

It is with no ordinary encouragement that we report for the Sabbath School Association of Canada at this time.

The recommendation of the London Sunday School Union (of England) that the 19th and 20th of this month should be specially devoted to united prayer for Sunday Schools, and the ready acquiescence to this proposal, not only in other countries, but in Canada, rejoices our hearts.

The noon-day prayer-meeting inaugurated in Fulton street, New York, and the Annual world's prayer-meeting, suggested in India, have brought down, we believe, abundant answers in blessing—and now, borne up by the prayers of thousands of God's children in these Provinces, we assemble, the expectants of the fulfilment of the promise "call upon Me and I will answer thee and shew thee great and mighty things." May the spirit of grace and supplication rest upon this Convention.

We are further encouraged by the reports of Sunday School progress in many lands. In *Sweden*, more than 20,000 children are now gathered every Lord's day for religious instruction. The *Netherlands Sunday School Union* has vigorously prosecuted its important labours. The last report of the *Sunday School Society of France* tells of 913 Sunday Schools in that country. A Sunday School Committee is now formed in Rome, which will watch over Sunday School interests in *Italy* generally. In *Germany*, meetings have more than once been attended by princely families. The Emperor has subscribed one thousand thalers towards a large Hall, which, among other purposes, is to accommodate a Sunday School of one thousand children and teachers. The work is now making rapid strides; Germany, now, has its 1,200 Sunday Schools, and upwards of eighty thousand scholars with 4,578 Teachers. In *England* besides the diligent prosecution of Sunday School teaching, united children's religious services have been established, and training classes for teachers and examination of teachers has become an institution.

The *Canada Sunday School Union* has sent a deputation to this Convention, which we expect will favour us with a report of the noble work in its hands.

In *Ontario*, there has been an increase of Sunday Schools. As this Association has decided to ask statistics but once in three years, we do not attempt to report numbers until next year.

We rejoice, and give thanks to God because of the increased attention and care which is being shown to the Sunday School by several branches of the Church. Denominational Conventions; the

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appointment of Sunday School Committees; the careful examination of books before their introduction into the School Libraries; the erection of bright and commodious School rooms; the "enjoining of congregations to meet all the current expenses of the Schools, thus allowing the contributions of the children to be devoted to Missionary and philanthropic objects, that they may be early taught to give to the cause of Christ"—a much more general attention to the preparation of lessons on the part of teachers, and the increased enlistment of church members into the service of the nursery of the Church; for these we give thanks. Nor are we without the best fruit, rejoicing many hearts, that their labour is not in vain. Special efforts have been made in some schools to bring the scholars to Jesus. Prayer meetings for the scholars and with them have been instituted and continued, and many have sought and found the Saviour. The County Secretary for Kent reports, "dozens of children and young people have arisen to testify they would give themselves to Jesus, some of whom have united with the church." In some instances the additions to the visible church have been chiefly from the S. School.

Twenty-three Conventions have been held in Ontario, in which thirty counties participated. Without specifying any, some of these were largely attended, and many had to go away for want of room. Many of the conventions were conducted with much spirit, the topics were introduced ably and discussed freely; while nearly all places where the attendance was not numerous were, in the experience of those who were present, good. All these conventions that could be reached had the help of your Secretary.

Mr. George Harcourt, Rev. W. W. Smith, Rev. Edward Morrow, Mr. D. W. Beadle, Mr. William Johnson, Rev. Dr. Bell, Hon. John McMurrich, Mr. D. McLean, Rev. John Wood, Rev. John McKillican, Mr. Charles Martin, Mr. J. M. Denton, Rev. A. Andrews, Mr. J. R. Miller, and some others we may fail to mention here, attended as deputations, and rendered valuable service at these Conventions.

Township S. S. Meetings have been multiplied through the efforts of County Associations.

In June and July the General Secretary spent some time in the *Province of Quebec*, and held Conventions in Richmond, Compton and Sherbrooke. At these the Revs. J. Munro Gibson, Gavin Lang, G. H. Wells, and Dr. Wilkes, Mr. S. B. Scott, and the Rev. John McKillican attended as deputations from the Canada Sunday School Union, infusing light and life by their hearty co-operation. Your General Secretary also visited the City of Quebec and Stanstead. It was found impossible to effect anything at the latter place, but in Quebec a mass meeting of the schools was assembled in the Wesleyan Church on Lord's Day to be addressed, and on the following day the teachers and some of the ministers met in the Congregational

Church to hear an account of the Sabbath School Association work in Ontario. This resulted in a resolution to hold a Convention for the city at some future day when the business season of this busy port would be over, and a committee was appointed to carry out the resolution.

The Rev. Dr. Bell, while in the Lower Provinces, attended the Third S. S. Convention held there. It was in Charlottetown, Prince Edward Island, and on the 14th of August. The Doctor volunteered to represent this Sabbath School Association. In his excellent report, he says, "the arrangements were peculiar and excellent, tending to make the addresses definite, and to avoid rambling speaking. I presented our cordial greetings to the sister Association and fellow-workers in the Lower Provinces; gave some account of the work in which we were engaged, and urged the pushing on of county and local organization. The subject of Normal Classes for Teachers was taken up. It was recommended in all cases to watch for, watch over, and, in due time, remove into a normal class in the school itself those who give promise of teaching ability, and that in cities or large towns the help of eminent educators should be sought for classes of a higher grade. The various sections of Nova Scotia, New Brunswick, and Prince Edward Island appeared to be represented, and the quality of the delegates seemed to be of a superior order."

Mr. William Johnson, by request, attended as a deputation from this Association the First General Sabbath School Convention of the Methodist Episcopal Church, lately held in Belleville. Mr. Johnson reports that there were "about 250 ministers and delegates from all parts of the three conferences of this denomination; that many valuable suggestions were made, and important resolutions passed; and that the Convention was materially aided by the Rev. William Barnett, the S. S. Agent of the Bay of Quinte Conference." We regret that we can only give brief extracts from these two full reports.

In obedience to a resolution of the Montreal Convention, and during the visit of the Governor-General in Toronto, a deputation consisting of the Rev. Septimus Jones, Messrs. Daniel McLean, C. A. Morse, Warring Kennedy, James Gillespie, Charles S. Millard, and the General Secretary waited upon His Excellency and presented an address of welcome and congratulation, and embodying the character and work of the "Sabbath School Association of Canada," to which Lord Dufferin very graciously and encouragingly replied.

We mention also with pleasure the visit to Canada of *Mr. Fountain F. Hartley* and *Mr. Charles Reed, M.P.*, of the "London Sunday School Union." We regret that we heard and saw so little of these noble and intelligent workers in the interest of the Sunday School.

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Already reference has been made to the attention which is being given to the training and examination of teachers in England, and which has for some time met with so much favour. This subject was introduced at the last Provincial S. S. Convention by the Rev. Dr. McVicar. It is believed that similar examinations involving the necessary preparation for it are equally desirable here, and that at least it is worthy of careful consideration and free discussion, and that some time of the present Convention may be appropriated to this subject.

The Treasurer's Report will inform the Convention of the state of the funds.

For the efficient conduct of this Association we look to the "Lord of the Harvest," that wisdom may be vouchsafed to this Convention. May he be present in our midst, uniting all hearts in brotherly love, and pervading the Assembly with His peace.

Respectfully submitted,

WILLIAM MILLARD,

General Secretary.

On motion of Rev. J. B. Cook, of St. Catharines, the report was received and referred to the Business Committee.

REJECTION OF OFFICERS.

Rev. Joel Briggs, from the nominating Committee, reported the following nominations of officers for the current year:—

PRESIDENT :

DANIEL McLEAN, TORONTO.

VICE-PRESIDENTS.

The ex-Presidents of the Sunday School Association of Canada and the Presidents of all the County Associations.

TREASURER :

HON. JOHN McMURRICH, TORONTO.

GENERAL SECRETARY :

REV. W. MILLARD, TORONTO.

MINUTE SECRETARIES :

Rev. W. W. SMITH, Pine Grove.

Rev. W. H. POOLE, Toronto.

Rev. JAMES THOM, B. A. Port Perry.

BUSINESS COMMITTEE :

J. GEORGE HODGINS, L.L.D., Toronto.

C. M. GOULD, M.D., Castleton.

D. BUCHAN, Toronto.

ISAAC FRY, South Cayuga.

Rev. GEORGE BELL, L.L.D., Clifton.

Rev. J. A. R. DICKSON, Toronto.

Rev. J. M. KING, M.A., Toronto.

Rev. GEORGE RICHARDSON, Waterdown.

Rev. JOEL BRIGGS, Elora.

W. P. LACEY, London.

ARTHUR CHOWN, Kingston.

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REPORTS OF COUNTY SECRETARIES.

KENT.

Chatham, Oct. 19th, 1873.

DEAR FRIEND MILLARD,—As I am unable to be with you, I send you a short sketch of what we are doing in this County (Kent.)

About a year and a half ago I returned from Lawrence, Kansas, from the heat of the great revival with which the Lord blessed his people in that section, determined to devote as much time as possible to the work of bringing the children to Jesus.

1st. All through the summer of '72 there were two meetings each week, held from 7 to 8 p.m., with this object in view, Ministers and Sunday School teachers taking part in the meetings.

2nd. With this object, day schools have occasionally been visited and the children addressed from blackboard and object lessons.

3rd. Two revival Sunday School Meetings were held in connection with Union Sunday Schools for 10 or 12 nights in succession.

4th. December last the proprietors of our County papers kindly gave permission to publish a weekly sketch of the International Lesson for the following Sabbath, only to condense it into one side fooscap, this they inserted for nothing, and it has been found to increase the interest in this series of Lessons.

5th. Our annual County Convention, held June 20th, was almost a failure, owing to the illness of the Secretary and many Ministers away at their annual meetings. We had the acceptable company of Mr. Denton, of London, representing the Provincial Association, and a parcel of Convention reports kindly forwarded, that have since been distributed throughout the County.

6th. About 150 Berean leaves are distributed monthly to Country Schools, and teachers are, I believe, studying the Lessons as they never did at any time before.

7th. A Missionary Committee appointed at the June Convention have since organized one Union School and held three Township Conferences or Institutes with crowded houses and much profit; these services were held on the Sabbath morning, afternoon and evening, working in the Local usual Sabbath Services, held in the neighbourhood, into the conference.

8th. As County Secretary I have made 16 visits to Sunday Schools since the end of June, encouraging the teachers and seeking to bring the *Children directly to Jesus*, generally using the International lesson for the day, closing with blackboard or object lesson.

9th. Dozens of children and young people at these services have arisen to testify that they would give themselves to Jesus, some of whom have united with the churches and some are now for ever with the Lord.

Amen.

J. W. MARTIN, Secretary,
County of Kent.

Note.—Our former Secretary, G. W. Verral, a successful Infant class teacher in the Baptist Church Sunday School of this town, has passed from works to rewards, much respected and deeply regretted by all, his loss is felt in many departments of christian work here.

J. W. M.

LAMBTON.

Point Edward, Oct. 10th, 1873.

DEAR SIR,—Owing to the difficulty of getting Sabbath School workers to report their Sabbath Schools, we have not yet succeeded in getting full returns from all the Schools in the County. Twenty-four have reported, and from the localities in which these are situated it is evident that the christian public are fully alive to the importance of this branch of christian work. There is a Township Sunday School Association in Bosanquet, and that Township has furnished a full report of all the Sunday Schools within its limits. That report shows that there is about one Sunday School for every two public schools. I think that will apply to the whole County, so that nearly every community has its Sunday School, discharging its duty with more or less efficiency.

In the twenty-four Sunday Schools there are 192 teachers, 1896 scholars with an average attendance of 1354, 5514 volumes of books in the libraries, of which 1197 have been added during the past year, or a little over 21 per cent., and the amount of money raised for Sunday School purposes is \$887 05. From personal knowledge of some parts of the county, I conclude our return shows about one half of the Sunday School statistics of the County. Our County has a population of about 24,000 protestants, and supposing 3,500 to represent the number of children attending Sabbath School, it will be seen that there are about 4,500 children in the county not receiving religious instruction in the Sabbath School, or more than the half. It is not likely that these receive instruction from parents, for we invariably find that pious parents send their children to Sunday School. This state of things in a country called christian, in the nineteenth century of an era called christian, is perfectly appalling, and I am afraid the estimate will apply to the whole country. Such facts should rouse christians from their apathy, and nerve them to greater efforts for the rescue of our Canadian youth.

Our Annual Convention took place on the 2nd and 3rd inst., and was pretty well attended and considerable interest manifested in the proceedings.

We expect to set machinery at work during this year that will secure a complete return and report from the whole County at your next Convention.

Yours Truly,

JAMES B. BROWN,

County Sect., Lambton, S. S. Association.

To Rev. W. MILLARD,

Gen. Sect., S. S. Association of Canada.

NORFOLK.

Mr. A. J. DONLEY said they had held nine Sabbath School conventions in his County during his residence there. The last one was held about three years ago, which was not very successful owing to the failure of some gentlemen from the General Executive Committee, to attend. On account of that disappointment they had not succeeded in holding any Convention since.

PEEL.

Mr. J. W. BEYNON, M.A., said he had the honour to represent Peel, which he thought might fairly claim to be the banner County in Ontario in the matter of Sabbath School Conventions. They held their Fifteenth Annual Convention in January last, in the Village of Bolton, and, although the weather was very severe, it was a very successful one, delegates coming from the farthest part of the county. Every township in the County, except one—the smallest—had a S. S. Association which held annual meetings. One plan, perhaps, worthy of mention was adopted in Brampton. The teachers of the various Sabbath Schools met weekly in different churches in turn, under the direction of the pastor of the church in which the meeting happened to be held. They found that the utmost harmony prevailed at these meetings, and that they were productive of much good.

PERTH.

Rev. A. FINDLAY said they had held annual conventions in his county for a number of years. The next convention would be the seventh. One great drawback in the past was the want of sufficient knowledge as to the state of the schools throughout the County. At the last Convention a step was taken to overcome this difficulty by the appointment of a statistical committee, composed of a member

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from each municipality in the County, whose duty would be to gather statistical information and report to the General Secretary. By the next annual convention they hoped to be able to report more satisfactorily in the way of statistics.

The session was then closed with prayer, led by Mr. D. McLean.

SECOND SESSION.

The evening session was held in the Metropolitan (Wesleyan) Church. Notwithstanding the very unfavorable state of the weather and the streets, the large edifice was almost filled. The President elect, Mr. Daniel McLean, took the chair. The hymn, "All hail the power of Jesus' name," was sung; Rev. John Potts read a portion of Scripture; and the Rev. Samuel J. Hunter led in prayer.

THE PRESIDENT'S ADDRESS.

The President, who was received with cheers on taking the chair, briefly addressed the meeting. He said: My dear friends and fellow-workers, I never felt such an overpowering sense of responsibility resting upon me as I have done to-day. I feel that you have committed to my hands great trusts, great responsibilities, and I realize now how utterly insufficient I am for these things. But I do feel, and I do know, that I have the prayers and sympathy, and shall have the hearty co-operation of my brethren in all that relates to the position I occupy here. My mind has been going back to six years ago, when we had our last Convention in this city, when the Lord poured out on our hearts so richly the spirit of His Grace. Those of us who were present on that occasion went back to our work with new life and power, and energy; and it seemed to us that the Lord came nearer to our hearts than He had ever done before; and when we were singing "All hail the power of Jesus' name," the thought came to my mind that it was Jesus that blessed us at that meeting, and that he is "the same yesterday, to-day, and forever." It is the same loving Master who is in the midst of us to-night. It is the same Holy Spirit that so wondrously refreshed our hearts then who has come to us again to-night. Let us pray for the outpouring of the Spirit. I do believe that the Lord does hear and answer prayer, and when we pray, let us do so, nothing doubting. I do not feel like speaking, and yet my heart is full of the thought of this wondrous work in which we are engaged. When we have fainted by the way and felt discouraged and disheartened in our work, and have gone to the Master, He has told us, and encouraged us by the thought, "Ye are doing it for Me." How He has comforted us and made us

to feel that the harvest time will come, and one day we shall with rejoicing bear our sheaves with us. God's word will never fail, and the good seed of the word will always spring up. Let us, then, scatter it more widely, more faithfully, more believingly, more trustingly. When we engage in prayer and praise, shall we not all join in with heart and soul? Have we not all great cause for thankfulness to God? I feel lifted up to-day, because I feel what a wondrous sympathy and love there is in Christian hearts. Oh! let us, then, with one heart and one voice go right up to the Throne, nothing doubting. Don't be afraid to ask largely. God gives largely, and the reason why we have not, is,—and these are wondrous words,—“because ye ask not.” Let us, then, to-night ask, nothing doubting, and God will give to us in proportion to our faith. (Cheers.)

Hymn, “Rock of ages,” was sung, and Dr. Castle led in prayer.

Rev. J. ALEXANDER, Brantford, delivered the following address on the above-named subject:

WHAT THE SUNDAY SCHOOL HAS DONE.

The theme assigned me for this evening, is a very wide and comprehensive one to discuss within the limits of 15 or 20 minutes. I can do little more than give you a brief outline of results, with which we are all more or less familiar, and in the blessings of which we have all so largely shared.

The institution of Sunday Schools is generally traced to the benevolent efforts of Robert Raikes, of Gloucester, England, and the date of their first formation given as 1781, or 92 years ago. As an historic fact, however, this now wide-spread and marvellously developed idea dates much further back, indeed is almost coeval with the birth of Christianity itself. This need not surprise us, for both the spirit and letter of the New Testament claim for children and youth a special attention, and lay upon the church special obligations in reference to this particular class; while the instincts of a far-seeing Christian prudence must ever direct our efforts in the same direction, and prompt us to forestall the efforts of Satan and his agents, to secure for Christ the young and rising generation.

In the first centuries of the Christian Church, the young, as catechumens, were subjected to a series of instructions before being admitted to, and as a preparation for, its ordinances. In the fourth and following centuries, down to the eighth, instruction was given to the young in connection with the churches, at first on the Lord's day, and subsequently on other days of the week. With the progress of superstition, and the deepening moral and spiritual darkness, which reached its midnight hour in the century that preceded the great Reformation, the special instruction of the young in Bible

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truth was lost sight of, because the Bible itself had become an unstudied and sealed book; and the whole services of religion were designed rather to appeal to the imagination, than to enlighten the mind, direct the conscience, and purify the soul through the truth. But no sooner was the importance and necessity of an acquaintance with Bible truth recognized, and the Bible itself unclasped and opened to the study of eager millions, than Martin Luther made special provision in the way of Sunday Schools, where those might be taught to read the Bible, who were unable to attend the week-day schools.

There are traces of subsequent efforts in the same direction, both in the Church of Rome and in Protestant communities, but up to the time of Robert Raikes these efforts were local and occasional.

In the year 1781 this good man, whose efforts had been directed to other social reforms, was deeply impressed with the deplorable condition of numbers of children, who in the streets and lanes of Gloucester, were growing up in ignorance, and being educated in vice. His idea, which he carried into practice, was to gather them together on the Lord's Day, and to give them elementary instruction in secular learning, under the supervision of female teachers, who received the small remuneration of one shilling a day for their services. The experiment proved a great success, and his plans and efforts, having obtained a wide publicity through his own newspaper, *The Gloucester Journal*, led many philanthropic persons to imitate his example; and soon schools of a similar character were established throughout the United Kingdom, and on this side of the Atlantic.

The church soon recognized in these schools (which were at first personal efforts of benevolent individuals, and designed for secular instruction) an idea that bore the image and superscription of Christ, and that might be turned to unutterably good account in promoting the spiritual interests of the young. The United States were the first to test the value of the Sunday School, as a part of the church's machinery for the accomplishment of her aggressive work; and as our brethren across the lines were the first to test the idea, so they have ever been foremost in every movement that aims at the greater efficiency and diffusion of this now wide-spread and mighty agency for good.

The character and aim of the Sunday School were soon changed. It ceased to be an institution for merely secular learning, all the less necessary with the progress and development of those ideas, that are now embodied in both the States and Canada in our magnificent system of secular education, which places within the reach of the poorest labourer, the means of preparing his children for the highest social positions of life. The paid teacher has given way to the voluntary labourer, whose labour of love is cheerfully performed for Jesus, and whose aim is to instruct the mind in things that pertain to the child's

future and eternal, as well as present welfare. The meagre furniture and dingy chamber, where Robert Raikes' first scholars met, are superseded by the light, airy, well ventilated and well furnished suite of rooms, which are both healthful and attractive; which afford every facility for thorough classification, and which are generally furnished with all those modern appliances, which so greatly aid the teacher in communicating, and the scholars in receiving Scriptural knowledge. Above all, the one focus to which all efforts now avowedly converge is that of winning souls to Christ, and the one great aim of the teacher, that of preparing jewels for Immanuel's crown.

If the noble founder of Sunday Schools, whose name and memory we honour this night, could only witness whereunto the little seed he planted has grown, he would find it difficult to recognize in his feeble and imperfect effort the paternity of an institution, now so universally diffused throughout christian lands, and regarded as an essential part of the machinery, by which the church meets her obligations to the children of those outside and of those within her membership.

A mere glance at what has been accomplished is all that we can give; the barest outline of facts, which in all their details might be indefinitely enlarged on. We cannot give statistics, for they were not within our reach, nor have we time to collect them, since receiving the request to take part in this evening's meeting. And first among these facts, the Sunday School has doubtless reached and brought under the influence of Bible truth thousands and thousands, whose religious education and Bible training would otherwise have been entirely neglected. We are aware that there is a danger of parents supposing themselves relieved by the Sunday Schools of responsibilities which in reality they cannot delegate to others. The religious instruction of the young in the family is a duty too little felt and too much neglected in the present day. The results of that neglect are painfully apparent all around us in society, and the church to-day is suffering from this same cause. That the inexorable and insatiable demands of social religious life leave us, at least in our towns and cities too little time for family instruction, is felt by many christian parents as an evil which they are powerless to resist. They are often perplexed as to what they should do, in the competition between the claims of numerous social activities, and the spiritual interests of their families. There is an evil here—a danger to be guarded against. So far as the Sunday School relieves believing fathers and mothers of those responsibilities, the discharge of which should be regarded as a pleasure as well as a duty, and the neglect of which is as much a loss to the parents as to the children, so far we say, the institution is abused, and as in the case of all good things abused, the result is evil. But this is just the evil that in this sinful and imperfect world lurks somewhere near the opposite good, the danger of an abuse against which we must constantly and manfully guard.

Nor would we overlook the comparative inefficiency of many who are called to instruct the young on the Lord's day ; an element of weakness in our schools undoubtedly, which pastors and superintendents could largely remedy if those best qualified by education and social position were all as willing as they should be, to take their share of the work. Nor do we ignore the possibility of many teachers aiming at pleasing and entertaining their scholars, rather than instructing them in the solid truths of the Bible, which alone can form the bone and sinew of christian character. In this direction there are and there have been great defects ; defects that can only be remedied by having our teachers better trained in the histories, literature and doctrine of the Word of God, and in the best and most effective methods of imparting instruction ; and, most of all, having their hearts thoroughly imbued with love to the souls of the children, and an unquenchable desire for their salvation.

But with all these past and present dangers and defects, we still hold it as beyond all question that thousands of children have been trained in Bible truth ; and that thousands, by the blessing of God and the labours of our teachers, have become intelligent, consistent and useful christians, who but for the Sunday School must have remained forever beyond the reach of Christian influence.

The age in which we live is often spoken of as one of quickened thought. It is no less one of unceasing and manifold activities. But these very activities, however commendable their character and aim, which demand and receive the co-operation of so many christians, proportionately lessen the time at their disposal for family instruction. We have referred to this as an evil ; we now note it as a fact whether good or evil. We doubt not that many christian parents, while neither insensible nor indifferent to the claims of their families, feel it impossible to refuse the calls of christian duty without the reproach of neglecting opportunities great with the promise of enduring results, and demanding instant attention. Such parents, while they fain would have more time in their families, rejoice that their deficiencies are supplemented every Lord's Day, by the efforts of willing, faithful and conscientious teachers, who regard the religious instruction of the young as their special department of christian effort. We know of many such parents, who bless God for much the Sunday School has done for them and for their children, which they could not overtake amid the activities of domestic, social, and even of religious life. There are eight millions of children to-day in the Sunday Schools of Britain and this Continent, a large proportion of whose parents would be incompetent or unable to give them the instruction they are receiving.

From the benches of our Sunday Schools have come thousands of men and women who there received their first impressions of the truth, and their first impulses in the right direction ; and who as

ministers of the Gospel, pastors at home, missionaries abroad, voluntary and unpaid labourers, devoting their leisure hours to useful efforts; as ministers' wives and wives of men pursuing secular avocations, have occupied or still occupy faithfully and honourably their respective spheres of usefulness, greatly honoured of the Master.

These men and women of Christ were first blessed in the Sunday School, before being made a blessing to others; were there first led to the cross of Jesus, before being honoured in leading others. "What has the Sunday School accomplished?" is a question not fully answered by the mere record of their conversion. It is a question that shall only be fully answered amid the unfoldings of the great day of the Lord, when all the links of Providence and grace, and all the direct and indirect instrumentalities and agencies in the conversion of souls shall be disclosed amid the grandeur of the final issue. What the Sunday School has accomplished shall only be known when the mystery of God is finished and the number of His elect completed.

The Sunday School, in the spirit of Him who said, "Suffer the little children to come unto me, and forbid them not," who took up the "little ones in His arms and blessed them," has directed attention to the special claims of the young, to the best modes of presenting truth to their minds, and to the most effective means of reaching them and securing them for Christ. Our preaching is too often above the capacity of children. We adapt our ministrations too generally to the adult portion of our congregations, and ignore the fact that the larger proportion of those who listen to us on the Lord's day are of tender years. Some of us ministers may even lack the capacity of so preaching as to interest and profit the young. The Sunday School is the children's church or meeting. The Teacher is the children's minister and preacher. The exercises of the class the children's service. The School has done, and is doing good in this way directly and indirectly in leading ministers to recognize the claims of the children on their ministrations. Special services and sermons for children, are the outgrowth of the same idea developed in the Sunday School.

The Sunday School has been a training school for ministers, no less valuable than the Divinity Hall or Theological Seminary; in many respects the complement of the latter, and bearing to it the same relation that the Model School bears to the Normal, or the Hospital to the Lecture room of the Medical College, where principles may be practically applied.

The Sunday School has been the great feeder of the church, from which we are constantly drafting fresh recruits. We reach the children of Christian parents there, and co-operate with the efforts of the pious home in preparing them, under God, for a place in the visible church. We reach the children of the careless, and the church ne-

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neglecters there. It is easier to get the children of such parents into the school, than the parents to the house of God. It is easier to retain our hold of them than of the parents, because we can more readily excite their interest and sympathy. Their case is more hopeful than that of the parents, while often through them we can approach, and secure some influence over the parents otherwise beyond our reach.

In the course of nearly twenty-five years of pastoral life, I have met with many illustrations of what I now say. It has been my privilege to welcome many into the church, who had been habitual neglecters of all religious ordinances, and to watch with satisfaction and gratitude to God their subsequent consistency of conduct and usefulness of life. The larger proportion of these have been reached through their own children who had become Sunday School scholars. The churches and congregations that have been the most successful in aggressive work—that have gathered in the largest number from the careless elements of society, are those that have given the most attention to Sunday School work, and most liberally supported this department of Christian effort. Many a congregation in this land has been built up from the Sunday School, which has acted as a constant feeder to the church; and many a prosperous church of to-day owes its inception to the Sunday School. From my experience for many years in connection with the Canada Sunday School Union, I could adduce several instances of this, had I the time to do so.

We would not overlook the amount of sanctified talent which this institution has called into active service for Christ, and for which it has furnished an appropriate sphere of labour. More than 800,000 Christian men and women are to-day in Britain and America engaged in this work, with as much profit to their own souls, as benefit to the children they instruct. The hours spent in the earnest and prayerful study of the Bible, both in the closet and in the Teachers' Meeting cannot be without benefit to both parties. I have had the testimony of many conscientious teachers, that apart from the pleasure of the work, and the ultimate reward of seeing souls led to Christ, they were more than rewarded by the pleasure and profit derived from the study of the Word of God in the course of preparation for their classes. "What has the Sunday School accomplished?" is a question answered to-night, in part at least, by pointing to a great multitude of Christians of both sexes, who have found in the work of the school a sphere for which they were well fitted, and in their preparation for the work, unspeakable benefit to their own spiritual interests.

Were it possible to blot out the history of our Sunday Schools for the last fifty years, and to eliminate from the cause of Christ all the results traceable to this one source, it would leave a blank in the facts of church history most terrible to contemplate; and in the place of these facts, the eye would rest on the development and

spread of varied forms of sin, that would fill the christian heart with sadness. Were it possible to arrest the working hand to remove to-day all the moral machinery of this noble institution, the Church of Christ would feel as if her right arm were paralysed, and more than one-half of her resources cut off.

There is just one other aspect of the question proposed that we desire to notice. The Sunday School has created and diffused a juvenile religious literature, which has proved an immense blessing to the young. Those of us who have reached the meridian of life, can contrast the present supply of Sunday School literature with what it was in our young days. Then, a small library, furnished with books, destitute of many of the attractions of those of the present day, was all we had in that line. Now, our Sunday School Unions and Publication Societies are issuing new and tastefully got up volumes by the hundred every year, thus affording a constantly fresh supply of reading matter. Then there are few scholars to-day who do not receive each Lord's day a beautifully illustrated paper, the artistic execution of which is almost invariably good, and often in the highest style. By these papers, the taste is cultivated, as well as the mind informed and the soul fed. Such advantages as these in our young days would have worked us into a perfect ecstasy of delight. We almost fear that our children are sometimes surfeited with privileges of this kind, and fail to appreciate the advantages of their favoured position.

We fear, too, that the quantity of juvenile literature constantly produced, has the effect of deteriorating the quality of the article, and that much that reaches our schools in the shape of book and periodical literature, is of too wishy-washy and sentimental a character. Many thoughtful pastors and teachers have observed and deplored the tendency of a proportion of our Sunday School literature. Our scholars in too many instances want books that will afford some pleasant mental excitement, and leave in the library shelves the more solid and instructive books, an appreciation of which would indicate some solidity of character. The increased facilities for furnishing our schools with an abundant supply of literature, will only prove a blessing, in as far as that literature proves an aid and stimulus to the study of the Bible. It is the Bible alone that can form the bone and sinew of Christian character; and to form such a character in the scholars must ever be the aim of the teacher. Our Sunday School literature must be based on Bible truth, and premeated with Bible influence. Whatever dissipates the mind and emasculates the character, though containing nothing positively opposed to christian doctrine or morals, is and must be pernicious in its ultimate results.

The instruction of unnumbered millions in Bible truth, many of whom would otherwise have been totally neglected—the conversion to God in early youth of thousands, who have been or are now consistent and useful Christians—the formation of a great number of

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evangelical congregations, where none would have existed, but for the preparatory labour of the Sunday School—the opening of suitable spheres of labour to the sanctified talent, which, in many cases, would be otherwise unemployed in the service of Christ, the practical education of men and women in our schools for higher and wider spheres of usefulness and the creation and diffusion of a healthy and attractive literature for the young, which has made the press subservient to the higher interests of childhood, are results for which we feel devoutly thankful, and in which we see the evidence of the Master's blessing and of his approval of the Sunday School.

HYMN—"Sow in the morn thy seed."

WHO SHOULD WORK IN THE SABBATH SCHOOL?

REV. ALBERT D. VAIL, of New York, was introduced by the chairman and was greeted with applause. He spoke as follows on the above subject: Mr. Chairman, and Christian friends, I am most happy to receive these greetings. I was told how hospitably and kindly I should be received, and surely the half was not told me. I am glad there is one platform where we recognize no distinctions of denomination or of country; for the Sunday School more than any other agency in this world has been making possible this great Evangelical Alliance Meeting, that we have had of late in the city of New York—the grandest manifestation of Christian unity since the first councils of the Apostles at Jerusalem. (Cheers.) I shall try to forget, and I hope you will forget that I am not one of your own number. I want to talk practically, plainly, on the subject that has been assigned me, a subject that I know lies very near the heart of every earnest christian Sunday School worker. You have all been impressed with the truths you have heard from Mr. Alexander, which will serve as a foundation for what I have to say. But permit me to add one or two words further before I begin to answer the question that has been set for me to speak upon. The Sunday School is vitally connected with three of the dearest interests of this world. First, with public morals. In our Sunday Schools the morals of our youth and people are being fashioned for the future. Whether a man be a christian or not, he must admire the power and the influence that is here being exerted to shape the common morals of the people. The Sunday School is also vitally connected with the State, not specially with one party more than another, but with all parties. The teachings and the principles and the morality of the New Testament must more or less vitally effect every christian state; and we are beginning to see the influences of it throughout the christian nations of the world. And to us as christians the Sunday School is vitally connected with all our inter-

ests in the future of the church of Jesus Christ. (Hear, hear.) We are not only to receive through that avenue into the church the great number of our members, but the character, the liberality, the zeal, the devotion to Jesus Christ, everything that is to give character and glory to the future church, is to be formed and fashioned in the Sunday School next to the pulpit. This, I believe is a subject of infinite importance, that we have as Sunday School teachers the shaping of the character, the activity and the liberality of the coming church of Jesus Christ. With these postulates then, together with what has been said by my brother upon the work of the Sunday School, I now proceed to ask the question, who ought to work in the Sunday School? And that question would never be asked if the demands of the Sunday School were not far in advance of the supply. There can be no pertinence to that question if the door of God's Providence did not stand open, asking men to enter into the work in this vast field that has been opened through His Grace. There can be no force in that question if there were not very many members of the church of Christ who are doubting and disbelieving as to their individual duty in relation to this great question. (Hear, hear.) With these thoughts, then, I wish briefly—for the time is limited—to direct your attention in three or four directions in which laborers for the Sabbath School may be looked for, and I very naturally perhaps, begin with men of my own class—ministers. I am not here to lecture anybody, I am not here to find fault with the past, but I make this statement, that I believe to-day the Sunday School needs more of that class of men than any other—christian ministers to take a constant interest in the work of the Sunday School. When I say the Sunday School, I do not mean merely that little body of men and women and children who meet on the Sabbath day for the study of the word of God. The Sunday School is a larger thing than that. The Sunday School bears certain relations to the church and the community around about it. The Sunday School is not simply the teaching of an hour on the Sabbath, but it is the preparation of the week day. It is the lives of the teachers; it is the habits and motives of the men who are its workers; all this working together to produce the results that the Sunday School is producing in the church, this makes up what I understand by the Sunday School. I go into some great machine shop, and I find starting out a magnificent locomotive, and I ask who made it, I am pointed to this mechanic and that, who has wrought his part in the great work. I say, is this all? No! Up in some little quiet chamber sits a man with a pencil in his hand, tracing lines on a paper. His brain has conceived, formed and fashioned the locomotive on paper, and every other workman in that vast shop has to carry out the conception of his brain. So it seems to me, with the manifold agencies of the church. They have an existence inde-

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pendent of any particular man. Steam, as a motive power, exists perfectly independent of the man who first designed that locomotive. Just so the Sunday School exists independent of any particular pastor; but its success depends largely upon the conception of the man who fills the pulpit. His teaching and moulding of opinion, his giving spiritual motive power to the people, the thoughts of his mind and the feelings of his heart, all go very far to determine the character of that particular church. Christian pastors are set of God to be like spiritual reservoirs. If the pastor of a church feels deeply interested in the subject of temperance he will work and pray and talk till that church feels it or drives him out of it. (Cheers.) If a man is interested in any question that pertains to the morality of the time he will think talk and preach till the church becomes permeated with his thoughts and feelings. And it is just so with every agency and institution of the church. It seems to me there is no limit to the power of a preacher in these respects. And especially is it true in respect to the Sunday School. He is to be a reservoir of spiritual power that shall move the hearts of the people, and it is by his own personal interest and love for the work and his example that he is to affect the church. It is not for him necessarily to go into the Sunday School room and teach a class. He needs but seldom to be seen in the Sunday School as an actual worker. But he may inspire those that do the work. He may gather them around him on a week evening and instruct them in the lesson of the coming Sabbath. He may in a great variety of ways, by personal conduct with different teachers, encourage those who are discouraged, give direction to their reading and study, help them solve difficult questions that arise in the administration of their classes and in the teaching of the word of God. He may by his personal influence and power largely affect the teaching and the discipline of the school with which he is connected. These are not mere theories. You know them to be facts. There are pastors and teachers in this assembly who are recognized as filling just this position with regard to their individual churches.

I pass on to notice another class of men that ought to be workers in the Sunday School. These are our official men—leading members of our churches. Many of them are not fit to be teachers, but there is hardly any institution in this age that requires such a variety of talent as our Sunday Schools. They need not simply teachers, they need administrators, they need executive ability, as much as they do power to teach; they need not simply a godly example, but they need the power of dealing with the young. They need not simply knowledge, but heart. They need all kinds of talent. And, now, what is the want of most of our Sunday Schools? Not men of piety; thank God, men of piety gravitate to our Sunday

Schools! From the inherent principle of their nature, they are found there, without the seeking. Men of large heart and emotional nature will gravitate in the same direction. But there are many men who are recognized as our leading men of business—men of wealth—men often filling important political and social positions, who are true and earnest Christians. No man can question their piety, but they have not been educated to the present Sunday School movement, and they say, "Let younger men, who are better fitted for it, engage in this work!" Well, possibly the young are better adapted to some positions in the Sunday School than those who are older, but I find in the different movements of society and in the churches, that there can be nothing progressive and advancing that does not have men for its centre—men of character, of recognized honour and ability—men of executive force. Piety alone will not carry on our Sunday Schools; we must have talent; we must have position; we must have men who are recognized as leaders in society; and I believe to-day that if certain men in our different churches would give us the benefit of their executive talent in our Sunday Schools, we could lift many a school out of the very "Slough of Despond." If they would give us their help in the finances of the School, they would save our schools from a thousand difficulties, and their presence and example alone would be as constant teachers of the young. I would give in my Sunday School anything in this world for the simple presence of some men in the Sunday School, even if they did not open their mouths; if they would show by their presence, their personal interest in and their real love for the Sunday School, they would impress and instruct the young. Our boys and girls, when they would see such men coming into our schools, taking a personal interest in them, being regular in their attendance, and showing that they love the work, and believe in it, how soon would be banished that feeling—"I am too old for the Sunday School; I am going to get out of it just as soon as I can!"

Another class is the vast unemployed talent that you can find in any large church, men that for some reason do not feel any special conscience in the direction of any particular line of Christian work, but yet men of rare adaptation and fitness for many kinds of work. How many people there are of whom we say: "I wish I could get that man into his place!" There are a great many people in our churches that have an abundance of talent; God has gifted them with power, with large minds, with the advantage perhaps of education and culture, and social position, and yet somehow that do not feel inclined to work. Now, I believe that our Sunday School needs that class of men. Perhaps many of them need re-converting. They need to be brought under the power of the Holy Ghost, and thereby interested in Christ and in Christ's work; but the Sunday School needs their talents.

I notice one more class, and these are our young married people; a class that is so ready to drop out of the Sunday School and out of some of the most earnest forms of christian work. O! how much they need the Sunday School themselves. (Hear, hear.) How much they need the reflex influence of the Sunday School upon their own hearts, and upon their own lives. And were it nothing but that alone, it would pay them. I believe that every Christian needs all the Bible study that our Schools demand of us. We need that as ordinary readers of the Word of God. No man can say, "I have no time to prepare myself!" My brother, you need to read the Word of God every week for your own religious life and development as much as any Sunday School would require of you in the way of study. And for the reflex influence of the Sunday School upon your heart and character you ought to be found a faithful and constant worker in the Sunday School?

Now, there are a great many other classes. I know questions have come to your mind: How about unconverted people, about people who have specialties, &c. There is no time to answer questions of this kind to-night; they may be more properly dealt with elsewhere. But in reference to the question, Who ought to work in the Sunday School? I would say lastly, those who are convinced they need a new consecration, a new devotion to this great and grand work of the Sunday School. At the close of the Franco-Austrian war, when the French army was entering Paris on its return, with Marshal MacMahon at its head,—the idol of the soldiers and the people,—at a certain point as the army was marching up, the Marshal saw a beautiful little girl come out of the crowd with a bouquet in her hand and offered it to him. The Marshal stooped down in his saddle, and not only took the bouquet, but he took the little one up in his arms and sat her beside him on the saddle, and marched along in this way with his victorious soldiers. And it is said, of all that day's glory, there was nothing that so touched the hearts of the people and so made them love him as that little deed of kindness; they saw his heart. How many times I have thought of that as a type of the coming Christ. Christ is honoured to-day as the world's leader; Christ has won around the world a thousand victories, and now as he takes to-day by His side a child and goes forth marching, it seems to me that symbol is prophetic of the future. And as in the fulness of time Marshal MacMahon was raised to the Presidency of the great Republic of France, so Christ shall become the King of this world, more perhaps through the agency of Sunday School work—faithful, consecrated love and labor for the children—than through all other agencies combined. And may God speed that happy day. (Cheers).

Mr. Phillips sang—"Let us scatter seeds of kindness," and after a collection was taken up, sang, by request, "Your Mission." Rev. Mr. Rose pronounced the Benediction, and the meeting adjourned.

THIRD SESSION.

The Convention met at nine o'clock on Wednesday morning, in "Shaftesbury Hall," and occupied twenty minutes in devotional exercises.

ADDRESS RESPECTING THE RETIRING PRESIDENT.

Rev. WILLIAM SCOTT, Oshawa, said he was very sorry that the President was unable to be here. Being personally acquainted with that reverend gentleman he knew that he was in harmony with their work, and that besides he himself was an indefatigable worker in the Sabbath School enterprise, as well as a warm, practical friend of the total abstinence cause. (Cheers.) Knowing him as he did, therefore, he felt they ought not simply to accept the communication received from him on retiring from the office of President of this Association in a formal and official manner, but that they ought to express their regret at his inability to be present, and to reciprocate his prayer that the Holy Ghost might be poured upon this Convention, and that they might be more stimulated towards accomplishing the great objects which they had in view. He therefore moved the following resolution:

"That this meeting, having heard the communication from the retiring President, the Very Reverend Dean of Montreal, most sincerely regrets his inability to take his place at this Convention, and most earnestly reciprocates the prayer for the Holy Spirit's influence to rest upon us, and upon himself in his efforts for the salvation of mankind."

The motion was seconded by Dr. Hodgins, and carried unanimously.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

Rev. WM. SCOTT said that most of the ministerial brethren here to-day were aware of the law of this Province respecting our common schools, which allowed any of them at suitable periods to visit the public schools for the purpose of communicating religious instruction. Judging from his own experience and knowledge there were only a very few of them that availed themselves of the advantages and privileges which the law allows in reference to the communication of religious instruction to the youth of our land, who are in our common schools. It might be said, and said he dare say, with very great propriety, that the greater number of children who attend our common schools attend also our Sabbath Schools. But he thought it would be well if they could convey to the minds of their children who are receiving a secular education in our public schools, that there is something higher and nobler which they must seek than

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simply secular education. He deprecated the separation of religious thought and religious truth from the secular education of our land. All ministers of the gospel would agree with him that there never was a time when it was more necessary to maintain the spirituality of our religion, when more than ordinary efforts should be made to impress the minds of our youth with the truths of the gospel, and the necessity of Bible instruction under the Spirit's influence, than the present. He would beg, therefore, to submit the following resolution, to be referred to the Business Committee :

"That this Convention, representing a large body of Sabbath School workers, chiefly in the Province of Ontario, is convinced that the times in which we live specially demand that all education should have a scripturally religious basis, and, therefore, this Convention earnestly urges Christian ministers of all denominations to avail themselves of the advantages and privileges granted under the admirable school system of Ontario, to visit the public schools as frequently as possible with a view to communicate suitable religious instruction."

Rev. F. H. MARLING—I hardly know how to vote upon this question myself, because if I voted in favor of the resolution I should be condemning my own practice, and I don't see my way very clearly to changing it. At the same time, to vote against the resolution seems rather invidious, as it would appear like voting against a good work. If I were to go into any of the public schools of the City of Toronto I should very likely find in each of them some children belonging to my own denomination, and if the churches of that denomination were to select me to visit these schools, I fear I should have a very small task to do in each of them. In the country districts it is different, because there the children are gathered into one school; but in the city the children are scattered throughout a number of schools, and the classes for religious instruction would be very small in each, and the labor of teaching them all would, therefore, be greatly multiplied. Then, as the mover has very properly said, nearly all these children are under our pastoral charge, and we do something for their religious instruction in the several Sabbath School and Bible classes connected with our own congregations, I therefore feel a difficulty in voting for the resolution, because I scarcely would be prepared here in Toronto to enter upon anything new in this work; and it is quite possible that others may be similarly situated. I should like to have the matter looked at from all sides before we take a vote upon the question. We all, no doubt, agree in the opinion that there should be religious instruction given to our young people; but the suggestion contained in the motion is a matter which should be very carefully looked at before being adopted.

Hon. JOHN McMURRICH—I have been a school trustee for many years past, and I think it is right to state that provision was made by the Board of School Trustees of Toronto a number of years ago, under which any clergyman in the city could have the use of a room in any of the public schools for giving religious instruction to those disposed to receive it, at such a time as not to interfere with the regular work of the school. That privilege has not been availed of to any great extent. There were a few visits at the time, but they were soon given up. I would also state that religion is not excluded from our public schools. The Scriptures are read and prayer offered up in all of them, I believe. There can be no harm in passing the resolution, for it is just urging what was urged a number of years ago in Toronto, but was not taken up. There is no difficulty standing in the way; but, at the same time, it is not to be understood that it is contemplated by that resolution to interfere with the working of the schools in any way.

Mr. FOTHERINGHAM, of North York—Mr. Marling says there would be some difficulty in carrying out the resolution in cities; I think it would be found equally difficult to carry it out in country schools. I believe that all ministers are exceedingly desirous that religious instruction should be given in our public schools, but in country schools they cannot usually get a separate room in which to communicate that instruction. Besides that, you have as many denominations represented in the public schools in the country as in the city; and, therefore, except on very general principles, it is almost impracticable to communicate religious instruction. As a matter of fact, scarcely any of the public schools are visited by clergymen. The religious instruction that is given in public schools is usually communicated by the teachers; and I think it would meet the difficulties better if we were simply to use all our influence to secure religious public school teachers. Public school teachers have a very great deal of power, and if they are men and women of the right class they can impart religious principles without trenching upon the peculiar views of any of the pupils of the school. And they have a better knowledge of the character of the pupils and their parents, and can more easily avoid giving offence to any one in regard to peculiar doctrinal tendencies. However, as has been remarked by Mr. McMurrich, religion is not excluded from the public schools. It will be noticed that there is a series of lessons provided for instruction in Christian morals—truth, love, forbearance, meekness, charity, kindness, love of country. You will find twenty or thirty subjects such as these in the programme for public schools, and it is designed and desired that the teachers should give instruction periodically on these subjects. These principles lie at the basis of all right government and social progress; so that whilst there would be less difficulty

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in carrying out the resolution, many of us feel in the same position as Mr. Marling does: that to vote against it seems not consistent with the character of this Association, and to vote for it will be voting for a thing that cannot in reality be carried out. I would make a suggestion to the effect that every effort should be made to get Christian men and women as public school teachers.

MR. M. C. PEDLEY said he was a public school-teacher and attached great importance to the moral training of children in connection with secular education. He did not see how that special religious instruction could be given by clergymen during school hours, and if it were given after school hours he thought it would have a tendency to make religious teaching repulsive. He thought it would be well for Sunday School teachers to visit the public schools occasionally, where they would get a good many ideas as to right principles of teaching.

HON. JOHN McMURRICH said he thought it would not be well to adopt a resolution that could not be carried into effect. He doubted very much if this resolution could be practically carried out, and he would suggest to his friend, the mover, the propriety of withdrawing it so that there might be nothing upon their minutes either showing division upon a question of this kind, or a resolution that could not be carried out.

REV. J. FOTHERINGHAM said he had known such a resolution to be passed at similar Conventions by which the conduct of ministers in this respect was reflected upon as if they had been negligent in their duty. He believed that ministers had in connection with their church work all that they could do, and as a matter of fact they were not able to give instruction in the public schools.

REV. WM. SCOTT—I should not withdraw the resolution without making an observation or two. What I wanted to do was to call public attention once more to the privilege under the law which as ministers we enjoy, because I think it is a good deal lost sight of and that a good many are not aware of the fact that the law of the land allows us the privilege of visiting the public schools. With respect to some observations made this morning, I must say that we all know very well that if there be a disposition on our part to do any particular work we can accomplish it notwithstanding the difficulties that may seem to stand in the way. And with regard to the difficulties in this case, there is not a man of us that could not if he would, occasionally visit the public schools and speak to the children upon subjects of spiritual interest and importance. In regard to rural schools where there is but one room, there is no very great difficulty, except that the children may be worried after the labours of the day, when the instruction would have to be given. The

children that did not wish to remain should be at liberty to retire, all children whose parents objected to any particular form of religious instruction might retire; but some would remain, and the presence of the minister would seem to impress the minds of the children with the value of scriptural instruction. Then with regard to the teaching of morals, referred to by one gentleman, I must say that I do not see anything in the subjects mentioned that might not be found in the writings of Cicero and other old Roman writers. But I want to know if there is not something more than that needed in our religious instruction? It is not a question that can be discussed at any great length to-day, but I feel there is an importance to be attached to the principle of this resolution. I should feel glad if it passed this Convention so that it might go on record and direct attention to the matter elsewhere.

REV. K. McCLENNAN, Peterborough,—I don't think this is the best place for introducing the subject, and without meaning any disparagement to the mover, I must say I scarcely think it was wise to bring it up before this Convention. I think this for various reasons, first, it touches two points with reference to which every one is aware the widest diversity of opinion would obtain. The very position laid down would lead to the widest and sharpest discussion. Then again as to the way of giving what is called suitable religious instruction we should differ widely as to how it was to be done, supposing we all recognized the propriety of doing it. In venturing to express myself thus with every deference to the mover of the resolution, I know what the difficulty is. With reference even to the school system it is pronounced in the resolution, admirable. I am prepared in a loose, general way to say that it is admirable; but when you begin to characterize the system in terms like that, you invite criticism and you will certainly elicit diversity of views. For these reasons I would hesitate very much to countenance the introduction or a fuller discussion of this subject, but further and chiefly I think that the proper place for dealing with this matter and where it can be best dealt with is not here where we deal with subjects upon which we are least likely to differ, but in our various church meetings where we specially recognize questions that have a church aspect, for instance, if it is felt that there are many ministers who do not do what they might in this matter, then I think their churches should tell them so and urge them to do it. For myself I consider it impossible to do it in many cases in the way contemplated. Take the case of a minister in a rural district. There may be ten or twelve schools with which the children of his congregation are connected, how is he, along with various duties pressing upon him, to visit those schools and give regular instruction to any of the pupils. I can pronounce it without any hesitation impossible. But there are

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opportunities for doing this in substance. ¹At the public examinations and the distribution of prizes there would be an opportunity to say a word in season, and this is the time I know many ministers, whose hands are full of work, use for this purpose. I have often done it myself, and therefore I know the difficulty on the one hand and the opportunity on the other; and I feel quite sure that there are many like myself who would shrink from even recognizing the obligation on them to undertake formal religious instruction in our schools. For my own part, I consider that in a great many cases it cannot be done; and where it can be done it is a matter that should be dealt with by the ecclesiastical courts.

Mr. FOTHERINGHAM said if the motion was pressed he would suggest an amendment to the following effect:—"That while this Convention is exceedingly desirous that religious instruction should be given in all our public schools, it does not feel at liberty to press upon clergymen the duty of giving religious instruction therein, beset as it is with so many practical difficulties."

Rev. Mr. SCOTT consented to withdraw his resolution, and the discussion closed.

REPORT FROM COUNTY SECRETARIES.

The PRESIDENT called for further verbal reports from County Secretaries, or in their absence, from any one from the county who could speak of the work being done.

PETERBOROUGH.

Rev. K. MACLENNAN, in the absence of the Secretary, said they had held a County Convention, which had the effect of quickening the interest in the Sunday School work, and at the same time improving the character of that work. Another effect was that arrangements had been made to hold this Winter a series of township meetings, and to form township Associations. The reports received at the County Convention from the various schools in the County were very encouraging. One prosperous merchant announced his intention to give \$1,000 to aid weak schools throughout the County in the matter of libraries, and eight or ten days after the Convention a model library imported from Britain was placed in one of the schools.

SOUTH ONTARIO.

Rev. Dr. THORNTON, in the absence of the Secretary, spoke for this County. He said they had held two Conventions, the first of

which was very successful, but the latter not so successful. One great difficulty was the want of regular attendance; the difficulty in getting people to take sufficient interest in the work. However, nearly all the schools had been visited by Committees appointed, in order to create an interest in the objects of the Convention; and they hoped their next Convention would be more successful.

NORTH ONTARIO.

Rev. J. THOM said they had held a very interesting Convention. They managed it themselves, and never thought of depending upon Toronto for aid. They discussed a great variety of subjects, and besides that, they had most admirable singing. He thought the interest in Sabbath School work was greatly stimulated by the Convention.

Rev. WM. MILLARD, General Secretary, said with respect to any feeling that might exist as to any supposed neglect on the part of the officers of the Association, that he was never absent from a Convention if he could get there at all. He liked it too well to stay away; so that if he did not go to any Convention to which he was invited, it was either because he was ill or had to go to some other Convention. He asked the County Secretaries to let him know in good time when their Conventions were to be held, and if any two conflicted, the time might be changed.

LINCOLN.

Mr. COOK, in the absence of the Secretary, said they had a very interesting Convention last year, and the reports from the schools were very favorable, and their number was increasing. The feeling of the Convention, he thought, was a desire for more complete unity in advancing the cause of Sabbath Schools.

LAMBTON.

Mr. E. S. SMITH, in the absence of the Secretary, said they had had two Conventions, and the interest in Sabbath Schools was spreading. Within the last four years the number of Sabbath Schools in the county had doubled, and many townships now had their own Associations. There was plenty of material for the work, but they needed the outpouring of the Spirit to give them new life and strength for it.

WELLINGTON.

Rev. M. S. GRAY spoke with special reference to the Eastern part of North Wellington. He was sorry to say that comparatively

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little had been done on account of the difficulty in getting delegates to go to the County town. The Sabbath Schools were now doing a good work in that part of the County, both in relation to its special, and to the general improvement of morals and the promotion of temperance.

HALTON.

Rev. H. CHRISTOPHERSON, in the absence of the Secretary, said they had an Association in good working, and last February they had a Convention in Milton which was hardly second to this one, with the exception of the number of delegates. The officers in connection with the Association were hard-working men, and took a great deal of interest both in the Convention and in the work in the county. He was not in a position to speak of the state of the schools throughout the county, but so far as the officers of the County Association are concerned, he was proud to say that they took a deep interest in the work of Sabbath Schools.

ELGIN.

Rev. E. MORROW said the Sabbath Schools throughout the County were doing very well. Many of the children in the Schools were members of temperance organizations, and by that means they hoped to accomplish a great deal of good.

HASTINGS.

Mr. W. JOHNSON said that of the ten townships into which the County was divided, eight had associations, and during the last year six held township conventions, all of which had created increased zeal and interest in the Sunday School work throughout the County. Besides these conventions, several of the townships held Sabbath School pic-nics, at which a number of schools were gathered together. The result of these organizations was, that many schools, that in the past were closed in winter, were now kept open the year round.

WENTWORTH.

Mr. MCPHERSON said they had held a very successful Convention. They had only one township organization, but the interest in Sunday School work was increasing, and he hoped before long every township would have its own association. One feature of their Convention was the singing by over one thousand children of the various schools. This bringing the children in to take part in the Convention was found to awaken their interest in the work.

ESSEX.

MY DEAR SIR,—I shall not be able to be with you to-morrow; I am very busy, and Mrs. Bartlett is not very well; I do not care to leave her at present. I should have liked to have been with you, as I enjoy conventions very much. You will, perhaps, do the needful for us in stating that we have had a convention with the very best results; in fact, two conventions—one in the spring and the other in the fall. You know what a good time we had at the one you were at, and I hope you will have a first-rate time at Toronto; and very glad should I be to be with you.

Rev. D. L. Brethour will be present, I think; but that is likely all that will be from the County.

Very truly yours,

ALEX. BARTLETT.

Rev. William Millard, Box 1077, Toronto.

TORONTO.

HON. JOHN McMURRICH said that so far as the Presbyterian schools were concerned, he believed they were more prosperous than in the past. There were now three self-sustaining churches in Toronto that had been started first as Sabbath Schools, and there were three more coming on.

We insert here the report of the Sabbath-school state of Toronto, as furnished by Mr. J. J. Woodhouse, but which, we fear, was not read:—

REPORT FOR TORONTO.

The number of Evangelical Sabbath Schools in the city and neighborhood, as far as ascertained and reported, is 67, viz:—

Presbyterian	15
Episcopal	13
Methodist	10
Baptist	7
Primitive Methodist.....	7
Congregational	6
New Connexion	2
Bible Christian	2
Episcopal Methodist	1
German Lutheran.....	1
Plymouth Brethren.....	1
Union	1
Jail Mission	1

Total..... 67

No statistics having been called for by the Association during the past year, the following figures must only be considered as approximate, viz:—

Teachers on the roll	1,150
do. average attendance.....	1,050
Scholars on the roll.....	13,000
do. average attendance	10,500

The city, as is well known, is increasing rapidly in extent and population, and much is being done by the churches to supply the spiritual wants of the children, as well as of adults. The number of schools at present reported is 13 over and above that of 1870.

Another Institute was held in December, 1872. It was conducted by Rev. George A. Peltz and Professor W. H. Sherwin. The meetings all through the week were well attended, and a growing interest in and appreciation of this means of conveying instruction and drawing out talent, was manifested.

A mass meeting of scholars in connection with this Institute was held in the new Metropolitan Wesleyan Church, which was kindly placed at the disposal of the Committee. The attendance was very large; numbers, in fact, being unable to gain admittance.

Much prayer has been offered for God's blessing upon the work done. It is pleasing to hear of answers to prayer in the conversion of scholars, and accessions to the church roll from that of the school. It is, however, hoped that both teachers and parents will soon make more full use of this great privilege and power which lies open to them, and that the result may be infinitely greater than ever before.

The writer ventures to suggest that in schools using the uniform series of lessons, the quarterly examinations should be interspersed with singing, and earnest prayer by the various teachers for a blessing upon the work of the schools.

The Toronto Sabbath School Association has been continued, but from various causes the monthly meetings have not been so regularly held as heretofore. It is hoped that the Convention of 1873 will inspire officers and teachers with fresh enthusiasm in the work of the Sabbath School, and that the periodical gatherings of the Association may be regularly held and largely attended.

It is pleasing to notice a growing interest in the work and operations of the "Ontario Sabbath School Missionary Union," which, through the agent of the Society, has planted a large number of Sabbath Schools in destitute parts of the Province during the past year.

J. J. WOODHOUSE,
Sec'y for Toronto.

Written Reports were presented from Mr. J. H. Knight for the County of Victoria; for County of Bruce, by Rev. J. Straith; for County of Frontenac, by Rev. P. S. Livingston.

FRONTENAC.

KINGSTON, Oct. 20th, 1873.

MY DEAR SIR,—It is a matter of regret to myself that I am prevented from attending the present S. S. Convention. I had intended to be with you up till late on Saturday evening, and consequently did not report by letter sooner.

We held our County Convention in Kingston, on the 18th and 19th of February last, and, although the attendance of delegates was not so large as we could have desired, yet I think I am safe in saying that those who did attend were stimulated in the prosecution of our common aims. I am able to report the holding of only two local conventions—one in the township of Pittsburgh, which was a very interesting and profitable meeting; and one in the township of Loughboro', which, I believe, was also successful.

In regard to the Sabbath School work throughout the county generally, there is not much difference from that of other counties. Schools are pretty well established in every township, so that nearly all the children have an opportunity of attending some school. In the township of Loughboro' their association is well organized. They have a visiting committee, whose duty is to visit the different schools, address the children, and counsel the teachers.

Hoping your Convention may be as interesting and as profitable as is expected,

I am, my Dear Sir,

yours sincerely,

P. S. LIVINGSTON,
County Secretary.

BRUCE.

The Sabbath Schools in the County of Bruce have been improving very much during the past year. There is a larger and more regular attendance of pupils and teachers, and more interest taken in the good work. We had a successful County Convention at Kincardine, which will give a fresh impulse to the zeal of teachers. This county is the foremost in the Dominion in relative increase of population. Improvements of every kind are rapid, and we rejoice to think that the great foundation of religious life—the training of the young in the way of holiness—is being laid, we trust, broad and deep. One grand feature is the opening of new Sabbath Schools in destitute localities, the work of warm and willing souls. With active township secretaries, township conventions, and a vigorous executive committee of the county association, we hope the ensuing year may be, under God's blessing, still more prosperous.

J. STRAITH,
Secretary of County.

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VICTORIA.

LINDSAY, Oct. 20th, 1873.

DEAR SIR,—I beg to report that during the past year, in addition to a County Convention for the county of Victoria, held at Lindsay, a Township Convention for the township of Fenelon was held at the village of Fenelon Falls, for the purpose of aiding and encouraging Sabbath School teachers in their work, and that both were considered very successful.

I have the honour to be, Sir,

Your obedient servant,

J. H. KNIGHT,

Cor. Sec. S. S. Assn. Co. Victoria.

Rev. William Millard,

Gen. Sec. S. S. A., Toronto.

Mr. PHILLIPS then sang a hymn of praise.

COUNTY CONVENTIONS.

Rev. H. CHRISTOPHERSON moved, "That a Committee consisting of Rev. F. H. Marling, Rev. Wm. Millard, and the mover, be appointed to prepare a series of suggestions for the guidance of County Secretaries, to secure uniformity in the conduct of County Conventions." He said his reason for asking for this Committee was the conviction that unless there was some finding sent out from the Provincial Convention as to the best method of holding County Conventions, there might be such a want of uniformity as might result in the failure of the Conventions in some counties. He spoke advisedly when he said that the experience of some counties pointed to that result; and he thought that certain suggestions might be brought before this Convention by the Committee, and which if conveyed with the sanction of this body to the County Secretaries and to others whose business is to prepare programmes for the County Conventions; would not only secure uniformity of procedure but would promote the efficiency of these Conventions. It was not unknown to those present that the County Conventions were feeders of the Provincial Convention, and where the County and Township Conventions were properly conducted and efficiently maintained, there did the Provincial Convention receive most support. In those counties where these conventions were comparatively neglected there was very rarely much enthusiasm with regard to the holding of the Provincial Convention. It was therefore highly important to maintain the efficiency of the County Conventions. He had no sympathy with this calling together of a num-

STRAITH,
Secretary of County.

ber of Sabbath School workers, and then give the proceedings all into the hands of five or six men, who give an address on special subjects and then go home. The main idea of the Convention is to afford an opportunity of comparing experiences, and it has not done its work unless as much time as possible has been devoted to that object.

Hon. JOHN McMURRICH said they should carefully guard against anything like dictation. Bearing this in mind he thought the Committee would be able to make many valuable suggestions.

Mr. CHRISTOPHERSON said the only object of the Committee was to give suggestions.

The motion was then put and carried unanimously.

NORMAL SCHOOLS.

Dr. HODGINS rose to move a resolution relating to the establishment of Normal Schools for the training of teachers for the Sabbath School. He observed that in the General Secretary's Report, which was read yesterday, reference was made to the value of Normal School training on the part of Sunday School teachers, and the voluntary examination of these teachers. Such schools had been established in England and had proved very successful. The plan had also been tried in the Province of Quebec with good results. The object, as every one understood, was to give the Sunday School teacher the advantage of a proper training, and thus render him more efficient in his work. His proposition was that the matter be referred to a Committee, with instructions to report to the Convention, which could then take action in the matter. He therefore moved, seconded by Rev. Geo. Richardson, "That the President nominate a Committee of seven members to report, as the first item of business to-morrow morning, upon the expediency of establishing Normal School classes for Sunday School teachers, and of instituting a system of voluntary examinations for teachers with a view to test their efficiency for the work."

The Motion was carried. And the President nominated the following Committee:—Rev. Dr. O'Meara, Rev. Joel Briggs, Rev. J. M. Cameron, Rev. F. H. Marling, Rev. Dr. Castle, and Messrs. S. S. Martin, and D. Fotheringham.

THE LESSON FOR OCTOBER 19TH, "INTERNATIONAL COURSE" TO A GENERAL CLASS.

Rev. Mr. ANDREWS, of Brant, conducted a class through the lesson for Oct. 19th, "International course," Matthew xvii., 1-8, the entire meeting constituting the class. After some preliminary re-

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marks by way of explanation of his own position, he began by drawing from the class what was the subject of the lesson—"The transfiguration of Christ," also that there was an account of the same event in Mark and Luke. He then read the passage with the class and asked whether in the narrative given by the three evangelists there were any points of difference. These points being disposed of, he then asked what was the transfiguration, was it an actual fact, or a dream of the disciples, or a vision they were permitted to behold? These questions he discussed with the class, drawing out their views and then giving his own. Another question discussed with the class was, Why did not Jesus allow the entire crowd to see the wonderful sight? and why did He not allow all the disciples to be there? The other questions to which answers were elicited from the class were: Where did the transfiguration take place? What was the primary object in going to the mountain at that time?—(He went up to pray and it was while he was praying that the transfiguration occurred.)—What does transfiguration mean? and note the change it produced in Christ's personal appearance. Next he came to the lesson to be learned from this subject. First, on what subject were Moses and Elias talking to Christ? In regard to his decease. Here then we have the testimony of those two prophets as to the propriety of Christ's suffering. The greatest stumbling block to the Jews in the way of receiving Christ, was that He died as a malefactor. But here Moses and Elias bear testimony to the fact that Christ must suffer. Again, Moses and Elias appeared as they appeared in glory. This teaches us a separate state of spirits. Then the disciples knew Moses, and this he thought was conclusive evidence of the doctrine that we shall know each other in heaven.

Mr. PHILLIPS sang, "It is good to be here," and subsequently the Convention joined in singing "Come ye disconsolate."

INTRODUCTION OF FOREIGN DELEGATES.

The PRESIDENT introduced to the Convention, Rev. W. F. Crafts, of Haverhill, Massachusetts; Rev. N. Weiss, from Paris, France, and Mr. C. M. Morton, of the Brooklyn "Bethel Mission," all of whom were very cordially received.

REV. MR. CRAFTS—I return your greeting, and meet you as a company of Sunday School workers. There is no surer bond of union between nations than that of a common lesson, and I rejoice to come here and find you studying the same lesson with us on the other side. It makes me feel that there is something binding us together. I was a few weeks ago in London and met the same hearty greeting there from the Sunday School Union, that I have

met here. There was one thing about the English part of the Vienna Exposition that attracted my attention. It was the books of the London Sunday School Union and by their side the Bible in 219 languages, exhibited by the Bible Society. When he saw this collection and remembered that the London Sunday School Union had agreed to teach the same lesson with us, I looked forward to no distant day when this international idea would encircle the whole world, and on the same day the Bible would be opened in these 219 languages at the same passage and the united prayers of Christians everywhere would be centered on the same subject. Oh, what a power shall then come upon teachers and scholars when we have the united prayers of the world turned upon one passage of the Word of God! The international cable is a great thing, but a greater and a grander thing is this international lesson, binding us all in one brotherhood. There is nothing so near the brotherhood of the race as the brotherhood of Sunday school workers. (Cheers.)

Rev. F. H. MARLING read a letter from A. Woodruff, Esq., introducing Rev. Mr. Weiss, from France:

Rev. Mr. WEISS then came forward and was received with hearty cheering. He said he had been speaking the English language only about five or six weeks, and he hoped they would excuse him if he did not say more than that he was glad to be here. He was especially pleased to attend this Convention because in his own country they had no Conventions like this. There were but few Sunday Schools in France compared with the number in this country, and in the United States. However, they were doing their utmost to increase the number. He brought the Convention the most hearty greetings of their Sunday school community in France. (Cheers.)

Mr. C. M. MORTON said:—I am glad to be here. I feel my own heart has been blessed. Let us pray that God's blessing may rest upon this Convention, that we may be all better fitted for our work, especially in spirit.

Mr. PHILLIPS sang, "Battling for the Lord," and prayer was offered up by Mr. Morton and Rev. J. Learoyd; Rev. Dr. O'Meara pronounced the benediction, and the session came to a close.

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FOURTH SESSION.

The Convention re-assembled at 2.30 p.m., and after devotional exercises, Rev. S. J. Boddy, of Toronto, read a paper upon

ORDER AND DISCIPLINE IN THE SABBATH SCHOOL.

Rev. S. J. BODDY said, in dealing with the subject which has been assigned to me, "The order and discipline of the Sabbath School," I propose to do two things: first, to state what I understand by order, and secondly to point out what is needful to secure it.

What do I understand by order in the Sabbath School? I reply, something different from order in the church, and different also from order in the day school. In the church *perfect quietness* must prevail, except during those portions of the service in which the congregation are expected to join. And even then the voice of the people should be as the voice of one man. In the day school, also, nothing can be tolerated which savours of licence. There perfect stillness may be improper, and to expect it therefore may be unreasonable. But it is not unreasonable to expect instant obedience; nor can the teacher be blamed who uses all his authority to enforce it, called as he often is to minister simple-handed to a crowd of children, most of them disliking study, and overflowing with animal spirits.

But it is different with the Sabbath School. Here the great object is to present religion attractively to the children; the more so because often they are required to attend church where they must needs be subjected to great restraint. It is a lamentable fact that many who once attended the Sabbath School, now speak of it with disgust, and are living in a state of hardened indifference to the truth. May not one reason of this be—nay is it not sometimes *given* as a reason—that the Sabbath School attendance was made irksome and unpleasant? that harsh rules were harshly enforced, and little was attempted to interest and attract? At all events I feel satisfied that everything like harshness is out of place in the Sabbath School, and that even the nicest order is too dearly purchased if the children are so kept under as to be made uncomfortable. Of course, indeed, some rules must be laid down and be enforced. The children should be requested to attend if possible in good time; to come in and go out quietly; to abstain from all unnecessary noise; to listen attentively to what the teacher has to say, and in general to do whatever he may tell them. But more than this appears to me unnecessary, and I cannot but feel that those teachers and superintendents who expect more, are aiming at too lofty a standard. There are those who look crossly at every child who ventures either to smile or to whisper,—who cannot overlook the least symptom of fidgeting, who seem to expect a

solemnity in the school which even at church is almost beyond the limits of juvenile attainment,—who think it necessary to see and take notice of everything that is amiss, and to deal with infirmities as though they were crimes. Such persons doubtless mean well, and possibly would make excellent school masters, but as teachers and superintendents they have I think mistaken their calling. For my part I confess a liking for the hum of many voices in the Sabbath School, provided it is not too loud. I like to see the children enter with a smile, and look happy and contented as long as the attendance lasts. Even the occasional sound of subdued laughter does not greatly disturb me; nor do I deem it necessary to interfere because I see little things going on which are not in themselves to be commended. It is enough for me that sufficient order is maintained to enable every teacher to speak with comfort to his class, that at least there is nothing like confusion or unruliness, and that if ever I do raise my voice—which is not often—immediate silence is the result. With less than this I would not be contented for a moment; but I neither expect nor ask for more.

2. But now for what is needful* to secure the amount of order which I contend for. Here several things may be specified, some of them essential, and all deserving of a distinct mention.

Something will depend on the school-house itself, and its internal arrangements. If possible it should be airy and well ventilated, and in winter just warmed sufficiently for comfort. To expect children to sit quietly when they are oppressed with heat or freezing with cold, is unreasonable. It will also be found conducive to order to isolate the classes as much as possible, and give the children nothing to stare at. A favourite idea of mine has long been to separate the classes by means of a small curtain, which could be drawn back during the opening and closing exercises: but I have never yet seen my way to carry it out. One thing however I have secured and found it very useful, and that is matting, not indeed for the whole school, but for the passages. I also lay considerable stress on having the forms and chairs arranged in their places with mathematical accuracy. It has always seemed to me that a class slovenly arranged invites disorder.

Then, again, something will depend on the time of day when the school is held. I believe that in most Sabbath Schools the attendance is in the afternoon. This in some respects may be the most convenient time, and may secure the presence of more scholars. But as far as order is concerned, I am satisfied, after 30 years' experience, that it is not nearly so good a time as the morning. In the morning children come fresh to their work; but in the afternoon, what with church first and pudding afterwards, they are apt to be restive and untractable. I have indeed an afternoon attendance at my own school, besides one in the morning;—but it is very short, and all the children are expected to do is to join in the singing of five or six hymns, and listen to one

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or two brief stirring addresses. I believe one hour in the morning is worth two at any other period.

Again, something will depend upon the *parents*. It is an odious custom, which seems to prevail extensively, for these to allow their children to act very much as they please in regard to the Sabbath School,—to go here or to go there—to go sometimes to one school and sometimes to another; occasionally to two or three at a time, especially when pic-nics are in contemplation. It may be feared also that comparatively few parents care to question their children as to what they have learned, or take pains to see that they study their lessons, and go to school in good time. How can order be looked for when the natural guardians of the scholars thus miserably neglect their duty? Properly they should co-operate with the teacher in every possible way, and make a point of seeing him every now and then. If they would but do this, the gain would be great in all respects, and the discipline of the school would be improved immensely.

Moreover, also, something will depend upon the *children*. Who shall say how beneficial is the influence of a good child! On the other hand, who shall say how baneful is the influence of a bad child! One such is enough to demoralize a whole class; and the superintendent's wisdom is often taxed to the utmost in deciding how to prevent the mischief of his evil influence, while yet giving him a fair chance. It seems hard to expel a boy altogether; but yet occasionally severity of this kind to one may be kindness to the whole school. The step, however, need not be taken till various other expedients have been tried in vain, and among these I would particularly mention the placing a refractory scholar among other boys, and under the care of a new teacher—the communicating with his parents, and the appealing strongly in private to his own better feelings; stress being laid upon what is commendable in him. I remember once having to take a boy by his collar and force him to occupy a particular seat, he had openly refused to mind what I had said, and then had attempted to leave the school. The result of this decisive step was to produce unusual quietness among the other scholars, but I could see that the boy himself, who must have been twelve years of age, was intensely mortified. I therefore, on dismissing the school, requested him to come with me into a class room. Then taking him by the hand I looked him in the face; I addressed to him a few words of kind remonstrance, and at length extracted from him a promise that he would behave better for the future; and I am thankful to say that he kept his promise, and became a very good boy. Probably a similar course would prove equally effectual in other cases.

Then, again, much will depend upon the *librarian*. To my mind few things have a greater tendency to disorder than the giving out of books in school time. So strongly have I felt this that I have often wished that the library could be kept separate from the school alto-

gether. Since however that cannot be done, the librarian must exercise his office as discreetly as possible. Let him move about no more than he can help. Let him have a fixed plan, and adhere to it strictly; and if it be his office to give out Bibles and Hymn Books, let him be sure to be at his post some little time before the school opens. In some schools the library is kept in a small room by itself, and the librarian only makes his appearance when the school is closing. Such schools—I was going to say are to be envied—but at all events they are to be congratulated.

Then, of course, a great deal will depend on the *teacher*. Does he wish to have his class in good order? Then, for one thing, let him be punctual and regular in his own attendance. A class left to itself for 5 minutes before the teacher arrives is almost sure to get disorganized. Moreover, let him be careful to keep all his *children before him*. I have seen teachers sit so far forward in their class, that perhaps two or three of the little ones would be out of their sight. How could I be disappointed in expecting to see those little ones having a quiet game of fun among themselves? Above all things, let him never hear a scholar say a lesson by himself, while the rest of the class are sitting down. In one class the same lesson should be appointed for all, and all should say it together. Probably the best plan is to make all stand up, and then hear the lesson through about twice, giving each child a small but uncertain portion to repeat. In this way no opportunity is given for private conversation; and while the knowledge of the children is equally tested, much precious time is redeemed, which is another great advantage. I would also say to teachers,—and I say it feelingly, as one who has suffered by their not attending to the point—that it would help wonderfully to prevent disorder, if they would get their place supplied when they are unavoidably absent, or else communicate with the superintendent some day of the preceding week. It is destructive of all order that a class should be left without a teacher; and yet what is the superintendent to do who finds unexpectedly that perhaps several classes are vacant?

But after all the order of the Sabbath School will depend mainly on the Superintendent, it being his special business to see that everything is conducted properly. Here it is a serious question—what kind of man the Superintendent is? As for some excellent teachers it is not in them to preserve order; and if the superintendent be a person of this stamp, no amount of zeal will prevent his school from being a Babel. Assuming, however, that he is organically fitted to take the lead, I would venture to offer the following suggestions:

First. Let him devote himself to his proper work of superintending, and on no account teach a single class, unless occasionally for a few minutes. When he speaks, it should be to the whole school.

Secondly. Let him keep a vigilant eye to what is going on, so that each class may feel that its conduct is under inspection.

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Thirdly, let him be on the best of terms with every teacher, and never interfere with a class except to exalt the teacher in the eyes of his scholars. On no account let him find fault with a teacher except in private.

Fourthly. Let his manner be calm, dignified, and self-possessed; and on no account let him lose his temper. Let him give no unnecessary order, but when an order has been given, let him never allow it to be trifled with. While kind to all, let him not tolerate the least insubordination.

Fifthly. Let him never be late or absent except from necessity. If absent let him get his place well supplied.

Sixthly. Let him prevent all unnecessary moving about. In dismissing the school let him see that only one class moves at a time.

It is probable that these hints may be added to with advantage. But I have already trespassed too long on the attention of this Convention, and certainly I have said a great deal more than I intended. I can only hope that deficiencies will be supplied in the discussion which is now to follow.

The PRESIDENT announced the subject open for discussion in brief addresses, not exceeding five minutes each.

MR. JOHN MCGREGOR, of Galt, said in his school they opened the library half an hour before the teaching began. During this half hour the teachers held a prayer meeting in a separate room, praying for the blessing of God upon the exercises that were to follow. All this time the librarian is in his place and gives out all the books that have to be given out that day. At half-past nine the library is closed and if a child comes in after that he gets no book. This produces promptitude on the part of the children. They found it was best to dispense with papers altogether, and found it an advantage to be without them. With regard to the other matters mentioned by Mr. Boddy in his excellent address he fully concurred in them.

MR. McALLISTER, of Cartwright, said the remarks of the last speaker referred principally to towns and cities. In rural districts it would be impossible to carry out that plan. In his school they had no difficulty; the books and papers were given out at the close of the school. With regard to the superintendent he concurred in the views of Mr. Boddy that he should be careful not to be harsh or to show unnecessary authority. There was no difficulty in making the school pay attention. A look of the eye or a nod of the head was usually quite effective. As far as they were concerned they had managed a school for five or six years, summer and winter, and found no trouble in keeping order. They had introduced periodical literature as preferable to books, and the children liked it better.

Mr. C. M. MORTON—I believe the principal cause of disorder in all Sabbath Schools is the Library. I might tell you how we manage in our school. I have eight classes and we manage to have the books delivered without any disorder. When the scholar goes into the class he has in his hand a card with the number of the book marked on it, and when the class is all in, and while they are singing—we sing four or five hymns—the teacher takes those cards up to the librarian. While the lesson is going on the librarian arranges the books according to classes, and when the lesson is over and they are again singing, he drops the books into the hands of each teacher. In this way we have no trouble at all with our library. But I do believe the practice of giving a good gospel paper every Sunday will do more good than giving out these miscellaneous books. I do not know how it is in Canada, but in the States two-thirds of our library books are not fit to read. The taste for such a low class of literature as the New York *Ledger* is formed, I believe, by reading trashy novels obtained from our Sabbath Schools. With reference to the question “when should a boy be expelled from the Sabbath School?” I do not think there is a boy in any Sabbath School in Toronto that gives his teacher more trouble than I did. I do not believe there ever ought to be a boy expelled from Sabbath School. I believe it is right to work three months to get a boy, but I would not let him go after I *do* get him. I would not let a boy know that I think he is disorderly. You mark him if you do as a disorderly boy. If you have a disorderly boy, invite him up to tea, not to lecture him, but talk over the interests of the school with him. Ask him what he thinks should be done to keep everything in perfect order. (Laughter.) If you do it honestly and kindly he will readily devise some means for you. But when we come to fault-finding—even when it is deserved—we lose our power. There is a better way; there is a way of kindness. As pastors and superintendents we do not want to deal with our schools so much as a whole, as with individuals. If there is a boy sick let us deal with him; if there is a boy unruly let us deal with him; and let the rest go. And the love of Christ will solve the whole difficulty. (Cheers.)

Mr. JOHN I. DINGLE, of Pittsburg, Pa., said, if he had a child that would not do as he wished, he would take him by himself and read to him a few verses of the word of God. The power of kindness did a great deal. Parents, too, should give them good advice and teach them habits of obedience.

Mr. C. D. SCOTT said he agreed that the library was a cause of disorder in the Sabbath School, but that it was the chief cause, if properly conducted, he did not think. When the library was distributed according to the plan explained by Mr. Morton he did not

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see any reason why it should cause disorder. In his school they conducted the library upon the same plan, with the exception that they distributed no book till the school was closed. After the closing hymn and prayer they distributed the books and papers; the scholars receive them as they are going out. They did not allow the scholars to have a book to look at even while they were closing. Now, if every superintendent would require his librarian to distribute the books in that way, he did not see how the library could cause any disorder. He differed from a previous speaker who preferred papers to books. While papers answered a very good purpose, they found in towns and cities that a large portion of the scholars were not satisfied with a little Sunday School paper. They want a book to read. Young men and women from fifteen to twenty are not satisfied with a child's paper. He believed that a well-selected library was a good thing, but he quite agreed that a great many of the works they got were trashy and had no business in the Sabbath School.

Dr. O'MEARA observed that punctuality meant a different thing as applied to superintendent from what it did when applied to teachers. With a teacher it was sufficient for him to be in his place in time for the beginning of the opening exercises; but that would not do for the superintendent. He ought to be in his place from the time the first scholar arrives till the last one leaves, in order to preserve order. He was very much pleased with the remarks of Mr. Morton respecting the power of love and kindness and appeals to the honour of the children. He had tried that plan in his own school and found he could always rely upon the honour of the children.

Rev. W. W. SHEPHERD—I believe it tends towards securing order for the whole school, including the teachers and officers, to join in the opening and closing exercises. I have noticed in some schools some of the teachers preparing the lesson while the opening hymn was being sung. It appears to me that such a practice would create in the minds of the children a feeling that service of song is not of much account, and tend to encourage disorder. When we sing I think all should join in. Not even the librarian should be allowed to pass up and down, nor any other officer of the school. Let all join in the service of song and you create the impression upon the school that it is very important.

Mr. JOHNSON, of Belleville,—If there were more frequent singing during the session of the Sabbath School it would aid greatly in maintaining discipline and order. Even older people feel it very uncomfortable to be compelled to sit still for any length of time, and young people feel it much more keenly. But the frequent change of position occasioned by singing, relieves the children and helps to

preserve order. There is another point with regard to the library. My own impression is that one of the signs of the coming millennium will be the settlement of the library question. (Laughter.) It has been discussed at every Provincial Convention, and notwithstanding the fact that brethren from all parts of the country have been told over and over again that a very simple remedy for the difficulty is not to distribute books during the school hour but at the close, we have the matter continually brought up. If you will give no book to your school during the school hour except God's Word, you will do away with a great deal of the disorder complained of. There is another point that should be noticed. We have in some of our schools two or three teachers who have a loud voice, and in their earnestness and enthusiasm their voices usually drown the others. The result is that the others have to raise their voices, and the school becomes more like Babel than a well-conducted Sabbath School. If those two or three could be got to subdue their voices it would add very much to the order of the school. With regard to the selection of a superintendent, the order of a school depends greatly upon a proper selection. If you see a farmer who has a disorderly farm, do not select him for superintendent, even if he is warden of the county or occupies any other prominent position, he will be sure to have a disorderly school if he is superintendent. The same rule may be applied to the merchant or any other class of men. If you want to get an orderly superintendent you must get a man who has the talent for order.

Rev. Mr. MULLEN, of Fergus, said he believed one of the most effectual means of keeping order in the Sabbath School was for every teacher to come with heart and head prepared for the work, and be able by means of pictures and other forms of illustration to keep the attention of his class. He believed in perfect silence in the Sabbath School.

Mr. PHILLIPS sang "I have heard of a Saviour's love."

THE BIBLE AS A BOOK.

Prof. CAVEN said—I am not quite sure as to the line of remark which it is intended I should follow: the subject seems to be quite large and somewhat indefinite. The observations I shall offer will refer chiefly to two points,—the structure of the Book and the guarantees which we have of its uncorrupted transmission to us.

The term Bible, as almost every one knows, simply means *the Book or the Books*. This designation was not bestowed on the sacred volume at first; it was not given before the fourth century. Previous to that time the word of God was spoken of as the *Scriptures*—the *Holy Scriptures*—or the *Sacred Writings*. The famous Greek father Chry-

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sostom was the first, so far as we know, to apply the term *Bible* to the entire collection of documents which we receive as from God. Since his time the term has been in common use.

The simplest and most primary Division of the Sacred Writings is the division into the Old and New Testaments, or Covenants. The name Testament, in this application, has the sanction of the Apostle Paul: he speaks of the veil being upon the heart of the unbelieving Jews in the "reading of the Old Testament." The word relates primarily to the Economy or Dispensation—Old or New—and then to the inspired writings specially belonging to it—specially connected with it.

The Jews were accustomed to speak of the Old Testament under the threefold division of the Law, the Prophets and the Psalms. A fourfold classification of the Old Testament writings is more common among Christian scholars: *first*, the Pentateuch or five Books of Moses; *second*, the Historical Books; *third*, the Doctrinal or Poetical Books; and *fourth*, the Prophetical Books. Many other divisions and sub-divisions have been proposed, but I need not trouble you with them.

We must not for a moment forget the plurality of the Bible: it is not a single book but a collection of books; and consists, in the Old Testament, of thirty-nine distinct and separate documents; and, in the New Testament, of twenty-seven. The composition of these Documents extended over a long period. I cannot here enter into the question of chronology; but we all know that the Exodus from Egypt, according to the ordinary reckoning, took place about 1500 years before Christ; and that the Pentateuch, or five first books of the Bible, were written shortly after this event. The composition of the Book of the Revelation of John must be set down about 95 years after Christ. Thus a period of nearly sixteen centuries is covered by the composition of the Sacred Writings. And yet from Moses to John—how remarkable this is—you have one aim steadily in view; the consistent, harmonious, symmetrical development of one great plan. In the midst of great diversity you have not only congruity but a perfect unity. You have *progress* but still *unity*; and we may apply to the revelation of Himself which God has vouchsafed, what is said of the path of the just—"it is like the shining light which shineth more and more unto the perfect day." This is no minor indication of the divine origin of these writings; but, at present, we can do nothing beyond referring to it. No difficulties arising from apparent discrepancies of the Bible with science, or with history, or discrepancies as between one part of the Bible and another, can ever cancel the argument for its divinity furnished by the marvellous unity of these sixty-six compositions, written by so many hands, through so many centuries.

But, it may be asked, was due care exercised in the admission of

documents into the Canon of Scripture—into this collection of sacred books? Now I may say,—and those who are conversant with these matters—will bear me out in saying, that the most scrupulous care was exercised, whether by the Jewish or the Christian Church, in admitting books into the Canon. The genuine was carefully distinguished from the spurious, the true from the false, the inspired from the uninspired, the Canonical from the Apocryphal. No accusation can be brought against the Jews of corrupting the Word of God or dealing carelessly with it: their care indeed amounted to superstition; as witness their counting the words and letters of the entire Old Testament, and noting every peculiarity even in the shape of the letters as found in their manuscripts. An equal, and more enlightened care was exercised by the Christian Church.

The Canon of the Old Testament seems to have been finally determined in the time of Ezra, and under his authority; though some respectable scholars argue that a later date must be fixed. (Davidson, about B. C. 200.) The New Testament Canon was finally fixed and determined towards the end of the fourth century. The credentials of the several books were most eagerly and carefully canvassed—everything was subjected to the most testing ordeal;—every part of Scripture, *i. e.* regarding which there could possibly be any dispute. The details cannot well be here given; but I may simply state that the books of the New Testament, regarding which controversy was held, and which were not, on all hands allowed to take their place at once in the Canon were the Epistle to the Hebrews, the 2nd Epistle of Peter, the Epistle of James, the 2nd and 3rd Epistles of John, the Epistle of Jude, and the Revelation. We can easily conjecture the reasons why, in some quarters, doubt was for a season entertained respecting these parts of the New Testament. The Hebrews was suspected because it bears the name of no writer, and because its style seems somewhat unlike that of Paul, to whom it was usually ascribed; the Epistle of James from the apparent conflict of its teachings with those of Paul; 2nd Peter, chiefly from the remarkable character of its third chapter, and its coincidence with Jude; the Epistles of John from their great brevity and their not being addressed to any church; Jude from its relation to 2nd Peter; and the Revelation from the extraordinary character of its contents. Nothing was taken for granted—nothing overlooked; and not till the whole Church, East and West, had attained to satisfaction, was the question of the Canon declared to be settled and the imprimatur of the church put upon the integrity of the Book. From the time referred to—the end of the fourth century—it may be said that the question of the Canon was hardly raised till the last century; when a rationalism, to whose profane touch nothing was sacred, began to infest the churches of the continent. No one who knows anything of the genius of modern Rationalism will be surprised that the same audacious unbelief

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which has attacked all the principal doctrines of Scripture, and laughed at the inspiration of Scripture, should set forth views totally inconsistent with any certainty in the canon ; which in fact abolish the distinction between canonical and uncanonical.

We may have the fullest confidence in the canonical character of the whole Bible ; nor should we fail to thank God for the jealous care respecting this very important matter, with which He inspired the Church in early times.

But what shall we say regarding the *transmission* of the Book to our own time,—through so many ages, so many changes, so many revolutions? We are told in some quarters that the text of the Bible has been greatly corrupted, and that criticism has amassed such a number of Various Readings that the Documents in which they are found cannot be regarded as authoritative now, whatever they once were. It is alleged that copyists, sometimes through negligence, sometimes of design, have so changed and marred the text—so corrupted the Text as first given—that its authority is quite lost. And many who would not state the case so strongly yet insinuate doubt regarding the substantial accordance of this Book as we now have it, with the Book as originally written. Can it be that time, whose eating tooth is on every thing, has not corroded the sacred volume? Have ignorance, and heresies and revolutions not defaced it?

Many pious persons hearing of these Various Readings—hearing that Biblical criticism is employing itself in collecting thousands and thousands of Readings different from those found in the ordinary text, have been quite apprehensive regarding the result ; they have feared that the confidence of the people in the integrity and authority of God's Word would be shaken ; they have “trembled for the ark of the Lord,” and sometimes, even the labours of textual critics have been denounced as irreligious. It is well known that the great and good John Owen was much alarmed by the labours of Bishop Walton in connection with the editing of the London Polyglott. He wished to arrest the criticism of the text in the interests of the faith and comfort of the Christian people. The motive was commendable, but the fear was misplaced. True and reverent criticism of the text—the accumulation of all possible material for such criticism—the correction of the Text in accordance with the Readings that are best attested, can never injure the Bible and should not alarm any of its friends.

Despite the protest of Owen the work of collecting variations in the authorities for the text, went on ; and in the time of Bentley these were known to amount to not less than 30,000. Bentley,—the most illustrious textual critic, perhaps, that England has ever produced,—had made, as is well known, extensive preparations for an edition of the Greek New Testament, and was thoroughly conversant with the state of its Text, even as he was with that of the classics. Hear, then, this famous critic :—“The text of the sacred writers is compet-

ently exact indeed in the worst manuscripts now extant; nor is one article of faith or moral precept either perverted or lost in them; choose as awkwardly as you will, choose the worst by design out of the whole lump of Readings." Again—"Make your 30,000 variations as many more: all the better to a knowing and a serious reader, who is thereby more richly furnished to select what he sees genuine. But put them into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor disguise Christianity, but that every feature of it will still be the same."

The work of collecting Readings has gone still forward, and we should require now to speak of variations in the New Testament text as more than 100,000 in number; but on Bentley's principle, which is certainly the sound one, the Text of the Bible is approaching nearer and nearer to absolute purity.

Let it be well understood that nine-tenths of these variations have reference to matters which do not in any degree affect the sense: perhaps to the spelling of a word, or to the order in which certain words are arranged, or to the use of one term or another—one particle or another—of almost identical meaning. And when the variations are of more importance, they very seldom, in any way, affect the teachings of the passages where they occur. You may take any reading you choose and the teaching remains the same.

It is not denied that the genuineness of a few passages of great importance, has been called in question, perhaps discredited. No critic of any name will now stand up for the genuineness of 1 John, 5. 7. "For there are three that bear record in heaven, &c." Very probably we should in 1 Tim. 3. 16., read, "*who* was manifested in the flesh, &c," instead of—"God was manifested in the flesh, &c." But will any man say that the doctrine of the Lord's divinity is imperilled by giving up the one passage and modifying, as proposed, the other? Are there not scores and hundreds of passages in the New Testament which assert and imply this fundamental truth, the genuineness of which cannot be impugned, and in which no variations are found? It is long since errorists have abandoned all hope of securing criticism as an ally. The divinity and atonement of the Lord; His resurrection from the dead; the personality of the Holy Spirit; regeneration and sanctification; an eternal state of rewards and punishments,—these and all the other great truths of Scripture are so clearly and amply attested—so embedded in the sacred records, that they can neither gain nor lose by any discoveries that Textual criticism has to make. Let no believer in the doctrines of the Gospel therefore view with suspicion the progress of this science. The more successfully it is prosecuted—the more completely the materials collected are applied to the emendation of the Text, the nearer will that Text approach to perfect purity—to the very words which the Holy Ghost spake. Criticism and Interpretation are both friends of Evangelical religion.

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What *vouchers* then have we for the accuracy of the Text of the Scriptures? And what are the sources whence the Various Readings spoken of are drawn? How can we authenticate the Text of the Old and New Testament, as it comes into our hand?

Well, it may be answered that there are *three* sources of Textual criticism—three classes of vouchers for the Text: these are *Manuscripts, Versions, Citations in early writers.*

We have MMS. of the New Testament as old as the fourth or fifth century. Most probably *three* of our most important MSS. containing almost the whole of the New Testament, belong to this period—the Alexandrine, the Vatican and the Sinaitic manuscripts. We cannot go into any lengthened remarks on this extensive subject, or sketch the history of the MSS. named, and of others of almost equal importance. We may simply say that the Alexandrine MS. came from Constantinople to England in the reign of Charles I., and is now kept in the British Museum; the Vatican MS., which is of equal age and perhaps of equal value, is in the Library of the Vatican palace in Rome, where this venerable treasure was long concealed from the eyes of scholars, though now at length it has been competently edited; and that the Sinaitic MS. was discovered by the illustrious Biblical critic Tischendorf in the convent of St. Catharine's on Mount Sinai, and finally came into his possession about fourteen years ago. It has been most accurately edited by him, and the codex itself is now the property of the Emperor of Russia, and is kept in St. Petersburg.

These three MSS. are specimens of the older and better class; but there are many others of almost equal antiquity; some of them containing the greater part of the New Testament, some the Gospels, or the Gospels and the Acts of the Apostles, or the Epistles of Paul, or the Pastoral Epistles, or single books, or even parts of books. Altogether there are many hundreds of Manuscripts; some as old as the middle (perhaps) of the fourth century, some as recent as the invention of printing; some written in uncial or capital letters, some in cursive or small letters. These MSS. are generally of parchment or vellum, and the best of them are written with great care. They were produced in Asia and Africa and Europe—in all the chief centres of the Church, East and West.

Manuscripts, then are the first and chief source of Readings, and the chief vouchers for the Text; and whilst the comparing or collating of MSS. has resulted in the accumulation of so many various Readings, it has also enabled us to say—to affirm with entire confidence—that the Text of the New Testament as we now read it, agrees in all things substantial, with the Text as it came from the sacred penmen.

The MSS. of the Old Testament are neither so numerous nor so ancient as those of the New, but they are still of great value; and of themselves alone would determine the close identity of our present text with that which existed in the seventh or eighth century.

I named as the second source of criticism the *versions* or *translations* of the original Scriptures made at an early period. The Old Testament was translated into the Greek tongue in the third century before Christ. This celebrated translation is called the Septuagint, or the Seventy; and, as Jewish tradition bears, was so named because seventy-two persons were employed by Ptolemy Philadelphus in making it. Others find the explanation of the name in the supposition that it was sanctioned by the Sanhedrim or great council of the Jews, which consisted of seventy or seventy-two members. The Jews have many incredible incidents to relate concerning the execution of this translation; but the document which connects the King of Egypt with it is now ascertained to be a forgery, and the most probable account of its origin is that it was made for the use of the Greek speaking Jews in the north of Egypt. Well, whatever its origin, it agrees in the main with the Hebrew Text as we now have it; there are passages in the Septuagint testifying to a Text somewhat different from ours, but the Book is substantially the same in the Greek translation and in the Hebrew as found in our printed Bibles.

About the beginning of the second century the New Testament was rendered into Syriac, and this translation—the Peschito as it is usually termed—agrees quite closely with our present Greek text.

At a very early period of the Christian Church the entire Bible was rendered in the Latin tongue; there may indeed have been more than one early Latin version; but between the years A. D. 382 and 405, Jerome, one of the most famous of the fathers in the Western Church, produced a Latin translation which has attained to great celebrity. This is the *vulgate*. It is the great authority with the Church of Rome; so far as Rome may be said to give authority to Scripture at all. In several passages, the Church of Rome, it is more than probable, has tampered with the labours of Jerome—has modified the translation to suit its own necessities; but still the *vulgate* remains, on the whole, a good and faithful translation; and was clearly made from MSS. differing but little from those which have come down to us.

Many other versions of the New Testament, or of both Old and New were executed at an early period; such as the Aethiopic, the Armenian, the Thebaic, the Memphitic, the Gothic. As fast, indeed, as the Christian faith went to the nations, the Scriptures, in whole or in part, were rendered into their vernacular tongues.

You clearly see, then, that the Scriptures could not, in any essential point, be altered or corrupted. As soon as translations were made and people of different nations and languages became custodians of the Book, corruption—intentional or systematic alteration—became absolutely impossible. One nation, one section of the church, had bad faith anywhere existed, would watch another. The Jews and the Christians would be a check upon each other as regards the Old Testa-

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ment. The Latin Church would take cognizance of the Greek, and the Greek of the Latin. The orthodox would watch the heretical sects, and these sects, with keen eyes, would watch the Catholics. No more possible would it be, in early times, to alter Scripture for party purposes or to corrupt it through carelessness, than at the present day. And, surely I do not need to say that no section of the church in the present day—Episcopalian, Baptist, Methodist, Presbyterian—could alter a single jot or tittle in the words of inspiration: all countries, all peoples, all branches of the church keep watch and ward over the sacred volume.

I have not time to dwell upon the *third* source of Textual Criticism—citations in early writers. Let me simply remark that Josephus is of considerable value as a witness for the text of the Old Testament, and that many of the *fathers*—especially the Greek fathers—very especially Origen and Chrysostom, quote Scripture very abundantly; and we can thus ascertain the kind of Text which they had before them.

Looking at all the vouchers for the Text—all the sources specified—it may be safely said that the materials for a correct edition of the Greek New Testament, are incomparably superior to those in our possession for the editing of any Greek or Latin classic. 'Tis matter of profound gratitude to the God of Providence that it is so; for very remarkably has Providence watched over the Book which is divine, not human, in its authorship. And shall we not recognize the hand of God, as well, in the vast amount of labour and pains expended by many generations of scholars in collecting and in applying the materials of criticism? for notwithstanding all the rationalism and unbelief unhappily found among critics, so powerful has the book proved to attract the regards of scholars—so great has been the spell exerted by it,—that no volume, ancient or modern, has received a tithe of the attention bestowed upon the Bible. The devout and humble scholar counts it his highest honour to contribute in any degree to the ascertainment of its text or the elucidation of its meaning: the irreverent and unbelieving critic cannot pass it by; and often, in spite of himself, he helps to complete the proof that the Book has come from God.

Allow me, in bringing these remarks to a close, to advert, in a few sentences to the great and distinguishing peculiarity of the Bible, its *inspiration*. The Book is not merely genuine in its several parts—written i. e. by the men who profess to have penned it; not simply authentic—true in its histories and statements of facts; not simply marked by the moral elevation of its tone: we claim in addition to all this that the Scriptures were dictated by the Holy Ghost. This truth is fundamental and cannot be compromised. This truth protects and guarantees all the other truths of the Bible. Take away the doctrine of inspiration and the Scriptures cease to be authoritative:

men will believe as much or as little as they please of what is contained in them. Not long will Bible teaching as to the Lord's person, His atonement, the Spirit's work, or the future state be held sacred if Inspiration is discarded. Break down the wall which surrounds the city and all its wealth and treasures are exposed to the enemy. The history of error in recent times sufficiently evinces the importance to be attached to correct views of this much-assailed doctrine; and nothing leads us to augur worse of the Broad School—so called—than their extreme anxiety to banish the doctrine of Inspiration held by the Church of God. The *word* they leave with us; the *thing* they take away. For if Inspiration be nothing more than elevated moral genius,—if Confucius and Dante and Milton were inspired even as Paul and John,—if a man's own religious consciousness must test all writings, approving and retaining what is good, refusing whatsoever fails to commend itself to this infallible authority—then where is Inspiration? You will not expect that the creed of those who thus treat Inspiration should long continue to differ essentially from the old deism; if indeed the seductions of pantheism do not gain a preference for that mystical yet proud and inflated doctrine.

But we are told that the Scriptures themselves lay no claim to plenary inspiration; and that the church, in early times, knew nothing of the views on this subject now commonly held. We have not time to establish by references—what could easily be done—that in the first centuries, the doctrine which we now hold, was, in its essential features, the doctrine of all orthodox Christians; but how exceeding bold it is to make the Bible itself ignorant of this doctrine! How express it more clearly—more definitely than in these words: "All Scripture is given by inspiration of God;" "the prophecy came not in the old times by the will of men, but holy men of God spake as they were moved by the Holy Ghost?" And if the inspiration of the Old Testament is thus asserted, not less unequivocally is the same character claimed for the New. For not only does the Apostle Peter class the writings of the Apostle Paul with "the other scriptures," but the latter Apostle expressly says—"which things also we teach, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." The Spirit gave the thoughts or ideas, and the Spirit gave the words in which they are conveyed.

We thus see what credit should be allowed to the assertion, that the doctrine of an inspiration which secured the sacred writers against all error, and qualifies them adequately to exhibit the truth, is foreign to the Scriptures themselves. Hold fast, brethren, the truth, even as ye have been taught regarding the authority, the infallibility, the plenary inspiration of God's holy word. Do not be ashamed to be called bibliolaters, and to have your views denounced as narrow and mechanical. It is true that God has indeed spoken to us—by pro

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phets, by apostles, by His Son! Then how can we but reverence, and value as our most precious treasure, the Book in which He reveals Himself, and makes known to us the way of salvation?

And yet, brethren,—let this be our last word—we shall not forget that “it is the *Spirit* that quickeneth.” We need the teaching of the Holy Ghost. The Word of God is but the *instrument* which the Spirit uses. To turn men “from darkness unto light, and from the power of Satan unto God”—to convert and sanctify the human soul—is what “the letter,” even though inspired, cannot do. We know, this day, just so much of divine truth, in its deepest and truest meaning, as the Holy Spirit has taught us; and all study of the words of the Bible which is not directed and rendered fruitful by his help, will profit us nothing. Let us, therefore, whilst giving to the holy scriptures a place which no merely human composition may share with them, earnestly seek the teaching of Him who “takes of the things which are Christ’s and shews them unto us.”

Hymn, “How precious is the Book divine,” was sung by the Convention, and Messrs. Vail and Willoughby offered up prayer.

Dr. O’MEARA.—Infidelity has boasted that a proper criticism of the word of God would destroy the doctrines of Christianity. Biblical criticism has taken up the gauntlet, and nobly has it fought the battle; and the result is, that out of these various suggestions and readings, not one of them affects a single doctrine of Christianity. Let us acknowledge with gratitude the debt we owe to Biblical critics. If Biblical criticism has removed some passages that we have been accustomed to use in defence of certain truths, these truths are so well grounded on the word of God that the removal of one or two passages cannot affect them. But Biblical criticism has added to our evidences of Gospel truths. I might establish this by many references. One will be sufficient. I remember when I was a student, and forming, as it were, my theological system, there was one passage used to trouble me a great deal. That was a passage in the glorious book of Revelation, the last chapter: “Blessed are they that do His commandments, that they may have right to the tree of life.” That used to puzzle me. How does this consist with other parts of God’s word that nothing we do or can do, can give us a right to the tree of life? Biblical criticism has cleared up that point. It is found that the words, “who do His commandments,” ought not to be there at all, and instead of them the passage should read, “Blessed are they that have washed their robes, that they may have a right to the tree of life.”

Prof. CAVEN.—I shall be sorry if I have said anything to convey the impression that I deprecated or feared anything from Biblical criticism. On the contrary, the object of my remarks was very much to show that we may have better confidence in the book

thus tested. If I have missed that point, I am afraid I have missed my whole object. All our most distinguished Biblical critics have been closely connected with the Christian church. The Church of England and the Non-Conformists have been almost equally distinguished of recent years in the way of Biblical criticism. Whilst we have Davidson and Tregelles among the latter, we have Scrivener and Alford among the former; Alford not great in pure criticism perhaps, but a good commentator. But the prince of living English critics, Tregelles, is not simply a believer, but a man that stands up for every jot and tittle of the word of God. The whole world knows that criticism on the continent is resulting in the interest of sound Christianity.

BIBLE STUDY; ITS INWARD REQUISITES AND OUTWARD HELPS.

Rev. D. J. McDONNELL, of Toronto, addressed the Convention on this subject. He said: I shall say very little, indeed, about outward helps, because it is not necessary to say much now. Sunday schools are continually getting suggestions with regard to special helps,—books, newspapers, periodicals of one kind and another, which throw light on every part of the work. It is therefore less necessary that I should go into that part of the subject at all. If you can help yourselves by the study of the original languages in which the Bible was written, you will have a very great advantage; but I do suppose there is but a small minority of Sunday school teachers that have that advantage, and therefore you have to have recourse to commentaries and works of various sorts which have been prepared by learned men. I might just put in a good word here for what I understand are not very popular with Sunday school teachers, but which I consider a good help to the study of the Bible. I mean catechisms. I would not say—because I would be considered a narrow-minded Presbyterian if I did—that I think it would be no harm if all Sabbath school children learned the shorter catechism. (Laughter.) I do not think it would hurt either Methodists or Baptists, because say what you will, it is an admirable compendium of the Bible. However, I do not care what catechism it is,—any catechism you like that has been constructed for the purpose of putting the various divine principles into a systematic shape, and showing the one in its relation to the others. And now, I am to speak a few words about the inward requisites, which are of more importance than outward helps. Perhaps I may be mistaken, but I understand these words to refer to the spirit in which we approach the word of God; the motives within our own hearts with which we approach

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the study of the divine record. Now, it is very important that we should do this in the right spirit. Let me just name three elements that I think ought to enter into our study of God's word. The first is, *reverence*. Why, if for no other reason than that it is such an old book, we ought to approach it with reverence. There are many old books that have had a great influence upon the history of the world. Old songs, sung in Greece or Rome, that we learn yet in schools and colleges, have an influence upon the formation of the tastes of literary men. But here is a book that not only has a great deal to do with the formation of literary tastes, but has a mission infinitely superior to those old works. Our fathers all through the Christian centuries have read this book. Thousands and thousands have found it to be a well-spring of light and peace and comfort; and shall we approach it frivolously, and say what do we care for the upholders of the inspiration and authority of the Bible in these times? That is not the spirit in which we should approach it, even apart from any special knowledge we may have of the contents of the book. The simple fact that for so many thousands of years that book has been before the world, and been exercising such a marvellous influence, first upon the Jews and then upon the Christian nations,—that single fact ought to make us approach it with reverence, just as we approach any old building, any work of antiquity,—even upon no higher ground than that. Let us, then, approach the study of this book with reverence as the study of a book which has been the spiritual life of thousands upon thousands, and is still regarded by thousands and tens of thousands as the main guide in the formation of their thoughts about God and man, and duty here and destiny hereafter. The next element I would name is that we must study the word of God with *candour*. We should approach it as free as possible from prejudices, from pre-conceived notions of what we expect to find in it. Because the fact is, that the Bible in this respect is a good deal like the chameleon. It changes color very often, and it depends entirely upon the light in which it is placed, upon the spirit in which it is read; it depends upon what you have made up your minds to find there, whether you find it there or not. Therefore it is of great importance that you should undertake the study of God's word with what St. Luke describes as "a good and honest heart." Go with a heart honest to the core, and whatever notions you may have conceived of divine things before, be ready to have these notions corrected by the spirit that has inspired the writers of the holy book. Let us go to the study of God's word as free as possible from prejudices, not having determined in our minds that we shall find there a certain system of doctrine, but ready to be taught by God as to what His word really means and teaches. Then, in this same spirit of candour we shall not deny that there are difficulties connected with the word. Our very reverence for the word of God sometimes

tends to lead us to ignore if possible, or cover up, those little discrepancies and variations and difficulties which cannot be altogether denied. Perhaps in our work as Sunday school teachers, when a somewhat puzzling question may be put by a scholar of an inquiring turn of mind, we are strongly tempted to give a forced explanation of the difficulty, or say something that will perhaps be an evasion of what will satisfy for the time the mind of the youth; but after all we feel in our hearts it is not satisfactory to ourselves. That is what I consider is not acting honestly, either with ourselves or with the enquirer. In that sense we need to have a thoroughly honest, candid spirit when we go to the word of God. And when we find a discrepancy, or what appears to us a variation which we cannot at the time reconcile, do not let us make any forced reconciliation, but let us say that from what we know of the word of God, and the way difficulties have been removed, we are content till some fresh light is thrown upon this difficulty, and at the same time we may rest assured it is not a discrepancy that affects one jot or tittle of the real, essential spiritual truth of God's word. Perhaps it is some little difference about date or place, that has nothing to do with the salvation of a man's soul at all.

Now, I pass on to speak of the third element. More important than reverence or candour, the most important element in fact in our study of God's word, now, is *the spirit of dependence on God's teaching*. As St. Paul says, "the natural man perceiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." There must be a harmony of our spirit with the divine Spirit, an openness of our hearts to receive the light, or all our intellectual power, all our candour, all our acquirements, will go for nothing, and we shall not get at the real spiritual meaning of the Scriptures. We may be able to construe a sentence correctly, we may understand it so far as the lexicon and the grammar are concerned, and yet we may be as far as possible from understanding what the real spiritual meaning and force of the sentence is. To give an instance. When we meet such a sentence as this, "Blessed are the pure in heart, for they shall see God," we may define the meaning of the word, blessed; we may explain what is meant by being pure; we know what the heart is; we may define in some way what it is to see God; and yet perhaps all we know about the spiritual meaning of the sentence is, that we are aware that there is nothing in our hearts at all that can be called purity of heart in the sight of God, and we are quite aware there is no feeling in our souls of the blessedness of Him who is pure in heart. Or take the sentence, "It is more blessed to give than to receive." Any one could construe that sentence. It is very easy to parse it. But when you come to realize it, how many rich men are there that know what it means? They do not believe that;

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they believe it is far more blessed to receive than to give. And so because they have not a spirit in harmony with the Divine spirit, which is always giving, and giving bountifully, they cannot understand that simple sentence. I might go on to multiply illustrations, but there is the broad general principle that we need fellowship with the Divine Spirit; we need our hearts to be open to the influence of Divine teaching, or we cannot understand the hidden meaning of God's word. "The natural man perceiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." This dependence upon Divine teaching will save us from incalculable confusion and perplexity. We all want certainty about these important matters that concern the welfare of the human spirit. We are not content with a *perhaps*; not content to be told that *perhaps* there is a God, and *perhaps* Jesus Christ is the Son of God, and *perhaps* there was a work of redemption effected for us on Calvary, and *perhaps* there is a glorious future for those who trust in Christ. No, we cannot be satisfied with a *perhaps* in any one of these things. We want to know that there is a God who is our Father, who loves us and yearns over us, and gave His Son to die for us, and that His Son now lives and intercedes for us, and will come again to receive us to Himself. We want to know these things, not only that we may be able to go in peace from the perplexities and confusion of this changeful scene, but that we may be able to realize them and feel that we can commit our spirits to the hands of our Father in Heaven, assured that there is—not *perhaps*, but that there is—a home above, beyond the reach of change and sin and pain. Every human spirit wants certainty, wants to be infallibly assured of certain things that concern its relation to God and to eternity. How shall we get it? The Church of Rome steps in and says, "We can give you that assurance; here is the centre and source of all infallible interpretation of the Divine word; here is the head of the Church who can tell you infallibly what you are to believe and what you are to do, and will save you all the trouble of thinking for yourselves." And there are thousands upon thousands who accept that, as being a haven of rest for their souls. And I do not wonder that the Church of Rome has such a strong hold upon human spirits, when it can hold out such strong assurances that it is the infallible interpreter of the Divine word. Of course we do not believe in that. We think it is absurd that an old man in Rome, a simple man like ourselves, should claim to be the infallible interpreter of the Divine word. We think it is absurd that any church should say that it is the infallible interpreter of the Divine word, and that we must bow with meekness to its decision. But what have we in its place? We are told we have the right to private judgment. Some people tell us every man can believe and think what he likes. But this should be taken with some qualification. There would be safety in trusting wise and good men who

have devoted themselves to the elucidation of certain great Christian truths. If we meet with difficulties in the word of God, we ought to bow with reverence to the authority of the church in that sense. But then men say, what do we mean by the Protestant right of private judgment. We do not mean that every man is just to think what he likes, and frame what theory he pleases, and that so long as he is satisfied, nobody has any right to interfere; but that it is true that every man has access for himself to the living fountain of all truth, and he can go directly to the source of truth and light. (Cheers.) That is what we Protestants ought to mean by the right of private judgment—that each of us can have the Divine teaching, and that as God draws our spirits closer and closer to Himself, and illuminates them more and more, we understand more clearly what His word means. As it is expressed in that saying of our Saviour, which I think is very comforting to the perplexed soul, "If any man is willing to do His will, he shall know of the doctrine." If any man is willing to do God's will, if he has that harmony with the Divine will, that readiness to submit to God's teaching, he shall know certainly and fully all those things that at present in some measure perplex him.

And now, let me in conclusion say a word about the blessedness of a full and thorough and earnest and reverent and candid and dependent, trustful study of the word of God. We have not reached the end of God's word. We have not exhausted the fulness of God's revealed book. We have only begun to understand the depth of the meaning that is in it. It is just like the book of nature. We know more than our fathers did about the record of nature, but it is the same book all through the years. And yet with all our advancement in science, we are, as Sir Isaac Newton said, like children picking up pebbles on the sea shore. And our children, generations after us will marvel at the simplicity which we shared in, in imagining that we had reached anything like the fulness of mental stature, even in regard to scientific investigation. If that is true of the book of nature, it is far more true of the book of revelation. We have only just begun to see the unity, the inexhaustibility, the fulness that there is in this revealed word of God. Let us, then, go on, assured that there is a blessing attaching to the study of that book beyond the study of any other book that can be named. Let us, then, all seek to keep before our minds this one object of all our search,—to find Christ in the Scriptures. The law teaches Him by its types; the prophets point the finger to him in the remote future; the Psalmist sings sweetly of the glory of His kingdom; the evangelists write His life and death; and the Apostles develop the meaning of that life and death, and then this word closes with the Apocalypse, the unfolding of the glory yet to be revealed. Oh, how our spirits ought to rise as we think of all this glorious truth centred in the person of the Saviour of man and the Son of God. (Cheers.)

INTRODUCTION OF A FRENCH DELEGATE.

The PRESIDENT introduced to the Convention Rev. Emile Cook, of Paris, France.

Rev. E. COOK, who was received with applause, spoke as follows: I feel very great pleasure and gratification in being allowed to attend this Convention. I had not the slightest idea when I came to New York as a representative to the Evangelical Alliance from the Paris Committee, that I should have the pleasure of coming to Canada. But I heard of this Convention, and having been all my life very much interested in Sunday schools, and occupied in Sunday schools, as well as my dear elder brother and our father before us, I was very glad to come and see how you managed your affairs here. Without taking up any more of your time, I would say we have much to learn from you. I hope we—my dear brother Weiss and myself—shall take back to Paris something to tell our people how you discuss all these important matters that refer to the Bible and to the discipline and order in the schools. I have learned a great deal this afternoon, and I hope meeting again with you to-morrow I shall learn more. I am very much obliged to you for your kind reception. (Applause.)

The session was then closed with singing and prayer, Rev. Dr. Green pronouncing the benediction.

FIFTH SESSION.

The evening meeting on Wednesday was again held in the Metropolitan Wesleyan Church. The large edifice was crowded to its utmost capacity. The President occupied the chair. After devotional exercises, Rev. Dr. Castle was introduced to speak upon

RELIGION IN CHILDHOOD AND YOUTH.

Rev. DR. CASTLE said,—Mr. Chairman and fellow-laborers in the Sabbath school, I do not design to-night, in treating of the subject which you have assigned me, to preach you a sermon or give you any extracts from a sermon. The ground that I may take before I finish my address may seem to some of you, radical; and I like always to have a good solid rock of Scripture beneath my feet. And then if the ground should seem radical, I simply reply that the word of God is always radical. The truth is always radical; and

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that view of radicalism is the only safe, solid, sure Conservatism. Let me, therefore, read to you three or four verses of Scripture. "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." "Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven." "Have ye never read, out of the mouths of babes and sucklings thou hast perfected praise." "I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight?"

The subject you have assigned to me to discuss before this Convention to-night, is the "piety of children and youth." And I suppose you intended that the emphasis should come upon that word, *childhood*. If not, why supplement it by the addendum, youth. And so I am about to-night to talk of the piety, not of young men or maidens, not of those in the prime of life, but of little children. As a matter of theory, the possibility of true piety in very young children is no longer to be regarded as an open question. But ever since the day fathers and mothers brought little children to Jesus, and His disciples rebuked those who brought them, there has been a practical scepticism in the church in regard to the conversion of young children. But remember that Jesus was much displeased with his disciples. Remember that only on two occasions in the life of our Lord do we find an allusion to His displeasure, and we find this displeasure manifesting itself by an earnest rebuke to His disciples when He said, "Suffer little children to come unto me and hinder them not for of such is the kingdom of heaven." And you will remember that they were children whom Christ took up in his arms and blessed. We therefore may suppose that they were but small children. Oh! I thank God, Mr. President, that our Lord rebuked those disciples. I thank God that that rebuke stands so prominently upon the page of the evangelical record, and I trust that the words of Christ may ring in the ears of His Church down through all the ages till the last vestige of scepticism in regard to child piety shall be banished from the Church of Christ. If we look for child piety in the pages of Scripture, we find that Joseph, Samuel, David, Josiah, Daniel, and Timothy—great characters of Scripture, glorious figures in the divine record—were certainly brought to a knowledge of the truth, were certainly converted very early in life. We have not the early history of most of the great Scripture characters, but of those we know, all of them, except one or two, were brought to a knowledge of the truth while very young. The conversion of Saul of Tarsus is detailed to us because not till he had reached the maturity of his early manhood, was he changed from his career of persecution and made a gentle child of the Lord Jesus Christ. How early the young

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mind, my brethren, forms a conception of God. A little child scarce four or five years old, even sometimes a child that has not attained its third year, seems to have a conception of the great Spirit it reveres, the claims that God has upon it, and it lifts its little heart to God in worship and adoration. Ah! you say that child's conception of God must be very vague and indistinct and imperfect. I ask you, Sir, what your conception of God is? Is it not indistinct and vague and imperfect? "Who by searching can find out God? Who can find out the Almighty to perfection?" The noblest intellect, the most experienced scholar, the most profound student of nature and the word of God, has but a vague and dim conception of what God is, God in his essence, God in his immensity, God in the vastness of his attributes; and we shall spend eternity in studying the Divine character, and while the ages roll by it will unfold and unfold, and after an eternity, if we may so speak, has passed, we shall feel that God is still before us. And though a child's conceptions of God may be vague and partial, and indistinct, yet it is such a conception of God that it feels it is bound to revere and adore and love Him.

Further, you know how early a child has a conception of the distinction between right and wrong, the idea of obedience and disobedience. How very early in life does a child feel that wrong deserves punishment. Why, many a child two years old has a conception that to do certain things is wrong, wrong because prohibited by a parent's will, and that somehow that wrong ought to be met with punishment. And then, how very early in life can the young heart be thrilled with the glorious story of the cross of the Lord Jesus Christ! If you would interest children, if you would draw out their sympathies, if you would move their hearts, if you would win their love, if you would melt them into tears, tell them the story of Calvary; there is something in their hearts that responds to the great story of redeeming love. So we have, dear friends, in childhood a conception of God, a distinction between right and wrong, an idea of the justice of punishment for wrong, and the capability of being thrilled and charmed with the idea of Christ's love—we have here a moral basis in very early childhood for a real state of piety, resting upon the Lord Jesus Christ as a Saviour. You ask me at what age you are to expect the conversion of children? I ask you at what age do they glide from irresponsibility to responsibility? At what moment do they before God pass into that state when they become accountable for their moral actions? I fix it at this point—from the first moment of conscious, voluntary, deliberate, moral action, they are responsible, and if responsible, they are under the moral law which declares "the soul that sinneth it shall die." I do not say at what age, but I do say that children become accountable moral agents far sooner than most of us

suppose, and evince at a very early period in their lives such a conception of moral questions—such questions, at least, as a child has to deal with—that we can certainly feel that they have attained an age of accountability before God. Now, if an age of accountability—an age when the child might perish—why not at that very point be met by redeeming grace, renewed by the Holy Spirit, saved by the blood of Christ? Not one hour later! Why not? The moment a child reaches accountability he may experience the grace of God and rest upon Christ as a Saviour. Conversion, regeneration, must be the work of the Holy Spirit. Why cannot the Divine Spirit renew the heart of a very little child who knows the distinction between right and wrong, as well as the heart of a hoary-headed sinner? Why must the Holy Spirit in its work of renewing grace be supposed to operate simply upon those who have gone far in a course of sin? We all feel that youth—I mean young men and young women—have peculiar advantages for beginning a religious life as compared with persons advanced in years. We often speak to the young of their advantages and point out to them their opportunities for religion as compared with those who have grown hardened in sin. Now, I say that little children are, as compared with youths of sixteen or twenty years of age, in just a like position. They are in just as much better position to receive the gospel of the renewing grace of God as youths of sixteen and twenty are in as compared with persons of forty or sixty. Oh! can it be, my friends, that our Holy God prefers that those who are to be the subjects of the kingdom of his Holiness shall pass years in sin as a preparation for that kingdom of holiness? Can it be that the Lord Jesus Christ should call children to His arms and rebuke those who hindered them from coming, can it be that He that tells us that His gospel is for babes and sucklings, can it be that He who heard with joy the Hosannas of little children, means that those who are to be His servants must pass through a certain preparation of sin that they may at least have an appreciation of the redemption by which they have been delivered? No, my friends, there is nothing in the nature of the case, there is nothing in the record, why we may not expect the very early conversion of young children. Water from the stagnant pool may pass through the filter and be made pure, but I still prefer the water that bubbles pure from the fountain. And so, though God's grace may take a man from the slum of sin and by the transforming power of His grace make him a temple for the Holy Ghost, still I prefer a man who has not been through the slum and the slime, but through all his course, from his infancy to manhood, has been under the purity and power of the gospel of God's grace. Ah! my friends, the faith of the church, the prayer of the church, and the yearning of the church have never yet grasped the conversion of little children. Go into your Sunday School, Sir, and when you are offering prayer

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for the conversion of children in your heart of hearts, what children do you mean? Do you mean the children in the infant class? Practically you do not. Do you mean those little classes where the children of seven and eight and nine years are assembled? Practically you do not. You look on those boys of twelve and fourteen, those girls from twelve to twenty, and while you are praying for the conversion of children, practically—though the prayer be general—your heart, your mind, your faith, your expectation, have passed over the little ones and you are looking towards those who are approaching manhood and womanhood. I say the faith, the yearning, the expectation, and the work of the church are not directed towards the infant class in such a way as to expect conversion right there, at the very fountain of spiritual life, at the fountain of moral character, at the fountain from which should flow streams to gladden the church of the Lord Jesus Christ. Show me the soul that has been renewed by the grace of God, that has been made one with Jesus Christ, and whether he be four years old or sixty-four he should be welcomed to the Church of the Lord Jesus Christ. And then do we not know that there are many who give blessed evidences of piety, who cannot tell when they were converted to Christ? I remember once, early in my ministry, being very much puzzled by such a case. A very amiable young lady came to ask to be connected with the church. I said, when where you converted? She said she did not know. "When did you experience a change of heart?" "I do not know." "Well, why do you want to unite with the church?" "I love Christ, I rest upon Christ as my Saviour." "When did you begin to love Christ?" I do not know; there never was a time when I did not love Christ; I have loved Him ever since I can remember; the love of Christ mingles with my love for my father and mother, and you might just as well ask me when I began to love my father and mother." I had not much experience then, and the scepticism of the church in regard to child conversion blinded my eyes and shut my heart, and for months I debated whether I would administer to that Christian, who had been a Christian almost from her cradle, the initiatory ordinance of the church of Jesus Christ. I have no such scruples now. (Cheers.) I have no doubt there are multitudes who are converted very early, discredited by father and mother as to their piety, discredited by the church and kept out of it, not encouraged to come in; who settle down at last to the same belief about themselves which parents and pastor and teachers and church seem to have, that they could not be christians because they had not attained a certain age, and for years the joy and usefulness of their lives have been beclouded.

Now, I want to make two or three remarks in reference to the kind and quality of child piety. Child piety ought to be tested

with a test suitable to childhood, (hear, hear), not with a test fitted for men out of whom the joyfulness and hilarity and mirthfulness of childhood have long since departed. You know children are gay and buoyant and volatile and cheerful. Now, if I find a child professing piety and find he is still gay and cheerful and buoyant, am I to say that child is not a christian? I heard of an instance where a little boy of ten or eleven years old was received into the church against the protest of a very grave deacon. A few days after he came to the pastor as solemn as a grave stone, and said "Ah, it is just as I thought it would be; I expected it." "What is the matter?" said the pastor. "Why, that boy." "Well, what has he done?" "Why, Sir, I saw him sledding down the hill with the other boys." Only put christianity into childhood, and then let the young christian act out his christian childhood. I heard of a great convocation of ministers debating whether it was proper for people to play croquet? Let it be played, but let every christian boy and girl who plays it play it in a christian way—not slip the ball through the hoop on the sly, (laughter); not take some undue advantage or cheat in the game. Let a child be a child and yet be a christian, just as I would have a man continue to be a man, though a christian. God has given us a great variety of temperaments, some buoyant and cheerful, some earnest and severe, adapted to the various stations in life: and let us find God's grace, as it were, utilizing those different temperaments, not reversing them. Better for a man to make a good many mistakes in his life rather than be so prudent as never to advance in knowledge or do anything. I can forgive men with hot hearts and sublime faith, who sometimes make great mistakes. They will accomplish as much in an hour as your cold, prudent, calculating characters will accomplish in a life-time.

Then, again, we are not to doubt the reality of child piety because we do not see the maturity of christian experience and christian graces. Why, Sir, the blossom is just as much God's work as the ripe apple. The green blade springing up from the virgin soil is just as much God's creation as golden grain with which the reaper fills his bosom. Oh! you say in your utilitarian spirit, you do not care about the blossoms. Wait, wait, the one is God's work just as much as the other, and I do not expect in christian children to find the maturity of graces belonging to one who has been under the discipline of the Spirit for forty years. Another point, we are not to suppose a child cannot be pious because, forsooth, sometimes he gives way to exhibitions of petulance, selfishness and temper. Children act out just what is in them. We men are politic, we sometimes have a fierce tempest within, and yet with our power of self-control we do not show it. God sees the tempest: the child lets it out and men see it. But

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God sees it when it is shut up in the bosom under the power of self-control. And then, while it is true that christian children may sometimes be petulant and selfish and irascible, do not you, father and mother, ever show your child an irascible spirit or a selfish action? There was a little child whose father was a profane man, and this profane father once heard his child swearing. Taking him to his room to chastise him, the child looked up into his face and said "Father, you whip me, but who shall whip you?" Ah! think of that, you that say a child cannot be a christian because he has so much temper. Temper! there is temper enough in the church to make a grand explosion. (Cheers.) If your child cannot be a christian because, forsooth, he is selfish and inconsistent—ah! have not I seen the collection box go by? You cannot advance against this doctrine of child piety that some will fall away. Ah! we have been through revivals of religion and we have seen adults who professed conversion fall away. I know from an experience of twenty years that a very much larger proportion of those who profess conversion in their adult years fall away from the gospel of Jesus Christ than those who were brought into it in very early life. It is the testimony of Mr. Spurgeon, who received into his church the other year between fifty and sixty little children, that in that vast assembly he had seen more apostacy amongst those that professed conversion late in life than those that professed conversion in childhood.

Mr. President, I am not half done, but yet I have occupied all the time which justly belongs to me. I have been treating of the negative side of this question. It has a positive side. What I want is to impress upon the minds and hearts of this christian people that we ought to look for conversions at an age far earlier than we do. And I was then going to exhibit to you some of the traits of this youthful character and the loveliness which it sometimes displays. The child's state is the christian's state. I do not mean that children are not born with sinful natures. But I do say that our Saviour has chosen the child state to represent the christian state. And it is not so much to be wondered at that children, little children, are sometimes converted as it is that men are converted. That is the wonder. The Lord Jesus Christ has never said to a little child, "Except you become as men you cannot enter into the kingdom of heaven!" But He has said, "Thou man, thou father, thou philosopher, thou statesman, except thou becomest as a little child thou canst not enter into the kingdom of heaven." And just in proportion as men become christians do they become child-like. The great commentator, Bengel, a man of deep piety, became in his latter days as simple as a little child. A friend desired to hear the great man at his private devotions, to hear his mighty petitions and his great wrestlings with God. Bengel worked on till midnight, and then as he was retiring, went to his bed and simply said. "Dear

Lord Jesus, we are on the same good old terms." And I remember one of the greatest pulpit orators of this country, recently gone to his rest, who towards the close of his life went back to the prayer his mother taught him, and the eloquent Dr. Bethune each night as he retired said :—

Now, I lay me down to sleep,
I pray the Lord my soul to keep ;
If I should die before I wake,
I pray the Lord my soul to take."

Do you think I have gone too far? Listen to the hosannas in the temple! "Hosanna to the Son of David, blessed is he that cometh in the name of the Lord." The Scribes and Pharisees say to the Master, "hearest thou what these say?" And Jesus replies, "Yea, have ye never read, that out of the mouth of babes and sucklings thou hast perfected praise?" Ah! fathers and mothers, gather your little ones to the Saviour. Begin early, and at last, when you are called home, go up, saying "Behold, Lord, here am I and the children thou hast given me." (Loud Cheers.)

The PRESIDENT introduced Mr. John Ashworth, of England, who was greeted with applause.

Hymn—"Precious Jewels" was sung by the audience, Mr. Phillips leading, after which Mr. Phillips sang "Almost Persuaded." Rev. E. Dewart and Mr. Paterson led in prayer, and the audience sang "Nearer, my God, to Thee."

TREASURER'S REPORT.

Hon. JOHN McMURRICH, Treasurer of the Association, read an abstract of his annual report:—

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

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By Balance from last Year.....	\$ 54 71
Received from Local Treasurer, Montreal.....	599 21
General Subscriptions.....	544 26
Realised from Sale of Report.....	103 97
Music Books Sold.....	9 90
Advertisements.....	21 50
Balance due the Treasurer.....	30 60
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	\$1,364 15

Dr.

To Printing and Stationery.....	\$226 43
Advertising.....	40 05
Postage and Express Charges.....	84 51
Prof. Sherman, \$50; Expenses, \$25.....	75 00
Music Books.....	31 67
Travelling Expenses of Delegates ...	125 00
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others attending S. S. Conventions.	181 49
Salary of General Secretary.....	600 00.
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	\$1,364 15

JOHN McMURRICH,

Treasurer.

Toronto, 30th Sept., 1873.

Audited and found correct.

D. McLEAN,

Toronto, 20th Oct., 1873.

JAMES PATERSON.

On motion, the report was received and adopted.

Mr. JOHN MACDONALD, of Toronto, then addressed the meeting briefly on the financial needs of the Association, after which contributions in aid of the Association were received.

Hymn—"Blest be the tie that binds," was sung.

ADDRESS BY MR. ASHWORTH.

Mr. ASHWORTH said:—Mr. Chairman, and my fellow-labourers in the Vineyard of my Master, I had no conception when I entered this room that you would request me to speak one single word, and I think if you but knew the circumstances under which I am placed at the present moment you would not press me. But I am right glad to see this gathering. It speaks well for Canada. It will raise the price of land (cheers and laughter); it will increase the amount of your productions; it will give a greater security to all your institutions. I rather think you may take up that song in Canada that we sing in the old country, "Sunday Schools are England's glory" (cheers.) And so they are. We have a great many of them, and I expect there are some in this audience that know that. I belong to the old country, and I have never been in a position in my life in which I was afraid to own I was an Englishman. (Cheers.) But I rather think the old country must mind what it is doing. (Laughter.) I confess this is a scene that deeply impresses me. My first thought on seeing this meeting was that there is power enough within this church, if consecrated to the service of God, to move all Canada, to communicate itself to every State in America and send the echo back to England. (Cheers.) Conceive of that! Many of you are Sunday School teachers, you are surrounded with your little folks every Sabbath, the dear little creatures look upon you as the greatest of beings, and you are stamping your character on their hearts. What a solemn thought is that! And where there is individual consecration, and we go in the spirit of our Master to meet those little ones on the Sabbath morning, how they greet us with their smiles! Hundreds of them in my country come from homes of sorrow, homes of sadness, homes where they never hear one word of consolation, and many of them know those lines to their comfort:

"I have been there, and still would go;
'Tis like a little heaven below."

I met a little girl on the street one day, weeping. I said to her, "What is the matter?" She said, "My father is dead, and my mother died last week." "Where are you going?" I asked. "I am going to the Sunday school; teacher will give me a smile and speak kindly, and I want to go." It is thus you are exercising an influence over your children, and in doing so you are sowing seed which will grow east, west, south and north, not only in Canada but in many lands; and the influence you are exercising this night in this meeting, going forth, will tend to the glory of God and the welfare of our fellow-men down to the sound of the last trump. You will excuse me saying more to night. (Cheers.)

GREETINGS FROM THE SUNDAY-SCHOOL UNION.

REV. GAVIN LANG, of Montreal, a representative of the Sunday School Union of Canada, was introduced by the chairman. He said: Mr. President, I suppose your wish, like the wish of the Queen, is law and must be obeyed. If it were not so I should certainly disobey it to-night, as there are those here whom I am sure every one present would like to hear. I see a brother all the way from Paris, I should like to hear what he has to say. I heard a word from him in Montreal two nights ago, and if you had heard that word you would like to hear another. Otherwise I would be very glad to tell you what we are doing in Montreal. I am not sure that we are any better than we ought to be, but we do some good things notwithstanding. We are getting pretty well sifted at any rate; we are getting talked about, and that makes us all the more careful about those who are to follow us. If the old people might be a little better than they are, that makes us all the more anxious that those that come after us shall be better, so that in the future we may not hear of the many bad things that we now hear so much about. I am certain of this that Toronto has the sympathies of Montreal, and I am just as sure that Montreal has the sympathies of Toronto in this good work; and I hope God's blessing will rest upon all in both cities who are working for Christ among the little ones. The enemy of souls is not lazy, and just in proportion as he is busy we ought to be busy for the great Master, who is always busy seeking out those who need Him and waiting to receive all who come unto Him. I hope that the blessed results of our Sunday School work will be that there will be a great harvest of souls brought unto Christ. I esteem it a very great honour and privilege to speak in this church, the church of my dear friend, whom we greatly miss in Montreal, Mr. Potts. We grudge him very much to you in Toronto, and I am very glad to find he is so heartily appreciated here. May God bless our gathering, and may it tend greatly to the advancement of the Sunday School cause. (Cheers.)

REV. EMILE COOK, of Paris, France, was introduced and very cordially received. He said: I cannot at this late hour impose myself upon this assembly. I hope that an opportunity may be given me to-morrow night, to say a few words on the state of Sabbath Schools in France; but if not, I must be content with having heard so many interesting things and seen such a wonderful sight. For the present I must be content with giving you a very brief account of the Sunday Schools in France. I am glad to be able to represent them here along with another brother who is also a delegate from the Sunday School Union of Paris. These Sunday Schools have

been blessed of God and we hope that they will be a greater blessing still to our country. We have about 900 Sunday Schools, and we hope that they will become ten times more numerous; and we hope you will help us to evangelize France, which is the end of all our Sabbath Schools. With these few words I will content myself to-night. (Cries of "go on!") I am much obliged to you for the expressions of good will and sympathy, but you are putting upon me a very hard task indeed. If I begin I may keep you for half an hour or more, for it is exceedingly difficult to speak of such a country as France in a few minutes. You cannot understand what trepidation I experienced when I was called to rise before such an assembly as this. I never stood before so great a gathering since 1871 when I was called upon to address the Manchester Conference at its open session in the Free Trade Hall. And what added then to my fears was that a gentleman was expected to speak who was honoured and beloved by you, and who had been for several years absent from England. I refer to William Morley Punshon. (Cheers.) But I had that evening a subject of very mournful interest. It was the seige of Paris. I had been called by the providence of God to pass through the sufferings and hardships and difficulties of that memorable war, and I had to give an account of that seven or eight months during which Paris was the scene of terrible sufferings and horrors. Through all that time God had permitted not only the minister who is speaking to you but all his colleagues to carry on their work. Now, I shall not enter upon that subject to-night; but if I speak to you of Sunday Schools I feel that there is not less interest attached to that subject in this Convention. Sunday Schools were founded in France about the year 1815 or 1816, or between 1810 and 1820. My own honoured father founded two Sunday Schools about that time. No later than the day before yesterday I found in an old book in which three or four reports of the Wesleyan Missionary Society were found, his name connected with the founding of a Sunday School in 1823. For some time they did not increase very much. About 30 years ago they numbered I think, between 300 and 400. During the last 15 years they have more than doubled, and the increase, if not great for a Protestant country like this, is certainly very satisfactory for a country like France, which has only about 700,000 Protestants in a total population of 38,000,000. The Sunday Schools in France have been exceedingly blessed. I will give you three or four instances of the blessing which God has vouchsafed to Sunday Schools in that country. In the first place, children have been converted; I cannot say the number, but I know of many who have been converted very young in our Sabbath Schools. And allow me here to confirm what has been said to-night with regard to the conversion of children in our Sabbath Schools. They are not a mere preparation for future conver-

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sion, but it is there we hope to see our children converted. I have seen many such conversions. I could tell you of three children—two brothers and a sister—who were converted to God in the month of May, 1838. These three children had been attending the Sabbath School; and there were about fifteen or twenty children converted about the same time in that school and in two other schools in the neighbourhood. Three or four of these children have since passed the Jordan and entered into heaven. All the others, I believe, have remained faithful, and several of them are now ministers of the gospel in our country, and others are employed as teachers. Some are Christian mothers and are bringing up a holy generation for God. In the second place, out of the Sunday School have come several ministers who are working for God. In the third place, our Christian associations have certainly grown out of our Sunday Schools; and in the fourth place we have found that Sunday Schools in France have also been mainly instrumental in bringing all Christians—laymen as well as clergymen, women and young girls, and young men—to use all the talents they have received from God, to advance the glory of God, and these exercise a good and gracious influence upon their neighbourhoods. I do not know but that for Sunday Schools there would have been so much useful talent consecrated to God. Now, I shall just say that in Paris we have several exhibitions in connection with our Sunday Schools, which are very interesting and tend to the advancement of Protestantism among the people. We gather together about two or three thousand children every year in one of our large circuses and there they are addressed by the ministers of several denominations. It is a very fine sight for us in Paris; and these meetings exercise a very great influence upon the evangelization of Paris. Now we are about publishing a small paper which will be given every Sunday to our Sabbath School scholars. The difficulty with us is the scantiness of our resources; but the Lord will provide. I hope, my dear friends, you will by this connecting link formed to-night between the representatives of France and yourselves, take an interest in France greater than you have hitherto taken. We ask you to pray that God may sustain us and aid us in our labors. We are working up hill, we have a great many difficulties to contend with; but we can say truly the best of all is the Lord is with us. (Cheers).

The meeting was then closed with singing and prayer, and the benediction pronounced by Rev. Dr. Taylor.

SIXTH SESSION.

The Convention re-assembled in Shaftesbury Hall at 9 o'clock on Thursday morning, and engaged for nearly an hour in devotional exercises.

THE TEACHER'S INFLUENCE.

Mr. C. M. MORTON, of Brooklyn, N. Y., was introduced to speak on this subject. He said: I was very much interested last night in the subject of the conversion of children, and I was very glad to see the standard carried forward. During the American war when our troops were flying through a meadow, the secession troops were coming out of a wood to charge upon our men, supposing us to be in less force than we really were. Their standard was carried by a little colored boy. When they found that our force was larger than they expected, they stopped, and called out to the colored boy to come back. Says he, "Dese colors don't know de way back." (Applause). I thought last night that our colors ought not to be brought back, but pressed forward. What is the use of attempting to teach children if we do not believe they are going to be converted. I think it is well to stop sometimes and ask what is our difficulty. It is not in the children, they are all right. It is not in the Lord, He is willing, more anxious to bless than we to be blessed. I think it comes straight to us as teachers. The influence of the teachers, it seems to me, comes in admirably after the discussion of the subject last night. What is the influence of the teacher? There are as many different influences as there are teachers. Some have great influence, some small, some very small. I shall not say anything about unconverted teachers this morning. We have some of them, "the blind leading the blind." *I think it is dangerous.* If there is anything that parents are culpable in I think it is this, that many of them don't know who are teaching their children about God and heaven. If a man has a horse, he wants to know who is going to shoe him; if he has a watch he wants to know who is going to mend it; but he has children and he does not know who is teaching them. I tell you that this evil is very prevalent. Let us see to it, that no matter what Sabbath School our children attend, they are not taught by unconverted teachers, for I believe that the seeds of infidelity are taught in our Sunday Schools by many well-meaning people who do not know anything themselves about the way to heaven. Then we have the indifferent teachers in the Sabbath Schools. You can never have a successful school as long as you have indifferent teachers. The time was, when to see a person in the Sabbath School teaching, was an evidence that he was a pious, energetic, working christian; but times have changed. It is

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fashionable to teach in the Sabbath School now. One of the best recommendations a young man can have now, is that he is a teacher in the Sabbath School. Over in my country a great many people find husbands and wives in the Sabbath Schools who would not find them anywhere else. (Laughter). The Sabbath School is an Exchange, used for a great many purposes. We need to look at it. If our Sabbath Schools are not training our children for heaven, then what are they doing? I superintended a school once for a year and a half, and I thought I would never superintend another. It was the indifferent teachers who took all the life out of it; they did not seem to understand why they were there; they didn't pay any attention to their classes. Dear teachers, if any of you are remiss in that respect never be remiss any more. Stick right to your children; sing a hymn with them; carry them right along by your own power through the lesson, and teach them all. And when the lesson is over, be on hand with the hymn again. Carry them right through from beginning to end, and there will not be any trouble about order in your school. If the teachers do their duty the superintendent has a glorious time; but if they don't he is to be pitied from the very bottom of our hearts. I remember a young lady teaching in Chicago. She laid on my heart like a grindstone. (Laughter.) She had a class of boys that were never in order, and yet I know she had a power to keep them in order if she wished. I remember one day we had for our lesson one of the beautiful parables of our Lord. That class was disturbing the whole school, and I went down and said to her, "What do you think is the matter with your class?" "Well," she said, "I have exhausted the lesson and am waiting for the bell to ring." She had exhausted the lesson in five minutes, and that is what a great many teachers do. Thank God, there are other kinds of teachers. I know a young man who lived twenty-three years before he knew whether Matthew was in the old Testament or the new, and before he knew he was a sinner. Finally, he found Jesus. He had very little knowledge, but the love of Christ put into his heart a great deal of zeal. He came into the church and looked around to see what he could do. He didn't think he could do anything, but he wanted to do something. A lady said to him, "Will you come up and help me keep order in the infant class room." That, he thought, was something he could do; he could help her to keep order while she taught. This went on for half an hour when the superintendent heard he was upstairs. He had a new class that had never been taught, and he asked this young man to come down; the superintendent put his hand on his shoulder and said, "Well, Charley, I have a new class of girls and have no teacher for them. I want to give this class to you." "Give it to me? I don't know anything about it." "Well, you can learn," and he half dragged him off and put him down in a

class of three dirty little girls. This young man sat down and looked at them. The lesson was going on but he did not know anything about the lesson. He only knew Jesus and loved Him, and loved these little girls. And inasmuch as he cared not to say anything about the Bible, he noticed one of the little girls had bare feet. He said, "Why dont you have shoes?" "Because my mother is sick and my father is dead and we are very poor." So he talked with them all, and after the school was over went home with them and found out all about them. Next Sunday he was on hand with the lesson. He went to the minister and told him he wanted a lesson and the minister helped him. And he brought two other little girls— five little dirty girls on the seat, the first three not so dirty as before. Afterwards the suprintendents of the Sabbath Schools of Chicago were called upon to send a model class from each school. Whose class went out of this school, of eighty classes? why, Charley's class—twenty-five girls with clean dresses on. (Applause). When I was in Chicago in June I saw that man and I saw some of his girls. They were among the best christian women in the city, some of them in homes of their own—christian homes. That is a different kind of teacher.

A Christian woman going along the streets of Boston a little while ago, about 7 o'clock in the evening, was stopped by a little girl sitting on a stone, crying. She had been visiting that district trying to find some children that did not go to Sabbath School. She asked the little girl what was the matter. "I am cold, mum." "Where do you live?" "Up stairs." "How far up stairs?" "Right up stairs, mum." She stooped down and carried the little one up five flights of stairs. She trembled from head to foot when she got there. There was a home of wretchedness. The husband was out on the streets every day, and the wife lay in the corner of the room under the influence of liquor; and the little child, having no one to care for it, strayed out. This lady went up and roused the woman and talked with her. She said, "Will you let your little child come to the Sabbath School with me next Sunday?" "But my little girl has no clothes," said the woman. "But I will give her clothes," and next Sunday the little girl had clothes and went to school. She came again and again, and when the teacher called again to see that woman she said she would like to go herself. They fixed up the old black dress and the old black bonnet, and she went to the school. This went on for some three months, and the man coming home from time to time in a half-inebriated state had looked with wonder on the change taking place in his wife and child, and he could hardly understand it. One afternoon he came in more sober than usual and sat down. The little girl was singing in the next room that little hymn,

"Jesus loves me, this I know,
For the Bible tells me so."

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And the man turned round and asked his wife who that was singing. She said, "It is Mary." "Our Mary?" "Yes." "Tell her to come in;" and the little child came in and her father took her on his knee, and asked her to sing that song again. And the little child sang again, "Jesus loves me, this I know." The tears ran down the man's cheeks, and when the lady came again he made it a point to be at home, and said, "If the Sunday School has done my wife and child so much good, why should not I go, too?" And he went; and in Boston to-day there is a beautiful Christian home, and little Mary and the Sunday School teacher did it all by God's blessing. One family saved by God's blessing, because one woman had the heart to stop and carry a little child up to the top of the house. And thousands more families are waiting in the same way if you and I have heart enough to do it. There are many things that combine to make up a teacher's influence. Let us look at them. One is a knowledge of God's word. I suppose that here in Canada you give more prominence to the study of the word of God than we do in the States. I think it has been growing the last two years very much with us; but we have great room for improvement yet. There are too many teachers who come to the Sabbath School to learn their lessons, and have a lesson paper on their knee and read it off to the children. That is bad. We want to have our hearts filled with the word of God. We want to have it at our tongue's end. What would you think of a soldier who would go out to battle and did not know how to load his gun? We are doing a great deal of that kind of work in our Sabbath Schools. I asked a young man in one of our S. Schools to find a certain passage in Hebrews. To my astonishment and mortification he was fumbling for it in the Old Testament. I asked another young man—a bright young man, who knows all about business—to find for me a certain quotation in Numbers. The poor fellow looked the Bible through from beginning to end and could not find Numbers; and noticing how red his face was, I let him go, and told him I was in no hurry. We need to know about this word, this message; how to deliver it clearly and fully, and how to illustrate it. If you can get stories that will convey a meaning, put them in the lesson. It is said of our Master, "Without parables spake He not unto them." Jesus knew how to get hold of men, and young people, too. Let us take our every day experience, and, applying it to these beautiful stories with which the Bible is filled, we can hold our children so that they cannot afford to be absent one Sunday, for fear they will miss what we are going to say. Then, our prayers. I can tell you how we can find out whether we are in earnest or not about Sunday School teaching. How many times a week do you pray for the children? How many times do you take them one by one to God? How many times do you have an earnest desire for the salvation of every child? Will the heart say, "Every

day, every hour?" Ah! I am afraid it will have to say, "Every Sunday. Every Sunday afternoon, from two to three o'clock, I do feel some desire for their salvation, but during the week I forget them." I tell you, children know when we love them, when we are in earnest. You can deceive a man or a woman five times as easy as you can deceive a child. Some one asked a little girl what made her so punctual and regular at the Sabbath School. She said, "When our teacher talks to us about Jesus, she cries; her heart is so tender." I tell you, if we love the children as we ought to love them, we have got to pray a great deal; because we are naturally selfish and don't get very far from home without prayer. There was a boy in Chicago who had attended Sabbath School regularly for ten years, and who had a very good teacher. Finally, his teacher had to leave, and the next teacher was one of the indifferent teachers. John thought there was a great contrast between the two teachers, and finally left. A few months later the superintendent met him and asked him why he did not come to school. "Well," said John, "I am going over to the north side now." "But that is further," said the superintendent. "Yes, it is further; but then *they seem to love a fellow* over there." (Cheers.) That was what attracted him. There are plenty of Sunday School teachers, good Christian people, who never show any interest in their scholars, never have a social or a picnic; and when others more enterprising provide these things, then those good people get very indignant, and say very bitter words; but the cause of God must go on. I tell you what the Sabbath School wants from superintendent and teachers is more influence and more love, and that love must be shown. What is the use of love bottled up in our hearts and never shown. We want a kind of love that will draw, that will impregnate these people we are dealing with. "God so loved the world that he"—talked?—No! that he—worked?—No! that he *gave*." And we have got to love till we can give—till we are ready to make sacrifices. We have to get down and be children with the children, and grow up with the children. That is the way we are to carry them to Christ, and we cannot carry them in any other way. Again, we want more visiting. I believe that two-thirds of our work as Sabbath School teachers must be done outside of the Sabbath School. We ought to know about our children. What do you think of a Sunday School teacher sitting on a bench for three months looking for a certain little face to come in at the door, and wondering why it did not appear, while that poor child had been cold in death for three months? I tell you that is so in many cases. Children are sick and die, and the teacher knows nothing about them till after it is all over. When I went to Brooklyn from Chicago, I was told of a certain individual of some notoriety whom I wished to get into the Bible-class. I started a Bible-class for married men, of whom I

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have 260 to-day. I invited him to attend. He said he had not been to church for 20 years, and boasted of it. I said, "we think it is going to be interesting, and I would like to have you come." He would lie back upon his chair, and give a shrug, as much as to say "When you see me there, let me know." In this way, a whole year passed, and I kept him before the Lord—made it a sort of a test of the Lord's promise. His old mother was praying every day for him, and wondering if God had forgotten to be gracious. For a year I visited that man. His wife was sick, and I visited her; but his heart grew harder all the time. One cold afternoon, something said to me—I believe it was the Holy Ghost—"Go and see this man." I went, and I found him with four or five cronies, hard drinking men, out of work, having a sort of consultation. It appeared that the book-keeper of the house where they got their liquor had become very sick, and had to be sent to the hospital. These men were devising ways and means to raise \$50 needed to send him there. When I came in they had about \$40, and did not know where to raise the balance. They did not pay much attention to me, and I got down and listened to them, and noticed that they were very much discouraged. Finally, I said—"Do you say that poor fellow is dying?" "Yes," they said. "Well, I am sorry for that. I have a little money in my vest pocket, and if you will put that to my account, I shall be glad." Why, they lit all up! The idea of a christian taking an interest in a rum-seller's clerk they could not understand. They thought there was a gulf fixed between me and them as wide as that between Lazarus and the rich man. They took the money, and next Sunday there they were at the Bible-class, (Cheers), and the old mother folded her hands a few months ago, and went down into the valley of the shadow of death, singing glad songs and saying with Simeon of old, "Now, Lord, lettest Thou Thy servant depart in peace." They took the young man up to the hospital, and I went in and talked with him. Poor John Ellery, his lamp of life was almost burnt out. I read to him about Jesus, and the poor fellow opened his heart, and went away from this world joyfully. That one visit that afternoon amounted to more than all the business I ever have done. It has given me more gladness than all the money I ever made. We little know how much gladness, peace, and joy we are shutting out of our hearts by neglecting to go out to these homes. It is easy to get a child to come once or twice to the Sabbath School. He will do that to oblige you; but if he goes oftener it is because he wants to go. Make the School as interesting as you possibly can. Above all, bring the children to Christ. Never be satisfied with the learning of ten thousand verses, or good moral behaviour. Never be satisfied till you know your children are resting in Jesus. Again, get them to work for Jesus. Give them some

duty to do—some little burden to carry. It will strengthen their arms and aid you in your work. (Cheers.)

Hymn—"Keep me from sinking down"—was sung by Mr. Phillips.

THE ANSWER DRAWER.

The Rev. J. A. R. DICKSON, who had been appointed to open the answer drawer, read the questions which had been prepared, and the answers which had been given.

NORMAL SCHOOLS.

Mr. DAVID FOTHERINGHAM presented the following report from the Special Committee appointed on the subject of establishing a Normal School for the training of Sabbath School Teachers:—

The Committee recommend the institution of

TRAINING CLASSES,

In which lectures upon definite Biblical subjects should be delivered by competent persons selected by the officers of the various associations throughout the various cities and counties.

They also recommend the issuing of a

PROGRAMME,

or course of studies, bearing upon the International Lessons for 1874, with a list of works to be studied as text-books; and that a

UNIFORM SET OF EXAMINATION PAPERS

be prepared on such a course, sent to selected points throughout the Province, where examinations shall be conducted upon the same day; that the answers obtained at such examinations be sent to a Standing Committee (to be appointed) of the Provincial Association, who shall have power to examine such answers and issue diplomas of various grades according to the merits of the papers of candidates; and that a Standing Committee be appointed to carry out the above plans.

All of which is respectfully submitted.

D. FOTHERINGHAM,
Sec. of Com.

Mr. ADAMSON moved that the report be left over till next Convention; it was too important a matter to be disposed of off-hand.

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Rev. GAVIN LANG said this was a very important question, and he thought the mind of the Convention ought to be better informed upon it before they came to any finding upon it. This idea of the examination of teachers and the granting of diplomas as the result of that examination contains a very vicious principle, which the Convention should not endorse for one single moment. (Hear, hear.) He looked upon it in this way: the Sabbath School is an agency into which we draw Christian hearts. He did not know anything so likely to eat out the life of the hearts of our Sunday School teachers as permitting them to go through the examination of a Board of Examiners; nor did it improve the matter by making the examination voluntary. It seemed to him more offensive in this form than in the rigid form in which it appeared at the last Convention; because it would create this mischief, that we would have in our Sunday Schools teachers who have a diploma, and others who have no diploma, and there would be a distinction between them. He could only say with regard to his own Sunday School that he should not like to be prejudiced against diplomas, but he should be much more prejudiced in favor of teachers without diplomas, simply for the reason that he did not want the day school imported into the Sunday school. He thought Normal Schools were necessary in order to preserve the teaching power of day schools; but in the Sunday School we want something to draw out our hearts. He had no objections to the first part of the report, or whatever objections he had he was willing to waive, but to adopt the last part of the report would be simply to import the day school into the Sunday School. We did not require rigid, stern, severe rules in the Sunday School; we want heart power in the teacher. The best teacher and the best normal school examination a teacher can have is the Holy Spirit. He instanced the case of a teacher whose labors had been very successful, but who, had he gone through the examination, would certainly have been plucked. The principle of granting diplomas was a vicious one, and he wanted to see it put down at once. He begged to move that the first part of the report be adopted, with thanks to the Committee for their diligence; but that the last of the report be disapproved by the Convention.

A DELEGATE seconded the motion and observed that, in his opinion, it would be a great pity to introduce these examinations. It had been said here again and again that the principal object of Sabbath School instruction was to lead the children to Christ. If that were so, there were many persons without literary attainments who would not pass such an examination as contemplated, and yet who do a good work in the Sabbath School, in the way of leading children to Christ; while on the other hand there were many who might pass the examination and yet be utterly incapable of accomplishing the work intended by the Sabbath School.

Another DELEGATE said he wished to see a veto put upon this whole report. They could not have a better illustration of the fallacy of the course suggested than what brother Morton had said. What kind of examination would that poor fellow have passed who commenced with the class of three girls? The proposition was contrary in his opinion to the whole genius of the Sabbath School.

Rev. Dr. CASTLE agreed with the opinion that it would not be wise to commit the Convention now to the system of examinations. He doubted whether we were prepared for it. At the present time it might have an injurious effect upon our schools; but were they prepared to say that a time would not come when the teachers in our Sunday Schools shall be so up to the mark that if need be they could pass such an examination? As a Sunday School worker he looked for great things in the future. He looked for better instruction and not less piety. So far as the proposed examination concerned, it was not to be a literary examination, but an examination upon the great facts of Scripture—an examination upon the book that is to be taught, an examination that need not be shirked by any intelligent person who wanted to lead the young minds upward. He would vote against the granting of diplomas; but he did cherish the hope that in the not distant future—perhaps ten years from now—they would have well-qualified teachers, and that there would be fewer but larger classes. He trusted the suggestion would be adopted, that it is not expedient at the present time to come to a decision in the matter, but that it be left open to be dealt with by succeeding Conventions—it need not be of necessity next year—it may be ten years hence. He would vote against diplomas to-day, but he did not want the Convention to say that the plan could never be adopted.

Rev. Mr. MARLING suggested that the report be divided into two parts, and on his motion it was so decided.

On motion of Mr. Wilson, seconded by Mr. McCallum, the first part of the report which treats of the training of teachers and the programme of studies was adopted.

Rev. K. MACLENNAN moved that in the judgment of this Convention the time has not arrived to act upon the suggestions contained in the second part of the report.

He said he was anxious to see a higher standard of teaching in our Sabbath Schools, but he thought the training School should be tried first, and then they would be better prepared to decide as to formal examinations. He was unwilling to take the position of Mr. Lang and put a veto upon the proposal altogether. He thought

the only objection that could be taken to it was that they were not fit for it now. He took this position upon these grounds. First, that it was desirable they should discuss a new matter of this kind over and over again, not only in this convention, but also in the County conventions and in our Schools, and then follow up slowly and thoughtfully the results of the working in our different schools. On the one hand he was not willing that they should pronounce any sentence of condemnation on what had been suggested, nor did he think it would be wise to indicate that they should be ready next year to take action upon it. But on the other hand, he thought they should so far recognize it as to say that it may be desirable whenever practicable. We do not condemn it, but we do not see our way to act upon it now. We do not condemn it as an ultimate aim, but we merely hesitate to declare our readiness to act upon the suggestion now. He thought the test of fitness on the part of a Sabbath School teacher was not to be an intellectual one alone; but at the same time intellectual attainments were highly desirable. He submitted his motion as one which in the diversity of opinion which prevailed would be in the best interests of the Association.

Mr. Maclellan's motion was then put to the Convention and carried on a division.

INFANT CLASS LESSON.

Rev. W. F. CRAFTS conducted an infant class lesson with a class of young boys. He explained his mode of procedure, but said he would have to omit some points owing to the want of a blackboard. After singing, he said, he would get acquainted with the children and make them feel at home. He would, for instance, ask how many Charleys there were in the class, and all the boys of that name would hold up their hands. So with other names. Then, after having a little talk like that with them, he would offer up a simple prayer, requiring the boys to repeat each sentence after him. He would then spend a few minutes in reviewing the past few lessons; after that, tell them a story illustrating the lesson. The lesson for this day was the Transfiguration of Christ. He told the class the facts of the Transfiguration in the form of a story, and then he read the account from the Bible. After that, he sang a verse of a simple hymn to relieve the children, and then asked the children to tell him the same story. That was the most important part, requiring skill in questioning on the part of the teacher. Then, to rest the boys, he would have them rise and go through a few simple motions of the hands and arms, keeping time to some simple movement song. They should be rested in some such way as this four or five times in the course of the lesson. Then he would come to the practical ap-

plication. Having illustrated this point, he said he would explain the instincts of childhood which he had recognized in teaching the lesson. First, he would use the word "at-home-iveness." There should be no stiffness, no feeling of distance between the scholars and the teacher. The social instinct in children was very strong, and should be cultivated. Second, the instinct of activity. When we compel an infant class to sit three-quarters of an hour we forget that activity is an instinct of childhood. In recognition of that instinct, he would require the class occasionally to rise and sing, and go through some simple motions. Third, the instinct of imitation. Get the children to repeat the line after you. Fourth, the instinct of construction. If he had a blackboard he would have illustrated that. He would have constructed a simple outline of a mountain, and written the names of Peter, James and John. He would have sketched a cloud, and written over it the words, "Hear ye Him." The boys would have watched the construction through every step, because there was an instinct in childhood for construction. Fifth, the instinct of knowing—curiosity. Sixth, the instinct of God—trust. Seventh, the instinct of horticulture. One principle should be observed in teaching children, and that was to teach the abstract from the concrete—first learn the rules and then principles; first facts and then theories. If we would have the children to understand what it is to be virtuous, and therefore be happy, we must teach them not merely that abstract statement; but that to be virtuous means kindness to others, obedience to parents, love of God, and then it becomes through the concrete, a fact. That fact then is to be committed to memory, whether it be an answer from the catechism or a passage from the Bible. But it must first be explained as far as possible and then memorized; not memorized first and then explained. We require children to learn too much, and make them understand too little. Another principle is to be observed. We must teach the unseen and the unknown by the seen and the known. But, remember, above all this machinery we must teach by the light of the Spirit. We teach more powerfully by what we are ourselves than what we say. May God give us above all this machinery, what is most important for us as teachers, the inward light of His Holy Spirit by which we can speak most powerfully to the hearts of those who are committed to our care. (Cheers.)

The Doxology was sung, the benediction pronounced, and the Convention adjourned.

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MASS MEETINGS OF SUNDAY SCHOOLS.

MASS MEETING IN THE "METROPOLITAN CHURCH."

A mass-meeting of the Sunday School children was held in the Metropolitan Church. Twenty-three schools from the eastern side of the city were represented. The children occupied the galleries, while the body of the church was filled to overflowing with adults. Rev. John Potts, pastor of the church, presided. After prayer by Rev. Dr. O'Meara, the hymn, "Work, for the night is coming," was sung.

Rev. Mr. CRAFTS was the first speaker, who was introduced to the children as "Uncle Will." After expressing his pleasure at being present, and the great interest he took in children, he proceeded: I want to speak to you a few minutes about the secret of being happy. There are two things that make up the essentials of happiness. One is to *be* good, and the other is to *do* good. I want to ask the children if a man had ten thousand dollars, would he not be happy? (No, no.) If he had ten thousand dollars, a beautiful house, a fine horse and plenty to eat—would he be happy with all these, if his heart was wrong? (No, no.) What is it, then, that a man wants in order to be happy? He wants his heart to be right. Let me tell you about that, in order to show that the heart must be right to make one happy. How many Charleys are there here? (All the boys of that name held up their hands.) Mr. Crafts then proceeded to tell them a story of a boy named Charley who was left alone while his parents went to church, and was told not to touch the clock that hung on the wall. Charley, however, climbed up, opened the clock and seized hold of the pendulum, and of course stopped the clock. When his parents came home he denied that he had touched the clock, but afterwards was so unhappy for having done wrong that he could not sleep till he had gone and asked his mother's forgiveness and then his heart felt light. The difference was that, before his heart was wrong, and he was therefore unhappy; but now his heart was light because he had obtained forgiveness. This little story showed that being good was one secret of being happy. The other secret was to *do* good. Mr. Crafts told the children another story of the rain-drop falling from the clouds in a sultry day, and though it was of very little use itself, it did a great deal of good by encouraging other drops to follow. This story illustrated the importance of little things, and little children could do a great deal if they only tried. He showed the children a phylactery, and explained that one of the passages written thereon by the inspiration of God, was this, "Teach these things diligently to thy children." God wished that

all the people should know and obey the law. How was it to be done? By teaching it to the children. You remember when the great multitude stood before Christ on the shores of the Sea of Galilee. There were about five thousand people there. Who brought them bread to eat? The disciples. But who did the disciples get it from? From a little boy. We have around us great multitudes to be fed with the bread of life, and there are anxious hearts saying, how shall they be fed? I tell you—the secret of it is to have the children come and give themselves to Jesus. Let but Jesus bless their work, as he did the five loaves and two fishes, and the whole multitude shall eat and be filled. And last in closing how many of these children want to do good and be good? Now, we want to work together. You remember the wreck of the *Atlantic*. I heard of one wreck recently where the life-boat was sent out to save those who were on board. Coming back the boat struck upon a sand-bar and they could not get it off. They threw a rope to shore and the men on shore pulled, but were not able to move the boat. There was a company of children standing near and they said, we will help. So they put their little hands on the rope, and then they all pulled, with a strong pull, and a long pull, and a pull altogether, and the boat came off. The children pulling with the older ones saved the people from the wreck. In this work for God we want the child power. The power of children's prayers and children's work, along with the strong hands of father and mother, and teacher and pastor, and then we shall save men from wreck. And may God bless us all.

Hymn—"Tell me the old, old story."

Rev. JOHN POTTS said he had always taken a great interest in the work of the Sabbath School. You may have read of the terrible explosion at Windsor Mills, in the Province of Quebec, on Monday last. One of the young men hurried into eternity by that terrific explosion was a son of the Hon. James Ferrier, of Montreal, and an earnest Sabbath School worker. He began first of all with the infant class in the old St. James Street Church, and went from one class to another till last spring, when the members of the firm with which he was connected thought it well to send him to Windsor Mills to take charge of an important business there. Before he went there he came to speak to me as his pastor. Indeed he had some thoughts of entering the ministry, but the conclusion arrived at was that it was better for him to devote himself to Christian work in connection with his secular business. He left Montreal and St. James Church and went down to live at Windsor, determined to work for Christ there, and he was instrumental in commencing Sunday School work there. He was entirely devoted to the work, so much so that in writing to his afflicted parents yesterday I said in my letter that I

knew of no young man in all St. James Street Church better prepared for sudden death than Gordon Ferrier. He was one of the most devoted Christians I ever met; first, as a Sabbath School scholar, and afterwards an earnest teacher. In a moment he was hurried into eternity, but I believe was found prepared; and, though thus taken away, had an abundant entrance ministered unto him into the everlasting kingdom. It seems to me a voice comes from that awful explosion to every Sunday School worker—"whatsoever thy hand findeth to do, do it with thy might."

Rev. GAVIN LANG, after a few preliminary remarks, told the children a story of an infidel who, when lying on a sick bed, had posted up in his room, these words "God is nowhere." His little girl came into his room and he asked her to read the words and she read them thus, "God is now here." He did not imagine that it could be read in that way and his little girl's version of it laid hold upon his mind and he began to realize that God was "now here." From this story the children might learn that they could do something in that great work that required long training on the part of ministers to prepare for. This little girl did a great deal and there was not a child present who could not do much for the great Master. He told them how when the Prince of Wales was sick unto death his eldest boy gathered the rest of the children around him and prayed for their father's recovery. Every child present could do like that little prince for it did not require to be a prince to pray. There was another thing a child could do as well as pray, and that was work. He gave an instance that came under his own observation in Scotland, of how much good a little child had been able to accomplish. In conclusion he expressed the pleasure it gave him at having the privilege of speaking at so large a Sunday School gathering, and when he would go back to Montreal he would be able to tell them of the desire of young hearts here to do something for Christ, and be something like Christ. Then they would all join in their prayers that the kingdom of our Lord and Saviour might be advanced from day to day till all nations and kindreds and peoples and tongues, young and old, shall be gathered into the one fold and rejoice in the presence and the light of the one great and good Shepherd.

Hymn—"Shall I be there?"

Rev. T. W. JEFFERY said he would talk to the children a short time about the Lord Jesus Christ. He told them of the noble work done by John Howard, and asked them if the whole world should not be grateful to him for what he had done. But Jesus Christ had done more for us than any man. He told the children of what the Lord Jesus had done to make the earth beautiful and the people on it

happy. He asked them to come to Jesus not only for the forgiveness of their sins but also for all the blessings of this life, and he told them how willing Jesus was to confer upon them these blessings.

Hymn—"Jesus, lover of my soul."

Dr. O'MEARA briefly addressed the children while waiting the arrival of Mr. Ashworth. He said: how many children here will be preaching the gospel twenty years hence? On this point I will say a word or two and tell a story. It is a story of how an Indian came to be a missionary of the cross. Last summer I had occasion to visit the Province of Manitoba. I went there for the purpose of getting a revision of the new testament in the Ojibeway language which I had translated. I met a committee there, and amongst others I noticed the ablest and cleverest Indian I ever met. He was a minister, and I heard the story of how he became a minister which I am now going to tell you. When he was a boy about thirteen or fourteen years of age he was brought to the bedside of his father who was dying. His father had been a few years before a wild Indian, but the preaching of the gospel by the missionaries had reached him and brought him from darkness into light and from the power of Satan unto God. Soon after he became a Christian, that scourge of the Indian race, consumption, seized him. He was seized with bleeding of the lungs and the doctor told him he must lie in bed and not move. His little boy was brought to him and he told the people round him "I have something great to ask of the Great Spirit, and I must ask it upon my knees." His friends and family tried to prevent him, knowing how dangerous it was for him to move. They were obliged, however, to yield to his entreaties. They raised him up on the bed and what do you think was the prayer of that poor Indian in his dying breath. Putting his hand upon the head of his little boy and raising his eyes to heaven, he prayed to the Great Spirit that that little boy might be spared and might have it in his heart to go forth and teach the Indian people the gospel of the grace of God, and that the good missionaries might have it in their hearts to give him the means of doing so. Almost immediately after the poor Indian fell back and expired. But there was a hearing and answering God there, and He answered that prayer. The Indian boy was educated by the missionaries and has been for many years a missionary to the Indians. God answers prayer, and I trust that your prayers will be, that many children now before me may become ministers of the gospel of the grace of God, and teach others the way of salvation.

Mr. Phillips sang "I have heard of a Saviour's love."

Mr. John ASHWORTH said: my friends, the few words I shall

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have to speak will be more especially to the boys and girls. I shall take a text and I want all you boys and girls to hear these words. I shall not tell you where they are, because I want you to find them, "Solomon my son, know thou the God of thy fathers and serve him with a perfect heart. If thou seek Him he will be found of thee. If thou forsake Him, he will cast thee off for ever." These are the words, and I do not doubt but some of you have already in your minds turned to the very place where they are to be found in the Scriptures. That was a grand sight that day when the old man David held in his hand before all the people, what in England we call plans and specifications. David held in his hand three papers containing a plan of the temple, and when all the elders of Israel were present and his son Solomon, seventeen years of age, stood at his right hand he handed that document to him and these were the words he made use of. I am glad that David could say what he did to that young man, "know thou the God of thy father." Observe that it is not the plural number that is used. I know that David was not a perfect man, and you will always find when you read Bible biography, it gives us the black and white of each character. You all know that there was a dark stain upon David's character, but he was fearfully punished for it. The Lord said "the sword shall never depart from thine house for ever." Let those who scoff at David's fall remember the terrible retribution that fell. After all he was a good man. I do not know what sort of fathers and mothers you have, but if any of you has a father that can say to his boys and girls "You know me; I have sent you to school, I have worked before you, I have read the Bible to you, I have taken you to the house of God, I have tried to be an example worthy to be imitated, and now I want you to walk in my steps"—if there be a boy or girl who has such a father—be thankful. But there are hundreds of homes where there is no family prayer, no Bible read, and there are hundreds of children who have homes of sorrow and sadness and misery. If you have a good father and a kind mother be thankful to God for them. Six little folks came to my door a short time ago, barefooted and wretched, their mother was with them, and they came asking for shoes and stockings. The moment I saw them I said that I had put clogs on the feet of every one of these children, and now I am informed that you sold these clogs for drink the day after. "Oh!" she said "it is shocking for you to charge me with that," but the little boy said "mother you did." I could not bear to hear that lie told. I said "I am thankful to your boy for speaking the truth, and now if you leave those children with me I will take care of them." She said, "Mr. Ashworth, I could not leave my children." But the eldest girl said, "mother, do, Mr. Ashworth will take of us. Thank God you have not mothers like that. Many of you have godly parents who can advise you as

David did to Solomon "know thou the God of thy father." The grandest service a man can enter upon is the service of God. I would say to every boy and girl here, dare to be religious, dare to do the right at all times, dare to attend your church meetings, and class meetings, dare to stand up and profess religion in every class of society and depend upon it, God will bless your every step through life.

Mr. Phillips sang "The Rescue."

The whole congregation then sang "Praise God from whom all blessings flow," and the meeting was dismissed with the benediction pronounced by the Rev. Emile Cook, of Paris.

MASS MEETING OF S. SCHOOLS IN ELM STREET CHURCH.

There was a numerously-attended meeting of the school children of the central part of the city held in the Elm Street Church. The Rev. S. J. Hunter presided. After several hymns had been sung,

The Rev. S. J. HUNTER said that he had been asked to preside over the meeting on the present occasion. As several gentlemen had been asked to speak he would not detain his hearers. He felt sure that they were about to have a good meeting, and that the school children would show the visitors that they knew how to behave. He would first call upon a gentleman to address them who had not seen such a spectacle for a considerable time, who came from the far West, where he had been living as a missionary among the Indians.

The Rev. EGERTON YOUNG said he esteemed it to be a great privilege to be asked to address the gathering. He wished that his young hearers could accompany him to the school he had served for the last six years. If they looked at their maps they would see far north of Lake Winnipeg a territory marked on them. That country was inhabited only by Indians, and there was the scene of his ministry. He never saw any children like those now before him, well dressed and speaking his own language. He held in his hand a hymn-book from which the little Indians sang, and he would read to them from it, a verse of the hymn which they had just sung, translated into the Indian dialect. (The Rev. gentleman here read the verse, "Come, let us join our cheerful songs," in the Indian tongue.) Now they had fine weather in Canada, but in the country he was speaking of the little children had for some time got out their skates and dogs ready for the winter. In that country they saw no white persons, and had no rosy apples and no beautiful flowers. The Indians lived chiefly on fish. He had often asked a little Indian what he had had for his breakfast? and the answer had been "boiled fish"—and what for dinner?—"baked fish;" and what for supper; "fried

fish." The people were at first in a position, when and their they all d "What a much trait heathenish children v to school only peep and more, this, the e fifty child below zer They wer advantage brethren that wou one banco not get w him; so up a hea monstreat had offer sent thei and brot try. If miles aw large do taking so the jour forests a and they then dig of bed w tea and their fun them. to go to fellows the night comfortable have to In a few

fish." The missionaries had to live on the same fare also. The people were beginning to appreciate the truths of the gospel, though at first it required some trouble to make them do so. On one occasion, when a little Indian was told of the casting out of the devils and their entry into the herd of swine, he replied, "What, and were they all drowned?" On being told "Yes," his only comment was, "What a lot of pork to be wasted." Thus it might be seen that much training was necessary to bring the forces of truth on the dark heathenism of these poor people. The dress worn by the Indian children was not like that of his little friends. The little girls come to school with shawls over their heads, and would, if they were shy, only peep out of the folds with one eye until they became bolder and more friendly. The little boys came dressed in deer skins. In this, the most northern school of all, there were one hundred and fifty children, and although the cold was often forty or fifty degrees below zero, they would come for miles in order to attend his classes. They were surrounded, however, by Pagan Indians, and to show the advantage that the taught children possessed over their ignorant brethren he would tell of an incident that occurred near his station that would indicate the miserable state of the heathen Indians. In one hand the child of heathen parents was crazy, and so as he did not get well the ignorant people thought it the proper course to kill him; so they took the poor child and strangled him, and then piled up a heap of logs and burnt the body. He went to them and remonstrated, telling them how wicked they had been and how they had offended God. They seemed impressed with what he said, and sent their children to the S. School, and afterwards joined themselves and brought others with them. They had no horses in that country. If he was sent for by Indians who lived two or three hundred miles away he had to go to his sheds where he kept some twenty large dogs and take eight of them and harness them to two sleighs, taking some Indians with him and loading up their provisions for the journey. There were no roads and their way was through the forests and over the ice on the rivers and lakes. When night came and they had to camp, they would first take off their snow-shoes and then dig through the snow to the ground. They then made a kind of bed with spruce boughs, having first lighted a fire and made their tea and had their supper. They then would wrap themselves up in their furs and lie down to sleep, having first called their dogs round them. His young friends present would not, perhaps, like to have to go to bed with two or three big dogs, but they were not bad bed-fellows under the circumstances. Sometimes the snow would fall in the night and cover them up. When it did it made them more comfortable, for the snow is a very warm covering. Thus they would have to go on, day after day, until they reached their destination. In a few months more he was to return to this far distant land and

he should then tell the Indian children all about his young hearers, just as he had told them about the Indians. He urged those present to remember him and other missionaries in their prayers.

The children then sang "Work for the night is coming."

Rev. Mr. VAIL, of New York, said that it gave him much pleasure to see his young friends before him, and he should be very happy to be able to tell his own school when he got home of the attentive manner in which they had listened to the gentleman who had spoken. They could not help listening to him for he was so interesting. They could not help listening to him for he was so interesting. He should be forcibly reminded when the "Missionary Sunday" came round. He proposed to take his young friends out hunting with him that afternoon and should give them a text, but he would not tell them where it was to be found, but would leave that to them to find out. They would remember that it was somewhere in a book by Solomon that the words occur, "take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." The idea intended to be conveyed was the destructiveness of the foxes in the eastern lands. The little animals came down from the mountains and nibbled the young vines and destroyed them, and the husbandmen, accordingly, had to set a watch for them and kill them. Now he wanted his hearers to go with him and see if they could not catch some mean foxes in the room. He was sure they were there and he hoped directly they were found they would be killed. Now he thought he could find a nest of these little foxes. There were just six of them. The first mischievous little fox was "I can't." They, no doubt, all of them knew this little fox, sometimes it peeped out when they were told to tend the baby, or to learn their lessons. But it was an ugly little animal and he warned them never to let it conquer them. There was another little fox, "not quite yet," or "pretty soon," or "by and by." This was a very bad fox and showed itself when children came to school with their lessons half learnt and procrastinated in their little duties. The next fox was "It was't me." Was this not sometimes said when a ball was thrown through the window, or the apples were upset, or mother's scissors were lost? He feared it was and yet the child who said this when he or she knew of the occurrence and had done it, was guilty of a lie when this answer was given. Then there was a little fox called "I forgot." Was there any little child present who made this answer when he or she had gone out after having been forbidden to go out by their mother? If so he would earnestly warn them against this little fox. He now came to the next fox which was called, "I can't help it." Sometimes a little boy might be found with a very bad temper, and after some violent outburst there came this answer. But all could help it who tried so to do. The last fox he would tell them of was a very

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mischievous one indeed; it was, "I don't care." Let them all beware of it for if it ever obtained possession of the heart it would lead to sad results. He would now give them some watchmen to catch these foxes. "I CAN," "I OUGHT," "I WILL," and if they made the utterances their own determination then they could with ease destroy the little destructive foxes he had mentioned to them.

At this stage of the proceedings the announcement was made that Mr. Ashworth, Mr. McLean and Mr. Philip Phillips had arrived.

Mr. Philips sang a song entitled—"Let us gather up the sun-beams."

MR. ASHWORTH said that he would take a text and give it to his hearers, but he would not tell them where it was to be found. He would leave them to seek it out for themselves. It was, "They that be planted in the house of the Lord shall flourish in the courts of God; they shall bring forth fruit in old age." In the old country they had plantations made by market gardeners consisting of young trees ready to be taken to the gardens of the rich and in the meantime being carefully cultured and tended. This idea of planting was conveyed in the words of the text. The young trees were supported with every care until they had taken deep root in the ground. Teachers should take carefully to heart this lesson, for it taught them that the Word of God could be brought home to the minds of the young. All experience taught this. When he was in New York he saw this principle carried out. He was staying at a house where there was a numerous family of boys who were one and all converted. The father had said that he had earnestly prayed for the eldest, as it was that one who could bring the others to Christ. He was converted, and all the younger ones also. And such a result would follow in all who received this early planting of the Word. They would flourish. Flourish as teachers in the courts of God, and then contribute to the working out of the promise contained in the text, and in their old age they would bring forth a glorious fruit. Ah! how glorious was old age. Youth was glorious, but it lacked ballast and solidity which could only be found beneath the silvered hair of those who had advanced in years. That was to be found only in those who had been floating down the river of years and who had been tossed on the storms of life. Such would and did bring forth abundant fruit when they were early planted and trained in the courts of the Lord.

The assembled school children then sang—"Tell me the old, old story."

REV. G. RICHARDSON said that he was glad to be present with his hearers. It was an error to suppose that the truth could not be

made a potent power with the very young. His own brother was converted at the age of ten or eleven, and he knew one old lady who, when a child, was converted at the early age of three years. From his earliest age he had instinctively been religious, but did not know fully the plan of salvation until his conversion. He urged them to make enquiries and to pray with the spirit and from the heart with strong faith.

The Rev. Mr. Smith then offered prayer and invoked the benediction, and the assembly dispersed; the children in the galleries singing the Hymn—"Sun of my soul."

FAREWELL SESSION.

The farewell meeting was held in the Metropolitan Church, which was again crowded to its utmost capacity. The President occupied the chair, and Mr. Phillips conducted the singing. The meeting was opened by singing the hymn—"Jesus shall reign where'er the sun."

Dr. O'MEARA read a portion of the 21st chapter of the Acts, and led in prayer. Mr. Phillips sang, by request, "I am sweeping through the gate." The President then announced that the Rev. Mr. Jeffery would give an address upon

ENCOURAGEMENT TO SABBATH SCHOOL LABOR.

Rev. Mr. JEFFREY said, however inspiring an audience like this may be, politeness and common sense combined would lead me not to occupy the fifteen minutes so kindly assigned to me. You will then, dear friends, not think I am not paying sufficient respect to the call of the President nor to your presence if I simply give you the bare heads of the subject upon which you can meditate at your leisure. The first encouragement to Sabbath School labor is the object in which you are engaged. You are engaged in one of the grandest objects that ever occupied the attention of any creature. An object that has been in existence through long ages of eternity before a single particle of matter began to be formed into the world, that are now rolling in the immensity around us. Then God had an idea in His mind, and what idea was that? It was the idea of a complete and beautiful idea of salvation. And the Sabbath School object is to carry out this idea of God and to bring the world into a perfect union and communion with God that the whole universe may be eventually filled with saved souls. There is another idea in working out this object, you are bringing your labors to bear upon that period of man's history when the human soul is the most

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susceptible. You are endeavoring to write upon the youthful mind those lessons which will become motives in after life. Here is a man loved and respected by everyone. There is another walking in vice, despised by all. What made the difference between these two men? In early life one was guarded, surrounded by the principles of religious thought and religious education; and the other was thrown as a waif upon society, and it was left to circumstances to mould his character. One has become a drunkard; the other has become a Christian. One was shielded in early life by religious principles; the other was left to go on in the way that leads to everlasting perdition. Had he been protected by religious principles in early life, and had they received a lodgment in his mind, he might have been an honor to society, a blessing to the church and to the world. Your object is to carry out the idea of God from all eternity,—the idea of salvation, and impress it upon the human mind at a period when it is most impressive. Then, the motive which actuates you is one of the highest motives. It is not pride; it is not ambition; it is not love of the world; but it is the sublimest of all loves—the love of Christ. And no greater motive power can any human being have to lead him on to success than this. By it the greatest achievements in the world are accomplished. Is there any warrior whose name stands more fully before the public or whose name is engraved on more hearts to-day than that of Florence Nightingale, who went out to the Crimea to save our countrymen? Love was the motive power which moved her. Now, the motive power in your case is love for Christ. Then if you take the subject itself, it is the grandest of all subjects—it is Christ Jesus and Him crucified. Another ground of success is the support you have. Many of us fail in life because we are not well backed up; but the Sabbath School is backed by a magnificent force, and that is the Christian Church. The Christian Church stands at the back of the Sabbath School. We know there have been times in which the Christian Church has been ignored, but when you look to the fact that eighteen hundred years ago there stood in Palestine One who, without fame and without eloquence, went forth to preach the Gospel which alike offended everybody, striking at the root of what was everywhere called glory, and when we observe the revolution that religion has produced in the world, we must acknowledge it to be the mightiest force in the world. It is doing more than everything else; and as you see it progressing and prospering you see evil in all its forms fleeing before it. Now, you are backed by this great power, the power of the Christian church. You are backed by another power—by angelic influences; for do you not know it is said of the angels connected with children that they behold the face of their Father in heaven? As though God would say that the Angels that had the guardianship of children, and who were ever around them to support and succour them, had the power

to go into the almost immediate presence of the everlasting Father that they might get light, and wisdom, and power, and knowledge with which they could surround youthful minds and lead them up to the Kingdom of God. You are backed by the power and sympathy of that Christ who gave the commission to his disciples to "Feed my lambs." There is another reason for encouragement, and that is the success which has attended Sabbath School work, in the past. When you consider all the work that has been accomplished in the world by Sabbath Schools, when you see men occupying prominent positions in society taking part in that work, and acknowledging its great influence and power, when you see the numbers that have been taken to glory through the agency of the Sabbath School—these motives are subjects of encouragement to us in our labors in the Sabbath School. (Cheers).

LIGHTS AND SHADOWS-IN THE SUNDAY SCHOOL.

Rev. JOHN POTTS—Mr. President, I respond to your call to appear before this grand gathering, with emotions of gladness and solicitude. The causes for gladness are various. My love for the Sabbath School institution as a most efficient agent in the establishment and extension of temperance makes me glad to take part in these services. (Hear, hear.) My conviction as to the result of this Convention, and the stimulus which it will give to all Christian workers in this great department of divine work, makes me glad to be here to-night. And it does my soul good to feel that it throbs in sympathy with so many earnest workers, who like myself have a common desire to see the Kingdom of God extended throughout the world. My solicitude arises from the nature of the theme committed to me by the Committee. It is a poetical theme, needing practical treatment, and I am not a very poetical man. The theme is "The lights and shadows of the Sunday School." There is a state where it is all light and no darkness at all. The inspired description of it is, "And there shall be no night there,"—all celestial brightness and divine glory. But we have not yet reached that celestial state, and we must look at things just as they are. We live in a mixed state—physically, socially, intellectually and spiritually;—a mixed state of light and darkness, of pleasure and pain, of joy and sorrow, of conflict and conquest; and it will be found on observation that very much of human life consists of these opposites to which I have just now given expression. The nature of the theme—"Lights and Shadows in the Sunday School"—indicates that it is assumed that there are lights and shadows in the Sunday School. Sin is darkness. Wherever there is sin to any extent, in any degree, there the shadow falls upon souls unrenewed by the power of divine grace. That

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unconverted teacher in the Sabbath School is a shadow. It must be so. While his mind unilluminated by the light of the Sun of Righteousness, and while his heart is not lighted-up by the rays of that divine sun he must in the very nature of things be a shadow in the Sunday School. The class over which he presides may have the divine light shining upon their hearts, but it is altogether apart from, and independent of the teacher. He has no power to reflect the light of divine truth and the light of divine grace, if he does not possess in his own heart an experience of it; and therefore every unconverted teacher is a shadow in the School. In all our schools we have shadows of this kind. There is no exception. As to scholars, there is hardly a class in any Sabbath School throughout the Dominion that has not been under shadows in the form of unconverted scholars,—young persons who have everything but a conversion of heart to recommend them to our confidence and sympathy. Pleasant faces, tender hearts, amiable dispositions, but unchanged by grace they are shadows in the Sunday School. Did I say that sin was darkness? Salvation is light,—light in the heart; they who are saved are the “children of light.” They are permitted to walk in the light, as God is in the light; they are translated out of the kingdom of darkness into the Kingdom of God’s dear Son. Look at that teacher who is qualified for Christian service, as he sits in the centre of his class: he is a sun of light. The lesson taught by him is illumined with heavenly brightness, and the rays of the divine glory are reflected on the minds, and consciences, and hearts of the scholars—reflected from the transformed soul of that converted and consecrated Sabbath School teacher. He is therefore a light in the school, converted by the power of divine grace, and illumined by the rays of the Sun of Righteousness. And I rejoice, Mr. President, that these lights are not confined to the teachers. We have them in all our classes,—in the Bible classes, in the intermediate classes, and we have them in a far larger measure than is admitted by Sabbath School teachers, and even by parents, in the infant classes. I knew a little boy who died before he was quite seven years of age, whom I believe was soundly converted to God. When he lay upon his dying bed, his superintendent came to see him, and kneeling down prayed that this little boy might love Jesus. When that venerable man rose from his knees, the little boy turned to his mother, and said, “Ma, I do love Jesus, I do love Jesus,” as though his little heart was grieved that there should be a doubt in the mind of any one that he loved Jesus. We have this light in all our schools in a far larger measure than is usually supposed. Oh! I love that verse—

“Around the throne of God in heaven,
Thousands of children stand;
Children, whose sins are all forgiven,
A holy, happy band.”

The little lights have gone up from this mixed state and shine forever in the presence of the Sun of Righteousness. Then we have the lights and shadows of success and discouragement. In no department of Christian science does the light of success shine more widely, more beautifully, than in our Sunday School enterprise. In every department of the church, in every part of the mission field we have the trophies of success that have been gathered in our Sunday Schools. Look at this school. The attendance is increasing; the superintendent and the teachers are penetrated by the conviction of the immortal interests entrusted to them. Look at these scholars. The expression of their countenance seems to say, "Tell me the old, old story of Jesus and His love." "Tell me, Jesus," seems to be the expression of the countenance, and the teacher recognises the desire and is honoured of God in leading scholar after scholar into the fold of the church. But this light of success is by no means universal. There are dark shadows of discouragement resting upon many schools. The attendance seems to be decreasing; the interest seems to be declining; and few are taken from the spiritual nursery and introduced into the fellowship of the visible church of Christ. And teachers are ready to cry out with Isaiah, "Who has believed our report, and to whom is the arm of the Lord revealed?" It seems that the discouragement is too great for them, and many a resignation of Sunday School teachers arises from this cause. But it shall not always be so. "They that sow in tears shall reap in joy." Let me relate an incident bearing upon this point: In a New York mission school was a lad who earned his living in a factory. He met with an accident and was carried to the hospital. After a little time his teacher was sent for. When he came the boy told him he had found salvation in his class in the Sabbath School. He said, "Teacher, let us sing that old hymn—

"There is a fountain filled with blood."

They sang together, verse after verse, till they reached the lines—

"Then with a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave."

The two began the hymn, but the teacher finished it; the poor boy from the mission school had gone up to sing in more rapturous strains—"Unto Him that loved us and washed us from our sins in His own blood and made us kings and priests unto God; to Him be glory and dominion for ever and ever." In my imagination I fancy the feelings of that Sabbath School worker as he sat by the bed of that poor boy, who, I have no doubt, went "sweeping through the gate, washed in the blood of the Lamb." Ah! if there had been

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the chill shadow of discouragement upon the heart of that toiler in the mission school, he left that hospital that day feeling that success had attended his teaching of the gospel to that poor boy, and he felt his own enjoyment was multiplied by the expectation of meeting that boy in heaven, saved through his instrumentality. I say, then, there are lights and shadows in relation to success and discouragement in the Sabbath School. One word in conclusion. It seems to me the practical point, after all, is this: How can we have less shadow and more sunshine in our Sunday Schools? There are hundreds of teachers in this sanctuary who are saying, I have had more shadow than sunshine; more discouragement than success. I have gone to my work and left it feeling that comparatively nothing has been accomplished by me. It seems to me if I could interpret the minds of hundreds of Sabbath School workers in this congregation to-night, they would say, Tell us how we may leave this Convention and go back home and have less shadow and more sunshine in our Sabbath Schools? Would you like to know how? Have more prayer. Prayer occupies a central, a vital and a fundamental place in relation to success in Christian service, and by the power of prayer you can chase the shadows away. By the power that prayer invokes, the power of the Holy Ghost, you can chase the shadows of sin and discouragement from the Sabbath School. The Divine Spirit, whose office it is to enlighten, to pour light upon the dark mind in answer to earnest prayer, that Spirit will come down and by its aid you will have less shadow and more sunshine in your schools. You must also have more consecration to God in relation to this work. Brethren and fellow-workers in the Sunday School, are not many of the shadows traceable to the absence of the spirit of consecration to God and to this work? I tell you to-night, that a renewed consecration to Christ and to Sabbath School work on the part of the teachers of this Convention would revolutionize the Sabbath Schools throughout the Dominion during the coming year. There is no school that would not enjoy a glorious revival of God's work. If the fire of a holier consecration was burned upon the altar of our hearts as we go forth from this Convention to-night, determined more than ever to have this one idea before our minds—my scholars for Jesus—would you have less shadow and more sunshine? have more of Christ in the school. "I am the light of the world," says Christ. Christ is the Sun of Righteousness. Let your teaching be full of Christ as the Bible is full of Him, and as the "international series" of lessons are full of Him. Let your hearts be full of Christ, and let your example be like Christ. Let Christ shine in your character and conduct, and by the power of the transforming grace of God you will be drawn nearer to Christ, and be instrumental in drawing the children to him. And thus, by having more prayer, more consecration, and more of Christ we shall have less shadow and more sunshine in our Sunday Schools. (Cheers.)

Hymn—"There is a fountain filled with blood."

REPORT OF BUSINESS COMMITTEE.

Rev. J. A. R. Dickson submitted the following report from the Business Committee :

The Business Committee, with the concurrence, they believe, of the Finance Committee and other friends of the Association, respectfully make the following suggestions and recommendations :—

First—That hereafter no subscriptions be solicited at the public evening meetings of the Association. It has been repeatedly found that this practice tends seriously to secularize and depress the otherwise admirable and devout spirit of the meetings. As a substitute, the Committee would suggest that the County Secretaries be authorized to come prepared to pledge their counties for the moderate sum of fifty dollars each. This amount would amply defray all the expenses of the Association, and relieve it of the embarrassment and unnerving of the tone of its public meetings, that the present desultory subscription system entails.

Second—In view of the unusually arduous and responsible duties devolving upon their devoted General Secretary (who gives his *whole time* most heartily to the work), the Committee unanimously recommend that his salary be fixed at not less than \$800 for the present year. With their personal knowledge of the admirable qualifications for his arduous post of the Rev. Wm. Millard, the Committee would gladly have fixed his salary at something more commensurate to the value of services rendered, but the present depressed state of the finances of the Association forbids it. The arrears of \$150 due for last year will be paid.

Third—After most carefully considering the question of the unwieldy number of members on the Executive Committee, the unanimous conclusion and recommendation was that the large number now placed upon that Committee be reduced to at least 21. With this view the Committee have selected the following names—not choosing more than one representative of a church for the same city or town. Practical experience has demonstrated the fact, as a general rule, that the larger the committee the less number attend the stated meetings, thus leading to embarrassment and delay.

As the local committee at the place where the Convention may be held have the power to add to the number of its committee, it will not be necessary to add any further names to the Executive Committee as now recommended. The names proposed are as follows :—

London (which has one Vice-President)—The following additional names : W. P. Lacey, J. M. Denton, T. McCormick.

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Brantford—Rev. J. Wood, Rev. J. Alexander.
 Hamilton—Rev. J. Gardiner, A. I. McKenzie, Rev. H. Johnson, M. A.
 Belleville (which has one Vice-President)—W. Johnson.
 Toronto (which has one Vice-President)—W. Adamson, C. A. Morse, J. Gillespie, H. J. Clark, Jas. Hughes, Rev. J. J. Rice, Rev. D. J. Macdonnell, B.D.
 Galt—Has one Vice-President.
 St. Catharines—Has one Vice-President.
 Bowmanville—H. O'Hara.
 Port Hope—Rev. Dr. O'Meara.
 Kingston—Dr. Lavell and A. Chown.
 Ottawa—Rev. W. Hall, M.A.
 Montreal—Has three Vice-Presidents.
 Total—21 members, not including Vice-Presidents.

Respectfully submitted.

J. GEORGE HODGINS, Chairman.

J. A. R. DICKSON, Secretary.

Mr. WM. ADAMSON suggested that the salary of the General Secretary be fixed at not less than \$1,000. If each Sunday School would give three or four dollars the Association would have more funds than it requires, and if this meeting agreed to place the salary of the Secretary at not less than \$1,000 he had no doubt that all the money could be raised.

On motion of Rev. J. HOWELL the report of the business committee was adopted.

THE TEMPERANCE QUESTION.

Mr. S. R. BRIGGS, moved the following resolution:—

“The Ontario Temperance and Prohibitory League, having presented a memorial relating to the prevalent evil of intemperance, therefore,

Resolved,—That this Association cordially sympathize with the Ontario Temperance and Prohibitory League, and Societies of a kindred character, in their good work, and would respectfully call the attention of Sunday Schools throughout the Provinces of Ontario and Quebec to the important matter of forming as far as possible, juvenile Bands of Hope in connection with the schools as an excellent preventative of adult and national intemperance.

The motion was carried unanimously.

RESOLUTION OF THANKS.

Rev. Mr. HARRIS, of Fingal, moved the following resolution :—

“That the heartfelt thanks of the delegates and visitors to this Convention are hereby cordially tendered to the excellent Christian friends of Toronto, who so freely opened their houses and so warmly welcomed us to their hospitable homes. The grateful thanks of the Convention are also due to the Railway Companies for the reduction which they made in their fares to the delegates and visitors. Carried unanimously.

Dr. HODGINS moved, seconded by Rev. H. Christopherson, that the very cordial thanks of this Convention be tendered to the pastor and the trustees of this beautiful church for its use during the evening meetings. Carried unanimously.

Rev. Dr. GREEN moved that the grateful thanks of the Association be tendered to the Young Men's Christian Association of Toronto for the use of Shaftesbury Hall for the meetings of the Convention.

A Sacred solo was sung by Mr. Phillips.

FAREWELL ADDRESSES.

Rev. E. COOK, of Paris, said, may I say that the song we have heard could not fail to awaken in my heart affectionate recollections. I owe you an explanation. It has oftentimes been asked of me, but though it is not asked to night I shall give it at once. My name is an English name, my father was an Englishman, and I have often been told that I have the appearance of an Englishman, but my mother was a French lady. She was the daughter of a pastor of the French Reformed church, who served God in his generation for sixty years in the ministry, and who was of the purest Huguenot blood. He was the last of the ministers of the Reformed church who received their ordination in what was called “The Desert.” That was during the time when the Huguenots were not allowed to worship in any sanctuary made with hands. It was a very short time after my grandfather's ordination in the “Desert” that religious toleration was granted to Protestants. Well, it is to my sainted mother that I owe all I am and all I have been able to do for Christ. I was five years old when the incident I am about to relate occurred, but I remember it as if it was yesterday. I do not know what was the fault I had committed, but

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mother had been offended by something I had done. She did not punish me in a corporal way but she did not give me a motherly kiss nor did she meet me with her sweet smile which she gave to the other children. I could not stand it any longer, and so I went to her and said I was very sorry, but she said it was not enough that I should ask her pardon, but there was one whom I had offended whose pardon I should also ask. She then prayed with me and wept with me, and it was not long after that that I was converted. My mother left us when we were very young. Before she was taken she said to her husband, "I have not the slightest anxiety with reference to my children. I have prayed to God and he has given me their souls," and she went away with the full assurance of the fact. Oh mothers, what may not be your influence over your young children. If you pray for them and with them, and continue this day by day you may also receive the assurance that their souls are given to you. This is a very affecting service. We are called to say "adieu" to one another, and we have scarce had time to say "how do you do?" I arrived yesterday in Toronto, and I have not had time to say that much to many here, and I assure you I wish I could see a little more of you. What I have seen and heard has given me a great desire to become more thoroughly acquainted with Canadian life and Canadian Institutions and with the Canadian country, and more especially with Canadian Sunday Schools. I certainly did not expect to find such great progress in the Sunday School work, in what appears to us when we look at the map and hear some vague accounts of what is going on, to be more or less a barren solitude. (Laughter.) It gives us a great deal of astonishment to find such cities as this grown up in a quarter of a century, and such churches, and such glorious assemblies as this. I should have liked to have staid a little longer, but my previous engagements prevent me from doing so. I do not know, friends of Toronto, whether I shall have the pleasure of seeing you again, but I shall never forget the influence of this night. In the words of one of our hymns, and they are words of consolation,

Blessed be the dear uniting love
That will not let us part;
Our bodies may far off remove,
We still are one in heart.

we are one here in the love of the blessed Saviour. Thank God that there are so many who know Him, so many who are brought up to love the Lord Jesus Christ. May you and I grow in the knowledge and in the love of the Lord Jesus. May we all young and old, scholars and teachers, pastors and people, remain one in heart and in the knowledge—increasing knowledge—and in the love—increasing love—of our Lord Jesus Christ. We are one

in heart with respect to Sunday Schools. That is shown amply by this admirable Convention. I have been present before at Sunday School meetings, but never have I attended such a Convention as this. You are certainly far ahead of us in France with reference to Sunday Schools. We are trying to follow the example you have set and I hope and pray that we may be able to follow such good examples. We are one in heart in this respect. Sunday Schools have been a blessing but they can be made a hundred times more blessed than they have been, and that is by earnest and constant prayer. Let us continue to do all we can for the furtherance of the objects of the Sunday School. I am sure I do not think I can have a moment's hesitation in saying that there are many persons here who have hitherto done but little for Sunday Schools. Now my dear friends allow me to say, let us resolve to devote ourselves with more zeal to God's service, and to do more for Him who laid down His life for us. We too often forget that. Do we not very often act as if we knew nothing of the story of the cross? We are not our own, we are Christs who bought us and shed his blood for us. Oh! let us be one in the strong resolve to do for Him whatever He asks and to serve Him with our substance, with our time and our talents and everything He has given us, for we have received these things from him that we may use them for his glory. And then we are one in heart in the blessed hope of heaven; but are there any here who have not that hope? Why? why are they not the children of God, the heirs of God through Christ? Is it that God has refused any of you his grace? Oh! my dear friends, you know very well the Lord is willing to be gracious and waiting to be gracious. You are not waiting for Him, He is waiting for you. He is waiting for you to-night, and this is the accepted time. Oh! that we may all this evening feel in our hearts this blessed hope, this assurance, that if we do not meet here below, we shall meet in heaven and sing together in more beautiful strains than we have ever been able to sing here, the "song of Moses and the Lamb." (Cheers.)

Rev. S. MORRISON, in the absence of the Rev. Mr. Williamson, delegate from the Methodist Episcopal Sunday School Convention, appeared for that body. He said they had resolved to enter more heartily and energetically than ever into the great work of the Sunday School, believing that it was one of the best agencies for the advancement of Christ's kingdom upon the earth. There had been in the past a sort of practical infidelity in regard to the conversion of children, which they should all endeavour to remove.

Rev. J. A. R. DICKSON, of Toronto—A very simple but a very solemn duty devolves upon me, and that is to say "good bye" to the delegates who have come from a distance. It is very hard to

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say this after the glorious meetings which we have had. These meetings have been preceded with earnest, powerful prayer, and God has been faithful to His promise, and we have had the harmony and the joy of the Holy Ghost, which we so earnestly sought for. Our meetings have been meetings of Christian love, of Christian fellowship, of heavenly enjoyment. We have come very near to Jesus, and it has been our happiness to experience the blessing of His presence. We will remember these meetings years after this with great pleasure and with great comfort. Our communion has been heavenly; we have stood under His shadow with great delight, and our hearts have been knit together in love. And now we are about to separate. This is the last meeting of this character we shall have in Toronto for some years to come. We go forth again to our work with the motto upon our banner, "Jesus Only"—Jesus Christ and Him crucified—the perfect, personal, and present Saviour of our Sunday Schools. And as we go to our work resolved to look to Jesus only, Jesus will manifest Himself in our Sunday schools, and thousands of children who are now sitting in darkness will be brought into the light of His countenance, and shall help to swell the song throughout eternity of Moses and the Lamb. It would be pleasant to myself to-night to speak for a little while of the work that has been done in Toronto during the past summer. We have had a glorious work of revival here, and it has been simply through the earnest, prayerful, consecrated labor of the teachers; and if we are to have a work of revival throughout Canada it must come from carrying out those principles so fully set before us to-night by Brother Potts. Let us as we part, determine to have more of Jesus in our preaching, and in our teaching, more of loving prayer to Him, more consecration to His service; and there is no question as to the results. Beloved, good bye, and the Lord be with you. Good bye, and the blessing of the Lord rest upon you richly, is the prayer of every Christian brother and sister here in Toronto. We will pray for you, and we hope you will remember us at the throne of grace. Oh! that we had some means of communication, some "Sabbath School Times," to let us know how you are getting on in the different parts of the country, so that our hearts might be cheered. But the nation is too small for that; but we are growing every year. Our Sunday Schools are increasing every year, and I hope ten years will not pass by, before we have a "Sunday School Times" that will come into our hands every week. Go on, then, and labor, and look up, and the blessing will certainly come down. (Cheers).

Rev. Mr. CRAFTS said, at this late hour he could do little more than say "Amen" to the noble sentiments he had been hearing. He wanted to say Amen to the resolution of thanks to the people of Toronto for their hospitality. He was delighted with Toronto. He

wanted also to say Amen to the paper read yesterday afternoon in which the Bible was glorified. Some one had said to him that it was the high-tide of the Convention when they were glorifying the book of God. That book was the central theme of the Sunday School. Perhaps some of them had read Dr. Vincent's beautiful allegory, in which he represents the Angel of Order coming to the Angel of the Sunday School and claiming the central place. But the angel of the Sunday School said, "No, stand on one side." Then there came the angel of Music, and said, "Give me the central place." "You have great power," said the angel of the Sunday School, "but stand on one side." Then the angel of Adornment came, and so on; and finally there came the angel of the Book and said, "Give me the central place," and the angel of the Sunday School said, "Stand there in the centre as our central power." Let us keep the Book as a light to our feet and a lamp to our path. And he wanted to say Amen to the sentiment of international fraternity that had been so prominent in this Convention. A Frenchman once said that Richard Cobden, because of his broad sympathies that went out unto all lands, was the international man. He had often thought while they were discussing so much in the States as to who would be the coming man, that the true answer was—the international man,—the man whose sympathies were so broad that no sect and no nation could confine them. He had recently had the privilege of visiting the old country with a company of teachers and pastors. The cordial greetings they were met with and the fellowship they enjoyed there, made his heart respond to the sentiment of Christian brotherhood. He wanted also to say Amen to the honor that had been bestowed in this Convention upon the work of the Christian teacher. There is no grander work than the work of the teacher of God's Word. He remembered years ago reading a legend, representing the position the true teacher occupies. There was a contest in heaven among the gods; they were going to give a crown to the mortal who had exercised the noblest influence in the world. The warrior came and rattled his sword, and showed the strength of his arm, and told of what he had done in war. And the heavens thundered. There came the artist and the poet, and the heavens nodded. There came the musician who swept his lyre, and the heavens hesitated. All these claimed the first and foremost place. But at length there stepped up an old man who said, "All these are my scholars!" And the heavens cried out, "Crown him, crown him with immortality." The teacher was the grandest of them all; and God has a crown for every true teacher. But the true Amen to all that has been said in this Convention is the Amen of our actions. You are going back all over Canada to your various schools. There is where you can say Amen,—the Amen of practical work. Carry into practical operation the principles you have heard expressed

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here, and you will say the best Amen. What we want is not so much greater facilities in the way of machinery which are all valuable, but intense consecration to Christ. Practical faith in Christ, and personal consecration to the work will enable us with but five loaves and two fishes to feed great multitudes. May we all have this faith and this consecration, and at last be gathered together at the river that flows by the throne of God. (Cheers).

Mr. PHILLIPS sang—"God bless our native land," and the audience sang with enthusiasm, "God Save the Queen."

A Resolution of thanks was passed to Mr. Phillips and the other American brethren who had contributed so much to the interest and edification of the Convention.

Rev. A. VAIL, of New York,—I cannot but feel humbled in the presence of so magnificent an assembly as this. Ten days ago I had the privilege of attending the meeting of the great Evangelical Alliance. But I may say that they did not more profoundly impress my heart than this vast assembly of christian men and women. I have been very much impressed with the unity and harmony that have prevailed in this wonderful gathering. I was greatly interested in coming here to hear a conversation between a live Yankee and a Canadian. We are wont to talk about annexation as though sooner or later we are to swallow up the Canadas. This Yankee was boasting in this way, but was utterly non-plussed by the Canadian saying "what we are deliberating about in Canada is the annexation of the United States to Canada," (laughter), and he went on to say that they were going to annex Minnesota, Wisconsin, Ohio,—he kept coming farther and farther east—but he stopped at the New York line, and we are to be left out. (Laughter.) However, whatever may be the political relations of the future, I am glad to know that these Sunday School gatherings unite us to all that pertains to the advancement of christianity, I am happy to have noticed in this Convention the deep religious tone and spirit that have everywhere pervaded it. While there has been a very earnest discussion of methods and forms and discipline, the spirit of Christ has always been uppermost. I have noticed that those speakers who have spoken in that spirit have always met with a response. It is said that certain men have the power of discovering concealed springs by holding in their hands a rod and passing it over the spot. They say they feel some strange magnetic influence trembling up from the spring to their hands. This much is certain that wherever men with the grand truths of God's word have moved over this audience, there has come back these loving responses that indicate the spirit that is in every heart. Our great work is, after all, to carry the word of God to the young, to plant the principles of Christ's truth in their

hearts. This above everything else is our work, to carry Christ to the children. I have somewhere read of this beautiful experiment made by Professor Tyndal. In illustrating the law of sound, he had occasion to call attention to a simple bit of pine wood coming up through the floor of the lecture room. At a certain point in his lecture he stopped and asked his audience if they heard any sound. They listened attentively but heard nothing. Then he placed a board upon the top of the stick, and at once it became vocal. He explained that the stick reached down three stories to the sounding board of a piano, when the piano was played upon, the music came trembling up the stick, and the board served as a sounding board. The moment it was removed you listened in vain, but the music continued down below. It seems to me that God has placed consciences in the hearts of men just as that bit of wood was placed there. Divine and gracious influences are playing upon it, but they cannot be heard till the Sabbath School teacher takes the Bible and puts it upon the conscience, and then it sends forth music that comes direct from the Holy Ghost. The teacher stands as the divine interpreter. It is his work to give the Bible to children so that they can understand the divine movements of the Spirit in their hearts. We have always the Holy Ghost upon our side, and with His aid, our great and grand work is to teach the divine word to the children in such a way that they may become wise unto salvation. But there may be many a teacher here who, in the presence of this Convention, has felt humiliated. He has said, "I witness no such influences in my school. I have toiled, Oh! how long; but teachers are careless and indifferent and I cannot somehow breathe into them the inspiration that I feel." There may be many such, other hearts have been saddened. I noticed coming down the river the other day there were many places where the current seemed to set backwards. But they were only side currents and they only flowed for a moment, while the great river swept on for ever. There may be here in this congregation hearts that say, "surely I cannot respond to the spirit of this great Convention. The Sabbath School work is not progressing with me." Dear brother, I sympathize with you; and yet this grand assembly proves that the work itself is going on, that the tide of christian influence is running high and strong and carrying before it the great kingdom of our Lord and Saviour Jesus Christ. When I stood by Niagara close to the falling water, so that it fell upon me, I could see a beautiful rainbow, not in the clouds but close at hand. When I moved away out of the mist I could not see the rainbow. It was the bow God gave me when I stood in the storm. So it is in the hour of sadness and trial many hearts have received revelations of divine love to comfort and cheer them. They have received the blessing as they stood in the storm.

Thank God for the gracious influence we shall carry back to our work. I thank God, dear brethren, for all the influences I have received since I have been here. I have sat a patient and cheerful listener at the feet of many who have spoken. I am glad I have a commission from the President of the Sunday School Union of the State of New York to give to you a most hearty welcome to our Convention, to be held in June, 1874. I was requested to give you a special invitation to Watertown. So far as possible we will give you the same hearty greeting and generous welcome you have given us. And I trust all of us will go back with renewed strength for this work. You have all been reading of the singular pilgrimages undertaken by some English people recently. While I can have no sort of respect for the superstition that leads them to worship at the grave of any human being, yet we must all admire the faith that they manifest. One man came there with a remarkable banner representing the literary institutions, and he came to consecrate the literary institutions of England to the sacred Heart. Another man of England represented the navy, and so far as he could, he consecrated the navy to the sacred Heart, and so on. While rejecting their superstition, I am glad to believe there are men here that represent every walk and condition in Society, and as Sunday School workers we come here to consecrate ourselves to the one Christ and to the salvation of the world. And here we stand together, heart and hand, to give ourselves anew to Christ and to the great cause that he has committed to us. May God bless you in your great work. (Cheers.)

On motion of Rev. Dr. Green, a vote of thanks was passed to Rev. E. Cook and Mr. J. Ashworth for their aid and presence at the Convention.

MR. JOHN ASHWORTH—Mr. Chairman and friends, it is a long time since I rose so late in the evening to address an audience. That is one feature of Canadian life that we have not got in England. But, I confess I like Canada and I rejoice to see this great gathering on behalf of Sunday Schools. It bespeaks efficient work for the future. I have heard you sing our fine old English anthem. I never heard it better sung in my own country. (Laughter.) I am so pleased with your loyalty that I for one cannot vote for cutting off Canada. (Cheers.) I had no conception before I came to this Dominion what a people you were, and I honestly confess I shall have something more to say about you when I return than I ever had hitherto. And as for annexation—well!—(cheers and laughter)—one thing is certain, I have not found a man in Canada that wants it (cheers), and I have purposely sounded many. (Laughter.) Now, I say this with the deepest respect for the United States. I have reason for respecting them, and so has any man that came as a representative to the Evangelical Alliance. There is not

a man who crossed the Ocean to meet in that Alliance but will be a better man for doing so. (Cheers.) And I believe that Alliance will send forth an influence throughout Christendom that will be felt till the sound of the last trumpet. And I believe the Alliance of this night will send influences throughout the whole of this Dominion that will result in the salvation of hundreds of children. It is a sweet thought, that. And you teachers have a grand work. There is not an angel in heaven that would not come down and take any of your classes. There is no grander work than leading little children to Jesus. The question three times repeated to Peter, "Lovest thou me?" is put to every teacher. When we can say with Peter, "Thou knowest all things, Thou knowest that I love Thee," we have the best qualification for a teacher. It is love that qualifies us for the work. And this corresponds with the song sung at Bethlehem, "Glory to God in the Highest, and on earth peace and good-will toward men." Mark the order. It was not good-will to man, and glory to God in the highest. Glory to God went first, and wherever that glory goes it is followed by good-will to man. There is no love to God there is no love to man. There is no institution on the face of this earth that has for its object the blessing and elevation of the race that ever infidelity established in this or any other age. (Cheers.) Just as we love God will we love our fellow-men. The angels' song was right. "Glory to God in the highest" goes first. Now, in going back to your work, I trust there will be a renewed consecration to God. In going to our work we must have faith, and our faith must be accompanied with strong prayer. I would say to you, teachers, it would be well if you could pray for each of your children by name. I know a teacher who takes her class into a small room and there offers up a special prayer for each one, and the children join with her. The result is that the church has received more members from that class than from any twenty other classes. Then there is the power of example. We must be examples to those young people. For instance, I do not know what your habits are, but if there be a Sunday School teacher who has been in the habit of smoking, I hope he will wash his mouth before he goes to his class. (Laughter.) Mark you this, the young boys of America and of Canada and of England are smoking by hundreds and thousands. Then you have your liquor shops and tobacco shops open on the Lord's day. I said in New York that there is power enough in Sabbath School teachers to shut them up if they only set rightly about it. (Several voices—*they are not open here on Sunday.*) Well, I am glad I can take that back. (Cheers.) Your young men have not that temptation. If any teacher is in the habit of using tobacco, I say to him do not touch it, and let your boys know that you would not indulge in any habit that is hurtful. There is another subject. I am a teetotalter,

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(cheers), and that enables me to say to my young friends "Do as I do," and I am thankful to God that whatever curse may be inflicted upon my poor perishing brother, I am clear of his blood so far as regards my own example. I feel grateful that I am able to say that. I do not know how many of you are abstainers, but if we, for God's glory and the welfare of the young, give up any habit that is questionable in its character, God will give us some great blessings in exchange. We are not our own, but are bought by Him who, though rich, yet for our sakes became poor that we through his poverty might become rich. Example will always go further than precept. I remember speaking at a place for about two hours and afterwards we retired to a gentleman's house. Supper was prepared, and after it was over, the gentleman said, "you have worked very hard, you must have the first glass, what shall I give you?" I said, "I never take anything worse than water." Says he, "do you mean to say you are doing all this work without stimulants?" I said, "I defy any man to do it with stimulants." Then I said to him, "I am not going to send you to perdition because you like a glass of wine; but that stuff in those bottles, I believe, speaking moderately, sends down to eternal damnation at least fifty thousand of my brothers and sisters every year. And for my poor brothers' sake, who cannot stand the temptation, I will never touch it." There was not a cork drawn that night. There were serious thoughtful men there, and the argument was to them insuperable, and they knew it. I met sometime afterwards one of these men, I said, "I have heard you had £40,000 left you." "Yes," he said. I said, "You will be in great danger now;" but he replied, "There is not a drop of liquor in my house now. I shall never forget your finger pointing to those bottles on that night we met together, and in the depths of my heart I vowed, God helping me, I would never touch liquor again." (Cheers.) And he added, "I was not a member of the church then, I am now; I am a teacher in the Sunday School now. I shall ever be thankful for what you said that night." Mr. Chairman, if I had not been a total abstainer myself, I could not have done that. That is my appeal to you, for the sake of others who are perishing, do not touch it. I see you are to have Newman Hall to lecture for you to-morrow night. Some of you have read his little book, "Come to Jesus." I sat with that man in a conveyance in Brooklyn the other day, and I asked him to tell me the history of that little book. "Well," he said, "I was out on a missionary excursion with another minister, and we had some time to wait before the meeting began. We had no place to stay except the tavern, and so I said, if you go out with me into one of the back streets I will preach till the time comes for the meeting. I began, and pretty soon a crowd gathered. I said, "who will sing," and a man in the crowd began to sing

"Come to Jesus, just now ;
"He will save you, just now."

I preached on these words. "For days after these words, "Come to Jesus just now," kept ringing in my ears. So I began to write, and wrote page after page as the thoughts came into my mind, and took it to the printer and got him to print me 2,000 copies." Had Newman Hall not been an abstainer would that "Come to Jesus" ever have been written? Oh! teachers in the Sunday School, I implore you to give up every habit that impairs your usefulness in your great work. Friends of Toronto, I am glad I have seen you, I can go home and say, Canada is loyal, and I can tell them that Canadians sing "God save the Queen" as I have never heard it sung before. I believe the spirit of Christianity is spreading through the nations; and I believe this Convention, as well as the Evangelical Alliance meeting, will have something to do with bringing about that time when swords shall be beaten into ploughshares, and men shall recognize each other as brothers the world over. And may God hasten that time. (Cheers).

The PRESIDENT—I would like to say a word or two before we part. We have been up in the Mount of Transfiguration. Many hearts have been saying, "It has been good for us to be here; let us make three tabernacles." I have felt all through these meetings that the Lord Jesus has become increasingly precious to our hearts. Let us then, with the consecration of this meeting on our hearts, come down from the Mount, fully resolved, God helping us, that we will, in the year we are now entering upon, work more faithfully, more earnestly, more lovingly, more sincerely for our dear Saviour. Let our watchword be, "Jesus Yet." God grant it may be so.

Mr. PHILLIPS sang by special request,—*"The home of the soul."*

Rev. F. H. MARLING then pronounced the benediction and the Convention closed.

TENT

Adams
Allen, J
Allan, A
Allen, R
Allen, M
Allen, T
Allworth
Allison,
Alexand
Amos, V
Anderso
Andrew
Andrew
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Andrew
Anthes,
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Argue,
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DELEGATES AND VISITORS

PRESENT AT THE

TENTH PROVINCIAL SABBATH SCHOOL CONVENTION, TORONTO.

OCTOBER 21ST, 22ND, AND 23RD, 1873.

NAME.	DENOMINATION.	P. O. ADDRESS.
Adamson, William.....	Canada Presbyterian...	Toronto.
Allen, Joseph.....	Wesleyan Methodist..	Wellington Square
Allan, Alexander G.....	Canada Presbyterian...	St. Catharines.
Allen, Rev. W. C.....	Primitive Methodist..	Claremont.
Allen, Mrs. W. C.....	Primitive Methodist..	Claremont.
Allen, T. B.....	Canada Presbyterian..	Malton.
Allworth, Rev. W. H.....	Congregational.....	Paris.
Allworth, Miss.....	Congregational.....	Paris.
Allison, Andrew.....	Canada Presbyterian..	Cedar Grove.
Alexander, Rev. John....	Baptist.....	Brantford.
Amos, Walter.....	Canada Presbyterian..	Galt.
Anderson, George A.....	Wesleyan Methodist..	Streetsville.
Anderson, Mrs.....	Wesleyan Methodist..	Milton.
Andrews, Rev. A.....	Wesleyan Methodist..	St. George.
Andrews, Mrs.....	Wesleyan Methodist..	St. George.
Andrews, A.....	Wesleyan Methodist..	Kincardine.
Andrews, George.....	Wesleyan Methodist..	Aurora.
Andrews, Miss A. W.....	Wesleyan Methodist..	Aurora.
Andrews, Mrs.....	Wesleyan Methodist..	Aurora.
Anthes, Rev. J.....	Evangelical Associat'n	Berlin.
Anthes, John S.....	Evangelical Associat'n	Berlin.
Argue, John W.....	Methodist Episcopal..	Uxbridge.
Armstrong, Andrew.....	Wesleyan Methodist..	Mount Albert.
Ashworth, John.....	Wesleyan Methodist..	Rochdale, Eng.
Ashdown, W. C.....	Congregational.....	Toronto.

NAME.	DENOMINATION.	P. O. ADDRESS.
Baldwin, Rev. D.	Baptist	Stratford.
Bainbridge, G. S.	Wesleyan Methodist	Markham.
Banks, Mrs. Dr.	Baptist	Chicago, U. S.
Bartlett, George	Baptist	Uxbridge.
Bennett, Thomas J.	Wesleyan Methodist	Spencerville.
Bee, Rev. W.	Primitive Methodist	Toronto.
Bell, J. Jones	Presbyterian	Goderich.
Bell, Rev. George, LL.D.	Church of Scotland	Clifton.
Betteridge, George	Primitive Methodist	Weston.
Beynon, J. W., M.A.	Wesleyan Methodist	Brampton.
Birkett, Myles	Wesleyan Methodist	Newport.
Bingham, Charles T.	Episcopal	Port Hope.
Bigham, Samuel	Baptist	Islington.
Bowles, George	Wesleyan Methodist	Sandhill.
Boyd, Rev. James	Canada Presbyterian	Crosshill.
Bosworth Thos. N.	Baptist	Paris.
Bond, Rev. S.	Wesleyan Methodist	Kemptville.
Brethour, Rev. D. L.	Wesleyan Methodist	Windsor.
Briggs, H. E.	Methodist Episcopal	Myrtle.
Briggs, S. R.	Primitive Methodist	Toronto.
Broad, Thomas	Indep. Meth. Episcopal	Windsor.
Briggs, Rev. Joel	Wesleyan Methodist	Elora.
Briggs, Mrs.	Wesleyan Methodist	Elora.
Bredin, Rev. John	Wesleyan Methodist	Bowmanville.
Brown, Rev. George	Wesleyan Methodist	Castleton.
Brown, Rev. T. B.	Methodist Episcopal	Lakeside.
Braun, Rev. George	Evangelical Associat'n	Zurich, Ont.
Brauden, James		Markham.
Brooks, Rev. James	Baptist	Weston.
Brooks, Miss	Baptist	Weston.
Brooks, Miss L. M.	Baptist	Weston.
Brooks, Miss P. E.	Baptist	Weston.
Brome, Henry	Evangelical Associat'n	Edgely.
Buchan, D.	Baptist	Toronto.
Buchan, Dr. H. E.	Baptist	Toronto.
Burns, Robert	Primitive Methodist	Barrie.
Burdge, Rev. Jesse	Wesleyan Methodist	Brampton.
Boddy, Rev. J. S.	Church of England	Toronto.
Bolton, Miss	Baptist	Weston.
Cameron, Rev. John	Baptist	Almonte.

Cameron
Campbell
Campbell
Castle, F.
Caston,
Caswell,
Catlin, M.
Carruthers
Caven, F.
Chown,
Christop
Christop
Clarke, F.
Clarke,
Clarke,
Clark, F.
Clark, F.
Clarry, F.
Cobb, F.
Cohoe, F.
Cook, J.
Cook, J.
Craig, V.
Craig, V.
Crasswell
Crafts, J.
Crawford
Crosson
Crosson
Crows,
Cumme
Curtis, F.
Day, R.
Deacon
Denny,
Denny,
Dempster
Dickson
Dingle,
Dinsmore

D. ADDRESS.	NAME.	DENOMINATION.	P. O. ADDRESS.
ford.	Cameron, Rev. J. M	Canada Presbyterian.	Toronto.
khham.	Campbell, Rev. J. A	Baptist	Chatham.
ago, U. S.	Campbell, Joseph	Methodist Episcopal.	Campbell's Cross.
bridge.	Castle, Rev. Dr.	Baptist	Toronto.
ncerville.	Caston, H. E.	Congregational	Toronto.
ronto.	Caswell, Thomas	Canada Presbyterian.	Toronto.
lerich.	Catlin, Mrs	Congregational	Toronto.
ton.	Carruthers, A	Wesleyan Methodist.	Strathroy.
ston.	Caven, Rev. William	Canada Presbyterian.	Toronto.
ampton.	Chown, Arthur	Wesleyan Methodist.	Kingston.
ewport.	Christopherson, Rev. H.	Wesleyan Methodist.	Wellington Square
ington.	Christopherson, Mrs.	Wesleyan Methodist.	Wellington Square
ndhill.	Clarke, Dr. William	Canada Presbyterian.	Paris.
rosshill.	Clarke, Miss M. J	Canada Presbyterian.	Paris.
aris.	Clarke, Rev. Richard	Wesleyan Methodist.	Millbrook.
emptville.	Clark, Rev. H.	Wesleyan Methodist.	Toronto.
indsor.	Clark, Rev. N.	Canada Presbyterian.	Lakefield.
Myrtle.	Clarry, William	Wesleyan Methodist.	Markham.
Toronto.	Cobb, Rev. Thomas	Wesleyan Methodist.	Mt. Forest.
Windsor.	Cohoe, A. J.	Methodist Episcopal.	Lobo.
Elora.	Cook, Rev. Emile F	Wesleyan Methodist.	Paris (France.)
Elora.	Cook, J. R.	Baptist	St. Catharines.
Bowmanville.	Craig, William	Baptist	Port Hope.
Castleton.	Craig, T. D.	Baptist	Toronto.
Lakeside.	Crassweller, C.	Baptist	Ashdown.
Zurich, Ont.	Crafts, Rev. W. F.	Methodist	Haverhill, Mass.
Markham.	Crawford, A.	Canada Presbyterian.	Hamilton.
Weston.	Crosson, Joseph	Wesleyan Methodist.	Weston.
Weston.	Crosson, Joseph	Wesleyan Methodist.	Claremont.
Weston.	Crowe, John	Congregational	Guelph.
Weston.	Cummer, W. W	Wesleyan Methodist.	Newton Brook.
Edgely.	Curts, Rev. James.	Methodist Episcopal.	Weston.
Toronto.	Day, Rev. B. W	Congregational	Stouffville.
Toronto.	Deacon, Daniel	Methodist New Con.	Belmont.
Barrie.	Denny, Rev. H	Congregational	Alton.
Brampton.	Denny, Mrs.	Congregational	Alton.
Toronto.	Dempster, George	Presbyterian	Brantford.
Weston.	Dickson, Rev. J. A. R.	Congregational	Toronto.
Almonte.	Dingle, John Israel	Primitive Methodist.	Pittsburg, Penn.
	Dinsmore, Arthur	Primitive Methodist.	Bracebridge.

NAME.	DENOMINATION.	P. O. ADDRESS.
Dowdell, James	Baptist	Toronto.
Dowling, Rev. J. T.	Baptist	Uxbridge.
Dowdell, J. O.	Baptist	Toronto.
Dredge, Thos. H.	Baptist	Paris.
Drummond, Peter.	Wesleyan Methodist. .	Roebuck, O.
Duff, Robert	Methodist Episcopal. .	Weston.
Duffy, Mr.	Wesleyan Methodist. .	Weston.
Duffy, Miss	Wesleyan Methodist. .	Weston.
Dyall, Rev. T.	Baptist	Peterboro'.
Dewart, Rev. E. H.	Wesleyan Methodist. .	Toronto.
Edmondson, T. M.	Primitive Methodist. .	Rugby.
Elliott, Rev. R. J.	Methodist New Con. .	Toronto.
Elliott, John .....	.....	London.
Evans, W. H. ....	.....	Bowmanville.
Fairecloth, J. M. N.	Wesleyan Methodist. .	Toronto.
Ferguson, Rev. T. A.	Wesleyan Methodist. .	Hampton.
Ferguson, Rev. James. .	Canada Presbyterian. .	Nevis.
Field, W. R.	Baptist	Chicago, U. S.
Finch, W. S.	Wesleyan Methodist. .	Toronto.
Finch, Mrs. W. S.	Wesleyan Methodist. .	Toronto.
Finch, Miss	Baptist	Weston.
Fitzgerald, George	Wesleyan Methodist. .	St. Ives.
Findlay, Rev. Allan.	Canada Presbyterian. .	Granton.
Finlayson, D.	Congregational	Paris.
Fotheringham, Rev. John.	Canada Presbyterian. .	Woodham.
Fotheringham, David. .	Canada Presbyterian. .	Aurora.
Forster, Miss.	Baptist	Weston.
Foster, Mrs. Henry.	Primitive Methodist. .	Weston.
Frank, Peter	Wesleyan Methodist. .	Vellore.
Fraser, Alexander	Canada Presbyterian. .	Cobourg.
Freshman, Rev. Jacob. .	Wesleyan Methodist. .	Oil Springs.
Fry, Isaac	Evahgelical Associat'n	South Cayuga.
Galley, E.	Wesleyan Methodist. .	Toronto.
Galletly, David	Canada Presbyterian. .	Peterboro'.
Gardiner, Rev. James. .	Methodist Episcopal. .	Hamilton.
Gamble, William .....	.....	Richmond Hill
Gillespie, J.	Church of England. .	Toronto.
Gilmour, Miss.	Baptist	Peterboro'.

Goold, M.
Goodma
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Gray, R.
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O. ADDRESS.

Toronto.
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 London.
 Bowmanville.
 Toronto.
 Hampton.
 Nevis.
 Chicago, U. S.
 Toronto.
 Toronto.
 Weston.
 St. Ives.
 Granton.
 Paris.
 Woodham.
 Aurora.
 Weston.
 Weston.
 Vellore.
 Cobourg.
 Oil Springs.
 n South Cayuga.
 Toronto.
 Peterboro'.
 Hamilton.
 Richmond Hill.
 Toronto.
 Peterboro'.

NAME.	DENOMINATION.	P. O. ADDRESS.
Goold, Miss Lizzie H.	Congregational	Brantford.
Goodman, Rev. J. S.	Primitive Methodist	Victoria Square.
Gostick, Mrs.	Baptist	Brougham.
Gould, Dr. C. M. . . . .	. . . . .	Castleton.
Goulding, George	Congregational	Toronto.
Gray, Rev. James	Wesleyan Methodist	Milton.
Gray, Mrs.	Wesleyan Methodist	Milton.
Gray, Rev. M. S.	Congregational	Laurel.
Graham, David	Methodist Episcopal	Claude.
Graham, William G.	Wesleyan Methodist	Aurora.
Graham, Mrs. James	Wesleyan Methodist	Campbell's Cross.
Grant, W. D.	Presbyterian	Fergus.
Gregg, Miss Bessie	Canada Presbyterian	Toronto.
Green, Rev. Dr.	Wesleyan Methodist	Toronto.
Grafton, Royal	Primitive Methodist	Mount Charles.
Grafton, F. E. . . . .	. . . . .	Montreal.
Griffith, Rev. Thomas	Primitive Methodist	Toronto.
Gundy, Rev. S. B.	Methodist New Con.	Toronto.
Guttery, Rev. Thomas	Primitive Methodist	Toronto.
Harcourt, J. T.	Canada Presbyterian	Toronto.
Harcourt, George	Church of England	Toronto.
Harris, Rev. James	Wesleyan Methodist	Fingal.
Harper, Miss Mary	Presbyterian #	Cobourg.
Harrison, Johnson	Wesleyan Methodist	Milton.
Harrison, James	Wesleyan Methodist . . . . .	. . . . .
Harrison, Miss Susan	Wesleyan Methodist . . . . .	. . . . .
Harrison, Margaret	Wesleyan Methodist . . . . .	. . . . .
Harrison, William	Wesleyan Methodist	Richmond Hill.
Harrison, C.	Wesleyan Methodist	Richmond Hill.
Hamilton, Miss Sarah	Congregational	Paris.
Henderson, Rev. W.	Methodist New Con.	Talbotville.
Henderson, Walter	Wesleyan Methodist	Harriston.
Henderson, H. C., M.A.	Wesleyan Methodist	Stratford.
Hewson, William H.	Baptist	St. Catharines.
Heck, Miss Hattie	Wesleyan Methodist	Roebuck.
Hinman, Platt	Baptist	Grafton.
Hollinrake, James	Wesleyan Methodist	Milton.
Hord, Isaac	Wesleyan Methodist	Mitchell.
Hodson, J. M.	Wesleyan Methodist	Washington, O.
Hodgins, J. George, LL.D.	Church of England	Toronto.

NAME.	DENOMINATION.	P. O. ADDRESS.
Hossie, W. N	Canada Presbyterian.	Brampton.
Howard, S. S	Wesleyan Methodist.	Glanford.
Holmes, Rev. E	Methodist New Con.	Lifford.
Hopper, Rev. E	Primitive Methodist.	Victoria Square.
Hopper, Mrs. R. P.	Primitive Methodist.	Victoria Square.
Hopper, Miss Jane	Primitive Methodist.	Granby, Q.
Howell, Rev. James	Congregational.	Toronto.
Hunter, Rev. S. J.	Wesleyan Methodist.	Hamilton.
Hunter, Rev. William	Wesleyan Methodist.	Toronto.
Hughes, James	Wesleyan Methodist.	Sharon.
Hughes, A. J.	Children of Peace.	St. Mary's.
Hutton, W. L.	Wesleyan Methodist.	Orillia.
Janes, Rueben A.	Wesleyan Methodist.	Newton Brook.
Jackson, Miss Eliza J.	Wesleyan Methodist.	Eglington.
Joliffe, Rev. W. J.	Wesleyan Methodist.	Belleville.
Johnson, William	Wesleyan Methodist.	Yorkville.
Jones, Rev. S., M.A.	Church of England.	Yorkville.
Kennedy, John W.	Wesleyan Methodist.	Fenelon Falls.
Keough, Rev. T. S.	Wesleyan Methodist.	Thornhill.
Keefer, Rev. Benjamin B.	Wesleyan Methodist.	Brantford.
Kilgour, Rev. J.	Wesleyan Methodist.	Shannonville.
Kilgour, Miss Phæbe	Wesleyan Methodist.	Shannonville.
King, Rev. J. M., M.A.	Canada Presbyterian.	Toronto.
Kingstone, Charles J.	Church of England.	Warwick, O.
Killman, Jesse H.	Canada Presbyterian.	North Pelham.
Lacey, W. P.	Primitive Methodist.	London.
Lacey, Miss	Primitive Methodist.	London.
Lane, John	Wesleyan Methodist.	Anderson.
Lane, John	Church of Scotland.	Montreal.
Lang, Rev. Gavin	Church of Scotland.	Montreal.
Lang, Rev. Gavin	Church of Scotland.	Montreal.
Lambly, Rev. O. R., M.A.	Wesleyan Methodist.	Brighton.
Lambly, Rev. O. R., M.A.	Wesleyan Methodist.	Toronto.
Laing, Rev. J.	Canada Presbyterian.	Toronto.
Laing, Rev. J.	Canada Presbyterian.	Toronto.
Langford, Rev. A.	Wesleyan Methodist.	London.
Langford, Rev. A.	Wesleyan Methodist.	Toronto.
Lake, John N.	Wesleyan Methodist.	St. Catharines.
Lepper, A. R.	Baptist.	St. Catharines.
Lepper, A. R.	Baptist.	Eglington.
Learoyd, Rev. John	Wesleyan Methodist.	Cannington.
Leech, Rev. George	Wesleyan Methodist.	Ellesmore.
Leech, Rev. George	Wesleyan Methodist.	Ellesmore.
Loveless, Robert	Primitive Methodist.	Ellesmore.
Landy, H. D.	Wesleyan Methodist.	Aurora.
Lugden, N. W.	Wesleyan Methodist.	Stratford.

Luke, Ja
 Magee, I
 Marling,
 Martin,
 Marzolf,
 Matthew
 Matthew
 Maybe,
 Meadow
 Menine
 Merrill,
 Meyer,
 Misener
 Millard
 Mills, I
 Milner,
 Mitche
 Morrow
 Morloc
 Moyer,
 Moyer,
 Morse,
 Morton
 Moscri
 Moore
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 Myers
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NAME.	DENOMINATION.	P. O. ADDRESS.
Luke, James	Wesleyan Methodist	Shannonville.
Magee, Ignatius W.	Wesleyan Methodist	Downsview.
Marling, Rev. F. H.	Congregational	Toronto.
Martin, S. S.	Wesleyan Methodist	Toronto.
Marzolf, Rev. J.	Evangelical Associat'n	Otterville.
Matthews, James	Wesleyan Methodist	Hamilton.
Matthewson, J. A.	Wesleyan Methodist	Montreal.
Maybe, Henry	Baptist	Paris.
Meadows, George B.	Baptist	Kingston.
Menine, Mrs	Canada Presbyterian.	Paris.
Merrill, R. J.	Baptist	Hartford.
Meyer, Rev. P. P.	Evangelical Associat'n	Crediton.
Misener, Edwy	Wesleyan Methodist	Marshville.
Millard, Rev. William	Baptist	Toronto.
Mills, Rev. John	Wesleyan Methodist	Grimsby.
Milner, Thomas	Primitive Methodist	Brampton.
Mitchell, Mrs	Baptist	Claremont.
Morrow, Rev. E., M.A.	Wesleyan Methodist	St. Thomas.
Morlock, Mathew	Evangelical Associat'n	Crediton.
Moyor, Rev S. N.	Evangelical Associat'n	Campden.
Moyer, E. N.	Evangelical Associat'n	Campden.
Moyer, S. M.	Evangelical Associat'n	Campden.
Morse, C. A.	Baptist	Toronto.
Morton, Charles M.	Congregational	Brooklyn, N.Y.
Moscrip, Miss Ella	Canada Presbyterian.	St. Mary's.
Moore, Charles Y., M.B.	Canada Presbyterian.	Brampton.
Mukish, Rev. J. C.	Baptist	Mount Forest.
Mullan, Rev. J. B.	Church of Scotland	Fergus.
Myers, Thomas	Wesleyan Methodist	Bracebridge.
Myers, John	Wesleyan Methodist	Stratford.
McAllister, Rev. James	Methodist New Con.	Kilbride.
McAllister, —	Methodist New Con.	Cesarea.
McChung, Rev. J. A.	Wesleyan Methodist	Kleinberg.
McDonald, John	Wesleyan Methodist	Toronto.
McDonnell, Rev. D. J., B.D.	Church of Scotland	Toronto.
McDougall, William	Wesleyan Methodist	Maple.
McGregor, Mr.	Canada Presbyterian.	Galt.
McGillivray, John A.	Presbyterian	Whitby.
McKee, Rev. Thomas	Canada Presbyterian.	Clover Hill.

NAME.	DENOMINATIONAL.	P. O. ADDRESS.
McLean, Daniel.....	Primitive Methodist..	Toronto.
McLean, Rev. A., M.A. .	Canada Presbyterian..	Strabane.
McLean, John.....	Canada Presbyterian..	
McLeod, A. D.....	Canada Presbyterian..	Cayuga.
McLaren, Rev. W. M.....	Canada Presbyterian..	Toronto.
MacLennan, Rev. K.....	Church of Scotland..	Peterboro'.
McLure, D.....	Canada Presbyterian..	Petrolia.
McMurrich, Hon. J.....	Canada Presbyterian..	Toronto.
McMullen, John.....	Canada Presbyterian..	Malton.
McNab, James.....	Canada Presbyterian..	Toronto.
McPherson, A.....	Methodist Episcopal..	Dundas.
McRitchie, Rev. G.....	Wesleyan Methodist..	Brockville.
Nason, William.....	Wesleyan Methodist..	Weston.
Nixon, Thomas.....	Wesleyan Methodist..	Toronto.
Norris, Arthur.....	Primitive Methodist..	Campbell's Cross.
Oliver, W. D.....	Presbyterian.....	Aurora.
O'Meara, Rev. F. A., LL.D.	Church of England..	Port Hope.
O'Meara, Mrs.....	Church of England..	Port Hope.
Ostrom, Miss Maria.....	Wesleyan Methodist..	Moir.
Owen, John.....	Canada Presbyterian..	Stratford.
Patterson, Dr. B.....	Wesleyan Methodist..	Bowmanville.
Pattison, Rev. R.....	Primitive Methodist..	Bracebridge.
Patterson, James.....	Wesleyan Methodist..	Toronto.
Pearson, D. B.....	Methodist New Con..	Aurora.
Pearson, James J.....	Wesleyan Methodist..	Newmarket.
Pentland, D.....	Canada Presbyterian..	Peterboro'.
Pear, Joseph.....	Wesleyan Methodist..	St. Mary's.
Pedley, M. C.....		
Pepper, Rev. John.....	Wesleyan Methodist..	Jarratt's Corners.
Peake, L. C.....	Wesleyan Methodist..	Yorkville.
Phelps, Walter.....	Wesleyan Methodist..	Mohawk.
Philp, Rev. Joseph.....	Methodist New Con..	Yelverton.
Phillips, Philip.....	Methodist Episcopal..	New York.
Potts, Rev. J.....	Wesleyan Methodist..	Toronto.
Porter, Rev. Theodore H.	Baptist.....	Frederickton, N.B.
Porter, John.....	Canada Presbyterian..	Brampton.
Poole, Rev. W. H.....	Wesleyan Methodist..	Toronto.
Poole, Mrs.....	Wesleyan Methodist..	Toronto.

O. ADDRESS.	NAME.	DENOMINATION.	P. O. ADDRESS.
onto.	Pointer, J. E.	Wesleyan Methodist . . .	Churchville.
bane.	Proctor, William	Wesleyan Methodist . . .	Schomberg.
uga.	Preston, Rev. W.	Methodist New Con . . .	Selton.
onto.	Pringle, Rev. James	Canada Presbyterian . . .	Brampton.
erboro'.	Purkiss, Josiah	Wesleyan Methodist . . .	Thornhill.
rolia.	Randall, P. R.	Baptist	Port Hope.
ronto.	Rayner, Jacob	Maniste	Markham.
lton.	Rayner, Joseph	New Mennonite	Markham.
ronto.	Reavell, S. M.		Galt.
ndas.	Reach, Joseph	Canada Presbyterian . . .	Dundas.
ockville.	Richardson, Rev. William	Canada Presbyterian . . .	Toronto.
eston.	Richardson, Rev. George	Methodist New Con . . .	Waterdown.
ronto.	Rice, Rev. Isaac J.	Baptist	Westover.
mpbell's Cross.	Ridley, Rev. John	Wesleyan Methodist . . .	Fonthill.
urora.	Ridley, C. S.	Congregational	Cold Springs.
ort Hope.	Rice, Rev. J. J.	Bible Christian	Toronto.
ort Hope.	Riordan, M. E. E.	Church of England	Port Hope.
oira.	Roger, Miss Isabella	Canada Presbyterian . . .	Peterboro'.
tratford.	Robinson, Joseph	Congregational	Toronto.
owmanville.	Robinson, Clara	Wesleyan Methodist . . .	Eglington.
racebridge.	Robinson, Rev. J. H.	Wesleyan Methodist . . .	St. Catharines.
Onto.	Robbins, Rev. John	Wesleyan Methodist . . .	Oakville.
Aurora.	Rogers, E.	Friends	Newmarket.
Newmarket.	Rose, Rev. S.	Wesleyan Methodist . . .	Toronto.
Peterboro'.	Rowland, Rev. D. M.	Baptist	Denfield.
St. Mary's.	Rupert, J. M.	Wesleyan Methodist . . .	Patterson.
Jarratt's Corners.	Sanderson, F. H.	Wesleyan Methodist . . .	Richmond Hill.
Yorkville.	Saunders, Rev. E. M.	Baptist	Halifax, N. S.
Mohawk.	Scott, Rev. William	Wesleyan Methodist . . .	Oshawa.
Yelverton.	Scott, Rev. N. E.	Methodist Episcopal . . .	Buttonville.
New York.	Scott, C. G.	Methodist	Strathroy.
Toronto.	Scott, Rev. W. L.	Wesleyan Methodist . . .	Lakefield.
Frederickton, N.B.	Scott, M. J.	Wesleyan Methodist . . .	Lakefield.
Brampton.	Sinclair, D. A.	Presbyterian	Hamilton.
Toronto.	Sinclair, John	Canada Presbyterian . . .	Whitby.
Toronto.	Sills, Rev. W. A.	Methodist Episcopal . . .	Brighton.
	Selby, William	Canada Presbyterian . . .	Newmarket.
	Sherin, Thomas	Wesleyan Methodist . . .	Bowmanville.
	Shepherd, Rev. W. W.	Wesleyan Methodist . . .	Cainsville.

NAME.	DENOMINATION.	P. O. ADDRESS.
Shepherd, Mrs. W. W.	Wesleyan Methodist	Cainsville.
Shaw, John J.	Canada Presbyterian	Port Perry.
Shaw, Rev. John	Wesleyan Methodist	Toronto.
Shunk, John	Lutheran	Edgely.
Small, John	Wesleyan Methodist	Glenallen.
Smith, Rev. W. W.	Congregational	Pine Grove.
Smith, Mrs. W. W.	Congregational	Pine Grove.
Smith, Edward S.	United Brethren	Hawksville.
Smith, A. W.	Baptist	Chatham.
Smith, Rev. James	Primitive Methodist	Malton.
Smith, Rev. J. C., M.A.	Church of Scotland	Hamilton.
Smith, Robert, M.P.	Canada Presbyterian	Brampton.
Smith, E. C.	Wesleyan Methodist	Arkona.
Smith, Rev. John	Presbyterian	Clifton.
Smith, John	Wesleyan Methodist	St. George.
Snell, J. C.	Wesleyan Methodist	Edmonton.
Snell, Mrs. J. C.	Wesleyan Methodist	Edmonton.
Snell, Miss S. W.	Wesleyan Methodist	Edmonton.
Snider, Elias	Wesleyan Methodist	Eglington.
Stevenson, W. M.	Wesleyan Methodist	Bradford.
Strong, James S.	Wesleyan Methodist	Bradford.
Straith, Rev. J.	Canada Presbyterian	Paisley.
Stahl, Theodore.	Evangelical Associat'n	Crediton.
Stanton, Miss Mary	Presbyterian	Cobourg.
Stewart, Rev. A.	Baptist	Onondaga.
Story, Rev. A.	Baptist	Selkirk.
Taylor, Rev. E. H.	Wesleyan Methodist	W. Winchester.
Taylor, John	Presbyterian	Paris.
Taylor, Rev. Dr. L.	Wesleyan Methodist	Toronto.
Tapscott, S.	Baptist	Brantford.
Thom, Rev. James, B.A.	Canada Presbyterian	Port Perry.
Thom, Mrs. J.	Canada Presbyterian	Port Perry.
Thornton, Rev. Dr.	Canada Presbyterian	Oshawa.
Thornton, R. B.	Methodist Episcopal	Kirby, O.
Thomas, R. A.	Congregational	Edgar.
Thompson, Mr.		Harmony.
Thomas, E. N.	Methodist Episcopal	Brooklin, O.
Thurston, Rev. A. L.	Methodist Episcopal	Willowdale.
Tovell, Rev. Isaac	Wesleyan Methodist	Toronto.
Tracy, Alfred.	Baptist	Claremont.

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NAME.	DENOMINATION.	P. O. ADDRESS.
Trick, John	Wesleyan Methodist ..	Exeter.
Tucker, Rev. S	Wesleyan Methodist ..	Plattsville.
Turnbull, Mrs. James	Baptist	Bensfort.
Turnbull, Miss.....	Baptist	Bensfort.
Tyler, Henry.....	Wesleyan Methodist ..	Whitby. *
Vail, Rev. A. D	Methodist Episcopal ..	New York.
Vansickle, Mrs	Baptist	Onondaga.
Wales, Henry R	Congregational	Markham.
Wales, L. A	Congregational	Markham.
Walker, Rev. W	Baptist	Simcoe.
Walker, L	Primitive Methodist ..	Brampton.
Wallis, Joseph T. W.....	Congregational	Thistleton.
Wallis, Mrs	Congregational	Thistleton.
Ward, George T.....	Primitive Methodist ..	Woodhill.
Watt, Miss Ellen.....	Canada Presbyterian ..	Brantford.
Weeks, A. D	Wesleyan Methodist ..	Uxbridge.
Weiss, Rev. N	S. S. Missionary	Paris (France.)
Wellwood, Rev. N	Primitive Methodist ..	Humber.
Whitlaw, Charles.....	Congregational	Paris.
Wickson, Samuel	Wesleyan Methodist ..	Yorkville.
Wideman, John L.....	Evangelical Associat'n	St. Jacob's.
Willmott, Miss	Wesleyan Methodist ..	Milton.
Wilson, George	Wesleyan Methodist ..	Hamilton.
Wilson, R.....	Wesleyan Methodist ..	Cobourg.
Wilson, Annie.....	Baptist	Toronto.
Wilson, Charles G.....	Wesleyan Methodist ..	Galt.
Willcox, N. W.....	Union	Whitby.
Wilkie, Thomas.....	Congregational	Toronto.
Williamson, J. S	Methodist Episcopal ..	Hamilton.
Wood, Rev. John	Congregational	Brantford.
Wood, Miss Charlotte E ..	Congregational	Brantford.
Woodhouse, J. J.....	Congregational	Toronto.
Yeomans, Mrs. L	Wesleyan Methodist ..	Picton.
Young, Rev. Egerton R...	Wesleyan Methodist ..	H. B. Territory.

This list is principally taken from the Registry at the Convention—a few names of others known to have been present have been added—many more were in attendance who did not report themselves.

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APPENDIX.

INTERNATIONAL UNIFORM LESSONS FOR 1874,

With the GOLDEN TEXTS.

Approved and Recommended by the SABBATH SCHOOL ASSOCIATION
OF CANADA.

FIRST QUARTER.

1. *January 4.* THE HOUSE OF BONDAGE.—Ex. 1: 7-14. *Golden Text*—Whosoever committeth sin, is the servant of sin. Jno. 8: 34.
2. *January 11.* THE BIRTH OF MOSES.—Ex. 2: 1-10. *Golden Text*—And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Luke 2: 40.
3. *January 18.* THE CALL OF MOSES.—Ex. 3: 1-10. *Golden Text*—Speak, Lord; for thy servant heareth. 1 Sam. 3: 9.
4. *January 25.* DOUBTS REMOVED.—Ex. 4: 1-9, 27-31. *Golden Text*—No man can do these miracles that thou doest, except God be with him. John 3: 2.
5. *February 1.* JEHOVAH'S PROMISE.—Ex. 6: 1-8. *Golden Text*—I will walk among you, and will be your God, and ye shall be my people. Lev. 26: 12.
6. *February 8.* THE FIRST PLAGUE.—Ex. 7: 14-22. *Golden Text*—To-day, if ye will hear his voice, harden not your hearts. Heb. 3: 15.
7. *February 15.* JEHOVAH'S PASSOVER.—Ex. 12: 21-30, 51. *Golden Text*—Even Christ, our passover, is sacrificed for us. 1 Cor. 5: 7.
8. *February 22.* THE EXODUS.—Ex. 13: 17-22. *Golden Text*—I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Ps. 32: 8.
9. *March 1.* THE RED SEA.—Ex. 14: 19-31. *Golden Text*—By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned. Heb. 11: 29.
10. *March 8.* BITTER WATERS SWEETENED.—Ex. 15: 22-27. *Golden Text*—And the leaves of the tree were for the healing of the nations. Rev. 22: 2.
11. *March 15.* BREAD FROM HEAVEN.—Ex. 16: 2-5, 31-35. *Golden Text*—Jesus said unto them, I am the bread of Life: he that cometh to me shall never hunger. John 6: 35.
12. *March 22.* DEFEAT OF AMALEK.—Ex. 17: 8-16. *Golden Text*—When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me. Ps. 56: 9.
- March 29.* REVIEW: THE SONG OF MOSES.—Ex. 15: 1-11. *Golden Text*—Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Ex. 15: 11.

SECOND QUARTER.

1. *April 5.* THE TEN COMMANDMENTS.—Ex. 20 : 1-17. *Golden Text*—If ye love me, keep my commandments. John 14 : 15.
2. *April 12.* THE GOLDEN CALF.—Ex. 32 : 1-6, 19, 20. *Golden Text*—Little children, keep yourselves from idols. 1 John 5 : 21.
3. *April 19.* THE PEOPLE FORGIVEN.—Ex. 33 : 12-20. *Golden Text*—There is forgiveness with thee, that thou mayest be feared. Ps. 130 : 4.
4. *April 26.* THE TABERNACLE SET UP.—Ex. 40 : 17-30. *Golden Text*—How amiable are thy tabernacles, O Lord of hosts! Ps. 84, 1.
5. *May 3.* THE FIVE OFFERINGS.—Lev. 7 : 37-38. *Golden Text*—So Christ was once offered to bear the sins of many. Heb. 9 : 28.
6. *May 10.* THE THREE GREAT FEASTS.—Lev. 23 : 4-6, 15-21, 33-36. *Golden Text*—Now about the midst of the feast Jesus went up into the temple, and taught. John 7 : 14.
7. *May 17.* THE LORD'S MINISTERS.—Num. 3 : 5-13. *Golden Text*—Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people. 1 Pet. 2 : 9.
8. *May 24.* ISRAEL'S UNBELIEF.—Num. 14 : 1, 10. *Golden Text*—So we see that they could not enter in because of unbelief. Heb. 3 : 19.
9. *May 31.* THE SMITTEN ROCK. Num. 20 : 7-13. *Golden Text*—They drank of that spiritual rock that followed them : and that rock was Christ. 1 Cor. 10 : 4.
10. *June 7.* THE SERPENT OF BRASS.—Num. 21 : 4-9. *Golden Text*—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life. John 3 : 14, 15.
11. *June 14.* THE TRUE PROPHET.—Deut. 18 : 9-16. *Golden Text*—We have found him of whom Moses in the law, and the prophets, did write. John 1 : 45.
12. *June 21.* THE DEATH OF MOSES.—Deut. 34 : 1-12. *Golden Text*—Precious in the sight of the Lord is the death of his saints. Ps. 116 : 15.
- June 28.* REVIEW : MERCIES REVIEWED.—Deut. 8. *Golden Text*—Bless the Lord, O my soul, and forget not all his benefits. Ps. 103 : 2.

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THIRD QUARTER.

1. *July 5.* THE BEGINNING OF THE GOSPEL.—Mark 1: 1-11.
Golden Text—I saw, and bare record that this is the Son of God. John 1: 34.
2. *July 12.* THE AUTHORITY OF JESUS.—Mark 1: 16-27. *Golden Text*—And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Matt. 28: 18.
3. *July 19.* THE LEPER HEALED.—Mark 1: 38-45. *Golden Text*—Lord, if thou wilt, thou canst make me clean. Matt. 8: 2.
4. *July 26.* THE PUBLICAN CALLED.—Mark 2: 13-17. *Golden Text*—For they have wholly followed the Lord. Num. 32: 12.
5. *August 2.* JESUS AND THE SABBATH.—Mark 2: 23-28; 3: 1-5. *Golden Text*—I gave them my Sabbaths, to be a sign between me and them. Ezekiel 20: 12.
6. *August 9.* POWER OVER NATURE.—Mark 4: 35-41. *Golden Text*—He maketh the storm a calm, so that the waves thereof are still. Ps. 107: 29.
7. *August 16.* POWER OVER DEMONS.—Mark 5: 1-15. *Golden Text*—For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3: 8.
8. *August 23.* POWER OVER DISEASE.—Mark 5: 24-34. *Golden Text*—And as many as touched him were made whole. Mark 6: 56.
9. *August 30.* POWER OVER DEATH.—Mark 5: 22, 23, 35-43. *Golden Text*—The dead shall hear the voice of the Son of God: and they that hear shall live. John 5: 25.
10. *September 6.* MARTYRDOM OF THE BAPTIST.—Mark 6: 20-29. *Golden Text*—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10.
11. *September 13.* THE FIVE THOUSAND FED.—Mark 6: 34-44. *Golden Text*—Thou openest thy hand, and satisfiest the desire of every living thing. Ps. 145: 16.
12. *September 20.* THE SYROPHENICIAN MOTHER.—Mark 7: 24-30. *Golden Text*—Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. Matt. 15: 28.
- September 27.* REVIEW: LESSONS OF THE QUARTER. *Golden Text*—He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. Mark 7: 37.

FOURTH QUARTER.

1. *October 4.* THE DEAF MUTE.—Mark 7: 31-37. *Golden Text*—O Lord, open thou my lips; and my mouth shall show forth thy praise. Ps. 51: 15.
2. *October 11.* THE EVIL SPIRIT CAST OUT. Mark 9: 17-29. *Golden Text*—And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. Mark 9: 24.
3. *October 18.* THE MIND OF CHRIST. Mark 9: 33-42. *Golden Text*—Let this mind be in you, which was also in Christ Jesus. Phil. 2: 5.
4. *October 25.* BLIND BARTIMEUS. Mark 10: 46-52. *Golden Text*—Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. 119: 18.
5. *November 1.* THE FIG TREE WITHERED. Mark 11: 12-14; 19-24. *Golden Text*—Cut it down; why cumbereth it the ground? Luke 13: 7.
6. *November 8.* THE TWO COMMANDMENTS.—Mark 12: 28-34. *Golden Text*—Love is the fulfilling of the law. Rom. 13: 10.
7. *November 15.* HYPOCRISY AND PIETY. Mark 12: 38-44. *Golden Text*—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6: 8.
8. *November 22.* THE ANOINTING AT BETHANY. Mark 14: 3-9. *Golden Text*—Where-soever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of as a memorial of her. Mark 14: 9.
9. *November 29.* THE BETRAYAL. Mark 14: 42-50. *Golden Text*—Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Matt. 26: 24.
10. *December 6.* THE DENIAL. Mark 14: 66-72. *Golden Text*—Whenfore let him that thinketh he standeth take heed lest he fall. 1 Cor. 10: 12.
11. *December 13.* THE CRUCIFIXION. Mark 15: 22-39. *Golden Text*—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Is. 53: 5.
12. *December 20.* THE RISEN LORD. Mark 16: 6-20. *Golden Text*—I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Rev. 1: 18.
- December 27.* REVIEW: LESSONS OF THE QUARTER. *Golden Text*—So then, after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen. Mark 16: 19, 20.

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