

COPIES of this Report will be sent postpaid to any address on receipt of 25 Cents  
h. by J. J. WOODHOUSE, Secretary pro tem., S. S. Association of Canada, Box 525,  
Toronto.

Sabbath School Association of Canada.

PROCEEDINGS

OF THE

NINETEENTH AND TWENTIETH PROVINCIAL

Sabbath School Conventions

HELD RESPECTIVELY IN THE

TOWN OF BROCKVILLE, ONT.,

ON THE

21ST, 22ND, AND 23RD OCTOBER, 1884.

AND IN THE

CITY OF STRATFORD, ONT.,

ON THE

20TH, 21ST, AND 22ND OCTOBER, 1885.



\*TORONTO:

PRINTED FOR THE ASSOCIATION BY WILLIAM BRIGGS,

78 & 80 KING STREET EAST.

1886.

# The Upper Canada Bible Society

now occupies (in conjunction with the Upper Canada Tract Society),  
its handsome and commodious new premises, on the old site,

**102 YONGE STREET,**

and carries on business there as usual.

All the publications of the British and Foreign Bible Society are sold  
in the Depository, including Bibles in all types and bindings,  
at prices from 15 cents and upwards; and New Testa-  
ments from 3 cents and upwards.

Also Bibles and Testaments in Gaelic and Welsh, and in all the more  
important Foreign languages.

ALL SOLD AT COST PRICE

JOHN YOUNG,  
*Depository.*

Toronto, June, 1886.

# The Upper Canada Tract Society

now occupies (in conjunction with the Upper Canada Bible Society)  
the new premises on the old site,

**102 YONGE STREET,**

and carries on business there as usual.

THIS SOCIETY KEEPS FOR SALE THE PUBLICATIONS OF  
**The Religious Tract Society of London,**  
**The American Tract Society of New York,**  
**The American Sunday School Union of Philadelphia,**  
And of all the best undenominational publishers of Religious Literature.

ALSO,

**Teachers' Bibles, and Bibles with Metrical Psalms, Sunday School  
Libraries, Periodicals, and other requisites.**

*N.B.—Catalogues mailed free of charge on application.*

JOHN YOUNG,  
*Depository.*

Toronto, June, 1886.

SABBATH SCHOOL ASSOCIATION OF CANADA.

PROCEEDINGS

OF THE

NINETEENTH PROVINCIAL

SABBATH SCHOOL CONVENTION

HELD IN THE

TOWN OF BROCKVILLE, ONTARIO,

ON THE

21ST, 22ND, AND 23RD OF OCTOBER, 1884.



TORONTO:

PRINTED FOR THE ASSOCIATION BY WILLIAM BRIGGS,

78 & 80 KING STREET EAST.

1886.

## OFFICERS FOR 1884-85.

### PRESIDENT :

JOHN M. GILL, Brockville.

### VICE-PRESIDENTS :

Hon. JAMES FERRIER, Montreal.  
 Sir WILLIAM DAWSON, "  
 D. W. BEADLE, St. Catharines.  
 JAMES YOUNG, M.P.P., Galt.  
 ALFRED ROWLAND, London.  
 BISHOP BOND, Montreal.  
 DANIEL McLEAN, Toronto.  
 JUDGE JONES, Brantford.

WILLIAM EDGAR, Hamilton.  
 WILLIAM JOHNSON, Belleville.  
 Dr. EDWARD McGUIRE, Guelph.  
 J. FRITH JEFFERS, M.A., Peterboro'.  
 Hon. S. H. BLAKE, Q.C., Toronto.  
 J. W. BEYNON, M.A., Brampton.  
 D. C. McENERY, M.A., Cobourg.  
 And the Presidents of the County Associations.

### Chairman of Executive Committee :

H. J. CLARK, Toronto.

### Treasurer :

W. B. McMURRICH, Toronto.

### General Secretary :

REV. JOHN McEWEN, Toronto.

### Minute Secretaries :

REV. STEPHEN CARD, Brockville.

JAMES CLARK, Smith's Falls.

### General Executive Committee :

#### The PRESIDENT.

#### The VICE-PRESIDENTS.

#### The SECRETARY.

#### The TREASURER.

H. J. Clark, Toronto  
 J. B. Boustead, "  
 J. L. Hughes, "  
 John Kent, "  
 Charles Stark, "  
 Rev. W. H. Weston,  
 H. Parsons, Orangeville.  
 T. M. Edmondson, Orillia.  
 Rev. R. Rogers, Collingwood.  
 C. A. Barnes, Forest.  
 F. Blakely, Bowmanville.  
 D. J. McKinnon, Brampton.  
 Rev. T. Griffith, Toronto.  
 Rev. Dr. O'Meara, Port Hope.  
 J. G. Hodgins, LL.D., Toronto.  
 John Gillennie, "  
 John Macdonald, "  
 Rev. J. M. Cameron, "  
 W. H. Howland, "  
 W. H. Pearson, "  
 Rev. M. McVicar, LL.D., "  
 Rev. Hugh Johnston, B.D., Toronto.  
 Rev. S. J. Hunter, "  
 A. MacMurchy, M.A., "  
 J. J. Woodhouse, "  
 J. K. Macdonald, "  
 Rev. H. M. Parsons, "  
 Rev. John Burton, "  
 Rev. Septimus Jones, M.A., B.D., "  
 Elias Rogers, "  
 Lewis C. Peake, "  
 John A. Paterson, M.A., "  
 Wm. McCartney, "  
 A. Mutchmore, Gananoque.  
 Rev. J. Battisby, Chatham.  
 Rev. J. A. Murray, London.  
 William Bowman, "  
 Principal Wolverton, Woodstock.  
 W. N. Hossie, Brantford.  
 J. R. Miller, Goderich.  
 T. McGillicuddy, "  
 C. Raymond, Guelph.

Rev. A. Andrews, Harriston.  
 W. J. McCalla, St. Catharines.  
 Rev. Geo. Bursos, "  
 Rev. E. Barras, M.A., Kleinburg.  
 J. Copland, Collingwood.  
 D. Fotheringham, Aurora.  
 A. I. McKenzie, Hamilton.  
 E. S. Whipple, "  
 George Rutherford, "  
 Seneca Jones, "  
 Rev. J. Van Wyck, "  
 W. Craig, jr., Port Hope.  
 S. LeLean, "  
 H. Hough, M.A., Cobourg.  
 Rev. N. Burwash, S.T.D., Cobourg.  
 Judge Dean, Lindsay.  
 R. S. Porter, "  
 Rev. S. W. Jones, "  
 A. G. Northrup, Belleville.  
 G. D. Platt, P.S.I., Picton.  
 Rev. E. W. Sibbald, Belleville.  
 J. J. Bell, M.A., Brockville.  
 Rev. S. Card, "  
 Rev. Geo. Bell, LL.D., Kingston.  
 Benjamin Robertson, "  
 Rev. M. H. Fishburn, N. Williamsburg.  
 Rev. J. B. Edmondson, Almonte.  
 Rev. John Wood, Ottawa.  
 Sheriff J. Hall, Peterboro'.  
 Rev. A. H. Munro, "  
 Rev. J. F. Stevens, n. LL.D., Montreal.  
 George Hague, Montreal.  
 C. W. Coates, "  
 D. Morrice, "  
 George Bishop, "  
 Rev. J. McKillean, "  
 Theodore Lyman, "  
 Thos. Robertson, "  
 James Hossack, Quebec.  
 Rev. T. G. Williams, Brockville.  
 Rev. G. Burnfield, B.D., "  
 Rev. R. Jardine, Ph.D., "  
 Rev. S. D. Chown, Kemptville.  
 C. R. Sing, Meaford.  
 Rev. P. Wright, Stratford.

### Central Executive Committee :

H. J. Clark, Toronto.  
 Rev. J. McEwen, "  
 W. B. McMurrich, "  
 D. McLean, "  
 J. B. Boustead, "  
 J. K. Macdonald, "

Lewis C. Peake, Toronto.  
 J. J. Woodhouse, "  
 Elias Rogers, "  
 D. J. McKinnon, Brampton.  
 D. Fotheringham, Aurora.

## INTRODUCTION.

---

As the payment of a few—and the partial payment of some others—of the pledges made in October, 1885, at the Stratford Convention, have enabled them to discharge in a measure this indebtedness of the Association, the Central Executive Committee have felt authorized to supply a long felt want by publishing the accompanying Reports of the Brockville and Stratford Conventions.

In order to bring the pamphlet within reasonable compass, a number of comparatively unimportant details are omitted; but all the addresses and papers, with one exception, are given in full, and in most cases have been revised by the writers.

The Committee trust that, after a careful perusal, all readers will be as fully convinced, as they themselves are, of the advisableness and duty of continuing a work which has been of so much benefit to Sabbath-schools, and will consider it their duty and privilege to use their endeavours in every possible way to further the interests of the Association.

To this end the Committee respectfully request that every School make an annual grant or take up an Annual Special Collection in aid of the Association, as they feel convinced that if this were done, ample funds would be at their disposal to appoint and sustain a Permanent Secretary, and carry on the work more efficiently than ever. Such grants or collections to be remitted to the various City, Town, or County Secretaries for transmission to the Treasurer, or to the Treasurer direct, Mr. J. J. Woodhouse, Treasurer S. S. Association of Canada, Box 525, Toronto, Ont.

N.B.—This pamphlet, although containing the reports of two Conventions, is published at the exceedingly low price of twenty-five cents, the usual price of the Annual Reports.

TORONTO, June, 1886.

# INDEX.

| FIRST DAY—Afternoon Session :   | PAGE   |
|---|--------|
| Retiring President's Address .....  | 5      |
| Appointment of Committees and Officers .....  | 9, 10  |
| <b>Evening Session :</b>  |        |
| President's Address .....   | 10     |
| Address of Welcome and Response .....   | 14, 18 |
| Address, "Christ's Spirit and Method as a Teacher," Rev. Principal Grant.....   | 21     |
| Address, "Sunday-school Work among the Lowly," Rev. S. B. Barnitz .....   | 30     |
| <b>SECOND DAY—Morning Session :</b>   |        |
| Institute Service, Rev. John McEwen .....   | 37     |
| Address, "The Bible Lines of Presenting and Propagating Gospel Truth," Rev. R. R. Meredith, D.D. ....                                   | 45     |
| Address, "Three Conditions of Sunday-school Presentation of the Truth," Rev. S. B. Barnitz.....   | 57     |
| <b>Afternoon Session :</b>  |        |
| Address, "The Late International Convention," Rev. W. H. Withrow, D.D. ....   | 66     |
| Address, "The Work of the Association," Rev. J. McEwen .....  | 71     |
| Report of the Secretary .....   | 74     |
| Address, "Bible Class Teaching," Rev. R. R. Meredith, D.D. ....   | 77     |
| Report of Business Committee—The Scott Act, W. C. T. U., Proposed Changes in Constitution of Sabbath-school Association of Canada ..... | 82-84  |
| Report of Treasurer .....   | 85     |
| <b>Evening Session :</b>  |        |
| Paper, "John Wycliffe," Rev. Principal Sheraton .....   | 87     |
| Address, "The Bible—The World's Light and Guide," Rev. John Wood .....  | 97     |
| Address, "The Bible—The Teacher's Text-book," Rev. R. R. Meredith, D.D. ....  | 101    |
| <b>THIRD DAY—Morning Session :</b>  |        |
| Institute Exercise, "Some Necessary Qualifications for Teaching," Rev. Jno. McEwen. ....  | 113    |
| Address, "Home Life: Its Hindrances and Helps," Rev. H. F. Bland .....  | 118    |
| Address, "Parental Responsibility and How to Meet it," Rev. F. J. O'Meara, D.D. ....  | 123    |
| Question Drawer, Rev. R. R. Meredith, D.D. ....   | 129    |
| <b>Afternoon Session :</b>  |        |
| Appointment of Executive Committee, and H. J. Clark, Esq., Chairman .....   | 141    |
| Address, "Christ's Precedent for a Higher Life and Usefulness," Rev. F. H. Wallace, B.D. ....   | 141    |
| Address, "The Responsibility of the Church to Equip Young Men and Women for Sabbath-school Work," Rev. W. J. Dey, M.A. ....             | 147    |
| The Responsibility of the Home and the School in Securing the Highest Standard of Christian Manhood, Rev. A. Carman, D.D. ....          | 154    |
| Report of Business Committee—"Canada Sunday-school Union" .....   | 159    |
| <b>Evening Session :</b>  |        |
| Address, "The Past and Future of Sunday-school Conventions," Rev. A. H. Munro ..  | 159    |
| Address, "The Workers Consecrated and Sent Forth," Hon. S. H. Blake .....   | 162    |

Ninete

The  
 ciation  
 ville, at  
 presidin

Rev.  
 Excell,

Afte  
 L. Houg  
 the sixth  
 McHen

As i  
 more, I  
 take the  
 however  
 intended  
 of the  
 I think  
 of grati  
 to be th  
 us our z  
 such a l  
 the cour  
 is an ev  
 another

REPORT OF PROCEEDINGS  
OF THE  
Nineteenth Provincial Sabbath School Convention  
FOR  
ONTARIO AND QUEBEC.

BROCKVILLE, October 21st, 1884.

The Nineteenth Annual Convention of the Sabbath School Association of Canada opened in the First Presbyterian Church, Brockville, at three o'clock this afternoon, Mr. Daniel McLean, of Toronto, presiding until the arrival of the President.

Rev. Dr. Jardine opened the session with prayer, and Prof. E. O. Excell, of Chicago, led the congregation in singing

“All hail the power of Jesus' name.”

After devotional services, led by Revs. J. McKillican, S. Card, L. Houghton, T. G. Williams, and Mr. McLean, and the reading of the sixth chapter of Deuteronomy, the retiring President, Mr. D. C. McHenry, M.A., delivered his Vaedictory Address, as follows:—

As it is so late, and some of you have been here for an hour or more, I do not intend to make any lengthened remarks which would take the name of a “President's Retiring Address.” It is customary, however, for the retiring President to offer a few remarks, which are intended to be retrospective rather than bear upon the direct work of the Association, or the Convention in which we are assembled. I think that the first feeling to which I would give utterance is one of gratitude to God for sparing our lives another year,—that seems to be the first thought that comes up,—and for keeping alive within us our zeal for the work in which we are engaged. The presence of such a large number of Sabbath-school workers from various parts of the country this afternoon, at such an early hour in its proceedings, is an evidence not only that God's good providence has been over us another year, but it is to me an indication that the work has not lost



ment of Ontario find it highly advisable, if not absolutely necessary, to select some of their very best educationists for the purpose of conducting institutes for the training of teachers who are to do the work in our public schools, in order that they may be supplied with trained teachers—persons who have been prepared for their work—gone through the preparatory courses of training; I say, if they find it necessary to adopt such a course—and we know that this is the case—I have asked myself the question, What excuse can we offer as Sunday-school people, intelligent Sunday-school workers, if we do not at least recognize this principle in our work and carry it out as far as we can? Now, we cannot expect, in the nature of things; that all our Sunday-school teachers will be thoroughly trained at once. This we do not expect, we do not anticipate; but I do believe—and I have given expression to this thought before, and I think that it is being realized more and more every year—I believe that in the near future the great majority of our Sunday-school teachers throughout the country will have gone through the preparatory course of training to fit them for their great work. Our Secretary, in his report, will shortly lay before us what has been accomplished in the past year in institute work, normal class work; and I trust that this Convention will see that these means are augmented, supplemented, and multiplied to such an extent that our teachers throughout the country will be a band of workers fully prepared for doing the grand work of the moral and religious education of the youth of this country. There is another feature to which I would call your attention—to me it is a very encouraging one—that is, the work in connection with the Temperance and Missionary cause, so far as connected with the Sabbath-school work. I believe that Bands of Hope, in connection with our children, have accomplished a great deal of good outside the Sunday-school, and that they are accomplishing a great deal of good now; but, so far as my experience and observation would lead me to judge, I am of the opinion that the battle of this question for the children is to be fought out and won in the Sunday-school. I believe that this is the case, and I trust that this Convention, before it separates, will give forth its opinion in no uncertain sound, in unmistakable terms, on this important question, which is now attracting the attention of the whole land. In regard to the Missionary work, the peculiarity of the present position of things is not so much that the children are raising more money for missionary work than formerly, although this is true, but in the fact that the money is being raised more directly through the efforts of the children themselves, thereby encouraging in them a spirit of liberality, training them up in the best methods of carrying on missionary work. Now, I look upon these as encouraging signs of the times in connection with our work, and I trust that we will give such an impetus to these lines of work, that they will be more than ever successful and permanent in success. I do not think that we can be unaware of the fact—those

of us who have been connected with the Sunday-school work, especially those who have been more or less connected with this Association during the past few years—that there exist in the minds of some of the most zealous workers serious doubts as to the practical advantages of this Association and of these Conventions. I think if we were to go back to the appointment of the delegation to this Convention, some might call up remarks that were somewhat of a questioning character in regard to the utility of it. I know that such doubts exist in the minds of earnest, faithful workers. Well, now, it seems to me that if we are wise, if we are true to our work we will be glad to look into this question. Then, if it is found that there is no good reason for this Association and these Conventions, if the churches as churches, if the denominations as denominations, are accomplishing all the work in connection with Sabbath-schools which is really required for the country, I think, as earnest workers, not desiring to lose time, to waste our energies, the sooner we disband the better, and devote our energies to the work as it presents itself in our respective denominations. If, however, this Association is doing an important work which the churches are not overtaking and not likely to overtake, if a degree of enthusiasm is being created by these conventions year after year, which is permeating all parts of our land, which we carry home with us and which accomplishes a great deal of good which could not otherwise be accomplished or retained, and if, in the general principles of Sunday-school work, we can work better and reach better results for our country at large through an association of this kind than from our individual churches and denominations, then let us know it ourselves. Let us examine the question, and then let all who are interested know it, and let us act accordingly. Personally, I believe in the Sunday-school Convention. I am in favor of this Association, but I do not think that our organization is perfect. I do not think that it has accomplished all that it might accomplish; and I intend, fellow-workers, just at this stage of our proceedings, even at the risk of appearing somewhat revolutionary, to offer a few suggestions in regard to the organization to which we belong and in whose interests and under whose auspices we are this afternoon assembled. I have taken the trouble to look over the list of the Executive of this Association, and in my opinion it is a cumbersome, impracticable body. I think it is not an executive in the true sense of the word. You will pardon me for introducing matters that will appear to pertain somewhat to business, at this stage of the meeting, but I think you will see the drift before I conclude and before our Convention closes. I say that the Executive Committee is not, in the truest sense, a real executive committee. You will find that it consists of over one hundred persons from all parts of the country. Now, as a matter of fact, the meetings of the Executive are rarely attended by more than ten or twelve, and these either in the city of Toronto or residing near the city of Toronto, so that you see about ninety persons of the Executive have compara-

tively no  
practical  
stop sh  
approve  
Commit  
that tha  
are pres  
Let the  
Toronto  
resides i  
to the p  
to Toron  
the busi  
been con  
factory  
tions be  
man of  
and I t  
your P  
Conven  
think,  
these of  
and car  
tive. I  
at conv  
sections  
ticipate  
better r  
spoke a  
would h  
gestions  
which  
give yo  
here pr  
year a  
become  
further

The  
tions w

Re  
Messrs  
— Me

tively nothing to do. Now, I believe in practical work, I look for practical results, and in this important work I think we should not stop short of something that brings out results of which we can approve. I will venture to suggest that the number of this Executive Committee be largely reduced—reduced, say, to one for each county; that that member of the Executive be an earnest Sunday-school worker, are presentative man in the work, if you like to put it in that way. Let the Chairman of the Executive be a resident of the city of Toronto; the Treasurer usually resides there; the General Secretary resides in Toronto; I think they should be near together. Referring to the past year, although I have left my home and gone several times to Toronto to attend meetings of the Executive, yet the major part of the business, as between the General Secretary and the President, has been conducted by correspondence, which is not always the most satisfactory way. Let the chairman or presiding officer of these conventions be termed the President of the Convention, the other the Chairman of the Executive, or something of that kind, to meet the case; and I think it would not be wise to depart from the rule of selecting your President of the Convention from the locality in which the Convention is held. In regard to the meetings of the Executive—I think, as a rule, they should be held in the city of Toronto, where these officers are all together; where they can confer with each other and carry on the work—that is, the principal meetings of the Executive. But I think there might be three or four other meetings held at convenient centres throughout the province, where, say, quarter sections of the Executive might meet, and in this way, all would participate in the business of the year; and I believe if this were done better results would follow, and that some of those doubts of which I spoke a while ago as existing in the minds of Sunday-school workers, would be displaced, and the defects removed. These are simply suggestions, but, I trust, before the Convention closes, suggestions which will take a more practical form. You will be called upon to give your opinion as to the advisability of some of the steps that are here proposed. Now, having glanced briefly at the work of the past year and offered a few suggestions as to the work of the future, it becomes us to address ourselves to the work of the hour; and without further delay I will proceed to the next order of business.

The PRESIDENT named the following Committees, and the nominations were confirmed by the Convention :—

#### THE COMMITTEE ON NOMINATIONS.

Rev. John McEwen, Rev. S. Card, Rev. Mr. Porteous, and Messrs. D. McLean, D. B. Jones, C. R. Clark, — Simpson, and — McKellar.

## BUSINESS COMMITTEE.

Rev. T. G. Williams, Rev. Dr. Jardine, Rev. Dr. O'Meara, Judge McDonald, and Messrs. D. McLean, C. R. Sing, and F. B. Allan.

Reports from delegates were here called for, and the following gentlemen responded, viz., Mr. C. R. Sing, Meaford, Grey Co.; Mr. W. J. Scott, Martintown, Glengarry Co.; and Rev. J. McKillican, Missionary of the Canada Sunday School Union.

Mr. McLEAN presented the report of the Nominating Committee, recommending the following officers for the coming year:—

## OFFICERS.

*President*—JOHN M. GILL, Esq., Brockville.

*Minute Secretaries*—Rev. M. H. FISHBURN, Rev. S. CARD,  
JAS. M. CLARK, Esq.

*General Secretary*—Rev. JOHN McEWEN, Toronto.

*Treasurer*—W. B. McMURRICH, Esq., Toronto.

On motion of Mr. McLean, seconded by Rev. Mr. McKillican, the report was adopted.

The Business Committee made a report of progress, which was adopted.

## EVENING SESSION.

The church was crowded to the doors, many having to stand for lack of seating accommodation. Mr. D. C. McHenry presided.

After devotional exercises, the Chairman, in a few words, introduced the President-elect, Mr. J. M. GILL, Brockville, who spoke as follows:

I need not say, Christian friends, that in presuming to accept a position to which you have so kindly elected me, that I do so with a great deal of diffidence, realizing, as I do, a little, the responsibility of the work in which we are engaged. Fellow-workers, I appreciate somewhat the responsibility of the position as well as its honor, and I do not know that I would have accepted the position had it not been for the line which I have marked out for myself, partly from a remark made two or three years ago. A gentleman in the Convention this afternoon spoke a few words, in which he referred to the

influenc  
occurre  
ing the  
ought t  
the resp  
me, "I  
it." A  
pears t  
hesitate  
of the  
predec  
forbear  
be amia  
who us  
of the  
not del  
two or  
First, I  
a numb  
ence in  
School  
which  
our mi  
tion w  
though  
union,  
the sis  
that an  
of the  
A com  
Kingst  
held in  
in Sab  
For son  
years.  
large C  
meeting  
of wha  
The ba  
any do  
cal Chu  
cal All  
Associ  
Provin  
tell you  
East, e  
has me

influence of a word or a few words. The incident to which I refer occurred in Brockville a number of years ago. A clergyman visiting the town asked me about a certain work in which he thought I ought to be engaged. I replied to him that I scarcely dared assume the responsibility. He put his hand on my shoulder, and he said to me, "But, my dear friend, think of the responsibility of not doing it." And I think of the responsibility of not accepting what appears to be a duty, and therefore I accept it to-night. Still, I would hesitate about accepting it were it not for the fact that I have heard of the indulgence and forbearance that were granted to some of my predecessors in this honorable position,—and that indulgence, that forbearance, I crave and expect from the Association. It may not be amiss just to say a few words, not only to some of the delegates who may be here, who have not had the privilege of attending some of the previous meetings of the Association, but to those who are not delegates—friends who are here—just to call your attention to two or three facts in connection with the working of the Association. First, let me speak of its origin. You are very well aware that for a number of years—nearly half a century—there has been in existence in Canada what is known to this day as "The Canada Sunday School Union," which has done a very great work in Canada, and which to-night, I am happy to say, has a worthy representative in our midst. In 1857 some friends in that organization, in conjunction with some friends in Toronto, whose names I do not know, thought that greater good might be accomplished by more extended union, because that Union was largely confined, as I understand, to the sister Province of Quebec, then Lower Canada. They thought that an organization might be formed that would embrace the whole of the Provinces at that time known as "Upper and Lower Canada." A committee from each of the Provinces was formed; they met in Kingston, and subsequently arranged for the Convention which was held in 1857 in Kingston. This was the first united Canadian effort in Sabbath-school work. The meeting proved an eminent success. For some reason, they were unable to hold another meeting for a few years. In 1865, however, they succeeded in calling another very large Convention, which was held in Hamilton; the success of that meeting was very marked, and the result was the formal organization of what is known as the "Sabbath School Association of Canada." The basis of this organization, so far as their work was concerned on any doctrinal point,—because, as you know, it embraces all Evangelical Churches,—was the doctrinal basis approved of by the "Evangelical Alliance" which was formed in Liverpool in 1846. Now this Association has had a number of meetings, in various parts of the Province of Quebec, once in 1866, and later in 1872; and I want to tell you friends of Brockville, to-night, that this is the furthest point East, except Montreal, at which the "Sabbath School Association" has met. I mention it to our friends in Brockville, because it may

strike some of them as a little remarkable that for eighteen years this organization has been in existence in Canada and we have not had it here; because, when you look at this name on my right here and this one on my left, in the church, [the names "William Smart" and "A. Sherwood" were worked in evergreens and occupy positions on the walls of the church, to the right and left of the speaker respectively. Mr. Smart was the minister of the church at the time the first Sabbath-school in Canada was organized, and Mr. Sherwood was the superintendent of the school,] you recognize this fact, that the ground where we are now meeting is not only historic ground, but sacred ground in Sabbath-school work. It is hallowed by the memories of the first Sabbath-school in Canada, and I say it may be a question, considering the work, whether it is that this Association is honored—I was going to say, or rather shall I say the Association as well, because while they honor us in meeting here, the Association honors herself likewise. It is said the wise men came from the east; this appears to have been an exception: the wise men have not all come from the East, otherwise there would have been such an effort put forth by the people of the eastern part of Ontario, that we would have had this Association meeting here before this. Now you will excuse me if I say, that as the Association has not met with us before, if we do not receive the benefit that we should receive here, we ourselves are to blame for it. However, "it is never too late to mend," and I am glad we have the Sabbath School Association of Canada meeting with us to-night. The Association has had eighteen meetings—this is the nineteenth—and I suppose some of you will ask, what have you been doing!—because down here we do not know as much as they do further West. Eighteen meetings have passed—eighteen stopping places, and everyone marked by some work; and I suppose the various conventions that met compared their notes, looked over the ground very carefully, took their balance sheet and looked it over very carefully, to see whether improvements might be made; because the gentlemen and ladies who form this Association are people who carry on their business wisely and well. You ask me why? Because of the results which, under God, they have been able to accomplish. It is true that God may, in his mysterious workings, work by very feeble means and by means sometimes where apparently there is no very good business judgment;—yet the fact is, that by that means, and inasmuch as He expects certain things to be accomplished, so he devises the means by which they will be accomplished; and the man who does not conduct his business in a business-like way is not a man who is apt to be successful in his business. You ask what they have accomplished? I will read a few facts to those who have not taken a very active interest in Sabbath-school work, but who will have their hearts fired by what they will hear from the friends who will address us in the Convention. It has strengthened both the zeal and knowledge of the delegates who have attended the meetings, and

also th  
Think  
plished  
ing un  
temati  
the Sa  
spent  
trainin  
larger  
promin  
means  
given  
structi  
to this  
to me  
Conver  
Canada  
held in  
the Sa  
meetin  
Mr. G  
Lesson  
It has  
on a f  
Sabbat  
work t  
with it  
of acqu  
worthy  
begin  
has do  
may b  
may b  
not kn  
a few  
haste;  
therefo  
quite f  
their v  
to the  
than o  
presen  
distan  
your r  
to whi  
tion, i  
said th

also those among whom they have mingled on their return home. Think for a minute what that means. It is not only what is accomplished here, but the leaven is to be in the lump, and it goes on leavening until the whole mass is leavened. It has greatly encouraged systematic Bible study in private. Is this not a great work? Supposing the Sabbath School Convention did nothing more than this, has it not spent its time and its means well? It has fostered and directed the training of the Sunday-school teachers by normal classes, by urging larger attendance, in which study, drill and examination receive due prominence. It has brought into notice and use modern methods and means of Sabbath-school organization and work. Attention has been given to special training to Sunday-school work as a branch of instruction in colleges and seminaries. The retiring President referred to this, this afternoon, as one of the signs of the times; and it appeared to me to be very wisely said. It has suggested and realized that Conventions and Uniform Bible lessons be international, and that Canada be represented on the Lesson Committee. At the meeting held in Montreal, in 1873, there was a resolution there embodied in the Sabbath School Association Minutes, rejoicing in the result of the meeting, and (if I recollect right) moving a vote of thanks to the Rev. Mr. Gibson, now Dr. Gibson, in connection with the International Lessons, recommending that they be inserted in the Minutes that year. It has organized new schools in free-grant districts; it has entered on a fresh branch of work for Sabbath-school teachers in holding Sabbath-school Institutes throughout the province. To this branch of work the worthy Secretary has given a large share of attention, and with it he is largely identified. I am sure all who have the pleasure of acquaintance with Rev. Mr. McEwen will know that it is in very worthy hands. Can I tell you what more it has done? I cannot begin to tell you, because I do not know, and who can tell what it has done? All the pamphlets and addresses may be printed and they may be circulated, but you or I cannot tell one half the good that may be accomplished. Time only, eternity only, will reveal it. I do not know that it is wise for me to occupy any more time,—I have taken a few minutes more than I intended; the King's business requires haste; it is His business we are about to-night; it is not wise that I, therefore, should take up much of your time, because you hear from me quite frequently. I am sure that the Executive Committee have done their work well, so far as the programme is concerned. I commend it to the consideration of everyone. I am sure that we shall be all more than delighted with the programme as prepared and as it will be presented, and by the various addresses by the gentlemen from a distance and near at home. There is just one thing that I will ask your attention to for a moment. In the meeting held in Montreal, to which I have referred, Dr. Wilkes spoke at the end of the Convention, in the farewell address, and he referred to this one fact: he said that the needs of the ministry had not been, he thought, pressed

sufficiently at the Convention. I merely throw out the suggestion—the needs of the ministry. You know how broad our land is; the harder you are working in the field, the greater you know the want. I say, let us press the needs of the ministry on the attention of Sabbath School Conventions. Just one thought more in connection with the matter that is on my mind at the present time, and on the minds of many in Canada. Attention was, I thought, very wisely directed to-day by the retiring President to the great wave that is crossing our continent to-day—the civilized world indeed, I may say—the wave of temperance. I think it is not at all out of place for the Convention to consider that question in connection with their Sabbath-school work, because if we believe, as we do, that the Sabbath-school is an auxiliary to the Church, we must know that this very evil to which reference is made is one of the greatest hindrances to the work of the Church; and just as you take the Sabbath-school scholar and believe that you are going to build the Church by looking after the boys and the girls and the young people of our country, just so surely are we going to defend the interests of our Church by seeing that the right principle in this respect is implanted in their minds. You know what is said by an organization in our country—"Give me the boys up to seven or eight years of age, and I do not care what you do with them after that." So give us the boys and girls in our Sabbath-schools and in our temperance organizations, up to seven or eight years of age, and I will run the risk of them after that. I do not mean to say that all boys are going to take care of themselves after that, but I do say, that if we have an opportunity of planting in them the sentiment which is planted in them in Sabbath-school work, and join with that this temperance sentiment, I say that we are doing them a greater work than if we leave the temperance question out. I have to thank you for your very patient hearing, and I have very much pleasure now in introducing to you Professor Excell, who will favor us with a solo.

Professor Excell then sang one of Bliss's hymns "Abundantly able to save."

#### ADDRESS OF WELCOME.

Rev. GEORGE BURNFIELD, B.D., said: Mr. President and Fellow-Sabbath-school Teachers,—In the name of the Sabbath-school teachers of this town, and in the name of the Sabbath-school scholars, and in the name of all Christians of this town, we bid you welcome to Brockville. As the President has already said, our meeting to-night is upon historic ground. Canada is not a new country. A hundred years ago the stumps were in the ground over which this present church stands; so that, in comparison with the old lands east—with Egypt, with its grand temples that have been standing for four thousand years as monuments of the people's civilization and great

advanc  
tions—  
in com  
and we  
Canada  
this ch  
the Pro  
Domin  
look b  
Sabbat  
Domin  
fore w  
Rev. V  
past to  
of this  
thing t  
is now  
whethe  
the pri  
the bot  
whom  
import  
one or  
Mr. S  
the Sa  
to rég  
church  
bath-so  
preven  
educat  
ing, ar  
the r  
hymns  
addres  
tences  
ledge,  
growin  
and o  
the we  
does n  
fering  
society  
rising  
the yo  
ruins  
graves  
simple

advancement in architecture, as well as in science in various directions—Canada is a new country. But though it be new in this sense in comparison with old lands, still we are in an old town to-night, and we have met in an old church. Among the earliest churches of Canada was the church that was first built upon the ground on which this church stands; and in the year 1811 the first Sabbath-school in the Province of Ontario, and probably the first Sabbath-school in the Dominion of Canada, was organized here; and we thus are enabled to look back upon the history, the advancement, and the working of Sabbath-schools, not only in this town but in the Province and in the Dominion. From this point at which we stand, and connected therefore with the early history of Sabbath-schools, is the name of the Rev. William Smart, a name hallowed by blissful memories of the past to many who are still living. Now I think that at the outset of this Address of Welcome, it would not at all be an uninteresting thing to present a sentence or two from a grand old document which is now in my hands. This document is dated 1818. I do not know whether or not it came through the hands of the venerable father of the printing press of Canada, Colonel Wylie; but it is dated 1818 at the bottom, and it is divided into two parts; and Dr. Meredith, to whom I showed the document, thought that every sentence in this important paper should be read to you to-night. But I will quote one or two sentences from it to show the ideas of Mr. Smart and Mr. Sherwood and their assistants, as teachers in connection with the Sabbath-schools in 1818, in this town. The first part of it refers to regulations in connection with the working of the school in this church. The first regulation deals with the great purposes of Sabbath-schools. It says that "the object of this Institution is the improvement of the rising generation, by affording the rudiments of education to such as would otherwise be deprived of this great blessing, and to instruct all in the principles of morality and religion, by the recitation of portions of the Holy Scriptures, catechisms, hymns," etc. Now, the second part of the address is headed, "An address to parents and heads of families." I will read one or two sentences from the old document: "That the soul be without knowledge, it is not good;" and yet how many of the rising generation are growing up without the knowledge of God, of eternity, their duty and obligations, which are most essential to their own salvation and the well-being of society! What Christian, what reflecting parent, does not deplore this desolating evil? And what real friend of suffering humanity is not willing to assist in improving the state of society by enlightening the reason and rectifying the morals of the rising generation? Too long have vice and ignorance triumphed over the youth of every country, sickened the hearts of parents, laid in ruins their fondest hopes, and brought many with sorrow to their graves. But true beneficence has at last discovered a remedy as simple as it is efficacious,—I mean the establishment of Sunday-

schools. Among the various means which, by the blessing of Divine grace, have been made effectual in stemming the torrent of vice, and promoting the cause of true piety among youth, the establishment of this institution stands pre-eminently favored of God." Now with regard, fellow-teachers, to our work, it may not be out of place for a moment or two for me to speak in regard to two points:—First, with regard to the sphere of our work; and, secondly, with regard to the results of our work; and in these two directions we will be able to discover the vast improvement in Sunday-school work. Sabbath-schools, as auxiliaries to the Church of Christ, are parts of the institution of all branches of the Church of Christ now, and they are found wherever the Church exists. They are found in all lands—on every part of this great continent of America, in Africa and in Asia, in Syria, and upon the lofty Lebanons, where grow the mighty cedars whose roots are firmly down in the earth, and whose branches reach unto the heavens. Even there, are Sabbath-schools; and not only are they in operation, but everywhere doing a splendid work, and men and women consecrating their efforts, their energies, their prayers, and their means to the advancement of the Kingdom of Christ in this direction, so that the very universality of this institution would imply its great utility. And it is bound to grow, for wherever there is a living Church there must be a living Sabbath-school; and over all continents, and across seas, and far beyond latitude and longitude, beyond time itself, the Sabbath-school institution, in its influence, shall stretch away into eternity and heaven. Now, Churches that are represented in this Association, of course, have differences of dogmatic belief. These differences may be comparatively great or comparatively less. Sometimes we may be disposed to differ a little, simply on the ground of forms, or national or ecclesiastical customs and traditions: these differences do exist; but, nevertheless, there has been perfect harmony and unity of action. It is said of a Highlandman, that he was recounting the great things that had happened them when he was following Prince Charlie in the Highlands. They came to a particular town, and they seemed to have had a great celebration there. Now, any of you who may know the bagpipes will have an understanding of the sweet music that comes from them. Well, this Highlandman, speaking of the great celebration, and of the great times they had, said, "There were nineteen pipers o' us a' thegither, and every ane o' us played a different tune, and she thought that she was in heaven." (Laughter.) Well, we will be able to play different tunes, I suppose, and perhaps feel that we are spiritually in heaven; but I hope that the different tunes that will be played will all be swallowed up in the grand strong tune of brotherly love and charity. Now, in so far as the sphere of our operations is concerned, working in the Sabbath-school, this is the vantage ground, because in dealing with the youth we are dealing with the mind when it is in a plastic state. The intellect of youth is plastic at that age and easily receives

impression  
and Assyri  
made, and  
iron those  
Museum  
wrote upon  
hardened.  
of the E  
read the  
kingdoms  
thousand  
that; it is  
pression,  
are harde  
up round  
erased or  
influences  
are not d  
and Assyri  
the soul,  
divine wis  
ples of th  
one powe  
may influ  
Sabbath-s  
hardens t  
holiness.  
and we as  
to our w  
side; and  
holiness,  
and we sh  
is the in  
make the  
the sculp  
chips it  
he percei  
brings on  
purpose—  
it in the  
fectly nat  
in marble  
painting  
museum  
the resul  
work is  
the hand

impressions and retains them. You know that the history of Babylon and Assyria is recorded upon bricks of mud. The mud bricks were made, and when they were soft the scribes wrote with their pens of iron those strange and curious letters—and to-day in the British Museum there are 40,000 of those clay slabs—and after the scribes wrote upon them, while they were soft, they were exposed to fire and hardened. Now the comparatively mild and dry climate of the valley of the Euphrates has preserved those bricks from decay, and we can read the writing on those bricks containing the history of the great kingdoms of Babylon and Assyria which was written three or four thousand years ago. Now the mind of youth seems to me to be like that; it is in a plastic and soft condition, when it easily receives impression, and then, as the youth grows into manhood, these impressions are hardened and consolidated, and there is an atmosphere springs up round about the youth that prevents those impressions from being erased or removed by the influences round about him. So then these influences exist and continue; and let me say, that these influences are not dead letters like those that are upon the slabs of Babylon and Assyria, — they are habits, they are living principles, they influence the soul, and when we think of that, fellow-teachers, we have need of divine wisdom to guide us. And not only are they habits and principles of the soul, but there comes out from that soul a force, and the one power becomes a potent influence for the many, and one mind may influence a thousand, and a soul that has been taught in the Sabbath-school may influence ten thousand. Now it is said that sin hardens the heart and deepens itself into the soul. So is it with holiness. Holiness may be case-hardened in a man as well as sin; and we as teachers therefore ought to redouble our zeal, be faithful to our work. We have the vantage ground—we have God on our side; and may we be girded with the armor of innocence and God's holiness, and love for our work and love for the souls of our scholars, and we shall triumph. Now, as to the result from our work—what is the influence that comes from the work? The aim ought to be to make the soul like God—to make the scholar and God one. Suppose the sculptor takes a piece of native slab. He cuts it and hews it and chips it and polishes it until it reaches the resemblance of nature as he perceives it. And the artist takes his pencil and upon the canvas brings out his idea into a living thing. But, I ask, what is the highest purpose—what is the greatest achievement—of genius? You will find it in the Dying Gladiator in the museum of the Capitol at Rome—a perfectly natural thing; and you will find it in the perfect human form in marble of Apollo Belvidere; and you will find it in that grandest painting of idealism—the Transfiguration, the work of Raphael, in the museum of the Vatican. But even with this divine genius, what is the result? It is simply a thing of stone—of painting. But our work is to take the living soul and bring it into contact with the hand and the skill and the power and the life of the great Master

Sculptor, who is God, and God will mould and chisel and carve that soul until it is changed into His likeness and into His Divine image. That I hold to be the grand realization of our work. We need to be endowed with every gift of intellect and all heart-power that God may give us. We have need of every external means in our power to accomplish the work. We have need of mutual encouragement, and these Conventions may help us in doing our work, they may put into our hands the means of doing the work by the best methods. They are calculated to stimulate our zeal and our purpose to do our work better and with greater pleasure. Now, I say, speaking on behalf of the teachers and scholars and Christian friends of this old town, we hope that this Convention may be more fruitful in good works for us, and for the Province and for our Country and for our God, than any of its predecessors. Therefore, again I say, we wish you welcome, and hope, after the three days' work is done and you go back again to your homes, that you will carry in your hearts the pleasantest and happiest memories of the grand old town of Brockville. (Applause.)

#### REPLY TO THE WELCOME.

Mr. DANIEL McLEAN, of Toronto, said:—I am greatly pleased, Mr. President, first, to congratulate you upon the position you occupy, and secondly, to congratulate the people of Brockville on the fact of the meeting here. Why the friends should have selected me as the delegate to respond for the delegates from a distance I can hardly tell, because I am not quite a stranger in Brockville. I love Brockville very much; I have listened to all that has been said of Brockville historically, and have many a time, as I have gone out through your city, as I have gone out upon the waters of the river, and even this very day as I have sailed on the majestic St. Lawrence, thought how I admired your city. I have looked down into the water and admired its crystal purity, and I thought, how fortunate Brockville is to be so beautifully situated, to have right in front of it such a never-ending flow of water, so clear, so beautiful, so full of cleansing properties and life giving qualities, and I thank God that Brockville is situated as it is. And do you know, to day as I was out on the water my mind went up and I was thinking of another river, and I remembered that this blessed Book says that there is a river of water of life, clear as crystal, flowing from the throne of God and of the Lamb, and I remembered, too, that this Book says "there is a river whose streams make glad the city of our God," and I remembered, too, that one of the poets of the world has said:

Grace is flowing like a river,  
Millions there have been supplied;  
Still it flows as fresh as ever,  
From the Saviour's wounded side.

And to-  
if any c  
fail to c  
your pit  
the hosp  
of the c  
the mo  
a heart  
I have p  
I know  
to-day c  
not say  
was hol  
a storm  
first she  
knocke  
sion. S  
is very  
quote S  
Book sa  
have er  
and she  
angels,  
having  
(Laugh  
with cl  
I am g  
Conven  
our cor  
fragran  
I have  
brings  
you rec  
that af  
method  
is no n  
at sever  
just as  
astonis  
this k  
engage  
found n  
they c  
and pla  
Christ.  
that g  
that I

And to-day, as I thought of it, I thought what a pity it would be if any one that ever drank of that beautiful river out there, should fail to drink of the river of life! God help you to-night to let down your pitchers and draw water out of the well of Salvation. I know the hospitality of the Brockville people, and I accept on the behalf of the delegates all that you have offered us, and I desire to thank the mover for the felicitous terms in which he has extended to us a hearty welcome. I know that you mean it ten times over, because I have partaken of your hospitalities, and it is not with me a venture, I know it so well, and I have enjoyed it so very much. I was thinking to-day of a story I have read about a minister of the Gospel. I will not say to what church he belonged, because you might think that I was holding up that end of it to him. At any rate, he was caught in a storm one day on the prairies out in the west, and he made for the first shelter he could reach; he found a door and he came to it and knocked, and the lady of the house came out and he asked for admission. She said, "No, you cannot come in here." "Why," he said, "it is very cold outside." "Can't help," she said. He thought he would quote Scripture to her, and so he said, "But, my dear good lady, the Book says 'Be not unmindful to entertain strangers, for thereby some have entertained angels unawares.'" "Angels!" she said, "Angels!" and she looked at him. "Angels! why," she said, "I have read about angels, I have heard about angels, but who ever heard about an angel having tobacco juice squirting out of the corners of his mouth?" (Laughter.) Now we do not come to you like that; we come to you with clean mouths and clean hearts, and I am right glad to be here. I am glad that Brockville has done us the honor of taking the Convention, and I am quite satisfied, though we may not all be angels, our conversation and our influence in your homes will leave a fragrance behind that will be a blessing in the years that are to come. I have been thinking that perhaps some of you would say, "What brings you down to Brockville at all? why come you here? why do you require to meet in Conventions? Why, I would have thought that after eighteen years of sitting down and comparing plans and methods you are at least so thoroughly up in those things that there is no need for coming together again." Well, I have been present at seventeen out of nineteen Conventions held in Canada and I am just as hungry for any Convention as I ever was before. It is astonishing this kind of soul hunger that comes to a man or woman, this kind of blessing that comes to people who meet together engaged in a good work. There is a fellowship of goodness that is found nowhere else. Men come together that they may talk over how they carry an election, but we come together to discuss methods and plans as to how we can carry all the children for the Lord Jesus Christ. There is a power and an influence and a love and sympathy that goes from soul to soul, that sends us back with an inspiration that I get nowhere else, and so the Convention will hold on its way

so far as I am concerned. We need inspiration. Why, there was brother this afternoon who told us that he had come all the way from the shores of Lake Huron, and all these years he has been lovingly, cheerfully and faithfully doing this work for God, to see whether he could get some instruction, some new method or plan that would enable him to do it better, that he might influence more of his neighbors and friends to go in and do this work for God. There was a man one day sitting in a meeting. He had been invited to take part in the discussion and he had been listening to the arguments pro and con. It was an exceedingly important question, and he was sitting with a paper in front of him, and he never lifted his head. He had to reply to what the people thought were crushing, overwhelming arguments, but he was passing all the time jotting down, jotting down, and when it came to his turn to reply he arose and in a very few minutes he had so thoroughly demolished all the arguments of his opponents that long ere he had ceased to talk there was but one voice and one opinion in that vast gathering, and that was that he had won the day. Somebody was exceedingly anxious to get hold of the valuable notes of such a man. He had unwittingly left behind him part of his manuscript that he had been writing, and some one took it up thinking they had won a prize. As they took it up and unfolded it and read it, there were just two words repeated again and again. Beginning at the top of the page he had written these words, "More light," "more light," "more light," and all the time his heart was going up in prayer to God for more light, and as the answer came into his soul and as the light came and the liberty came with it, oh how God gave him power to demolish every piece of ground his opponents had built up. And so I thought that what we want, teachers, to get here is not only instruction, not only to get better methods and plans, but to get an inspiration so that as we go back again we shall go back so thoroughly inspired, so thoroughly enthusiastic, so thoroughly awakened, so thoroughly alive to the importance of our work, that all through the Convention there may come to us more light, more light, and with it more power. Oh! we shall have a good time in Brockville. I knew the barometer went up this afternoon. I could tell the signs as I looked up, and I am quite confident that to many of us this place shall be just as the Mount of Transfiguration was to the apostles when they said, "Lord, it is good for us to be here." I am quite confident that will be the burden of every heart as we go down from this place. I am glad to be the bearer of good tidings to you. I was witness on the Sabbath of a scene I shall not soon forget. God has greatly revived his work in our city, and I went to one of our schools in our city on Sunday afternoon, and I saw a sight there that I shall not forget for the rest of my life. I saw more than a hundred scholars giving themselves to God, not as you sometimes see during seasons of revival where many a time people say, "Oh you know those little folks do not know very much about the matter." Don't they, though?

I tell  
but i  
have  
of gr  
saw t  
the g  
season  
you k  
with  
are a  
the d  
of Jo  
idea  
so he  
say ab  
(abou  
God d  
and v  
gathe  
dropp  
it ma

TI

R  
very g  
friend  
been  
ventic  
the ve  
is tha  
learn  
cially  
bounc  
ment  
Churc  
the C  
subje  
gethe  
the fe  
get ri  
of the  
of dif  
to fin

I tell you a very, very little child can love the Lord Jesus Christ; but it was not that view of it that impressed me half so much. I have never been in a Sunday-school where I have seen such a number of grown up young men and young women coming thus to God as I saw that Sabbath day, and I thank God and take courage. I believe the good seed sown will bring forth fruit in God's own good time and season. I know there are a great many people who say, "Oh, but this, you know, is a sort of excitement time." Is it? I was greatly struck with what I once read. Some here, perhaps, can corroborate it. There are a great many people say revival times are not just the times to gauge the depth and power of religious life. Are they not? You have heard of Joseph Cook, of Boston. Previous to one of his meetings he had been thus accosted, "But, Mr. Cook, you do not surely endorse this idea of revivals being a good thing all the time for the Church;" and so he brought it up in his meeting and he said, "I have not a word to say about this question, but I would like to test this vast audience (about two thousand people). As many as have given their hearts to God during a revival time will manifest it by getting up on their feet; and what do you think? more than nineteen twentieths of that vast gathering rose to their feet." Oh that our coming may be the first droppings of a revival that will sweep through Brockville. God grant it may be so for his own name's sake. (Applause.)

The choir then sang—"Guide me, O thou great Jehovah"

#### CHRIST'S SPIRIT AND METHOD AS A TEACHER.

Rev. Principal GRANT, of Kingston, said:—Mr. Chairman, I am very glad indeed to be here, because it is pleasant to be with so many friends in connection with such a good cause. The subject that has been committed to me strikes the key-note of the work of the Convention. It is good for us to draw near to behold the Lord Jesus at the very outset. Now the great characteristic of Sunday-school work is that it aims to bring the children to the Lord Jesus that they may learn of Him; and the great excellence of the movement is, it is especially characterized by singleness of aim, and hence it overleaps the bounds of denominations; and I believe that the Sunday-school movement will be, in God's hands, one of the means of bringing the Churches closer together. The mere fact that representatives from all the Churches are able to meet together and agree upon any common subject for study, indicates very clearly how far we might work together if we were just contented with taking the Bible and sitting at the feet of the Lord Jesus Christ. I sometimes think if we could only get rid of a great many intermediate helps that we use—a great many of those confessions and creeds that have been drawn up by good men of different ages—and sit down as men with Christian common-sense to find what the Lord by His Spirit says to us with regard to what

He would have us do in our own country and in our own day, that the result would not be to crystallize us into the distinct denominations and organizations that we now are in. I am quite sure of that. I am quite sure that there would be a marvellous simplicity in our organization and in our work, and that we would be able to get at our work with a directness infinitely greater and infinitely more fruitful in results than that which characterizes the work of the Church now. Well, to-night, we wish to get near to consider the Lord Jesus Christ as a teacher—for He was pre-eminently a teacher—and He is still called, I am sure, by many of you, the Great Teacher, or Model Teacher; and, therefore, every Sunday-school teacher should have a clear idea of what spirit animated Him, and on what lines He worked, and what methods He followed. He was the Great Teacher. We are too apt to think of the Lord Jesus as divine, as God, as our Saviour. Let us think of Him as He was to the men and women—to the boys and girls—of His own day. What did they see Him as? Just a teacher. That was the light in which they viewed Him. They listened to Him, they followed Him continually, they thought of Him as a teacher; and we should think of Him as the man, our friend, our brother, and pre-eminently our teacher; and seek to imitate Him, that we too may be teachers. Now, with regard to the methods of His teaching,—for I am speaking of this rather than of the spirit. Before beginning even to speak of the methods, however, in order to show you how like His work was to our work, I would like to ask you, Whom did He teach? Well, you see, He had an outer and an inner circle, that was very much like the average class—such a class as many of us have. He had this inner circle of twelve disciples, and He taught them; and then there was the outer circle. There was not only this inner circle, whose education was one of the great features of His ministry,—for His object was to teach them that they might be witnesses of Him after He departed,—but He had also an outer circle, that is, the people generally—all who felt that He had a word for them. In this outer circle, again, there were many who benefited almost as much as those who were under His special and continual teaching. Thus, in this outer circle, there was another class of seventy, whom He sent out at another time, you remember. Then, again, there was that family at Bethany, whom He was accustomed to teach, because, we read, that when he was in that family on one occasion Mary was at His feet, and heard His word, and that family was another little class He had, for He often went out from Jerusalem to spend a night with Lazarus, Martha, and Mary. Then another little class He had evidently were His own brothers, who did not believe on Him during His life on earth; but two of whom, after His resurrection, became identified with His cause—James (in all probability James, the Bishop of the Jerusalem Church, and the author of the epistle) and Jude. Then, again, there was another class—of women who minis-

T  
T  
T  
I  
J  
J  
C  
B  
E  
T  
B  
C  
F  
D  
R  
R  
J  
J  
J  
R  
W  
R  
R  
R  
A  
J  
J  
R  
R  
E  
E  
L  
L  
J  
W  
A  
R  
R  
W  
W  
P  
W  
J  
T  
C.

H.  
R.  
W.  
D.  
J.  
J.

tered  
first a  
healed  
man  
healed  
His c  
you s  
to th  
press  
not li  
like a  
teach  
dry lo  
style  
men—  
Calvi  
men.  
tions  
autho  
from  
teach  
at th  
at H  
—som  
meth  
vanta  
advan  
of the  
in a  
he tea  
acqu  
mem  
He o  
begin  
for y  
alike  
them  
teach  
his o  
feels  
acqu  
what  
luck  
the o  
to hi  
'bout  
ob d

tered to Him of their substance, and who were last at the cross and first at the grave. And then there were many of those whom He healed or drew to God; such, you remember, as Zaccheus, or the man who had been born blind, or various others whom He had healed, and who afterwards followed Him or went to their homes at His command to tell of the goodness of God to their friends. Well, you see, He was emphatically a teacher to all these little classes and to the people generally, so that I do not know any word that expresses His life on earth better than one word—The Teacher. I do not like to call Him a Rabbi, as he sometimes is, because He is not like the Rabbis at all. The Rabbis were more like the professors or teachers of the present day; they stood in the class-room and gave dry lectures from pulpits or from professors' desks—that was not the style of the Lord Jesus at all; and they appealed to sayings of other men—great men—as great men in their day, as we find: Wesley, or Calvin, or Knox, or Edwards, or Luther, or any of those other great men. They appealed to them, and verified their lectures with quotations from them. But the Lord Jesus Christ spoke directly with authority, went with them about the country, and appealed to them, from the great Book of His Father; so that He was emphatically a teacher—no doubt about that; and therefore it seems to me that, at the very outset of this Convention, it is well to come near and sit at His feet, and endeavor to learn some of the secrets of His methods—some of the lines on which He worked. Now, what were His methods? In the first place He seems to me to have combined the advantages that the constitution of the family gives to a teacher, with the advantages that are obtained by addressing men individually. One of the great advantages that the father or mother or the elder brother in a family has is this, that he is acquainted with the persons that he teaches; and the Lord Jesus evidently sought to become thoroughly acquainted with the chosen disciples, by having them with Him as members of a family as closely as if they were one family, and so He came to know them thoroughly. Now that is all-important to begin with. If you are going to be a successful teacher, it won't do for you to consider your scholars just as so many blocks of wood, all alike, or so many bricks in a brickyard. You must get to know them. It is just the same with every teacher. A true preacher is a teacher; and I believe that a true preacher always preaches best to his own congregation, just because he knows them—just because he feels that he is speaking to living men and women with whom he is acquainted. He does not always get told about them at once as to what their characteristics are, as a negro preacher once had the good luck to be informed. On his first appearance before his congregation the deacon met him in the session-room, and just ventured one word to him: "I hope, sah," he said, "you will say nothin' dis mo'nin' 'bout stealin' chickens, for dat would be a wet blanket on de whole ob dis congregation." (Laughter.) There are not many of us get

characteristics of our pupils told us as frankly as that at the outset, and therefore it takes us a good while to get acquainted with them. But it is indispensable, I assure you, that if you are going to be a successful teacher you should know thoroughly the characters of your scholars. Now, as a rule, I do not think it is possible for an ordinary Sunday-school teacher to know his scholars well unless he will work in connection with the parents, because, even with the best will in the world, he cannot know them as well as the parents; therefore, there are no teachers who can know as well as the parents; and no teacher must for a moment dream that he is the only teacher to his scholars, or that he is half as good, or quarter as good, or one-tenth as good as the parents. Why, I would rather have one hour of real teaching from the father or mother than ten hours from the average Sunday-school teacher; and as the parent has his children with him—not one hour a week but one hundred and sixty-eight—why, then, if it is ten times as good, a parent ought to be sixteen hundred times as good as the Sunday-school teacher. Therefore, let us clearly understand, that while we magnify the office, we are not for a moment to think that we take the place of the God-given teachers of the children. The wise teacher, therefore, will make a point of trying to get acquainted with the scholars through getting acquainted with the parents. I look on that as the least part of the work, and yet as the most indispensable. I used to try to get my teachers to do that, and all sorts of difficulties were raised. I never could see the difficulty. If the teacher is in the same grade of society as the parents and the pupil, then of course there is no difficulty. If the parents are on a lower grade of society, then certainly it is the duty of the teacher to make himself or herself one with the family, and begin to talk with them about their children, and that will at once be an "open sesame" to the heart of the father or mother, and then he will get to know the heart of the children, and they will give him hints; and if the parents are in the highest grade of society, he must put his pride in his pocket and go and introduce himself as the teacher of John, or Jim, or Frank, or any one else; and depend upon it, in ninety-nine cases out of a hundred, he will get a hearty welcome, because the parents are not fools, and they do not send their children to the school without desiring to know something about those who are teaching their children. Well, the Lord Jesus took the method of getting acquainted with His scholars by having this inner circle continually with Him, more than an average father and mother can possibly be with their children. In connection with this He combined the advantages of the individual method; that is, He dealt with even the twelve individually. We find that there was an inner circle in the twelve even: "Peter and James and John" we find with him perpetually on special occasions. Then, again, we find Peter generally, if not always, mentioned first. We find those three at the Mount of Transfiguration; with Him in His agony in the garden, we find John

specially r  
seems to h  
Him. Y  
Him at th  
to eat, an  
hath five  
Greeks wa  
did not g  
then And  
find that  
and in the  
Father."  
to do. S  
ording to  
was able  
what ever  
that she l  
ing, but g  
but got h  
actly wha  
individua  
how He c  
not do th  
But He k  
and you  
bring out  
How man  
who woul  
took hold  
And so w  
the very  
"Zacche  
these adv  
get with  
do the sa  
with the  
you can  
secondly,  
for no t  
yard—th  
other. T  
a method  
will find  
Pharisees  
way with  
knew the  
took the

specially near to Him, leaning on His bosom ; we find that Andrew seems to have been specially regarded as one that would go often to Him. You remember that Andrew was the one who came up to Him at the time that the crowd was in the wilderness and had nothing to eat, and volunteered the information "there is a lad here which hath five barley loaves and two small fishes." And again, when the Greeks wanted to seek Jesus, they happened to see Philip. Philip did not go straight to Jesus, but Philip went and told Andrew, and then Andrew took Philip and went to Jesus. In the same way we find that Thomas was argued to by him in the way suited to him ; and in the same way Philip was treated after he said, "Show us the Father." So in the same way Judas had a special work given him to do. So each of the disciples seem to have been treated just according to his capacity, and work given to him according to what he was able to do ; that is, each of the disciples found from the Master what every one needed from him. The poor woman found the piece that she had lost ; just as the blind man did not get improved hearing, but got his sight ; and the deaf man did not get improved seeing, but got his hearing. So the Lord Jesus gave to every one just exactly what every one needed ; so He accommodated Himself to each individual according to the case that was before Him. You remember how He dealt individually with the Syro-Phœnician woman. He did not do that with every woman, because it might have repulsed them. But He knew what was in man and He knew what was in woman ; and you remember how apparently harshly He treated her, just to bring out her feeling, even going so far as to class her with the dogs. How many women in this congregation would turn away from a teacher who would venture to do that ? But she, just with her strong faith, took hold of the word, "It is true, Lord ; give me the dog's portion." And so with every one else. In the same way with Zaccheus : just at the very first word He trusted Himself to him without introduction : "Zaccheus, to-day I must abide at thy house." The Lord combined these advantages that the family gave with the advantages that we get with dealing directly and personally with individuals. You must do the same. You must endeavor to get as thoroughly acquainted with the children as if they were members of your own family, and you can do that by working in harmony with their parents ; and, secondly, you must address yourself to each of them individually, for no two of them are alike : they are not like bricks in a brick-yard—they are absolutely and totally distinct, the one from the other. Then, along with this individualizing, we can see as a means a method suited to special classes. You trace in the gospels and you will find that the Lord always dealt in a particular way with the Pharisees and in the opposite way with publicans ; in a particular way with self-righteous people ; in a particular way with those who knew they were not righteous. With the one He was exacting ; He took them at their own pretensions, and sought to lead them to see

what those pretensions amounted to; with the others, He came down to them in a friendly, loving way, that was so puzzling to the righteous, because they said, "Why, He is far more pleasant with the sinners than with us." Quite so, because they pretended that they did not need to have allowances made for them, whereas the poor publicans knew perfectly well that allowances had to be made for *them*; and so the Lord suited His method of teaching to those two great classes. Then, in connection with this method, He used always, to a very great extent, the Socratic method, that is, of asking questions. He began that way. He began as a teacher when He was a boy of twelve years of age. They found Him in the temple both hearing and asking questions. That is what every true teacher should do. He should hear; do not let him be always talking. He should hear, and then he should ask questions. We find the same on the eve of His resurrection, when He draws near to the two going from Emmaus, and first it is a question—What were you talking about as you went on the way? And the same way before His ascension. Continually we find Him in that way hearing and asking questions. Here, again, we find that He applied it to enemies, He applied it to friends, and He applied it to disciples. Enemies came to puzzle Him with questions once, and it seemed a fair question—"By what authority doest thou these things?" He answered them by asking another. Why? In order to test whether they were honest in putting the question. He asks them a question which they, the professed guides of the people, should have been able to answer, and could have answered and would have answered if they had been honest. When He put it, they saw that they dare not answer frankly—that if they did He would get the advantage over them, and they wanted to take care that their own side or their own party did not get any disadvantage, and therefore they took refuge in a lie and said "we cannot tell." Having proved that they were dishonest, He declines to answer their questions. And so in the same way he asks questions of His disciples so as to educate them, so as to find out how much they knew. And so with enquirers, He sought to teach them by asking questions, in order to ascertain how much they knew, or how little they knew. I think you would be very much ashamed, many of you, if He came to ask questions of your classes, because I have tested classes in my own school again and again in that way. I gave a whole year once just to take a class every Sunday out of the hands of the teacher. I spent a whole hour trying to find out what they knew, and in hardly a single case did I find that they were up, even in the elements, in the fundamental principles of the Scriptures. It is perfectly amazing how often we may go on pouring, as it were, information into children, and how little they assimilate to themselves. It is not the amount of food we eat that does good, it is the amount we digest. So the Lord continually asks questions, in order to find out how much they know, for the great object in education is to avoid misunderstanding, to

avoid c  
to kno  
that t  
The L  
questi  
questi  
questi  
asked,  
manne  
that H  
wilt th  
questi  
it. O  
are ak  
them,  
I have  
than b  
Germa  
with  
botany  
which  
or any  
schools  
lot of  
learnin  
I can't  
you c  
and to  
by ask  
of yo  
under  
abstra  
very r  
our ca  
matur  
them  
grow  
I have  
you g  
It is a  
of cor  
to fif  
poor  
given,  
they k  
mind,  
mind  
are fa

avoid confusing pupils, and therefore the wise tutor will always seek to know exactly what his pupil understands, to get on the platform that the pupil occupies, in order that he may raise him higher. The Lord used both sides of this method, encouraging them to ask questions Himself, and therefore we find them perpetually asking Him questions. Why, just before His ascension, it is a question that was asked, and the question revealed their own stupidity in a marvellous manner, for in spite of His instructing them over and over again that His kingdom was not an earthly one, the question was—"Lord, wilt thou at this time restore again the kingdom to Israel?" That question revealed their ignorance as almost nothing else could reveal it. Object lessons and parables, I put these all together because they are akin. He was enabled to use object lessons, because He was with them, took travels with them, lived with them. It is a splendid way. I have often done more by walking with the student for an hour than by lecturing with him for a week. It is far more common in Germany than in this country for high-school teachers to take walks with their higher pupils, and teach them in that way practical botany and geology, and so on; and teaching them in the only way in which such sciences can be taught. You do not teach a child botany, or any of those otherologies that are supposed to be taught in schools, by cramming the minds and memories of the scholars with a lot of hard words. You may think they are learning; they are not learning anything; but take them out and show them. Now you say, I cannot do that with my Sunday scholars. Perhaps you can. If you cannot do it, it is a good thing to bring a flower to your class, and teach them from it, or bring a leaf, just to arouse their attention by asking what that is. It is a great thing even to get the attention of your pupils, and they can understand a flower and they can understand a leaf when they could not understand some of the abstract words that you use, because, remember this, that parables are very much of the same kind, and both are thoroughly opposed to our catechism method, because abstract words to a child or to an immature intellect—he does not understand them. The people say, cram them into their memory and the good words will come up when they grow older. Well, I do not know that it will do them much good. I have not much faith in that. I believe in educating the mind as you go along, and filling it with living truth and not with dead words. It is a very, very poor substitute for living truth, to give a whole lot of correct formulas, and hope that when a boy grows up from five to fifty that these will come back in his memory. That is a poor, poor argument, I have always thought; although I have heard it given, and enforced with very great point, by some people who thought they knew all about it. All these words are so much lumber in the mind, and I do not believe in lumbering a room or lumbering the mind; but parables are stories, they are symbols of the word, they are facts, they are realities visible, and if they represent divine truth,

then the pupil has got hold of a story, at any rate, and he remembers the story, and then when the Spirit is poured out upon him—and the Spirit may be poured out upon him at the earliest age—the Spirit quickens that living seed. Hence Christ's favorite way of speaking, when he did not use object lessons, was by parables. Why, we have actually nearly fifty parables preserved in the short Gospels, and we are told distinctly that these were only selections. We read in Mark, "with many such parables spake He unto them as they were able to bear it"—Mark says, I have just given you a selection, here are a few, and with many such parables spake he unto them. And here is another indication of His way of teaching, "as they were able to bear it"—a progressive way, going on from point to point; in fact, we have only in the Gospels altogether a very brief epitome of all that Christ taught. Particularly we wonder, when there are so many useless books in the world, why were not all the words of the Master preserved? Why because, my dear friends, it is not even the words of Christ that are God's gift to us; it is Christ Himself. That is the reason, and these words are only to bring Him, the loving person, before us, and into our souls. Why, when John, at the close of his Gospel, the last Gospel that was written, thinks of it, he just gives up in despair almost at the idea of communicating to them the wealth of information that Christ had imparted to them; and he uses a wonderful hyperbolic expression—"If they should be written everyone, I suppose that even the world itself could not contain the books"—so many were they. Well then it is difficult, you may say, to speak in parables. It is; but aim at it, aim at putting it in the form of a story, aim at putting it, not in borrowed stories, but stories from real life, stories based on the Bible parables, on the Bible stories, on the Bible biographies, and Bible histories, and on the great facts of God's good work, and great work, in all ages and in our own day. Then another method in connection with this was the method of patient adaptation to their actual condition, and therefore not expecting immediate results. Now, that is a good thing. I am more than amazed at that characteristic of our Lord's teaching than anything else. We are impatient for immediate results. Oh, trust to the life, trust to the development of the mind, trust to the influences of God's spirit; do not be too eager for results, or if you wish results suited to the character of the young minds, find out how much truth you have impressed upon them by following Christ's method of repetition, of reviewing your lessons. That was a good story about "More light." I wish that we would just try and find out how little, after a year's teaching, our scholars know. Why, the Jesuits were the great teachers of the sixteenth century and the seventeenth century, and what was their motto? "Repetition is the mother of studies." They were faithful in reviewing. I never dreamed, when I was a Sunday-school teacher or a day-school teacher or any other teacher, I never dreamed of beginning a new lesson without reviewing the old, and never ended the new without summing it

up again  
in nine  
find he  
I have  
you on  
with t  
Thoug  
years,  
come t  
wonder  
unders  
than F  
Where  
actual  
after h  
that w  
these c  
pray?  
good n  
asked,  
he can  
And y  
Himse  
pray;  
someth  
to pray  
Oh, he  
is, the  
workin  
but set  
Oh! if  
that is  
the be  
because  
whom  
it will  
you ne  
thing t  
of the  
embod  
action.  
up her  
some c  
it, and  
are, at  
learne  
the Lo

up again to see if they could get hold of it; and I can assure you that in ninety-nine cases out of a hundred I was grievously surprised to find how very unsuccessful I had been in giving them any knowledge. I have not the slightest doubt that you will be surprised yourself if you only try it. Review and repeat, again and again, and, in connection with this, have patience. Oh! how slow they were to understand! Though the Lord Himself had been teaching them for three or four years, still at the end of that time they seemed to think He had come to set up a temporal kingdom. Is it not perfectly amazing? No wonder that He Himself said at one time, How is it that ye cannot understand? And do you think that your scholars are any cleverer than His disciples? Don't you think that they were just average men? Where could you get a better proof of His patience than this, that, actually, He did not teach them to pray for months, or years perhaps, after he began to teach them. I have no doubt that many thought that was very strange. I have no doubt that the Pharisees had met these disciples and said to them, "Did your master ever teach you to pray?" "No." "Ah, that is just what we thought; you call him a good man, do you?" Or even if John's disciples had met them and asked, "Did your master teach you to pray?" "No." "Well, then, he cannot be a good man; our master, John the Baptist, taught us." And yet the Lord Jesus did not teach them to pray, though He prayed Himself and spent nights in prayer and got up in the morning to pray; and gradually it dawned on them that this man might have something to teach them about prayer, and they said "Lord, teach us to pray," and so he gave them the prayer that teaches us to pray. Oh, how patient, how marvellous. And then one method more,—that is, the great method of setting them to work at once,—not only working Himself but setting them to work, not only teaching Himself but setting them to teach. People are often very much afraid of that. Oh! if you let these ignorant people teach they will teach a great deal that is untrue. Well, I would risk it; better have them teach up to the best of their ability than that they should not try to teach at all, because their imperfect teaching may be better teaching to those whom they are addressing than your perfect teaching may be, and it will be the only way in which they themselves will advance. Why, you never know a thing till you have spoken it, you never know a thing till you have put it into words; words are not only the expression of thought but they are the stimulus of thought; they are the embodiment of thought; and they awaken thought—there is a reflex action. And so if you think you know a thing, try and express it; get up here and speak it, and perhaps you will not do so nearly as well as some of those who have been speaking. (Laughter.) Try and write it, and you will find how very, very vague and shadowy your conceptions are, and then you will have learned a wonderful lesson, you will have learned a little humility and a little modesty. (Laughter.) And so the Lord sent these twelve out. Why, these men must have taught a

great deal of heresy, because for years they did not know but what He had come to establish an earthly kingdom; but He sent them out—"Go teach"—and they came back and said they had done wonderfully, and then He took them to the desert to rest awhile, that they might not be so vainly puffed up, and then He sent out the seventy to teach. Well, just after He met a man with a legion of devils and said to him—Go home and tell what the Lord has done for thee—sent him to the hardest field of all, for there is no field so hard as to teach our own brothers and sisters or our own friends and acquaintances, who knew that the devils had been in us. So you send your scholars to teach, to bring other children to school; set them to work and you will be following the Lord's methods. All these methods could be elaborated. If there were time I would review what has been said, but as there is not, I just ask you to do it for yourselves. (Applause.)

The PRESIDENT—In connection with the work of the Association there are funds required for certain necessary expenditures, and we ask from you to night a very liberal collection. Let us worship God by doing our duty as the plate passes.

A collection was then taken up.

#### SUNDAY SCHOOL WORK AMONG THE LOWLY.

Rev. S. B. BARNITZ, of Des Moines, Iowa, spoke as follows:—In our prohibitory State of Iowa it is bed-time, and we find it a little difficult to talk to people who want to sleep. I believe it is not different in this part of the world. I am very glad to be in Canada and at a meeting of the Sunday School Association, and had I been able to gather the workers of the State of Iowa, they would have sent to all cordial greetings and said to the people of Canada, "Go and do likewise," and do as we have done, for we haven't a saloon open in our city of thirty thousand inhabitants." (Applause.) But I haven't time to night to talk about temperance specially, and I trust in what I have to say I will not be looked upon as egotistical, for I cannot very well separate myself from that which for twenty years was a part of myself. I come to bring you not theories, not fine-spun theories, but scenes from real missionary life in the Sunday-school field, and when I say it is difficult to separate one's self from himself, I know not that I can illustrate any better than by a call I had. One day a woman pulled the door bell, and as I entered the hall she put down two babies and three bundles, and she said: "I have brought you these children." "Well," I said, "my dear woman, I have children enough" (Laughter.) And she said: "Why, aint you the children's home?" "Well," I said, "not exactly, I haven't got a cupola on, and I am not entirely the children's home." "Well," she said, "I thought you was the whole concern renewed." (Laughter.) She got the idea simply from my being interested in the fallen of that

city. I  
because,  
that line  
we must  
character  
have ther  
also very  
great nee  
successfu  
unless he  
made per  
as to dri  
case to p  
the Semit  
heard to-  
about pra  
had neve

Dr. G.

Rev. M.

West Vir

a city of

a questio

or to go

and I the

in the th

anxious t

and I ha

close of

(Laughte

and he tr

nose, and

the musi

Pensylv

town of

services f

ing servi

knew wh

cause of

my brow

In the af

said, "V

evening

of one of

for you i

there are

gospel."

are open

city. I very much rejoice in the address you have had to-night, because, I tell you, my beloved workers for Christ and humanity, on that line we must go if we would win souls for Christ (hear, hear); we must speak directly to them, as He did; we must study their characters, and we must say that which will suit them, and when we have them brought home give them something to do at once. I felt also very truly that which referred to being humble, and there is very great need of humility in this work, and I don't believe that anyone can successfully go down in the under stratum and elevate men and women unless he has been baptized in personal sorrow and suffering,—not made perfect through suffering, but having been permitted so to suffer as to draw his heart wondrously to those who do suffer; in every case to put himself in their places. In going forth to my work from the Seminary, I had had some of those lectures of which you have heard to-night from the class room, and I knew just about as much about practical mission work when I left the Seminary as a man who had never seen a Seminary.

Dr. GRANT—Hardly as much.

Rev. Mr. BARNITZ—I was told there was a field for me in Wheeling, West Virginia—just becoming a new State. Alongside of it there was a city of fifteen thousand, twenty miles from my own home. It was a question whether to go into that mission field at \$150 dollars salary, or to go into that city at \$1000 salary. I had come to Wheeling, and I thought all that was necessary was to have my name announced in the three daily papers, and I expected to have a crowd ready and anxious to hear this great man, whose name was in the newspaper,—and I had eleven women and two men; and from that time to the close of twenty years' work, the best men I had were the women. (Laughter.) They brought a dear old brother to lead the singing, and he tried to sing long-metre hymns to no-metre tunes through his nose, and they didn't go. (Laughter.) I was not at all inspired by the music on that occasion. If you know anything of Pittsburg, Pennsylvania, or Birmingham, England, you know something of the town of Wheeling at certain times. The place hadn't been open for services for probably a year; and when I was through with the opening service I found my hands in such a condition that I scarcely knew what to do with them. Being embarrassed by my audience because of my name being in the papers, I perspired freely, and wiped my brow with my sooty hands—and I was an exhibition! (Laughter.) In the afternoon of that day I found eighty boys and girls, and I said, "Well, this looks as though there was something." But on that evening I was considerably humiliated when introduced to the pastor of one of the larger churches, and he said, "There is not any work for you in this city;" and I said, "Why, my friend, I understand there are in this city of 25,000 persons, 12,500 who never hear the gospel." "But," he said, "they cannot be reached. Our churches are open to them, and they don't go." I said, "I presume not. But

has anybody ever gone after them?—(hear, hear,)—Has anybody ever tried to reach the fathers and mothers through their boys? Has anybody ever tried that?" "Oh, well," he says, "I don't think its any use!" I was introduced to another dear brother, with whom I was to room. He went off and got another boarding-house, and said, "They had put an unreasonable fellow to sleep with him, and he wouldn't stand it!" (Laughter.) Therefore, I said, it was a call of the Lord, because there wasn't anybody else to call except the eleven women and the four men. I believe they made out a formal call, and called themselves into a Church. I want to say a word to you about reaching people who have been unreached. The only thing to do is to go after them. On reaching that city, and asking for a gentleman's name I had on a bit of paper (Mr. Hoxie)—and I was so wonderfully brilliant that I called it Mr. Hoxie—and the omnibus driver said, "Who is he?" and I said, "I don't know, sir." I said, "Is this the way you receive strangers coming here?" and he said, "Yes; such dumbheads as you are!" (Laughter.) The Lord was bringing me down gradually. "Well," I said, "this man is here; he lives on the Island"—wherever that was: I didn't know even anything about the geography of that country—and I said, "He is in the butchering business, in Bridgeport." Then he said, "It is Hoxie you want, not Hoxie. Mike, carry this fellow off!" I made up my mind there, by the help of the Holy Spirit, that that man should be brought to Christ and into His Church. This Mr Hoxie said to me, "Why, he has a wonderfully kind heart;" and I said, "He has a mighty big fist too." "Yes; it is not unusual for him to take anybody he don't take a notion to and pitch him around like a child;" and I said, "Yes; I had a kind of feeling that way." Going up town a few days afterwards, I put my hand on his shoulder, and said to him, "My friend, that is a splendid horse." "What do you know about horses?" "Well," I said, "I don't profess to know much, except I know when they look well." And he said, "I suppose so. I never knew a preacher yet that knew much, except to drive them to death when he got a chance." And I said, "I understood some fifteen years ago you attended church in Hagerstown, Maryland." He said, "Yes; but I haven't since; because you preachers are such a proud set. You don't take any interest in poor fellows." And he said, "Old Hillyer spoiled a cotillion for me. We had a dance, and the boys and girls all got into the church but me and my party." I said, "I would be glad to see you at your house. I believe you have some boys." And he said, "Boys! I should think I have!" And he said, "I just went to that school up there, and I told the teacher, 'You want to know what boys you are putting through,' and I put him through." He added, "If you are not too proud, you will come and eat with us." I determined I would go to eat with them: I went on Thursday. Some people think ministers do not need the things of this world; other people think they are gormandizers, and they get up a

great fe  
everythi  
sit down  
say, "W  
this;" a  
and I sa  
night, a  
sort of  
thing th  
not; an  
meal.  
up my r  
"Have  
did, but  
the othe  
too muc  
fine edit  
know n  
precious  
in this v  
cannot s  
videt no  
denied t  
tried to  
boys ne  
what he  
then the  
were pu  
effect.  
House o  
holding  
prepar  
thing to  
his fami  
talked t  
his child  
made a  
away fr  
Well, h  
to him a  
see him  
away, b  
by his c  
was the  
town,  
came fr  
against

great feast, and put themselves out wonderfully: and we had almost everything the market afforded, and Mr. Hoxie and myself were to sit down and be waited on by all the rest of the family, and he would say, "Well, now, this is pretty nice; you had better have some of this;" and I said, "Yes, yes." "Will you have some of this pickle?" and I said, "Yes;" and I thought I would see my ancestors that night, and I would have need of pepsin and bismuth and all that sort of thing. But I felt it depended on whether I would eat everything that man desired me to eat, whether he would go to church or not; and it had the desired effect—he did go to church after that meal. I said, "Now, I am in the habit of having worship." I made up my mind I would have prayer any time I go out in this way. "Have you a Bible?" "Do you think we are heathens?" Well, I did, but I was afraid to say so. "Liza, get down that Bible you got the other day." "Liza got one the other day, and I thought she paid too much for it." Down came the Bible, done up in a box. A very fine edition of the Word of God; and I said, "As to this binding I know nothing; but if you get the truths of this book they are more precious than rubies, and worth more to you than anything you have in this world;" and then I read, "Except a man be born again he cannot see the Kingdom of God;" and then I read, "But if any providet not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel (or heathen);" and tried to teach him that it was not bread and butter and clothes those boys needed, but it was the Word of God in their heart, and that was what he and his wife needed. And then we knelt in prayer; and then those boys, that he wouldn't allow any school-teacher to correct, were pulling me by the heels of the boots. But that visit had its effect. Next Sunday that man and his whole family were at the House of God. When that man entered the place where we were holding service, I put aside the sophomoric discourse that had been prepared, and I asked the Spirit of the Lord to help me say something to that man, as if there was not anyone there but that man and his family. The next week he sent for me to see his sick child. I talked to him very seriously. That child died. God used that taking his child away to bring that man to Himself. A few weeks after, he made a public profession of the religion of Christ, but remained away from the Lord's table, and I couldn't understand it. I thought, Well, here is ignorance and prejudice combined, and yet I would talk to him and get no answer whatever. Three months passed. I called to see him preceding a communion occasion; they told me he had gone away, but would be back on Saturday. On Saturday night I stood by his omnibus, and he said, "It is all right now." I said, "What was the matter?" Says he, "Fifteen years ago, before I left Hagers-town, I had a quarrel with a man, and I read in that Bible which came from God, that I may go to the altar, but if I had got anything against my brother I must go and be reconciled to my brother; and I

have been a thousand miles to see that man, and we put our arms about each other, and we looked up and asked God to forgive us, and we think He has forgiven us, and we forgave each other; and now I can come to-morrow and take the precious Supper of the Lord." That man, to-day, is helping hold up a church out on the frontier—faithful all these years. So I might give you incident after incident of going after them. Then, what do we do with them? Why I put that man right to work. One day I said to a man who had been in a street fight over Saturday night, during the Hayes campaign of 1880: I said to him, "Ed, why do live this way? You are a great trial to your mother." "Oh," he said, "I don't think anyone cares for me;" "Cares for you! Why?" said I. "I think if I were to go to church nobody would take any notice of me." And I said, "Try it next Sunday, Ed; do try it." And I had just commenced a hymn, and I put aside the book, walked down the aisle, took his hand, and said, "Ed, I am glad to see you this morning here." Then I went to the officers, and told them not to forget to bid him welcome. Ed became a Christian, and then the question was, what to do with him? He could not read, he could not write; he had to have the Word of God read to him; and so we made him assistant-superintendent of the infant department of the Sunday-school, setting him the special duty of smiling at the children, thus giving him something to do; and he was there every Sabbath in Miss Mary's room. Now Miss Mary was one of those placid people who passed for eighteen summers except in census year, and she is one of the most placid women on earth that has had the courage to say, "No, sir," to three or four men, when they had each asked her to take charge of them; and we put Ed there to walk up when any of the children were troublesome and touch them. He has a wonderfully small hand, and when I got back to that city and got that horny hand hold of mine, I felt the treasures laid up in heaven for those smiles—up there—by and by. Many a time and oft has a parent's heart been touched by taking a little artificial flower, costing probably only five cents, and putting it on the breast of the child whose spirit God had taken away. You know not, beloved, the power of a kind word. I remember one night going to the pulpit; a message came to me from one of the prominent bankers, and he said, "Come down to-morrow morning, when the bank is open." And I said to myself, Why, it is singular that he should send to me this word on the Lord's day—he never talked business to me on Sunday before. And that night, as we had a mission-chapel half-way up and no money to go on, I had notions of notes due and nothing to meet them, and I anticipated the dawning of the morning, and cried as David did; but I went to that bank, and it was a very different thing from what I expected. I was told, "There is a family in the northern part of this city starving, and they cannot speak the language of the American people." Putting some money in my hand, he said, "I wish you would go and see

them." absent from state of the little straw brother; found the bones had a pastor; side that "I have Denmark, and then mond, Du "They te and my fi Jesus, and a Christian ing wings then, fold

A few da we gather one who l tomed to sweet sin gratitude on year a went into German a German a devoted n this land, gone out forty boy men for t and I tell for when is "What And if I be carefu matrimor That is t it is no u they take

them." They had a little girl, twelve years of age, and she was absent from school; the teacher went to find her, and found this state of things. I found them, and I found the little girl lying on a little straw, with a piece of cold baked apple for herself and her brother; and in going up the rickety stairway to the room above, I found the mother so reduced by ten months of sickness that the very bones had worn through the flesh and skin, and I said to her, "I am a pastor; I have come to you to minister." And I found at the bedside that wondrous devotional book, *Starke's Handbook*, and she said, "I have not seen a pastor since I left my home in Copenhagen, Denmark." And then she told me about coming to Castle Garden; and then being sent South to Richmond, Virginia, instead of Richmond, Indiana; and then of her long sickness; and then she said, "They tell me I must die, and we cannot buy a coffin or a grave—and my five little children!" And I said, "In the name of the Lord Jesus, and in the name of the Church of your fathers, you shall have a Christian burial and your children shall be cared for in the sheltering wings of the Home, and be taught of the Lord Jesus;" and then, folding her hands across her breast, she said, in her own tongue:

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head."

A few days after she passed away. We gave her a Christian burial; we gathered those children to the Home, and on leaving that city that one who had been a girl of twelve, and her sister, whom we were accustomed to call "Christine Nilsson," because of her wondrous voice and sweet singing, came to confess Christ before men and to express gratitude to God and God's servants for their salvation. So it went on year after year until out of that kind of society five young men went into the ministry, one preaching to-day in North Carolina in German and English, with "wondrous power and silver tongue." A German girl, a darling girl, opened a mission last Sunday, with a devoted minister as her husband, in the city of Denver; and all over this land, as I go from one end to the other, I meet those who have gone out from that school and church. The result is, two hundred and forty boys and girls off the street into Christian homes; five young men for the ministry, and one young woman as a minister's wife;—and I tell you that is getting to be about as important as the other, for when churches are vacant now, about the first question they ask is "What kind of a wife has the man got that we are going to call?" And if I address any young ministers to-night, I would say to them, be careful and look out what you are doing when you go into the matrimonial business. Don't get anybody that will pull you down. That is the kind of speech I make to the students, and they tell me it is no use, I ought to give it to them when they are freshmen—they take the first piece of calico that comes along. I know what I

am talking about, and I praise the Lord for it that He kept me from being that kind of a goose. I bid you a hearty God-speed in this Sunday-school work. You have a great work to do in this province and through this grand country of yours not only for temperance but for the multitudes that are coming. Some weeks ago I sent out with the help of a friend a number of circulars to post-masters all through our great west, particularly through Arizona, Idaho and Utah, a number of questions asking as to the nationalities of the people there, the churches and what could be done by the churches, and to our surprise instead of receiving a tenth of them back answered, we received seventy five out of a hundred with this added—"Plant churches and schools in Utah and the Mormon districts of Colorado, Arizona and Idaho, and you will do more to overturn Mormonism and uproot this horrid evil than the Government can possibly do in legal enactments." And so it is, my beloved; plant Sunday-schools and teach the boys and girls of to-day and teach these people the gospel, and let them see the truth, and very soon greater things will be done than any enactment which the American Congress could pass to blot out Mormonism in Utah. So they are coming to your shores from the fatherland. My brothers and my sisters, there is a wondrous work to be done here in lifting them up, get them out of their "State Church" ideas, and their children are ready to hear the glad tidings of great joy. Go on with your great work, and the blessing of the Master be with you. I am reminded of a scene which occurred among this very class of people some years ago. On one occasion it was decided to cheer a number of people out of every great nation of people under heaven, and it was proposed by some great philanthropist that they give them a musical entertainment to cheer them, and help them on their way, to get them out of home sickness and sadness; so the finest orchestra the city could produce was arranged, and great singers were brought, and the different languages were to be represented, but lo! and behold! when the singing was in French the Germans were chattering away and not caring anything for it, and when it was in German the Italians were chattering away in another part of the garden understanding it not and caring nothing for it, and when it was in Italian the rest cared nothing for it, until by and by Jenny Lind was brought to the platform and in a moment the orchestra struck up John Howard Payne's wondrous hymn, "Home, sweet Home," and that grand and good voice took it up and in the chorus every language represented sang "Home, sweet Home," "Prepare me, dear Saviour, for glory, my home." And so, beloved, theologically we may have different notions on minor matters, we may have creeds and dogmas differing one from the other, but by and by we will sing one song, that in which we all agree. "Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever, amen." May you and I, not one missing, have part in that harmonious chorus of heavenly music. (Applause.)

After a  
Mr. McEw  
of the few  
trate, or to  
years ago w  
given up t  
able number  
fairly and s  
work in de  
have, as it  
to meet the  
work in the  
school teach  
nine years a  
that the ma  
and women  
required sac  
to enable th  
in the winte  
which I trie  
sleep and ne  
not sure bu  
few of them  
I entered in  
that they w  
sickness or  
them to be  
always brou  
question th  
there is a g  
outside who  
you should  
simple illust  
within, it  
questions if  
form, break  
up. That i  
next conditi  
notes. "O

## SECOND DAY.

WEDNESDAY MORNING, 22ND OCTOBER.

After a Prayer and Praise Service, commencing at nine a.m., Rev. Mr. McEWEN conducted an Institute Service. He said :—The object of the few exercises this morning and to morrow morning, is to illustrate, or to indicate, what, we understand by institute work. Some years ago we started with the term Normal Class work ; we have now given up the phrase. We found that it was higher than any reasonable number of those who came seeking that work could deal with fairly and squarely, and so, while we have not given up Normal Class work in dealing with the same abstract principles of teaching, we have, as it were, come down a good many notes on the scale in order to meet the ability of the people. I have been led to this method of work in the following way : Being deeply anxious for the Sabbath-school teachers of the town in which I formerly lived some eight or nine years ago, I started what they called a Normal Class. I found that the majority, if not all the Sabbath-school teachers, were men and women that were hard wrought in the last degree, and that it required sacrifice of feeling and a good deal of orderly arrangement to enable them to come one night in the week for three or four months in the winter for that kind of work. I found in the lecture system, which I tried in Pembroke before I went west, that they went all to sleep and no amount of lecturing would keep them awake. Now I am not sure but I lectured that class into spiritual torpor, and I know a few of them got out of it, but they have not all got out of it yet. So I entered into a covenant with every teacher that entered that class, that they would be there punctually, regularly, and that nothing but sickness or matters in which real difficulty was involved would lead them to be absent. The second article of the covenant was, that they always brought their Bibles. The third, that they would answer any question they possibly could ; and this was my reason for that ;—there is a great difference between trying to open a door from the outside when there is somebody inside doing the best they can that you should not open it, and opening the door from within. That is a simple illustration of it. So in order to get the door opened from within, it was a principal condition that they should answer the questions if they could ; if not, it was my business to put it in another form, break it down, make it simpler, go down in order to bring them up. That is the Master's method as far as I can understand it. The next condition was that they should bring a pencil and paper to take notes. "Oh, but Mr. McEwen, I never took notes in my life." "It

does not matter; can you write?" "Yes, but what will be the use of them?" "They are of no use at all, only I want you to take them; and if you think they are any use you may keep them, and if you are very much interested in them, you may show them to the people when you get home again." Well, they agreed to take the notes. I adopted the use of the blackboard, not because I am a blackboardist, not because I can use it in any particular way in the line of what is called Sabbath-school work,—I can make a line, I can with some degree of effort make a sentence, and sometimes I do not make a sentence very clear either; however, I adopted that plan. Why? There is the principle. First, you cannot carry on Sabbath school work and prepare the teachers without their being devoted and consecrated; secondly, being weary, even a vigorous mind cannot work in a weary body, a trained mind cannot work in a weary body, much less the average untrained mind, and so by the use of pencil and paper it brought the mind into operation to get the eyes opened. These are the simple principles that underlie this work, and I have found that all that I have come in contact with who will come under these terms and give themselves up to earnest work, if there is anything in them, they are bound to think, and the longer they think the more they see, and the more they see the better they think. That is the simple axiom of the whole thing. After we get into the line of the Master's work and of our scholars' work we get along. I make it a condition in all these exercises—some 172 of them have been held through the country this last year—that any person in the audience or in the class is at liberty and is invited at any stage of the exercises, or at any statement I am making, to interpose by question, or statement of difficulty, or want of understanding—"Is this what you mean or is it that?"—and you can indicate that either by holding up the finger, or what is much better by opening from the inside and coming out and letting us know about it. Well, the result is that we feel at once at home, we are all on a level; we all want to get together in contact with one another. To do that I adopt two devices, the first is a question drawer and an answer drawer: that is, I propose questions and give them to the pupils and receive back the answers at the next session, and I proceed upon the answers given and discuss the principle upon which these questions have been based. In that way we get together; we get at one another's difficulties. The only condition in connection with these exercises is this: that the question or the difficulty raised shall be in the line of the subject under discussion. Everywhere you go, there is somebody that is wonderfully exercised over some question important to him, and he is always ready to ventilate that, especially if a man comes along who has a reputation, or who is supposed to have, for solving all kinds of questions—now go for him; and they do go for him—sometimes—but having protected myself and protected the class and protected the subject by that condition, I first give my decision, and I appeal to the class—is that in order? is that

in the line  
with a wo  
these are  
as to how  
himself to

Now t  
and very  
School W  
making mi  
and find o  
with it, I  
and so the  
for that o  
resignatio  
the Holy  
can do any  
other way  
the mistak  
An illustr  
and I will  
century, v  
better than  
to be, and  
crushed G  
the Educa  
lay; it lay  
that they  
better than  
gentleman  
the boys,"

What was  
and Prussi  
and I had  
sive way,  
we had it  
this year a  
of spirit a  
the spirit o  
souls, set o  
to master

What is a  
A DE  
Mr. M  
which lea  
A DE  
Mr. M  
with a m

in the line of our subject? and sometimes some poor fellow comes out with a wonderful "No." Well, we get interested in that way. Now these are all the statements I need to make of an introductory kind as to how this work is carried on. Anybody can do it that will set himself to it.

Now the subject I have put down for this morning is a large and very important subject—Some of the Mistakes in Sabbath-School Work. We all make mistakes, brethren; we are always making mistakes; the only difference is this, that some make mistakes, and find out, and then just let the thing alone—"I can't be bothered with it, I can't get on that way, a fellow can't do that, you know;"—and so they give themselves up, just to let things go as they are. As for that class of teachers, may the Lord give them the spirit of resignation, or the spirit of quickening, and the spirit of wisdom by the Holy Ghost; no superintendent, and no minister, and no school can do anything with them as long as that state of mind exists. The other way, instead of being mastered by the mistakes, is to master the mistakes when you discover them, or when they are pointed out. An illustration appeared very lately, very, very telling in this line, and I will repeat it. The Prussian army in the early part of this century, when Napoleon went over Europe like a scourge, was little better than an undisciplined horde, instead of being the army it ought to be, and the result was, that Napoleon swept over Europe and crushed Germany. Well, what did Prussia do about that? Von Stein, the Educational Minister, saw the difficulty—saw where the mistake lay; it lay in the fact not merely that they were undisciplined, but that they were uninstructed, and that the commissariat was little better than none. Well, Von Stein went to the king, and, as one gentleman said not long ago in Toronto, he said to the king, "Call out the boys," and they began with the boys and rectified the mistake. What was the result? they went on, and on, and on for seventy-five years, and Prussia marched to Paris by mastering the mistake. Brethren, you and I had it laid before us last night in a very clear and very impressive way, and I was glad to have that subject discussed so ably; we had it last year, but I felt that we could afford to work at it this year again, and so brought it up; and before such a standard both of spirit and methods we can ever find our mistakes, and let us, in the spirit of the Master, for the sake of the work, and for the sake of souls, set ourselves from time to time unflinchingly and perseveringly to master the mistakes. Now that introduces the subject at once—What is a mistake?

A DELEGATE—A wrong method of doing anything.

Mr. McEWEN—Or, added to that, acting from a wrong principle which leads to a wrong method.

A DELEGATE—Is there any method in a mistake?

Mr. McEWEN—There is a want of method in a mistake unless with a man that makes mistakes the principle of his life, and he

proceeds to it methodically while acting from a wrong principle or acting in a wrong way. That is the literal meaning of the word—mistake.

A DELEGATE—Taking the wrong thing instead of the right thing; taking the right thing by the wrong end sometimes.

Mr. McEWEN—Always going with the butt instead of the point. There is a good deal of teaching, and of talking, and of working with the butt end of things, always coming against it like some battering ram, instead of tenderly, touchingly, and feelingly. Well, now, we want to classify these mistakes. Let me give you three disastrous mistakes in Sabbath-school work. The first one is: the teacher having a low estimate of his class, or of any pupil in it. We do not feel just as well as we would like, and the boys or girls are there; how apt are we to feel, "Oh well, they're just girls, they won't mind this time; I will get through the hour, I will get along somehow or other,"—instead of prayerfully, perseveringly preparing that lesson in the light of the needs of that little class. And in my judgment one of the great difficulties in Sabbath-school work at the present day is that so many teachers have so low a view of the possibilities under God in that little class,—diamonds in the rough, or as the sculptor saw the angel in the block; if we got into the spirit of the Master and the methods of the Master, would not we see in every one that immortal soul that He came to lift, to redeem, to raise? And He has designed that it can be lifted and raised only by you and me, as Sabbath-school teachers. I will not dwell on that; but think of it yourself in the light of your own work, in the light of your school, and bring it before your teachers when you return—a low estimate of the class! it is a disastrous mistake. The second is having a self-satisfied estimate of yourself, satisfied with things as they are. "Oh, we will get along." Those men, you know, that have got Sunday-school on the brain, and that go to all the Conventions and tell such booming stories about this, that, and the other thing—why a weak kind of thing that, you know. Well, if there are men or women self-satisfied with the kind of work they are doing, they are not doing much of any kind. Work that tells in the administration of God in our schools, is the work that we feel we have done so poorly, and in which we mourn that we are so weak; it is there that God perfects strength in our weakness, and it is that kind of strength that lifts us up to look at the Master and see, as teachers, how much there is before us. Just think that He is called the Master in the Gospels thirty-five different times: "the Master," "the Teacher," "Good Master," "Good Teacher." The word teacher, as applying to Him and His work, has been used by these writers forty different times. "He sat down and He taught, not as the scribes, but with authority;" and you and I, as teachers and as scholars in the school of Christ, are called disciples one hundred and thirty different times in this Gospel. Now I say this challenges consideration; it ought to awaken our interest as Sabbath

school teacher  
self-satisfied  
blunder.

A DE  
Mr. M  
warmer h

A DE  
Mr. M

astrous m  
results, ar

should do.  
to be loo

results. I  
minds, it

takes time  
—not lim

faithful in  
are presen

to build u  
the soul is

to think a  
must hast

with the h  
are presen

The first r  
the exerci

great mist  
there is n

attention  
attention,

making r  
knows the

order with  
and the h

be given.  
and they

give out  
and the h

but of cal  
will soon

A DE  
for order

Mr. M  
A DE

Mr. M  
case, sold  
A DE

opening.

school teachers in connection with this matter. Let us get out of all self-satisfied states of mind in reference to this work; it is a disastrous blunder.

A DELEGATE—Give us a remedy for this.

Mr. McEWEN—Go to the Master and get the remedy; get a warmer heart, get more light.

A DELEGATE—What means would you use?

Mr. McEWEN—We will come to that to-morrow. The third disastrous mistake is—A certain class of teachers get impatient about results, and fairly fret themselves because they are not doing all they should do. It is a healthy thing for a man or woman to be anxious, to be looking for results, but it is another thing to look wisely for results. Think of what your work is; it is instruction to growing minds, it is instruction in spiritual truth, and the seed comes up, takes time, grows with the mind, grows with the power of the Spirit—not limiting the power of the Spirit in it at all. We should be faithful in our work, faithful in the selection of the kind of truth we are presenting. A good many use a class of truth that is not fitted to build up a soul, and the Spirit does not get that truth in them, and the soul is not filled up; there is a point there. I would like you to think about it. Well, these are the three disastrous mistakes. I must hasten on. I want to announce three mistakes in connection with the work of the superintendent. How many superintendents are present? hold up your hands; (after counting) quite a number. The first mistake of the superintendent is beginning or going on with the exercises of a school that is not in order. Why is that a very great mistake? First, because there can be no effective work done if there is not attention, and those who may be disposed to try to give attention are weakened in the attempt by those who are not giving attention, or who are disorderly by whispering, by speaking, or making noise of any kind. Of course every wise superintendent knows the difference between order and attention; you may have order without attention, but you cannot have attention without order, and the better the order the easier it is on the whole that attention be given. How many superintendents have a school that is noisy, and they get into the habit of being uneasy and ring the bell and give out the hymn in the noise, and it never settles down till the end, and the hum goes on? Try two or three Sabbaths not of scolding, but of calm, patient, prayerful waiting until you get silence, and you will soon get it.

A DELEGATE—How long would you have a superintendent wait for order?

Mr. McEWEN—Till he gets it.

A DELEGATE—How many hours would you have him wait?

Mr. McEWEN—He will not require to wait ten minutes in any case, seldom the half of it.

A DELEGATE—It depends on the state of the school at the opening.

Mr. McEWEN—The most disorderly school in the presence of a devoted, earnest superintendent standing there will be subdued.

A DELEGATE—If they are all inside.

Mr. McEWEN—If they are not, you had better send somebody outside. The next mistake of the superintendent is—Not protecting his teachers during the time of class work. I mean this—and I meet it everywhere—library books and papers, and visitors, and friendly persons go through the school and through the classes when the work is going on.

A DELEGATE—Don't ministers do that?

Mr. McEWEN—I have seen ministers do it. I remember in my day, when I was a younger man than I am now, I thought it was one of the nicest things to go through the school and shake hands with the teachers while the work was going on. I have changed my practice. Brethren, what is the work of the school, but to teach the Word of God? You have only thirty or forty minutes at the most, and that is the great opportunity of the teacher so far as the presentation of the truth is concerned, and oh, whatever arrangements require to be made, make them; whatever sacrifices require to be made, make them, and protect the teacher in that work. You make the teacher feel that his work is important, you make the scholars feel that the time is important, you help the teacher to get and keep the attention and make an impression you could not otherwise do.

A DELEGATE—Do you believe it would be wise for the superintendent himself to visit classes?

Mr. McEWEN—No, he has a right, but he misuses his privilege in doing it.

A DELEGATE—Dr. John Hall, I read in a Sabbath-school periodical, makes it his business to go around every Sabbath-day through his school and see how the classes are, and how the teacher is getting on.

Mr. McEWEN—Does that mean go around, or go into the school and sit down and see how they are getting on? that all turns on that point again.

A DELEGATE—I understood he visits the school every Sabbath; I was not sure whether I understood that he spent the whole time he was there with one class, or went around and saw several.

Mr. McEWEN—That is just the point in which you are in doubt, and, therefore, we cannot discuss it.

A DELEGATE—That is an illustration of the point.

Mr. McEWEN—Oh, certainly; there is no doubt about the principle and the necessity of enforcing it, and making the teachers do good work.

A DELEGATE—Supposing that there was some teacher, who, from incapacity or want of knowledge of proper methods of teaching, had a class that was disorderly, would it not be of vast advantage to that teacher, either for the superintendent or minister to be there and take hold of the work?

Mr. M  
in that co  
I would ta  
me to my  
operation  
school; a  
undertaki  
ing by the  
work with  
stronger y

Rev. M  
his teache  
fere at all  
teaching,  
tain whet

Mr. M  
at the des  
done, and  
manifeste  
as much a  
point in t  
review of  
had been

Mr. M

Mr. M  
mistakes  
takes of  
which ha  
mistakes  
tion and  
there may  
parrot re  
gence of

Mr. M

What is t  
Mr. M  
about the  
review.

have revie  
had one,  
teach, or  
largely in  
I do not  
them out.

get that o

peated is

A re-arra

Mr. McEWEN—I should say, No. I should let the time be spent in that condition, and at the first teachers' meeting—or privately—I would talk with the teacher about how that is. And that brings me to my third mistake: the superintendent not securing the cooperation of his teachers in the management and discipline of the school; acting as an autocrat; attacking as a general without tactics; undertaking to control everything without working with and working by the teachers:—the more you work with them and get them to work with you, the stronger you will become with them and the stronger you will both become with the school. (Hear, hear)

Rev. Mr. CARD—How would the superintendent ascertain whether his teachers are doing thorough work? I would not have him interfere at all. I take your ground exactly; but unless he listens to their teaching, without interfering or saying anything, how is he to ascertain whether his teachers are doing thorough work or not?

Mr. McEWEN—As superintendent, I would feel it my duty to sit at the desk and carefully wait and prayerfully watch the work being done, and I could form a very reasonable estimate of the interest manifested and the character of the work being done from what I see as much as from what I hear; and, furthermore, I would meet your point in this way:—As superintendent, I would have a ten minutes' review of the lesson, and I would very soon discover how far they had been teaching and what had been taught.

Mr. McLEAN—What is the best way to review?

Mr. McEWEN—That is the next point. The next classification of mistakes I have noted is the teacher's. We have had how many mistakes of a general kind? [Mr. McEwen here reviewed the points which had been gone over.] We must hurry on to the teacher's mistakes. First: Undervaluing the importance of intelligent repetition and review. There can be no review without intelligence, but there may be a good deal of repetition without any intelligence. The parrot repeats, day by day, what it has learned, but it has no intelligence of it.

Mr. McLEAN—The question was in regard to the superintendent. What is the best method of reviewing schools?

Mr. McEWEN—I will state, in a word or two, what I apprehend about that matter. I make a distinction between repetition and review. You may have repetition without review, but you cannot have review without repetition. This is my meaning: Here I have had one, two, three, or four facts that I have taught, or intend to teach, or am teaching. In order to get these facts in that order and largely in that language, I must repeat; and if I neglect repetition, I do not get them in; and if I do not get them in, I cannot get them out. They are not there; and that repetition is not merely to get that order and those words, but to see that the thing being repeated is understood in some degree. A review I take to be this: A re-arrangement of these four facts, and pressing the pupil with

questions in respect to the same four facts, but in a different order altogether, and with another or a higher range of intelligence, it may be, and I discover what this one has taught or what that one has taught. And let me here say to superintendents, I think a good deal of difficulty arises when they begin to review with the teachers and scholars all getting uneasy, and it makes the superintendent uncomfortable.

Rev. Dr. WITHROW—Should they ask questions or give a lecture?

Mr. McEWEN—Oh, there should be no lecture. Well, the superintendent says, "I don't understand it; they don't give attention." Well, I do not presume to judge what may be the cause, but very often the cause is: You repeat what they have taught, and in reviewing what they have taught you are simply going over what they have gone over; instead of testing their understanding of what they have gone over, or should have gone over: that is the answer I have to give to brother McLean.

Mr. McLEAN—It is hardly an answer. Perhaps I did not put it plain enough. Supposing the superintendent is anxious to find out what the classes have learned, is it better if the superintendent has twenty questions to ask, and twenty classes in school, to ask each class one question to find out what they have learned, or to launch out his questions to the general school?

Mr. McEWEN—Individualizing the questions, or making them general?

Mr. McLEAN—Just so.

Mr. McEWEN—If he wants to do good work he will aim, as far possible, to individualize the questions to the classes, and he will direct the character of the questions to his own views about the kind of teaching that is being done in that class; thereby the teacher is affected by the question, because of the reasons that are given in answer by the class.

A DELEGATE—How long ought a review to last?

Mr. McEWEN—It depends upon who is reviewing.

A DELEGATE—An average superintendent with an average Sunday-school.

Mr. McEWEN—You mean every Sabbath?

A DELEGATE—Yes.

Mr. McEWEN—He ought not to exceed ten minutes. The best superintendent I ever knew only took five.

A DELEGATE—Is it wisdom in a teacher to take the place of a scholar, and let the scholar ask the question?

Mr. McEWEN—That is the highest wisdom; and the best illustration I have ever seen of that is Dr. Meredith's method of handling a class.

A DELEGATE—How are you going to get the scholars to answer questions?

Mr. McEWEN—By making them so that they can understand them.

Mr. M  
answered

Mr. L  
do. Of  
lecturing  
and a go  
a class—  
ture; an  
stand the

A D  
not get  
them in

A L  
and will

Mr. I  
resignati

Dr. M

I have  
thousand  
difficulti

get hold  
and yet

morning,  
intereste

I begin

every sin

St. Lawr

every Sa

being in

—and I

member,

“Whose

the plat

whose so

say, “Dr

“Oh, no

Whose s

Rev.

“THE BR

Dr. M

at in a

covers a

caught ju

when th

I sought

prepared

Mr. NELSON—I find it a most difficult thing to get a question answered.

Mr. McEWEN—I find it difficult, too, and I will tell you what I do. Of oldtime I used to get into difficulty that way. I began by lecturing. I went on and talked, because I could not get an answer: and a good many brethren do so yet. More than once I have closed a class—I am speaking of an adult class—rather than begin to lecture; and if you would adopt that plan, they would come to understand that you would not go on unless you got answers.

A DELEGATE—I will tell you how I used to review when I could not get answers from the whole school. I selected one class and set them in front of me, and another class another Sabbath.

A LADY DELEGATE—Suppose a superintendent says he cannot, and will not try?

Mr. McEWEN—You ought to get him to cultivate the spirit of resignation.

Dr. MEREDITH—The question was how to get them to answer. I have had some experience in that line. I have had some two thousand to twenty-five hundred every Sabbath, and one of the great difficulties is just that thing. I think, perhaps, the hardest thing to get hold of in the management of that class is to get them to answer, and yet I want to emphasize what Brother McEwen has said this morning,—“Don't lecture!” You cannot lecture and keep the pupils interested in the work as you can by using the Socratic method. I begin in that class every Saturday—for I have to break the ice every single week; it don't stay broken at all; it freezes solid as the St. Lawrence in midwinter between Saturdays; I have to break it every Saturday—and I begin by asking a question that every human being in the house knows the answer to—the very simplest question—and I say, “Whose son was Solomon, anyway?” I don't remember, but just as like as not that is where I began last Saturday. “Whose son was Solomon, anyway?”—and wait. Somebody up at the platform says, “David's;” and I look at him, and say, “Well, whose son was Solomon, anyway?” and then perhaps a dozen people say, “David's?” and I don't pursue any particular method, but I say, “Oh, now, look here, what's the use! Why don't you wake up. Whose son was Solomon?” “David's.” All right, go on. (Laughter.)

Rev. Dr. Meredith, of Boston, then delivered an address on

“THE BIBLE LINES OF PRESENTING AND PROPAGATING GOSPEL TRUTH.”

Dr. MEREDITH said: This is a large subject, and it can be looked at in a number of different ways; and any way you look at it, it covers a great deal of ground. I am not perfectly sure that I have caught just the idea that was in the mind of the Executive Committee when they assigned this topic to me—for I did not choose it myself. I sought to get their thoughts as much as possible, and, of course, prepared myself for the matter. I sat here, last night, however, and

heard Dr. Grant tramp over a very considerable portion of the ground upon which I expected to lead you this morning; nevertheless I rejoice, yea, and will rejoice, because he did it so much better than I could possibly do it. But I have had to use my spare time since, and throw the thing into a different line, and I will do the best I can. The topic assumes that the Bible itself lays down the lines for the propagation of the truth it contains. That is the assumption. This is certainly true: The Bible is a revelation from God to man, and it not only contains the truth that is able to make us wise unto salvation, but it marks out the methods by which that truth is to be brought home to the hearts and consciences of men the world over. With this thought before our minds, we take the Bible and look into it to see what those methods are.

The first result of such inquiry is the discovery that this truth is to be presented and propagated through the instrumentality of men who have themselves accepted it, and have realized its saving power in their hearts. It is a very solemn and significant thought, that God has provided no other way in this world for the extension of His kingdom and the salvation of men. It seems to be a law under which the Spirit of God operates, that there must be the presence of truth in the understanding, in order that it may reach and affect the heart. Hence it is needful to send the missionary to bring the truth to men, as in the salvation of the heathen. Indeed we might illustrate this in a great many ways; and I am inclined to think that this is the only way that God communicates saving truth to men—through their saved fellows. I understand that, by His providence and in other ways, God impresses truth, wakes men up to the recollection of it, and makes truth living in their souls—but He does not communicate it. There is the Bible, and either you must go to it for yourself and secure the truth, or take it as imparted to you by some one who has himself become a subject of its saving power. That, to me, is the principle that lies at the root of all Christian work. It is a very wonderful thing that when the Lord Jesus Christ came to this earth and executed His great scheme of redemption, He should have left the propagation of His gospel not to angels but to men. It is a wonderful yet easily ascertained fact. It is according to all the analogies of nature.

Have you ever thought how completely we are living in the midst of a Divine-human system, and how constantly God calls man into co-operation with Himself? There is not a single step of human progress achieved, there is not a solution of any human problem that has to do with man's great interests, that is not achieved or solved by the co-operation of man with God. God owns the lightning: it is His messenger, flying from one end of the heavens to the other. When man erects the pole, and stretches the wire, and arranges the battery, and thus joins hands with God, then, and not till then, the lightning becomes man's messenger, and flashes thoughts under the

ocean and  
leys and  
the latte  
leys are  
put in th  
thus int  
wealth c  
in the h  
the sail,  
pathway  
analogie

It is  
that is i  
given in  
woman s  
reaches  
truth, fo  
a Son is  
Counsell  
Peace;"  
tral tru  
flesh of  
the cent  
He was  
the anal

It is  
Lord ha  
was abou  
met his  
ment on  
and prea  
heaven,  
simply a  
human s  
shall be  
the salva  
offered t  
Church's  
wilt fall  
stood, th  
there wa  
and disi  
angel th  
the lids  
His grac  
not of H  
but it w

ocean and across the continents. God spreads out these fertile valleys and fruitful hillsides, and sends the sunshine and the early and the latter rains—but these do not bring the crop; and if these valleys are to be enriched with the golden grain and harvest, man must put in the plough and sow the seed; and not until he puts himself thus into willing co-operation with God, does there ever result the wealth of the harvest. Just so in everything. God holds the sea in the hollow of His hand: not until man builds the ship and spreads the sail, and thus joins hands with God, does the ocean become the pathway of his commerce. Thus we see it is according to all the analogies of nature about us.

It is according to the constitution of the Gospel. The redemption that is in Christ Jesus is a Divine-human system. The first promise given in the Garden of Eden held this truth: The seed of the woman shall bruise the head of the serpent;—and the prophet's song reaches its highest note in connection with the recognition of this truth, for it is after he has sung, "Unto us a Child is born, unto us a Son is given," that he sings, "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace;" and when Jesus Christ came into the world, the grand central truth of His coming was, "that He was bone of our bone, and flesh of our flesh;" that "He was the man Christ Jesus." That is the central truth of the Incarnation. He was born of a woman. He was God manifest in the flesh. Thus it is not only according to the analogies of nature, but the constitution of the Gospel.

It is according to the history of the Church. When our Blessed Lord had died for our sins and risen again for our justification, and was about to ascend into heaven as the High Priest of our souls, He met his Apostles and above five hundred of their brethren by appointment on some hillside of Galilee and said, "Go ye into all the world and preach the Gospel to every creature," and then He ascended to heaven, leaving the whole business in the hands of His disciples, simply adding, "Lo I am with you always"—"It is to be a Divine-human system still, though I have ascended; though absent my Spirit shall be in you, and your willing co-operation with God shall result in the salvation of the world." So, when after three centuries Satan offered to the Church the temptation that he had offered to the Church's Lord, and said to her, "All these will I give thee if thou wilt fall down and worship me," and the Church fell where the Master stood, the dark ages rolled in on the world and for a thousand years there was moral midnight,—when at last God would pierce the darkness and disinter the truth that had been buried so long, it was not an angel that He sent down to this world. Indeed, I cannot find within the lids of the Book that God ever used an angel as the minister of His grace,—He has used them as the ministers of His providence, but not of His grace. I say it was not an angel that He sent down here, but it was the most human kind of a man—Martin Luther. He put

the truth in a living form in his soul, and sent him to work out the grand result; and so in the case of every movement of the Church upward in all history. It is a matter of fact to-day, that just so far as men have carried the Gospel, the Gospel has gone,—no farther; and just so fast to-day as men are piercing continents and supplying the islands with the truth, just so fast it is going there,—no faster. That is the truth which to my mind lies at the root of all responsibility to work for God in the Sunday-school and in the pulpit and in daily life and everywhere else, and it is well for us to get down to the root and get the principle, the great Divine principle, that underlies the whole of this work, and from it we must draw, not only our sense of obligation, but our sense of inspiration. Now it would be very easy to show the fitness of such an arrangement as that on either one of two lines—first, because God has chosen it; secondly, because man needs it. God has chosen it, therefore it is fitting. All ways are open to God. He was wise enough to know the best way, mighty enough to enter upon it, and loving enough to have selected it, and if we believe that He is the God of life and that He has chosen this way, then we shall be forced to the conclusion that this is the best way. God might have written His law upon the sky in letters of light in all the two hundred tongues and more into which it has now been translated, so that every man might read it there in his own tongue; God could have commissioned an angel to take his place at the cradle of every infant born into the world, to walk by its side and whisper words of heavenly light and comfort to him from one year's end to the other. God had angels enough to go round, but He did not send any angels to stand by human cradles, nor to do missionary work either. There is a class of people in the Christian Church who, I sometimes think, wish He had. When the missionary collection is taken up and sacrifices are called for in this work, these persons have so little conception of the glorious privilege of being co-workers with God, that they rather wish God Almighty had let the whole business out to angels and left them undisturbed. (Hear, hear.) I don't think there are many of them, and am convinced the number is growing fewer. There never has been a time in all the history of Christianity, so far as I have been able to read, when there was such a sense of the responsibility for Christian work and sacrifice on the minds and hearts of Christians as to-day. Nevertheless, there are some of these people. Not only has God chosen this method, but man needs it. Salvation means character. It is not a sort of arrangement by which you are just going to keep out of hell and get into heaven. The Lord Jesus did not come down here to keep you out of hell or get you into heaven. He came for grander business than that; He came to make you a son of God, and transform you into God's likeness, and He keeps you out of hell incidentally—because hell is not a proper place for that kind of man; He takes you to heaven incidentally—because heaven is the only place in God's universe good enough for

J  
C  
I  
T  
C  
E  
R  
R  
J  
J  
R  
W  
W  
R  
R  
A  
A  
J  
R  
R  
E  
E  
L  
J  
W  
A  
R  
W  
F  
W  
J  
T  
C.

H.  
Rev  
W.  
D.  
J.  
J.

a man w  
Well, now  
we to get  
must be th  
selfishness  
just as sel  
is not goin  
you may i  
to my pro  
Christ-like  
ness. (H  
world to g  
in making  
his neighb  
salvation o  
provide fo  
rolls the w  
a Christ-l  
will give  
you somet  
yourself;  
energy; th  
be saved a  
sort of th  
wondered  
they never  
were praye  
they did n  
the old pra  
wife, us fo  
very religio  
develop th  
I conceive  
as set fort  
bottom of  
and propag  
are themse

Now ju  
out. We  
service, Go  
"Hear, O I  
the Lord th  
all thy mi  
shall be in  
children, a  
when thou  
thou risest

a man whom Jesus Christ has transformed into the divine image. Well, now, if we are to have Christ-like virtues of character, how are we to get them? You cannot develop a virtue by teaching. There must be the practice of it. I might stand here and preach against selfishness until the day of judgment, and you could sit there and be just as selfish a mortal as the eye of God ever rested on; my preaching is not going to make you unselfish. If you get to enjoy it right well, you may indulge and so strengthen your selfishness even in listening to my preaching. How is a man to learn unselfishness—the most Christ-like thing this side of heaven? Just by the practice of unselfishness. (Hear, hear.) And God sees that the hardest thing in this world to get out of a man is his selfishness; nothing is more difficult, in making him Christ-like, than to draw him out so that he will love his neighbour as himself and take upon himself the responsibility of the salvation of others. And what does God do? He does not simply provide for the preaching of the virtue of unselfishness, but He just rolls the world on the Christian: He says, "There, you profess to be a Christ-like man, a follower of Jesus; the world is on you; I will give you something to think of besides yourself; I will give you something to do with your money besides spending it on yourself; I will give you something to do with your time and your energy; the salvation of the world is depending on you; it will only be saved as you bring the truth to it." Now, how much we need that sort of thing. Oh, I have often sat in my prayer meeting, and wondered at the selfishness of the prayers that I heard being offered; they never seemed to get outside of the walls of that vestry. There were prayers for our Church and our minister and our families, and they did not get outside of that. I have sometimes been reminded of the old prayer—"God bless me and my wife, my son John and his wife, us four and no more, Amen." (Laughter.) It gets into our very religion, and we need just such a system as this is in order to develop the character in us that will fit us for heaven; that is what I conceive to be the root idea of Christian responsibility and privilege, as set forth in the Bible—we might just as well go down to the bottom of it: that is the root idea of the Bible lines of presenting and propagating the truth. It must be done by men and women who are themselves the subjects of its saving power.

Now just look at the Bible and see how this idea has been worked out. We heard yesterday afternoon, in connection with the opening service, God's command on this subject in the Jewish dispensation—"Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand,

and they shall be as frontlets between thine eyes." Mark the divine order,—having first received them into thine own heart, and placed them as a frontlet between thine eyes, teach them to thy children. In the Jewish dispensation almost all the teaching was provided for in the family—that economy made very much of the family—and the command came to fathers and mothers. The tabernacle service, and, later on, that of the temple, yielded instruction, but it was very general. There is a sense in which all the types and shadows of the Mosaic economy were grand object-lessons by which God brought every truth they typified home to the understanding of the people; but that teaching was indirect. There was no teaching service, as we understand it, in connection with the tabernacle and temple. All teaching outside of the family came from the sacrifices that were being offered and what the law told them concerning the significance of those sacrifices. Now and then, as time went on, the leaders of the people sought to impress the law upon the heart. Joshua, when he went into the promised land, arranged the people on Mount Ebal and Mount Gerizim and got that wonderful view which was designed to bring the Law home to the minds of the people. And then later on there came the schools of the prophets, and still later we find Ezra reading the Law and giving the sense of it; and so on all the way down, the truth was taught by men who had themselves grasped and realized the truth.

When the fulness of time was come God did not send an angel to be the forerunner of His Son, but he raised up John the Baptist, who came forth from the wilderness, and with a human voice, in which there vibrated a Divine power, he thundered out, "Repent ye, for the kingdom of heaven is at hand." And then came Jesus,—and this is the place where Principal Grant spoiled my speech,—then came Jesus,—and I was going to point out to you, to the best of my ability, the way in which our Blessed Lord wrought and taught,—but, I repeat, I am glad it was done so much better than I could do it, and I want you to remember what was said last night and how the Principal insisted on regarding Jesus Christ as the Master and the Teacher. Thus you will see that the line of Scriptural instruction and illustration upon this point is continuous. It is as the *man* Jesus Christ that the Redeemer stands amid the groups in Judea and Galilee or walks along the dusty highways teaching His disciples. And when He was ready to go away He left the great commission to the men whom He had gathered about Him:—"Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." This commission, as I have already said, was given, not to the twelve at the ascension, but, as I believe, to above five hundred brethren on a mountain in Galilee, where Jesus had appointed to meet them. They represented the whole Church.

T  
T  
T  
T  
J  
F  
J  
C  
R  
H  
T  
R  
C  
P  
D  
R  
R  
R  
J  
J  
R  
W  
W  
R  
R  
R  
A  
J  
J  
R  
R  
E  
E  
L  
L  
L  
J  
W  
A  
R  
W  
P  
W  
J  
I  
T  
C  
I

H.  
Rev  
W.  
D. I  
J. B  
J. B

Mark the  
 n heart, and  
 hem to thy  
 teaching was  
 much of the  
 others. The  
 dded instruc-  
 hich all the  
 bject-lessons  
 to the under-  
 There was  
 ion with the  
 family came  
 he law told  
 ow and then,  
 impress the  
 promised land,  
 izim and got  
 Law home to  
 he the schools  
 the Law and  
 he truth was  
 ed the truth.  
 end an angel  
 n the Baptist,  
 an voice, in  
 out, "Repent  
 ame Jesus,—  
 speech,—then  
 he best of my  
 and taught,—  
 n I could do  
 and how the  
 aster and the  
 al instruction  
 he *man* Jesus  
 ea and Galilee  
 s. And when  
 n to the men  
 re, and make  
 of the Father  
 to observe all  
 th you always,  
 have already  
 as I believe,  
 e, where Jesus  
 hole Church.

Their course later on shows that they—the private disciples—believed that the commission belonged to them, and acted under it. When our Blessed Lord had ascended, and the Holy Ghost had been given, and the wonderful scenes of the day of Pentecost had gone, and the persecution in Jerusalem arose, and they were scattered abroad, these disciples "went everywhere preaching the word." Certain of them, for example, went up along the coast into Cyprus and then over into Syria preaching the Gospel—*laymen* whose names are not even mentioned—preaching the Gospel; and, to come again to one of the points made by Principal Grant last night, they were so limited in their knowledge that until they reached Antioch they were preaching the Gospel to Jews only. Even after Christ had ascended and the Holy Ghost had come down, they were far from having any adequate conception of the universality of the Gospel. The apostles and disciples believed that salvation was of the Jews; that all the world might be saved, but only by becoming Jews; and these disciples went abroad teaching and preaching to Jews only, and did not think they had any right to offer the salvation of the Gospel to anybody else. But they were quick to learn. In Antioch, at that time a city of about two hundred thousand inhabitants, a great centre of trade, or rather a mart through which the trade of the East passed, noted for its luxury and its vices, and containing among its population thousands of witty and intelligent Greeks, they found themselves without a Gospel for the overwhelming majority of the people. These disciples were Hellenists—Jews who had lived away from Palestine, in Cyprus or elsewhere, and who were generally men of broader culture and more liberal views than the Hebrew Jews—to these the restriction of the Gospel, under such circumstances, seemed absurd. They caught the idea of the universality and spirituality of the religion of Jesus, and, levelling every wall of partition, they preached the Gospel to the Greeks also. Now what authority had they for doing that? The authority of the great commission which you have. No more, but that was and is all-sufficient. Now, I understand perfectly well that there is an order of the ministry in the Church; that it is necessary that some men give their whole time to this work; that the New Testament calls for the setting apart of qualified men for the work; but here's the great commission, and that is not for ministers, it is for everybody—"Go ye"—that is your authority. Look at Philip. He was a layman. Philip never was elected to any ecclesiastical or spiritual office. When there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily ministrations, and the apostles could not attend to the business, because they must give themselves to the spiritual concerns of the rapidly multiplying disciples, Philip, with others, was elected to attend to this secular business. But the first thing we hear when the persecution which arose upon the death of Stephen had driven the disciples from Jerusalem, Philip is off to Samaria, preaching the

gospel. Then he is sent of God to intercept the eunuch in the way of the desert. The Ethiopian was reading in the Book of Isaiah, but could not understand it; and though Philip was doing splendid work up in Samaria—was having a glorious revival of religion—he is sent down to interpret the prophet's word for this sincere inquirer. Why could not God, by His Holy Spirit, have taught the eunuch and let Philip alone? Why could He not have sent an angel to tell the eunuch, and leave Philip to attend to his work in Samaria? He didn't do either. He sent His angel to Samaria, took Philip down into the wilderness, and let the Samaritan work take care of itself; or, rather, asserted His own ability to care for it independently of the evangelist, while the latter went and taught one man what was the meaning of that wonderful passage in the fifty-third of Isaiah. Now there it is; that is the way I understand it. What was the aim of these men all through? What was the aim set before the Jewish father and mother back there? To teach these things. What things? "Thou shalt love the Lord thy God," etc. And so all the way down. The aim of these men in teaching was never simply the impartation of instruction—the inculcation of a code of morals. Instruction is priceless; morality is lovely and imperative; but neither one is salvation—and the Bible is a book that brings men, or is designed to bring men, into saving relations with God. Now, for the application: What do we learn for ourselves in this day from all these Bible lines of presenting and propagating truth? First we learn our obligation. As the Master said to the man out of whom he cast the legion of devils, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee,"—so, you may rest assured, God says to every Christian brought into the kingdom of Christ. The obligation is universal. Jesus says to everyone whom He saves, "Go work to-day in My vineyard." An idle Christian is a contradiction in terms. Possibly there are some here who have not got hold of this truth yet, and are in the Church of Christ doing nothing; if so, they are wrong. There is a radical defect in their religious life. The obligation is upon every man to work for Christ, according to his ability and opportunity. If he is saved, then he knows how to tell a man something about the way of salvation. The obligation is universal—let us get hold of that.

Inasmuch as it is the duty—the imperative duty—of all Christians to work for Christ in the teaching of His truth for the salvation of men, I commend the Sunday-school field to you as one of the very best you can get. It comes to this: You must work somewhere: I don't know any field better than the Sunday-school in which to do it.

There is no broader field accessible to you. A few years ago the greater men—the mighty minds—used to sneer a little at the Sunday-school. It was worth a man's reputation, as a student and thinker,

to really id  
and men an  
Supposing  
Whom doe  
does an im  
not study t  
and try to  
work, with  
to the child  
and train  
Sunday-sch  
relatives o  
school go o  
will pardon  
of the gre  
become hou  
while pacin  
alone with  
came boun  
little hymn

The effect  
lines from  
called me b  
I came to  
entered a c  
all this as  
scholar. I  
are sowing  
Look a  
ance refor  
Canada, if  
faster than  
discourage  
children an  
there won  
motives.  
temperance  
and every  
promising  
are ignora  
ignorance  
impression

to really identify himself with this cause. We are getting over that, and men are coming to see the breadth of the Sunday-school work. Supposing a man goes into conscientious Sunday-school teaching. Whom does the conscientious Sunday-school teacher reach? Well, he does an immense deal of good to *himself* to begin with; for you cannot study these lessons, and pray over them and for your scholars, and try to teach them, and associate with godly men and women in the work, without gaining great good yourself. And then you do good to the children. If you are a faithful teacher you win them to Christ, and train them for Christ—and when that is said all is said. The Sunday-school teacher will reach, in many cases, the parents and other relatives of the children: the seeds that are sown in the Sunday-school go out broadcast. There was a time in my experience—if you will pardon the personal reference—when, under the crushing weight of the greatest sorrow of my life, I had lost my hold on God, and become hopeless and almost desperate. In the very darkest hour, while pacing the floor of my brother's barn, whither I had gone to be alone with my grief, his little daughter—about four years of age—came bounding out of the house, singing, at the top of her voice, a little hymn she had learned in the infant-class:—

“ Oh, do not be discouraged,  
For Jesus is 'oor friend;  
He will give 'oo grace to conquer,  
He will give 'oo grace to conquer,  
And keep 'oo to the end.”

The effect upon me was instantaneous and electrical. The simple lines from the lips of a child were like a voice from heaven, and called me back to myself; and, like the prodigal in the parable, when I came to myself I came to my Father. It was as if my soul had entered a chariot of fire and had been carried up towards God,—and all this as the result of a word preached to me by an infant-class scholar. How do you know what is to become of this seed that you are sowing in infant minds and hearts?

Look at the relation of this work to moral reforms—the temperance reform for example. I tell you to-day, men and women of Canada, if your case is as ours, the rum shops are making drunkards faster than we are saving them. What shall we do? Vote ourselves discouraged and defeated? No, we will turn our attention to the children and educate a generation that won't want any rum and then there won't be any sold,—for no man sells rum from philanthropic motives. (Hear, hear, and applause.) That is my theory of the temperance question. So with the question of Sabbath observance, and every other moral and religious reform needed to-day. The most promising and fruitful field of operation is among the young. They are ignorant on these questions, and it is much easier to deal with ignorance than with error. Then they are tender and susceptible to impression by the truth and Spirit of God. This latter point was

strongly and eloquently set forth by the pastor of this church, in his address of welcome last evening, when he dwelt upon the impressibility of those minds with which you are dealing, and illustrated the point by those bricks upon which the history of Babylon and Assyria was written; I need not, therefore, enlarge upon it here. Take the lesson home with you, and remember that you have got to work for Christ, and the best place for you to do it is in the Sunday-school.

Furthermore, we get light not only on the obligation, but on the aim of Sunday-school work. This is stated in a great many ways; let me state it in my way. The aim of the Sunday-school teacher is to bring his scholars to Christ and educate them as Christians. Mark the order of the statement. The first aim of the teacher should be to bring the children to a saving knowledge of Christ. After that is done it is his work to educate them as Christians. Why this order? Because the Bible is very largely a spiritual revelation, and a scholar cannot comprehend it till he becomes spiritually-minded. You have got to bring a scholar into sympathy with the Bible by bringing his heart to Christ before you can teach him a great many things that are in the Bible. Oh, teachers, do be definite in your aim here; hold that—to bring your scholar to Christ first, and then educate him as a disciple in the doctrines and duties of the Christian life, until he attains to a full-rounded Christian manhood.

This subject also yields light as to the qualifications for the Sunday-school teacher's work. I understand that Sunday-school teachers are just the best people in the Church that will volunteer to do the work. Sometimes the best qualified people won't volunteer, they won't have anything to do with the Sunday-school; but there are godly people do volunteer, and they bring the best they have to the Sunday-school. They are, most of them, not classically educated; they know very little compared with professional teachers; and yet they are there, and they are the best you can get. You are not going to help them by holding up impossible ideas, by passing resolutions about them. What are you going to do? Can a plain man without classical or theological culture, giving his heart to God, and having a Bible in his hand, become a good and successful Sunday-school teacher? Yes,—the very best. Why? Because his qualifications need to be first spiritual. He must have the love of God in his own soul: No man can teach what he does not know; and no man will make much progress in teaching divine truth that is not real to himself. If it is only a theory with you, in God's name leave it alone until it becomes a reality in your own soul and your own life. That must be ineffective labor, wonderfully poor preaching or teaching, when one is trying to teach theories, or views of truth that he has not himself realized or does not know. The teacher's first qualification is spiritual. I may as well answer one question which will come up to-morrow morning in the question drawer if I don't head it off here; some people will ask, Would you appoint unconverted persons as Sunday-school

teachers through  
if I could  
people t  
cannot l  
your ow  
that end  
what he  
be intell  
you can  
Testamen  
I would  
James v  
reader.  
plain En  
this Divi  
preparat  
two ques  
is the sig  
To find  
Scripture  
this car  
seeking  
text. L  
good Chr  
to do fir

Now  
with aut  
the Scri  
your han  
teach wi  
Word of  
Sunday-s  
is the W  
that ena  
You must  
without  
these day  
there is  
dealing w  
the Mast  
both to  
times in  
last sayi  
bear ther  
must tea  
the Bible

teachers? Well, I would do the best I could—that is the way I get through life; if I cannot do the ideal thing I do the best I can; and if I could not get Christian people to do it I would get good moral people to do it, but I would say, "My friends, you're lame, you cannot be the best kind of a Sunday-school teacher until you give your own heart to God." So that question need not be put again, that ends it for this time. No man can teach to advantage beyond what he knows himself. Then your preparation or qualification must be intellectual. What do you want to know? There's your Bible,—you cannot read Greek or Latin, but you can get the revised New Testament and pretty soon you can get the revised Old Testament. I would rather have the revised New Testament alone than the King James version and the best commentary I ever saw, as a plain English reader. Those people who are revising this book are bringing to you plain English readers just the language as near as they can in which this Divine word lies in the original. The ideas are all there. In the preparation for teaching a Sunday-school lesson the teacher must raise two questions: First, what is the language used? and secondly, what is the significance of this language? The latter is the larger question. To find its answer let him take his reference Bible and compare Scripture with Scripture, spiritual things with spiritual. Let him do this carefully and thoughtfully, using all the helps within his reach, seeking diligently for all the truths and suggestions which lie in the text. Let him ponder and pray over the whole, and, if he have a good Christian experience, with average common sense, he is prepared to do first-class work in the Sunday-school.

Now one word about the method. First, the teacher should teach with *authority*. The Master had this authority. He taught not as the Scribes but as one having authority. Do not take the Bible in your hand and sit down before your class of children until you can teach with authority. You are not teaching your own words, but the Word of God. And that brings me to say you had better get out of Sunday-school unless you are profoundly fixed in this, that the Bible is the Word of God, and unless you have an experience of these truths that enables you to speak with the accent of unaffected certainty. You must speak with authority; you cannot do much with the children without the dogmatic; much as the dogmatic method is hooted at in these days, and hooted at justly in a good many instances, nevertheless there is a Divine dogmatism in the Scriptures and it must be used in dealing with children. Then, as was said last night, you must follow the Master's example in respect to repetition, in respect to adaptation both to the class of hearers and to the same individual at different times in his experience, giving him the truth as he can hear it, and at last saying, "I have a good many things to say to you but you cannot bear them now." As your aim is to bring the scholar to Christ, you must teach the religious truth of the Bible and not merely truth about the Bible. In all this, oh, Sunday-school teacher, your motive and

inspiration are in this: you are after the salvation of souls. Do you get discouraged sometimes? do you get to undervalue your work? Remember what it is to save a human soul. Think of what the soul is. The lowest view makes it the receptacle of all the good of earth. As different streams flow into the bosom of some central lake, so through the channels of the senses, the beauty of earth's landscapes, the sweetness of her perfumes and viands, the music of her birds and brooks, all flow into the human soul. A higher conception makes it an immortal spirit with fathomless capacities for enjoyment or misery, and with powers of intellect that can yoke the elements to its car and make them tug like a team of giants to do its bidding. The Christian conception rises an eagle's flight higher. It makes man, when restored from his lost estate, a child of God, bearing the great God's full image, mental and moral, with an eternity before him and such measureless possibilities of development in his nature as will make that eternity fruitful of bliss and glory indescribable. The bare possibility of a man saving one such soul in a lifetime ought to fill him with a boundless enthusiasm. And then you are not only to remember that you can save one soul, but, as someone said here last night, the man who saves such a soul as that of a child, and starts a life for God, cannot measure the result. Let me tell you an incident, and I will sit down. About seventy years ago, in the city of Dublin in Ireland, there lived a poor stonemason. He was an ignorant man. This was a household legend in our house. I have heard about this stonemason a thousand times during my childhood. He was a poor man that was converted to God through the instrumentality of the Wesleyans, and felt it to be his duty to go to work. He heard Jesus say to him, "Go work to-day in my vineyard," and so he used to go around and hold meetings in people's kitchens or wherever he could find a place. One time when he was building a cellar wall, as he used to tell it himself, he seemed to hear a voice within him saying, "Go to Swords." Swords was a village about eight miles out of Dublin. He thought he would go, but when Saturday night came the poor stonemason backed out. He was so poor and so ignorant that he was afraid to go off into that strange place. He felt exceedingly uncomfortable about it, and the next week the voice was renewed in his soul, "Go to Swords," and he made up his mind—"God helping me, I won't be disobedient to the heavenly vision this week." So on Saturday night he went to Swords, and stopped at the tavern. In the morning he asked the tavern-keeper if there was any place there where he could hold a meeting. The tavern-keeper said no, and the poor fellow started off discouraged. However, the tavern-keeper called after him, "Here, they read the Bible up in that white house on the hill,"—that meant it was a Protestant family who lived there. So he went up to the Protestant house. A gentleman came to the door, and he asked the privilege of holding a meeting in the kitchen that night. The gentleman was willing, but his wife objected because John Wesley had held

a meeting  
Romanis  
were thr  
father an  
Sure en  
I do no  
way, I s  
that fam  
gave her  
sons and  
admonit  
training  
another  
of us ha  
mason, l  
tion to t  
doing wi  
you scat  
fruit of  
heavenw  
and red  
saint.  
the worl  
of that  
fidelity

THREE C

—

so

Rev.  
on these  
duct a c  
ought n  
cannot  
Chautau  
good des  
me, and  
you hav  
have a t  
"Well,"  
"Well,"  
to some  
the gra  
much gi  
good des  
and wri  
2 Timot

a meeting in her father's house when she was a little girl, and the Romanists had stoned the house and broken all the windows. There were three daughters in that house, however, and they stood with the father and prevailed on the mother finally, and she gave her consent. Sure enough in the evening he came and the neighbors came. I do not know what the poor stonemason said, but in some simple way, I suppose, he opened the Gospel, and there was a little girl in that family, the youngest, thirteen years of age, and that night she gave her heart to God. She grew up and came to America and had sons and daughters born to her, whom she trained in the nurture and admonition of the Lord; and now as the result under God of that training, she has one son that preaches every Sunday in Boston, another in Leominster, Mass., and a third in Troy, N.Y.; and if any of us have done any good, some credit must go back to that stonemason, because that little girl was my mother, and we owe our salvation to that mother. (Applause.) You don't know what you are doing when you are working for Christ. I bid you God-speed. Here you scatter your precious seed; yonder you shall gather the ripened fruit of your faith and works. Here you give an impulsive direction heavenward to an immortal spirit; yonder you shall behold it ransomed and redeemed, crowned and exulting with all the joy of a glorified saint. Here you polish diamonds to decorate the dazzling crown of the world's Redeemer; yonder you shall gaze on the peerless splendor of that crown, and its flashing brilliance will bear testimony to the fidelity of your efforts in the Sunday-school. (Loud applause.)

THREE CONDITIONS OF SUNDAY-SCHOOL PRESENTATION OF THE TRUTH  
—PERSONAL CHARACTER, PERSONAL PREPARATION, AND PERSONAL FIDELITY.

Rev. S. B. BARNITZ, of Des Moines, Iowa, conducted a conference on these topics. He said: I am not certain that I know how to conduct a conference; it is something new to me. I often think we ought not to undertake to do that which we are pretty certain we cannot do with some sort of success. I remember, after talking at Chautauqua one evening, and the talk had been undertaken with a good deal of fear and diffidence, because some great men had preceded me, and a brother came to me and said impressively, "My brother, you have a very great talent." "How?" said I. He said, "You have a talent for getting down in the mud and getting people up." "Well," I said, "I rejoice that I have that much of a talent." "Well," he said, "that is a very rare talent." Well, that has been to some extent my privilege and my gift, to get down in the mud, by the grace of God, and get people up; but I don't know that I have much gift in conducting a conference. You will have to help me a good deal, and if you will give me points right along I can stand here and write them down. (Mr. Barnitz then read Matthew v. 13 and 2 Timothy ii. 1.) Now, what comes in under "Personal Character?"

As a teacher, what shall we put down as an essential in this first part of the subject?

A DELEGATE—Christ in the heart.

Mr. BARNITZ—Yes, you may take it as religious character; you may take it as religious life. You have it in these two other topics—Preparation and Fidelity. Now, what should be put down in this first head of Personal Character?

A DELEGATE—Loving.

Mr. BARNITZ—If we have Christ in the heart, do we not have love there?

A LADY DELEGATE—Love to the children.

Mr. BARNITZ—We will say, "to the scholars," because some of them may be old people.

Dr. MEREDITH—What are the results in a man's life and character when he really has Christ in his heart?

Mr. BARNITZ—The fruits of the Spirit are these: love, joy, peace, and so on; and I want to bring out some points as to personal characteristics,—for instance, do habits have anything to do with Sunday-school teaching? Does dress have anything to do with it, or the lack of it? I have been very much pleased with the personal appearance of the clergymen of the Dominion,—I mean with their clerical appearance,—and I have made a considerable comparison between the appearance of the brethren. I have met them from time to time in Canada, and in some of the conventions and synods and conferences in the United States. I attended a synod some time ago in Tennessee, and I wondered where the ministerial brethren were. I hunted round for them after getting in the house. I thought they were all out on committee, but by and by I found they were there. They had on butternut clothes, and long hair down over their shoulders, some of them, and not very well put up either, and dandruff all over the front of their clothes, and tobacco at the corners of their mouths, and no cravats, and no collars; and I felt like having a resolution offered on clerical millinery. There is a great deal in coming before a class properly dressed. I don't mean now that we are to be dudes or anything of that kind, but there is a very great deal in a proper appearance coming before a class or congregation. I find in some of my work, particularly now in the work of secretary, or on the Board of Home Missions, when I come, for example, to a foreigner—I mean a Dane or a Norwegian or a Swede or a German—who has been brought up in the Church, that my appearance has a great deal to do with my impression upon him. If I meet him with civilian's clothes and pretend to be a minister of the Gospel, those people doubt me. Why? Because they have been brought up to look upon a minister of the Gospel as set apart; they have been accustomed to see them in very different garb from what we do see ministers of the Gospel over there.

Principal GRANT—When I was a superintendent I attached very

great im  
and regu  
exercises

to be pr

A D

Mr.

A D

Mr.

Cano

recogniz

A D

or the w

Mr.

taking t

the clas

children

what the

A D

Mr.

come fro

more in

deal in t

so in mi

have cor

filth or

not only

or his p

with the

night wa

man ha

into his

boys, ar

great de

in unde

A D

Mr

imagin

They sa

city and

just lik

only po

A D

dignifi

thought

at larg

rev-rse

Mr.

great importance to another habit, or we will say two—punctuality and regularity—punctuality, being present at the very beginning of the exercises; and regularity, being present every Sunday, or, if not able to be present, sending an excuse or sending a substitute.

A DELEGATE—Did the Master have any peculiar dress?

Mr. BARNITZ—Well, I think He was generally clean.

A DELEGATE—Had He a cravat on Him?

Mr. BARNITZ—They did not wear them at that time.

Canon O'MEARA—He was certainly so dressed that every one recognized Him and addressed Him as a Rabbi.

A DELEGATE—Was it the dress that made them call Him Rabbi, or the way in which He taught?

Mr. BARNITZ—I am not able to answer that. As to the dress, taking the other side of the house—the female sisters—coming before the class, is there not often a great deal too much attracting the children rather to the person and what the person has on than to what the person teaches?

A DELEGATE—Bangs.

Mr. BARNITZ—You know the origin of bangs, I suppose. They come from the Pueblo Indians in New Mexico. I think there is often more in these things than we are willing to admit. There is a great deal in the power of example, even in our appearance, and particularly so in mission schools; and a teacher can elevate her class that may have come out of the very slums, may have come the first Sunday in filth or rags or vermin. A teacher can elevate that class wonderfully, not only by the power of the Gospel, but by her personal appearance, or his personal appearance and example. I was wonderfully impressed with that in the work at Wheeling. This very man of whom I spoke last night was one of the roughest of men, and yet in three months after that man had made a profession of religion, I found napkins introduced into his house, and plated forks, and then a musical instrument for his boys, and the power of religion and the power of example had done a great deal to transform that entire home. I suppose manners come in under this head; we find some Christians who are very unmannerly.

A DELEGATE—Is that under the word civil?

Mr. BARNITZ—No; we are to be lights in the world. Some people imagine a lamp post is a light. A lamp-post is not a light at all. They say we have so many lights in this city, and you walk about the city and stumble because they are only posts. There are some people just like that,—they think they are lights in the world, and they are only posts; that kind of people do not win to the Saviour.

A DELEGATE—I suppose you would include in manners a gentle, dignified deportment. Oftentimes scholars are encouraged in the thought that they are conferring a favor on the teacher and the school at large in attending the Sabbath-school. I think it should be reversed.

Mr. BARNITZ—Certainly, and you have heard this morning about

teaching with authority. There is a great deal in the manner of teaching to manifest its authority, not in the harshness of severity, but in having them understand, not that you are merely a man or woman sitting before them, but that you are a messenger from the King of Kings, and that you bring a message, not from yourself or from your own home, but you bring it directly from God.

A DELEGATE—Would the question of personal habits and the company we keep come in here?

Mr. BARNITZ—I think that is very important and would come right under this head.

A DELEGATE—How would it do to have a strong odor of tobacco on a teacher coming into his class?

Mr. BARNITZ—It would have a very bad effect on me if I was a scholar.

A DELEGATE—How about Sabbath-school officials smoking in public places?

Mr. BARNITZ—It is a very bad habit.

A DELEGATE—I would suggest also the language employed.

A LADY DELEGATE—I should like to hear something more definite on the subject of dress. I think a great deal of harm has been done on the part of teachers in the matter of dress in the way of driving out children.

Mr. BARNITZ—That is overdoing it,—that is the other side.

Principal GRANT—The truth lies in this as in many other things, between the two extremes, between overdoing and underdoing; just as with fashion, some people are always very eager to get into the new fashion; some people always linger in the old fashion; and anything that calls attention by the singularity of dress is bad. I know a lady in my Sunday-school, who was a daughter of very wealthy people, said to me, when deploring the indifference of the children, "Why, it is impossible for me to have on a new ring or a new brooch or a new ornament of any kind but what the whole attention of the children is taken up with that." "Well," I said, "the inference is very clear—I would not put on any."

Mr. BARNITZ—It is not so much what we have on, and how we have it on, and how we bear ourselves with it on, but there is a great deal in the matter of neatness and cleanliness, and being a little bit attractive in that way. There are those who utterly discard everything like dress, and who are Pharisaical in that respect, and talk about this person and that person having no influence because they are neat, and then just go to the other extreme and call more attention to themselves by their ridiculousness in dress than those who are neat. I don't believe that neatly and properly dressed people keep away the poor. I know that is a mistake. I know that many persons have an idea that because things are done decently and in order,—because you have a beautiful place, for example, and ask the children to come in,—because the teacher is well dressed, that it keeps away the poor. It

is altogether a mistake. But go having your heart full of love and you can get them together; and then the idea that we must get off somewhere from the centre to get at these people is also a mistake. We put the mission chapel directly adjoining the custom-house in the most prominent place in the city, and gave the people to understand that that is their Sabbath home, and they came right up from the very under-strata, and in three weeks their whole appearance was changed, and they loved that place and came to it and crowded it, and the rich and the poor met together, and the Lord was the Maker of them all.

Dr. MEREDITH—I think it would be well to put down there now, as a general wind up to that, "Consistency of Christian life."

Mr. BARNITZ—That embraces the whole business, Doctor—"Take heed to thyself." That is a very good wind up; and we must go on to the next topic—"Personal Preparation." "Study to show thyself approved of God, a workman that needeth not to be ashamed." What shall I put down under this head?

A DELEGATE—Study of the lesson first. Preparation of the heart. Having communion with God. Thorough familiarity with the words of the lesson. To know our pupils and their individual needs.

Mr. BARNITZ—That is a good one.

A DELEGATE—And to visit them occasionally—study of human nature.

Mr. BARNITZ—That is very important. I don't believe we can put people to work and put children to work unless we can understand what they can do to a certain extent. There is no use to give simply certain things to do in which they cannot at all proceed. Now I don't believe that we ought to call on everybody to pray in public, because I do not believe they pray to edification. I remember very well a very godly soul in Wheeling, who, when called upon to pray, would pray—"Lord, bless all the inhabitants in this world, and the world to come, and all whom it may concern." Well, I say that that was not to edification. That was bad theology. He had got a lot of things strung together—to all whom it may concern—no, I mean "by these presents." (Laughter.) Well, I remember a man who came into our Sunday-school and sat in one of the seats—he had moved to that city—and I said to him, "I am very glad to see you this afternoon; you will remain for our teachers' prayer-meeting and take part?" "No," he said, "you will excuse me." The next Sunday and the next he sat there; he was a lamp-post or like a something without any light. The following week I called at his house and he was manufacturing stamps, stamping for the Government, stamping Boston, Philadelphia, etc., on the letters of the Post-office department, and on looking over some things I found a lot of cuts,—little wood-cuts, a beehive, a church, and a boat,—and I said, "What are these?" "Why," he said, "those are a few cuts I got for one of our Sunday-school anniversaries; we named one class 'the busy bees,' and another class 'the workers,' 'the life-boat,' and so on." "Why," I said, "can you

make that sort of thing?" "Oh yes," he said, "I can do that." I said, "Can you draw pictures on the blackboard?" "Oh yes," he said, "I can draw anything at all." "Well," I said, "I discover that the Lord sent you here to take charge of the blackboard; you say you can't teach, and you could not take part in the teachers' prayer-meeting; now you are here to make pictures on the blackboard;" and he was a magnificent success in that line; he could scarcely open his mouth, but could preach that object lesson Sunday after Sunday. It is a great thing to study what these people can do.

Dr. MEREDITH—Somebody back here said, "Thorough familiarity with the words of the lesson."

Principal GRANT—I believe that is very important, for that enables you to keep your eyes on your pupils while teaching them. As long as your eyes are on them they are attentive; if you drop your eyes to look over a book to see exactly what was there they are off in fifty directions.

Dr. MEREDITH—Put down under that, "Familiarity with the sequence of the words; the sense in which they are used in that place."

A DELEGATE—Be sure that you are right in the understanding of the words.

Another DELEGATE—And have a definite aim in the use of the words.

Mr. McLEAN—How many hours in the week would a teacher have to spend to get hold of all you have got down there?

Mr. BARNITZ—Well, I think he would get hold of all that in the regular time he would have to give to the preparation of the lesson.

Mr. McLEAN—When should the teacher begin to study?

Mr. BARNITZ—I think he might begin on Sunday evening and go on taking as much time as he could get every day in the week until he came the next Sunday to his class.

A DELEGATE—I heard the Hon. Ex-Vice Chancellor Blake say at a Convention ten years ago—and he is a man who has not much to do, we all know—(laughter)—that he spent from sixteen to eighteen hours every week on his Sunday-school lesson. That is an example.

Mr. McEWEN—I would not like teachers to be discouraged at that; the more ability a man has, and the more training he has, and the more concentration he has, the more he sees in the lesson to get out; and while that indicates Mr. Blake's consecration to the work and his interest in it, there are not many that can give that, and they ought not to feel discouraged.

Principal GRANT—Here again we ought to draw a distinction between things. The ablest men I knew always took a good deal of time. Dr. Chalmers, who was a busy man, always wrote down the questions he put to his scholars; he didn't take that paper with him, but he wrote it down to clear his own mind. The great Norman Macleod, whom I attended, had a class of seniors, and he always carefully prepared for that class just as he would for preaching; but

then it does not need much time; you begin early and let it be on your mind and let it be working in your mind as you are going along at your business or in the street, and fifteen minutes will do.

Dr. MEREDITH—I am perfectly clear that is so, and for the average teacher to begin Sunday night with the lesson and familiarize himself with the words and give it fifteen or twenty minutes a day for the six days, and then go thinking and praying about it in the horse cars, or on the streets, or wherever you happen to be, you get that lesson. I would not be bound to give seventeen hours a week to any lesson on earth.

Mr. MCLEAN—My object is attained entirely. You know it is a large amount of material that you have gathered up there, and some teacher, I know, would be looking at that, and saying, "I never can overtake that." Now, I know teachers who take this method: they write a verse of their lesson every day—two verses, if need be, every day; they learn one verse of it, and they don't study commentaries very much, and they don't study lesson-papers very much, but they have the lesson, long before the end of the week, thoroughly learned out; they can tell every bit of it; they don't need to take their Bible to study at it at all—but they have the word, and they know it and understand it. I am quite clear that the men and women who give the time that they can give, and do it honestly, and ask God to fill in the balance, always have the lesson.

Canon O'NEARA—There is another thing to be considered, that the time is very short in which to give the lesson to the children, therefore it is absolutely necessary that concentration be studied—the habit of giving large ideas in few words—because, generally, earnest teachers find that the time they have to give to the lesson is a great deal too short for giving half of what they have prepared.

Mr. BARNITZ—I remember being sent for on one occasion, as I supposed, to see an anxious soul, and when I entered the room I was asked this question, "Can you tell me, my dear brother, who was Cain's wife?" And I heard last Sunday, walking through a Sunday-school, a whole lot of things just like that—a sort of discussion as to all manner of things, with which the lesson had nothing to do. And I said, "I don't know who Cain's wife was; I hope he had a good one; and I don't care. I know that does not concern your salvation."

Dr. MEREDITH—I think you had better put down there now, as the result of this talk, "A definite idea of what I want to teach out of this lesson."

Mr. MCHENRY—In order to concentration and following out the doctor's idea—assuming that the teacher has a class of pupils studying the lesson—should he apply some portion of it to each individual scholar, knowing that scholar?

A DELEGATE—What about teachers' meetings?

Mr. BARNITZ—Well, all these things come into teachers' meetings.

We have a great many things down here; they don't require such an amount of time as you would suppose, because they dovetail into one another. Now we must go on to "Personal Fidelity." What do we mean by that?

Dr. MEREDITH—What is there in that more than the faithful application of the truth, with earnest prayer?

Mr. BARNITZ—I think nothing more than the faithful application of the truth and faithful living.

Canon O'MEARA—Don't you think it includes, also, a strong feeling of responsibility a teacher is under the moment he or she sits down before his or her class?

Mr. BARNITZ—Yes. I think it includes living Christ before the world.

Principal GRANT—I think it also includes perfect frankness and honesty with your scholars. Distinguish there between proper dogmatism and false dogmatism, and just what Canon O'Meara referred to. Be sure what the word means; because a person may be dogmatic in teaching a falsehood, and, therefore, if you don't know the meaning, or are at all doubtful if a scholar asks a question, say, "I am not quite sure, but I will look it up and answer next Sunday;" and if he finds you are willing to acknowledge yourself ignorant, he finds you are dealing on the square. (Hear, hear.)

Mr. BARNITZ—I entirely agree with that; there is a great deal too much evading the question because you are not exactly prepared to answer; it is a great deal better to be frank, and to be manly and womanly; if you don't know a thing, say, "I don't know; I probably ought to have looked that up, but I will look it up and let you know." And then I think it means not only fidelity to Christ, but fidelity to those He has given us wherever we may go. You are sending teachers and scholars out from all over your land; we are sending them out from the old States into the new, where they have temptations beyond anything you can conceive to get away from the truth, or even to cover it up. On the battle-field of Gettysburg a captain was one day supposed to be dying. He had in his company an earnest Christian man, a man of no education scarcely; he could not even pronounce the English language well, and he came to him and said, "Captain, pray; won't you pray, captain? you are going to die, and if you die without praying to God, you will be lost." And the captain said, "Oh, get away, Bailey, don't bother me; I am not going to die." "Oh, but, captain, your wounds are very bad, and you are going to die; won't you pray?" And he said, "Oh, Bailey, go away; let me die." But he said, "I cannot let you die, captain, if I am responsible for you." And he went to the back of the tent and he prayed to God for the sake of His Son to apply the truth, bless the word He had spoken, and send the Spirit to that captain's heart. He went back, and the prayer had its effect—that captain became a Christian, he became a missionary to India, and he came

back to the short time came up at Bailey, who was single-holy the Sabbath on said, "I wi a crop as H he didn't. said, "We not have a years; the have shoes. that." An out, and he they come they came preaching, preached so preaching to preach And he sai to Bailey; came into used to say were out c "Get into three dolla of boots, s That man and he had there is m means fide godliness; Mr. Bu ing that is think, is ap faithful H ciples He people; an will make i clement in Mr. BA perance an As Mr Conventio their servic

back to this country, and, travelling over the prairies of Kansas a short time after his return, a man dropped the plough handles and came up and put his arms about him and embraced him; it was Bailey, who had gone out to Kansas. What did he do there? He was single-handed and alone—single-handed with reference to keeping holy the Sabbath-day—and they said to him, “You cannot keep Sabbath out here; you have got to do like the rest of us.” And he said, “I will trust my Heavenly Father and He will give me as good a crop as He gives you, and I don’t work on the Sabbath-day.” And he didn’t. The result was that he was the gainer. And then he said, “We must have a Sunday-school.” And they said, “We cannot have a Sunday-school; we have not had any crops for three years; the banker’s children have shoes, and the merchant’s children have shoes, and we have not any.” So Bailey said, “I will fix that.” And he issued a proclamation for a Sunday-school in his dug-out, and he said, “No person shall come to this Sunday-school unless they come barefooted.” There was the principle of adaptation; and they came barefooted. And by and by he said, “We must have preaching.” He had heard of a man twenty miles away who had preached some time or other, and he went to him and said, “We want preaching up here; can you preach?” And he said, “Yes, I used to preach the Gospel.” And Bailey said, “What denomination?” And he said, “I belong to the New Lights.” That was “new light” to Bailey; but, said he, “Can you preach the Gospel that Christ came into the world to save sinners?” And he said, “Yes; they used to say that I did preach well. How can I come?” His toes were out of his shoes saying “good morning.” And Bailey said, “Get into the ox-cart and come.” And they took up a collection of three dollars and gave it to the preacher so that he could get a pair of boots, so that his toes could go back and say “good evening.” That man transformed that county to God’s truth in God’s hands, and he had less education than any of us; and now in that county there is more than one church, and it is a transformed county. It means fidelity also to that Word, and we should live as it becometh godliness; take hold of this grand doctrine and continue in it.

Mr. BURNFIELD—Consistency of life in harmony with the teaching that is given, in order to produce trust in the children. That, I think, is applied to Christ where He is stated to be a merciful and faithful High Priest—that is, His life was consistent with the principles He taught, and that produced trust in the minds of the people; and it seems to me, therefore, that consistency of life that will make it in harmony with our teaching ought to be an important element in the fidelity.

Mr. BARNITZ—There is no use of a teacher trying to teach temperance and having his boys see him come out of a saloon next week.

As Mr. Barnitz and Principal Grant were about to leave the Convention, a very cordial vote of thanks was tendered to them for their services, and the session was closed with the benediction.

## AFTERNOON SESSION.

After a service of song, led by Prof. Excell, and the reading of the Scriptures by Rev. Mr. Tuttle, the Rev. Dr. Withrow engaged in prayer.

## THE LATE INTERNATIONAL CONVENTION.

Rev. W. H. WITHROW, D.D., of Toronto, said:—Mr. President and fellow Sunday-school workers: This is the age of conventions. The world is full of them. Every society and organization almost—from the British Association to the bee-keepers and butter-makers—must have its convention; and we had the other day, in the city of Toronto, a convention of undertakers. I don't know whether they called it an archaeological Convention or not; it was certainly about last things, and it was about one of the last things we should think of having a convention about. Small wonder, therefore, that the Sunday-school workers have their Convention; and of all conventions that are held, I don't think that any are more important, more thoughtful, more far-reaching in their results, than these Sunday-school Conventions. Vice-Chancellor Blake said, at the Convention in Louisville, that he believed that that gathering was more important than either of the great national conventions which were held at Chicago for the selecting of the President for that great people. Small wonder, therefore, that in view of the need of mutual consultation and encouragement, we have these conventions—national and international, state and provincial, township and county. I am to speak a few words about the great Convention which met in Louisville last June. There have been altogether some five of these International Conventions, each of which has been characterized by some distinction of its own. The first of them was held in Indianapolis, about twelve years ago, and the note of that Convention was, that at it this great International system of lessons was launched—the system which has since sailed round the world, and which has gathered over seventeen millions of scholars and teachers, teaching simultaneously the same passages of the Word of God. The next Convention was held in Delaware; and the special note of interest at that Convention was that there, for the first time after the late civil war, the North and South met and shook hands over the bloody chasm of war; the breaches which had been made were in a large degree healed, and the wounds were staunch which had been bleeding for many years. The next Convention was in the very heart of the South—at Atlanta—and with true Southern hospitality the people of Georgia fulfilled the injunction of Scripture: When enemies hungered they fed them, when thirsty they gave them drink; and so that made

them frie  
and I ven  
in Toront  
think tha  
that has b  
internatio  
was very  
country,  
spirit of e  
The last C  
I am vain  
such an I  
and then  
as ours v  
adapted.  
modious I  
tion had t  
in the Ba  
divided al  
not that  
Toronto;  
there; bu  
tion; it v  
went out  
in the adv  
hospitalit  
mes; a  
mer I  
fulfill  
nificant d  
exhaled t  
a symbol  
and mora  
Conventi  
influence  
festooned  
flags whic  
bined tog  
peoples.  
big-wigs g  
say that t  
thing, tha  
the myste  
and paltr  
the sham  
looking p  
and I for

them friends for ever. The next Convention was on our own soil, and I venture to say that these Conventions have reached high water in Toronto as they never did before and as they have not since. I think that is admitted to have been the most successful Convention that has been held at all. In the first place, it was more thoroughly international than any other. Being in our own country, Canada was very well represented; and the United States, being such a large country, furnished a large quota of representatives, so the friendly spirit of exchange of courtesies was more marked than anywhere else. The last Convention was not so largely attended by Canadians, and I am vain enough to think that that was a serious loss. It was not such an International Convention as the one in Canada had been; and then there was another reason why it was not quite so successful as ours was, and that was the place of meeting was not so well adapted. We expected to have occupied the new, large, and commodious Presbyterian Church, but it was not ready, so the Convention had to be divided, and it met, part in the Opera House and part in the Baptist Church near by; but the dividing of the Convention divided also the interest of the Convention somewhat, and there was not that high-tide of enthusiasm which was reached in the city of Toronto; there was not the very enthusiastic time which we had there; but, after all these abatements, it was a very noble Convention; it was an inspiration to be there; and there were influences went out from that Convention which shall tell, I believe, forever in the advancement of the Kingdom of God. With true Kentucky hospitality the people of that city received us to their hearts and homes; and, Canadians though we were, we felt ourselves to be at home born, and enjoyed ourselves exceedingly. The place was beautifully decorated, as you have yours decorated here; but one significant decoration was a large open Bible of pure white lilies, which exhaled their fragrance all over the platform, and it seemed to me a symbol of that blessed and open Book which is exhaling its fragrance and moral beauty throughout the world. The great purpose of the Convention was to help more and more the diffusion of the hallowed influence of that blessed Book. Then the platform was beautifully festooned with sister flags of Great Britain and the United States,—flags which once met in conflict, but which were now lovingly combined together as a symbol of the comity and amity of those two peoples. It was somewhat amusing to see doctors of divinity, and the big-wigs generally, on the stage of the opera-house; and I venture to say that they saw more of flies and slides and wings and that sort of thing, than they ever did before. I went through myself exploring the mysteries behind the scenes, and I was astonished at the tawdry and paltry look. The only thing tawdry about the Convention was the sham scenery behind it. I noticed particularly a very fragile-looking platform, with a step-ladder leading into a kind of gallery, and I found that that was the balcony where Juliet received the

protestations of Romeo. I took hold of a bit of machinery and gave it a pull, and I was astonished at the thunder it made—it was the machine-made thunder of the theatre, but that was not called into requisition at the Convention: we manufacture our own thunder, and the reverberation of some of it is heard to this day, I venture to say, away off among the canyons of the Rocky Mountains and in the far-off parts of that land. (Hear, hear.) One of the most beautiful features of the Convention was the harmonious blending together of the Christian sentiments of the different Churches. Unless you specially inquired, you could not find out always to what Church a man belonged. They spoke one language—the language of Canaan, and the same spirit of true friendship throbbed in every heart: and I rejoice that, in this Convention here, and at all our Sunday-school gatherings, we get the best hearts—the largest spirits of the different Churches coming together on one common platform, engaged in one common work; and I should not wonder if, in the providence of God, it should be found that a little child is leading the Churches closer and closer together, and making them feel that there is a common work, a common platform, a common ground on which we all may meet, and on which we all may work. Then this beautiful feeling of international comity was a valuable thing. The allusions to our good Queen and to Canada and Great Britain were most cordially and warmly received by that great American audience, and I really felt in my heart, that the best feeling of the heart of America was one of love and concord to that dear old land to which so many of us look with love and pride and feeling, either as our own birth land, or as the land of our fathers; and I felt that the miserable dynamiters, incendiaries, etc., who make war upon civilization, do not represent the American people, that they represent only the offscouring of the nations of Europe, the evil dregs of the heterogeneous foreign population of that country. As I went to that Convention, I crossed that wondrous wire-woven bridge which spans Niagara's flood, where, deep in the narrow gorge, there raves and chafes and frets and fumes along its channel the tortuous Niagara River. Strand by strand that bridge was woven, and now it is a grand high-way of commerce, linking the two nations together, between whom, for many years, there raged the brawling stream of fratricidal strife and war; and, thank God, through the influence of these international conventions and gatherings and international visits such as we have enjoyed here—the visits of our brethren from beyond the lines, such visits as those of Dr. Meredith and of the other brethren who spoke to us this morning, and of others who have favored us in Canada with their presence—there is being woven a strong bridge on which our hearts may come and go; and I say, perish the hand and palsied be the tongue that would stir up strife between these two great and kindred peoples. Then there was another feature of that Convention that I exceedingly liked, and that I thought you would like; it was sound on the temperance question.

(Hear, he  
rounds of  
in three-f  
hope that  
similar bo  
and, if I  
ed in that  
of the W  
eloquence  
Sallie Jac  
of God, I  
their wor  
the other  
sent a dep  
to the Int  
tional De  
turning th  
appeared i  
to give d  
temperanc  
series ha  
some men  
better to l  
a whole w  
a resoluti  
(Hear, he  
connector  
members,  
much larg  
committee  
Blake, of  
Jacobs, w  
gentlemen  
with the i  
cellor Bla  
upon him  
the honor  
it is not a  
an honor t  
God, beca  
a member  
which the  
six years.  
inspiratio  
numbers  
something  
there such

(Hear, hear, and applause.) There was nothing that elicited such rounds of applause as the testimony of a brother from Georgia, that in three-fourths of the counties of that State liquor was prohibited; I hope that we shall at the next International Convention make a similar boast, or a still broader boast of our own land—(hear, hear)—and, if I may venture to say it, sir, one of the best meetings I attended in that Convention, was not the Convention at all, but a meeting of the W. C. T. Union of the United States, and as I heard the eloquence of those consecrated women, Miss Willard and Miss Sallie Jackman, and other women called of God to that great work of God, I felt that they were helping the Churches wonderfully in their work; and these women, as the Minister of Education said the other day in Toronto, are becoming exceedingly audacious. They sent a deputation to the Convention at Chicago, they sent a deputation to the International Convention, they sent a deputation to the Educational Department, and they are intermeddling everywhere and turning the world upside down, or rather right side up. Miss Willard appeared in person and made a thrilling speech, asking the Convention to give directions to the Lesson Committee to introduce regular temperance lessons on the scheme for the six years after the present series has expired. There was some feeling on the part of some members of the Convention against this, that it would be better to leave the committee untrammelled; but the Convention as a whole was not so disposed, and by an overwhelming vote they passed a resolution that such directions should be given to the committee. (Hear, hear.) There was another note of interest to Canadians in connection with this Lesson Committee. Canada is entitled to two members, not by right, but by courtesy, because it has a proportion much larger than the numbers deserve. She has two members on that committee—the Rev. Dr. Potts, of Montreal, and ex-Vice-Chancellor Blake, of Toronto. Mr. Blake is the only layman except B. F. Jacobs, who of course is the father of the International system. Other gentlemen—Dr. Vincent and Mr. Hazard—had also something to do with the inauguration of that scheme. I consider that Vice-Chancellor Blake thinks that of all the honors that have been conferred upon him by his country and his countrymen, none are greater than the honor conferred upon him by that Sunday-School Convention; and it is not an honor that makes a man proud and self-sufficient, but it is an honor that makes him humble and sends him to his knees before God, because I think there is no position more responsible than being a member of that committee which will select portions of Scripture which the millions of teachers and scholars shall study for the next six years. The singing at the International Convention was an inspiration. We have heard some of it here, but with the larger numbers and the greater enthusiasm at that great gathering, it was something long to be remembered. We had not a social reception there such as our American friends enjoyed so much when Colonel

Gzowski invited them to his beautiful grounds in Toronto, but there were similar private receptions which we very much enjoyed, and we were taken right to the hearts and homes of our hospitable American friends. I have several times in travelling through the United States been received with a very cordial welcome from the mere fact that I came from Toronto, where our American friends received such kind and hearty hospitality. I count it one of the great honors of my life that I was appointed first Secretary to that Convention at Toronto, and while in the discharge of the duties of my office, there came into my possession for a short time a document to which subsequent tragic events lent a historic interest—one of the very last letters which President Garfield ever wrote—a letter in which he expressed his great regret that he was unable to accept the invitation to attend the Convention, and expressed also his hearty sympathy with the work of the Convention. The topics of the Convention were briefly these:—The Work, the Word, the Workers. There passed in review the work all over the world. It has belted the world,—on the slopes of Lebanon, in the valley of the Jordan, in Asia, Africa, America, Mexico, everywhere, this Sunday school idea is growing. Then came the Word, the infallible Word, the Divine Word, the unerring Word, the teacher's weapon, the teacher's guide, the sword of the Spirit which is the Word of God. That weapon of which we may say, as David said of the sword of Goliath, "Give it me; there is none like it." This is the weapon which is put into our hands, let us learn wisely to wield it for God. And then the final topic was the "Teachers taught and trained," "The teachers anointed and sent forth." The great question of the age, I believe, is "How shall we teach the teachers?" "How shall we improve the teaching?" This is the work to which your secretary, and agents, and officers are giving their time and best thoughts, and this is the work which more and more is coming before the conventions and the country, "How shall we improve the teaching?" During the last year Mr McEwen has been solving that question by such demonstrations as he gave us this morning, pointing out the mistakes of teaching and teachers and superintendents, showing us a more excellent way. In that manner I believe our conventions will be more successful than otherwise; and then in connection with that "The teachers anointed and sent forth." The unctio[n] of that last meeting shall not soon be forgotten, as the teachers went forth with the benediction of God upon them. Of all places in the land, let us in this place seek the unctio[n] of the Holy One, that we may be prepared for that great work of the Word of God that shall never pass away—that the heathen may give their idols to the moles and to the bats, and nations may beat their swords into ploughshares, and their spears into pruning-hooks. We need not send missionaries forever to the ends of the earth, but for generations children will need to be brought to the Saviour. This is a work that the angels of heaven might well be given—to teach—but it is given

to us. L  
and glory  
The c

Rev.  
address of  
you, the  
the work  
the deleg  
have the  
enabled t  
the claim  
and upon  
read this  
emphasizi  
has been  
been able  
forty-two  
was very  
and Lamb  
part of t  
and they  
by way o  
work of a  
Associati  
in other p  
organized  
ciation w  
whatever.  
had a ver  
counties h  
like to tal  
the delega  
part of th  
than by tw  
this Conve  
and to go  
are being  
interest t  
township  
that mak  
earnest m  
in referen

to us. Let us seek the blessing of God to do this work for His honor and glory. (Applause.)

The congregation then sang the hymn beginning

“Blest be the tie that binds.”

#### THE WORK OF THE ASSOCIATION.

Rev. J. McEwen, Secretary of the Association, delivered an address on this subject. He said :—Instead of reading the Report to you, the Secretary was instructed to give a condensed statement of the work of the year and to put it in a printed form, to circulate among the delegates. It is now in your hands ; the object is that you may have the main facts of the work before your eyes, that you may be enabled to give an intelligent attention to the importance of the work, the claims of the Association upon yourselves, upon your schools, and upon your township and county conventions. I do not intend to read this report, but I shall just make a few statements by way of emphasizing particular points. Since the last Convention my time has been wholly occupied with the work of the Association. I have been able to visit more or less thoroughly about twenty out of some forty-two counties in this province. In some of these the work done was very small, as in the counties of Addington, Lennox, Middlesex, and Lambton. In reference to the work of counties in the western part of this province, it is on the whole very thoroughly organized, and they are very deeply interested and doing very important work by way of increasing the efficiency of their schools, and important work of a missionary character by sustaining the Executive of this Association with their contributions, enabling it to carry on the work in other places. As we come east, however, the counties are not organized in any very satisfactory form. The place where the Association was cradled—Lennox and Addington—has no organization whatever. On coming down along here, the Ottawa valley, that once had a very prosperous and enthusiastic organization,—this group of counties has not met for some three years at all events, and I would like to take this opportunity in that connection of saying that any of the delegates present from schools in the counties along this eastern part of the province, could not do a better work for these counties than by two or three that are here present meeting together before this Convention breaks up and conferring together what they can do, and to go home and do it. Do not wait for one another while you are being impressed and interested ; let these impressions and that interest take form in some shape or other, either in your town, township or county. It is not the immense size of the conventions that makes them in every respect successful, it is the number of earnest men and women who get together for work and consultation in reference to practical work, and go back to their schools and to

their churches and do work. (Hear, hear.) I hope that those that are here, especially from Lanark, Renfrew, Grenville, and Stormont will remember that Dundas is a county whose earnestness and influence might well affect you all. So much for the aspect of the county work. The next point we come to is not merely the conventions, but what, after all, at present is the main part of the work, namely, the Institute form of Sunday-school work. I entered upon this work with this principle, that no Sabbath-school can, on the whole, be higher or better or more influential and efficient in its work than an average number of teachers in it. If they hold the truth loosely they cannot teach it thoroughly. If their sense of spiritual life and their preparation connected with their work in teaching are low, they cannot raise up the children or co-operate effectively with the homes, and as Dr. Withrow has just said, the question now along the line is, how to raise the personal piety, personal intelligence, and personal consecration of the teachers in the Sabbath-school. In view of that principle I have proceeded during the past year upon one programme, almost, where I did not return to the place again, in reference to the work. The aim has been to have in each locality visited no less than four sessions of from one-and-a-half to two hours each. Two of these sessions have been devoted wholly to the teaching plan and the conference plan, to enable the teacher to get a larger grasp of this book as a whole from Genesis to Revelation. You may say that is a big thing for so small a time. Well, if you can put a man on the track, he has generally intelligence and general knowledge of the work to go on sufficiently to enable him to make more progress. The other two sessions were spent in the process of teaching how to teach, how to present the truth, how to cause a boy or girl or man or woman to know what you know, and what they did not know before. That has been all over the line, and this coming year we propose in those places, if they are visited, to take another course. This Institute work has been carried on mostly in rural parts. For example, no county took hold of it more enthusiastically than the county of Waterloo, and their arrangements were admirable. The Secretary visited seven different places in the week and spent a day in each place, holding three sessions each day. The work, of course, was heavy, but it was the gladdest work I ever did. I tell you why. We began each day at 10 o'clock in the morning throughout that county—and some places were small rural places not much more than corners—we did not begin any day with less than forty teachers. (Hear, hear.) And by the time we got to the close of the services the largest church of the place was filled to overflowing. I say that for the county of Waterloo, just to indicate what a few earnest men can accomplish. The Institute work, as I have said, has not been confined to rural parts. I, in consultation with a committee and under their direction, undertook five weeks' work in the city of Toronto, holding four sessions each week, and I received more assurances of profit in con-

nection  
schools,  
had been  
to them  
hold of a  
every tin  
That is  
imitate  
back int  
use then  
mass-me  
province  
and whe  
other ha  
could be  
and this  
means w  
in one n  
as they  
questions  
would li  
informat  
Executiv  
that—to  
Associat  
statemen  
had done  
I hold th  
of the Sa  
tions hel  
Union in  
Churches  
this that  
spiration  
the Chur  
possibly  
Now, the  
preparat  
created a  
up many  
in Sabba  
work so  
grasp of  
teachers  
Churches  
by the fu  
work, to

nection with that work than from any other quarter. Our best schools, our best teachers, were the people who realized that they had been greatly helped, by saying that the Bible seemed more real to them as a book than it was before, and that they had now got hold of a few principles which they could in their own way apply every time they sat down with their classes, and that is a great deal. That is the work. It is not getting a man to do as you do, to imitate you, and after he has done it for a week or two to get back into the old rut; it is to give him principles and to have him use them as he best can, intelligently and constantly. We had a mass-meeting in Brockville that would do credit to any place in this province. The arrangements were all made in that church over there, and when one half got in the church was full to overflowing, and the other half were on the streets, in the month of February. All that could be done was done with great cheerfulness and with great alacrity, and this church was opened and it was filled to overflowing. By these means we have been enabled to reach a great many schools and teachers in one meeting. Our method is to take the sense of the teachers as they come before us from time to time. If any brother has questions to ask on any point on which he or any other delegate would like to get information, we will do what we can to give that information. We ask your attention to the subjoined appeal of the Executive, based upon the Secretary's Report. We ask you to read that—to weigh it conscientiously, and consider the claim of the Association in this connection. The retiring President made some statement yesterday in reference to the feeling that the Association had done its work. I have to supplement his statement by this view: I hold this view against all comers, that had it not been for the labors of the Sabbath School Association of Canada, and its various conventions held in this Province, as well as the labors of the Sabbath School Union in the Province of Quebec, the Sabbath-school work of the Churches would not be where it is to-day. (Hear, hear.) I mean by this that these public gatherings, with the helpful instruction and inspiration that we have had from year to year, have been brought into the Churches, and the Churches are doing better work to-day than they possibly could have done had there not been just that agency at work. Now, then, I believe that what has been done in the past is only the preparation to the higher work we are to do in the future. We have created a sentiment in favor of Sabbath-schools; we have wakened up many men and women who feel it an honor and an interest to be in Sabbath-school work; but the Church, along her present lines of work so far, does not put the responsible man—the pastor—in direct grasp of the principles that he requires to employ in helping his teachers to teach the children of his congregation; and until the Churches have that, this Association is bound by the past and bound by the future and bound by the opening before it in Sabbath-school work, to push this matter of teacher-training until every church in

the land, through equipment and through facilities, will have either the superintendent or the pastor, or the best person possible, having such a grasp of the Word of God as a whole, and of the principles upon which it is presented to young and old, and then we will see what the Lord has for us to do when we get that length. Meantime we have to get that length; and how are we going to do it? This Association is under obligation as in the past. Some time ago this Association presented a memorial to every theological institution in the Dominion, asking them to take this matter into consideration, and favorable and encouraging answers were given. But the active part has yet to be taken; and so we have got to push it with the Churches until they feel the need so much that action will be taken, and therefore I think this Association has the strongest claim both for men and for prayers and power in this the more difficult work, to go and do it, and so conserve the best that it has done by going forward to do a higher work in the future. Not all of the remarks but all of the Report is respectfully submitted. (Applause.)

The Report is as follows:—

#### REPORT OF THE SECRETARY, 1883-4.

The Secretary has pleasure in reporting that all but one of the appointments of the year, since last Convention, held at Cobourg, have been fulfilled.

It is due to the friends of Sabbath-school work, and to the ministers of the various denominations, to record that where arrangements were made for services the heartiest co-operation has been given, and earnest thanks, with invitation to return, extended to the Association.

The following is a condensed statement of the places visited and the meetings held. Conventions were held and attended in the following counties and townships—(other Conventions have been held throughout the province, but the Secretary was not present, and therefore cannot report):—North York, Peel, East York, South Ontario, Halton, Waterloo, Wellington, Oxford, Brant, and Bruce. *Townships*:—West Nissouri, Burford, Vaughan, Markham, and Etobicoke.

In view of the fact that the standard of the school and the character of the work done cannot well be higher than the wisdom, devotedness, and knowledge of the teachers, considerable attention has been given to the teachers in the holding of Institutes, with the view of awakening the mind, quickening the heart, and directing the methods of those engaged in this important department of Church work. The following will indicate the number of Institutes held, with the county and locality: *South Ontario*—Columbus and Brooklyn, five sessions; *Victoria*—Lindsay, five sessions; *Dufferin*—Orangeville, Sabbath services and one session; *East Grey*—Clarksburg, three sessions; *North Ontario*—Sunderland and Vroomanton, five sessions; *Waterloo*—New Hamburg, Waterloo Village, Hawksville, Winter-

bourne, 4  
bridge, e  
—Kinca  
Wingham  
Seaforth  
sessions  
—Brock  
Norwich  
Odessa, C

The  
under o  
organize  
It wil  
work in

In ac  
counties  
the resul  
be carrie  
teachers

The  
ment St  
Knox Ch  
Church,  
four sess  
side—Pe

The  
as large  
and in th

The  
one very  
that thei  
bearing  
coming  
standard  
seventee  
vention  
detailed

The  
in conne  
Report.

Testi  
of this b  
the nece  
has done  
advance  
a higher  
fruitful

bourne, and Galt, each three sessions; *East York*—Maple and Woodbridge, each three sessions; *Wellington*—Guelph, four sessions; *Bruce*—Kincardine, four sessions, and Paisley three sessions; *Huron*—Wingham, two sessions; Goderich, five sessions; Clinton, one session; Seaforth, four sessions; *Markham Township*—Victoria Square, four sessions; Stouffville, three sessions; Unionville, three sessions; *Leeds*—Brockville, three sessions; *Oxford*—Embros, Mount Elgin, and Norwich, each four sessions; *Addington*—Addressed meetings at Odessa, Camden East, and Newburg.

The counties of Middlesex and Lambton have been organized under one association. North Ontario and East Grey have been organized for the first time.

It will be manifest that the Secretary has visited and done some work in twenty different counties of the Province of Ontario.

In addition to the work done in villages and towns in the above counties, the month of April was devoted to the city of Toronto, and the result has shown that the Institute work of the Association can be carried on so as to be helpful to the more advanced class of teachers in our city churches.

The city and its suburbs were divided as follows: *East*—Parliament Street Baptist Church, four sessions; *Central*—Queen Street, Knox Church, four sessions; *West*—Queen Street Primitive Methodist Church, four sessions; *Northern*—Bloor Street Methodist Church, four sessions; *Shaftesbury Hall*—Training class, two sessions; *Riverside*—Four sessions; *Parkdale*—One session.

The Conventions attended by the Secretary were without exception as large as the largest church of the place could possibly accommodate, and in the case of Peel an overflow meeting was held in the schoolroom.

The people were enthusiastic in the importance of the work, and one very noticeable feature in County and Township Conventions is that their programmes have more or less of an educational character, bearing directly on the character, equipment, and work of the teacher, coming to the vital fact, that the standard of the teachers is the standard of the school. In evidence of this it may be stated, that seventeen Institute Exercises entered into the exercises of the Convention work, and really prepared the way for the S. S. Institutes detailed in the previous part of this Report.

The monies contributed by collections, or personal subscriptions, in connection with these meetings will be found in the Treasurer's Report.

Testimonies from all parts of the field visited, as to the helpfulness of this later form of Sabbath-school work, might be given, and should the necessary financial support be forthcoming, the Association, that has done so good a work in creating a public sentiment—and directing advanced methods of doing the work for the past nineteen years—has a higher and richer field of usefulness before it in raising the teacher's fruitfulness in the work of Christ.

The following is a summary of the public work done, besides an immense amount of office work, of which no mention need be made.

One hundred and twenty-seven Institute Exercises, from one hour and a half to two hours each.

Thirty-eight sermons preached to children, teachers, and general audiences.

Fifty-eight different addresses on a variety of Sabbath-school topics.

Fourteen Union Mass Meetings of Sabbath-schools in towns and villages, with twelve schools personally visited and addressed. And through this arrangement sixty-eight Sabbath-schools, with their teachers and many of the parents, have had their duty and the work of the Association laid before them. From this department of the work many testimonies have been given as to quickened home life in the study of the Word, and deepened parental responsibility as to the religious instruction of the children.

Eleven lectures on Sabbath-school work, followed up by the teaching of the Institutes, making in all two hundred and sixty different public appearances in the work of the Association, and as its supplemental contribution to the work of all the Churches and the cause of Christ, and on the basis of its helpfulness claims its right to advance in the future, by the liberality of the Churches, as it has in the past.

Over three thousand teachers have attended these Institute Exercises, few less than twice, and most of them the whole series of meetings held in each place. This matter has been kept in view, and a census of the teachers present taken, in order to separate them from a general audience, which in the evening was generally large. Almost all attending profess to have received an enlarged view and deepened interest in the English Bible as their text-book, and their need of a fuller equipment, as well as more of the spirit of the Great Teacher sent from God.

It is a frequent confession of superintendents that those who need this quickening most are the most difficult to get interested up to the point of attendance. It is submitted that pastors and superintendents have much to do toward this class, they cannot raise their classes above themselves, and cannot give them what they have not got.

The teachers' relation to the school as a department of Church work is too loose, they are too much left to come and go at pleasure. This is fatal to the character of the workers, discouraging to a faithful superintendent, a bad example to the scholars, and defeats the supreme ends of Sabbath-school work.

All of which is respectfully submitted.

JOHN McEWEN, *Secretary.*

Toronto, October 10th, 1884.

On motion  
Secretary's  
Reports  
by Rev. J. O.  
Mr. William  
Leeds Court  
Spencerville

Rev. I  
going to be  
of part of  
questions w  
is in my ha  
in ten min  
take up tim  
teaching ar  
Let me tel  
this way.  
teachers in  
thought Su  
in Springfi  
Christian  
could, but  
the lessons  
I began to  
this condit  
it would n  
be of any s  
lecture the  
or other ;  
I would l  
experience  
conclusion  
meeting—  
meeting, a  
best to op  
give it to  
talked abo  
in the sch  
I had the  
begin, may  
as I knew  
descended  
teachers'  
forty, by a

On motion of Mr. McLean, seconded by Canon O'Meara, the Secretary's Report was received and adopted.

Reports from Counties, etc., were again called for and presented by Rev. John Wood, of Ottawa; Rev. Mr. Nelson, County of Dundas; Mr. Williams, Myrtle, Ontario County; Mr. McNaughton, Gananoque, Leeds County; Rev. J. McEwen, Oxford County; Mr. P. Drummond, Spencerville, Grenville County.

#### BIBLE CLASS TEACHING.

Rev. Dr. MEREDITH, of Boston:—I thought perhaps there were going to be so many questions that it would be a real gain to get rid of part of them this afternoon, but if you are not going to ask questions with any more avidity than is indicated by the number that is in my hand and the range of them, I can answer the whole of them in ten minutes to-morrow morning, so it would not be worth while to take up time this afternoon. Let me talk to you about Bible-class teaching and see if I cannot get you in the mood for asking questions. Let me tell you a little story about my Bible-class. It was born in this way. I went around my school until I satisfied myself that the teachers in my church were not doing the kind of work that I thought Sunday-school teachers ought to do. That was in the church in Springfield, Mass. I became satisfied they were good people, earnest Christian souls, and unquestionably they were doing the best they could, but they certainly were not teaching the full Word as found in the lessons, and it became a matter of very great anxiety to me, and I began to raise the question, "What shall I do? How can I remedy this condition of things?" One thing I was perfectly certain of, that it would not do a bit of good to go and scold them, that it would not be of any sort of use to go and hold up impossible ideas to them, or lecture them. If I was to remedy it, I was to help them some way or other; and after thinking the matter over a good while, I concluded I would have a teachers' meeting. I do not know what your experience is, but my observation and experience both lead me to the conclusion that the hardest thing under heaven to sustain is a teachers' meeting—(hear, hear),—but I said, "I will try and have a teachers' meeting, and I will get these good teachers together, and I will do my best to open the Scriptures and fill them full of it, and then they will give it to the children." I talked about it in Sunday-school and I talked about it individually, and I had about 50 teachers and officers in the school, and I gave out the notice with emphasis, and I believe I had the first night fifteen out of the crowd. "Well," I said, "we will begin, maybe we will grow;" and I began to teach the lessons as far as I knew how to teach, and all that, but it steadily and swiftly descended till there were just four regular stand-bys that came to that teachers' meeting, and you cannot interest four people as you can forty, by any means. It got to be very dry work, and I gave it up;

and it was just as the summer was coming on, and I went away for my vacation for the summer, and that worried me all summer. I never like to get "beat," as the boys say, in what I undertake, and it worried me all summer that I had been truly routed, and yet there came back this thought, "Well, now, there are my teachers; they are not teaching as I wish they were, and as they wish they were, but they are doing the best they can." and before I got back I said, "I will try another plan, and instead of going to my Sunday school at all,—(and this is the part I wish you would try, this is what I want you men in towns like Brockville and all around to take hold of, for I think there is power in it),—instead of going to my Sunday-school and saying "I will have the teachers' meeting," I caused to be inserted in the daily papers a notice that there would be a Bible-class in the State Street Church at half-past seven, and all the people of the city of Springfield were cordially invited to attend, and I gave out notices from my pulpit morning and evening,—and my evening congregation was a promiscuous congregation of floating people from all over the city,—and I gave out that there would be a Bible-class and that all who desired to come were welcome, etc., and that sort of invitation brought twenty five, (laughter,) and we met, twenty-five of us, and we began to study the Word of God, and it descended to fifteen. That will always be the case. You start a Bible-class anywhere and you will not keep all the people that come at first, because there is a certain class of enthusiastic people that are ready to go into anything but they do not stay anywhere; they always drop out in three or four weeks. Then you come down to people that are really in earnest and they will stay by you, and there were fifteen of these in the city of Springfield, and we began to study the Word of God in a little room in my church every Friday night. Well, for weeks we ran from twelve to twenty, but I had got interested in it myself and they were interested in it. There were three or four of my teachers and three or four from the churches about, and we went on steadily. By and by one, and another, and another began to come in; by and by we got that room so full we could not sit in it any more and we went into a larger room. It began to be talked about in the city, and then, you see, the thing would run alone. Whenever you get a Bible-class that has got one hundred in it, you need not worry about it at all; it will run itself. Then people began to talk about it, and pretty soon the pressure came on me to go out into the large room that seated seven hundred people, and I resisted it for weeks. I said, "If you take this Bible-class out of that room it will kill it and no power on earth can keep it alive." But we were suffocating. We could not do anything, and finally I yielded to the gentlemen who had become interested in it, and that night there were not twenty vacant seats in the large room, and then for about two years and a half we had the big room all thrown open and about a thousand people there every Friday night, and then what happened? Every teacher that did not want to come

to Bible-class scholars we have got to class Friday, know more to the Bible Methodist and I went weeks and by just he Street, by about it, and that seated went into and we had Temple, a vacant seat go up, by vacant seat then it will believe that that can do the only room in Brockville enough to I have got never kne capacity of principles. nobody by that. The your hand in a public class, unless won't be to get it out and I would keep just get your educational basis class, and I vote my and can't I will tell question in then in a the teacher

to Bible-class got out of my school. Why? A good many of their scholars were there. It makes it kind of hard for teachers. They have got to work. (Hear, hear.) If the scholars come to the Bible-class Friday night and you don't, it is quite probable the scholars will know more about the lesson than you do; but let the teachers come to the Bible-class and the teaching becomes elevated. Well, I was a Methodist then and had to get out after three years from Springfield, and I went down to Boston and started there, and for weeks and weeks in Boston we had from thirty to fifty people, and by just holding on in that little Wesleyan building in Bromfield Street, by and by one and another began to get hold of it, and talk about it, and the Hall got too strait for us and we went into another that seated one thousand people, and that got too strait, and then we went into the Somerset Street Church, and that got too small for us, and we have just been, three weeks ago, the fifth year in Tremont Temple, a building that seats 2,800 people, and there were not 300 vacant seats found last Saturday and that will stay that way. It will go up, by and by, along after January, so that there won't be a vacant seat in the house; and it will hold on until about May, and then it will drop till about July, when we drop off for the summer. I believe that can be done, and I am talking to men right here to-day that can do it in Canada; that is what I think about that. That is the only reason I attempt to talk about it. I believe it can be done in Brockville, in Montreal, and in any town where there is population enough to get up a good class. Now, how do I conduct that class? I have got very few principles. I do not know much about it, and I never knew until that time at Springfield that I had the slightest capacity on earth about it at all. But I have got three or four principles. As I make the Bible-class just as free as the street, I call nobody by name at all. You will scare out lots of people if you do that. They would just as soon come near you if you had a rifle in your hand as if they thought you were going to ask them a question in a public congregation, so I address every question to the whole class, unless I know my man perfectly well, and then I know that he won't be frightened, and I know he has got meat in him and I want to get it out. Then I sometimes do that. Then I have this principle, and I would have it if I had a Bible-class of six or of six hundred;—keep just as far away from the lecture idea as you possibly can, and get your class just as nearly as you can down on the simple conversational basis. Now, of course, it is difficult to do that with a very large class, and sometimes if they won't talk the leader has got to talk, but I vote my class a failure just in proportion as I have to do the talking and can't get the people to do it. Well, you ask, "How do you do it?" I will tell you, I come to my class and I begin with the most simple question imaginable. Everybody in the house knows the answer, and then in a good-natured way I wait, and, of course, they come to know the teacher after a while. You cannot do this work with any class—

of men and women without their coming to know you, to know what you want, and they are in sympathy with you and they will do what you want; and I wait till I get them talking, and as soon as I get them to hear their own voices around—and if I can get a little laugh that has not any irreverence in it, that is all the better; it brings out what I wish and makes them very easy and free in their seats—I get them talking in that way, and pretty soon I not only get them to answer questions but to ask questions; and it is very inspiring sometimes to hear questions coming from all over the house. Now, you ask what do I do with irrelevant questions, and with cranks, and with those fellows that are riding a hobby and always want to project their thought into every passage of Scripture? I simply have it understood that the simple Parliamentary rule shall be observed, and every man and woman on that floor has got to address the chair—and I am the chair myself. We don't ever have to speak of this; it comes to be understood just as it would in any other Christian audience. Every question is addressed to me; every answer is addressed to me. Well, now, some of you gentlemen were asking questions over there, some gentlemen over here were saying, "I wish you would speak a little louder." How do I get rid of that? Ladies do not speak so as to be heard by everybody either in question or in answer. Therefore, inasmuch as the interest of the class depends upon everybody hearing everything, I repeat every question and every answer, and I manage to make them hear me, so that everybody gets everything. Well, now, about this matter of debate—you see it is all shut off. Somebody down there says, "What is the color of that wall?" I don't tell him what color it is; I say, "Do you hear that question? A brother wants to know what is the color of that wall. What does the class say to that?" And there is a man sings out, "Why, it is black!" "Do the class agree with that?" Another man over here says, "No, I do not agree with that. It is white." "Well, now, we have got two opinions"—you see I have got the thing in my own hands—"we have got two opinions: this brother over here thinks it is black, and that other brother thinks it is white"—and then you get every other color, all colors, red, brown and white and everything else. Then I let them go on until everybody is thinking about it and then they get what I think the color of it is before we get through. There is never any wrangling or debate at all. Every once in a while you get a man up that you have to quietly put down. I generally do it by turning the laugh on him. Nothing will keep a man in his seat so flat for the rest of his life as to get about two thousand people laughing at him; and I have to do that once in a while. Men that ride hobbies; men that do not know anything but the second coming of the Lord; men that do not know anything under the heavens but the lost tribes of Israel, and can't find them,—and this sort of thing. After a while they come to find out there is no place for them, so they stay away. I have only one thing more to add: if you want to interest the people

you had be  
teach the  
teachers w  
interest th  
Schauffler  
large class  
Louis, Mo.  
idea. And  
over the D

A DEL  
answering

Mr. M  
I never all  
a while sta  
we do not  
sitting dow  
natured as  
if you kne

A DEL

Mr. M  
a thousand  
four hundr  
the benefit  
started bec  
who could  
is held at  
about fift  
There is a  
will be a t  
noon, if y  
the leader  
the lesson  
notes. Th  
this becau  
these peop  
lesson in  
brief pray  
it costs in  
class. W  
single cen  
we had \$3  
there of b  
difficulty i  
we take n  
expense.  
We sing v  
more after

you had better not talk about psychology and every other 'ology, but teach the practical spiritual truth of the Bible: that is what the teachers want, that is what is good for the school, and nothing will interest them like that. I rejoice to see that in New York Mr. Schaffler has a very large class every Saturday. There is a very large class in Chicago; there is one in Cleveland; there is one in St. Louis, Mo., and quite a number of others in smaller towns, on this idea. And I tell you, I would like to see them started in the towns all over the Dominion of Canada and over our own land.

A DELEGATE—What time do you allow any one to occupy in answering a question?

Mr. MEREDITH—About as long as you have taken to ask that one. I never allow anyone to stand up. I get all sorts. A fellow once in a while stands up: he is going to make a speech. I say, "My brother, we do not have that." Well, a man cannot make a very long speech sitting down. If you don't believe, try it. We keep it all good natured as we have it here now. I could turn this into a Bible-class if you knew your lesson. (Laughter.)

A DELEGATE—How many nights do you meet?

Mr. MEREDITH—Every Tuesday night: my chapel will seat about a thousand people and that is full every Tuesday night. I have about four hundred young men in it every Tuesday night. That is held for the benefit of those who cannot get out in the afternoon, and it was started because of a long petition of a great many persons: teachers who could not get away from work in the afternoon. The large class is held at three o'clock on Saturday afternoon, and that class takes about fifteen minutes for the introductory services in Tremont Temple. There is a magnificent organ: we have a leader; we pay him. There will be a thousand people in Tremont Temple every Saturday afternoon, if you go there at half-past two o'clock, and at half-past two the leader begins to sing. Every week we print a slip that has on it the lesson text and hymns we are going to sing, and with a place for notes. They are all scattered. They have got the hymns. I tell you this because this is part of the way to make the thing interesting, and these people sing up to just three o'clock exactly, and then I read the lesson in alternation—responsive reading—after which we have a brief prayer and then a collection is taken. Now let me tell you that it costs in Tremont Temple \$51 a Saturday to pay the expenses of the class. We take a box collection each Saturday and we do not ask a single cent additional, and they pay their expenses, \$51 a week, and we had \$3.75 left over; and we have got a fund now that lays back there of between five and six hundred dollars. But you will have no difficulty in paying the expenses of the class. Tuesday night's class we take no collection because it is in my church and we are under no expense. The Tremont Temple collection takes about 15 minutes. We sing while they are taking it and then the leader sings one verse more after the collection is taken so as to quiet them down, then I

have just one hour and we go through the lesson and we dismiss at a quarter past four. Now I do not know that it would be better in any other town to do it in the afternoon, but you can do it in the evening and get a good class and do great service.

A DELEGATE—You are doing that on a large scale. What would you need for a small place, a village or town where there are two or three denominational schools? How can it be started in such a place?

Mr. MEREDITH—Exactly in the same way.

The DELEGATE—In one of the denominational churches?

Mr. MEREDITH—I would not say "denominational." The best union in the world is the union that is so absolutely real that it forgets that there is any denomination.

THE DELEGATE—What I mean is, would you go outside—to into another building?

Mr. MEREDITH—I would do it if it was the best thing; but in Springfield there we had representatives from every single denomination in town, including two Romanists. They came there every Friday night; and we had a large number of Unitarians and Universalists (the better class of their people that were interested in Bible study), as well as the Evangelical Churches; and we never said Methodist, Congregational, or anything else. There is another thing suggests itself: How shall we get along in a town of ten thousand inhabitants, with three or four churches—Baptist, Presbyterian, Methodist? That reminds me that I have a question in my pocket: "What do you think of teaching the Shorter Catechism?" Well I would not teach the Shorter Catechism because I am not a Calvinist; but you are—you would not teach any other kind of Catechism. Well, now, here is my Baptist friend; he does not think I am exactly right. And how are you going to get along with them? Talk right out. Nobody mistakes what I am or where I am, and these people talk right back at me, and I would not live where I had to be careful what I said—afraid I would hurt somebody. (Hear, hear.) If I cannot differ from a man and love, then I had better go somewhere and get my heart right. Out with everything—talk right out. You believe in sprinkling? Very well. Sprinkle away! (Laughter.) "Well, but I do not believe you are baptized." "All right! I do" (Renewed laughter.) Talk right out, and do not have any shame about it. That is the true idea. I guess that is enough. (Applause.)

#### BUSINESS COMMITTEE'S REPORT.

The Business Committee reported on several matters which had been referred to them for consideration, and recommended for adoption the following:—

Moved  
A. A. Scot

That the  
hand of ou  
the efforts  
Dominion  
commonly  
that the sa  
are now ar  
that this  
approval  
to limit t  
drinks.

To the  
Associatio

Dear  
meeting o  
held in T  
the princi  
of our co  
work—the  
strait on  
influence

It is n  
rect early  
me to emp  
you to aic  
into the S  
Bands of  
traffic in

Praying  
portant d  
"home an

I am,  
U

## I. THE SCOTT ACT.

Moved by the Rev. T. G. Williams, and seconded by the Rev. A. A. Scott, of Carleton Place :

That this Committee desires gratefully to acknowledge the guiding hand of our Heavenly Father in bringing to a successful termination the efforts which have been put forth in various counties of our Dominion to secure the adoption of the Canada Temperance Act, commonly known as "The Scott Act;" and that we devoutly pray that the same Divine guidance may still be vouchsafed to those who are now and may be in the future engaged in this work. And further, that this Sabbath-School Convention desires to express its cordial approval of the Scott Act, as the best means now within our reach to limit the evils resulting from the licensed sale of intoxicating drinks.

## II. MEMORIAL FROM THE W. C. T. U.

To the President, Officers, and Members of the Sabbath School Association of Canada, in Convention assembled :

Dear Fellow-workers in the Master's service,—At the annual meeting of the Provincial Women's Christian Temperance Union, held in Toronto, October 14th, 15th, and 16th, the duty of impressing the principles of total abstinence upon the children and young people of our country was again felt to be a very important part of our work—the more so as we are conscious of a growing dislike to restraint on the one hand, and an increased apathy to a healthy home influence on the other.

It is not necessary that I should present the importance of correct early training, or illustrate its effect on future life; but permit me to emphasize the desire of the W. C. T. U. of Canada, and entreat you to aid us in pressing principles of total abstinence, by introducing into the Sabbath-school the pledge-card as a personal safeguard, and Bands of Hope as a national help in driving out the terrible curse of traffic in intoxicating liquors.

Praying that this subject may have its due share among your important deliberations, and that God may own our united effort for "home and native land,"

I am, on behalf of the Provincial Women's Christian Temperance Union, respectfully,

HENRIETTA FOSTER,

Supt. S. S. and B. of H. Dept., St. Catharines.

III. DRAFT OF PROPOSED CONSTITUTIONAL CHANGES IN THE  
SABBATH SCHOOL ASSOCIATION OF CANADA.

*Whereas*, The operations of the S. S. Association of Canada, with the growing importance of its work, require greater efficiency and compactness in its Executive, it is

*Resolved*, That in addition to the election of the President, whose special duties are to preside over the sessions of the Convention, that each Convention shall elect a Chairman of the General Executive, who shall reside in Toronto, whose duties shall be to preside over the meetings of the Executive, and with whom the Secretary and Treasurer can, at all times, take counsel in matters requiring conference, and who shall carry out the mind of the Executive as expressed from time to time; and

*Whereas*, It is found generally impracticable, with an Executive so widely scattered over the Province, to have frequent and largely representative meetings for business,

*Resolved*, That the Executive be elected by the Convention on the nomination of the Business Committee, not later than the forenoon of the third day of each Annual Convention; and that it be an instruction to the retiring Executive to pass on in writing to their successors, through the Convention, such suggestions on future work as, in their judgment, will be helpful in securing the objects of the Association; and that the Executive elect shall meet at once, at the seat of the Convention, and, among other necessary business, shall elect eight of their number who, with the Chairman, Treasurer, and Secretary, shall constitute a sub-committee, whose duty it shall be to carry out the instructions of the Conventions and the General Executive Committee, and report the same.

The General Executive Committee shall be called to meet on such day in the month of April, and in such place east or west of Toronto as shall, from time to time, be decided upon; and that the Christian Churches in the place of meeting shall take advantage of the same, and hold a public meeting in the evening, of Sunday-school workers and parents, with the view of deepening the interest in the local work and presenting the claims of the Association; and further, that a copy of the minutes of such general meetings of the Executive shall be forwarded to all members not able to be present, with the view of sustaining an intelligent interest in the work of the Association.

REV. JOHN MCEWEN, *Secretary*.

On motion of Mr. McLean, seconded by Rev. J. McKillican, the report was adopted.

On the recommendation of the Business Committee, the Revs. Dr. Withrow and A. Scott were added to that Committee.

Mr. W  
as follows

W. B. Mc

Balance from  
Reports so  
Collections  
Cash subscri  
Belleville,

Grafton—B  
Bloor St. 1  
Disciples, C  
Cobourg—1  
Aurora—B  
Cooke's Ch  
Goderich—  
Metropolit  
St. Cathari  
Etobicoke—  
Knox Chur  
St. Paul's I  
Columbus  
North Wil  
St. Cathari  
Clinton  
Lindsay  
Northern C  
St. Paul's C  
St. Andrew  
West Toro  
Sarnia  
Erskine Ch  
Hon Jame  
A Friend  
E. Rogers,  
R. W. Far  
J. J. Woo  
Henry Ke  
A. M. Smit  
Warring  
R. Irving  
J. T. ....  
G. Harris  
H. P. Dw  
D. & B...  
Rev. E. 1  
James Mc  
A. Jardine  
O. S. V. A

## TREASURER'S REPORT

Mr. W. B. McMURRICH, Treasurer, presented the financial report as follows:—

## TREASURER'S REPORT.

*W. B. McMurrich, in account with the Sabbath School Association of Canada.*

| RECEIPTS.   |         |         |
|---|---------|---------|
| Balance from 1882-83  |         | \$46 0¢ |
| Reports sold  |         | 98 75   |
| Collections at Cobourg Convention as per Return of Rev. J. McEwen |         | 111 79  |
| Cash subscriptions received at Cobourg, details already published |         | 75 00   |
| Belleville, Bridge Street Methodist Sabbath-school                | \$10 00 |         |
| "    Charles Street Presbyterian      "    1882-3                 | 10 00   |         |
| Grafton—Baptist Sabbath-school                                    | 1 00    |         |
| Bloor St. Methodist      "    "                                   | 10 00   |         |
| Disciples, Cobourg  | 1 00    |         |
| Cobourg—Methodist Episcopal Sabbath-school                        | 5 00    |         |
| Aurora—Bible-class  | 10 00   |         |
| Cooke's Church Sabbath-school                                     | 5 00    |         |
| Goderich—Presbyterian      "    "                                 | 5 00    |         |
| Metropolitan Methodist      "    Toronto                          | 10 00   |         |
| St. Catharines—First Presbyterian Sabbath-school                  | 10 00   |         |
| Etobicoke—Sabbath-school Anniversary                              | 6 00    |         |
| Knox Church Sabbath School Association, Toronto                   | 40 00   |         |
| St. Paul's Presbyterian Sabbath-school, Peterboro                 | 10 00   |         |
| Columbus      "    "  | 2 00    |         |
| North Williamsburg      "    "                                    | 2 50    |         |
| St. Catharines—Presbyterian      "    "                           | 10 00   |         |
| Clinton      "    "   | 10 32   |         |
| Lindsay      "    "   | 17 25   |         |
| Northern Congregational      "    Toronto                         | 25 00   |         |
| St. Paul's Church      "    Lindsay                               | 2 00    |         |
| St. Andrew's Church      "    Guelph                              | 5 00    |         |
| West Toronto      "    "  | 10 00   |         |
| Sarnia      "    "  | 5 00    |         |
| Erskine Church      "    "  | 10 00   |         |
| Hon James Young, Galt   | 10 00   |         |
| A Friend  | 1 00    |         |
| E. Rogers, collected by him                                       | 40 00   |         |
| R. W. Fare, Ayr   | 3 00    |         |
| J. J. Woodhouse   | 5 00    |         |
| Henry Kent  | 5 00    |         |
| A. M. Smith   | 5 00    |         |
| Warring Kennedy   | 5 00    |         |
| R. Irving Walker  | 5 00    |         |
| J. T.   | 5 00    |         |
| G. Harrison   | 5 00    |         |
| H. P. Dwight  | 2 00    |         |
| D. & B.   | 2 00    |         |
| Rev. E. Barrass   | 4 00    |         |
| James McNab   | 4 00    |         |
| A. Jardine  | 5 00    |         |
| O. S. V. Andrews  | 10 00   |         |

|                         |          |          |
|-------------------------|----------|----------|
| Hon. S. H. Blake .....  | \$100 00 |          |
| E. Rogers .....         | 2 50     |          |
| Joseph Ely .....        | 5 00     |          |
| John Y. Reid .....      | 5 00     |          |
| Hon. Alex. Morris ..... | 5 00     |          |
| J. L. Blaikie .....     | 5 00     |          |
| W. C. Harris .....      | 1 00     |          |
| J. T. Thom .....        | 1 00     |          |
| Rev. J. McEwen .....    | 10 00    |          |
| Robert Gourlay .....    | 10 00    |          |
|                         |          | \$492 57 |

*Special—Secretary's Expenses to International Convention.*

|                         |      |       |
|-------------------------|------|-------|
| D. McLean .....         | 5 00 |       |
| Wm. Gooderham .....     | 5 00 |       |
| Hon. Wm. McMaster ..... | 5 00 |       |
| H. J. Clark .....       | 5 00 |       |
| John Reid .....         | 5 00 |       |
| Northrop & Lyman .....  | 5 00 |       |
| W. Howland .....        | 5 00 |       |
| R. Brown .....          | 3 00 |       |
| S. Caldecott .....      | 2 00 |       |
|                         |      | 40 00 |

|  |        |        |
|--|--------|--------|
| North York County Association .....                      | 150 00 |        |
| Bruce County, subscriptions (per Rev. Mr. McNiven) ..... | 10 00  |        |
| Do. do. ....   | 6 50   |        |
| Do. do. ....   | 20 00  |        |
| East and West Ridings of York .....                      | 50 00  |        |
| County of Peel .....                                     | 50 00  |        |
| Township of Vaughan .....                                | 11 50  |        |
| County of Brant .....                                    | 10 00  |        |
| County of Oxford .....                                   | 20 00  |        |
|  |        | 328 00 |

|  |       |  |
|--|-------|--|
| Collections, Columbus .....            | 7 25  |  |
| " Collingwood .....                    | 17 96 |  |
| " Orangeville .....                    | 2 25  |  |
| " Embro .....                          | 15 13 |  |
| " Mount Elgin .....                    | 5 00  |  |
| " Norwich .....                        | 4 77  |  |
| " Do. District .....                   | 5 67  |  |
| " Orangeville .....                    | 7 78  |  |
| " Brockville, Children's Meeting ..... | 8 37  |  |
| " " Institute .....                    | 4 87  |  |
| " Odessa .....                         | 1 29  |  |
| " Newburg .....                        | 1 96  |  |
| " Victoria Square .....                | 2 50  |  |
| " Stouffville .....                    | 8 00  |  |
| " Unionville .....                     | 3 55  |  |
| " Markham .....                        | 4 03  |  |
| " Toronto, Parliament Street .....     | 10 50 |  |
| " " Knox Church .....                  | 33 39 |  |
| " " Primitive Methodist Church .....   | 11 80 |  |
| " " Bloor Street Church .....          | 11 34 |  |
| " Kincardine .....                     | 11 00 |  |
| " Paisley .....                        | 4 00  |  |
| " Sunderland .....                     | 15 67 |  |
| " Vroomantown .....                    | 2 84  |  |

Collections

"

"

"

"

"

"

"

"

"

"

"

"

Advertisement

Hand Book

"

"

Expenses

Telegrams

Rev. J. M.

Accounts-

Railway a

Postage, c

"

"

"

Toronto,

On n

The s

"

"

"

"

"

"

"

"

The

The

Sheraton

on "Joh

sure, wi

Port H

In t

College,

been pro

Five

warrior

by the f

|                              |         |                  |
|------------------------------|---------|------------------|
| Collections, Thornbury ..... | \$11 00 |                  |
| “ New Hamburg .....          | 6 15    |                  |
| “ Hawksville .....           | 9 65    |                  |
| “ Winterbourne .....         | 12 00   |                  |
| “ Waterloo .....             | 10 23   |                  |
| “ Maple .....                | 4 91    |                  |
| “ Woodbridge .....           | 6 30    |                  |
| “ Galt .....                 | 12 50   |                  |
| “ Wingham .....              | 12 64   |                  |
| “ Goderich .....             | 19 00   |                  |
| “ Seaforth .....             | 28 18   |                  |
| “ Riverside .....            | 3 52    |                  |
| “ Guelph .....               | 11 96   |                  |
|                              |         | 348 96           |
| Advertisements .....         |         | 24 00            |
| Hand Books sold .....        |         | 0 30             |
|                              |         | <u>\$1565 43</u> |

## DISBURSEMENTS.

|   |          |                  |
|---|----------|------------------|
| Expenses of Convention, etc .....                         | \$185 10 |                  |
| Telegrams .....   | 7 73     |                  |
| Rev. J. McEwen's salary account .....                     | 1059 15  |                  |
| Accounts—Printing, stationery, reporting, etc., etc ..... | 118 23   |                  |
| Railway and travelling expenses .....                     | 156 46   |                  |
| Postage, etc .....  | 32 40    |                  |
|   |          | <u>\$1559 07</u> |
| Balance in Treasurer's hands .....                        |          | 6 36             |

Toronto, 13th October, 1884.

On motion of Mr. McLean, the report was adopted.

The session was closed with the benediction.

## EVENING SESSION.

The meeting was opened with the usual devotional exercises.

The PRESIDENT—I am sure we all regret the absence of Principal Sheraton, of Toronto, who was to have delivered an address to-night on “John Wycliffe;” however, we rejoice in having one who, I am sure, will amply supply his place, in the person of Dr. O'Meara, of Port Hope.

In the absence of the Rev. Principal Sheraton, of Wycliffe College, the Rev. Dr. O'MEARA read the following paper, which had been prepared and forwarded by Dr. Sheraton:

Five hundred years have elapsed since John Wycliffe, that noble warrior for Christ's crown and kingdom, passed to his reward—not by the fiery chariot of martyrdom, which he had oft anticipated, but

from his peaceful rectory at Lutterworth. Yet it seems that only now, after all these centuries, Protestant Christendom is awakening to the worth of her champion, and of his supreme and unique place in the growth and development of England, and in the Reformation of England's Church. How was it, it may well be asked, that a man, occupying so conspicuous a place in the Commonwealth as patriot, statesman, and reformer, and whose literary remains are so extensive and valuable, has been for so long a time comparatively forgotten and unknown, his character maligned, his teachings misrepresented, and his memory covered with obloquy? The chief cause is only too evident. There had grown up in Christendom an alien power. The original simplicity of Church organization had been superseded by a vast imperial system. The marvellous organization, whose princes were prelates, and which wielded the sword of the Caesars, as the vicegerency of God, was not wholly evil. It gave a law to the tumultuous nations of medieval Europe, and stood between the downtrodden people and the cruelty and lust of their conquerors. It was a law to these barbarous races, by its rough discipline preparing them for self-government and for freedom. But within it deadly evils were developed. The Church, by slow and insidious departures, lost the simplicity of gospel truth. A vast machinery of priest, sacraments, and penances interposed between man and God. The heavenly treasures, it was maintained, could only be dispensed by the sacerdotal guardians into whose hands they were entrusted. They claimed to possess the authority of God and the right to interpret, and even, to supplement, the Divine word. They had power, they declared, to repeat the awful sacrifice of Calvary, and to offer on every altar the very body and blood of the incarnate Redeemer. They assumed to be the sole channels of grace, and the dispensers of the forgiveness of sins, of which the absolution of the priesthood was the only assurance, and which must be purchased by penances and sacraments and good works, yea, even by money itself. In the very nature of things such a system must have been radically opposed to the unrestricted circulation of the Scriptures, and to the preaching of the gospel of a free salvation. If men could for themselves read and understand God's Word, what would become of the authority of the Church? If the vilest sinners had direct access to the Saviour, and could find at once in Him forgiveness and peace, of what use were priestly mediators and the protracted and painful methods by which alone, it had been taught, that men could hope to find, ultimately, remission of their sins and the blessedness of heaven? Men might come to feel that they had no need of the priest, because they might go themselves, in their sorrow and need, to the Saviour, and thus the office and functions of the sacerdotal ministry would virtually be abolished. Need we wonder that the upholders and devotees of this system regarded Wycliffe as a ruthless destroyer? The members of the sacerdotal Church knew that if the bold teacher were successful, their

ecclesiastica  
of self pres  
fact, they d  
to discredit  
they sought  
in potent a  
anathemati  
upon which  
deavored t  
dishonor.  
ceeded but  
centuries.  
Reformatio  
preached by  
Scriptures,  
and Tindal  
and transp  
glorious Re  
now, after  
honor, the  
upon us w  
which mal  
England's,  
to be real  
which sup  
neither the  
Calvin, ha  
bors had b  
and backw  
us teacher  
that, at a  
bring us b  
our patrio  
deep inter  
long sealed  
to the high  
mony of o  
and folly  
bring us  
ritualism.  
character  
massive  
student, p  
himself v  
studies th  
wisdom at  
see him

ecclesiastical and doctrinal system must utterly perish. The instinct of self preservation impelled them to resist him ; and, as a matter of fact, they did their utmost to suppress the Reformer's writings and to discredit his work. While he lived, impelled by wrath and terror, they sought to crush him, and after his death they wreaked their impotent anger upon his bones. They branded him as a heretic, anathematized his teachings, destroyed every vestige of his writings upon which they could lay hands, and with resolute pertinacity endeavored to obliterate all traces of his life-work. Him they did dishonor. So far as Wycliffe's own fame was concerned they succeeded but too well. Obloquy and falsehood have covered it for centuries. But his work lived. He sowed the seed which, at the Reformation, brought forth such a glorious harvest. The gospel truth preached by his "poor priests," and, above all, his translation of the Scriptures, laid the foundation upon which Cranmer, Ridley, Latimer, and Tindale built. His teachings were disseminated through Bohemia and transmitted to Germany, and there prepared the way for the glorious Revolution of which Luther was the chief instrument. And now, after the long lapse of generations of misrepresentation and dishonor, the "Morning Star of the Reformation" at last shines forth upon us with a lustre undimmed by the reproaches and aspersions which malice and superstition cast upon him. The loss has been England's, not Wycliffe's. What Milton said of him is beginning to be realized: "Had it not been for the obstinate perverseness which suppressed Wycliffe as a schismatic and innovator, perhaps neither the Bohemian Huss and Jerome, nor the name of Luther or Calvin, had ever been known, the glory of reforming all our neighbors had been completely ours. But now we are become the latest and backwardest scholars of those whom God offered to have made us teachers." And surely we owe to God's watchful providence, that, at a time when infatuated sons of England's Church would bring us back to the bondage of error and absolutism, from which our patriot reformer labored to deliver us, there should be awakened a deep interest in his life and teaching. As silent witnesses of the East, long sealed up in the oblivion of prostrate empires, have now come to the light to confute the depravers of revealed truth ; so the testimony of our first great English Protestant puts to shame the blindness and folly of those who would quench the torch of gospel light, and bring us back again to the weak and beggarly elements of medieval ritualism. As Wycliffe's great work comes out before us in its real character and full proportions, we are impressed not only by its massiveness but even more by its manifoldness. We see him—a student, penetrating all the subtleties of Scholasticism and devoting himself with rare and exhilarating enthusiasm to the routine of studies then in vogue, and advancing step by step to the ripeness of wisdom and knowledge which armed him for the conflict. Next, we see him with the courage born of truth, denouncing the flagrant

abuses which held education, government, and home-life in intolerable bondage. At length he steps forth, the full-panoplied champion of constitutional rights against the insolent pretensions of the Papacy, the adviser of the king, the friend of the people, legislator, ambassador, and vindicator of the liberties of his island-home. But Wycliffe was no shallow sciolist. He well knew that it was the truth which maketh free. The bondsman of sin cannot rejoice in the liberty of the sons of God. The conscience must be delivered from the thralldom of guilt and error. Christ is the Emancipator of men. Between Christ and the conscience no human authority can interpose, no human intercessors detract from His supreme and sufficient mediation, no intermediary priests or sacraments interpose between the transgressor and the Saviour. In rude, homely, vehement words, he exposed and denounced the impostures and the tyranny of Sacerdotalism, while in glowing sentences and wonderful variety of illustration he sets forth the supremacy and sufficiency of Jesus. As Lechler says:—"He always and everywhere lays the utmost possible emphasis upon the incomparable grandeur of Jesus Christ, as the only Mediator between God and men." He was the most radical of Church reformers, sparing no tradition of men, and challenging every usurped authority which claimed to exalt "the powers of the keys" above law and morality. Yet he was not only a theologian and controversialist, eminent in the professor's chair and a master of debate; he was also a pastor and evangelist, full of sympathy, unwearied in labors. He delighted to preach the gospel to the common people, and three hundred of his sermons still attest the abundance of his labors. He was the first writer of tracts, and 200 of these brief, pungent, skilful expositions of divine truth remain to us. In his "poor priests," who sowed all through England the imperishable seed, we have the prototype of the colporteurs, Scripture-readers, and itinerants of the 19th century. And to crown all, he projected and accomplished the first translation of the whole Bible into our mother tongue, associating with him in this great work translators and correspondents with whom he was in continual communication. And these herculean labors were carried on with scanty appliances and with all the distractions of ceaseless controversy and perpetual threatenings of numerous and powerful foes. To survey so vast a field in this brief paper is clearly impossible. I must restrict myself to the one subject, named in the title I have selected. And two good reasons justify my choice. It brings Wycliffe's supreme and crowning work into direct relation to ourselves as Bible-teachers. Moreover we find in Wycliffe's relation to his Bible the very core of his life-work, whence it derived its inspiration, power and permanency. Let us then briefly view the great Reformer as a Bible student, a Bible teacher, and a Bible translator.

#### I.—THE BIBLE STUDENT.

How did Wycliffe come to be so devoted to the study of the Sacred

Word a  
of this  
came to  
he attain  
through  
what th  
access.  
Greek a  
tained i  
the pict  
of the  
the low  
was ab  
and the  
pretatio  
and ke  
it suffic  
stern a  
Church  
impose  
conscie  
Church  
all the  
what v  
of the  
contro  
intelle  
a powe  
to the  
moral  
stant  
proach  
"Let  
my ey  
the H  
fervid  
throug  
able.  
lofty  
him f  
conten  
but ag  
accuse  
whole  
all his  
the bi  
never

Word and to make it his chief counsellor and friend? The obscurity of this part of his history baffles our enquiry. The steps by which he came to know and love the Word of God cannot now be traced. Ere he attained to his firm stand upon revealed truth, he must have passed through many conflicts and overcome incredible difficulties. We know what these must have been: The Scriptures were most difficult of access. Their originals were unknown. Even in the Universities, Greek and Hebrew were not taught. The Latin Vulgate was contained in rare and costly manuscripts: few knew anything of it beyond the pictures contained in the Service-books. In the Colleges the study of the Scriptures was thought to be beneath the dignity of any but the lowest of tutors, to whose perfunctory and shallow disquisitions it was abandoned, while the learned doctors lectured upon the fathers and the schoolmen. Then a pedantic and fantastic system of interpretation locked up the truth from the understanding of the reader and kept him in bondage to opinions and traditions of men. Nor was it sufficient that the gospel was shut up within these prison-walls; a stern and inexorable jailer kept guard without. The authority of the Church forbade the reader to seek beyond the meaning which she imposed upon the sacred words. To every cry of a perplexed conscience or a weary longing heart, the answer was, "Hear the Church." When Rome had spoken there was no appeal. Through all these difficulties Wycliffe must have pressed his way, and with what wonderful results! His character was moulded upon the teaching of the Scriptures. His inmost life as well as his public teaching was controlled and formed by it. Wycliffe was pre-eminently a man of intellect, not of feeling; and along with the intellectual element was a powerful and energetic will. But that will was ever in subjection to the Word of God. His vehemence was ever controlled by a lofty moral purpose, and that purpose was directed and restrained by constant reference to the Scriptures. Thus, upon one occasion, when reproached with motives of personal ambition, he replied to his detractors, "Let God be my witness, that before everything I have God's glory in my eye and the good of the Church, which springs out of reverence of the Holy Scripture, and following the law of Christ." A man of fervid temperament, in the midst of a terrific conflict, Wycliffe walks through the fire unscathed. His personal character was unimpeachable. The purity of his life, the single-heartedness of his motives, the lofty superiority to sordid and debasing pursuits which distinguished him from the churchmen of his day, compelled the respect of his contemporaries. His enemies heaped upon him abuse and vituperation, but against his personal character they had not a word. True they accused him of evasion and cowardice, but that is contradicted by the whole history of this man. An intense moral purpose runs through all his work. He challenges fearlessly every abuse, confronts boldly the bitterest foes, has always the courage of his convictions, and is never ashamed to confess a fault or to avow a change in his opinions.

He has been charged with coarseness of expression, and with revolutionary radicalism. Yet "paradoxical as it may seem," writes one of the editors of his English works, "one of his most marked characteristics is his essential moderation." Wycliffe himself tells us the secret of this moderation: "Lest this controversy should be too barren, I have set firmly before myself, as a three-fold rule of life, from Scripture, first, to keep myself clear from sin in this matter by taking diligent care in the matter of the fault with which I am charged, that I too often mingle zeal for punishment with whatever good intention I have . . . Hence I will strive more carefully, wearying my God with prayers concerning spiritual faults . . . Secondly, though I am not conscious of the fault openly charged against me, I will patiently suffer insult. Thirdly, when I defend myself from false accusations I will pray for those who falsely accuse me, lest any malice or zeal for punishment should add a pain to these wounds which I have already received." There is no hesitation, vacillation, or inconsistency in the course of Wycliffe. He is ever pressing toward the mark; constantly advancing to a clearer and fuller knowledge of the truth. In this respect he is the superior of Luther, in the latter part of whose career there is a painful retrogression and deterioration. But through Wycliffe's whole career one increasing purpose runs. His path ever shineth more and more unto the perfect day, and the beauty, order, progressiveness, moderation, integrity and power of the character and life-history of Wycliffe, are all due to this—that he was an humble, earnest, prayerful student of the Holy Scriptures.

## II. THE BIBLE TEACHER.

This was the most congenial and absorbing occupation of Wycliffe. As the Bible was the guide and moulding-power of his own life, so he sought to bring others under its influence, and to make everything in the State and in the Church subject to its authority. At the university, when the Scripture teachers were objects of derision—termed "bullocks of Abraham and asses of Balaam"—Wycliffe had the courage to disregard the prevailing contempt with which biblical studies were looked upon, and to give himself up to them with such ardor that he soon became known by the high and honorable title of the "Evangelical Doctor." He recognized the law of Christ as the absolutely perfect law; the source of all that is good in every other law. Step by step he was led to the decisive position from which he never seceded: the fundamental principle that Holy Scripture alone is infallibly true, and the absolute standard of truth. The scholastic divines regarded scripture and tradition as co-ordinate authorities. They looked upon and used the two as of the same nature and validity. Indeed the Bible itself was regarded as only a part of tradition. For ecclesiastical traditions and decretals, Wycliffe had no respect. He says, "As traditions beside God's law by priest and scribe and

Pharisee  
now in  
and decr  
of phyl  
God's co  
of the  
tempted  
Clearly  
Scriptur  
sermons  
fundam  
importa  
origin a  
sufficien  
libertie  
maintain  
He dec  
Christi  
Pope's  
not," h  
further  
constan  
asserted  
ceived  
judgme  
guides.  
preter.  
Scriptu  
eneth  
light to  
by Ch  
unders  
apostle  
He re  
"Holy  
perfect  
learn  
should  
made  
declar  
the lif  
soul, I  
us wh  
in her  
the sc  
Word  
of gra

Pharisee, blinded them to God's law, and made it despised, so it is now in respect of God's law by such men's laws as decretals and decrees." "Men do worse now than the Pharisees; for instead of phylacteries, men make great volumes of new laws, but do not God's commandments." "Antichrist," he declared, "passes the folly of the fiend," because, while the devil quoted Scripture when he tempted Christ, the Pope sets up his own law above Scripture. Clearly and boldly the Reformer maintained that God's law in Holy Scripture is the unconditional and binding authority. In many sermons, tracts, and treatises, he defended and illustrated this great fundamental principle. To its defence he devoted one of his most important works, *Of the Truth of Holy Scripture*. From the divine origin and absolute authority of the Bible, he deduced its perfect sufficiency. He loved to speak of it as the "charter of the Church's liberties; the God-given deed of grace and promise." Nothing, he maintained, must be put on an equality with it, much less above it. He declares, "It is impossible that any word or any deed of the Christian should be of equal authority with Holy Scripture." The Pope's claims for his decrees he regards as blasphemy. "We are not," he says, "to believe the words or discourses of prelates any further than they are founded on Scripture, since, according to the constant doctrine of Augustine, the Scripture is all the truth." He asserted the rights of the laity to bring every instruction they received to the test of Scripture, and to exercise the right of private judgment as to the pretensions of those who assumed to be their guides. Moreover, he maintained that Scripture is its own interpreter. The only means of attaining to a right understanding of Scripture is divine enlightenment. Christ is the true light that lighteneth every man; therefore it is impossible that any man should have light to know the meaning of Scripture unless he is first enlightened by Christ. "The Holy Ghost," he writes, "teaches us the right understanding of Scripture, as Christ opened the Scripture to the apostles." Wycliffe carried out these principles to the fullest extent. He recognized the right of all Christians to the use of the Bible. "Holy Scripture," he declares, "is the faultless, most true, most perfect, and most holy law of God, which it is the duty of all men to learn to know, to defend, and to observe." He demands that all should have immediate access to the Bible. Christian truth is there made known more clearly and accurately than the priests are able to declare it. With an intense feeling he exclaims, "If God's Word is the life of the world, and every word of God is the life of the human soul, how may any antichrist, for dread of God, take it away from us who be Christian men, and thus suffer the people to die for hunger in heresy and blasphemy of men's laws, that corrupteth and slayeth the soul." He himself was ever busy teaching and preaching the Word. He attaches paramount importance to it as the great means of grace. "The right preaching of God's Word," he declares, "is

the most worthy work the priests do here among men. . . . The goodness of works is measured by the fruit that cometh out of them; but more fruit cometh of good preaching than of any other work." The words of Jesus, "The seed is the Word of God," fill him with wonder, and he exclaims, "Oh, marvellous power of the Divine seed! which overpowers strong men in arms, softens hard hearts, and renews and changes into divine men, men who had been brutalized by sins, and who had departed infinitely far from God. In his Latin sermons, delivered from the university pulpit, and in his simple, earnest homilies to the rustic congregation at Lutterworth, the inexhaustible theme is the gospel of Jesus; although he is compelled, at every turn, to confront and refute sacerdotal errors which rob that gospel of its freeness and power. His style was simple and free from ornament. He thought this of great moment, for, he said, "The ornamental speech, on which men so pride themselves, is so little in keeping with the subject of God's Word, that the latter is corrupted by it, and its power paralysed for the conversion and regeneration of souls." While the monkish preachers of the day made use of jokes and drolleries, told scandalous stories, and substituted the fables of medieval legends, and even of heathen mythology, for the truth of the Scriptures, Wycliffe unfolded in a faithful, loving spirit, and with heart-searching appeals, the great verities of revelation. But the marvellous man was not content with his own personal work in the gospel. Like Samuel, in degenerate Israel, he established "Schools of the Prophets," in which he trained young men and sent them forth as itinerant preachers throughout England. A royal ordinance against them vividly describes their work:—"Preaching daily, not only in churches and churchyards, but also in markets, fairs, and other open places." The people thronged to hear them, as barefooted, with a staff in their hands, and clad in simple garb of serge, they went through the land from town to town and from village to village preaching everywhere the free and full gospel of the grace of God, fearlessly denouncing Romish error, and appealing with loving earnestness to sinners. In his instructions to his "poor priests," Wycliffe directed them in all their instructions to stand upon the Scriptures, and to make their appeal to them. But it was self-evident that if the Bible is to be in practice what it is in principle, the final court of appeal, all must have access to it. It was this paramount consideration which constrained Wycliffe to undertake the crowning work of his life, and which brings him before us as—

### III. THE BIBLE TRANSLATOR.

Aby Wycliffe argues on behalf of the work he is about to complete. These are weighty words: "Scripture is the faith of the Church, and the more it is known in an orthodox sense the better. Therefore, as secular men ought to know the faith, so it is to be taught them in whatever language is best known to them. . . . Besides,

since, acc  
must stand  
Him for a  
sary that  
them; for  
everyone  
call it he  
says, "m  
tongues  
languages  
serted bo  
that their  
from its,  
no other  
grace of  
Bible in  
ments of  
of the w  
Wycliffe  
in Henr  
the char  
tures; a  
ought to  
disposed  
seventh,  
in the th  
English  
by other  
of Scrip  
noble gi  
share of  
determi  
scholars  
Purvey,  
death.  
the vast  
Wycliff  
preface  
attribut  
on and  
oppositi  
"Pleas  
laymen  
to disp  
What c  
few fo  
mischic

since, according to the faith which the apostle teaches, all Christians must stand before the judgment-seat of Christ, and be answerable to Him for all the goods with which He hath entrusted them, it is necessary that all the faithful should know those goods and the use of them; for an answer by a prelate or attorney will not then avail, for everyone must then answer in his own person." As for "those who call it heresy to speak of the Holy Scriptures in English, they," he says, "must be prepared to condemn the Holy Ghost, who gave it in tongues to the apostles of Christ, to speak the Word of God in all languages that were ordained of God, under heaven." Wycliffe asserted both the right and the necessity of the work. He realised that there was no other means by which the nation could be uplifted from its moral degradation, no other security for Christian liberty, no other perennial and incorruptive source of the knowledge of the grace of God that bringeth salvation, except the Bible—the whole Bible in the mother-tongue—the Bible, without the glosses and comments of human tradition and anti-Christian error. No translation of the whole Bible into English was ever made before the days of Wycliffe. The contrary has been asserted: first by Sir Thomas More, in Henry VIII.'s reign, in his anxiety to defend the bishops from the charge that they had opposed the free circulation of the Scriptures; and then repeated down even to the present day by men who ought to have known better. But the statement has been effectively disposed of. There were partial translations into Anglo-Saxon in the seventh, eighth, ninth, and tenth centuries, and into Norman-French in the thirteenth. These were chiefly poetical paraphrases. The first English translation was that of the Psalter, in 1221; it was followed by other renderings of the same book. But this was the only portion of Scripture in English until John Wycliffe gave to England the noble gift of the first complete Bible in her own tongue. The exact share of the work of translation which belongs to Wycliffe cannot be determined with any certainty. He was assisted by many of his scholars and associates, and the whole Bible was revised by John Purvey, whose work was begun but not completed before Wycliffe's death. But the sublime purpose, the direction and organization of the vast undertaking, and the great principles of the work are John Wycliffe's. To him belongs indisputably this great honor. The preface of a translation of a Latin harmony of the Gospels, generally attributed to him, illustrates the spirit in which it was carried on and the sturdy Christian sense with which he sought to disarm opposition. I cannot refrain from quoting these ringing words:—"Pleasure-loving, learned men of the world reply and say, laymen may easily fall into error, and therefore they ought not to dispute upon questions of Christian faith. Alas! Alas! What cruelty it is to rob a whole kingdom of bodily food, because a few fools may be gluttonous, and may do themselves and others mischief by their immoderate use of such food. When a child makes

a slip in his first day's lesson, could there be any sense in making that a reason for never allowing a child to come to lessons at all? Who, then, in this way of it would ever become a scholar? What sort of antichrist is this, who, to the sorrow of Christian men, is so bold as to prohibit the laity from learning this holy lesson, which is so earnestly commended by God? Every man is bound to learn it that he may be saved, but every layman who shall be saved is a very priest of God's own making, and every man is bound to be a very priest." This translation was not made from the original Greek and Hebrew, of which Wycliffe knew and could know nothing,—a task which was reserved for Tyndale one hundred years later,—but from the Latin Vulgate, whose excellencies as well as whose errors it repeats. "It makes," says Lechler, "an epoch in the development of the English language almost as much as Luther's translation does in the history of the German tongue." If Chaucer be the father of English poetry, not less may Wycliffe be called the father of English prose. Of the greater spiritual blessings that flowed from the great achievement who can reckon up! Out of the darkness of the succeeding generations many delightful proofs have been borne down to our own day, of the eagerness with which it was received and the blessings its perusal brought. 175 copies of the Wycliffe version in whole or in part still remain. Nearly half of these are of a small size, such as could be made the constant companions of their owners. In one hand of the sixteenth century writes, "This ancient monument of Holy Scripture doth shew that the Lord God in all ages and times would have His blessed Word preserved for the comfort of His elect children and Church in all times and ages in despite of Satan." In 1563 Foxe wrote this famous testimony concerning 1520, and it applies nearly as well to Wycliffe's as to Tyndale's days—"Great multitudes . . . tasted and followed the sweetness of God's Holy Word almost in as ample a manner, for the number of well-disposed parts, as now . . . Certes, the fervent zeal of those Christian days seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also, by their expenses and charges in buying books in English, of whom some gave five marks (equal to about \$200 in our money) some more, some less, for a book: some gave a load of hay for a few chapters of St. James or of St. Paul in English . . . to see their travails, their earnest seekings, their burning zeal, their readings, their watchings, their secret assemblies . . . may make us now in these days of free profession to blush for shame." Fellow-teachers, we are in an humble measure fellow-workers with Wycliffe. Let the story of his mighty achievement arouse us to greater sacrifices and more ardent labors in the holy cause. There is a wonderful vitality in this work. It is the incorruptible seed that is sown. Your labor, therefore, can never be in vain in the Lord. There is power in it and permanency. We pass away, but the Word of God abideth forever, and from our feeble

labors will  
this work  
the knowl  
just as the  
of Christ,  
apprehens  
the statur  
opinions  
Christian  
opinion a  
the differ  
loving an  
faithful to  
we owe to  
translatio  
through t  
so are we  
must be a  
contempl  
men, the  
from gos  
how muc  
much fee  
while we  
the truth  
particula  
of the th  
the truth  
words sh

Rev.  
to-night  
handling  
and oug  
found it  
have ha  
in as a  
before u  
to say t  
suggesti  
quin-ter  
that tha  
we shou  
to the g  
people v

labors will spring glorious harvests of blessing. There is progress in this work. The revelation is complete; no man can add to it. But the knowledge of it is even yet very partial and fragmentary. And just as there is a growth of the individual Christian in the knowledge of Christ, so there is a growth of the whole Church unto the full apprehension of the truth as it is in Jesus, and up to the measure of the stature of his perfect manhood. If we hope to unite opposing opinions in a truly divine harmony; if we seek to remove from Christianity the excrescences and deformities with which human opinion and prejudice have partially overlaid it, if we long to unite the differing and often antagonistic companies of Christians in a true loving and abiding unity, it must be by the patient study and the faithful teaching of the Word of God. What an incalculable debt we owe to Wycliffe and to his successors in the great work of Bible translation and Bible study. What a vantage ground we possess through their labors. As we are indebted to them for what we enjoy, so are we responsible to the future that shall come after us. And it must be a glorious future. If the difficulty seems great to us as we contemplate the war of tongues, the vain self-assertions of self-righteous men, the assaults of unbelief and the infatuations of men departing from gospel simplicity into the follies of a reactionary medievalism, how much deeper was the gloom in which Wycliffe labored and how much feebler the hope of victory! Let his courage shame our unbelief while we repeat his brave, unflinching words:—"I am assured that the truth of the Gospel may, indeed, for a time, be cast down in particular places, and may, for a while, abide in silence, in consequence of the threats of antichrist; but extinguished it never can be. For the truth itself has said, 'Heaven and earth shall pass away, but my words shall not pass away.'"

#### THE BIBLE—THE WORLD'S LIGHT AND GUIDE.

Rev. JOHN WOOD said:—The subject that has been assigned me to-night is one which I have felt somewhat of difficulty in regard to handling, it is so broad. There is so much that might be said upon it and ought to be said in a set address upon such a subject that I have found it difficult to settle upon my particular line of thought; but we have had to-night a most admirable paper on John Wycliffe. It came in as a very fitting introduction to the subjects that are yet to come before us. I am requested by the valued Secretary of this Association to say that the subject of "Wycliffe and his Bible" was taken at the suggestion of the International Association, inasmuch as this is the quin-centennial year of Wycliffe. It was thought proper therefore that that matter should be brought prominently before the public, that we should learn, even if it be five centuries after, how much we owe to the great Reformer, the Morning Star of the Reformation. "The people which sat in darkness saw great light, and unto them which sat

in the region and shadow of death, light is sprung up." That darkness is not simply intellectual, though a vast portion of the world is intellectually dark. That darkness is not simply social and moral, though there are vast portions of the earth that are still dark in that sense. That darkness has reference to that which is highest, which is noblest in man's nature. His spiritual nature is blind. He is in the dark in those things that are of most moment to him, and it is in regard to that, that we read in the writings of the Apostle Peter that we have the sure word of prophecy unto which we do well to give heed as unto a light which shineth in a dark place; and in regard to that the Apostle John also says in the first chapter of his Gospel that He was the light of every man who cometh into the world. "He came to His own, and His own received him not." The light shone into the darkness, and the darkness comprehended it not. It is this darkness in regard to these things that are of most moment to us that is referred to in the subject that has been assigned me and in the passages of Scripture to which I have referred. Now, man is a composite being. We need light for the bodily eye; we are wretched without it. We need light for the mental eye; we are wretched without that. This world is but the vestibule of another world. These threescore years and ten, should we live, are but the porch into that boundless future into which we must all go; and if it were only physical darkness or intellectual blindness, we might endure it for a time with the hope that, like Milton, of old the eye would be open in the world to come. But have we anything that can illumine our darkness in regard to these things? Where can I go to learn in regard to these things that are utterly beyond me as a poor perishing sinner? Where can I go to learn what kind of an immortality I am to have? I know I am an immortal. I have the longings in me which are *a priori* proof that I am an immortal. I know that I am a sinner. Where can I go that I may obtain God's law with regard to justice and mercy to make me fit for the world to come? I go to science, and science is a noble pursuit, and the Christian Church certainly ought to have no conflict with science or with the men who pursue it. Unfortunately it has had sometimes, but certainly it ought to have no conflict with men of science if they are loyal to the greatest and noblest of all sciences, the knowledge of God, or theology. But if I go to science and ask from nature what I can know in regard to the future, what can it tell me? I ask philosophy, and I ask chemistry, and I ask astronomy, and I ask mathematics, and I ask all of the natural sciences in regard to these things, and I get no answer. There is no one of them that can tell me anything in regard to the nature of the immortality that is before me or in regard to the matter of my sinful condition, how I came to be sinful and how I may escape from the consequences of my transgression. Where can I go? Is there any book in this world that can tell me anything about this but this blessed book, and the books that have been written by the light and

inspirati  
is not.  
human n  
or very  
shall be  
sive, and  
of wors  
worship  
ity. A  
that is i  
worthles  
repels n  
nothing  
I go? W  
to be th  
and me  
comes t  
that th  
same.  
the ver  
when I  
presenc  
they wi  
have se  
so that  
in God'  
the com  
I reme  
and sai  
do?"  
Philipp  
be sav  
truth a  
after.  
of God  
times t  
dark, a  
above  
know i  
know  
unless  
find in  
where,  
I find  
sense;  
think  
solutio

inspiration that have been received from this blessed volume? There is not. There are men now trying to construct a religion for the human race. There are those who think that Christianity is effete, or very nearly so, and they are trying to construct something that shall be more in accordance with the age, that shall be more progressive, and they have devised a religion of humanity and tell us instead of worshipping God, whom they say we cannot know, we are to worship humanity, and we hear them sometimes pray to humanity. And what can humanity do for us? Why, it is humanity that is in the dark, and to pray to humanity is to offer an utterly worthless prayer. Shall I go to the agnostic? Why, his very name repels me. Agnostic! Why, it is a man who professes that he knows nothing about these things. That is the meaning of it. Where shall I go? Where can I go but to this book, which not only comes professing to be the book of God, a revelation of God's will, and of God's love and mercy, through Jesus Christ crucified and risen again; but it comes to me with evidences that He who made me, wrote this book, that the author of the creation and the author of this book is the same. This book tells me what is in my heart. This book reaches to the very depths of my nature, and when its truths lay hold of me, when I believe them, they will sometimes make me tremble in the presence of an angry God; and when I believe its precious promises they will make me rejoice with joy unspeakable and full of glory. I have seen strong men under the power of conviction of sin tremble so that the seat shook under them with the consciousness of their guilt in God's sight; and as I have spoken in regard to the guilt of sin and the consequences of sin and in regard to the eternal future before all, I remember the case of one who fell down before me, clasped my knees and said:—"Oh! then, Mr. Wood, what must I do? What must I do?" I told him, as God helped me to tell him, as Paul told the Philippian jailor, "Believe on the Lord Jesus Christ and thou shalt be saved," and that man with God's help laid hold of the precious truth and became a rejoicing believer in Jesus Christ very shortly after. But, as we all know, there are circumstances in the providence of God which are dark and trying to us all. We all know that sometimes the future lowers around us. Everything seems hopeless, and dark, and wretched, and yet we know that He who sits in the heavens above rules there and rules among the inhabitants of the earth. We know it, I say, because this book tells us and because we could not know it in any other way. This whole providence is an enigma to me unless I get the key to these problems in this blessed volume. I find in nature around me the evidences of God's goodness everywhere, of God's wisdom, but when I look at the providence of God I find sometimes the very opposite of that, if I judge by human sense; and you know how Cowper, almost divinely inspired, as I think he was when he wrote that hymn,—how Cowper gives us the solution of that difficulty:—

"Blind unbelief is sure to err  
 And scan His work in vain;  
 God is His own interpreter,  
 And He will make it plain."

You know how he tells us that oftentimes behind the frowning providence God hides a smiling face; and that it is for the love of us that these things are sent—not willingly, but for our profit, that we might be partakers of God's holiness; and that we are not to murmur at the dispensations of God's providence, nor faint when we are rebuked of Him. Then, I say, when we come to the end of life, —when the shadows of evening gather around us, and we feel our feet almost touching the brim of the river of death, and we know we must cross it—oh! what is there that is to give us comfort and peace in the prospect of death? We may shut our eyes to the future; we may take, as some one has said, "a leap in the dark;" we may try and fortify ourselves with the belief that we are in the hands of fate or of fortune,—but there is no comfort to the soul in that fate or in that unbelief. I was reading, some time ago, of a sceptical gentleman who was spending the evening in a certain company, and among the company there was a minister of the gospel; and as soon as the gentleman had an opportunity he sat himself down beside the minister of the gospel, and began to talk to him in regard to spiritual matters; and very soon began to point this and that difficulty out to him, in regard to the Bible, and he asked him some very curious questions. He wanted to know how a God of infinite goodness could send the storm of fire and brimstone, and destroy the citizens of the plain? And he wanted to know how the Lord could overthrow Pharaoh and his host in the Red Sea? And he wanted to know how the people of Israel could beseech a God to destroy their enemies in Canaan? And with every new question that he put, the minister would say to him, "Never mind, my friend; never mind these things. There are certain things that are clear to us in that Word; let us talk in regard to these things that are clear." But still he plied his questions, and said, "I do not believe this, and I do not believe that, and I do not believe the other thing." And every time he said it, the minister kindly said to him, "Never mind, my friend, what you do not believe; tell me what you do believe." He gave him no answer. And at last the minister said to him, "Well, my friend, depend upon it, when you come to lay your head upon your dying pillow, you will want then to be able to say, 'I do believe' something. It will not do for you then, if you want to die in peace and safety, to say 'I don't believe.' You must then have something upon which you can rest your faith, and feel that you do believe." O yes! this Bible is our only light and guide through life. What but this Bible can tell a man how to cleanse his way? What but this Bible can tell us what is true in the diversity of opinion that exists, even among Christian people, in regard to certain things? What but the Bible can give us peace and

comfort  
 Christi  
 never r  
 hectic  
 disturb  
 way, a  
 seen th  
 and w  
 must g  
 —refu  
 hour o  
 Christi  
 His p  
 joys;  
 questi  
 night  
 better  
 die—  
 there  
 our h  
 Hind  
 find  
 and  
 pray  
 some  
 peac  
 when  
 peop  
 he h  
 sinn  
 up t  
 I ha  
 give  
 hav  
 Sav  
 I w  
 boo  
 and  
 mu  
 stat  
 tru  
 Lo

th

comfort in that valley and shadow of death? I have seen many Christian people die during the course of my ministry, but I have never seen a Christian fear death when he came to it—when the hectic flush began to come to the cheek—when the cough began to disturb, and they began to feel that their constitution was giving way, and that they were surely and slowly sinking to death. I have seen the young mother, with her little children, very anxious indeed; and when told that her health was certainly failing, and that she must go away from her family,—putting the thought away from her—refusing to believe it; but when the young woman came to the hour of death, being a true and humble believer on the Lord Jesus Christ, she could give up her three children to the care of God and His providence. She could give up her husband and all her earthly joys; and the last two or three nights that she lived upon earth, her question was, “Oh! Mr. Wood, do you think I can live through to-night?” Her anxiety was to depart and be with Christ, which is far better. And so I say, I have never seen a Christian yet afraid to die—and I believe I shall never see a Christian afraid to die. And there is no faith in the world that can so support and sustain us in our hour of trial and death. Perhaps you have read the story of the Hindoo pilgrim, who had been to all the great temples in India to find rest for his soul. He had travelled and had spent all his money, and had been going from one place to another in order that he might pray at every celebrated shrine, and obtain peace for his conscience somewhere, for he was bowed down with a load of sin, and he found peace nowhere; but he was passing by a little meeting one day, where a Christian missionary was preaching to a little handful of people the precious gospel of the Son of God, and he listened, and he heard about Jesus and about His coming into the world to save sinners, and having shed His precious blood to save us, and he went up to the Christian missionary and said to him, “Sir, that is what I have been seeking. I have found no peace to my soul and no forgiveness of sins, though kneeling at every shrine. This is what I have been seeking for.” He had heard the message of the blessed Saviour, “Come unto Me all ye that labor and are heavy laden, and I will give you rest.” Yes, dear friends, the Bible—this precious book of God—is the world’s light and guide. It must be your light and guide in order to your having peace and comfort from it. You must be not only a student of it in the way of endeavoring to understand its sacred pages; you must receive Him who is the way, the truth, and the life; for no man cometh unto the Father but by the Lord Jesus Christ. (Applause.)

#### THE BIBLE—THE TEACHER’S TEXT-BOOK.

Rev. Dr. MEREDITH said:—It is the glory of the Sunday-school that the Bible is its text-book, and it is one of the hopeful signs of

the times that there is very much less of teaching in our Sunday-schools to-day *about* the Bible, and very much more simple teaching of the Bible itself, than there was fifteen or twenty years ago. The simple task-I have set for myself in the brief time at my disposal is to bring to the attention of the Sunday-school teachers, in this day—when all the evidences of the Divine inspiration and authority of the Bible are being called in question—certain characteristics of this book which may increase their confidence in it, and enable them to speak with greater authority. There can be no effective teaching of the Divine Word by those who have doubts as to the fact that it is the Divine Word. Only as we are immovably settled in that, can we teach so as to secure the desired result. In pursuance of this design I call attention, in the first place, to the wonderful antiquity and vitality of this text-book. Begun in the Arabian desert ages before Homer sang, and finished fifteen hundred years later in a city of Asia Minor, this book has come down to us from that remote antiquity unscathed and entire, and it is as fresh and as full of life to-day as when prophets and apostles first indited their burning words, and its power and influence were never before so great as now. That is a wonderful fact. Let us turn aside for a moment and see this great sight. I need not remind this intelligent audience that many a volume that once bid fair for immortality has long since gone down to oblivion. Of all the millions of books which have been written since the dawn of literature, how few even of the very best of them have survived the ravages of time and the forgetfulness of men. Though the shelves of mighty libraries groan with the learned labors of the past, it must be said of the great majority of those books that they retain only the merest semblance of life amidst dust and darkness and decay. Upon the pages of this old book alone the lapse of ages has gathered no rust. Time has not out-dated it. Since it was first given to the world, mighty empires have risen and decayed,—proud capitals have flourished, and fallen into ruin,—revolutions have swept around the earth again and again,—generations of men have come and gone,—but this citadel of our faith has survived the desolation of ages, unmutilated and undecayed. The wonder with which we contemplate this fact is heightened when it is borne in mind that with each successive century this book has been subjected to every form of obloquy and reproach and persecution. No book was ever so attacked, and no book has ever so triumphed. Great men and mighty men, kings and nations, pagans and papists, have sought its extirpation. All that learning could discover,—all that eloquence could allege,—all that wit and sophistry and cunning could contrive,—have been brought to bear against it. Geologists have ransacked the depths of the earth, and astronomers have swept the spaces of the heavens, to find means for its overthrow, but all has been in vain. In ancient days the malignant rage of Antiochus, Decius, and Diocletian, and the labored arguments of Celsus and Porphyry were powerless against this Word

of the  
have be  
prophe  
fact th  
book c  
ever w  
so opp  
presen  
ventur  
fire an  
that h  
well,  
Divin  
in the  
has be  
been  
teriou  
it, bu  
its un  
ing th  
which  
rupt,  
lust,  
prese  
whic  
mira  
N  
and  
and  
strik  
In, t  
insp  
have  
dem  
stan  
it is  
fairl  
reliq  
will  
tem  
grea  
rac  
He  
tha  
gec  
des  
tho

of the Lord; and in more modern years all the attacks of its enemies have been unable to invalidate one single principle enunciated by the prophets of Israel or the fishermen of Galilee. (Applause.) The fact that you have the Bible in your hands, and that it is the text-book of your Sunday-school to-day, is one of the mightiest miracles ever wrought by the arm of Almighty God, for no book has ever been so opposed and trampled under foot. Were there to come into this presence to-night a man concerning whom you know beyond a peradventure that he had lived 1800 years, that he had been flung into the fire and not burned, that he had been cast into the sea and not drowned, that he had been made to drink deadly poison and yet was alive and well, would you not say that that man was under the shield of Divine omnipotence, that he had lived and moved and had his being in the heart of a perpetual miracle? Well, this Bible is that man. It has been flung into the flames, and they have refused to burn; it has been cast into the sea and not overwhelmed; the deadly and deleterious notes of Douay and Rhenish translators have been forced upon it, but here it is to-night, the text-book of our Sunday-schools, in all its untarnished glory, reflecting the Father's loving heart, and revealing the Father's righteous will. The works of Greek and Latin poets which men have sought to preserve because they ministered to a corrupt taste, have been lost; but this book, which has rebuked man's lust, which has reproved man's sin, which man has hated, has been preserved by man, and in spite of him. Is not that the book of God which lives and moves and has its being in the heart of a perpetual miracle?

Now, all that is on the threshold. Let us open the book itself and look at some of the characteristics that inhere in its structure and contents. As we look into the book the first characteristic that strikes us is a general and comprehensive one: it is a book of religion. In the process of thought that is going on to-day concerning the inspiration and authority of the Scriptures, the friends of the Bible have settled on that position,—and it is the true position,—they demand that the man who judges the Bible shall judge it from that standpoint: it is not a book of science, it is not a book of biography, it is not a book of history,—it is a book of religion, and to be judged fairly it must be judged from that standpoint. The Bible is a book of religion; it tells us of God; it reveals to us His character and His will; it treats of man under every form of moral development,—holy, tempted, fallen, redeemed, victorious, complete; it unfolds to us the great scheme of redemption through the God-man, by which this lost race is to be brought back again to the favor of God and meetness for Heaven. That is the subject-matter of the Bible; everything else that is in it is subordinate to this; it is not a book of astronomy or geology, of history or biography,—it is a book of religious instruction, designed to teach man the way back to God. Now look at that thought for a moment. It is the true, tenable position. But it has

seemed to me that some friends of the Bible state that truth with such emphasis, and in such a way as to make it possible that they may be understood to intimate that in history and science it is no better than any other oriental book. I have heard a friend of the Bible state in connection with this thought that the whole atmosphere of the Bible was unscientific, and all that sort of thing. Well, let us see. I agree with my friends—they cannot put that down too strongly—the Bible is a book of religion, and it cannot be judged fairly from any other standpoint. Not history—not biography—not science: whatever of these is found in it is subordinate to its spiritual revelation and aim.

Now come to the Bible with that thought in your mind, and you will see at once that there is history here, but that all its history is incidental and subordinate to the religious idea. The Bible cares nothing about the history of nations as such; it never sets out to give you the history of any nation; it brings nations to view whenever they become in any way involved in the unfolding of God's idea of redemption for the race; otherwise the Bible does not concern itself with them. For example, there is an allusion to the great empire of Assyria in the 10th chapter of Genesis; but there is not another allusion to Assyria in the Bible for 1500 years, until that great empire comes in contact with God's chosen people. Egypt was the first of nations, and the Scriptures have something to say about Egypt down to the time of the Exodus. But there is no mention of the empire of Egypt from the time of Moses to that of Solomon. The Bible's interest in Egypt ceased when the children of Israel came out from her. It is not a book of history. There is history there, but it is the history of nations that come some way into contact with God's unfolding of the scheme of redemption. And yet the history in the Bible—and this is the point I want to make—incidental, subordinate as it is, is the most accurate and reliable history known to man. (Hear, hear.) The Bible is perfectly fearless; it lays down its incidental narratives beside ancient records, no matter how they come to us—from the brick cylinders, traced upon the parchments, carved upon obelisks, built into imperial palaces—asserts these true, and waits for its vindication. For example, the Bible tells the story of the fall of Babylon by the Persian power, bringing Belshazzar to the front in connection with that event, as king, and recording his death on the night that the city was taken. But the ancient historians tell us that the King of Babylon at the time it was taken by the Persians was not Belshazzar but Nabonadius or Labynetus, as the names are given differently in different languages; that he was not in the city at the time of its overthrow; that he fought a battle with Cyrus afterward, took refuge in Borsippa, was finally captured, was treated with consideration by his conqueror, and at last died in peace. And history laughs at the story told in the book of Daniel. It is an unhistoric legend, utterly worthless, because contrary to the facts. But the

Bible le  
Rawlin  
brick c  
Belshaz  
that Da  
or Aby  
There i  
clusivel  
book.  
wall, an  
interpr  
The to  
brought  
should  
so, Be  
the ru  
Joseph  
to do  
Belsh  
under  
Danic  
So I  
nate,  
who  
burde  
a bo  
const  
idea  
cerns  
the u  
trate  
thing  
writ  
man  
boyl  
peri  
the  
The  
kno  
and  
cha  
Ah  
a fu  
sur  
of  
—  
an

Bible lets its record stand and patiently waits. In 1854 Sir Henry Rawlinson dug up from the ruins of that almost forgotten city the brick cylinders that had lain there 2500 years, which tell us that Belshazzar was the son of Nabonadius, and the regent under him; that Daniel's record is therefore true, as was that probably of Berossus or Abydenus. They were simply writing about different persons. There is a single touch in the narrative of Daniel which shows conclusively that the facts in the case were known to the author of that book. Belshazzar calls for the wise men to read the handwriting on the wall, and he says: "Whosoever shall read this writing, and show me the interpretation thereof, shall be . . . the THIRD ruler in the kingdom." The terrified king repeated this promise to Daniel when he was brought before him; if he interpreted the mysterious writing, he should be the THIRD ruler in the kingdom." And when he had done so, Belshazzar "made proclamation concerning him, that he should be the THIRD ruler in the kingdom." Why the THIRD? Pharaoh made Joseph the *second*. That was the natural thing for an oriental despot to do—place the favorite next to himself. And that is just what Belshazzar did. He was himself the second ruler in the kingdom, under his father. It is perfectly apparent that the author of the book Daniel knew what he was writing about. (Hear, hear, and applause.) So I say, though the history in the Bible is incidental and subordinate, it bears the impress of a Divine touch. It is so reliable, that he who professes to have discovered an error or discrepancy has the burden of proof entirely on himself. So, I have said, the Bible is not a book of biography. Yet there is biography in the Bible, and it is constructed on the same principle of subordination to the religious idea which characterizes the history; that is to say, the Bible concerns itself with the lives of men when they become involved with the unfolding of redemption, or when their lives will serve to illustrate and enforce the religious truth; otherwise it does not care anything about recording them. When a biographer among us would write the life of a great man, he sets himself to the study of the man's ancestry, the circumstances of his birth and parentage and boyhood, and the influences that operated upon him in the formative period of his life, and he will account for much that appears in the character and conduct of his subject by what occurred back there. There is nothing like that in the Bible. I would like very much to know about Elijah's birth and boyhood. He was a marvellous man, and it would be interesting to see where he got those wonderful characteristics. But Elijah springs up in the pathway of the guilty Ahab, sudden as the lightning and startling as the thunder, already a full-grown man, and all that the Bible tells us of his previous life is summed up in a single line: "Elijah, the Tishbite, of the inhabitants of Gilead." I am profoundly interested in the apostle to the Gentiles—Paul of Tarsus. I would like to trace the footsteps of that boy, and learn how he got his education, where he got that marvellous

facility in the use of the Greek tongue, and other elements of his power. But the Bible does not gratify my curiosity. It abruptly introduces Saul of Tarsus, already a matured and educated man, and all we know of his previous life we must learn from incidental allusions in his own letters—allusions not made for the purpose of giving information concerning his earlier years, but to illustrate and enforce the religious truths which he taught. So in the Bible there is no biography even of Jesus. The four evangelists give a very full account of His incarnation, of His baptism, of His public ministry, of His crucifixion, His resurrection, His ascension—because those are the steps in His mediatorial work; but, with the exception of one single anecdote, they leave us absolutely in the dark concerning about thirty years of a life that lasted on this earth only thirty-three. There is no life of Jesus Christ. The Bible is a book of religion. And yet, though the biographies of the Bible are thus incidental and fragmentary and subordinate, they are at once the most candid and the most graphic biographies known to man. (Hear, hear.) So luminous is the record, that a few strokes from the pencil of inspiration bring the man completely to view. Under the influence of the Spirit of God, Moses gives us a clearer view of the character of Caleb, and Luke of Stephen, in a few verses, than Tyerman does of Wesley and Trevelyan of Macaulay, in three volumes. The Bible is full of life-like portraits which are like intaglios—masterpieces of artistic skill, on a field of microscopical dimensions. So the truth is incarnated. And so, to all persons, the Bible has a constant attraction by reason of this personal portraiture in which it so constantly abounds. Thus even its incidental biography has the Divine stamp.

Again, I have said the Bible is not a book of science. It was not designed to teach us the science of astronomy, or geology, or any other science, but the science of salvation by faith in the Lord Jesus Christ. For the purpose of illustrating this truth, the Bible contains allusions to scientific facts—facts concerning the physical universe which were not known to men when the book was written, and these allusions are found to be not out of harmony with the well-ascertained facts of the latest science, down to this hour. (Hear, hear, and applause.) And this harmony of the Bible with the facts of modern science declares the Divine superiority of the book, and sets it in striking contrast to the sacred books of heathen nations. You very well know that the ancient systems of religion, and all the eminent philosophers of antiquity, so far as they are known, maintained views of physical science that were just as absurd as their notions of theology. For example, in the Greek and Latin philosophy, the heavens were a solid vault over the earth, a sphere studded with stars, as Aristotle called them. According to the Egyptian sages, this world was formed by the motion of air and the upward course of flame. In the Hindoo philosophy, the earth is represented as a flat, triangular structure, seven stories high, resting on the backs of huge

elephan  
Accord  
to the  
Hippar  
Mahon  
earth  
it is a  
the for  
or oth  
writte  
harmoni  
The S  
being  
space,  
to the  
theori  
instea  
able,  
and I  
even  
teles  
sight  
like  
the s  
rive  
the  
in t  
Ecc  
a h  
you  
to  
his  
be  
rev  
rev  
sci  
ho  
fro  
ov  
de  
th  
ve  
re  
th  
si  
c  
I

elephants, who, when they shook themselves, caused earthquakes. According to the ancient astronomers—the men who gave their lives to the study of that science—there were about a thousand stars. Hipparchus says 1022. Ptolemy found 1026—he had a better eye. Mahomet taught that the mountains were created to prevent the earth from moving—to hold it fast, as by anchors and chains. Now it is a wonderful and highly instructive fact, that although most of the forty writers of the Bible spent their lives in the vicinity of one or other of the nations that held these views, not one of them has written a word that favors them. (Applause.) On the contrary, the harmony of the Bible with modern science is something marvellous. The Scriptures, for example, speak of this earth as a globe, and as being suspended on nothing. They describe the heavens as boundless space, not as a solid sphere, and light as an element existing anterior to the sun, and independent of it—anticipating the generally-received theory of modern scientists. When the Bible speaks of the stars, instead of supposing a thousand, it declares that they are innumerable, though its writers had no telescopes, any more than Hipparchus and Ptolemy; and its statement modern telescopes discover to be not even a figure of speech. When Herschel first looked into his great telescope, he fell back almost overwhelmed by the grandeur of the sight, and exclaimed, “He has scattered them through the heavens like gold dust.” The return of water by evaporation from the sea to the springs is expressly stated in the book of Ecclesiastes, “All the rivers run into the sea, yet the sea is not full; unto the place whence the rivers come, thither they return again.” There was not a man in that age wise enough to tell that to the author of the book of Ecclesiastes. How did the writer hit upon such a record? Was it a happy accident? If you have a good, broad capacity for believing, you may be able to believe that; but it seems to me more reasonable to believe that the God of nature inspired his thought and guided his pen. (Hear, hear.) Indeed, the Bible statement will sometimes be found to be larger and deeper than the scientific—the latter only revealing the fact and the law; while the former goes further, and reveals the Lawgiver and Cause of all. (Hear, hear.) For instance, science unfolds to us the laws by which rain is produced. It tells us how, under the operation of the sun’s heat, the water rises in mist from the surface of the ocean; how this mist is carried by the breezes over the thirsty land; how, in certain temperatures, this mist condenses; and how, when it reaches a certain specific gravity, it falls in the rain, and the thirsty earth drinks it up. This is very beautiful, very accurate; and we are under obligations to science for such revelations of God’s works. But the Bible has all that, and something more. When the people of the kingdom of Israel were persisting in rebellion against God and disregard of His law, and it was clear that they must return to the Lord or be destroyed, the Most High sent prophet after prophet to plead with them; and among

others He sent a shepherd of Tekoa, named Amos, who sought to show the people how great and good that God was against whom they were sinning; and among other things he said this: "He calleth the waters from the deep, and poureth them out upon the earth." That statement will hold all that science has discovered concerning the production of rain, and it will hold God too. (Great applause.) The harmony of Scripture with these scientific facts, which, when it was written, were sleeping in nature's arcana, is a strong proof of its Divine origin: a proof which is every day growing stronger. (Hear, hear.)

We need, however, to be guarded at this point, lest we confound things which are essentially distinct. The Bible is one thing; human interpretations of the Bible are altogether another. These must be kept apart. Confound them, and quite probably the result will be that your human interpretations will be knocked into flinders some day, and then you will think the Bible is gone. (Laughter and applause.) Human interpretations have been modified, and will yet be, doubtless, in many particulars, as the light of science upon God's works has helped, and shall still help us, to a clearer view of the meaning of God's Word. (Hear, hear.) For instance, I was taught when I was a boy that God made this world six thousand years ago, in six days of twenty-fours each. Since I became a man and a minister of the Gospel, I have had a theological treatise put into my hands which had a foot-note to one of the pages which treated of the fall of man, that announced the interesting fact, "It is probable that the world was created in the fall of the year." (Laughter.) And that note was appended to account for the fact that the apples were ripe. (Laughter.) What are you laughing at? Weren't you taught that? (Renewed laughter.) That is what the Church held—what the Church taught. Then, after centuries, the science of geology was born; men broke through the crust of the earth's surface, and went down to see how it was made, and presently they came up and said, "This earth is hundreds of thousands of years old: the record of the rocks is unmistakable. But the scientists did not stop there. They immediately went on over into the realm of theology and Bible interpretation, and said, "Genesis is a fable; Moses is contradicted." And then certain superficial theologians just stood right up in their pulpits, and said, "Geology is of the devil;" and there was a time when the controversy stood right there. Very soon wise men on both sides—devout geologists and scientific theologians—began to look at the problem, and they very quickly said, "The record of the rocks must stand." But the contradiction is not between geology and Genesis, but between geology and the marvellously narrow human interpretation of that magnificent first chapter. I was taught to read the Bible this way: "In the beginning God created the heavens and the earth; and the earth was without form and void." I recognized no punctuation mark larger than a comma till I got to "void."

That was the first stopping-place when I started to read the Bible. That is all right if God made the world six thousand years ago in six days of twenty-four hours each; that is the place to stop: but we don't read the Bible that way now. It is not so written. It is not so punctuated, even in the King James version; and we have learned better, and teach our children to read, "In the BEGINNING God created the heavens and the earth." Full stop there. Now let your geologic ages roll away, just as many as the rocks call for: it don't trouble our faith in the least. (Loud and long-continued applause.) "In the BEGINNING God created the heavens and the earth." That statement stands alone. Now, that is only an illustration of how our interpretations may go to pieces; and, therefore, it is exceedingly important that we keep these separate, in our thought, from the Bible; for what do I care about my interpretations if they are wrong? I hope the Lord will break them to pieces. What I care about is the old Bible. Small loss to me if my theories and crotchets vanish into thin air, as long as that old book stands intact, as it does to-day.

Now let us pass on to another characteristic—the marvellous unity of this book. At first sight the Bible appears to us as little likely to possess a true and positive interior unity as any book which exists in the world. We have it in sixty-six separate pamphlets, written by about 40 different men, during a period of 1500 years. The first writer was separated from the last by as long a period as separates us from the Druids. It is written in three different languages, in different lands, among hostile peoples, by men who were kings, and men who were fishermen—by men of every grade of general and special intellectual power and culture, in the most varied circumstances. Now one would fancy if these sixty-six books are brought together they certainly will have only a mechanical unity—the unity that the binder gives them when he puts them between two covers; they seem as diverse as any books carelessly intermingled on library shelves. Yet, when we examine them, we are impressed by the positive oneness of the doctrine which is found pervading them, from the beginning to the end, and really manifest in every part. It is a vast unity, of course, as it must be to correspond with the mind of God. It is the unity of a cathedral, not of a hut; of an immense mechanism, not of a walking-stick; the unity of a great book, full of grand Divine thoughts, not that of a song. It is, withal, an organic and progressive unity not to be wholly searched out or comprehended until we have finished the entire volume through which we have traced it. Nevertheless, it is a real and positive unity. We trace but one doctrine, always onward, like a golden thread, from the beginning down to the transcendent end—man, lost in sin, may be saved by Jesus Christ. As in Beethoven's matchless music there runs one idea, worked out through all the changes of measure and key; now almost hidden, now breaking out in rich natural melody; whispered in the treble, murmured in the bass; dimly suggested in the prelude, but growing

clearer and clearer as the work proceeds; winding gradually back until it ends in the same key in which it began, and closes in triumphant harmony; so through this book there runs one grand idea—man, lost in sin, may be saved by Christ; in a word, Jesus Christ, the Saviour. This runs through the Old Testament, that prelude to the New; dimly promised at the Fall, and more clearly to Abraham; the events of sacred history paving the way for His coming; His descent proved by the genealogies of Ruth and Chronicles; He the Shiloh of Jacob, the Star of Balaam, the Prophet of Moses, the Holy One of the Psalms; the Redeemer of the Book of Job, the Beloved of the Song of Songs. We find Him in the sublimest strains of the lofty Isaiah; in the writings of the tender Jeremiah, in the mysteries of the contemplative Ezekiel, in the visions of the beloved Daniel; the great idea growing clearer and clearer as the time drew on. Then the full harmony breaks out in the song of the angels over the Plains of Bethlehem—"Glory to God in the Highest, on earth peace, goodwill toward men." And evangelists and apostles taking up the theme, the strain closes in the same key in which it began—the Devil, who troubled the first Paradise, forever excluded from the second; man restored to the favor of God; and Jesus Christ the key-note of the whole. How is that unity to be accounted for? Who shall say how it is that forty men, writing under such varied circumstances, shall so develop a single thought, though unknown to each other? Brethren, it is not natural, I assure you; for mental activity means mental diversity. There is something so grand in the human mind that if you wake it up it refuses to tread in anybody's tracks; and so mental diversity is the accompaniment of mental activity. We have, over in our country, a most remarkable family. They were brought up by one father. He was a very strong man, who put his impress on every one he had to do with; and those boys and girls were brought up around one hearthstone; the impress of this father was on each of them. They sat in one pew. They listened to the same theology. They accepted the same Saviour. Whatever touched one touched all of them in the formative period of their lives; and surely, you will say, when that family grow up and begin to preach and write, there will be a positive unity in their productions. And yet, if you could gather together the writings of all the Beechers, you would have the greatest bundle of contradictions your eyes ever rested on. But here is a book written by forty men under the greatest possible variety of circumstances, and lo! it is one book from beginning to end. What rational conclusion is left to us but this, that whether it was David or Moses or Paul or John that wrote, it was the Infinite God who inspired the thought? (Applause.)

I would enjoy talking to you to-night about the variety of this Bible, about its completeness—"Go on"—but I must relieve your patience, so I will call your attention for a moment to the study and the teaching of this blessed book.

The study of the Bible is important to us as intellectual beings. Its main object is, as we have seen, spiritual—to show us the way of salvation; but in achieving this end it accomplishes many minor ones. Indeed there is not a fibre of the body nor a faculty of the mind upon which the Bible does not lay its hand in mercy—not a temporal relation or enterprise on which it does not pour out a flood of blessing. It is always in advance of the human mind. Men never get ahead of it. They think they can; they think they do; but when they have gone out on their longest, widest, farthest flights through the realms of knowledge, through spheres of investigation and research; when they fondly fancy they have out-distanced it and left it far behind, as they look up and take an observation, lo! there is the Bible still in advance of all their discoveries—in advance, guiding as the star of the East guided the wise men in their journey to Jerusalem in search of a Saviour, going before them until it stands over the place where the young child lay. (Hear, hear, and applause.) It is the judgment of earth's greatest and wisest men that the study of this Bible, more than anything else, promotes intellectual culture and development; that it enlarges the boundaries of knowledge and gives exercise to the highest powers of reason in the investigation of its evidences and the development of its sublime truths. Said Daniel Webster,—“Ever since the time when, at my mother's feet, or on my father's knee, I first learned to lisp the words of Holy Writ, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my parents for instilling into my mind an early love for the Sacred Scriptures.” Sir William Jones, one of the most learned of all the English orientalists, a profound jurist and linguist, an elegant poet, a man who, though he died at the early age of 47, in Calcutta, has left ten volumes of books, edited by Lord Teignmouth, which are a repository of profound and beautiful learning.—Sir William Jones once said in addressing the Royal Asiatic Society of London:—“Although theological enquiries form no part of the subject I am now discussing, I cannot refrain from adding that the collection of tracts which, from their excellence, we call ‘the Scriptures,’ contain, independently of a Divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected from all other books that were ever written in any age or any idiom.” Ah, young man, if ever Robert Ingersoll pollutes the air of Brockville, or if in any way his writings are brought to your attention, and his ribaldry concerning the Bible, remember, that is the way a scholar talks about the Bible. (Hear, hear, and applause.) Remember, that is the way a man of intellect and culture regards this holy book.

But the Bible is especially important to us as spiritual beings. The deepest questions and largest needs of humanity are spiritual. The revelations of natural religion and the discoveries of science are

utterly powerless to answer these questions or supply these needs. How may man, guilty and polluted, find pardon, purity, and the favor of God here, and a home with God hereafter? This is the most vital question of human life. It is answered in the Bible, and nowhere else. This book, and this alone, is able to make us wise unto salvation. All other knowledge is valuable, but this is vital.

Let us cherish the Bible. If you are tempted to think lightly of it, sit down and ~~try~~ to imagine what this world would be without it. No Bible! Oh, horrid deprivation! No Bible! then is this world one grand enigma—a tangled tissue of contradictions. I see the flowers springing from the warm bosom of the earth, and lifting their meek eyes toward heaven, and I say, surely there is a God, and He is good, and this fragrance is earth's incense of praise. I hear the birds singing in the branches, merry and free, rejoicing in the pure air and sunlight of the bright heaven, and I say, surely there is a God, and He is good, and this music is earth's anthem of thanksgiving. I look out upon the furrowed field, and the springing corn smiles its blessing upon the good God who sends the soft showers in their season. I see the joy of harvest, and the golden sheaves praise him, and the fruitful trees praise him, and in full concert all his works declare that he is good. But I hear a cry of anguish; it is the moaning of an infant gasping in its mother's arms. I see it pale and quivering in its agony; I hear the wail of sorrow which woman only can utter as she bows to weep over those she has borne. This world, what is it? A wilderness of graves! a mighty charnel-house! from which groans of pain and sorrow are forever ascending to the heavens; and I ask, Is this world governed by one God who is good and by another who is evil? And is it so, that the evil is mightier than the good? O wretched man that I am! how shall I oppose the wrath of this malignant Being who wars thus constantly against human happiness, and finally prevails so that men die? And dying, shall they ever live again? What answer shall I give? Shall they live again? And if they do, will that life be a blessing or a curse? What can I say? There is no Bible! And every grave confounds me—the joys of life perplex me, its sorrows depress me—I am afraid to live, I dare not die! Oh! what can I do without the Bible? What can I know without it, that shall still the eager questioning of the restless, deathless spirit that is beating like a caged bird against these earthen walls, struggling after the purer, wider range of its immortal sphere? I know nothing, but that I am a child of sorrow and an heir of death; I can do nothing but regret my existence and submit to my fate! So says the infidel; but not so the Christian. This world is no enigma to him. He cannot explain every detail, but he can see the glorious harmony between the operations of providence and the testimony of the Bible. He knows that God is good. He knows that God is holy; that moral law has its penalty as surely as natural laws have theirs; and therefore he knows that where there is a sin there must be sorrow; but there he learns that

this is not remediless. There he learns that Jesus Christ has repaired the ruin and provided the remedy; that faith in Him as the author of new life is mightier than the power of death; that faith binds the soul to Christ, and transmutes our sorrows into spiritual forces that lift us God-ward and mould us into His image. Oh, read the Bible! Its words are pure as silver refined; its precepts are apples of gold; in keeping its commands there is infinite reward. Keep the Bible and the Bible will keep you. It will prove the salt of Divine truth that shall rectify the tendencies to moral corruption in the individual, in the family, and in society. Defend, protect and love the Bible, and the God of the Bible will cause His presence to be your glory, and upon that glory He will put the defence of His own Almighty arm. May God grant to you all the blessings promised in His Word to them that love His truth, and ever save you and yours from the blasting mildew of infidel folly and falsehood. (Loud and long continued applause.)

The meeting was closed with the benediction.

---

## THIRD DAY.

---

THURSDAY MORNING, 23RD OCTOBER.

After a praise service conducted by Prof. Excell, commencing at 9 a. m., Rev. Mr. McEwen conducted an Institute Exercise on "Some Necessary Qualifications for Teaching." He said:—Whatever is worth teaching is worth reviewing: you do not know what you teach until you review. If you want to teach a question in the catechism, the work is no more than begun to be done when you get the words in, and if you stop there the child will regard the committing of the catechism just about the worst work on earth to go to; but if you intelligently do the work, that is, give the child such part of the thought as he can take while you are examining the words, you awaken his interest, and when you get the interest you have got all you want. (Mr. McEwen then reviewed yesterday's exercises.) Not only do we get impatient of results, but we get impatient of methods by which results are reached. Another mistake is, not aiming to begin with the intelligence of the scholar;—that is, not beginning with what the child knows. A third mistake is, not consistently and prayerfully aiming to press the Spiritual truth of the lesson. What do you understand by necessary?

DELEGATES—Indispensable. What you cannot do without. Without which success cannot be reached.

Mr. McEWEN—What do you understand by the word "qualification" there?

DELEGATE—That which makes fit.

Mr. McEWEN—There are two aspects of qualification, inward and outward. The inward state of mind that would make the work successful, and the attainments or equipment. In the 3rd chapter of Colossians, 15th and 16th verses, we have the whole thing: "Let the word of Christ dwell in you richly"—for what purpose? "Unto all wisdom, teaching and admonishing." Teaching purposes. The "wisdom" there qualifies the "teaching" of the word. It is wisdom, but the teaching is not always wise. What would you say is the highest success in Sabbath-school work?

DELEGATE—Winning souls or bringing souls to Christ.

Mr. McEWEN—We will adopt the phraseology of Chautauqua in that line, the bringing of souls to Christ and the building up of souls in Christ. Now we have got a heading. What shall we say is the first qualification indispensable?

DELEGATES—Faith: have peace with God. Love: having Christ rule. Apt to teach. Courage, hope, purity of purpose, piety, earnestness, love for the children, power of the Holy Ghost.

Mr. McEWEN—There is the source of it all. (Writes on the board) "Personal union with a personal Christ"—walking with Him, talking with Him, and following Him, and He speaking to us through His Word and by His Spirit. A teacher ought to be converted, but this is more than conversion. You will remember the Apostle Paul speaks about a certain class of people that were to be employed in Christian work, and he says, "Not a novice"—what is a novice?

DELEGATE—Newly called to the Faith.

Dr. O'MEARA—A neophyte, one newly planted.

Mr. McEWEN—Did you ever see a bean just coming up early in May, with its two leaves at its head and a tender stalk hardly strong enough to bear the leaves, easily broken, easily tossed about—what is the matter with it? It has not got root yet: it has not got to the stage where the tendrils are reaching out for nourishment, and so I put that there. A mind gets roots and grows in the hidden part of its nature as well as in the visible part by communion with Christ, and if as Sabbath-school workers we get into close communion with the personal Christ, everything else will go well. How are we to get into such communion? Christ says "Abide in Me and let My words abide in you," and "ye shall ask what ye will," and your will will always be in accordance with the Word because you are in Christ and Christ is in you.

Dr. O'MEARA—Will you break up the idea of personal union? tell us what it consists of.

Mr. McEWEN—Why, it's having wants and going to Christ.

Dr. O'MEARA—Is it not talking to Christ and listening to what Christ says to us?

Mr. McEWEN—Dr. O'Meara is right: talking to Christ. Enoch walked with God, and he had not a big Bible to help him; he had got one old promise—"The seed of the woman shall bruise the serpent's head," and by that little truth saw the end.

DELEGATE—And keep yourselves in the love of God.

Mr. McEWEN—Yes, that is another stage. Avoid those things that would break up that love.

DELEGATE—Praying in the Holy Ghost.

Mr. McEWEN—Yes, that is another part of the exercise. The second point is to grasp the truth that saves the soul—the truth that leads us to Christ, the truth that points out sin. We require a great deal of wisdom and watchfulness in our lesson to present truth in that way that a boy may never forget that he is a sinner,—not to be always telling him that he is a sinner and preaching to him that he is a sinner because he cannot keep quiet. Many a boy is ruined by that kind of treatment. If you had as big a soul and as poor a machine for it to work through you would not be so quiet as he is sometimes. If you were in his place how would you feel with such a teacher as he has got? We forget that we were in his place once. If you want to teach successfully, get down to where a boy is and where you were once yourselves.

DELEGATE—We want to elevate them.

Mr. McEWEN—You can never elevate them without coming down. A great talent is a talent of getting down into the mud to get people out of the mud.

DELEGATE—Will you explain how the truth can be said to save the soul?

Mr. McEWEN—By always keeping the sinner on the one side and the Saviour on the other.

Dr. O'MEARA—Truth can be only said to save the soul as an instrument in the hands of the Holy Spirit.

Mr. McEWEN—Oh, yes. There is a point here. The Spirit of God does not lift the truth out of the Bible and put it into the boy's mind and save him by that truth.

Mr. MEREDITH—The difference between the presentation of truth and the impartation of the life—that is the sharpest distinction; you and I can present the truth, but I cannot impart the life; but the Spirit of God never imparts the life but through the truth, and therefore our responsibility to present that truth by which that Spirit imparts or feeds or directs that life.

DELEGATE—Is not that stated too fully: is there not a possibility that the Spirit does save them?

Mr. McEWEN—It is not impossible, but that is not the general line of the Spirit's work. Then the third point is the presentation of the truth in the line of the child's intelligence—that is to say, put in

With-

alifica-

d and  
k suc-  
oter of  
et the  
nto all  
e "wis-  
m, but  
ighest

qu in  
of souls  
y is the

g Christ  
earnest-

s on the  
th Him,  
through  
ted, but  
stle Paul  
ployed in  
ice?

p early in  
ly strong  
—what is  
got to the  
, and so I  
on part of  
th Christ,  
union with  
e we to get  
My words  
r will will  
Christ and

onal union?

Christ.

this way, an appreciative experience of the child's love, and the child's difficulty. A boy has just as much difficulty to comprehend things as you have some other things that you think higher, and our greatest difficulties are just to comprehend the things that are easiest to the boy.

Dr. O'MEARA—Is there not another difficulty in being too childish with the boy in grown classes?

Mr. McEWEN—I make a distinction between childish and child-like. There is a danger of being childish with the adult class: there is no power like being simple and child-like.

DELEGATE—We have got to be children.

Mr. McEWEN—Not got to be, we are, only we happen to be six feet high; that is the only difference. (Laughter.) And the thing is, although we are six feet high and two feet broad, we have just got to come back down to the little child, and there we are at the end. "Except we become as little children," and keep as little children. Now the question was asked yesterday, what would you do with a class of boys who press you with questions about sheep and oxen and that kind of thing. You only begin to teach when you get down to the level of the pupil's intelligence. You cannot begin before, and if it takes you twenty minutes out of the forty to get to the level of a boy's intelligence, you will do better in the ten minutes after laboring to get at that boy in the twenty minutes, than if you had gone away up in the top of the tree and said "Here, boys, come up here, and I will show you a thing."

Dr. O'MEARA—They cannot get up.

Mr. McEWEN—No.

DELEGATE—Large boys?

Mr. McEWEN—All boys of intelligence.

DELEGATE—But there are varieties of intelligence.

Mr. McEWEN—Yes, there are varieties of intelligence here. I would do the best thing to get down to the boy.

DELEGATE—That is one boy, and leave the rest for some other occasion?

Mr. McEWEN—If that is necessary.

DELEGATE—Take the average.

Mr. McEWEN—There is no average boy: we do not know his qualities: he does not exist. (Laughter.) I want to give this illustration of the matter. A boy had been taken off the streets of one of our cities and placed in the care of a careful, intelligent and prayerful lady teacher. Her first aim was to get to the level of the boy's intelligence, and she began to tell him about Moses. "Well," says he, "I know Moses Gibbs but I don't know that Moses." She began to tell him about Samuel, and he didn't know anything about Samuel—never heard of him, never met him: and she went on from character to character, as familiarly understood, to Christ, but he never heard of Jesus, and the lady exclaimed, "Why, my dear boy,

what do you know?" and his intelligence was called in question and he stretched himself up and said, "I know 'heads and tails'!" "Where did you learn 'heads and tails'?" she asked; and he told her the story of down by the river where he and some other boys had pitched pennies and learned 'heads and tails.' That teacher got to the level of that boy's intelligence. What did she do? She knew her Bible sufficiently, and taking out a penny she said, "There's heads, and that is tails;" and she opened the Bible and got the story of Christ and His enemies—"Show me a penny—whose image and superscription is this?" I need not go on. That woman made that boy's first lesson on Jesus on the basis of his intelligence, and in that way. The difficulty is for you and me just to get down. Does that answer Miss Scott's question?

DELEGATE—I thought it was children that would ask questions which really did not concern the matter and talk about things that do not need to be talked about, just as children sometimes ask unnecessary questions.

Mr. McEWEN—I would make an irrelevant question switch on the question as quickly as possible.

Dr. O'MEARA—Does it not depend a good deal on the spirit in which the question is asked? Some boys ask the question to disturb classes.

Mr. McEWEN—Yes.

DELEGATE—Would not you advise in that case to let the International lessons go in order to get the truth?

Mr. McEWEN—I would let anything go in order to begin my work and do it.

DELEGATE—Is it not better to take just what we get and teach the truth of salvation through Jesus Christ if we do not teach the lesson?

Mr. McEWEN—That is what I do.

DELEGATE—If they ask anything and everything, what would you do?

Mr. McEWEN—The brother is bringing two things together that do not belong to one another. I have taken this illustration of the most difficult kind to illustrate all teaching, and it does illustrate all teaching. You do not require to go down there every time, and if you teach in that line from Sabbath to Sabbath both you and your scholars and your superintendent will come to understand very thoroughly and be doing good work. The next point is a living and undying purpose that the work in which you are engaged is the best work for you and the most honoring work for the Master.

DELEGATE—The truth that saves the soul: what is the truth that convicts of sin?

Mr. McEWEN—I cannot give you a patent on that, brother. Many boys and girls go through our Sabbath-schools till they are twelve and fourteen years old, and in absence of home life they go out unprotected

by the Word of God to face the evils of the world. For example, the law of God on Sabbath-breaking has not been rubbed into the mind of that boy, and he goes out just open to any attack. And that prosperity, in the truest and best sense, follows obedience to God — another point on which they are left utterly defenceless.

DELEGATE—Teach them the fourth commandment.

Mr. McEWEN—The difficulty is when you teach them the words of the fourth commandment, you do not teach them the fourth commandment; it is good to get the words, but you do not get the thing necessarily when you get the words.

DELEGATE—It is all right as far as it goes.

Mr. McEWEN—But it don't go far enough for practical purposes, and I tell you another thing, if the Sabbath-schools do not take the Word of God and arm every boy and girl on this Temperance question, you will not have, ten years hence, men and women who will sustain what you are doing. (Hear, hear.) We are full of every work, but when we have got societies, and when the same people have got to go into everything and put the salt into it, the Sabbath-school generally gets the go-by.

#### HOME LIFE: ITS HINDRANCES AND HELPS.

Rev. H. F. BLAND, of Kingston, said:—One of the hindrances to home life in its relation to the young, is a religion on the part of the parent more formal than vital. Drummond, in his valuable work on *Natural Law in the Spiritual World*, has a very striking chapter on what he calls "Parasitism." Mere formality in religion is parasitic piety; and the author says that parasitic piety does not present to the world a true conception at all, but gives a false impression of the religion of Christ. One notices, with a frequency which may well excite alarm, that the children of church-going parents often fall away after they reach the years of intelligence, not only from Church connection, but from the whole system of family Christianity or family religion. In some cases this is attributable, no doubt, to natural perversity; in others, undoubtedly, it arises from the hollowness of those forms which pass current in society and home for vital Christianity. These spurious forms, fortunately or unfortunately, cannot be concealed. They reveal themselves; and rather than indulge in the formality, the budding sceptic takes the first step away from the form and religion of his fathers. It may be to the personal regret of the parents and to the Church's dishonor. Very reluctantly, it may be; very deliberately; sometimes with real regret, and even at personal sacrifice, he takes up his position and forsakes the form and Church and religion of his fathers. It cannot be denied that this constitutes a very important statement in connection with scepticism—the history of much of modern scepticism. The author goes on to say that mere formality in religion cannot hold its own in the nineteenth cen-

tury: we must either be real or cease to be. It is well that it should be so. We must either give up parasitism or ourselves. Another hindrance in relation to home life of the young is Sabbath looseness. In many Christian families—families professedly Christian—the Sabbath is not a day holy and honorable; it is not, by its sweet rest and inviting work, made the best and brightest of the seven. Sabbath strolling and Sabbath visiting by professedly religious parents are the fruitful sources of youthful demoralization. The fourth commandment, in the aspect of the Christian life of the day, needs to be emblazoned upon the walls of every home. Another hindrance is the habit of depreciating the absent, in connection with family intercourse; perhaps lowering the character of the Church and its ministry in their work and influence. I conceive that where the spirit of fault-finding flows around the family table it eats as doth a canker. A gentleman whom I personally knew, of long official standing in the Church, and in other respects of a fine amiable character, had this unfortunate leaning, and the result was that only one son, out of several, connected himself with his father's Church. The rest were either worldly or sceptical. A ministerial friend of mine, conversing with a gentleman in Nova Scotia, was relating a circumstance somewhat derogatory of an absent minister, when a youthful member of the gentleman's family came into the room. The father, afraid lest a depreciatory word should fall upon the ear of his child, said to the minister, "Hush!" That circumstance remained with my friend, and remains as a mental circumstance to the present day. Another hindrance in connection with home life is amusements of a doubtful character. I refer now more particularly to card-playing and dancing and the opera. These practices are confessedly worldly—they are universally regarded as such—their tendency is downward, not upward. Where the Church gains in worldly popularity by sanctioning these practices, it more than loses in spiritual power. What it gains is shadow; what it loses is real. Dancing Christians are never soul-winners. In the parlor, at a summer watering-place, the young people were dancing. A young lady present took no part in the exercises. "Does not your daughter dance?" said a lady to the young lady's mother. "No." "Why, how will she get on in the world?" "I am not bringing her up for the world." (Applause.) That young lady is now a woman, and her consecrated life is telling upon the Christian interests of a large city. A prominent Presbyterian minister, in one of our cities, said: "No pastoral ability can reach those children who turn their father's parlors into ball-rooms and their upper chambers into places for gambling. Young men and women get their first experience in this gambling at the home card-table." Another hindrance is that of pernicious literature. I stood upon the scaffold of a man who had murdered his fellow-man. It was my lot to attend him three months previous to his execution, and he said to me that the very first step in his downward career

was pernicious literature. If these, then, are some of the hindrances of home life in relation to the young, what may we suppose to be some of the helps? I conceive that one is a proper estimate of a child's position and responsibility. A Jesuit is reported to have said, "Give me the child till he is twelve years old, and I do not care who may take him in hand after that." The Jesuit was right—(hear, hear)—as many a Protestant parent in this Dominion, who has had the un-wisdom to send his children to a Roman Catholic seminary, has found to his life-long sorrow. The Jesuit was right: the training and moulding by that age would have been virtually done. The Jews have a tradition that when God gave His law on Sinai, He required the Jews to furnish Him with hostages, that the laws which He had given them should be kept. The Jews, in the first instance, brought the oldest people—the heads of the households, the captains of the hosts, and the heads of thousands; but when they supposed that these might be accepted as hostages, it said that the Divine Being declined to accept them as such. Then they brought their prophets and daughters, and sought that they should be kept as hostages; but God declined them also. Then they brought their little ones, and God smiled and said, "I know that if these are given Me as hostages, that the law which I have given you will be kept." Little children are of the kingdom of heaven; and He who said that knew the meaning of it better than we do. Children stand in a very intimate relation to the Atonement: "Therefore as by the offence of one judgment came upon all men unto condemnation, even so by the righteousness of one has the free gift come upon all men unto justification of life." The child stands in a justified position; or, I will put it another form, he stands in a living spiritual relation to the atonement of Jesus, and there is an immense and marvellous possibility growing out of the child's being kept where Christ has put it, and many parents practically overlook this very important question. Another help, in connection with home life—and I conceive this to be a very important one—is the training, the systematic, patient culture, that shall have reference to the whole child, as a matter of simple justice. The body must be cared for: the casket stands in a very intimate relation to the jewel. There is an intimate bond of connection between the body and soul; the former has been fearfully and wonderfully made, and needs to be suitably cared for. It needs to be fed and clothed, and exercised, and invigorated. The mind needs to be cared for, and this is one of the growing demands of the day. The cultivating of the intellect is one of the enlarged demands of the day, and special attention needs to be paid to the furnishing and enlarging of the intellect. A well furnished, well disciplined mind, is an indispensable and invaluable acquirement, but we think that the heart specially needs to be cared for. Muscular power is good as an element of personal influence and of personal effort. Mental power is desirable, but this depends upon the purpose to which

it is applied : if consecrated, it is an untold benediction ; if perverted, it is an immeasurable curse. What is Satan but intellect without goodness ? and you need not travel far in the world of letters to find his counterpart. A cultured mind independent of a cultured heart is a sad sight. Dr. Arnold tells of five young men that he met with in Milan—one of them a clergyman—all of them exceedingly scholarly, and anxious to obtain the most accurate and solid information ; yet, he said, their talk was abominably licentious, and this alienation of intellect from goodness seems to me to be one of the most ominous signs of the times in connection with home life. Then let the heart be trained. "Train up a child in the way he should go"—let him not only be instructed, but shaped, rounded, fashioned. There is in the New Testament that which corresponds with this : "And ye fathers bring them up in the nurture and admonition of the Lord." Admonition means teaching, nurture means training. Eli was a capital admonisher but no trainer. Eli admonished his sons, and if admonition would answer he would have done well. Abraham commanded ; Eli simply said, "Ye should not do these things, my sons ; it is wrong of you to do them." Dear friends, there is a good deal of admonishing, but in many cases comparatively little training. I was speaking with a mother the other day, and enquiring about her son, who is fourteen years of age, and she said, "James has got beyond my control completely. He will go to the opera ; he will remain out till eleven or twelve o'clock at night. I have no control over him whatever." Abraham commanded as well as admonished : he commanded his children and his household admirably. Kindness and love are the arms which have nursed thousands of young immortals for Christ. Abraham commanded his children and his household after him, and they kept the ways of the Lord to do justice and judgment. I conceive this moulding, this shaping, this nurture, to embrace the devotions of the child. At the earliest possible period the child should be taught the lisping accents of devotion. Jesus, as the object of prayer, should be placed very distinctly, and very early, before the child ; and the sooner this is done the better, and there will be no difficulty. The trainer will find no difficulty in doing this. "Of such," Jesus says, "is the kingdom of heaven." "Suffer the little children to come unto Me,"—very remarkable words, as much as if Christ had said, "Do not stand in the way of their coming. The grace which I have given them inclines them instinctively to come to Me." Do not freeze that instinctive tendency. Let it have full, warm, gushing play. My cross has been lifted up ; let the planting of that cross draw the little ones around it. There was a little boy named Elisha, who had been trained in a godly home ; he spent one night in a family where there had been no Christian training. When bedtime came, Elisha went to Mr. Bell, the head of the household, and kneeling down, folded his little hands, and in a clear voice said :—

“ Now I lay me down to sleep,  
 I pray the Lord my soul to keep ;  
 And if I die before I wake,  
 I pray the Lord my soul to take ;  
 And this I ask for Jesus' sake—AMEN.”

The whole thing was so artless that Mr. Bell was scarcely aware of the boy's intention before he had finished. When the children were all asleep the family that remained were very silent as though each one was bearing an absorbing thought. At length Mrs. Bell broke the silence as a tear trickled down her cheek. She said, “What a sweet child.” Mr. Bell said nothing, but went shortly after to bed: a restless night followed. In the morning the cheerful “Good-morning” of the children and arrangements for breakfast and the playing of the children seemed to dispel for a time his singular view. The children were placed to the table and the family commenced to eat. Looking from one to another Elisha saw that grace, to which he was accustomed, was not said, and looking at Mr. Bell, he said almost in a whisper, “We did not pray.” This was too much. Mr. Bell left the table and went to his room, fell on his knees, and sought Christ. He and several members of the family are now walking in the way of righteousness. A little child led them to what exhortations had failed to do. I conceive that this training ought to embrace not only the devotions but the faith of the child. The good Richard Cecil tells us how he acted with one of his children. He went into the room one day and his little daughter, a bright-eyed, active child, had had presented to her a box of very beautiful beads with which she was much delighted. She came to her father and showed him the box of beads. “Very beautiful, my child, very beautiful, but now cast them behind the fire.” This was a great struggle which cost a great effort. “Cast them behind the fire. I will not compel you to do it, you know I would not ask you to do anything that was unkind.” The girl, after a struggle, did as the father wished and cast them behind the fire. He said no more but left the room, but the next day brought a beautiful present, far more beautiful than the one she had had the day before, and one she had been longing for, wishing for, for some time. “Now,” he said, “my child, I asked you to do that in order that you might trust your greater Father in Heaven, for He will ask you many a time, it may be, to give up some things that you are reluctant to give up, and you will find that His will is the best.” This was training the child's faith in providence; and faith in Christ as a personal Saviour, I had almost said, is instinctive to the child. Faith is an instinctive operation of the childish mind, and the finger of the parent will be needed, not so much in training the faith, as in pointing to its object, revealing Christ as a personal object of faith. The Hebrew parent was instructed to teach the child diligently, that is, to repeat, as was said so admirably to us by Mr. McEwen this morning, to repeat, to reiterate the same thing over and over again, to apply here a little

and there a little, line upon line and precept upon precept, so that the tendrils of the youthful mind may gather around Christ as an ivy clasps the oak. Not only may we conceive the faith of the child being trained, but the love of the child. Some people who doubt the capability of children being Christians, never doubt the love of children. The love of the child is an instinctive possession, and the eye follows the parent instinctively and lovingly in connection with the various movements of domestic life. Now this love centred in Christ is religion, it is religion at every period of life, and the object should be in placing the Saviour higher than the mother. This love is susceptible of being trained, as we might illustrate it in the case of Dr. Dodds; but there is this one point more and that is, all the habits will be impressed by the trainer to which the heart gives rise or which the heart may color. I have referred to prayer as the simplest form of speech which infant lips can try. Let me say that in teaching the power of prayer, we give a bulwark of untold resistance in after life to the child who has been so instructed, and this training will refer also to the obedience of the child, prompt and unqualified, from the earliest moment of life. It will refer to the temper in its sickness and trial: it will refer to the habits as the child advances in years, Bible reading and attendance upon the house of God. You may get out of a man what he has been taught, but you find it immensely difficult to get out of a man that to which he has been trained. You look on a man and he is dressed in the clothes of a civilian, but he has not taken ten steps before you see that man was a soldier once. It may be years since he was connected with the army, but there is something in his pose, in his step, in his military gait, which reveals the soldier. A man may have the education of a gentleman, he may be reduced to poverty and vice, but the gentleman never goes thoroughly out of him. He has been trained as a gentleman and the training remains. Dear friends, there may be, there will be times in connection with our young people, when the power of the very best training will be needed to keep the head facing in the right direction. A young person as he leaves home, it may be for school, or business, or society, comes into contact with influences diametrically opposed to the culture of early life; then comes the test. Our children have to do with life as it is, and not as we should like it to be; and where the language of the parent cannot go the language of God can go. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."

#### PARENTAL RESPONSIBILITY, AND HOW TO MEET IT.

Rev. F. J. O'MEARA, D.D.—The subject assigned me by your Committee is so similar, if not quite identical, with that of the address that you have just heard that it will be strange indeed if the lines of thought in both that address and this paper do not in some parts

touch or even run parallel to each other for considerable portions of them. Home life, in the aggregate, considered in connection with Sunday-school work, is made up of the individual lives of parents and children, and it is of the responsibility of the former for the bringing up of the latter in the nurture and admonition of the Lord that I have to speak; if, therefore, I reproduce some of the thoughts of the paper that you have just heard, you will, I am sure, feel that it is my misfortune and not my fault that I have to address you after so able a paper has been read to you on a subject so nearly related to, if not identical with, that which has been assigned to me. What I have to speak on is Parental Responsibility and how to meet it. The subject now before you naturally divides itself into two separate inquiries: first does parental responsibility in connection with the work of Sunday-schools exist? and secondly, if it exists, how is it to be met? The first of these inquiries is by no means a superfluous one: there are in every Sunday-school section many who, if they do not altogether scout the idea of having, as parents, any responsibility whatever in reference to their children's attendance at Sunday-school, beyond not throwing any insurmountable obstacle in the way of such attendance, allow it to give them very little concern. Indeed I fear that most of the superintendents and teachers present at this Convention will bear me out when I say that the number of the parents who feel their responsibility and act on it is very small; and that in not a few cases the influences of home life are decidedly, if not intensely, hostile to the success of the teacher in producing a good and lasting impression on those of whose moral and religious training he or she has charge for an hour or an hour and a half each week. And it is a fact that I feel confident no one who hears me this morning will doubt for a moment, that, if parents in general would feel and act on the responsibility that rests on them with regard to the religious instruction of their children, a much more glorious result than any that we have yet at these Conventions been able to report would attend our Sunday-schools, and that not thousands but millions would every year, from the Sunday-schools of this and other lands, be turned from darkness to light and from the power of Satan unto God. In order to ascertain the existence and extent of that responsibility, we have but to inquire who and what the Sunday-school teacher is, and to whom properly belongs the task which he has volunteered to perform? When Solomon, as the mouth-piece of the Holy Spirit, says, "Train up a child in the way he should go and when he is old he will not depart from it," for whom did he mean that admonition, and who are entitled to the promised blessing so closely connected with the performance of the duty inculcated? Doubtless parents, and parents alone, were in the mind of the Royal sage when he penned those memorable words. On them alone, at that period of the world's history, rested the responsibility of the religious instruction of their children, and at their door alone would lie the guilt of soul-blood were their sons or

daughters, in consequence of the non-performance of that duty, to be lost to God and themselves: for not yet had that institution been established in the world which enables parents to share with others that weighty responsibility: for what is the Sunday-school teacher but one who for the love of Christ and of souls volunteers to assist parents in imparting to their children the religious instruction which is so important a factor in their proper up-bringing? If asked to what do we trace the institution of Sunday-schools, some would refer us to the last century, when Robert Raikes, moved by the sight of the neglected, godless children of godless parents in the town of Gloucester, on the Lord's day, made a commencement, in a very small and very imperfect way, of what has grown to the mighty proportions that we who live in the latter part of this nineteenth century see the Sunday-school institution to be, and thank God for it. But I, for my part, would be inclined to carry you far back of that important and ever to be remembered era in the history of the religious instruction of the young; back of the time when by the laws of England's Church every parish-church throughout the land was on the afternoon or evening of each Sunday occupied by a Sunday-school class, of which the scholars were the youth of the parish and the teacher the parish clergyman or his substitute; back of the time when young Timothy sat for his Scripture lesson at the feet of his grandmother Lois and his mother Eunice; back even of the time when the children of Israel were commanded from on high to teach their children diligently the words of God's law, and to talk of them when they were sitting in their houses, when they were walking by the way, when they were lying down and when they were rising up; back to the time of the Father of the Faithful, of whom He who knoweth the hearts and lives of men declared "That He knew him, that he would command his children and his household after him, and they shall keep the way of the Lord." Thus we learn that the responsibility for the instruction and training of the young in religious knowledge and practice was always regarded as resting entirely on the parents of each family in Israel; and we learn, too, from competent authorities on Jewish antiquities, that that responsibility was so fully accepted and acted on by those on whom it devolved, that instruction in Holy Scripture was commenced in every Jewish family as soon as their children attained the very tender age of five years. Well might St. Paul, then, say of Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." Did Christian parents generally have the same sense of their responsibility, and act as loyally on it as was done in Jewish families, we would not have the religious instruction of children crowded into the one short hour of the Sunday, which it is to be feared is all that is given to it through the whole week in thousands of families, but would have week-day classes for it in the family, and at least an acknowledgment of the supremacy of Holy Scripture, and its value as an instructor and trainer of youth, daily in every common

school throughout the length and breadth of this wide-spread Dominion. It would be considered a very slender and totally inadequate preparation for the duties and responsibilities of life if our children were to be limited to an hour or an hour and a half every day, not to say every week, for the attainment of the secular education, which is necessary for their entering on the activities of the present life; and shall it be said that an hour or an hour and a half a week is quite sufficient to be devoted to their training for the life that is never to have an end? From all this I think it plainly follows, first, that the teacher is only the parents' assistant in the performance of an all-important duty to their children, and therefore is entitled to look for every encouragement and assistance from those whose work he is doing; and secondly, that no Christian parent who has the best and highest interests of his or her children at heart will be satisfied with the amount of religious instruction that they receive in the Sunday-school, but will be careful to supplement it with all the instruction that he or she is capable of imparting to them, directly or indirectly, by precept or by example. Though I would say, and that with all the force and feeling of which I am capable, to every Sunday-school teacher in this Convention to-day, "God has given you the members of your class, be they little or big, of high or low degree, to bring up for Him," feeding them with the sincere milk of the Word, and He will not withhold from you at the great day, if you are faithful in that which is committed to you, the "Well done, good and faithful servant," and as surely will He require at your hand the blood of their souls if, through your carelessness, faithlessness or prayerlessness, they or any of them should be lost; far more directly and intensely does this apply to the parents throughout our land, for as the joy of that parent will be great who shall be able to gather all his children around him at the right hand of the great white throne, and to say to Him that will then be seated on that throne, "Here am I and the children whom Thou hast given me," and whose conscience will tell him that they are there largely through the divine blessing on the instructions that he gave them and the example that he set them, so shall the anguish be great of those who shall then see their loved ones or any of them standing on the left hand, especially if their consciences tell them that they are there because they did not feel, or feeling, did not act on a sense of the responsibility that devolved on them in reference to the up-bringing and religious instruction of their offspring. Seeing, then, that there is a responsibility with regard to each member of each class in each Sunday-school represented here to-day, heavily indeed on the teacher but still more heavily on the parents, the second head of my subject comes before us with an importance that cannot be exaggerated, namely, "How to meet it," by which inquiry I understand that the points which I am required to elucidate are the duties that such responsibility lays at the door—

(1) of the Teacher; (2) of the Parent. In the first place I would

observe that, seeing they have a joint responsibility with regard to the same subject or subjects, it is highly desirable that they should be acquainted with each other, and should have not unfrequent opportunities of conferring together as to the amount of success or failure that is attending their efforts on behalf of the highest interests of those who are the objects of their solicitude. This will be brought about by the teacher, when his or her other avocations permit, visiting the homes of Sunday-school pupils and cultivating a friendship with their parents. Those of my hearers this morning, and I hope they constitute at least a large majority of the teachers present at this Sabbath-School Convention, who have been in the habit of cultivating this field of usefulness, know what opportunities for good they are neglecting who have been hitherto acting as though they had no responsibility with regard to the children of their respective classes, outside the walls of the Sunday-school building or beyond the hour spent with them on the Lord's day. The visiting teacher will be sure to have a more attentive and well behaved class than the non-visiting, because the members of the class will know that any inattention or misbehaviour on their part in school will be sure to be the subject of conversation between their teacher and their parents during the ensuing week, and the parents will be much more likely to take an interest in and to second by home instruction and home example the efforts of the teacher for their children's spiritual good, when a week-day as well as a Sunday interest is shown in their welfare. And the Christian teacher who neglects this part of his duty, little knows what grand opportunities of usefulness to the parents and the older members of the families of his pupils he is letting slip. The hearts of parents are naturally open to the approaches of those who manifest an interest in their children, and a word in season from the earnest teacher has often proved the seed of everlasting life to careless or altogether godless parents and adult brothers and sisters. The diligent pastor, too, may do much in his house-to-house visitations to excite and keep alive in the hearts of parents a sense of their responsibility for the religious instruction of their children, by making the work of the Sunday-school the frequent subject of his conversations with them during his pastoral visits. My concluding remarks will have to do with the inquiry, What can the parents do to discharge themselves of the heavy responsibility which we have seen lies on them with regard to the religious instruction of their children? It is a well-known fact, in connection with secular education, that the pupils of our high and common schools, whose parents take an interest in their studies, make far greater and more satisfactory progress than do those who think that, when they have sent them to school and provided them with the necessary books, they have done all that can reasonably be expected from them. And this holds good of their religious instruction too. As a general rule, the interest taken by children in the Sunday-school lesson, and there-

fore the amount of benefit—intellectual and spiritual—that they derive from their teacher's instructions, will be very much in proportion to the interest taken in them by their parents at home. Where the latter see to it that their children prepare their lessons at home, and converse with them on their return from the Sunday-school on what they have there learned, there will, as a rule, be more advance in religious life and greater susceptibility of religious impressions; and when the teacher is aware that there are some, at least, of his or her pupils whose improvement is an object of solicitude in their homes, he will be stirred up to greater and more prayerful interest in the preparation of each Sunday's lessons, in order that his scholars may always have something new and interesting to take home every Sunday. And parents, whose sense of responsibility for the spiritual improvement of their children leads them to the study of the International Lessons, now so largely used in the Sunday-schools of all Churches, not only on this continent but in Europe as well, will find in the various helps which are from time to time being published, at a trifling cost, such a mine of biblical lore and religious thought as will abundantly repay them for any trouble or self-denial which the discharge of this parental duty may cause them to undergo. And even those parents who have not themselves in early youth enjoyed the educational advantages needful to the efficient performance of this duty, may yet greatly aid the exertions of the teacher for the spiritual benefit of their children, by conversing freely with them at home on what they had learned at school. Even the most illiterate can help on the work, by taking care that their children are regular in their attendance on the Sunday-school. There is nothing more discouraging to the teacher than the frequent and many gaps that his class too often shows when he takes his place before it on the Lord's Day, for they produce on him the impression that his labor in the preparation of the lesson is not appreciated by either parents or children; that, in fact, it is in a great measure labor in vain. If, then, parents feel their responsibility in this matter, and desire to act up to it, let them take care that nothing less than serious illness prevents any of their children being present in their places on Sunday; that neither the occasional visits of friends nor the Sunday walk is suffered to interfere with attendance at the Sunday-school; and let them see that their children leave their homes in time to take part in the opening exercises, which are just as much a part of the work of the Sunday-school as are the Scripture and catechism lessons. And above all, by so ordering the family life that they may neither see nor hear anything under the parental roof which will tend to neutralize the effect of the lessons that are taught them in the Sunday-school; so that not only in after-life here upon earth, but through the countless ages of eternity, they may have to bless God that not only had they teachers to point the way to God and heaven, through faith which is in Jesus Christ, but parents too, who so keenly felt the responsibility

that devolved on them in the matter, that they not only pointed them to the door, saying, "that is the way, walk ye in it," but they themselves walked before, beckoning them to follow in the way that leads upward, onward, and to God, and eternal life—unending glory.

#### QUESTION DRAWER.

Dr. MEREDITH, of Boston, said—This is the sort of exercise that I do not like—that is, I do not like my part of it because I have to seem dogmatic, and I not intend to be so. I have certain opinions, and quite likely they are not the best or the wisest; but they are the best I have, and I cannot give you any better. Then the questions are numerous, and the time for this exercise short, so please do not understand, if I answer some of these questions abruptly and very briefly, that I mean at all to be dogmatic. \*The first is a very important question:—

"How can the Sunday-school library be made more profitable?"—That question evidently was designed to cover the whole question of library. How can we make it profitable and interesting to the pupil, young and old? By making a very careful selection of books: there is no other way. And then, in so far as the influence of the teacher and superintendent can be brought to bear upon the matter, bring these books to the attention of the scholars.

"Would you buy books in bulk, or buy them one by one?"—I would buy them as they come out. There is not a committee of a Sunday-school on this earth able to buy a whole library at one time and know what is in it. (A voice—"That is so.") How are you going to know what is in it? Suppose you have two or three hundred dollars, and you go to buy a library; you are at the mercy of the bookseller the very moment you enter his store, and the very best you can do is to look at the imprint on the books and buy on the reputation of the publishers. There are certain houses that have a good reputation, and you buy them on the strength of their imprint,—and you get immensely sold sometimes. (Hear, hear.) So it is exceedingly unwise to buy two or three hundred dollars' worth of books at one time. You would not do it for yourself. Of course there are times when you have to do the best you can. In starting a school or a library, for example, you must buy a number of books at once, and then you can only use the very best means in your power to know what the books are, that they are all right, and their character well understood; that there is nothing vicious in them, and all that. But in maintaining an established library, the best way is to appoint a standing committee, in whose hands the library fund is placed, and

let them read the reviews, and if a review strikes them as representing a book that it is worth while to have in their Sunday-school library, let them go and examine it, and, if they approve of it, buy it. We have done that for years in our Sunday-school. We never think of buying many books at one time. We do as these ministers do—as we all do—and so we get fresh books coming into our library all the time. As to the qualifications of the librarian, I do not know much about that. I suppose you get the best man you can find for that work. It must be remembered that there is a difference between large towns and cities, where you have a number to draw from, and the country; and I suppose that the old common-sense rule is wise and practical,—get the very best man for that business you have got in your school, or you can get to come in.

“To what extent is the Sunday-school causing less parental and family instruction, and what preventive would you suggest?”—I do not doubt that there are parents who throw off their responsibility on the Sunday-school, who seem to think that their children get all the religious training necessary in the Sunday-school; but I submit this question: Do you think that if there were no Sunday-schools these parents would be very much alarmed about the moral condition of their children? (Hear, hear; No, no.) Any parent that will say, “Well, I am free now; I have got a Sunday-school teacher who does my work,” would let their children go to the bad if there was not a Sunday-school on earth. (A voice—“Are those Christian parents?”) Professedly so. I have nothing to do with anything beyond that: that is God's business. The Sunday-school is chiefly valuable to children whose parents do not give them Christian instruction—and these constitute an immense majority. Two-thirds of the children in Canada to-day have parents who lack either the disposition or the ability to give them religious instruction—and there is your business. We need give ourselves little anxiety concerning the children who get real good, intelligent, godly instruction at home. (A voice—“Will that statement apply to the United States?”)—Yes! If I were in the United States I would say exactly the same. I want to bring it home to you—it is true the world over. The grand business of the Sunday-school is with the children who do not get any other religious instruction, and not particularly with the children who have devout and intelligent fathers and mothers, who bring them up prayerfully, in the nurture and admonition of the Lord. You have small responsibility for such children, because the parents have the advantage of you. They have the child seven days in the week. But with the immense number of children who get their only religious instruction at the hands of the Sunday-school teacher, there you have responsibility. You have only got them about forty minutes a week, and yet all they will know of Jesus Christ you must teach them: You cannot, therefore, be too careful how you teach it. You

cannot be too solicitous to make the very most of the time at your command. That is a class of children that I have special interest in.

"Does even one of the redeemed, a child of God, ever come to love the Lord according to the standard laid down in Deuteronomy 6:5, and Luke 10:27, 'Thou shalt love the Lord thy God with all thy heart,' etc?"—That is the same as asking, does even one of the redeemed, a child of God, ever obey God? Now what is the use? God says, that thou shalt love the Lord thy God with all thy heart, and here is somebody, 1900 years after the crucifixion of Jesus Christ, in a Christian land, asking if anybody ever does or can do it. God says "I will circumcise thy heart, and the heart of thy seed, so that thou shalt love the Lord thy God." Over against the command is the promise, and yet somebody raises that question.

"In what way can we best develop in our teachers, at preparation meeting, the power to lead, when required, their fellow-teachers in the mutual study of the lesson?"—I do not know any other answer to that than, set them at it.

"How in the International series of lessons do you bridge over the steps which occur between our lessons? Many object to the series on account of the breaks."—Yes, they do. That is one of the objections to the International series, that it is fragmentary. I believe with all my heart in a uniform series of lessons. I do not believe with all my heart in the International series. I am writing to the members of the Committee and I am warning them that there will be a break from the uniformity if they go through another seven years with an attempt to drag the whole Bible into the Sunday-school lessons. I was brought up in a Sunday-school in the city of New York. I began in the infant class, and though it was thirty odd years ago, that school was regularly graded, and I was promoted from one class to another until I got into the Bible-class. I never studied the Old Testament one hour in that school till I got into the Bible-class. And the Bible-class was the class in which they studied the Old Testament. I say, that in the case of those children who have no religious instruction at home, who are going to get all their religious instruction from a Sunday-school teacher, when he has them forty minutes in one week, it is not the height of wisdom to take them over to talk about the succession of Solomon to David. That is comparatively a very small matter. I do not care very much about how he succeeded him. I think you had better take the children directly to the great central Christian truths and by and by, when they have become a little more mature and have learned to love the Lord Jesus Christ, take them back over the Old Testament and show them how God developed His grand idea of redemption. I believe in uniform lessons, but I am doing all in my power to smash up this machine idea of going through the Bible in seven years, when you do not do any such thing and

cannot do it—it is a big sham. At the beginning you get a grand idea of going through the Bible in seven years. You study four chapters out of the book of Romans—that is going through the book of Romans. The best year we had in the International lessons was when we had the whole year in the Gospel of Mark and had a systematic year on the life of Christ. (Hear, hear.) For myself, I would like to see the Gospel lessons consolidated so that we might have three consecutive years with Jesus. I want to see a series of lessons that shall embody the essential doctrines and duties of the Christian life, and do not care whether you get the text from Genesis or Revelations. Now so far as teaching these lessons is concerned, I have always set myself, both in my books and in my teaching, to gather up the salient points between the lessons, so as to establish the connection of one with another, where possible, and thus to bring out whatever spiritual and practical truth was suggested or illustrated by the text.

“Do you approve of the superintendent calling on teachers to take charge of the opening and closing exercises of the school?”—Not as a rule.

“How would you answer all sorts of irrelevant questions?”—I would not answer them. (Laughter.) I think a Sunday-school teacher ought to be able to project his personality, if I may so speak, upon his class and make it quite easy to control and direct the thought and the questions. I think there is a sort of quiet loving dignity that belongs to a true Sunday-school teacher that would make it quite impossible for the scholar to talk about the circus or anything else that might interest a child on other days. And then about irrelevant questions, put them aside good-naturedly, but firmly. I do not think I would take the suggestion made by somebody out here and let go all the lesson to talk with the scholar on what he happened to want to know about. I do not propose that the class shall guide me. I am going to guide the class myself. I do that in a larger class than some of you are called to teach. When I go aboard that ship I take hold of the helm myself, and the ship is going where I want it to go. (A voice—“Very good.”) And yet I do not let that out, you know, at all. (Laughter.) They think half the time that they are steering, but they are not. I am steering myself, and somehow it goes the way I mean it shall. Now I think a teacher can do that by the exercise of a little common sense.

“Would you take lesson-helps—question books or quarterlies—into the class?”—Indeed I would not. If I know anything about Bible-class teaching, I owe my knowledge largely to one in whose class it was my privilege to sit with nearly two hundred other youths, whose practice it was, having read the lesson, to close the Bible, fold his arms, and begin to talk to us, question us, and lead us to express our views, until the conversation became as unrestrained and informal as if a few of us were seated in a parlor at home. There is wonderful

power in the eye. Take no book into your class, allow the scholars to take none, except the Bible. I make question books myself, I make quarterlies and notes, yet I say, do not bring in a quarterly into your class and ask the questions that I have written. (Hear, hear.) They are written to guide you in the study of the lesson at home, and not in teaching.

"Is it a true presentation of the grace of God, as revealed in the New Testament, to say to those dead in trespasses and in sins—'Forsake your sins and give the Lord your heart.' Is the Gospel message give or take?"—Both; and it doesn't make a particle of difference which you put first, either. Brethren, the longer I live the more I love to think there is no red tape with God. If I want something from your Dominion Government, I have to pursue a certain course, and if, after I have got up to head-quarters, I have made a single mistake, I must go back and do the work over again. That is not the way with God. Move toward Him and He will move toward you, if you are in downright earnest, and it does not make any difference whether you say, I will give my heart to God and I take Christ, or, I take Christ and give my heart to God. There is such a thing as the Holy Ghost that enlightens and leads me.

"What would you do in a section of country where all the people are of one denomination and yet do not do the work, but frown on others who attempt it?"—Well, I would let them frown.

"Do you forsake your sins first and believe in the Lord Jesus Christ afterwards, or is it first you receive Jesus Christ as the Saviour, and then look to Him for strength to forsake your sins?"—It is either one; they are both together; you cannot practice these two things apart when you are doing them at all.

"In your Bible-class do you take a subject or doctrine and discuss it, or do you explain a number of verses, or do you give them a book?"—I take the International Sunday-school series, of course. Three fourths of the class are teachers who are going to teach the next day, and they have come there for help. Popular Bible-classes are possible only with a uniform lesson, and this is one reason why I put the highest value on the uniform lesson, and I do not want you to understand anything I have said here this morning about the wisdom of the class of lessons chosen as against the idea that a uniform lesson is of great value to the Church.

"Is prize giving to schools for learning Scripture texts commendable?"—I don't know any reason why it is not. When I was a little boy I got a little bit of a red Testament for reciting five hundred verses of Scripture. I have that little red Testament yet, and I don't care very much about that, but I have the five hundred verses; and there is no Scripture in this world that I quote with such confidence as the Scripture that I learned when I was a little boy. When I

want a passage now, that I am not familiar with, to use in my sermons, I have to write it down, but the five hundred verses that I got that little Testament for reciting, away back there, are with me to-day. I do not know anything wrong in saying to a child—I will give you that pretty little Testament or that little book if you will recite so many verses of Scripture to me, and then be conscientious and make them get these Scriptures and don't sham. The man I recited them to would not suggest a line or a word, he would turn me back and make me know it. I thought it was hard then, but have since thanked him in my heart a thousand times.

"Having lady workers in the Sunday-school who are quite capable of conducting a review or of addressing a school, should not you make use of their talent?"—Well, why not? (Voice—"Certainly; hear, hear.") Three fourths of the members of the Church are females, and we are getting over the nonsense of a literal interpretation of Paul's words to the Corinthians: "Let the women keep silence." We are finding out they have just as much mind and a little more piety than the men, and that their talent is worth something to the Church.

"I teach in a school beside a very unruly class who systematically and regularly torment my scholars and interfere with my teaching; their teacher makes no effort to stop them; what should I do, having spoken to them generally without effect? And then, if you had a class of unruly lads from thirteen to fourteen years of age who persisted in being unruly, and who, from the crowded state of your school, injured the surrounding classes; what would you do? would you ever put a scholar away from the school for bad behaviour?"—These three questions all go together, and they constitute one of the most perplexing problems that the superintendent has to deal with. There is one thing perfectly certain—there must be no trifling with the Sunday-school. Now, somebody suggested since we have been here this morning that some of these scholars get the idea that they are conferring a great favor on the church and on the superintendent and on the teacher in deigning to come to Sunday-school; well, you can do a scholar that gets that idea wonderfully little good, let me tell you. I believe in the Church and the Sunday-school being self-respecting. You cannot do children much good unless you are self-respecting, and so in a quiet, easy, loving, dignified way I would have order if it took the roof off the house. No boy can run a Sunday-school in which I am, nor any class of boys—I would have order any way. Now there comes the necessity for patience and for wisdom on the part of the superintendent; he must not go at it roughly—don't put a boy out if you can possibly keep him in, but put out ten boys if it is necessary to preserve a school; that is about all I can suggest, because that is a thing about which a man must use his common sense and patience in the cir-

cumstances of the case, knowing the boy; but I do say so much, I would have order, I would have the school self-respecting that it may have the right influence upon all who attend.

"Do you consider the International scheme for 1884 suitable for a class most of whom are unconverted?"—Yes, it is the Word of God. It imposes the duty upon the teacher of constructing a lesson and adapting it to the class. The International system puts more responsibility on teachers because it does not give them a graded lesson; it gives a portion of the word of God and it says to each teacher, "You must adapt that in the development of it to your class," and so a man who has a class of unconverted persons will, if he is faithful and intelligent, adapt his lessons to their spiritual condition.

"What would you advise when you have a boy of good parts and presence, but who is alive to every form of mischief, and keeps the class in a ferment?"—Well, I would advise you to curb him and get the best of him somehow. However, I could not give you very much advice on that. I would have to know the boy myself, and see what was the best way.

"What would you do with a superintendent who would not attend the weekly meetings of the church to study the lesson, and would only call and attend one business meeting a year?"—Well, I think if he was in my church and the election came around I would say something to the point to him. (Laughter.) He would not be elected.

"What means do you recommend as supplementary to Sabbath school teaching for young converts?"—That is a most important point, and the interest in it is one of the signs of the times for which we ought to be thankful. The Church is waking up to the necessity of taking care of the young. You know I am a heretic myself. Many of you, probably, do not believe as I believe. However, I do not worry myself at all about that. I believe that the children, as they present themselves to you at two, three, and four years of age, are the children of God. (Hear, hear.) They belong to Christ; that is what I believe. The childhood of this world don't belong to the devil; it belongs to Christ. (Hear, hear.) We all believe that if they die they are all right; well, I believe that they are all right if they live; and I don't know any reason in the constitution of the child or the constitution of the system of redemption why the first accountable act of the child may not be an act of faith in the Lord Jesus Christ, by which it shall pass from the unconditional to conditional benefits of redemption; and why it may not grow up into Jesus Christ, its living Head, in all things from that hour. (Hear, hear.) That is awful heresy to some of you, but I cannot help that. (A delegate—"Is it not born in sin, and brought forth in iniquity?")

—Yes; born in sin. The psalmist said that, after he committed that diabolical crime. Bring all the effect of Adam's sin to your new-born child, but remember that it has a relation to the second as well as to the first Adam. Now I am not speculating. I do not derive this from any possibly fallacious induction; I simply take it from the Word of God. Listen: "As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of One, the free gift came upon all men unto justification of life." (Applause.) I guess I won't go into theology, because we would never get out; but the Church, thank God, no matter what we may believe on this subject,—and I have only thrown it out to set you thinking,—the Church is coming to regard the salvation and training of the children as of supreme importance. I do not believe that the world can be saved by revivals. We have to get the children and hold them for Christ, if we are going to save the world. It cannot be done by waiting until they grow up, and getting them converted in revivals. We have not been clear in this matter; we have let ourselves drift into the idea that a boy has to grow up for ten or twelve years in sin, and then be converted. When may a child be converted? How early? Just as early as it can sin. Do you think that God Almighty left a hiatus? Do you think that He did not lap over his redemption? Do you think He left a clear field for the devil at one place? I do not think so myself. I think the reparation is as broad as the disaster. But we had that idea. The prophet said of Jesus Christ: "He shall feed His flock like a shepherd, He shall gently lead those that are with young, He shall carry the lambs in His arms." Christ's Church has been feeding the flock like a shepherd, and letting the lambs go to grass, and it is time for the Christian Church to stop, and work some sort of appliance into her constitution that shall be analogous to the carrying of the lambs in her arms.

"Should not every Sunday-school teacher be provided with a good commentary?"—Yes. The Sunday-school teacher ought to be provided with something that would give him the true sense of the language used and the information necessary in order to intelligently teach the lesson.

"Ought children to be compelled to go to Sunday-school?"—Well, now, I was struck with the emphasis that the brother put this morning, in the first address, on the word Abraham "commanded." I think that the tendency of this day is towards a sort of pulpy good-nature, mistakenly called "Christian love"—a powerless, pulpy sort of a thing, that is afraid to offend anybody. I command my house. My boy goes where I want him to go, and my boy loves me just as tenderly as your boy does you. He is as big as I am; and he never went to sleep when I was in the house without coming to me and putting his arms around my neck and kissing me: and yet I command him. There is no pulpy good-nature about it. He has his

rights and I have mine. My supreme right is to his loyal, loving obedience, and his highest well-being demands that I insist on that right. There should be government in the family; and I think that training defective which allows the young to come to a place where you have to compel; because if you assume certain things with children they never will question it. A father comes to me and says, "Will you come to my boy, and see if you can get him to go to college? I do not want him to go to business—he is full of the idea of going to business." And then I go and labor with that boy. Well, now, I don't set up for a model parent—the Lord knows I am not—but from my boy's childhood I have assumed that he was going to college, just as much as I assumed that he was going to be respectful to his mother; and he came along up through the Latin school in Boston, and he never stopped once to question his going to college any more than keeping the Sabbath in my house. It was always assumed; and he went to college just as naturally as he went to breakfast. You assume things to children, and they fall in with it. But I do believe in family government.

"Is the teacher's work a failure if the scholars are not brought to Christ?"—I would not like to say that, because one soweth and another reapeth; and there is many a godly, true teacher who has worked away with scholars, and sown the good seed, and he has mourned because he didn't see the result, and somebody else has come along and reaped the harvest. That is true with pastors as well as teachers, and I would not say that any work is a failure. I do not believe that any work done for God, from a pure motive, ever is a failure. (Hear, hear.) I do not believe it can be, so I would not be discouraged if I were you. I would press on, I would pray, I would be restless before God for the conversion of my scholars. I would not rest in it; but I would not, on the other hand, get discouraged and give up.

"After teaching a class for a number of years with no result in the way of conversion, would it not be well to hand over the class to some one else?"—Well, now, it is barely possible that that might be a good thing. It would not be a good thing for you if that meant, "I will get out of the Sunday-school;"—but I have known teachers to do this. I have a young lady in my mind now, who, within six months—she had had a class for a long time, and they had grown up with her—went to the superintendent of my Sunday-school and said, "Now I have been with these girls until they have come up to womanhood, and I have done for them what I could; I wish you would give that class to such a one, and give me a class of little boys out of the infant or primary department. I would just like to train one class more before I die. And so she made that change. I think that perhaps, it might be wise in certain circumstances to do that.

"What place would you give to Christian biography in the Sunday-school library?"—Well, I would give it the top shelf, about two or three feet of it, if there were one hundred feet in the library—as Christian biography is usually written. There are some exceptions; but I am perfectly satisfied that, for young Christians, we had better be careful how Christian biography is written. For instance, take the *Life of Hester Ann Rogers*, or any one of a dozen books of that kind. The biographer has written the bright side—(hear, hear);—has just taken and made an even upward line, and the young Christian reads that, and says, "My life is not like that; I have terrible battles with the enemy. I have awful struggles; I get into the dark; and here is a life that is all light;" and the inevitable result is that the poor young Christian is plunged into terrible perplexity and discouragement. Now, there never was a Hester Ann Rogers, or any other Hester Ann, that lived without battling with the devil and getting into the dark; and when you get biographers, like those in the Bible, who are honest enough to represent the darkness and the tears and the weakness, and put the life right out before you, then biography will be worth something. That is the way the Bible writes biography, and that is my opinion about it. I do not value it much as it is written now.

"I want to know the best method of teaching infant classes, to gain their attention, and how to teach them?"—I don't know much about that myself, because I have never had anything to do with teaching very little children.

"How would you run the teachers' meeting so as not to run it out, and get to help the teachers in their work?"—That is about the hardest thing that the superintendent has to undertake; it can be done by filling it full of interest and in making it worth the while for teachers to come to it.

"In a small town of 3,000 would not such a Bible-class as you were speaking of yesterday kill the weekly teachers' meetings?"—Possibly it would, and then I would let the teachers' meeting die; because if you can get any very large number of people to the study of the Bible, it would do more good than you could do by the teachers' meeting. We never have any teachers' meeting in our church; we have a Bible-class Tuesday night and the teachers come to it, and then about once in two months we have a gathering of our teachers at somebody's house, and we transact our business there; it is done in a real social way, and we never have any trouble for a quorum. We get every one of the teachers who can possibly be present, because they come in response to an invitation sent by the host or hostess of the occasion. We have music and conversation, and then for about half an hour, or an hour, we come to order, the superintendent takes the chair, and we transact the business of the school.

"I have a class of young men who are morally good: I want to know the best method of bringing them to the Saviour; I feel it very difficult work."—I have the profoundest confidence in two things—the truth of God and the Spirit of God; and if I had that man's problem I should be trying ever more to put the simple truth of God concerning sin and salvation into the minds of these young men, and then I would go to the Lord alone and plead with Him till the Divine Spirit came and set fire to that combustible, and I don't think I should plead in vain. I believe in the Holy Ghost, I believe in the power of God's truth.

"How should the teacher go to work to lead a child to Christ?"—Well, that way; put the truth into their hearts and plead with God for the Spirit.

"Should the pastor be superintendent?"—Yes, if he is the best man in the community for it, and he can stand it.

"Should a teacher be a Church member?"—Of course.

"Should the teachers or the church pay the expenses of the school?"—The Sunday-school is a part of the church. In our church there is a society meeting at a certain time, an annual meeting, and the annual meeting makes provision for the expenses of the church. They vote, each year, so much for pastor's salary, so much for sexton, so much for gas, so much for coal and so on, and the expenses of the church must be voted by that parish meeting. That is our way down where I am, and I thank God that, long ago, we were able to put in there, so much for the Sunday-school; that puts the Sunday-school in its right place. The church takes care of the school; it is part of the church, and it is no small part either. (A delegate—"Then what would you do with the collection?") In any event, if the church won't do it, I would not take the pennies of the children to support their Sunday-school, for the children should be educated to an intelligent interest in missionary operations for the whole world, and this can only be done by teaching them to give to these objects systematically; so if I had to go around and beg the money, I would take the children's gifts for some outside work and interest them in some missionary enterprise at home or abroad.

"Which is proper for a Sunday-school, one hour and a quarter or one hour and a half?"—Well, I don't care very much how long you keep a school, but I want you to give the teachers forty minutes solid. They cannot do much with one of these lessons from the Word of God in less than forty minutes.

"Should the superintendent teach?"—Not if he can help it.

"Do you think the class could be properly taught by having Sunday-school books constantly read to them?"—No. Some of these

questions answer themselves. The very moment you ask this you see the absurdity of reading a book in a Sunday-school class.

"Should a teacher be allowed to hold a class in a Sabbath school who thinks there is no harm in balls and theatres and is in the habit of attending them?"—Not if you can get anybody better.

"Should a class be taken from a teacher who is found to be inefficient?"—I think so, and this is one of the most delicate things a superintendent has to do. I am not surprised that a superintendent bears with an inefficient teacher, because it is so difficult a thing, one does not like to hurt another's feelings; yet it does seem to me that the superintendent has that sort of responsibility that he must say, "I cannot allow the interests of this school to be sacrificed by the inefficiency of any teacher."

"Ought intermediate classes to exceed six, when good teachers can be found for additional classes?"—I think not; I think if you get good teachers enough, and you put six children of an intermediate grade in a class, that is enough.

"Do you consider the memorizing of Scripture by children to be one way of filling their minds with useless lumber?"—Indeed I don't; I do not understand that to be the teaching of Principal Grant, he did not say anything of the kind. Nobody believes the memorizing of Scripture is filling the mind with useless lumber, but he said that some of these abstract statements on systematic doctrine were to the child useless lumber,—that is a very different thing from Scripture.

"You mentioned human agency in spreading the Gospel and leading sinners to Christ. What were the means used in bringing sinners to God before the coming of Christ?"—The teaching, in the family, of the law of God; the teaching of the types and sacrifices of the temple, and the whole Tabernacle and Temple service; the Schools of the Prophets, and the influence of the prophets and of good men that were all about there. When Elijah thought there was not one left, there were seven thousand of them; and these were the influences by which men were brought to God then.

"Is it advisable to speak to children, every Sunday, of the necessity of accepting Christ as their Saviour?"—No; you don't want it to get to be an old story; you must watch your chance to get the Word into their hearts.

"I think you stated yesterday that any one could conduct and organize a Bible-class; could you explain how so good a man as Dr. Cullis almost failed in the conducting of your own class when he, for a short time, had charge?"—Dr. Cullis never had my class or anything like it at all; and then I don't think Dr. Cullis is the right sort of man for a Bible-class, anyway;—he is a good man, but he would not be the kind of a man I would pick out to take care of a

Bible-class. And then I never said anybody could run a Bible-class; I said there were men in almost any town around here in Canada to do it, and I have not any doubt of that. There are in this town of Brockville men who could get a thousand people together after a while if they set about having a popular Bible class, and made it practical. There are men in any town the size of Brockville, and even smaller towns, and in your cities, who could do that; but I don't think *any* man could do it.

"In our Sunday-school we distribute library books once in two weeks to the boys and girls alternately; this works well; how would you like the plan?"—First-rate for you; if it works well hold on to it.

"In my Bible-class I get an attendance of mothers and daughters three to one of fathers and sons; is that the fault of the teacher?"—I think not. Don't get discouraged along that line. I could not go into the reasons that I think account for it, but the fact is that three-fourths of the people in our congregations are the mothers and daughters, and three fourths of the people in the churches are the mothers and daughters, so your case is not peculiar.

His Honor Judge Macdonald here introduced a resolution recognizing the benefits received from Dr. Meredith's visit. Rev. Mr. McEwen seconded the resolution. It was supported by Dr. Burnfield and carried amid applause.

Dr. Meredith suitably acknowledged the compliment.

Dr. Carman closed the session with the benediction.

#### AFTERNOON SESSION.

After a service of praise and reading of minutes, Rev. Mr. McEwen read the Report of the Business Committee nominating the Executive Committee, and moved its adoption. Dr. O'Meara seconded the motion, which was carried. (See page ii.)

On motion of Rev. Mr. McEwen, seconded by Mr. W. J. Scott, Mr. H. J. Clark was elected Chairman of the Executive Committee for the current year.

#### CHRIST'S PRECEDENT FOR A HIGHER LIFE AND USEFULNESS.

Rev. F. H. WALLACE, B.D., said:—There are two popular errors which have wrought and are still working, in my judgment, great harm to our children and to the cause of God. The first is the too prevalent notion that our children must grow up in sin, at least for some time away from God, in a condition in which natural depravity is working

out, bearing its own evil fruit unchecked, and that our children may be brought only after this by a sort of convulsive effort to repentance and faith, into saving contact with God and Christ. Too generally the highest hope of Christian parents and workers for the children has been to train them for conversion, and too seldom have we grasped the truth that it is possible so to train the children in Christian life and work—by the grace of God, understand me, and not apart from it—so to train children in Christian life and work that there shall not be to them any conscious change, conversion or break in that experience. Now, Christ's precedent in placing a little child among the disciples as a pattern of at least one Christian virtue, and His summoning little children to Him and blessing them, leads us rather to the higher and larger hope and the grander comfort, that not only are little children specially susceptible to spiritual influences—for heaven lies about us in our infancy,—but that they are, as such, acceptable by God's grace, and that we may hope to see the germs of truth that are implanted in them so develop by God's Spirit, that they may gradually bud and blossom out into Christian experience and Christian usefulness. There is another popular error which has done harm, and it is this half indefinite conception and feeling that if a man has gone on some distance into life and down some depth into sin, he will be the more useful Christian worker when brought to a knowledge of God and the Lord Jesus Christ; that he will have a greater horror of sin, that he will have a grander knowledge, a rounder, better, fuller knowledge of the misery of this world in its natural condition, and a keener appreciation of the true methods for rescuing his fellows from that condition. Now, as in all errors, there is in this a measure of truth. It cannot be denied, that perhaps no man could have done just such work among the abandoned in New York as Jerry McAuley did, by God's grace, because he had been himself a thief and a drunkard, and from the fact of his being rescued from such misery and sin, had the keener sympathy with those who were still "in the horrible pit and miry clay." But yet, on the other hand, is it not true that John Wesley, who was nurtured in religion and refinement, was not less successful in rescuing the most degraded than was George Whitefield, who was lifted up out of a much lower plane of life and training; than multitudes of John Wesleys who help in that work, whose later lives were in striking contrast with their earlier? And is not this too true that every such man as Jerry McAuley, no matter how earnest he has been and no matter how successful, has felt through his life the keenest regret that so much of his life and his manhood's noblest powers had been wasted. Time once lost is not regained. Influence exerted on the wrong side is not evenly balanced by later influence exerted upon the right side. Can any man be sure that Jerry McAuley's evil influence was ever made up for by his later work and life? And, moreover, who dare run the risk, the awful risk, of suffer-

ing quietly any child to grow up in sin and away from God, in the fond hope that out of the worst sinner the better saint should eventually be made? The walls of habit which men build around their own souls in early life are not lightly scaled or easily thrown down. I remember years ago, when I was but a little boy, in the Sunday-school convention in St. Catharines, hearing one of the principal Sunday-school workers in the United States say that he would give, if he had it, a fortune to blot out from his memory a certain impure picture which he had looked upon as a boy. Children are painting pictures, or pictures are being painted upon the minds of the children, every day, and if these pictures be impure and evil there may be the life-long regret, even in the midst of Christian usefulness, that these pictures cannot be blotted out. Making all allowances for exceptions, God's usual method seems to be that by early culture and the early consecration of the heart he would have man to do his noblest work. The merits of such a method are enforced by a thousand analogies. It surely is best that the soil be early cultivated before weeds pre-occupy it. It is surely best that the tree be grafted so near the root that one graft will make all the branches fruitful in the highest kind. It is surely well that the limbs of children be exercised into strength, and their senses cultivated into quickness of accuracy and observation, in that plastic period when all such culture and training are easy and give accurate results. By a parity of reasoning it is surely best that children be trained up in habits of Christian thought, and Christian feeling and activity, rather than that they should afterwards be rescued from sin and by painful efforts taught to maintain their new birth and to live their new life. It is an awful war that many a man in later life has to wage with the evil habits of his earlier manhood and boyhood. Lord Bacon, in his essay on "Custom and Education," says that since custom is the principal magistrate of man's life, all men by all means should try to gain good customs, for, as he says also, we think according to our own way, talk according to our custom. A man is continually slipping back, if he has changed the principles and practices of his early life,—slipping back into the early habits of life and of action. Ease in society comes from early familiarity with society. Ease in Christian work and easy spontaneous natural beauty of life come only from early familiarity with Christian truth and Christian life and Christian work; and in a man who early in his childhood learned to love God and all things pure and lovely and of good report, and who early consecrated himself to the service of that God whom he has early learned to love, there will be a beauty, a continuity, a spontaneity of feeling and of expression and of life which will have the stamp of sincerity upon its face and will win men to the Lord Jesus; and this is the type of beauty which Wordsworth perhaps had in his mind when he penned those beautiful words that linger in our memory:

"My heart leaps up when I behold  
 The rainbow in the sky :  
 So was it when my life began ;  
 So is it now I am a man :  
 So be it when I shall grow old,  
 Or lay me down to die !  
 The child is father of the man ;  
 And I could wish my days to be  
 Bound each to each by natural piety."

The value of early consecration and early culture was recognized by that old Carthaginian who bound his boy by a solemn oath to early, life-long hostility to Rome. The value of early culture and consecration was recognized by Mirabeau when, in answer to the question, "How shall people be trained in the principles of freedom," he replied, "Begin with the children in the cradle, and let the first name they hear be Washington." The value of early culture and consecration is seen in the contrast, viz., in the sad fact that out of evil influences with rare exceptions, out of evil influences in early life, there come evil character and evil life afterwards. "The first five years of my life made me an infidel," said Tom Paine; and when you remember that poor limping boy Byron, as his petulant mother cried to him, "Get out of my way, you little brat," you don't wonder that from the fountains of his poetry, whence might have come forth streams for the healing of the nations, there came forth, too often, cynicism, blasphemy, and obscenity. The value of early culture and consecration is seen, moreover, in this fact, that when men have departed from the principles and practice of their early life, they have either often been reclaimed to virtue by the re-assertion of this principle, or, at least, have suffered something of modification in their life and in their principles. Take, for instance, St. Augustine. In all the depths of his depravity he could not get away from the tears and the prayers and the instructions of his mother. John Newton, in the days of his blasphemy and infidelity, could never forget his mother's prayers and tears and instructions, who died when he was but seven years of age. Lord Macaulay went very far, perhaps, from the principles of Zachary Macaulay, his true-hearted father; and yet you find in all his writings that the very fibre of Lord Macaulay's life and nature has been filled and permeated and changed by Christian principle and Christian thought. William Ellery Channing was a Unitarian, and denied the true divinity of our Lord Jesus, and yet there was in him a profound reverence for the character and life and person of the Lord Jesus; and there was a beauty of Christian life, and a beauty of Christian character about the man that you find somewhat hard to understand until you remember his grand old puritan father, his loving Christian mother, and the influences of the sick-room of that aunt whose life of suffering patience was a benediction to all who were near her. The value of culture and consecration is seen best of all in the unmistakable fact

that generally, when God has a great work to do, He chooses His agents as young as possible, and trains them from the first for that work. God had great work to do in preparing the way for His people in Egypt; and Joseph was a man in whose character and experience we read of no great, no sudden crisis, and who went beautifully on and up, apparently in the piety, love, and service of God. God had great work for Moses to do. Moses, from the first—a beautiful child in his mother's arms—learned those principles and lessons which kept him true through all his life amid the temptations of the court, amid the education which the priests of Heliopolis gave him, and enabled him at last to “choose rather affliction with the people of God than to enjoy the pleasures of sin for a season.” God had great work for Samuel to do; and Samuel went on from childhood in the knowledge and love and service of God. There was no great crisis in the life of Samuel; there was no period you might point to as his conversion. He grew up in the knowledge and love of God, and so was the better filled with wisdom and moderation to guide the people on from change to change as the old changed—as the new order came. Daniel from his earliest days was a child of God, refusing to defile himself with the king's meat. John the Baptist was filled with the Holy Ghost from his mother's womb. Timothy knew the Scriptures from a child, and seemed to have, as by a sort of sacred entail, a share in the unfailling faith of his grandmother Lois and his mother Eunice. Luther was not brought up in the knowledge of God's truth, but Luther, after all, was trained in fear and reverence for God; and in the latter days, the prayers of John Luther were answered abundantly in the glorious work of Luther. Richard Baxter was at one time troubled because he could not put his finger on the period of his conversion; but, thinking it all over, he could rather rejoice, for he could not look back upon the time when he did not love God. He found, he said, that education is as true a means of grace as preaching. And Spenser had a great work to do in Germany, in the polemical age, to bring the Church back again to the great principle that Christianity is not so much knowledge, not so much theology, as a spiritual life; and Spenser could never point back to his conversion, and he never knew the time that he did not love God. There was no break in his life, no crisis, no contrasts. A grand, beautiful continuity ran from the cradle to the grave in his experience. Robert Hall was conscious of his acceptance with God when he was a boy of twelve years of age; Matthew Henry, when he was eleven years of age; Isaac Watts, when he was nine years of age; and Jonathan Edwards, when he was a child of seven. Now the lesson from this and very many other examples that might be produced if time allowed, is simply this, that there are unbounded possibilities of the knowledge and love and service of God in childhood, and that God has placed His seal upon this true method of early culture and of early consecration; and it would be a vast,

immeasurable gain to our Christian work if Christian parents would, in the spirit of this principle, consecrate their children to God, expect to see them grow up in the knowledge and love of God, looking to God as loving little children, as accepting their love and service, and training them not for future conversion so much as for present love and service of the Lord Jesus Christ. A higher type of Christian and Christian piety would be thus developed—a type of Christian piety that would not depend so much upon revivalism, not so much upon paroxysm or temporary excitement—but would be rooted in the simple, I might say in a sense natural, love and service to the Lord Jesus Christ; a type of that piety that would be more constant, more deep, more loving, more lovable; that would shed around an atmosphere of great beauty and great love; that would irradiate the home with early Christian love, and that constant Christian growth that would be more reasonable, less fanatical, more fully in sympathy with all Divine truth and with all human love and piety; intelligent, well grounded, a manly joining in all the virtues of public and of private life, reflecting something of the glory of Him who is its author and its pattern. Such a type of piety would tend to perpetuate itself in the family, in the home, in the Church, as well as amongst those who are opposed to the knowledge and the obedience of Christ. There is one branch of the Christian Church, namely, the Moravian Brethren, who have nobly cultivated this idea of early culture, of early consecration of child-piety, and out of their poor population—they are almost all a poor people in this world's goods—they have given one-fiftieth of the membership to the work of preaching the gospel at home and abroad, and have led us on in their devotion to this work of winning souls to the Lord Jesus. Let such an idea be cultivated in every Christian Church, and a brighter day will dawn upon Christian work. Let us give ourselves to this kind of Christian work; to train up one generation—the generation growing up around us—in the knowledge and love and service of God, and all the generations that come after us will rise up and call us blessed. William Arthur has a beautiful illustration, in which he paints David as seated upon some mountain side, as the evening sun is descending in the Mediterranean, watching a sail flickering in the sunshine, wondering what there was beyond; and as he looks, some angel withdraws the veil to take him, in imagination, across the seas, and shows to him the British Isles as they are to-day, and the church towers and spires rising to God; and shows him the people singing the psalms of David, sound, and lets him hear the people singing the psalms of David, “Bless the Lord, O my soul,” and all those grand psalms that have inspired the Church. He would find that in serving his own generation he has served all coming generations; and as Sunday school teachers and parents this is our hope, that if we can keep our little children near to Jesus and to the heart of God, we have not spoken we have not lived, we have not labored in vain.

We scatter seeds with careless hand,  
 And dream we ne'er shall see them more;  
 But for a thousand years their growth appears  
 In weeds that mar the land or healthful soil.

THE RESPONSIBILITY OF THE CHURCH TO EQUIP YOUNG MEN AND  
 WOMEN FOR SABBATH SCHOOL WORK.

Rev. W. J. DEY, M.A., said:—I never felt more intensely in my life that I could have wished the subject assigned to me had been given to abler hands. I feel the weight of responsibility laid upon me in this matter, but at the same time I remember that I am not speaking to people who have not considered this question for themselves; and it will be enough for me, perhaps, just to lead you along, and if it is in order, I wish to say that I should be perfectly pleased if at any point the delegates would interrupt me and set me right or ask questions. I suppose that not only this Convention but the Church of Christ everywhere is agreed upon three things:—First, that Sabbath-schools must be maintained. I know that complaints are sometimes made that the discipline in some of our schools is not gratifying, and the teaching sometimes so loose that you would almost think that the objector wished the school closed, and also it is sometimes objected that the Sunday-school work is interrupted with home instruction; but if the question be squarely put, even to the critic, "Shall we close our schools or shall we maintain them?" I believe almost the severest critic will say, "By all means go on with the schools; put them on the best basis and equip them so that they may be in their greatest efficiency." The second thing upon which I suppose the Church everywhere is agreed is this, that if Sunday-school work is to be successful it must be conducted by properly qualified workers. We do not say at present what these qualifications ought to be, nor would we exclude from Sunday-school work or Christian work those not qualified as we would like the workers to be qualified. Let the mother at home, let the Christian man anywhere do what he can for the Lord, however poor his equipment may be. The question we raise is this—a question, I suppose, upon which we are all agreed—that if the work is to be carried on successfully it must be carried on by properly qualified workers. And in the third place, we are all agreed that it is the Church's duty to equip those workers. I, for one, am not here to open this question, to discuss as an open question whether it is the Church's duty to equip workers for the Sunday-school, and I do not suppose that any man or woman in this Convention is prepared to leave it an open question. Our business is to emphasize the Church's responsibility, and there is room for emphasis. While the Church everywhere agrees that the world is not going to equip the workers and that God is not going to do it by miracle; while the Church everywhere is agreed upon that—and if the question were put to any congregation, "Is it your responsibility or duty to equip workers?" the answer

would be "Yes"—notwithstanding that, it is a fact, all too potent, that, almost in every direction, the singleness of purpose to equip and train young men and women for the work of the Lord is not carried on so vigorously and patiently as it ought to be. Now, to be practical, we will look at this question from two points of view. The first has been fully discussed already. I take that for granted, at least I heard a discussion this morning that covers these points pretty well. I would simply say this, however, that the equipment which a worker for the Lord in the Sunday-school needs is first a sound Christian character; by that I mean, that he should be a child of God, and not only so, but that he should have established virtues. There are Christians who have not sound Christian character, just as there are men who are alive and have a body but that body is not a very sound one: it may be weak, it may be deformed, it may be filled with pain, and there are Christian men who have the beginning of Christian life and yet they are weak Christians, or perhaps their Christian character is deformed, maimed, crooked, and the consequence is they go through the world stumbling and paining the Church and giving God's name to blasphemy by their inconsistency. Now we want for the Church of God not only people who profess to love the Lord Jesus Christ, but people who have sound Christian character; men of tender heart and tender conscience, men respectful in their bearing to one another, frank and honest in their dealings with the world; men who are correct in their personal habits, and men with proper views of social questions; men and women who do not need to come and raise the question as to whether it is proper to give a dancing party, or to take a social glass, or to sit down in the village store in the evening and discuss politics, instead of being engaged in something better, or as to whether it is the proper thing for a Sabbath-school teacher to smoke tobacco, and all this kind of thing. We want men and women whose characters we see are strong and rounded; who are settled in their virtues, who have added to their faith virtue, to virtue knowledge, and to knowledge temperance, and so on. I don't mean to say that unless a man has a sound Christian character he should never be asked to take a class in the Sabbath-school. I suppose that question has been put, but, nevertheless, I want to say this, that while we want men, and while we must understand that our workers shall be men of sound Christian character, I do not say that we may never ask anyone else to take a class. There have been cases where Sunday-school agents have gone into new settlements, where in a whole community they have not been able to find one converted man or woman to take charge of a Sunday-school. The agent has collected a Sunday-school, conducted it for one or two Sundays, distributed his Sunday-school papers, promised a library and is about to leave, and the question is, "Shall the school go on?" I remember reading, in one place they had a meeting and they discussed the question and one man said, "Well, Mr. Brown would be about the best man we have but he is not converted,"

and Mr. Brown rose and said there was another man who would be a better man but he was not converted; and the missionary said, "Why don't you go on and convert somebody?" But the man in whom they had confidence was conductor of the school, though having no faith in Christ. The result was that not long afterwards God blessed His own Word there to the conversion of a large number of people, and that school was the beginning of a strong congregation afterwards; and there may be cases nearer home where it simply amounts to this, put an unconverted man in charge of a class of boys to study the Word, or leave the whole of them to go without studying it altogether. These are exceptions, and my own personal conviction is that a man who has been brought up in a Christian way, and who has also a strong and well grounded moral character, will have a better influence upon the class than the stumbling, inconsistent man who pretends to love the Lord Jesus Christ, and yet at whom the world is pointing on account of his inconsistency. However, we want neither; we want something better than that; we want men of sound Christian character, who love the Lord Jesus Christ in sincerity and in truth, and men who have learned to live holy and spotless lives. In the second place, the Church should seek to impart to her workers a sound knowledge of God's Word, and by that I mean, not simply a knowledge of the history, and geology, and zoology of the Bible,—for we must ever remember that God's Word is not intended as a manual of history, or of astronomy, or of geology, any more than its Sabbath-School Institute is intended to be an agricultural society, although we heard the General Secretary give a very good illustration of the growing young bean in the spring-time; nevertheless, the object of this Institute is to inspire us for Sunday-school work; and the object of God's Word, although it is full of scientific references and historical references, is to lead us to the Lord Jesus Christ and to build up in the faith. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The intention of God's Word is to teach us of Christ. The sound knowledge, then, of the great doctrines of God's Word, the lines of truth running through the Bible, or, as we put it in our Shorter Catechism, the Scriptures principally teach us what man is to believe concerning God and what duty God requires of man: that is the substance of it, and we want our teachers to have sound knowledge of the Bible; to use the language of the General Secretary this morning, to have a firm grasp of the truth that saves the soul. Thirdly, workers must be equipped so that they shall have a sound knowledge of the special duties of the teacher. That is what we are trying to do at this Convention. I pass by that. Fourthly, workers in the Sunday-school, as all workers in the Church, must be baptized with the Holy Ghost sent down from Heaven. By this we do not simply mean the constant indwelling of God's Spirit, which every child of God has. Every child of God has the spirit of Christ. "If any man have not the spirit of Christ he is none of His." By the baptism

of the Holy Ghost we mean the pouring out of God's Spirit upon the man, the filling of that man with God's Spirit, fitting him for the work. You have it in the case of the Lord Jesus Christ Himself. Although He was a good man, although He was spotless, pure, holy, yet when He was about to start out on His great mission, when He was set apart for the work he had come to the earth to do and was baptized of John in the river Jordan, He received another baptism,—the Holy Ghost was poured out upon Him, and then the Spirit led Him into the wilderness where he was tempted. He returned from the wilderness in the power of the Spirit and entered into the synagogue, and He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor," and so it has been with all Christ's disciples ever since; if they would go about doing good they must be endued with power from on high. That is the order—first the baptism of the teacher, then the conversion of the pupil. Let me remind you of the promise of the Lord Jesus Christ, in the sixteenth chapter of John, seventh verse, "I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you." And when He is come He will convince the world of sin, of righteousness, and of judgment. Christ did not say He would send His Spirit to the world, but that He would send His truth to the disciples, not to convince the disciples—they had been convinced already—but to convince the world. And was not that exactly the order of the day of Pentecost? The one hundred and twenty disciples were all together. They were alone. The multitude was not near them. They had been together nine days praying for God's Spirit; and the Spirit was not given to them. But the tenth day, early in the morning, they were together again and suddenly God poured out His Spirit. They were all of them filled. The disciples were filled, the brethren were filled with the Spirit of the Lord, and they began to speak as the Spirit gave them utterance. And the miraculous influence, the sound as of a mighty rushing wind was heard, and the multitude began to gather. They said, "What is this influence?" And thus gathered in the city, Peter preached to the people, and that day three thousand were added to the Church. First, Peter and the brethren were baptized by the Holy Ghost, then the unconverted multitude were converted, and they had the promise that if they repented and were baptized that they also should receive the gift of the Holy Spirit. Now the point we make just here is this,—that the teacher, to be a successful worker, must be baptized every day with the Holy Ghost; not once in his life, but every day. Peter and John received the baptism when Christ breathed upon the disciples and said "Receive ye the Holy Ghost." On the day of Pentecost they were baptized again. When Peter and John stood before the Council to answer for preaching in Jerusalem they were filled again, and then when they were let go to their own company the house was shaken and they were all filled with the Holy Ghost, and for that reason they

were to work. They prayed for courage and boldness, and they expected the Lord to give them that boldness by working miracles, and God gave them courage by giving them His Spirit. And then, it is said, they spake the Word with boldness. Now, how far is the Church responsible for this equipment? There are some things the Church cannot do for a man. Here is a young man, we will say, who is not converted; he is living in carelessness, it may be; the Church cannot give him a new heart. And here is a teacher, and he is well equipped otherwise, but he is not baptized, he is not filled with God's Spirit; the Church cannot do that. The Church can pray for him, and if the Church has prayerful hearts and is baptized herself, each member, like a Leyden jar, electrified, will electrify those that come in contact with them, and the electrifiers will be filled with God's Spirit. But the Church is responsible for much of the training for the work. We now proceed to notice the qualifications or the equipment which the Church ought to seek for its workers, namely:—First,—A sound Christian character. Secondly,—A sound knowledge of God's Word. Thirdly,—Sound views of the special duty of the teacher. And fourthly,—The baptism of the Holy Ghost. What methods should we adopt to equip these workers? One of the mistakes of Christian workers oftentimes is, that if something is to be done at once they strike out into some new organization. Brethren, the best way to get a piece of work done is to go and do it. We have organizations sufficient in the Church if we would simply use them. Now in order to equip workers for Sunday-school work, I say, first of all let it be done in the Sunday-school itself. The best place to train a girl to be a good house-keeper is at home under the direction of her mother, if her mother is a good house-keeper. In her infancy she simply enjoys the comforts of home. By and by she begins to observe the various operations at home and to take a part in them. By and by her mother begins to direct her and to train her, and finally to make her responsible for the care and management of some household duties, until finally she has served her apprenticeship and has become a housewife. If we would train workers for a Sunday-school, let them be fed there and nourished with the Word of God so that they may have a good spiritual constitution. Very soon they will begin to observe how things are managed. They cannot help this. They have been brought up in a good school and have learned to do things just as they have been done. By and by they begin to criticise principles—and boys are keen critics—how a teacher conducts a class, or a superintendent opens a school or conducts a review. But as they go on let it be distinctly understood between the pupil and the teacher that that boy is there, not simply to be fed or lectured, but that he is there to be trained to work for the Lord Jesus Christ. And when the boy or girl goes into a senior class in the school, let the teacher thus deal with the class not only to feed the class with the Word of God but to teach them how to feed themselves and to prepare the same for others. For instance, a

passage of Scripture is being discussed; the teacher might say to the pupil, Now, suppose you had a class yourself of boys or girls, how would you explain this passage?—we expect you to have a class very soon, very soon every one of you in this senior class must be a teacher. Let the pupils understand that they are there, not simply to be taught so that they may be pious themselves, but that they are being trained to work for the Lord Jesus Christ; and as nearly as possible let the senior classes be classes of pupil teachers. I know of one school where this was tried, and the regular thing was for the pupils in the senior class, if they were not converted before they went there, to be converted, and the regular thing was for them to leave that class to go to the other end of the school and take a class of little ones. What we want, then, in the Sunday-school is that the superintendent and teachers should distinctly understand that they are training teachers there. Secondly,—Young men and women trained to work in Sunday-school and in the teachers' meeting. I suppose we all agree this is a very important auxiliary to the work. In my own little experience with some eight or ten Sunday-schools, as a pastor or a missionary in the home mission-field, I noticed this. I remember one school particularly where the work seemed to flag, the school seemed disorderly, and the pupils were not regular in their attendance nor the teachers either, and sometimes they were not very punctual. We had a teachers' meeting for a few weeks only before we could see a decided change in the school. I saw that class-lists were formed, and insisted that boys should be in their places. And again, to train the teachers in the teachers' meeting; not simply to teach them the lesson, but to make it a training class. The result was that a great blessing came to the school. Thirdly,—If this is to be done it is evident there must be some master-worker in the congregation, and who should that master-worker be but the pastor, most assuredly? I do not mean that he should be the superintendent of the school, nor that he should have a class. He should be a superior officer, and take charge of all; and from his training it is to be expected that he ought to be able to guide all concerned in the conduct of the Sunday-school. Every minister is supposed to be a man of sound Christian character, thoroughly educated in a sound knowledge of God's Word. It is not too much to expect that every minister should also be trained in a sound knowledge of the special duties of the Sunday-school teacher and superintendent. This leads me to say that, if there is to be this master-worker, Sunday-school workers must be trained in our theological colleges. I do not know how far this work is conducted in our theological colleges. Books on pastoral theology are generally a good index of the work done in these colleges in this direction. I took down fifteen books on pastoral theology from the shelf of a library a few days ago, and in only one of these books did I find a chapter on "The Pastor in the Sunday-school." In another one—an old one—I found "The Pastor in connection with the School," which meant

the public day-school. But only one where there was a chapter on "The Pastor in connection with the Sunday-school." Now, our theological students have very superior advantages in this direction. They are placed at great centres of life and activity, and they have opportunities of seeing how the best classes are conducted; and all that is needed, I presume, is that their attention should be turned very methodically to the duties in connection with the Sunday-school. If one or two lectures a week, for several weeks, are spent in teaching a young man who is to be a minister, how he ought to visit the people, how he ought to preside at a meeting of his session, and to teach him the other matters connected with the pastoral work, is it too much that a good proportion of his time should be given in showing him how to conduct a Sunday-school and to train workers for this work? The pastor cannot do the work. The pastor cannot come to each boy and girl and train him; but the pastor can do this, as a general in his little army he can direct the movement of the whole. He ought to know just where to place his hand on any teacher; know the weakness and the strength of that teacher, and know how that class should be conducted, and so undertake to train his workers. If that is done, I am sure we shall have workers enough. And after all, brethren, that is the amount of training we may expect in the Sabbath-school and in the teachers' meeting by the pastor. In the fourth place, we can train Sunday-school workers by the Sunday-school Institute. I am exceedingly pleased to notice that the Executive Committee of this Association have urged this again, and I wish that the General Secretary would just open an Institute for a week or two in a few of the theological colleges.

Mr. McEWEN—Agreed. Hear, hear.

Mr. DEY—In Montreal, last year, an Institute was conducted for a few days at the time the International Committee met there, and I watched the effect upon the schools around, and I can testify that the schools in the city generally, whose teachers took part in the Institute, rose rapidly. You can go into a school and you can see a change in a school in a week or two. It had a blessed effect upon the minister, superintendent, and teachers. Lastly, we can train our workers in these conventions. We meet one another and compare notes, and the best discoveries that have been made are brought out; and those who come here knowing, perhaps, least about Sunday-school work, have gone away about as wise as the wisest, because we have the wisdom of the wisest thrown in. "As iron sharpeneth iron, so the face of a man his friend." I was attending one Sunday-school convention—a township convention—and I can say I do not know that I have ever attended a Sunday-school or any other kind of gathering where, in two days, I received so much spiritual and intellectual quickening—(shall I say, too, in reference to God's Word?)—as I did at that township convention; and I pray the Lord that He may use these means more and more. Let the Church be faithfully resolved

to make it her living and dying purpose—to quote the words of our General Secretary—not simply that each man shall try to save a soul, but to train workers and develop the gifts and graces of all God's people in the Church, until every man shall be a worker for the Lord Jesus Christ. (Applause.)

Rev. Mr. McEWEN—There is one college in Canada that has made Sunday-school work part of her permanent programme or curriculum of studies, and last year carried out that programme with all the first-year students—before they enter their regular work, or take the Christian didactic course. That college had last year at least fifty students, and every one of those fifty was so enamored of the idea, that they all took the course of fifty hours in the principles of Sabbath-school teaching, school managing, and the handling of the "Teacher's Bible." And if the rest of the colleges would follow that course, as they can, the Church would soon make great headway in greater efficiency. That college is McMaster Hall.

Rev. Dr. CARMAN then spoke on

#### THE RESPONSIBILITY OF THE HOME AND THE SCHOOL IN SECURING THE HIGHEST STANDARD OF CHRISTIAN MANHOOD.

The central thought of my subject is MANHOOD. In order that we may have a better idea of this indefinite term, manhood, I shall cut off some conceptions from it, and fence it around a little with some negatives. In the first place, manhood is not brutality; it is nothing that belongs to the brute order of creation. You feel offended to have attached to your idea of manhood anything from that rank of being. You think of something nobler. In the second place, manhood is not vulgarity. There is something to be learned from language; and there are treasures of knowledge and experience in philology. Why should it be that the moment we begin to talk of vulgarity we must think of something mean and low? And who are the "*vulgus*," the "*hoi polloi*" of the old Greeks? Why should that word "vulgarity" have such a meaning? It is an awful comment on the condition of the race. Manhood is not puerility, whether you take puerility at one end of life or the other; whether it is puerility in fact, or senility. Manhood is not childishness. "When I became a man," says the apostle Paul, "I put away childish things." It is not weakness. It is not littleness of conception and meagreness of idea. It is not folly and easy satisfaction with trifles. Manhood is not effeminacy; and now there is another philological lesson for us. We attach a meaning to the word effeminacy that I suppose our good sisters after the flesh immediately will repudiate. Weakness, and a predisposition to weakness, softness, and ease and self-indulgence. This is not manhood. I am sure it is not manhood. Manhood is not effeminacy. Nor is manhood of any grade, or kind, or clime. You will remember the shining, burning words,—and I do not mean any

play on the name of the poet either; but they are shining, burning words:

“The rank is but the guinea's stamp,  
The man's the gould for a' that.”

Now it is wonderful how many types we have of this manhood, and you can divide these types on several different principles of division. You can, if you will, take the ethnological types, you can take the national types, you can take the epochal type. I take that proper view, the epochal type of manhood. The general conception of manhood in the ancient days is not what it is in these modern days. The excellence which we would attach to the manhood of the ancient days was not physical excellence, it was a lordly dignity,—strong physically, and lordly in sovereignty and dignity. Perhaps that sprang out of ancient modes of things and ancient customs of the people. The medieval type of manhood is the chivalrous kind—chivalry rising to the highest platform in delicacy of sentiment, magnanimity of impulse, and especially in that delicacy of sentiment, the leading sentiment of Saxon delicacy—regard for women. When you think of a man to-day you think of the practical, the earnest, the business type of our humanity, and you see that before you. Come to the national type. The Greek had his idea of manhood, and even the different States of Greece had their ideas. Set the Greek over against the Roman, and the Greek is philosophical, the Roman martial, fierce, lordly, fond of empire and warlike. Set the Attic over against the Spartan, and the Athenian is polite, learned, and fond of fine words; the Spartan is devoted to war. It was a Spartan mother who said to her son as he went forth to battle with the statement, “My sword is too short”—“Boy, add a step to it”—a type of manhood reared under the impulse and excitement of such a character. In modern times, talk about manhood among the French. The Frenchman wants a gay, lively, exceedingly polite man. He wants something that you have worked up in your idea of a sort of artistic gentleman. Perhaps the Frenchman gets along a little in manhood to what we would call foppish. The Irishman wants somebody lively in temper, quick of talent, smart at repartee. Manhood has its meaning to the Irishman, and he would not give you much for a dull, half wide-awake, half dead metaphysical Scotchman. (Laughter.) It is a dull business for an Irishman. He wants life after his sort, and a Scotchman looks upon the Frenchman and says, it is a poor, poor symbol of manhood; I want logical reasoning, I want close thought, I want keen training, I want sharp conclusions, I want facts,—and that is his type. The Englishman is not quite the same, for he is sturdy, as we say, and practical, and of good sense, and he cannot keep up with the Irishman on the one hand and he runs away from the Scotchman on the other. Now, beloved, I have dealt with the subject in this way to show you the worldly sentiment, for I have an aim in this thing. I want to get the worldly idea of manhood. What, after the maxims and fashions of the world is the

idea of manhood? The Mahometan had his idea of a man. Mahomet himself is the typical man. And the Mahometan view of the highest type of a religious man was one going forth in the faith of the one God. There is but one God and Mahomet is his prophet—we do not want a divine Christ, we do not want a divine, comforting, sanctifying Holy Ghost—we want a faith in one God, and Mahomet was the flaming sword at the head of multitudes of warriors, as the highest type of the religious man. We have to-day to do with the Christian manhood. Paley said that when we come to the sum total of the virtues that shall constitute a Christian manhood, we have rather to deal with the passive virtues than the active, rather to deal with the retiring than the obtrusive, rather to deal with the yielding than the bold, rather to deal with concessions than invasions. And if you will take the type of our Christian virtues you have an exponent of character antipodal to the character of Mahomet—Genghis Khan—antipodal in most respects to the character of Confucius—antipodal to the character of Socrates, that would establish a philosophy. Most of these would stop at that boldness, and the world admires them. Many of them would have martial ardor, and you would say "Well done." Many of them would not like the idea—if thou art smitten on the one cheek turn the other also—and some of them would look at the Christian idea and type of manhood and say, that is weakness, that is not fit for a world like this. Now, let me just in this matter give you a list of what I conceive to be the prominent virtues of a Christian manhood, and let us set that list over against the maxims of men and the wisdom of the world. I think you will bear me witness that Christianity demands patience. The philosophy of the world has given us stoicism. Christianity will demand love of enemies. This by the world would be called weakness, and the philosophy of the world would give us hatred. Why, even a divine type of religion did not undertake to lift men so suddenly from the philosophy of the world as not to give them this idea, "An eye for an eye and a tooth for a tooth." For in the ancient day of the trial of the race and under Jewish economy, they could not endure this high Christian doctrine that if a man smite thee on the one cheek turn to him the other also, and if a man sue thee at the law and take away thy coat let him have thy cloak also. You will bear me witness that it is a part of Christian manhood to have endurance for principle. It is a part of worldly manhood very often to be persistent even in the wrong, to be obstinate in the wrong. When Christianity says persistency and endurance for principle, party spirit will say, follow your party no matter where it leads,—do the popular thing with your party, though it be a wrong thing, stand with your party in the midst of wrong. Christianity says endure for principle and for a truth. Christianity says forgiveness, and forgiveness even of enemies. Philosophy and worldly maxims say retaliation. Nations have proclaimed it retaliation and revenge instead of forgiveness. Christianity

would say candor and simplicity, even though men get the start of you, even though you are the sufferer in the bargain. The world says cunning and artificialness. The world will preach to you, look out for number one. Christianity says moral courage, stand out and endure on one ground. The world says military and physical tyranny. Oh, the gloss and the glamor and delusion that are over that terrific evil, war. I will find you Christian people that will delight more in Wellington as a warrior than in Wesley and Knox as men of God valorous for Christ. Whose are the sounding names even in the Christian world? the names of men who have loved the shedding of blood. If we would see what Christian manhood is we must look upon that high type, the Lord Jesus Christ, that came down from heaven, making himself of no reputation, taking upon himself the form of a servant, becoming obedient unto death, even the death of the cross. He could afford to wait until the Most High God could exalt Him and give Him a name that is above every name. The question is, how shall Christian manhood be produced, what are the energies that are at work producing it? What have we in our country to-day moulding our character, the character of the young people? We have our institutions. It is matter of great interest that the religious people look after the religious institutions. Institutions are great educating agencies. I haven't time to enter upon this matter, but one of the greatest educators the world has ever seen is the proclamation from Sinai, the Decalogue. This, thou shalt not, thou shalt not, with the sanction of Heaven and the Most High God has educated the race all along through the centuries. You will understand what I mean by the institutions educating; if you look at our municipal forces, our township and county councils, given us by the Hon. Robert Baldwin: that man is still, in our institutions, a mighty educator in our land. Our public and high school system connected with the name of Egerton Ryerson: that man yet speaketh. The voice may be silent in death, but ten thousand voices and ten thousand times ten thousand energies from his hand and heart and soul are educating throughout this land and forming the manhood of this country. Our institutions are the facilities about us. I was impressed with this thing in walking the streets of London, England. The monuments of the great and worthy men that have been, the little ragged urchins step up to, as able to read something of the life and history of the noblest men of the empire. Dull stone, yet resounding voices; dead monumental marble, yet a trumpet tone to form character. These things do form character, and I would that in our good Canada there had been, young as we are, more of the recognition of the worthy men who laid the foundations of the State. So institutions educate, direct education, form character—not simply where the institution exists, but emanations from the institution. Not simply that the school system is here with its influence, but what the school system teaches, the public school system of the country forming the

character of the country. We very readily see the importance of this thing if we transfer ourselves to other climes. Our schools, for the most part, confine themselves very strictly to the purposes of common and business education, but there are countries under the sun where the schools range in the higher walks of metaphysical speculation, and where whole communities and nations are led astray through the influence of the school, in consequence of the doctrines set forth. These are educating energies; and then our prejudices and predispositions are mighty educators. We did not make the world, we do not make it any more in its notions and its convictions than we have made it in its rocks and hills. We have about as much moulded and transformed the forces of the one as of the other. The General Secretary suggested in connection with this subject that we see how near the family and the school shall go to the formation of this Christian character, and bring this Christian character as close to the cradle. That is one of the deepest laws of our nature. You can run this Christian character back to the cradle. There are such things as pre-natal influences. There are mighty moulding prejudices that have to do with shaping character before birth. If ~~it~~ were not so, physiologically and philosophically and psychologically, there would not be the hope there is in elevating the race. There is a danger of the degradation of the race. The principle, as stated in the decalogue, is "the iniquity of the fathers upon the children unto the third and a fourth generation of them that hate me." Its object is to give a Christian parentage, a saved generation, which becomes also a mighty elevating force, showing mercy unto thousands of them that love Him and keep His commandments. Now, what have the Church and school to do with this influence? I have spoken largely of worldly manhood and of the forces and institutions and powers that are working upon worldly manhood, but if we are going to have a Christian manhood we must bring in something else. There was a majestic manhood in Rome in martial ardor and the love of justice. There was a lovely manhood in Greece in the love of the fine arts. There was an admirable manhood in Egypt in their priestly and scientific love for their time; but what we propose is a Christian manhood, and are our municipal institutions going to give it? Are our common and high schools going to give it unless you inject some element and some force that is not there by mere act of human legislation or the will of the human mind. Some other power is required to give this Christian manhood, and verily there is no other than He that came down from above. I believe there is no other way than to put into the midst of our municipal institutions and in our schools that knowledge of God that came down from Heaven: I believe in God the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, His only Son our Lord; I believe in the Holy Ghost, in the Holy Catholic Church, and I believe this to be the divinely appointed means whereby we shall reach a Christian manhood—this power, this elevating energy

that comes down from God out of Heaven. The speaker then showed what the family and the school have to do in forming and maintaining this Christian manhood as opposed to the worldly types.

The Business Committee presented the following report, which on motion of Rev. T. G. Williams, seconded by Dr. O'Meara, was adopted:—

*Resolved*,—That a Committee consisting of Messrs. D. McLean, Rev. J. McEwen, Rev. J. Bårnfield, Sir William Dawson, Rev. Dr. O'Meara, Theodore Lyman, and Revs. J. McKillican and George H. Wells be appointed to consider the question of a union of the "Sabbath-School Association of Canada" and the "Canada Sunday-School Union," and report at the next annual meeting of the Association.

On motion of Rev. Mr. McEwen, seconded by Rev. Mr. Burnfield, it was unanimously decided to hold the next Convention in Stratford, the time to be decided by the Executive Committee. The session was closed by the benediction.

#### EVENING SESSION.

The audience at this session was so large as to crowd every available space. The President occupied the chair, and, after devotional exercises led by Canon O'Meara, introduced the Rev. A. H. MUNRO, of Peterboro', who spoke on

#### THE PAST AND FUTURE OF SUNDAY-SCHOOL CONVENTIONS.

Almost every human institution that has sufficient vitality to win for itself a history, passes through three stages: (1) Doubt; (2) Confidence; and (3) Age, when some think that it is not only matured but grown old, and, perhaps, no longer needed. In this day, when changes take place so rapidly, only those institutions which possess the innate quality of adaptation are able to survive. The Sunday-school Convention has reached its period of maturity, and some are beginning to think it has survived its usefulness, and might, without great loss, be relegated to the things that have passed away. The question is being asked, whether it is necessary to spend money and time in order to hear, for the twentieth time, what sort of a man a superintendent should be, or what is the best method of teaching an infant class. We may be sure that unless a satisfactory answer can be given to these questions, this Convention will die. But I take the position that no such fate is merited: First, because of what this Convention has done. It has given stimulus, direction, and form to Christian effort, that it needed, and by which it has been greatly benefited; it has conferred immense benefits on Sabbath-school

teachers and scholars, because of the good it has done to Christian ministers and Christian Churches; because of the practical illustration it has given of true Christian union—what it can be, and may be, and ought to be in this world; and because of the spirit of religious emulation that it has created in so many different departments of Christian work. For these reasons it should not be allowed to die or be treated with neglect or indifference. It has exerted a mighty and beneficial influence upon the whole social, intellectual, moral, and religious life of this nation, that has done much to check and eradicate the evil that ruins, and to impart the righteousness that exalts, a nation. When any institution has drawn to itself, like a magnet, the intelligence, the benevolence, and the piety of evangelical Christians throughout the length and breadth of the land, we have evidence that there is a capacity for good, an element of development which makes it worthy of every effort that we can put forth to give it vigorous life and perpetuity, and regard it as the prophet of old did the nation that he typified with the bunch of grapes which he held in his hand—"destroy it not, for there is a blessing in it." I will presume to offer a few crude suggestions as to the future, which may not be thought unworthy of consideration. Firstly, it would be well to endeavor to make the chief object of this Sunday-school Convention in future promotive of the study of the Word of God, which is the great purpose as well as the great means of all Christian effort, the surety of its success, and the great end at which it seeks to arrive. In the present day more Bibles are printed and read and studied than in any previous period of the world's history; and to this and kindred organizations belongs a great deal of credit in connection with that fact. During the last fifty years so much has been made known and found out in relation to subjects belonging directly to the study of the Bible, or bearing a close relation to them—such subjects as the knowledge of Oriental languages, typography, and archaeology, and the relations of modern science and philosophy to revealed truth—that virtually we are living in a different world, as respects these things, from what men did a hundred years ago; and yet it would be well for us to remember, that only so far as there is personal effort, personal study, personal acquisition and use of this knowledge, will it be fruitful for the ends to which it should be employed; and that personal effort and study always have needed, and while human nature remains what it is will still need, stimulus and help. Now, is the study of the Bible to day all that we wish it to be? Is the knowledge of the Scriptures so general and so accurate as we desire? One of the ablest papers published in Boston, recently said, in illustration of a certain point: "Like Eve looking back at the flames of Sodom." There is a gentleman now whose name is very much before the public as a prominent candidate for the presidency of the United States. In a speech he made not very long ago he said: "We have it upon the highest authority, that 'all that a man hath he will give for his

life." If he had turned to the first chapter of Job he would there have read: "And Satan said, all that a man hath will he give for his life." We now know what Ben Butler considers the "highest authority." (Laughter.) We are quite safe in concluding that stimulus and help given to the study of the Bible will not be a work of supererogation. Perhaps we might have a selection of topics to be discussed by able men at these conventions, pointing more directly than our topics generally do to biblical subjects and the mastery of them. Some gentleman might address us on all that had transpired during the year of special interest to the biblical student. Then there might be the organization of courses of lectures in different districts throughout the country, referring to biblical subjects. Perhaps it might be possible for this Sunday-school Convention to initiate measures which would lead to the publication of a teachers' library, consisting of the cheap, though satisfactory, reprints of first-class books that would help the biblical student, published either in this country or Great Britain. And it is possible that we might have reading clubs connected with such a library as that. We might also have examination papers, and diplomas issued by competent persons. I throw out these crude suggestions so as to stimulate thought on the part of others, and hoping some mind more ingenious than my own, and some one who has given more attention to the subject, will think of other suggestions. I would urge, also, a more thorough prosecution of mission-school work. I fear we little recognize the religious destitution that exists here in Canada to-day. I have had some startling facts brought to my notice lately. Within thirty miles of the town of Peterboro' I can take you to a farm settlement where the people have many comforts of this life, but they have not a place of worship or a Sunday-school within twenty miles—the nearest place of worship is in Lakefield, twenty-one miles from where they live. There are hundreds of such places in this very country, nearer to us than perhaps we have ever realized. Then, during the past two or three years, there has been a great tide of emigration to the North-West, and no evangelical denomination is able to take care of its own adherents there, and multitudes of young people must grow up without the means of grace, unless this or some similar organization will take the matter in hand and organize Union Sunday-schools. There are many places where there are not enough of any one denomination to organize a school, but if all attended they might have an efficient school, regularly and satisfactorily maintained and taught; and if this were done, thousands of youth in that country would be saved from growing up in ignorance of the truth as it is in Jesus; the Sabbath would be made a reality, a delight, a blessing; and many a one who has gone from scenes of Christian activity, perhaps to be absorbed with the things of this world as he little realized a year or two ago was possible, would then have re-kindled, the love of Christ and an interest in His gospel, in his heart. These are some of the

lines upon which, I think, this Convention might perpetuate its existence and its usefulness, without losing anything that is desirable to retain, without weakening its hold upon the hearts and the esteem of Christian men and women, but rather strengthening the affection they have for it; and by which it might confer inestimable blessing on this country, most highly appreciated by those to whom the gospel of Christ is addressed; those who wish well to this land, and who believe that it can be truly prosperous only as it is truly Christian. (Applause.)

Prof. Excell sang "From death unto life."

Rev. Mr. Burnfield and the Hon. S. H. Blake made stirring appeals for a more hearty financial support to the operations of the Association.

#### THE WORKERS CONSECRATED AND SENT FORTH.

HON. S. H. BLAKE, Q.C., of Toronto, said:—Were it not for the assurance of a blessing on this evening, in answer to prayer, I would not speak, for I feel that the matter is so very difficult and requires such very skilful handling, and so much larger a portion of time for preparation than I have been able to give to the consideration of it: The keynote of what I am about to say is this, that if we are to have "Excellior" or "higher" in our lives we must have "Humilior" or humility in the heart; if it is to be a time of ascending up it must be a time of emptying of self, of preparation to be full. He that exalts himself shall be abased, but he that in humility comes to God shall receive the true exaltation. Every Christian is consecrated when he becomes a Christian. The very fact of being a Christian indicates a setting apart by God. It is true that very many of us are very slow to accept of the invitation of God to this consecration; but so far as God is concerned He consecrates us—sets apart every one that He calls to be a Christian, whether we take up the work or not. This is only our reasonable service, because we have been bought with a price; we are not our own; and we should be glad to render back to God for all that He has done for us a little of the love and zeal and earnestness which shone so largely in Jesus as He worked out for us our salvation. We are in Christ, and so we are justified; but Christ in us, and Christ claiming us, and Christ possessing us,—these are matters that the mind receives much more slowly. It is one thing to live *on* Christ and another thing to live *for* Christ. God sets us apart so that we live on Christ, but as He does so He says, Now, I want you to take your part and do it, and that is that you will live for Christ. We come marvellously short here; let us make the confession to God and ask Him for a fresh consecration in this matter. Any little pleasure of the world,—any little matter that would satisfy self,—any paltry excuse that we know should never even be accepted by us, so far from being acceptable to God,—is quite sufficient to distract us

from that little service which God is going, as a right, to demand from us. When Jesus breathes "Peace be unto you;" when, with Thomas, we see the wounds, we should cry out: "My Lord and my God;" we should answer heartily, and not merely with the lips, "The love of Christ constraineth us." We should not be satisfied till separation from the world is followed up by separation to the work. We are not simply to stand, as it were, around the Cross and hymn the beautiful songs of Zion, but there should be an impetus given to us; and we had better pause and consider and examine well the ground on which we stand, if there has not been this onward movement from inspiration from the Cross. A person with whom I came down in the train to-day said: "Tell the Convention not to have in any one school in the Province of Ontario any person that is not a converted man or woman. Let us begin with that, because it is impossible for persons to lead in a way that they themselves are ignorant of." Now, I differed from my dear friend, and I said, "No, I would not do that. I think we have the three classes that attend our schools; the first, those that are converted—know the Saviour—not only take the book and say 'This is God's Word,' but they add what is an immense force, from the pulpit or from the class, 'This is God's Word, and I know it experimentally, and I tell you from my own happy experience that all that is true, and it is to be had for the asking.' You get that man or woman before the class and you have the class aflame; there are no absent or late children. Would to God we had none but such in our schools. The second is the class of persons that will not tell you that they are converted—decent, respectable, honest, correct, apparently, but simply with a moral feeling—not the blood applied to the heart. Now, I would not refuse such in my school if I could not get the converted teacher, because that person is seeking, and if you get him under a means of grace, in ninety-nine cases out of a hundred you will rejoice in having that teacher become one that knows and loves the Saviour. The third class I would sooner close the doors of my school than have in—the worldly teacher, the person that attends to balls and parties, and anything of the kind that is going on. I say, ten thousand times better not to mock God by introducing the world into the Sabbath-schools. That should be cut off; it is a source of weakness. Better to have the whole school taught by one converted teacher than five hundred of such persons misleading the children." I think we as Sabbath-school teachers ought to walk with wondrous care. Children watch us, and they learn more by the walk than by what proceeds from the lips in a great number of cases, and the old motto is good for us—"Whatever is doubtful, don't do it." When we come to deal with balls, parties, theatres, cards, and questions of that kind, I would say, Just cut it clean off, and don't have anything to do with any one of them,—(Hear, hear, and applause,)—it is a source of strength and power; and when my friends say, Is there any harm in that? I say, I don't know; life is short; I haven't any very great

length of time to investigate it, but I see very wicked people doing it, and I think I may keep on the other side of the fence, if you have no particular objection; and whether you have an objection or not I will, because I would like to go down to my grave saying I never went into a theatre; I never played a game of cards—I don't know one from the other; I never played a game of billiards. As to balls and parties, I gave them up twenty-five years ago, and I won't go before the class of children and say "I want you to walk near to God; be separate; keep the garments unspotted; and I expect to meet you before the throne when I go;" and yet in these very amusements and employments spotting my garments. Let us have the line made clear and distinct, and let it be upon that motto, that if it is doubtful, give the thing the doubt, cast it behind you. You will be strengthened by the sacrifice; and anything that you do that the moral feeling says is wrong, you weaken yourself—lower yourself in your own estimation, and you diminish your manhood or womanhood. Now, in order to have this strength and consecration it is necessary for us not merely to look, but we must enter in as the consecrated priest of God and partake of the feast,—we get consecrated as the apostle—"This one thing I do." It is a continuous work. The whole burnt-offering is the type God has given of what He wants His people to be. It is to be entirely consumed; no portion is to be left. He will take nothing less than that. Count the cost if you please; but having counted the cost, mark, there is no such thing before God as the acceptable Christian unless it be the whole burnt-offering Christian. (Hear, hear.) Let us this night consecrate ourselves upon the altar afresh—present our bodies a living sacrifice, which, after all, is but a reasonable service to one who has done so much for us. If we lay ourselves completely in the arms of Jesus, then we have both the hands to go out and work for Him. It is God that is working through us. Work when done by self and through self and from self, may be wearisome; but if you and I do this in the spirit of Jesus, and for Jesus, and with Jesus in it, the face will be radiant and there will be no marks of weariness. Are you tired? "Ah, no; give me such another hour in my class as I had, and I will take ten hours instead of one." Are you weary? "No; I saw my crown to-day, I saw the throne." Are you weary? "No; I took my Saviour as I went to my class, and my heart burned within me, and I wished I had twenty classes, and twenty tongues to proclaim His love and goodness." And so when we are weary let us do it as those that see the King in His Glory, even here below, and who are watching for the shadow, and for the hand on the handle of the door, and for the time when the crown will be ready, and "Well done, thou good and faithful servant," will be proclaimed by those loving lips. Another thought: a great mistake is made by people thinking that they have done all that Jesus has asked when they simply come to Him and obtain forgiveness and pardon. He wants you to come every day and every hour, so that you may gain strength, and so He

says to His disciples, "Come and dine: I want to feed you." All through the journey He wants to guide us to the heavenly manna, and He repeats to us here this evening: "Come and dine so that you may have strength for the journey." Then He wants us to break our alabaster box; He loves the flavor of that; the gifts of love and of service are sweet to Him. He does not want that the love should be kept simply here, but He wants that the flavor of it should go out from room to room, from house to house, from city to city, from continent to continent, until the whole face of the earth shall know the love and the goodness of the Lord. Now, God always gives strength for work. The night that the bondage was ended in Egypt God said: "Take and eat of the lamb." How long did they remain? Why, at once they began the journey, and God gave them the strength for the journey. So God says here today: "I want to give you strength for My work." It is a marvellous thing when we can get with Elijah up to the top of Mount Carmel and feel that this is God's work and feel that we have got the whole reserve power of God at our back. It gives us such a force and power and strength in our classes that it is irresistible; and yet that, God says, is the position in which I want every Christian worker in this community to be; I want you to come to Mount Carmel; and although there may be many apparent obstacles, many difficulties in the way, if I am there with you, to stand behind you, they must all be overcome. Then we have Elijah weak and requesting to die,—overstrung; that wonderful day on Carmel was too much for him, and his nerves got all out of order, and he ran away; and God still followed him, and when he awakened up he found that there was the cruse of water and the baked bread, and he ate it, and then God said: "You want another sleep," and He put him to sleep again and refreshed his body; and then the angel touched him again and said: "Arise and eat;" and again he partook of the water and the bread; and in the strength of that he went forty days and forty nights. The contemplation of the wonderful goodness and provision that God has made for the people that He has set apart is of great moment to us. We need spiritual discernment in order to be brought, as it were, into the groove in which God wants us to be for work. There are two means to accomplish this,—God's Word and God's Holy Spirit. Pray as you go to the class and during the class for the outpouring of the Holy Spirit, that He may bring the Word home to the minds of those in your class. It is wonderful, the effect of that. Let me give an illustration, as a friend of mine told it me. At a conference held in Bristol a man prayed, and was afterwards asked by the chairman to lead in discussing one of the subjects. At the close of the meeting the chairman came to him who had wonderfully unfolded the Word, and said, "What commentaries have you read upon this portion of the Word that you have been developing to us today?" He replied: "I never read a commentary at all. My story is easily told. I

am a merchant, and live six or seven miles from Bristol. I had some goods sent to me some time ago, and in order to fill up the parcel they put in a lot of papers, and I found amongst them a little book with the cover off and some pages out. I took it up, and found that it was a book that told me about God. I read a little, and I could not understand it. I found that the Being that wrote that book promised to give His Spirit so that I might understand it. I kneeled down and asked for the Holy Spirit. I have had no conversation with any Christian man. I have read no book except that one book, and what I have given to you has been simply God's Holy Spirit opening God's Word to me." The main matter for us in our consecration is not so much to ask God to come and help us in our ways, as to seek to find out what are God's ways, and then to ask Him to establish our goings in these ways. The reason for that is given in the words: "Neither are your ways my ways." If we admit this there must be humility; and if we are thus prepared, our consecration amounts to accepting God's ways and God's thoughts, and working that out. If we lose self, and seek for and find God's ways and desire to walk therein, God will give us all the strength that is necessary. When Moses said, "I am slow of speech and of a slow tongue," God did not say to Moses, "Why, you are one of the most splendid men; your name will stand high as the law-giver through all ages!" By no means. He simply said to him, "I will be thy mouth," and Moses went. Moses was in a receptive state, humble, feeling his inability, and God said, "That is the man that I want." That is just so; you have nothing in yourself,—then you are ready to be used by God. The more we can be emptied of self, there is more for God to fill—a larger room for work. Submission to God is necessary. He has promised to come and dwell in the hearts of the humble. As one writer has said: "Take me—make me—break me." From this low plane God takes us, thus fitted by humility and submission—takes us up into the wondrous plan, and He says, "Workers together with God." We bring our emptiness to God's fulness, by faith, and then we are filled for His work. This consecration must be daily—hourly. It must be like the sap coming into the tree and filling it and making it more fruitful. Is it not a marvel how quickly God works in the kingdom of Nature! Billions of tons of water every minute being carried simply by the process of evaporation, sufficient to fill all our rivers;—simply a parable, that we may comprehend how He is working in the kingdom of grace. And now, as to our attitude: We will be watching for His coming—waiting for the enduement of power from on high. A young girl of twenty-three, of very moderate intellectual powers, has had five classes of boys, and every one has been brought to the Saviour. She gets up at six o'clock; and for one hour each day she takes the name of one of her class before God, and wrestles with Him in prayer. And then instance: A little Band of Hope started only in April of

last year, and there came to it 145 children; and one Sunday they were asked to remain, that an experienced Christian might see how they were doing. Several of the little ones in that band led in prayer. One took the words in 1st John: "May the precious blood of Jesus Christ cleanse me from all my sin." That was all the prayer. That was the beginning; and the end of it was that twenty-five or twenty-six of these were brought in. "There shall be marvellous power after that ye have received the Holy Ghost." You remember the wonderful illustration of the Rev. Mr. Arthur: "You may take a piece of ordnance, and the child may play and the bird may build its nest in it; and you take a great charge of powder, sufficient to blow up this building, and you ram that home—and still the nest may be built and the child may play; and you take an enormous piece of iron that is going to spread devastation, and still the bird may build the nest and still the child may play about it; but do you just take one little point of fire, and do you apply it, and then out comes the great charge and down comes the battlement." And so we may have everything in the very best order and everything ready; but oh! unless we have the tongue of fire; unless we have God's Spirit; unless we have that—all the work falls to the ground; but with that there is grand power, grand execution. Then let Satan look out for his battlements; then let us see that these walls of Jericho fall, and that the chosen people of God rush in to claim their inheritance. So we must have the fire of the Spirit—that consecration—if there is work to be done. And I believe there is no work in the most degraded place in the world in which, if you have that fire, you have not got the vile things of this world made beautiful and glorious for the coming of our Lord and Master. Then we must get lower and lower in humility. Genesis 12:2 has struck me much; it represents what God wants with every consecrated child. Then we must keep ourselves unspotted. No use of our going to the children with the dirty nets of six days of sin. The nets must be clean. Another verse that has struck me much is Matthew 2:11. We do not open our treasures to the Lord. We put our hands in our pockets and say, "What is the smallest amount of work that we can do?" Let us open the treasures and present to the Lord. Again: Live up to the light you have at present, for God will not give more light until you do that. If you do not use the hand it becomes paralysed; and God says, "The gifts of grace I give you; if unused, I will remove them from you." Remember that at last the question will be asked you, "Are here all thy children?" And let us see to it that it be not answered in the negative. Notice, in closing, the necessity for the removing of whatever it may be that is a difficulty in the way of complete consecration. The Emperor of China ordered one of his workmen to give him the most splendid service of china the world ever saw; and he spent months, but was disappointed, and at last threw himself into the furnace, and then—so the allegory says—

there came out the most marvellous production that kingly eyes were ever set upon ; and so God wants that we shall cast ourselves into the furnace of self-sacrifice if there is to be a real, glorious work for Him. God grant that amongst the many lessons that we have learned here, that that may be by His Holy Spirit deeply impressed upon each one of us ; and as our blessed Saviour in the olden times, in parting, sent down His peculiar benediction to His disciples, so, as we part, one to the one work and the other to the other, may the Divine blessing again descend ; that Divine afflatus of God's Spirit rest upon each one of us, so that we may become the temple of the living God, and may it continue to rest upon us until the day come and the shadows flee away. (Applause.)

His Honor Judge Macdonald, and Revs. Messrs. McKillican, Wood, Wallace, and Canon O'Meara, spoke words of farewell, expressing the pleasure and profit they had reaped from the exercises.

After votes of thanks and singing, the assembly dispersed, and the Convention adjourned to meet in Stratford in 1885.

---

SABBATH SCHOOL ASSOCIATION OF CANADA.

---

PROCEEDINGS

OF THE

TWENTIETH PROVINCIAL

SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF STRATFORD, ONTARIO,

ON THE

20TH, 21ST, AND 22ND OF OCTOBER, 1885.

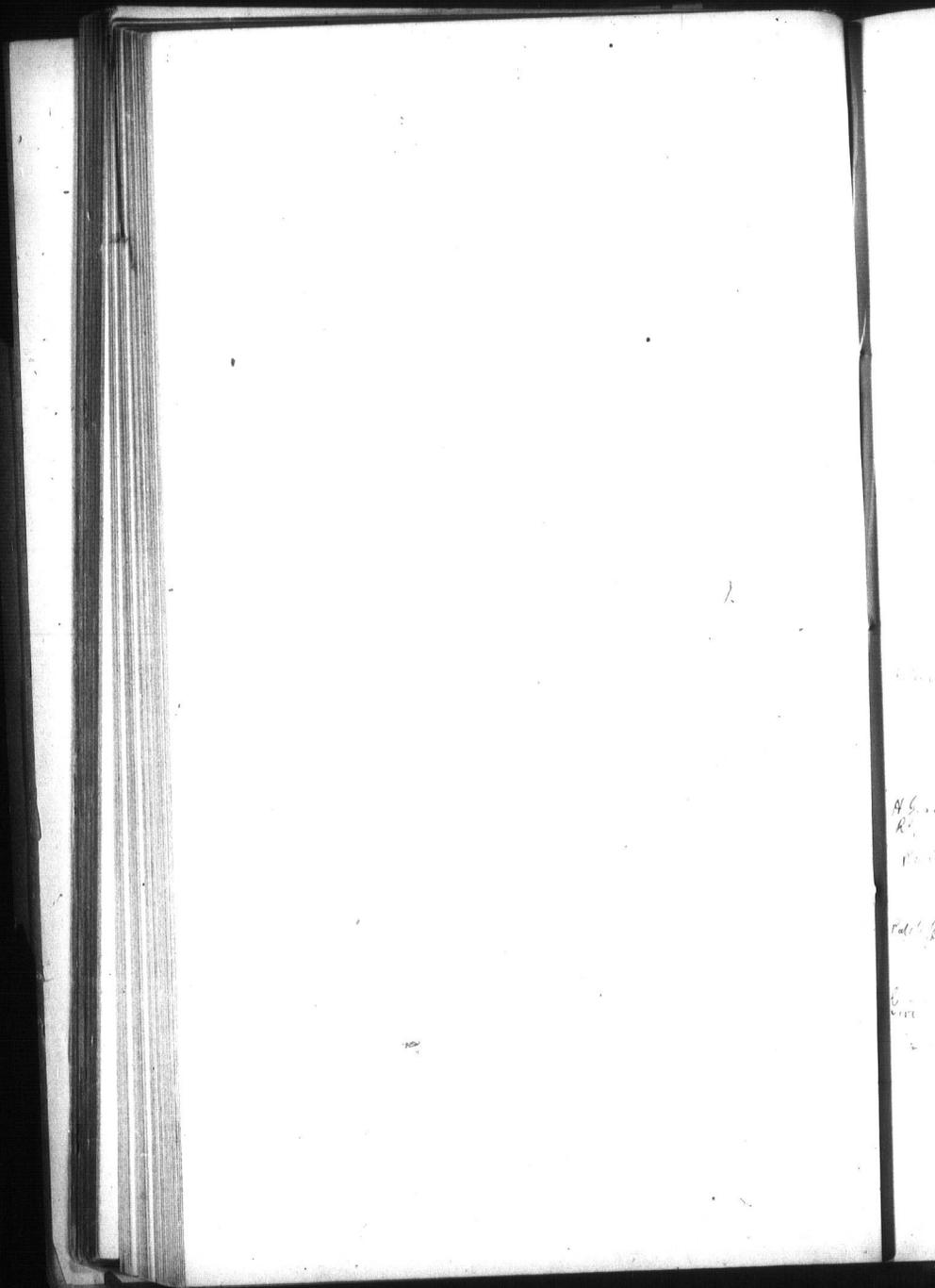


TORONTO:

PRINTED FOR THE ASSOCIATION BY WILLIAM BRIGGS,

78 & 80 KING STREET EAST.

1886.



A. G. ...  
R. ...  
P. ...  
P. ...

...

# OFFICERS FOR 1885-86.

## PRESIDENT:

J. J. CRABBE, ESQ., ST. MARY'S.

## VICE-PRESIDENTS:

HON. JAMES FERRIER, Montreal.  
 SIR WILLIAM DAWSON, "  
 D. W. BEADLE, St. Catharines.  
 HOS. JAMES YOUNG, Galt.  
 ALFRED ROWLAND, London.  
 RE. REV. BISHOP BOND, Montreal.  
 DANIEL McLEAN, Toronto.  
 JUDGE JONES, Brantford.

WILLIAM EDGAR, Hamilton.  
 WILLIAM JOHNSON, Belleville.  
 E. MCGUIRE, M. D., Guelph.  
 J. FRITH JEFFERS, M. A., London.  
 HOS. S. H. BLAKE, Toronto.  
 J. W. BEYNON, M. A., Brampton.  
 D. C. McHENRY, M. A., Cobourg.  
 JOHN M. GILL, Brockville.

And the Presidents of the County Associations.

## Chairman of Executive Committee:

LEWIS C. PEAKE, Toronto.

## Treasurer:

J. J. WOODHOUSE, Toronto (P.O. Box 525).

## Honorary Secretary:

REV. JOHN McEWEN, Lakefield.

## Secretary pro tem.

J. J. WOODHOUSE, Toronto (P.O. Box 525).

## Minute Secretaries:

LEWIS C. PEAKE, Toronto.

REV. D. M. BEATTIE, Goble's Corners.

## General Executive Committee:

The PRESIDENT.  
 The VICE-PRESIDENTS.  
 The TREASURER.  
 The SECRETARY.  
 Lewis C. Peake, Toronto.  
 H. J. Clark, "  
 J. B. Brouse, "  
 J. L. Hughes, "  
 John Kerr, "  
 Charles Jones, "  
 Rev. W. Reid, Weston.  
 H. Parsons, Orangeville.  
 T. M. Edmondson, Orillia.  
 Rev. R. Rogers, Collingwood.  
 G. A. Barnes, Forest.  
 E. Blakely, Rossmore.  
 D. J. McKinnon, Brampton.  
 Rev. Dr. O'Meara, Port Hope.  
 J. G. Hodgins, L.L.D., Toronto.  
 John Macdonald, "  
 Rev. J. M. Cameron, "  
 W. H. Howland, "  
 W. H. Peterson, "  
 Rev. M. McVicar, Ph.D., L.L.D., Toronto.  
 Rev. Hugh Johnson, B.D., Toronto,  
 A. MacMurray, "  
 J. K. Macdonald, "  
 Rev. H. M. Parsons, "  
 Rev. John Burton, "  
 Rev. Septimus Jones, "  
 Elias Rogers, "  
 John A. Patterson, M.A., "  
 A. Mutchmore, Gananoque.  
 Rev. J. R. Battisby, Chatham.  
 William Bowman, London.  
 Rev. Principal Welton, Woodstock.  
 W. N. Hossie, Brantford.  
 J. R. Miller, Goddard.  
 T. McGillicuddy, "  
 C. Raymond, Guelph.  
 Rev. A. Andrews, Herkimer.  
 W. J. McCalla, St. Catharines.  
 Rev. GEO. BURTON, "  
 Rev. E. Barrae, M.A., Kleinburg.  
 J. Copeland, Collingwood.  
 D. Fotheringham, Aurora.  
 A. McKean, Hamilton.  
 E. S. Whipple, "  
 George Ruthesford, "  
 Seneca Jones, "  
 W. Craig, Jr., Port Hope.  
 S. Loomis, "  
 Rev. N. Burwash, S.T.D., Cobourg.  
 Judge Dean, Lindsay.

R. S. Porter, Lindsay.  
 Rev. S. W. Jones, "  
 A. G. Northrup, Belleville.  
 G. D. Platt, P.S.I., Picton.  
 Rev. E. W. Sibbald, Belleville.  
 J. J. Bell, M.A., Brockville.  
 Rev. S. Clark, "  
 Rev. Geo. Bell, L.L.D., Kingston.  
 Benjamin Robertson, "  
 Rev. M. H. Fishburn, N. Williamsburg.  
 Rev. J. B. Edmondson, Almonte.  
 Rev. John Wood, Ottawa.  
 Sheriff P. Hall, Peterboro'.  
 Rev. A. H. Burro, "  
 Rev. J. P. Stevenson, L.L.D., Montreal.  
 George Hagar, Montreal.  
 C. W. Coates, "  
 D. Morrice, "  
 George Bishop, "  
 Rev. J. McKillop, "  
 Theodore Lyman, "  
 Thos. Robertson, "  
 James Hosack, Quebec.  
 Rev. B. D. Chown, Keppitville.  
 C. R. Sing, Meaford.  
 Rev. P. Wright, Stratford.  
 Rev. S. J. Hunter, D.D., Hamilton.  
 Arthur W. Grissett, Toronto.  
 Rev. Walter Rogers, London.  
 Joseph Henderson, Cobourg.  
 Rev. T. G. Williams, Pembroke.  
 C. R. Cunningham, Ottawa.  
 Hon. A. Vidal, Sarnia.  
 W. Whitaker, Brantford.  
 Thos. S. Sherman, "  
 John Mann, "  
 Rev. J. Campbell, Ph.D., Hamilton.  
 J. Richardson, Flesherton.  
 Alfred Frost, Owen Sound.  
 David Creighton, "  
 W. H. Eakins, Woodstock.  
 Arthur Norris, Streetsville.  
 J. B. Wilson, B.A., Stratford.  
 G. G. German, Strathroy.  
 W. B. McMurrich, Toronto.  
 Richard Brown, "  
 Rev. R. D. Fraser, Bowmanville.  
 D. D. Wilson, Seaforth.  
 F. B. Allan, Perth.  
 James Clark, Smith's Falls.  
 J. Miller, London.  
 Rev. S. L. Umbach, Berlin.  
 James Woods, Galt.

## Central Executive Committee:

Lewis C. Peake, Toronto.  
 D. McLean, "  
 H. J. Clark, "  
 W. B. McMurrich, "  
 Hon. S. H. Blake, "  
 D. Fotheringham, Aurora.

J. W. Bynon, M.A., Brampton.  
 J. K. Macdonald, Toronto.  
 Elias Rogers, "  
 Richard Brown, "  
 J. J. Woodhouse, "

# INDEX.

|   | PAGE   |
|---|--------|
| <b>FIRST DAY—Afternoon Session :</b>  |        |
| Opening of Convention, Dr. E. McGuire, Vice-President, in the absence of the retiring President—Appointment of Committees and Officers .....                                  | 5, 6   |
| <b>Evening Session :</b>  |        |
| President's Address .....   | 6      |
| Address of Welcome and Response .....   | 6      |
| Address, "The Claims of the Bible on the Attention of the Sabbath-school Teacher," Rev. E. A. Stafford, M.A., LL.B. ....  | 7      |
| <b>SECOND DAY—Morning Session :</b>   |        |
| Institute Exercise, "Seven Facts and Factors in Teaching," Rev. John McEwen .....   | 15     |
| Address, "The Sabbath-school Teacher's Preparation for his Class," Mr. Wm. Reynolds ..  | 16     |
| Address, "The Encouragements of Sunday-school Teachers," Rev. W. R. Parker, D.D. ....   | 19     |
| <b>Afternoon Session :</b>  |        |
| Address, "International Work," Mr. Wm. Reynolds .....   | 26     |
| Address, "Foreign Sabbath-school Work," Rev. J. McEwen .....  | 28     |
| Report of the Secretary .....   | 28-30  |
| Report of the Treasurer .....   | 36     |
| Report of the Central Executive Committee .....   | 37     |
| Meeting of Delegates from Counties as to Finance .....  | 38     |
| Address, "The Nation of the Future in the Sabbath-school of To-day," Rev. D. G. Sutherland, B.D., LL.B. ....  | 38     |
| <b>Evening Session :</b>  |        |
| Financial Guarantees .....  | 45     |
| Address, "Christ: The Sabbath-school Teacher's Model, in Spirit and Method," Rev. John Thompson .....   | 45     |
| Address, "The Sabbath-school Teacher's Text-Book," Mr. Wm. Reynolds .....   | 58     |
| Address, "Christian Character in the Teacher, and for the Work," Rev. D. G. Sutherland, B.D., LL.B. ....  | 60     |
| <b>THIRD DAY—Morning Session :</b>  |        |
| Institute Exercise, Rev. W. C. Henderson, M.A. ....   | 64     |
| Conference, "Home Life," Mr. Wm. Reynolds .....   | 66     |
| Report of Business and Nominating Committee as to Resignation of General Secretary—Appointment of a Successor—National Primary Union—Local Primary Unions—The Scott Act ..... | 70, 71 |
| The Retiring Secretary .....  | 71     |
| <b>Afternoon Session :</b>  |        |
| Report of Business Committee .....  | 72     |
| Question Drawer, Mr. W. Reynolds .....  | 72     |
| Recognition of the Secretary's Labors .....   | 80     |
| Address, "The Superintendent, His Duties and Difficulties," Rev. H. D. Hunter, M.A. ....  | 80     |
| <b>Evening Session :</b>  |        |
| Address, "Reasons Why All Should Engage in Sabbath-school Work," Rev. John F. German, M.A. ....   | 81     |
| Address, "How to Engage the Whole Church in the Work of Bible Study," Rev. H. M. Parsons .....  | 82     |
| Address, Mr. Wm. Reynolds .....   | 85     |
| Votes of Thanks, etc. ....  | 87     |

REPORT OF PROCEEDINGS

OF THE

Twentieth Provincial Sabbath School Convention

FOR

ONTARIO AND QUEBEC.

STRATFORD, Ontario, October 20th, 1885.

The Twentieth Annual Convention of the Sabbath School Association of Canada opened at three o'clock this afternoon, in the Presbyterian Church, Stratford, Dr. E. McGuire, of Guelph, one of the Vice-Presidents, in the chair.

After singing

"I will sing of my Redeemer,"

Rev. Wm. Herridge read Psalm 78: 1-8, and 1 Tim. 2: 1-8, and led the assembly in prayer.

On motion, Rev. Geo. H. Cornish, of Stratford, was appointed Minute Secretary, *pro tem*.

The Messrs. Whyte Brothers, of Paris, were in attendance to conduct the service of praise.

The Chairman named the Committee on Nominations, as follows: W. N. Hossie, chairman; Revs. P. Wright, C. E. Gordon-Smith, F. E. Nugent, and J. McEwen; and Messrs. W. Hamilton, D. Davis, and H. McAulay.

The Chairman, in the absence of the President, announced that that gentleman was detained from being present. He urged that each delegate take part in the proceedings. He himself realized the blessing of God in the Convention. He urged preparation for the sessions, so that intelligent discussions might be had.

Awaiting the report of the Nominating Committee, the Convention engaged in devotional exercises, many of the delegates taking part therein.

PAGE  
ence of ..... 5, 6

..... 6

..... 6

acher," ..... 7

..... 15

ynolds. 16

, D. D. . . . 19

..... 26

..... 28

..... 28-30

..... 36

..... 37

..... 38

v. D. G. . . . 38

..... 45

od," Rev. . . . 45

..... 58

therland. . . . 60

..... 60

..... 64

..... 66

ecretary— . . . 70, 71

ions—The . . . 71

..... 72

..... 72

..... 80

ter, M. A. . . . 80

..... 81

..... 81

ev. John F. . . . 81

..... 82

Rev. H. M. . . . 82

..... 85

..... 87

## OFFICERS FOR 1885-6.

The Nominating Committee reported the following officers for the ensuing year. Their report was adopted.

*President*—J. J. CRABBE, St. Mary's.

*Secretaries*—L. C. PEAKE, Toronto; Rev. D. M. BEATTIE, Goble's Corners.

*Business Committee*—Rev. P. WRIGHT, Stratford; Rev. F. E. NUGENT, Berlin; Rev. C. E. GORDON-SMITH, Stratford; W. N. HOSSIE, Brantford; D. DAVIS, Stratford; H. McADLAY, Embro'; W. HAMILTON, London; Dr. McGUIRE, Guelph; Rev. R. HAMILTON, Motherwell.

The names of the General Secretary, Treasurer, and Executive Committee, will be announced at a future session.

The remainder of the session was spent in hearing reports from counties, etc., as follows: Rev. D. M. Beattie, Oxford; W. N. Hossie, Brant; Hon. Senator Vidal, Lambton; Rev. R. Hamilton, Perth; W. Hamilton, London; and Rev. F. E. Nugent, Waterloo.

The session was closed by Rev. Mr. Nugent pronouncing the benediction.

## EVENING SESSION.

After devotional exercises, Dr. McGuire presented to the assembly the President-elect, Mr. J. J. Crabbe, editor of the St. Mary's *Argus*.

Mr. CRABBE said: About ten minutes ago I was told I had the honor of election as President. I am very thankful to the Christian friends, but would have liked if the honor had fallen to another. However, I am not new to the Sunday-school work. I have driven ninety miles in a buggy, through a whole night, to be present at my own school. I would not have driven ninety miles to occupy this position, for I do not know much about the work of the presidency; but I see the faces of many friends, and I know I will have their sympathy. I am sure we will have an interesting programme. Every man is a host in himself, and every man will be here and do his duty. I depend entirely on your help and sympathy, and on the help of God, who is above all.

Rev. Peter Wright, M.A., then welcomed the delegates to Stratford in a very hearty address, which was ably responded to on the part of the delegates by Mr. H. J. Clark, Toronto.

THE CLAIMS OF THE BIBLE ON THE ATTENTION OF THE SABBATH-SCHOOL TEACHER.

Rev. E. A. STAFFORD, M.A., LL.B., Toronto, said: The first claim which the Bible asserts on the Sabbath-school teacher is that it is the one book which God has given for man's instruction. There are tendencies to-day in another direction. At the closing exercises of schools, and in the lecture-rooms of the natural sciences, I have heard the claims of Nature set forth in such a way as to make the impression that it would be well to pay special attention to Nature as a teacher. Nature is not a schoolmaster. Nature has no diploma. God planned Nature to be man's servant, and Nature has been serving mankind faithfully and well. She served Adam and Noah and Abraham, and all the hosts who have shaken the earth with their tread. When those old patriarchs sat down to their dinner, Nature served them as heartily as men can be served now in a French restaurant. It was not designed that Nature should be pre-eminently their teacher. Upwards of five thousand years have passed, and men learned little or nothing from Nature. During the past hundred years we have learned a few facts, but we hardly know enough yet of the material world to get right service from her. The Bible is the book which God designed to lead us out of the dark and damp and into light and happiness forever. I recommend the Bible, then, because God designed it to be the teacher of the world; and the ages to come are looking to us to-day for their future destiny—for the direction they shall take; and the influence, the impulse, that are to determine that direction will be received in the home circle and in the Sabbath-school; and the only book in the world you have, with which to impel the times to come toward better things, is that old Bible. You cannot get it anywhere else; and if you are beguiled with the idea that, as a teacher, you must know all about Nature, and lead your Bible-classes so that they can answer all the scientific teachers, and dispel their illusions on their own ground, then, I say, you are making a tremendous mistake. You are leaving the blessed, cooling, up gushing fountain, to suck reeds, and get what juice you can out of them. If God designed this book for the instruction of the race, beyond a doubt it contains just what God designed to say to mankind, and it contains all He wanted to say to mankind for the present, and it contains no more than He wanted to say; and it contains it in such a shape that men may know what God wanted to say to the heart of humanity. It is not presented, then, in such a shape that we must wander up and down its pages—as we do up and down the pages of Shakespeare—saying, "The truth of God is there." The truth of God is in Shakespeare. Who doubts that? But how much beside the truth of God is there? Not so that Word. It is all the truth of God; and it is just what He wanted to tell us, and what He wanted us to know; and when I bow my head at the spectacle of the ages past,

when devout men of God—with the light of heaven flashing on their brows—went through that blessed Word on their knees, baptizing every letter of it in their tears, counted its syllables, and weighed its impressions and its accents and everything about it, and so formed some definite idea of what God did design to say through that book to the world, I cannot help but feel that these men came somewhere near to what the message of God Almighty was to my soul. I do not mean to say that we must have these old creeds to which our brother referred—and with his remarks respecting which I am sure every one of us is in perfect sympathy,—that we must take them at par and never inquire; never let any new light shine upon them; never admit that there may, perhaps, have been a slip in language, and just exactly the idea the man's heart, through the Spirit, had discovered, had not been accurately conveyed,—I do not mean that: but I do mean to say that, if God gave that Book especially to instruct mankind, and men willing to learn set out its meaning, it is a marvel of marvels if, on the most essential points that concern the human salvation, they did not come within sight of what was the truth. In these days we have had a school of criticism, of culture, which was saying for years, "The language of the New Testament is antiquated, and it is mistaken; and if the knowledge of the present day on language and ethnology and archæology were brought to bear upon the sources from which the English Bible was derived, this new light would reveal that the ability of the schools and of the families are all mistaken, and that the dead Christians died in a wrong faith, and thought they were going to heaven when they were not; that all we want is to bring the light of this day to bear upon the manuscripts and copies and evidences and testimony, and all this, and we would find out that the Church had been teaching nonsense for ages." This challenge had been going on till it had become serious. I know that sincere, devout, godly men had some apprehension whether, after all, there might not be some truth in this claim, and they did experience a degree of concern lest some new light from this marvellous age might not overthrow something they had been preaching as truth. At last the very best men from two hemispheres were brought together, and all the learning of this age was brought to a focus on the manuscripts and the old copies and the new lights—as to language, and the insight into archæology, and the knowledge of the races,—and it poured there in a concentrated form, and at last the new English New Testament appeared; and many an anxious fear was allayed when important passages were turned up. The new version behaved just like the old one. It had got somehow into the traces, and went jogging along in the same old style as the book which the reader's forefathers died in the faith of. This critical school had said all the old doctrines must be revamped; that atonement must have all the blood taken out of it, because it was unpleasant, and reminds of a butcher's shop; repentance must be fixed up, so that my polite

and fashionable lady and my distinguished and empty-headed and empty-hearted gentleman could read about punishment and never feel a qualm; and faith and repentance must be doctored up so that a man who was regenerated must be the same as the man that is unregenerate. So, on the Saturday afternoon, when the new version was distributed in Toronto, the clergymen turned over to Hebrews, and their eyes read: "How much more shall the blood"—not the example; not the picture which Jesus had made—"the blood of Christ who, through the eternal Spirit, offered Himself without—"

What? Without spot? No! The learning of the age, the concentrated knowledge of ethnology and language and archæology said not "without spot," but "without blemish." That is what the learning did, and the man said, "Why, I can preach my to-morrow's sermon, and point my friends to the cross, all stained with hallowed blood. Blessed be God, the grand old message is not destroyed yet!" Then he turned to the Acts, and found: "Repent ye," in the same bald old language. And then, with bold, brave confidence, he fumbled over to John, and read, "If we say we have no sin we make Him a liar, and the truth is not in us; if we confess our sins He is faithful and righteous," and so on. Why, there repentance is the very same impolite thing it was before: it means to confess your sins and give them up, and they could not get anything else out of it; and then he felt he had it all his own way now, and he turns back to John iii., and he found Jesus talking with Nicodemus; only the concentrated learning of the age had changed it from "Ye must be born again," to "Ye must be born anew." Then he turns to the words, "These shall go away into eternal punishment, and the righteous unto life eternal." The spectacle is reassuring—the spectacle of a school of interpreters standing out for years and years, clamoring about what the learning of the age was going to do if the Churches, in their bigotry, would only allow it to give the world a new translation,—and now come and find that not one sentence is so altered as to affect in any important matter one single doctrine of the Bible. I declare, sir, we have new courage and new confidence; and therefore I feel assured when I say, this is the book given to instruct mankind. After all that we have been taunted with in this matter, I cannot pass it without saying that all this talk about this boasted age is so much tremendous, grand, first-class, high steeped—with a tremendous chime of bells on the top of it—nonsense! (Laughter.) It is the most absurd nonsense! Why, does anybody imagine that the grand thought of great minds to-day is any better than the grand thought of similar minds in former times? That the thought of kingly minds is any more royal now than the thought of kingly minds was when Spenser, Shakespeare, Bacon, and Milton were the four cardinal points of the intellectual world? Are the discoveries in science to-day any more dazzling in their splendor than when the glories of Galileo blinded the priests of his day? Are the telephone and phonograph any more

remarkable than the dim light that crept up through the rude experiments of Roger Bacon was for his time? This is a remarkable age; it is remarkable for its conceit. (Applause and laughter.) It is the most conceited age the world ever saw, and that is the only thing for which it is particularly remarkable. When you consider the foundation on which this generation began its work, and then consider the amount of blowing that is done to-day about progress—everlasting progress—I am ashamed of the conceit of my time. Now, Sir, the grand old book stands there, and it is as sure a judge—thank the Lord!—as it ever was. It is the book God gave us to guide our own paths, and gave you to teach children in the Sunday-school; and you need not be disturbed about disquisitions on natural sciences, or on anything else. That is the teacher. God gave it for that; and when we are walking along with our servant Nature, we will pick up any few ideas we can from that servant. Lieutenant Maury—a scientific discoverer worthy of any age—used to say: “When in my scientific studies I can find in the Bible anything that seems to confirm my starting point, I go forward with new confidence of ultimate success.” There is a good deal of talk about the age going in a tendency away from the Bible. What is the thought of the age? Is it all shut up in the cranium of a few specialists? Or are such men as Dr. Dawsons and Joseph Cook and Dr. Dollinger and Dr. McCosh and Mark Hopkins and Louis Agassiz, and men of this class, to be taken in as having some little share in the thought of the age? Sunday-school teachers! if you are ever disturbed by the talk which two or three men in each city of the country get up when they get together and talk about the tendencies of the thought of the age, let me tell you—and I will vouch to make good the fact—that there are fifty men to-day engaged in the study and defence and the explanation of the Bible, who have enjoyed all the benefits of a thorough university training, where there is one such man endeavoring to tear down the confidence of mankind in that grand old book. That is the way the thought of the age is tending. (Applause.) A second reason I give is that it offers a faith, a guide, a confidence. The Bible will, no doubt, cause doubts to arise. I always take the opportunity, when suitable, to say, when you have doubts about the Bible, don't for your life begin to talk about being skeptical, or begin to think you are an infidel. Probably there is no man worth anything who ever read the Bible with earnestness who did not experience sometimes a shade of doubt concerning some things in it. Think of the nature of the book. How can it be otherwise than calculated to cause a doubt now and again? Think of a book made at the time that book was, and made for all ages and all peoples, and so constructed that the men in that time would understand its meaning, and that the men in our day, and the men a thousand years hence, when science has done all it can do, will equally comprehend it, and find that it is equally adapted to the state of knowledge in that particular time. Is it possible that men under such circumstances

should not find the rising of a doubt? But through these dim shadows, men, having truth in their nature, will walk boldly forward until their feet rest upon the firm foundations of an immovable confidence which shall stand all the tests of earth and of hell. No person ever did anything in the world without an all-absorbing faith. Go back to Abraham—go as far back as you choose—take the men as they come down in the grand and stately procession—prophets and confessors and martyrs and statesmen and soldiers and emancipators and discoverers,—and you will not find one of them who was not borne on to the grand achievements that immortalized his life by the inspiration of a mighty faith. Columbus felt that he could reach India by sailing over waters no keel had cut, and guiding his path by stars no mariner had ever seen. Charles Goodyear had faith that he could take that gum, oozing out of the tree in South America, and make it so that men and women of our day could put it on their feet and shoulders and heads, and defy the storms; and Charles Goodyear worked away with his hands stuck up with gum-elastic. Meantime poverty came in at his door, and his wife became cross and his children grew hungry; and then at last, fifty years of age, in moody silence, sitting by his red-hot stove, when a piece of the gum elastic, by a mere accident, went against the red-hot stove, and the secret of vulcanized India-rubber was given to mankind for their benefit in storm; and if it had not been for his faith we perhaps would never have had the discovery to this day. Take William Lloyd Garrison; take, on a higher plane, Paul the apostle, and the fellow-martyrs of Paul, who believed that Jesus was the Messiah, and whose belief was a faith entering so deep into their souls that they were ready to die on the strength of that faith; and I say, by faith men achieve great things. Now, a few men can find a faith in the love of science. With such men as Tyndall and Huxley and the late Charles Darwin, the love of science is their faith, and I do not stand here to speak a contemptuous word of any of these men; but I say, brethren, the Sunday-school scholars taught by you and me, not one in ten thousand of them will find a faith in the love of science, or a faith sufficient to hold up their hands and bear up their hearts in the work of life outside the Bible, and if they don't find it there they drive on, like wandering stars, in endless infamy, lost at last. A man must have a faith that is something more than a conviction that he wants to own a hundred thousand dollars before he dies, to bear him grandly and safely through this world of ours, and you cannot find the inspiration of such a faith outside the Bible. Our young men and maidens and boys and girls want a faith that shall make them tall as the skies, and their feet go down and stand upon the very bed-rock; and from such a standpoint they will rise up and shake the earth by the might of their arm or the majesty of their words. A man is not worth anything until a mighty faith has got into his heart. If the most muscular man in all olddom took hold of a sucker-rod—the rod which

churns up and down in the oil pump, dashing and splashing until it gets thoroughly saturated with petroleum, and is as slippery as anything that could be imagined—he could not hold it; he could get no grip of it. But take a gimlet and bore holes through, and put pins right through the middle of that sucker-rod, and then the man grips between the pins, and he says, "I can hold on now; I have hold of the very heart of the thing." He has got something through its heart. That is just the way with humanity. Men are like the slippery sucker-rod; and though governments try to hold them by giving them grants of land, they fail: you have no grip on them only on the outside. What chance is there? Put a faith in his heart; put a pin through his soul. Let the conviction that Christ died for me, and above you smiling sky heaven greets me full in the distance—my sainted dead awaiting me there—the unfolding of the glorious future of the eternal my own—let these principles have sway upon a man's heart, permeate him, become a part of himself, and you may damn him for this world—you may tear away his positions—you may violate the sanctity of his home—you may strike down his children—you may dash his loved ones out of his sight, but he will lift his eyes to the skies and plant his feet upon the earth—God's earth, the earth pressed by the very feet of the anointed Jesus; and he will say, like grand old Luther: "Here I stand; I can do no other; God help me." That is the kind of man we want. That is the kind the world needs; and nothing can make such men but the Bible—nothing but the truth of God buried in the heart—nothing but God's anointed word living in the soul—this alone can make men that will be true under every pressure, every circumstance, in every condition. All of us permitted to teach are doing something in that direction. Last Sabbath you had a lesson about Jehu destroying the Baal worshippers and the worship of Baal in Israel; and you told the children how Jehu did a good work but did it in a bad way; and you taught them that it is necessary, first, that their work be a good work, and, secondly, that they do it in a good way. And the boy sat sleepily, as a politician, but he went out. Twenty-five years hence the boy is a politician—a leader of the force of the Province or the Dominion—and it is election time, and he wants to get the election. He would be humiliated by defeat; but there is going to come over his soul the memory of your lesson about Jehu and wrong methods; and, the truth of God in his head, he will sit down and look the honest woman who is his companion in life, in the eye, and he will say, "I want to gain the election, but I can't do it by base means. I will do the right, and, God helping me, I will bear defeat if defeat comes; or I will win honorably, if God grants me success." So, I say, the Bible has claims on your attention. It can do for you, with these blessed children, what no other agency under heaven can do, to make you grand and noble and great men, such as God wants and humanity wants on this earth. Another reason I urge is, the Bible gives the true stand-

ard of manhood. It gives them an example of living. Again, it meets every strain to which life is subjected. Now there is nothing else that can do that. The child to whom you have taught the Bible-faith is prepared for anything. Let us suppose a case. Suppose that when James G. Blaine, of Maine, was a boy at school it was impressed on his mind that he was to be President, until he got the idea that the supreme goal to which he should aspire would be the Presidential chair of the United States; and last year he got the nomination, which to him was as good as the Presidency, because it was not possible to him to think of being defeated. Now suppose that was the highest ambition of Blaine's life: but he is defeated—he has nothing left. All has been brought on for him that nature can bring on. There is nothing more to wait for, supposing he has not the faith of the Christian—and I am not saying whether he has or not, for I do not know. Suppose, on the other hand, he has been one of your Sunday-school boys, and you have done your duty to him. He sits down on the evening of the election, and he says, "I am not defeated; I have lost that battle, but I have a great deal to fall back upon—all that makes life worth living is left to me yet; all that man can hope for is mine in this dark hour of my defeat." That should have been his reflection if his character were formed under the tuition of the Bible. Such we wish the children of our Sunday-schools to be. We do not wish them to go out with the idea that any earthly ambition can satisfy their desires or meet the needs after which they strive; but that in Christianity there is something to fall back upon in all circumstances. Now, if men are going to preach or teach what comes out of their inner consciousness, or what they get from the study of Nature, then I for one will for ever abandon pulpit and Sunday-school. If I cannot have something I can be sure of as I am sure of the Bible, and something which I can feel is giving the child a resting-place when all else fails, I will abandon the work at once. We need something which will support the orphan and the children in bereavement, so that they can say, as they look up, "Beyond that sky, and brighter than that sun, dwells my Father, and He cares for me; and when I am sad and heart-broken and desolate I am not alone nor lost. I may pillow my head on His gentle breast." Then, again, the Bible is in itself an efficient teacher. The Bible alone will do a greater work than we can do with the best human reasonings. The first Sunday-school I went to was a very rude affair. One of the church officers had the idea of teaching the Scriptures by using the first verse of the first chapter of John as a question, and having the scholars read the second verse as an answer. "But the school went on, and one of the things they did in that school was to encourage us to bury up scores and scores of Bible verses in our memories. That was about all we did that was of any effect. I am bound to say that those boys derived an impetus and an impulse, and they treasured up a store-house of influences that are bursting upon them with renewed vigor

and force and conviction every day of their lives. There was a case of a woman whose husband was an infidel, and yet in some way she succeeded in so training her children that each one was a follower of Christ. When asked how it was done, she replied, that so far as she knew, it had been done by just allowing God's Word to do it. She had simply allowed her children always to see the Word of God lying on her table, and they knew how she revered and loved it. When they went to her with any difficulty she sought the solution of it in the Bible. If they asked a question she pointed out the answer in the words of the Spirit; and when they did anything that was commendable she showed them the praise as written by the Spirit of the living God. Said she, "That is all I know of the skill as a teacher, whereby the children of an infidel are all devout followers of the Lord Jesus Christ." I, for one, have not in any measure lost confidence in the power of that Word to achieve like results to-day. Why? Is it not a fact that the Word and the Spirit go together, and that when you put that Word into the child's hand a wiser teacher than you or any one is present—a greater teacher than Solomon is there,—the Son of God, the blessed Jesus, in the person of the Spirit, is there to open the truth and to bury it in the child's mind and cause it to be a living fountain of influence on that child's life forever. Let, then, the Word have place, and it will do a great work even without any of our added comments. Again, I urge the claims of the Bible on you because it is peculiarly every man's book. There is nothing in the world that so belongs to every man as that blessed Bible. There is nothing in the world that has internal evidence of having been made for every man more thoroughly than that blessed book; even the sunshine is not more for every man than that glorious Word. There is friction to-day between the rich and the poor, the learned and the ignorant, which is giving rise to unreasonable commotion. What is the remedy? If you can get a poor or ignorant or deformed man to feel that there is a plane on which he is equal to his learned neighbor, and that there is a faith on which he may rise above that neighbor, you elevate him; you dignify his manhood; you make him a new creature. That very experience is a new birth come over that man's life and character, and the Bible alone can do that. Is it not remarkable that no other civilization ever thought of taking up the odds and ends of society and turning them to any account? The Lord Jesus Christ came and built up His Kingdom out of the chips which other men threw out of their workshop as good for nothing. The Bible is adapted to every man. Let us then make this Bible our study, and make it the implement of our husbandry; baptize our work with prayer, and water the seed sown with tears, trusting in the Lord almighty for glorious results which will never fail in a single case. I have stood by the seaside and seen in the rocks the marks of the feet of the water-fowl ages ago,—so remote in the past that it makes me weary to turn my

thought back to them; and I looked to the waters and there I saw the sea-fowl were floating on the bosom of the sea—the descendants, in some sense, of those ancestors who left their foot-prints on the rock. Yonder I see the living birds; here the traces of their ancestry, long buried in oblivion. And so, I thought, it is with us men, and us workers in every field of the Lord's vineyard,—here to-day; soon we disappear. Other crowds of men will gather where we now sit; other teachers stand where we stand, and speak the words which we are now permitted to speak. Other eyes shall watch the crowding multitude, and these eyes shall read the traces we have left behind; and the Great Judge shall hold up the ledge of rock upon which we have written our impressions for good or for evil in the sight of all the universe,—only remembered by what we have done. Shall it be good or shall it be evil? It will be good just in proportion to the measure in which we succeed in burying the eternal truth of the living God in the sensitive hearts of impressionable childhood. (Applause.)

The meeting was closed with singing and prayer.

## SECOND DAY.

WEDNESDAY MORNING, OCTOBER 21st.

After a prayer and praise service from 9 to 9:30, Rev. J. McEWEN conducted an Institute exercise on "Seven Facts and Factors in Teaching." He proceeded upon the premises that the teaching in Sunday-schools was the principal feature of the New Testament—Christ being the chief figure, and His chief characteristic being that of a teacher, which is not telling all you know, but causing another mind to know what you know about the lesson. If you don't know much you can't teach much; if you know it dimly you can't teach it clearly; if you hold it loosely you can't get your scholar to grasp it firmly. We have in Canada 60,000 Sunday-school teachers, and it becomes a paramount duty on the organized churches to see that those who are asked to teach are helped, and equipped in a reasonable, sensible way; and the church that gives most attention to the character, equipment and service of the Sunday-school teachers will be the church of the future, and the others will go the wall. The feature of the present age is the rising up of the popular mind for something higher

—hence the Knights of Labor and such organizations; and if the Church does not rub in vital principles we shall not know where we are. The first essential factor in teaching is a *teacher*. Whatever the character of the teacher is will be the character of the work. He must have,—First, experience; second, character; third, influence. The standard of the teachers is the standard of the school, both in its experience and character and influence. The second factor is a *learner*. He may be a hearer, and yet not be able to tell you the text you had when he gets to the door. Just as knowledge is absolutely necessary for the teacher, interested attention is absolutely necessary for the learner; and the measure of the interest determines the measure of the attention, and the intensity of the attention determines the amount of learning. Christ taught just what the people needed, and as they needed it. The third factor is a *common medium of communication*. If I use a word that he does not understand the influence that runs between him and me is cut and the sympathy is gone. Give as much attention as you can to the home, the language and the reading of the boy, and seek to engraft God's truth on the boy's language. The fourth factor is a *lesson*—a Bible truth. The fifth is the *teacher working*. All the other points are preliminary to the actual work of the teacher. The teacher must study the truth. Then he must present it in words that the scholar can understand— not too much, not too little. If a teacher cannot put the truth in a great many ways and turn it around in a great many lights he will not do a great deal of work. The sixth factor is the *learner at work*. If the learner does not work the teacher cannot make him know. He may influence him by having him imitate him; but the learner has to listen; if he can't hear he has to look; if he can't look he has to feel. The learner must give back what the teacher has given him. The teacher's work is to take whatever glimmer of light there is in the answer and make the most of it, not to shut down on the learner and tell him that is not the answer. The seventh factor is the *reviewing of the work done*—gathering up the loose threads; repeating, and reviewing, putting the matter in other shapes and other words. These are the seven laws of teaching. There can be nothing certain unless you test and prove your work. We must adapt our teaching to those whom we want to influence.

After singing, a conference was held on

#### THE SABBATH-SCHOOL TEACHER'S PREPARATION FOR HIS CLASS.

Mr. W. M. REYNOLDS, of Peoria, Ill., the conductor, said:—One of the most encouraging things now over in our country is the question that is being asked everywhere, How can I do this and that? A few years ago the difficulty was to arouse the teachers to a realization of the truth that God has a work for every one. There is a marked improvement in the teaching. We don't see the question books in

the class r  
are throw  
more intel  
influence  
am not so  
Ingersoll,  
was conve  
cure of in  
was infor  
one we an  
Would yo  
unconver  
for build  
that told  
classes of  
others w  
Sunday's  
the class  
I have g  
who are  
they wil  
for the  
who are  
the cong  
our cour  
of 127  
find tea  
have w  
you wou  
a certai  
tion of  
step?  
sometin  
account  
read th  
We ne  
Get th  
war wa  
so as t  
next st  
but its  
What  
tical le  
prepar  
are no  
in one  
had a

the class now; we don't see so many lesson leaves as formerly. We are throwing teachers on their own resources; and there is to-day a more intelligent study of the Scriptures than ever before. The reflex influence of the teaching on the teachers themselves is very great. I am not so much afraid of the influence of my fellow-townsmen, Col. Ingersoll, as I used to be. Mr. Nelson, a townsman of Peoria, who was converted from infidelity, and wrote a book on the cause and cure of infidelity, said the cause was want of information and the cure was information. There can be no more important question than the one we are about to discuss. Who are we to prepare a lesson for? Would you prepare a lesson for a class of converted the same as for unconverted? No. What would be the difference? One would be for building up and the other for drawing them in. I had a teacher that told me she had to prepare two lessons, for her two different classes of scholars—those who have not reached the Cross, and the others who are on the road from the Cross to the Crown. Next Sunday's lesson is about Blind Bartimeus. I have to show part of the class how to come to Christ. Those of them who are Christians I have got to show what it is to follow Christ. I don't want those who are not Christians to hear what I say to those who are, for fear they will take it to themselves. Would you separate that class? No, for the instruction given to the Christians may lie latent with those who are not and inspire them to wish to be. You would not divide the congregation for the minister to teach. We do it very largely in our country. I am taking those who are Christians—87 came out of 127 in our school—I put them in classes by themselves, and I find teachers that are good at building up. I have got others that have wonderful persuasive powers and are like these evangelists—you would not want them all the time, but they are very good for a certain class of work. What is the first thing to do in the preparation of the lesson? Ask the guidance of the Holy Spirit. The next step? Read the lesson. After that? Read the parallel passages. I sometimes write what the other writers say so as to get a full account of the matter. What is the next step? Arrange your lesson; read the context. The next important thing is to get the history. We need the Bible, Bible dictionary, concordance, Bible history. Get thoroughly acquainted with the persons and the place. When war was threatening between England and Russia people got maps so as to be acquainted, because they were interested. What is the next step? The time—the date, not only in the history of Christ, but its relation to other things, to other lessons. What after that? What doctrines the lesson contains; what central truth; what practical lessons. Another necessary thing, outside of the intellectual preparation, is the material we are to work on. All boys and girls are not alike physically, mentally and morally, and what would work in one class would not work in another. I had a teacher once who had a great faculty of interesting young girls, and I thought he could

CLASS.

said:—One  
the question  
at? A few  
alization of  
is a marked  
on books in

interest a class of boys as well, so I transferred him to boys and he entirely failed to interest them, though he tried the same mode, and I had to re-transfer him. I said to a successful teacher, What is the first thing you do? She said "To get acquainted with the character, the home influence, all about the scholar—the obstacles I have to meet; what there is encouraging to help me." I thought that was eminently wise. A physician has to study your system before he can be successful. I know a family that had to change their family physician. He said: "I am under a great disadvantage, I know what is the matter with you but I don't know your constitution." So with us; we know what is the matter—sin, but we need to know what to give in order to help expel the sin; we need to know what kind of sin it is. In doing our work we must first get the heart—the confidence—of our scholars. No matter how callous the heart is, there is a key that will unlock it. I have never known it to fail. What other suggestions would you make? The past relation of the lesson and the present bearing on the pupil now. Would you always arrange your lesson so as to make a personal, practical application of it to your scholars, or a general? Both. The application is the work of the Spirit largely? Yes. Mr. Moody last Sunday preached in New York, and he stated he wanted to preach to poor, miserable, lost sinners. A man in the front row rose and said: "I don't want to be picked out in that way and talked to personally like that before a congregation." The next important thing is illustrations. How do you get them? With your eyes open, your ears open: your note book in your pocket all the time. There is nothing that comes home to any one like something of your own experience. Bishop Cheney is a remarkable illustrator, and most of his illustrations are common things. He puts down in a note book every little thing he sees, and uses it when opportunity offers. Cut out good things from newspapers; put them in a scrap book. In Chicago I saw in a paper an infallible cure for small-pox, (laughter,) and I cut it right out. Anything that can be used I cut out, put it in a drawer, and every now and then my wife pastes them in a scrap book. There is only one man I know that can tell a story two or three times, and that is Mr. Moody. We need variety of illustrations. One of the best ways to get the attention of scholars is to bring a story on the lesson of the past Sunday. Every boy will get his ear up in position when you say: "Boys, I have got a good story to tell." In my review of ten minutes I close with a story or illustration, and next Sunday I ask them for the story, and most of them well remember it. Then I ask them: What did I tell you that for? What truth did it convey? What other method is there of studying a lesson? Grasp the main thought first; find out what was designed to be taught. Catch the main thought, then find out what other thoughts there are bearing on the lesson. Don't proceed a step further till you have got the main thought. What do you think is the main defect in our Sunday-

schools to-  
the use of  
should not  
sent to the

Mr. P  
the Bible,  
by leaving

Mr. R  
not exactl  
thought, p  
ance with  
next, the  
preparatio  
applicatio  
deal of th  
food inter  
take Jesu  
mistake.  
confess hi  
he was bl  
were tryin  
I told th  
confess th  
work—to  
them into  
is the his  
our relati  
applicabl

After  
address o

T

I am  
not, ther  
the true  
however,  
feeble fo  
shadow o  
and danc  
ends. N  
this nob  
assured s  
manifold  
encourag  
and wor  
II. Wh

schools to-day? One delegate said, enthusiasm. Mr. Coyle thought the use of helps, and not the Bible itself. The words of the lesson should not be printed on the lesson helps. The scholars should be sent to the Bible itself for the text of Scripture.

MR. PEAKE thought the difficulty of getting the scholars to study the Bible, with the words now printed on the slips, would be increased by leaving out the words from the leaves.

MR. REYNOLDS: I think we had better pass this matter over as not exactly pertinent. Our Sunday-school work to-day lacks depth, thought, practical applications. The first thing is thorough acquaintance with the lesson in our own minds; next, what is to be taught; next, the practical thoughts we are to apply; the necessity of our preparation with a view to the spiritual need of the scholars; and the application of the lessons to their spiritual needs. I believe a great deal of the legalism of to-day arises from the unconverted taking the food intended for Christians. Scholars think that to do right and take Jesus Christ as the Guide is about the thing. Now that is a mistake. Jesus Christ is not the Guide of any man who does not confess him as Saviour. How could Bartimeus follow Christ while he was blind. Last winter in our school our young people said they were trying to be Christians—they were trying to do what was right. I told them they would never find Christ in that way; they must confess themselves as lost sinners. We must have a direct aim in our work—to bring scholars to the Lord Jesus Christ, and then develop them into active Christians. What interest to a man in this country is the history of David or Solomon unless it teaches us something in our relations of life? There is the wonder of the Bible—it is just as applicable to-day as it ever was.

After singing, Rev. W. R. Parker, D.D., St. Thomas, gave an address on

#### THE ENCOURAGEMENTS OF SUNDAY-SCHOOL TEACHERS.

I am not aware who is the author of my text or topic. I could not, therefore, hold any communion with his spirit, and so discern the true inwardness of his gospel of encouragements. I presume, however, he could not intend an insinuation that teachers are a poor, feeble folk—a timid, dispirited race—so cowed and cowering in the shadow of mountain discouragements that they required to be cooed and dandled lest the last vestige of courage ooze out at their finger ends. Nay, rather I am persuaded that he holds in highest esteem this noble, heroic band, ardently laboring in all the confidence of assured success; and that he expects me to simply voice some of the manifold incentives to untiring action. To name some of the standard encouragements it may be helpful to specify the success aimed at and won; or, I. The Encouragements of Teachers—to What? and II. What these encouragements?

## I. THE ENCOURAGEMENTS—TO WHAT?

The purposes and aims of any system must be practicable, and in harmony with the genius of the race, and with its conditions and environments, or we may not count with certainty upon succeeding in education.

Hence, to be the highest and best in education is a philosophical quality, an element of the Scriptural Conscience. Things, for example, does not do us it is or to tell its light that he mand h massacre as well science man mu oracles offence their c to this s eating f itself to stand n ennobling noble be

(a) Time has modified if not changed its intent since the days of Robert Raikes, with whom the design was purely philanthropic. And yet, even if unintentioned, incidental, there are humane benefits flowing to thousands of children every Lord's day. There are good bodily habits promoted—physical Christianity—at least the taste and refinement promoted by weekly cleanliness and dress.

(b) John Fletcher, of Madeley, saw in Sunday-schools an effectual check to two great sources of national corruption—ignorance, and the profanation of the Sabbath; and Adam Smith saw in them a most powerful reforming agency. John Wesley regarded them among the best spiritual and evangelistic agencies. Substantially, these purposes are sought and secured by the Sunday-schools of all lands to-day. Indeed, they may be all resolved into two designs or functions. First, the conversion of the scholars; and, second, the systematic teaching of the Word of God. This conversion is to be, truly, the death of the carnal mind, the renewal of the heart,—and yet not the putting of the “old head” on young shoulders, but the young life “made all sunshine in the beauty of the Lord.” The Teaching:—This systematic teaching of the Word must tend to the conversion, so vital, so primal. It will expound the author, the means, the conditions, of gospel salvation. Not a salvation made easy—at least not easier than our Lord's way of repentance and faith. It must consist of doctrines as well as experience; and doctrines as the way to experience. Doctrines must be to our teaching what the backbone is to the body—what the enduring mountains are to the earth—bonds of sure abiding. We may not level every mountain: we must not advocate a mere jelly-fish theology. Subjectively:—We must keep in mind the subject on which we bring to bear the educating forces, the truths of the gospel. We must contemplate the complex nature—physical, intellectual, and moral. Is not Jehovah the Maker of all; is not Christ the Redeemer of our entire manhood; and is not our whole being placed under law?—bone, brain, muscle, nerve, lungs, heart—all under laws essential as gravitation, and sacred as the Decalogue? There is a religious duty binding us to have “*mens sana in corpore sano.*” Both body and mind must be kept sound and vigorous. Not to cultivate the intellect is robbery—murder—and not to care for and conserve the health of the body is a species of suicide. But to develop the physical only is to lose the man in the animal; while to cultivate the mind only is to perfect a strong propelling power to operate at high pressure in a weak shattered frame. The result is patent to all. Just as the powerful engine and machinery in the old crazy, unseaworthy vessel, wreck

the ship  
leaves co  
highest a  
in educat  
Hence, t  
is a phi  
qualities  
elements  
Scriptur  
Conscien  
things, f  
does not  
us it is r  
or to tell  
its light  
that he  
mand h  
massacre  
as well  
science r  
man mu  
oracles  
offence t  
their c  
to this s  
eating f  
itself to  
stand n  
ennobli  
noble be

I am,  
the ince  
success.  
potency  
and he  
nothing  
the virg  
hurtful  
that tre  
What  
What  
Carry h  
pigtail,  
medan.

the ship in the offing, so many a human craft perishes just as he leaves college, or is entering upon business or professional life. 1. The highest aim—if, indeed, we may discriminate—is to ply sacred truth in educating the heart and conscience. The heart has respect to love. Hence, to love God the scholar is a Christian; to love humanity he is a philanthropist; to love his country he is a patriot. These qualities are the complements of each other; they are the essential elements of a rounded, a complete character—of a common sense Scriptural piety. 2. Conscience:—So conscience must be educated. Conscience has respect to law: it is for obedience for the *ought* of things, for unswerving fidelity to truth and right. But conscience does not determine what is right or wrong, true or false. It tells us it is right to do right, to speak the truth; and wrong to do wrong, or to tell a lie. Conscience will commend or condemn according to its light and teaching. If sophistry so blinds a man's understanding that he thinks to kill will do God service, then conscience will command him to kill. On the first day of the bloody Bartholomew massacre it spoke with equal force and authority to many a murderer, as well as to many a victim. Therefore, the plea of fidelity to conscience may be but the stalking-horse for many vices and crimes. A man must pour upon his conscience the pure light of the infallible oracles of God. Then only can we boast of a conscience void of offence toward God and man. It is according to the law men have, their "consciences will accuse or else excuse one another." And it is to this scripturally enlightened, educated faculty of the soul the educating forces of the Bible will appeal, for the truth is to "commend itself to men's consciences in the sight of God." Hence, as I understand my topic, it is for fidelity and success in thus educating and ennobling the whole nature and being of youthful humanity that the noble band of teachers requires encouragement.

## II. WHAT ARE THE ENCOURAGEMENTS?

I am, then, to name some of the manifold considerations that form the incentives to untiring action in the full expectation of assured success. Consider,—1. Those pertaining to the scholars. (a) The potency of teaching, training. Human nature so proverbially ignorant and helpless;—in infancy comes into the world "with a cry, and nothing but a cry." Then, starting with the "infant class," you take the virgin soil to plant the vital, germinant seed of the kingdom, not hurtfully preoccupied with the weeds of sin. As that "twig is bent that tree is inclined;" or as that child is taught that man shall be. What language will that child speak? The language he is taught. What religion will that child adopt? The religion he is taught. Carry him off to China, he is as sure to grow up Pagan as to grow a pigtail. Let him fly away to Turkey, he develops into a Mahomedan. Let him abide under the benign influences of Christianity—

in the land of homes, churches, and Sunday-schools—he grows up a Christian in sentiment and conviction, with all the probability of becoming one in heart and life. (b) The wondrous adaptation of the Word of God to the conscience and heart a ground of encouragement. If the chief part of the teacher's work be the saving culture of our higher nature—the heart and conscience—how essential that the truths that are the educating forces be specially adapted to this end. Such is literally, gloriously true of the living word. As flowers of spring rise up to kiss the sun, and the tides of old ocean surge upward to greet the moon, so does our spiritual nature respond to the Sun of Righteousness, shining upon us through the medium of the truth. 1. To conscience—God's vicegerent in the "Town of Mansoul"—faithful amid disordered and faithless powers, the truth eminently and savingly commends itself. And what is an axiom in Christendom is an echoed, illustrated doctrine of heathendom. You may have read that unwitting testimony from China. An intelligent Chinaman, having read the first chapter of Paul's Epistle to the Romans and deeds of heathenism, does so fully and faithfully the character and deeds of heathenism, said in rather hasty triumph to the missionary: "Ha! you told us your Bible was older than our oldest books. Now we have caught you, for that first chapter of Romans was written after you came to our country and found out the way we live and act." 2. So, also, is the word of truth adapted to the heart—every heart—specially the child heart. As air to the lungs, light to the eye, and sound to the ear, so is the Word of God suited to the human heart. I say to the universal heart of humanity, for while infinite variety in the human countenance bespeaks the Divinity and exhaustless resources of the Creator, the unity of our race is seen in its central oneness, for "He hath fashioned all our hearts alike." Therefore, what suits one heart suits all other hearts, but its exact counterpart. Then how conclusively does this cardinal truth stimulate and encourage the teacher of the Word? Truth is one; and, planted in the one heart, what will it not effect? Test this, on the principle that "like produces like." See its purity of nature. "Every word of God is pure." "Thy word is pure, very pure." "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." Then, planters of truth, this pure truth planted in the heart made for it, what must follow? Why, purity, you say. Yes—

"A heart in every thought renewed,  
And full of love divine;  
Perfect, and right, and pure, and good—  
A copy, Lord, of Thine."

3. You may say: We do not always see this, and our scholars often seem so listless and so forgetful, that we fear that we "have run in vain, and labored in vain." Is it a matter of sight, any more than the growth of grain in the earth, or the magic operation of the disin-

fectant in  
and, in his  
his Bible—  
come any  
your mind  
it all runs  
I am very  
you pour  
the sieve  
through m  
conduct o  
progress o  
in appear  
quently t  
Suppose t  
tion, has  
it in his g  
seen its fi  
again for  
skilful an  
garden to  
on the sa  
exclaims,  
leaves are  
thinks th  
another i  
proprietor  
change."—  
side of sy  
and sym  
retentive  
success.  
for rever  
simile to  
with the  
—the oth  
It was t  
and the c  
Those of  
primeval  
ploughsh  
seed. S  
young fo  
by Rev.  
4. There  
this I na  
distingui

fectant in the chamber of sickness? A teacher in Iffia thus thought, and, in his impatience, thus spoke to a heathen woman that frequented his Bible-class. He said,—“I don't think it is any use for you to come any more, you seem to forget everything I tell you. Indeed, your mind seems just like a sieve: you pour water into a sieve, and it all runs through.” “Ah, yes,” said the misjudged learner, “I know I am very forgetful—too much like the sieve: but you know, when you pour clean water into a sieve, though it does run through, it makes the sieve clean. So, master, does the truth you think lost, running through my heart, make my heart clean!” Or again,—“The changing conduct of scholars may be but an evidence of progress, even as progress comes in a plant that grows from seed. The first stage is, in appearance, very different from the second. The leaves subsequently unfolded are not a mere repetition of their predecessors. Suppose that a person, wholly unacquainted with the process of vegetation, has received some precious seed from a foreign land. He sows it in his garden, and watches its springing and growth. After having seen its first leaves form, he is called from home and does not return again for a month, while the growing plant is left under the care of a skillful and faithful servant. After his return, he hastens to the garden to mark the progress of his valued plant. He finds it growing on the same spot, but entirely changed. ‘This is not my plant!’ he exclaims, ‘I left it with leaves smooth and almost circular. These leaves are downy, corrugated and sharply indented on all sides.’ He thinks the gardener has removed the original germ and substituted another in its place. The mistake is due to the ignorance of the proprietor. He ignorantly takes a natural development for a dishonest change.”—*Arnot*. So, teachers, the changes and disappointing outside of your scholars, betimes, may be but stages of progress, the lines and symptoms of spiritual development. (c) The receptivity and retentiveness of youthful nature, is a dynamic force to compel success. There is in childhood a tender, tenacious receptiveness for revealed truth. Our Lord's parable of the “Sower,” is the simile to set forth this state of the heart in striking contrast with the aged and obdurate. The one was the “good ground”—the other the “wayside”—the seed that fell on both was the same. It was the quality of softness in the one that rendered it receptive; and the quality of hardness in the other which led it to reject the seed. Those of you who have seen the newly cleared field, from which the primeval forest has been removed, know that it does not need the ploughshare to break and mellow it. It is all ready—receptive for the seed. Such is the freshness, the receptiveness of the heart of the young for the gospel of the grace of God. This matter is well put by Rev. Dr. Hurlburt, whom I met some months since at Chautauqua: 4. There is yet one more dynamic force in the Sunday-school, and this I name last, because it is at once its greatest power and its most distinguishing characteristic. It deals with humanity in its most

susceptible period, childhood. It shapes the heart at the time when impressions are most readily received, and when they are most enduring. There is an hour when the character is mellow and gentle, pliant to the lightest touch, like the soft clay plaster in the modeller's hand. That time is childhood. The shape that it now receives it will carry down to the end of the life that now is and into that which is to come. That is the time in the life of a soul when the heart is like wax in its Sunday-school. It is the time when the heart is like wax in its plasticity, but like marble in its retentiveness. Then the mind receives beliefs to which it will cling through life; then the heart is open to influences which it will never shake off. I have heard an old man of fourscore years, on his dying bed, speaking a language which he had not heard for fifty years, but which he had learned by his mother's knee. In this period of wonderful opportunity, the Sunday-school teacher strives to write on the susceptible heart the name of Jesus Christ the Lord of all! He spake well who said, "If you write upon paper, a careless hand may destroy it. If you write on parchment, the dust of centuries may gather over it. If you write on marble, the moss may cover it, and the elements may erase it. If you grave your thoughts with a pen of iron upon the granite cliff, in the slow revolving years it shall wear away, and when the earth melts your writing will perish. Write, then, on the heart of a child; there engrave your great thought, and it shall endure when the world shall pass away, and the stars shall fall, and time shall be no more. For that heart is immortal, and your words written there shall live through all the eternities." (d) Another ground of encouragement to teachers is found in the teachers themselves. 1. This rests largely upon the potency of personal influence. The influence of the teacher upon his pupil in moulding his character and shaping his destiny is historical, proverbial. It is as modern as Arnold and Rugby. It is as ancient as Athens and Socrates, from whom such disciples as Plato, Xenophon and Aristotle derived influences and impressions which qualified them to send forth waves of thought that swept through all the Grecian, and then through all the Roman world; and whose force, so far from being expended, is yet felt in all halls of philosophy and schools of learning. Such was also the educating power of the intercourse of the favored Twelve with the world's greatest Teacher, for three whole years. Apart altogether from doctrine and miracles, this influence compelled the learned Sanhedrim to take knowledge of them that they had been with Jesus. So, we claim, this subtle, pervasive, personal influence of the teacher is a moulding power garnered up in the Sunday-schools of the land and age. (a) This proposition is urged on the presumption that the character and qualifications of the teachers are up to the Scriptural standard. It is not pertinent to my theme to discuss this teacher standard: and so it might be impertinent to attempt it. But this I must say—that an untaught, unconverted teacher and evangelist must be branded an absurd anomaly! You

have heard  
springs ha  
their conti  
coated or  
precipitate  
grows into  
precipitate  
petrified i  
lovely, liv  
scholar w  
further, e  
This men  
purport  
the ploug  
skilfully  
man's ax  
So stude  
Professor  
teachers  
in the fa  
mass, bu  
water, th  
floor like  
pailful, g  
the most  
and pou  
gives the  
It divid  
teacher  
In this  
moved to  
just as t  
is kindl  
are bro  
do wha  
heart, r  
tudes;  
too, the  
out of  
spend t  
tickling  
cow, or  
bit of  
vegetat  
you ha  
A "sp

have heard of the famous mineral waters at Vichy, France. These springs have the rare power to petrify whatever is kept under their continuous action—hence, prepared models, or images, are thus coated or encased in stone. The water is clear and colorless, but it precipitates its mineral components, atom by atom, till the object grows into a stony beauty. So, also, the influence of the teacher thus precipitates itself quietly upon the scholar and he becomes encrusted, petrified into the same image. If, then, the teacher be loving and lovely, live and lively, noble and ennobling, it is guaranteed that the scholar will take the mould Divine. (b.) The process of the teacher, further, encourages the teacher. See Deut. 6: "Teach diligently."

† This means to sharpen. This fully accords with the primary purport of Education—*Educo*—to lead out, develop. See how the ploughshare is sharpened—not with file or stone, but with skilfully wielded hammer on the anvil. 2. How is the woodman's axe sharpened? Held upon the revolving stone and ground. So students get together to have a grind, and then visit the Professor to get ground. Thus thoroughly must Sabbath-school teachers teach and sharpen. We discern an element of power in the fact that the Sunday-school takes the gospel to man, not in the mass, but in the individual. If you wish to fill a hundred bottles with water, there are two ways to do it. You can stand them up on the floor like a congregation, and then throw the water over them by the pailful, getting a drop here and there down their throats, but casting the most of it on the floor. Or you can take them up one by one, and pour the water into each by a pitcher. Our public service gives the gospel to men in one way, the Sunday school in the other. It divides up the congregation into little classes, and gives to each a teacher who shall break the bread of life to each, as each has need. In this dealing with the units, there is power. The heart that is unmoved under a sermon melts when a Christian speaks to it personally, just as the pile of shavings, which the summer's sun fails to set on fire, is kindled when, by a burning lens, a few rays are concentrated upon a single point. You, teacher, gathering about you that little class, are brought nearer to souls than the pastor in his pulpit. You can do what he cannot. You can lay your finger upon one throbbing heart, and gently lead it to your Master. He addresses the multitudes; you speak to one soul, and in that voice there is power. So, too, they ensure the success of their work by feeding the lambs, not out of high cribs, nor on low pasture or stony heights. They do not spend the sacred hour in talking mere platitudes, spinning yarns, or tickling the fancy. A poor crofter who had scant pasture for his pet cow, one day tethered her on the summit of a barren hillock on his bit of land, where sand and stones were far more plentiful than vegetation, and, looking around him, exclaimed: "Well, Rosie, if you haven't muckle to eat, you have at any rate a splendid view." A "splendid view" is a poor substitute for rich pasture, green and

fresh! Thus, then, in the objective and subjective; in the near view and the far, in retrospective or prospective, the outlook is cheering, inspiring, commanding. When the armies of ancient Rome marched forth to war, they went out by the Appian Way, on each side of which for miles were the tombs and statues of illustrious heroes, and inspired by the sight of these magnificent mausoleums and the remembrance of the deeds they commemorated, her soldiers advanced to battle. The Sunday-school is the Appian way, marked with the monuments of heroic workers, and the mementos of renowned triumphs.

1. As we enquire for the results of organized study, the systematic reading of the Scriptures, the answer comes in the axiom:—"The average Sunday-school scholar of to-day knows more of the Bible than did the average bishop of the Middle Ages." 2. Do you enquire for its libraries, illustrated serials and songs? The Sunday-school has given to the world a juvenile literature and a juvenile hymnology.

3. Do you demand the record of its spiritual evangelism? We endorse the assertion of Dr. Kidder: "The great majority of the ministers, missionaries and communicants of Protestant Christendom to-day are the alumni of Sunday-schools." We have not forgotten the Divine side. In all I have said it is understood, aye, interwoven. Then how brightly His promise gilds the future. He who commands, "Sow beside all waters," promises, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Well, so be it, O Lord. Amen and amen.

The session was closed with the doxology, and benediction by Rev. A. F. Tully of Mitchell.

#### AFTERNOON SESSION.

After service of praise and prayer, Mr. REYNOLDS spoke on

#### INTERNATIONAL WORK.

This is the age of conventions. All kinds of mechanics, railroad men, even the undertakers, are meeting in convention; and the saloon keepers meet at the same time. I thought it very appropriate that they should do so—one kills, the other buries. (Laughter.) I think this system of Sunday-school organization is the best in the world, except, perhaps, the Methodist Church. It is a wheel within a wheel. Our Township Conventions reach every school in the terri-

tory, and  
denomin  
up of del  
ships are  
County  
delegatio  
tion, con  
and 'Car  
counties  
invitatio  
have in  
busy dev  
up very  
to suit t  
now inv  
going to  
South.  
tions, a  
enthusia  
doing a  
among  
States  
with the  
will con  
Commit  
Sunday  
a State  
We org  
and cou  
villages  
a man  
dug-out  
came o  
foreign  
all over  
a saloon  
childre  
that to  
with a  
poor pe  
develop  
but he  
organiz  
childre  
gelist  
Gettin  
and en

tory, and if a school is needed they put one there—union or denominational as thought best. Then the County Convention, made up of delegates from the Township Convention, sees that the townships are organized. Then we have the State Convention, and if any County Convention fails to report, the State Convention sends a delegation to resurrect it. Then we have our International Convention, composed of all the states and territories in the United States and Canada, which sees that all the work in the townships and counties and states is done. I was very much pleased to have an invitation to go to Manitoba,—they have organized up there. We have in our country a wonderful field; and it keeps the committee busy devising means to cope with the work. The South did not open up very well for us till lately; but now they have elected a president to suit them, and they are getting a good many officers, and they are now inviting us down. Mr. Moody has been invited South, and he is going to commence on the first of January and go right through the South. The Southern States—Georgia and Alabama—have organizations, and the State Conventions there last year were large and enthusiastic. The colleges for the education of the black people are doing a great work, and we are going to send the black teachers among the black people. In the great West we are populating States as we used to populate counties. We are going right along with the railroad and planting Sunday-school Conventions. Dakota will come into the union shortly. Three years ago the International Committee laid plans for that State. We got the names of the Sunday-school workers from Illinois, Iowa, and so on, and we called a State Convention and about three hundred delegates came together. We organized at once, and then went on down organizing township and county conventions, and now we have schools in the towns and villages, and even in the "dug outs." In Nebraska a few months ago a man told me they were holding a Sunday-school in one of those dug-outs, and a large snake, warmed up by the heat from the stove, came out among the children. We are drawing the Germans and foreign people with the Moody and Sankey hymns, which are scattered all over the State. A gentleman in one State gathered a school over a saloon, and he had nothing but a Bible and hymn-books, and the children were attracted by the singing, and the school grew so large that to-day they have an organized church of five hundred members, with a building that cost \$45,000 fully paid for—and that is among poor people. One of the greatest blessings of the Sunday-school is the development of laymen. I knew Moody when he could hardly read, but he had the Spirit of God, and the only thing he could do was to organize a school on the North Side, until he began to speak to the children, then to the parents, until now he is the mightiest evangelist of the age. What was it that developed Frances Willard? Getting into the Sunday-school work. I could stand here by the hour and enumerate men and women who have been brought out by the

schools—such men as B. F. Jacobs and Major Whittle. The Sunday-school is the agency that is being honored of God to-day. It is the work that is making intelligent, godly, active men and women who are great helps to the work of the ministry.

#### FOREIGN SABBATH-SCHOOL WORK.

Rev. Mr. McEWEN said there is an Association in Brooklyn, thoroughly organized, with \$5,000 a year guaranteed. They carry on work in Germany, Italy, Turkey, and India. Copies of the Word of God and hymns and stories translated into the languages of these countries, and people going out specially for Sunday-school work in these countries. At the request of the President of that Association I bring this matter before you and ask you to call to mind that this work has a large sphere of influence. God is using it in countries which in a large sense are sitting in the region and shadow of death. The work is larger than the churches, because it works along in the outside tracks, testing methods, proving principles, and coming to the churches asking them to make what use of it they can. Last year the Foreign Association spent \$5,000 in the work, and because of their guaranteed basis came out without any debt.

#### THE WORK OF THE ASSOCIATION.

Rev. Mr. McEWEN said printed reports had been distributed in the seats, therefore he would not read it. On his own behalf he said with a grateful heart that he had not been a day sick nor missed a single appointment but one, and that was because the Canada Pacific Railway did not consult him about changing their time table. There has been work done by the Association, and more work has opened up in the eastern part of Ontario since I visited it. Referring to the lectures to the students of the theological colleges in Montreal, he asked the ministers present if it did not occur to them that the time has come when an equipment should not simply be to preach the Word clearly and powerfully, but to take hold of the masses of men and women and teach them, and don't let them go till you have made the thing plain to them. When I was a minister and got hold of an adult class I used to always cover them up by beginning to preach, because I did not understand the principles of teaching. I submit whether the time has not come when our colleges should have Didactics as well as Homiletics. The difference between the Sunday-school Convention and the Sunday-school Institute is that the Convention tells what to do, and the Institute tells you how to do it, and the teachers do it one with the other—state the principles, illustrate the methods, rub it in, and rub it out if you can. Then go back to your classes and work out the methods. I have been giving my whole time to this work in Ontario for two years and a half, and on

an averag  
before Su  
all his str  
it, and  
recommen  
find that  
meet mor  
tell each  
stimulate  
The larg  
greatly e  
much goo  
good. A  
we have  
Course.  
would ot  
working  
the title  
requeste  
issue our  
many yo  
who mig  
could ge  
Word as  
tion you  
flinch.  
five mon  
Bible is  
nine-ten  
Toronto  
so intel  
recomm  
Sunday-  
Sunday-  
years w  
work of  
and suc  
our twe  
must sa  
such ca  
Foreign  
tain an

an average there have been held three hundred distinct appearances before Sunday-school teachers. A man who puts all his time and all his strength into that kind of work ought to know a little about it, and on the strength of that experience I submit the three recommendations at the close of the report. Referring to the first, I find that where towns and cities have organized all the teachers to meet monthly or bi-monthly, not for the study of the lesson but to tell each other how they are getting on, that such organization stimulates the home, and each one is helped. We all need this help. The larger are helped by the smaller schools, and the smaller are greatly encouraged by the larger. In London the association is doing much good. In Hamilton they have organized, and are expecting great good. As to the second recommendation, for the past twelve years we have been more or less familiar with the Chautauqua Normal Course. It helped a good many, and switched in a good many that would otherwise have drifted. An International Committee has been working for four years and the Normal Course has been issued under the title of the Normal Assembly Sunday-school Union. We have requested to be taken into this union, issue our own leaves, and issue our own certificates. If you take up the course there are a good many young men and women whose time is not well organized, and who might thus be led to have such a grasp of the Word as they could get in no other way. Our teachers need a better grasp of the Word as a whole. If they get a grasp of the whole truth of redemption you may send a dozen Ingersolls among them and they will never flinch. A young man gets hold of a truth to-day and another truth five months after, and he finds they do not agree, and he concludes the Bible is a wonderfully strange book and is contradictory. That is nine-tenths of the skepticism of to-day. At the close of the Institutes in Toronto intelligent men came and said to me, "The Bible never seemed so intelligent to me as to-day, it always seemed so far away." I recommend that Canada take up this work in connection with the Sunday-school Assembly. As to the third recommendation, the Sunday-school Association has been trying to do its work for twenty years without a proper financial basis. I believe the Sunday-school work of the Church of this land would not be so thorough, earnest and successful if there had not been outside work. We are now in our twentieth Convention, and we have got to the point where we must say: Here is more work for us to do, that the Churches as such cannot do; and plan accordingly. It should be made like the Foreign Sunday-school Association. You are morally sure of a certain amount: go on.

## SECRETARY'S REPORT.

The range of country over which the work has been distributed during the past year extends from Montreal to Southampton.

Immediately after the Annual Convention, held at Brockville, arrangements were made to hold an Institute at Point St. Charles, Montreal.

The work of the Institute continued for three days, holding two sessions each day, embracing also a Mass Meeting for children. Important addresses were delivered to the workers by ministers and laymen from the city. All the Protestant Churches co-operated heartily. The attendance was large and the interest unabated.

At the request of the Faculty of the Presbyterian College, two lectures on Sabbath-school work were delivered to the students. There were also present, by invitation of Principal McVicar, the students of the Methodist and Congregational Colleges, the professors expressing their interest in the work, and their sense of its importance to the well-equipped minister, as a teacher of teachers.

## THE COUNTY OF GLENGARY.

*Lancaster.*—A Convention was held here, continuing for two days. The addresses were supplemented by three Institute Exercises, in which the Convention entered heartily.

*Kirkhall.*—Three days' work, with a lecture each day.

*St. Elmo and Marville.*—A Mass Meeting of children at each place, with a large number of parents and teachers present, and five sessions of Institute work.

*Dunvegan.*—Held three meetings for conference on Sabbath-school work. Notwithstanding that a large body of the people of this county are more accustomed to be addressed in Gaelic than in the English language, they manifested a very deep interest in the modern forms of Sabbath-school instruction.

## COUNTY OF PRESCOTT.

*Vankleek Hill.*—On the Sabbath morning there was a union Sabbath-school service, and the churches united in the evening to be addressed on "Home Life and Parental Responsibility." The Institute work was prosecuted for two days, holding two sessions each day.

## COUNTY OF STORMONT.

*Cornwall.*—Delivered one lecture and conducted an Institute for two days. Had two meetings each day.

*Aultville.*—Made two visits to this place, delivered one lecture, and conducted four sessions of Institute work, interspersed with important addresses from local workers.

*Cardi*  
ture, and

*Presco*  
schools, c  
with five  
services t

*The*  
General  
Meeting  
Toronto,  
churches  
four days  
to prima  
This  
Teachers  
discussio  
*Lake*  
tute Ser

*Broo*  
addresses  
and conc  
Insti  
*Whit*  
tute wor  
*Picke*  
vices.  
*Clare*  
of Instit  
*Broo*

*East*  
Convent  
two chu  
three ad  
*Scar*  
addition  
days, wi  
*Thor*  
and a le  
encourap

*Cardinal*.—Held one Mass Meeting of schools, delivered one lecture, and conducted one Institute Service.

COUNTY OF LEEDS.

*Prescott*.—Visited this place twice, held one Mass Meeting of schools, delivered one lecture, and held an Institute for two days, with five sessions; delegates from the county being present at the services throughout the day, local workers taking part in the services.

COUNTY OF PETERBOROUGH.

*The Town of Peterborough*.—The Semi-Annual Meeting of the General Executive was held here in April last; and a large Public Meeting in the evening, addressed by distinguished workers from Toronto, did much to give an impulse to the schools of the various churches. This was followed up by an important Institute, lasting four days, with two sessions each day—the afternoon being devoted to primary class work.

This was followed up by the formation of a Sabbath-school Teachers' Association for the town, for occasional conference and discussion of Sabbath-school work, its methods, and needs.

*Lakefield*.—Held one Mass Meeting of schools and three Institute Services.

COUNTY OF SOUTH ONTARIO.

*Brooklyn*.—The Annual Convention was held; important practical addresses were delivered by county workers. Delivered two addresses and conducted two Institute Exercises.

Institutes have also been held at the following places:—

*Whitby*.—One Mass Meeting of schools and four sessions of Institute work.

*Pickering*.—One Mass Meeting of schools and four Institute Services.

*Claremont*.—One lecture on Sabbath-school work and four sessions of Institute work.

*Brooklin*.—One lecture and four sessions of Institute work.

COUNTY OF YORK.

*East York—Township of Markham*.—Unionville held its Annual Convention, with a very large attendance, occupying the second day; two churches. Conducted two Institute Exercises, and delivered three addresses. The work here is very efficiently conducted.

*Scarboro'*.—A Township Convention was also held here, and, in addition, an Institute was held in the month of June, lasting two days, with two sessions each day.

*Thornhill*.—Held an Institute for one day, having three sessions, and a lecture on Sabbath-school work the preceding evening, and with encouraging results.

*West York—Woodbridge.*—The Annual County Convention was held at this point. The work here was vigorously conducted, and its programme well sustained. Delivered two addresses and conducted two Institute Exercises.

*Township of Vaughan* held its Annual Convention, and was well sustained. Conducted one Institute Service and delivered four addresses.

*Kleinburg.*—Gave this point one day, and delivered two lectures.

*Township of Etobicoke* held its Annual Convention for one day. Delivered three addresses and conducted one Institute Exercise.

*North York* held its Annual Convention, and sustained its reputation as one of the best wrought counties.

#### COUNTY OF DUFFERIN.

*Shelburne.*—The County Convention was held at this place. Delivered two addresses, and conducted an Institute Service the evening before the Convention opened. Was obliged to leave the first day of the Convention; but the presence and valuable help of the well-tried member of the Central Executive, Mr. D. Fotheringham, of Aurora, more than compensated, and important work was done.

#### COUNTY OF HALTON.

*Acton.*—The Annual Convention was held here, and its work was well sustained. Delivered two addresses and conducted two Institute Exercises.

By arrangement at this Convention, Institutes were held at the following places:—

*Georgetown.*—One Mass Meeting of schools and four sessions of Institute Services.

*Milton.*—One lecture on Sabbath-school work and four Institute Exercises.

*Oakville.*—One Mass Meeting of schools, one Teachers' Meeting for the study of the lesson, and four sessions of Institute work.

*Burlington.*—One Mass Meeting of schools, one Teachers' Meeting for preparation of the lesson, and four sessions of Institute Services.

*Campbellville.*—Delivered one lecture on Sabbath-school work, one Meeting for children, and four Institute Exercises.

#### COUNTY OF PEEL.

*Streetsville.*—The Annual Convention was held at this place. Delivered four addresses on Sabbath-school work.

#### COUNTY OF LINCOLN.

*St. Catharines.* Conducted an Institute extending over two days, two sessions each day.

The A  
addresses.

A seri  
tion, and  
in the cou  
Elora.  
tute of fo  
Arthu  
Harri  
of four se  
Palme  
four Exer  
Moun  
one addre  
of the le

Paris  
was well  
three Ins  
Town  
the first  
profit to  
Town  
organize  
their tea  
address

Tilso  
two Inst

Tow  
was hel  
being b  
and con

Visi  
nection  
The aft  
sessions

## COUNTY OF WELLAND.

The Annual Convention was held at Welland. Delivered four addresses.

## COUNTY OF WELLINGTON.

A series of Institutes was arranged for at the Annual Convention, and held at the following places, as centres of importance in the county :—

*Elora.*—Held a Mass Meeting of schools and conducted an Institute of four sessions.

*Arthur.*—Delivered one lecture and held four Institute Services.

*Harriston.*—Held one Mass Meeting of schools and an Institute of four sessions.

*Palmerston.*—One Mass Meeting of schools and an Institute of four Exercises.

*Mount Forest.*—Delivered one lecture on Sabbath-school work, one address, and conducted a Union Teachers' Meeting for the study of the lesson.

## COUNTY OF BRANT.

*Paris.*—The Annual Convention was held here, and the programme was well sustained by workers resident in the county. Conducted three Institute Services and delivered three addresses.

*Township of Brant—Cainsville.*—This township was organized for the first time, and had an all-day Convention of great interest and profit to the workers. Delivered three addresses.

*Township of Burford—Harley.*—This township has been long organized, and carries on its work with great efficiency in stimulating their teachers and gathering in neglected children. Delivered four addresses.

## COUNTY OF OXFORD.

*Tilsonburg.*—The Annual Convention was held here. Conducted two Institute Exercises and delivered two addresses.

## COUNTY OF MIDDLESEX.

*Township of West Nissouri—Thorndale.*—The Annual Convention was held here, which assumed the character of an Institute, there being but few local speakers. Held one Mass Meeting of schools, and conducted four sessions of Institute work.

## THE CITY OF LONDON.

Visited the city twice; held two Conferences of Teachers in connection with the work. The Institutes held continued four days. The afternoon sessions were given to primary class work, and seven sessions were held in all. The interest and the attendance were well

sustained, and at the close a Sabbath-school Teachers' Association was organized for the city, into which the workers entered heartily.

#### COUNTY OF HURON.

*Port Elgin.*—The Annual Convention was held at this place, and a good programme was vigorously carried out. Held one Mass Meeting of schools on the Sabbath and delivered one address; also conducted two Institute Exercises.

#### THE CITY OF TORONTO.

The Institute work of this city was taken up when work in the smaller places and in the rural districts was impossible—the month of April.

The following divisions of the city were adopted by the Central Executive:—

|   |                |
|---|----------------|
| West End Presbyterian Church . . . . .    | Four Sessions. |
| Spadina Avenue Methodist Church . . . . . | Four Sessions. |
| Northern Congregational Church . . . . .  | Four Sessions. |
| East End Presbyterian Church . . . . .    | Four Sessions. |
| Shaftesbury Hall . . . . .                | Four Sessions. |
| Parkdale . . . . .                        | Four Sessions. |

The programme of subjects discussed in all these services extended over the whole field of home and school life, the teacher's life, and the scholar's life; the study of the Word in its contents and methods; Sabbath-school organization and discipline; teachers' meetings; reviews, pre-views, and how to develop the life of the school. The question-drawer was largely used in reaching individual difficulties and special conditions of society.

This work has been distributed over seventeen counties and four cities; and with lectures, addresses, and Institute Exercises in more isolated places, that have not been enumerated, the whole work may be summed as follows:—

One hundred and seventy-six Institute Services, fifty-four addresses at Conventions, forty sermons, nineteen lectures on Sabbath-school subjects, twenty-four addresses to Sabbath-schools visited while in session; mass meetings of Sabbath-schools, teachers, and parents, on Sabbath afternoons, eighteen,—making a total of three hundred and thirty-one distinct public appearances on behalf of the work of the Association.

Money received as collections or contributions will be found in the Treasurer's Report, a marked copy of which will be forwarded to each contributor.

Thanks are tendered by the General Secretary, and on behalf of the General Executive, for all the co-operation given by pastors,

superintention, in connection, and to the work

The work of that it h with the financial front the it ought. tary. T namely, Applica thus far the field ally, we

1. 7  
Teacher encourage study of Meeting constitu tary on

2. 7  
Internat conduct attainm ers' Ass

3. 7  
comme so that respons of pop

superintendents, and teachers, in forwarding the work of the Association, in granting freely the use of their churches and schoolrooms, and to those who so cordially extended their Christian hospitality as the work was being carried on.

The larger part of three years has been devoted to this advance work of holding Institutes, and there is but one opinion expressed, that it has been well received and felt to be of great advantage, along with the Convention work, as generally conducted; and while the financial results have not been equal to the expense, that has arisen from the fact that it has not been wrought and developed as fully as it ought, and it requires attention from others than the General Secretary. There are two parts of the province that have not been visited, namely, from Gananoque to Belleville, and from London to Sarnia. Applications have been made for admittance and co-operation, but thus far there has been no response. From our acquaintance with the field, the wants, and the desires of Sabbath-school teachers generally, we have to recommend:—

1. The formation in every town and city of Sabbath-school Teachers' Associations for mutual improvement in their work; the encouragement of Sabbath-school Teachers' Meetings weekly, for the study of the lesson, in every congregation; with occasional Union Meetings for conference on methods of study, reviews, etc. A draft constitution for such occasions will be furnished by the General Secretary on application.

2. That the Sabbath-school Association of Canada adopt the International Normal Course of Study for Teachers, issue the leaves, conduct their own examinations, and present their own certificates of attainment. This to be carried on as part of the work of the Teachers' Associations, as recommended above.

3. That the claims of the Provincial Association in its work be commended to these Local Associations for contributions from schools, so that the general work may be efficiently carried on, and that the responsibility of securing funds be equally distributed over the centres of population.

## TREASURER'S REPORT.

Mr. J. K. MACDONALD, in the absence of Mr. McMurrich, the Treasurer, read the financial report as follows:—

## TREASURER'S REPORT.

W. B. McMurrich in Account with the Sabbath-school Association of Ontario, for the year ending October, 1885.

| RECEIPTS.      |   |           |
|----------------|---|-----------|
| 1884.          |   | \$6 36    |
| Oct. 20. To    | Balance in hand to date .....   | 320 50    |
| 1885.          | " Personal Subscriptions .....  | 489 10    |
|                | " Sabbath Schools .....   | 200 00    |
|                | " Counties .....  | 22 00     |
|                | " Townships .....   | 70 74     |
|                | " Mass Meetings .....   | 248 18    |
|                | " Collections .....   | 365 30    |
|                | " Institutes .....  | 22 00     |
|                | " Cash Sundries .....   | \$1744 18 |
| DISBURSEMENTS. |   |           |
| 1885.          | By Rev. Mr. McEwen's Salary .....   | \$1022 58 |
|                | " Dr. Meredith, " .....   | 100 00    |
|                | " Rev. Mr. Barnitz .....  | 20 00     |
|                | " Professor Excell .....  | 148 50    |
|                | " Postage Account .....   | 37 70     |
|                | " Travelling " .....  | 249 47    |
|                | " Telegram " .....  | 9 20      |
|                | " Printing " .....  | 32 75     |
|                | " Expense " .....   | 73 98     |
|                | " Balance in hand to date .....   | 50 00     |
|                |   | \$1744 18 |
| LIABILITIES.   |   |           |
| 1885.          | By Balance due Rev. Mr. McEwen for year ending October, 1884 .....            | \$140 85  |
|                | " Balance due Rev. Mr. McEwen for year ending October, 1885 .....             | 177 42    |
|                | " Mr. Bengough's Account reporting Proceedings at Brockville Convention ..... | 50 00     |
|                | " Methodist Book Room Account .....   | 411 94    |
|                |   | \$780 21  |
| ASSETS.        |   |           |
| 1885.          | To Cash in hand .....   | \$50 00   |
| Oct.           | Balance of Indebtedness due by the Society .....                              | 730 21    |
|                |   | \$780 21  |

He remarked that the balance of indebtedness of the Association was nearly fifty per cent of the total income for the year. This is not a satisfactory state of affairs, and it calls for an earnest, hearty effort to remove the indebtedness and enable the Treasurer next year to show a balance in its favor. Mr. McMurrich had asked the speaker

to say he  
not enough  
necessary  
mittee a s  
carrying  
cease. T  
and the s  
and that  
for carryi  
anxiety i  
their tim  
have bee  
only mea  
money to  
by the ac  
pledge si  
been add  
on condi  
that the  
glory to  
from year  
year it is  
in Toron  
should l  
Toronto  
been sug  
cities an  
out this  
tives bet  
pledge y  
counties  
to pledg  
matter v  
the Chai  
to the G

The  
support  
quent i  
General  
continu  
himself  
paymen  
pelled t  
to the o  
funds fo

to say he was not open for the office of treasurer for next year. It is not enough that this adverse balance be wiped out. It is absolutely necessary that you should place in possession of the Executive Committee a sum sufficient to carry on the work. If the work is worth carrying on it is worth paying for; and if it is not paid for it must cease. The benefits that are being distributed by the Association and the services of the Secretary demand that it shall be carried on, and that the poorer sections of the country shall have the facilities for carrying on Institutes. It has caused the central Executive great anxiety in dealing with ways and means, and therefore too little of their time has been available for the work itself. Various schemes have been devised for removing the hindrances to the work. The only means is the giving of money, and the question is, How is the money to be obtained? The Executive have been much encouraged by the action of the friends in the County of Peel, who have sent a pledge signed by ten good men, to which twenty more names have been added, pledging that county to give \$100 a year for ten years, on condition that \$1,900 be raised outside the County of Peel, and that the General Secretary give his whole time to the work. All glory to Peel for that. (Hear, hear.) North York has not pledged from year to year, but it has contributed for past years \$75, and this year it is good for \$100; South York will also be ready to give. We in Toronto take a liberal view. We think that not less than \$2,500 should be raised; but whether you raise \$2,000 or \$2,500, we in Toronto are willing to pledge twenty per cent. (Applause.) It has been suggested that this whole amount should be apportioned to the cities and municipalities. By request of the General Executive I throw out this suggestion—that you meet together as county representatives between this and the evening session, and then come prepared to pledge your counties for a fixed amount. We dissociate cities from counties. Cities set apart should give separate pledges. We ask you to pledge yourselves personally in the meantime, and then arrange the matter when you go home, as they did in Peel. At the request of the Chairman, I read a report which the Central Committee sent in to the General Executive:—

#### REPORT OF CENTRAL COMMITTEE.

The report referred to above called special attention to the lack of support on the part of the Sabbath-school organizations, and the consequent insufficiency of funds with which to pay the salary of the General Secretary as it fell due. That that efficient officer could not continue to depend on the promised salary as a means of support for himself and family, owing to the irregularity and uncertainty of its payments, for the reasons above stated, and had therefore felt compelled to resign. That such a condition of things was not creditable to the organization, and that immediate steps should be taken to raise funds for the payment of existing debts, and for carrying on efficiently

in the future the work of the Association. It recommended that no appointment be made to the position of General Secretary till funds were on hand to pay off all debts and ensure the prompt payment of the salary in future; and that, in the meantime, power be given to the General Executive Committee to authorize the Central Executive to extend the functions of the Treasurer, so as to combine with the duties of that officer those of a Secretary, who could attend to details and, if possible, effect such organization as would ensure the forthcoming of the necessary funds. The General Executive Committee approved of the above, and sent it to the Convention as their report.

On motion, the Secretary's Report was received and adopted, and the recommendations appended thereto taken up *seriatim* and adopted unanimously, with one or two verbal changes in the third one.

On motion of Mr. Peake, the Treasurer's Report was adopted.

It was moved and seconded that a delegate from each county meet at the close of this session and decide on the question of allotment of the amounts required.

Dr. McGuire moved in amendment, seconded by Mr. Peake, that the delegates from the various counties meet at the close of this session and decide as to what pledges they will give. The amendment was carried unanimously, and the President appointed chairmen for the various counties.

D. G. Sutherland, B.D., LL.B., delivered an address on

#### THE NATION OF THE FUTURE IN THE SABBATH-SCHOOL OF TO-DAY.

MR. SUTHERLAND said:—In fifteen years time we shall have reached the end of the century. It is a solemn and affecting thought that before that time arrives a good many of us will be found no more in this world. Whatever else may prove uncertain, death is sure to accomplish his work. In fifteen years time nearly all those who now attend our Sunday-schools will have left them. They will have gone out into the world, and life's burdens will be resting upon them. In a few more years after that, many of them will have risen into prominence and assumed positions of importance. The tide of human life keeps ever moving on, and very soon the present generation will be supplanted by the next.

“Thousands of throbbing hearts, where ours are at rest and forever;  
Thousands of aching brains, where ours are no longer busy;  
Thousands of toiling hands, where ours have ceased from their labors;  
Thousands of weary feet, where ours have completed their journey.”

Trebonius, the instructor of Luther, was not astray when, taking off his hat before his scholars, he said he did reverence to the future statesmen and legislators of the land.

I. No  
acter of  
mere tru  
vidual is  
souls. S  
the “any  
You can  
any jury  
it is the  
therefore  
science a  
What wo  
public a  
whilst be  
rest of th  
acts and  
much as  
acted un  
political  
prostitut  
corrupti  
selves b  
party w  
determin  
moveme  
is almos  
ocean, v  
number  
western  
lay asid  
and arm  
people j  
sal cry.  
at that  
by fami  
The pol  
sion we  
moveme  
was the  
like hi  
and ou  
where,  
additio  
way to  
themse  
men to  
the gre

I. Now the character of a nation or society is simply the character of the individuals that compose it. This is in one sense a mere truism; and yet, how apt we are to overlook it. The individual is lost in the multitude. We say corporations have no souls. Society is looked upon in the abstract. It is classed with the "anything" and the "anybody" that bear no responsibility. You cannot very well impeach society; you cannot indict it before any jury of the land; the only tribunal before which you can bring it is the tribunal of its own conscience. All the more reason, therefore, that the individuals that compose it should have a conscience and should recognize the principle of personal responsibility. What we want is that men should bring conscience to bear upon their public acts as well as their private. They should be taught that whilst before the eye of man they may not be distinguished from the rest of the world, they are seen by God as individuals, and that their acts and position in public matters carry accountability with them as much as their personal transactions. If that principle were fully acted upon we should have a very different state of affairs in the political and social world. The work of government would not be so prostituted to private ends as it is; politics would not be a sink of corruption or a nest of scorpions; men would no longer hold themselves blameless for the misdeeds of their party, or stand by that party whatever its course might be. The character of the nation is determined by many influences. In some cases the cause of certain movements and manifestations is apparent to all. In other cases it is almost impossible to tell. It is like the heavy glassy swell on the ocean, when there is no wind anywhere near: you may surmise any number of causes for it. In the days of the Crusades, we see the western nations of Europe moved as by one mighty impulse. Kings lay aside their contentions with one another; nobles sell their estates and arm their retainers for the prolonged struggle; great masses of the people join the moving throngs, and "On to Jerusalem" is the universal cry. Never perhaps was a whole continent so mightily moved as at that time. Vast armies and fleets were mustered, and those slain by famine, disease and sword were numbered by hundreds of thousands. The policy of governments was changed thereby, and lines of succession were altered, and to this day we feel the effects of those mighty movements. To what may we attribute it all? The immediate cause was the strong, stirring appeal made by Peter the Hermit and others like him; but who can tell what lay behind it? The story of wrongs and outrages told by returning pilgrims had been circulated everywhere, and men's souls had been deeply moved thereby. But in addition to that, many of the nobles were in debt, and it was an easy way to get out of their difficulties and at the same time win honor to themselves; and back of that was a restless, roving spirit that prompted men to any course that promised them change and adventure. Take the great Reformation. The moving spirit in that tremendous strug-

gle for liberty of thought was Luther, and he struck tremendous blows at the whole system of oppression; but underneath his success was the strong dissatisfaction occasioned by the tyranny and impositions of the monks and clergy. So it was in Scotland. Knox was a leader of men, a strong champion of any cause he might undertake; but he had to help him the strong spirit of self-reliance among the people, begotten by centuries of struggle and the hard discipline of Scottish life. Or take the tragic scenes of the French Revolution of last century. The king who sat upon the throne was not a cruel tyrant, but a good-natured, easy-going man, who loved his ease and hated the sight of suffering. There were wrongs and hardships, it is true, but for the causes of that terrible volcano of human passion you must search deeper and go farther back. The prolonged wars and regal magnificence of the days of Louis XIV. had much to do with it. To meet the splendor and expenses of his reign, the people were taxed beyond all endurance, and misery and despair had settled down in the homes of the nation. Then on the back of all this came the infidel teachings of the Encyclopedists, freeing men from all moral obligation and from the fear of God's judgments, and converting society into a mere association of wolves. The result was soon seen. The wrongs to be redressed were real and grievous, but the spirit that avenged by greater wrongs and outrages was simply fiendish. Here, then, we learn our first lesson—the very great importance to the welfare of a nation that its heart should be kept right, that its conscience should be kept clear, and that moral conviction should sway the sceptre of government.

II. The nation has many schools and many school-masters. There is the school of vice and the school of virtue; the school of industry and that of indolence; the school of truth and that of error; the school of faith and that of unbelief; in each of these schools are many teachers, and, sad to say, there are more on the wrong side than on the right. Take the school of vice, and how numerous are its instructors! The cities are full of them. The agents of a vicious life are busy on every hand. They set up their signs, they issue their invitations, they display their attractions, they multiply their seductions, until it becomes a wonder that so many manage to escape. Take the liquor-saloons, the gambling-dens, the theatres, the cheap concert gatherings, and the many other places that are made bright and attractive—places where swarm the lonely and the down-hearted and the seekers of pleasure and gayety, but where the messengers of vice are also on the look-out for their victims. Can any one comprehend the power they exercise in the community? Can any one mistake the kind of education they are giving the rising generation? Take again the school of idleness, and how pernicious is the education it gives its disciples! What wrong views it imparts as to the true ends of life and the mode of their attainment; how it relaxes men's moral fibre and prepares for every kind of moral mischief and degeneracy! Idleness

is a kind  
for lives  
it often p  
mischiev  
have muc  
lost in M  
dices of  
Scientific  
loss of u  
unbelief  
infidel vi  
rages. S  
of crime  
down in  
trolled b  
generous  
and dev  
are bette  
recently  
responsi  
against  
religion  
have the  
faction,  
have be  
and tea  
which th  
a belief  
a higher  
accounts  
a delug  
Dr. Ch  
sport of  
human  
that th  
there is  
unheard  
trator;  
unfailing  
total, e  
gion, an  
would f  
to bind  
become  
restrain  
trample

is a kind of dry-rot in the community ; and as a school it trains many for lives of vice and crime. Take again the school of error, and how it often perverts men's lives ! The mistakes of men are often more mischievous than their crimes. Ignorance and unworthy prejudice have much to answer for. How many lives, for instance, have been lost in Montreal of late from small-pox through the ignorant prejudices of the masses, and of some also who ought to know better ! Scientific mistakes and delusions are responsible for the premature loss of millions of lives. But it is more especially in the realms of unbelief that trouble has arisen. Poison the minds of a people with infidel views, and you open the way for all kinds of excesses and outrages. Sow the seeds of infidelity in one age and you will get a crop of crime and misery in the next. The pernicious influence works down into the lower orders of society, amongst those who are controlled by no lofty principle, no restraint of social life, no holy and generous emotion ; and these become a horde of wild beasts, ravening and devouring one another, or else combining to destroy those that are better off. An international congress of Freethinkers, which was recently held in Antwerp, adopted the following resolution : "Moral responsibility does not exist ; but society has a right to guard itself against criminals and madmen." The only safeguard to the nation is religion—not a mere round of rites and ceremonies, although these have their value ; not a mere adherence to any particular church or faction, for in their name some of the most cruel and deadly crimes have been committed ; but a religion that enforces moral obligation and teaches the great law of love. No man can fathom the depth to which the nation would fall apart from that. Conscience apart from a belief in God becomes lifeless ; benevolence apart from the belief in a higher benevolence becomes palsied ; society apart from the sense of accountability and the fear of God is but a house set upon stilts which a deluge may at any moment sweep away. To quote the words of Dr. Channing—"Once let men think that they are the work and sport of chance, that no superior intelligence concerns itself with human affairs ; that all their improvements perish forever at death ; that the weak have no guardian and the injured no avenger ; that there is no recompense for sacrifices for public good ; that an oath is unheard in heaven ; that secret crimes have no witness but the perpetrator ; that human existence has no purpose, and human virtue no unfailing friend ; that this brief life is everything to us, and death is total, everlasting extinction,—once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation that would follow ?" Would human laws and natural sympathy be enough to bind men together ? Not at all. Selfishness and sensuality would become the ruling principles of the world. "Appetite knowing no restraint, and poverty and suffering having no solace or hope, would trample in scorn on the restraint of human laws."

III. What then are the dangers that threaten the nation? Scepticism, covetousness, communism, and corruption.

1. *Scepticism*.—I have already dwelt upon it. Were this to prevail, it would be like throwing down the dykes in Holland. We had better have a deluge of water than a deluge of infidelity. We had better be overrun by a horde of wild beasts than by a host of sceptics. The wild beasts you can kill off by powder and shot; not so the sceptics. In spite of everything they would still live to poison the souls of men, and to stir up sedition against God.

2. *Covetousness*.—This is the master passion of the age. The elevation of the masses is one of the characteristics of the day. In earlier days wealth was confined to the few; now it is granted to the many. Then the masses were ground down and the opportunities of rising were few and far between; now the high and the low are more nearly on a level. With the opening up of new lands, and the progress of settlement, men rise rapidly into wealth and prosperity. With educational advantages within the reach of all, the chances of gain are equalized to high and low. As a result wealth has increased, and the passion for it has grown. There are more wealthy people to-day than ever before. So the greed for gain has grown, and with it men have become more careless as to the means used for gaining wealth. Gambling in stocks has become one of the vices of the day; betting and pool-selling are luring many into evil habits; sharp practice is reduced to a science, and multitudes are carried away with the idea that "gain is godliness." I do not think that what Scripture says against this spirit is at all too strong. It says "covetousness is idolatry." The covetous man is ranked with fornicators, idolators, railers, drunkards and extortioners; with such the disciples were not to eat. Such have no "inheritance in the kingdom of Christ and of God." Very sweeping and yet very true is the declaration that "the love of money is the root of all evil."

3. *Communism*.—Another evil growing up in the land is socialism or communism. I do not condemn all that is taught by communists. There is no doubt much evil in this land that ought not to exist. Many of the people have to live hard and downtrodden lives, and from their bondage to poverty and misery they see no way of escape. Many of the rich are haughty and scornful; many employers are harsh and oppressive. There is too much grinding of the face of the poor; too much indifference to the cries and moans of those in want and trouble. There are real wants that need to be relieved, and grave questions that will tax all the wisdom of church and state. But communism would set class against class; would sow the seeds of dissension and civil war; would destroy the security of home and property, and would place a premium upon idleness and violence. It is one of the great dangers in our great cities. Only a widespread acceptance of the principles which Christ taught can save us from convulsions which will shake the community to

its found  
and I  
the Sun

4. Co  
that lay  
and in n  
grace is  
How m  
extingu  
discord  
happy  
children  
fills our  
myriads  
most ser  
ing the  
weeks a  
States i  
may rea  
the peop  
dwelling  
ever,—  
of the p  
of other  
our thot  
The sou  
danger  
the cho  
burrows  
know t  
constan  
allowed  
downwa  
old one  
overcon  
purity  
hunted  
who lea  
tion.  
call the  
from a  
the con  
tual an  
school  
It retu  
spiritua  
school.

its foundation; and both rich and poor must learn the lesson—and I need scarcely say that the best place to teach that lesson is in the Sunday-school.

4. *Corruption*.—The moral dangers are the worst of all. Those that lay hold of the appetite and passion are the most prevalent and in many cases the hardest to overcome. What a snare and disgrace is drunkenness! and how strongly entrenched in the land! How many a strong one laid low by it; how many a bright light extinguished; how many a promising career blighted! It sows discord and cruelty in families; it brings poverty and misery into happy homes; it wrecks the happiness of mothers and wives, of children and parents; it violates the peace and purity of society; it fills our jails and hospitals and poorhouses; and above all, it keeps myriads out of the kingdom of heaven. Satan finds it one of the most serviceable of his emissaries. The liquor interest is overshadowing the lands and is grasping at the reins of government. But a few weeks ago it overturned the Gladstone ministry. In the United States it packs political conventions. Who can say how far its power may reach? Not far behind, if at all, in its corrupting power among the people, is what is called "the social vice." Delicacy forbids our dwelling upon it at length. The recent revelations in London, however,—black and terrible as they are—have forced it on the attention of the people. We need not, however, dwell upon the short-comings of other lands in this respect. Our own is bad enough to engage all our thoughts. What is the great snare to the young men in our cities? The soul-destroying power of this social vice is immeasurable; it is a danger continually threatening us. It works in the dark. It chooses the choicest victims. It undermines and corrupts by degrees. It burrows underground; and it is only when the crash comes that we know that there has been any danger at all. There are libertines constantly laying plans to ensnare the innocent. There are intimacies allowed, both in city and country, which must almost inevitably tend downward. The betrayed in turn becomes betrayer. The story is an old one, a tragic and terrible one. Where is the evil to be met and overcome? Very largely in the family and the Sunday-school. Social purity must be encouraged. Social vice must be denounced and hunted down, as you would destroy a snake or a wolf. Young men who lead vicious lives must be made to feel that they are an abomination. These are the dangers that threaten the nation. Let no man call them small or fanciful—the woes of the future world awake us from a fool's dream like that. iv. What, on the other hand, are to be the conserving and uplifting forces of the nation? These are intellectual and moral. The intellectual force is provided for in our public school system. Let no one begrudge the money spent in that way. It returns to the nation sixty and a hundred-fold. The moral and spiritual forces are to be found in the family, the Church and Sunday-school. The family is God's appointed sphere for that work; but,

unfortunately, in many households it is sadly neglected. The Church also has its share to do in that work ; but, unfortunately, many ministers in their eagerness to give good food to the sheep, give but a poor and insufficient supply for the lambs. The Sunday-school seems to be almost the only other means for performing the work. The position and work of the teacher are made thereby exceedingly important and onerous. He has to supply the lack of others ; he has to do in an hour each week what the devil is endeavoring to undo all the rest of the week ; he has to fortify the souls of those under him against the assaults of infidelity and sin ; he has to fit them for holiness here and glory hereafter. No work is more important and honorable. It is not simply to fill up the hour pleasantly with his class, to tell some nice stories and say a few "goody-goody" things to them ; nor does he "fill the bill" when he hears them repeat a few verses, and explains their meaning, and asks some questions on their geography and history. It is his to stamp the soul with the character the Bible recommends ; to impress him with the reality and solemnity of the truths it unfolds ; to enforce its warnings and lessons upon the attention of the careless ; to explain and defend its teaching from the assaults of infidelity ; to make his scholars feel the woe and waste that sin brings, and the peace and joy associated with the keeping of the commandments and following Christ. Such a work as that draws upon all the force a man has. It demands forethought and study and prayer ; and in view of its importance no teacher should feel content without having all his class converted to God. The Sabbath afternoon is in some respects the most important of all the week. Hundreds of schools meet at that time for direct moral and religious work. Tens of thousands of children are being then placed in contact with the truths of revelation, in many cases after much thought and prayer. It is the Holy Spirit's opportunity. There is nothing going on in the community more affecting its welfare and prosperity. There is no sight under heaven more beautiful. God has given us a country endowed with resources and advantages beyond all measure. The natural products are rich and abundant. We can produce within our own limits everything needful for our welfare. Our forests and fisheries and coal-mines and copper-mines are among the richest in the world. Our fields and valleys are productive enough to satisfy the greatest demands, and give an ample surplus for exportation. Our unsettled territory invites to its occupation millions of the toilers of the world, who may dwell there in peace and plenty. Our geographical position will be found to be of very great service to us. We have the possibility and prospect of becoming one of the world's great powers. We have a healthy climate and a vigorous population, and every inducement to industry and frugality. We cannot help rising if we are true to ourselves. Moreover, the moral sentiment of the community is pure and whole some. Schools and churches abound on every side. Nowhere else is the Sabbath better observed ; nowhere else is there truer unfolding of

the famil  
of chang  
keep up  
asm into  
In after  
received  
The legi  
artisans  
taught in  
trifling n  
and desti  
this ship  
aright an  
strong it  
purity a  
unfalteri

The s  
J. J. Hil

After  
sponses f  
session, i  
for abou

Rev.

CHRIST :

Mr.  
follow H  
of what  
the sam  
shall ha  
tion and  
as He is  
gospel, a  
by plac  
and crow  
occasion  
our fles

the family life. Shall it continue to be so, or will there come a time of change and degeneracy? It is for us to say. Maintain the churches, keep up the wholesomeness of the family life, put energy and enthusiasm into the Sunday-school work, and we need not fear the result. In after years it will be found that the statesmen of the nation have received their noblest principles in the church and Sunday-school. The legislators, the judges, the teachers, the bankers, the toiling artisans will all have been fashioned and directed by the principles taught in the schools. The work you teachers are doing is neither trifling nor transient. It tells both on time and eternity. The spirit and destiny of the nation are largely in your hands. Build ye well this ship of state. Lay straight and strong its keel; fashion its beams aright and bind them in place with bolts and bars of truth; make strong its bulwarks to withstand the tempest; fit it with sails of purity and compass of Divine wisdom; and launch it forth with unflinching faith in God to fulfil the end of its creation.

The session was closed with the doxology, and benediction by Rev J. J. Hill of Woodstock.

#### EVENING SESSION.

After devotional exercises, Mr. J. K. Macdonald called for responses from the counties, in accordance with a resolution of previous session, in the form of financial guarantees, and pledges were given for about one-half the amount required.

Rev. JOHN THOMPSON, of Sarnia, gave an address on

#### CHRIST: THE SABBATH-SCHOOL TEACHER'S MODEL, IN SPIRIT AND METHOD.

Mr. THOMPSON said: "He hath left us an example that we should follow His steps." Jesus, in His personal life, is the perfect pattern of what our lives ought to be, and we must strive to be conformed to the same image. And this standard shall be attained when grace shall have had its perfect work in all our hearts. The very perfection and joy of heaven is, that we shall be like Him and see Him as He is. Christ's life is an embodiment of all the precepts of the gospel, and He came to teach Christian men and women how to live, by placing before them a model of all the graces that enrich character, and crown it with the beauty of holiness. With Pilate, on another occasion, we say, "Behold the man"—bone of our bone, and flesh of our flesh, and soul of our soul. Study His life, and see how humble,

unselfish, benevolent; how pure, devoted, and reverent He was! What noble elements entered into that life, and let this mind be in you that was in Him. But a part of the work given Him to do was to teach the people knowledge. He is sometimes called "The Great Teacher," and sometimes "The Model Teacher." He was both, since He was the Teacher sent from God to teach and make known all that He had heard from His Father; while those He gathered around Him were His disciples or scholars. And in this work of teaching He is our model also, and we must learn to teach as He taught. This is one of the great departments of work committed to the Christian Church. "Go ye and make disciples of all nations . . . teaching them to observe all things," etc. . . . We urge upon you, Sabbath-school teachers—the unpaid ministry of the Christian Church—to magnify your office. The importance of your work for time and eternity cannot be over estimated. Don't grow weary in well-doing, but work as in the Great Taskmaster's presence. One of the designs of this great assembly is to stir up one another's pure minds by way of remembrance. "They that feared the Lord spake often one to another, and the Lord hearkened and heard," etc. And we may be equally sure of His presence to-night, for we are as dear to the Church's Head now as the men and women of His own day. Your aim as teachers is to be as He is, and teach as He taught. As my theme expresses it—to take Him as your model in spirit and method. In His personal life as a man, willing to live in obscurity as a son of toil, He comes nearer to us than He does in His public acts. We cannot work His miracles, we cannot endure His sufferings, we cannot even speak as He spoke; yet, as His disciples, we are called to follow Him in the homely, quiet, unobtrusive life which He lived. And still it is proper for us to feel that the age of miracles is not past. "If ye have faith as a grain of mustard seed ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." His presence is still with His people. After He had done some of His wonderful works He said to His astonished disciples, "Greater works than these shall ye do, because I go to my Father; and if ye shall ask anything in My name I will do it, that the Father may be glorified in the Son."

#### I. HIS SPIRIT AS A TEACHER.

(1) His life was thoroughly consecrated to His work. His first recorded words are, "I must be in My Father's house." And the zeal of His Father's house consumed Him. "My meat and drink is to do My Father's will, and finish the work He gave Me to do." From His infant days till He exclaimed on the cross, "It is finished," He was constantly engaged in His Father's business, both when working as a carpenter with Joseph at the bench, handling the plane and saw, and when He was preaching the everlasting gospel. When He went out in the morning to begin the toil of the day, His acts of

manual  
tion as  
divide  
sacred  
the wo  
Sabbat  
Never  
to do t  
Don't  
honore  
as whe  
Sabbat  
were n  
neglect  
it He  
be rec  
life th  
Sabbat  
life. C  
ing Go  
of bein  
order  
erected  
the ce  
often  
broke  
no man  
and wa  
great  
in our  
feel it  
is a pe  
were t  
Euclid  
truth,  
outside  
peace  
trine  
the he  
ought  
impart  
schola  
blessed  
blood,  
experi  
the he

manual labor were as honoring to God and His heart as full of devotion as when He stood up in the synagogue to read. Some people divide their life into two sections, and call one secular and the other sacred: one part to be given to God and the other to the service of the world: a profane life through the week and a religious life on the Sabbath. Such a division is without warrant, and is most hurtful. Never divide your life into compartments, and have a kitchen in which to do the world's work and a parlor where you strive to honor your God. Don't make any act of your life common or unclean. Our Lord honored His Father when He was working as a day-laborer as much as when He was praying. All through the week, as well as on the Sabbath-day: in His youth, as in His mature years. With Him there were no broken days, no wasted years, no misspent hours, and no neglected duties. There was nothing in His life which at the close of it He wished to have changed, or to be other than it was: no word to be recalled, or deed to be undone, or plan to be altered. His whole life throughout was one constant act of homage to His Father. Sabbath-school teachers, take Him as your model and pattern on His life. O that there were more of religion in common life, and glorifying God when we eat and drink! When the Colosseum was in danger of being destroyed by the removal of material to build houses, in order to protect it from vandalism, the Pope consecrated it and erected a rude cross among the ruins. So must the cross be placed in the centre of our lives, consecrating all our activities to God. We often wish to pass over the road of life a second time, to build its broken bridges and make straight what has been left crooked. But no man passes along that way of wonderful advantage a second time; and water spilt upon the ground cannot be gathered up again. One great defect in much of our training is not having the grace of God in our heart, and not feeling the power of the truth as we ought to feel it in our own souls. The truth must be made personal, and this is a peculiarity of religious truth, as scientific truth cannot be. If I were to enunciate Kepler's Laws of the Universe, a proposition of Euclid, or a formula of algebra, I would enunciate truth—eternal truth, it may be—in which I am much interested; but it is truth outside of me. But when I speak of the joys, hopes, duties, and peace of the gospel, it ought to be truth within me. Christian doctrine must be transmuted to Christian experience—"Christ in you the hope of glory: I believe and therefore speak." Every teacher ought in some measure to be a reproduction of the truth he seeks to impart. It must be digested, and his character assimilated to it. Our scholars have a right to see Christ's life reflected in ours. O let the blessed story of the gospel, filled with the redeeming power of Christ's blood, become with you a deep conviction, an intense reality, a living experience, a glowing enthusiasm; and then, out of the abundance of the heart, the mouth will speak of the love of God.

was?  
 he in  
 lo was  
 Great  
 , since  
 all that  
 d Him  
 g He is  
 This is  
 ristian  
 eaching  
 abboth-  
 rch—to  
 He and  
 ing, but  
 signs of  
 way of  
 another,  
 equally  
 Church's  
 aim as  
 ay theme  
 hod. In  
 a son of  
 ets. We  
 re cannot  
 to follow  
 ed. And  
 not past,  
 y to this  
 ove; and  
 with His  
 s He said  
 all ye do,  
 My name

His first  
 And the  
 and drink is  
 Me to do."  
 s finished,"  
 when work-  
 plane and  
 When He  
 His acts of

## II. HIS DILIGENCE IN THE WORK.

An almost unbroken silence covers thirty years of our Lord's life which He must have lived, and of which we long to hear something. They were years of growth, in which the fruit was ripening, and He Himself preparing for His lifework. They were also years of patience, in which He was biding God's time and making ready for the call that was to come so soon. But they were followed by three years of intense, concentrated, exhaustive, soul-consuming labor, in which every word He uttered and every deed He did will tell on the destiny of the world forever. When His time came, a holy necessity rested on Jesus, and He said, "I must work the works of Him that sent Me while it is day;" but His preparation was long and severe. Teachers and fellow-laborers, prepare well for your work, and grudge no pains in the process, for it is worthy of your best endeavor. Your labor is arduous and exhaustive; and if well fitted for it, don't complain of the long, hard, obscure years of preparation. Wherever an instrument is fitted for use, God will use it in its place. He that believeth will not make haste. "To be irritably and fretfully anxious for a field in which to display one's talents, is to fail in trust. The calm, unsolicitous endeavor after the perfection of our nature, and the committal to God of the instrument when it has been tempered, to use where and how He pleases, is a noble achievement of faith.

## III. HIS PATIENT ENDURANCE AND CEASELESS TOIL FOR MEN.

He endured the contradiction of sinners against Himself, and yet He never complained, or once swerved from the path of duty. His life was so quiet, so sweet, so unobtrusive, and gentle, that we are apt to overlook the strength of His will and the steadfastness of that purpose that never drooped. When His task seemed the severest He never gave up or lost heart, for He knew He was working for His Father, and so He pursued His plan to the end. The path of duty was always clear to Him, and He followed it in the face of criticism, opposition, misrepresentation, and hatred, till He finished the work that was given Him to do. Teachers, arm yourselves with the same mind, and learn to endure as seeing Him who is invisible. Work as if your Saviour were by your side, and was witnessing your works of faith and labors of love. Like Him, too, learn to do little things well; for nothing is really little that bears on man's life and destiny. Many can do the great that fail in the little. Many are heroic when the world is witnessing them and ready to shout applause, who are cowards in the secret of their own hearts. Because the ten talents are not committed to us, we hide the one in a napkin. Peter said he could die for his Master; but he could not keep awake for Him. Never despise duty, however small or obscure. Many seemed to live and prepare for one deed, speaking one word, or sending one messenger it seems a small contribution, but on the scale of eternity it is mighty.

That of  
of gene  
opened.  
old wh  
her pra  
down  
answer  
the mi  
his son  
Cowpe  
whose  
blessin  
to the  
the wo  
owes t  
likewis

Bro  
pared  
deliver  
came a  
though  
to you  
you le  
sphere  
that m  
and of  
appear  
and fa  
and do  
truth  
more t  
and th  
went v  
the ro  
tarry  
both w  
for tw  
labore  
not."

He  
did H  
philos  
a fono

That one deed, or word, or message may live in the memory and heart; of generations, and streams of blessing may flow from that fountain opened, through all the ages to come. John Newton was seven years old when his mother died. All that he remembered of her was her praying for him with her hands on his head, and the tears rolling down her earnest face. He always believed his conversion was in answer to her prayers. Newton was in turn instrumental in guiding the mind of Cowper at a critical time of his spiritual history, and his songs will cheer the Church during all the days of her pilgrimage. Cowper in turn led Carey to the Saviour, who went out to India, and whose work eternity alone will reveal. And all this wide stream of blessing flows from the little fountain—an earnest mother praying to to the God of the covenant for her darling boy—a mother of whom the world knows nothing but this fact. But how much the world owes to this mother! and what encouragement to others to do likewise!

#### IV. HE NEVER GRUDGED HIS TIME OR LABOR.

Brother, you have gone to your pulpit more than usually well prepared with an important message from God, which you were eager to deliver; and the day was stormy, and the congregation thin, and you came away disappointed and grieved. You grudged your effort, and thought you had spent your strength for naught. Teacher, you went to your class that stormy Sunday, and the seats were half empty, and you left the school-room chagrined and sore. Or you imagine your sphere is too narrow and contracted for your talents; but remember that more precious labors than yours were spent in obscure places, and often seemed in vain. Sweeter words than you ever spake often appeared to go out into empty space. Yet the Lord was as eager and faithful and expectant as ever, for He knew that every word and deed accomplished its purpose, and never returned void. This truth was forcibly brought to my mind on one occasion when feeling more than usually depressed. I happened to read the account of Jesus and the two disciples going to Emmaus,—how He drew near and went with them, and opened up the Scriptures; and when the end of the road was reached He complied with their request and went in to tarry with them. He neither grudged His time nor labor, though both were precious on this His first resurrection day. And all this for two obscure men. And I said to myself, "If the Lord of glory labored thus gladly, and did not think His efforts lost, surely I need not." It is enough that the disciple be as his Lord.

#### V. HE WAS NO CYNIC.

He never once sneered at sin—it was far too awful for that; nor did He speak contemptuously of the sinner, as we find some modern philosophers doing. But He brooded and yearned over the erring as a fond mother over her boy, of whom she fears that he is drifting

down some dark road to ruin. The atmosphere that surrounded Him was wholesome, pure, inspiring. The shepherd, with weary and frequent step, seeking the lost sheep on the bleak mountain, and, when found, carrying it on his own shoulders back to the fold again; the woman, with lighted candle, anxiously searching for the lost piece of money; the father receiving the prodigal home again with tears of joy,—are the pictures He paints to represent the Divine side of His mission. He was not mis-named when He was called "The Friend of publicans and sinners." So, neither is it by icy isolation, by contemptuous indifference, or cynical treatment that the lambs are to be fed and the world won back to God. It is not by standing on the frosty pinnacle of our supposed elevation, but by the enthusiasm and warm impulse of the heart, by self-sacrifice and self-surrender for Christ's sake. This leads me to notice—

#### VI. HIS SYMPATHY AND TENDERNESS.

The gentleness and love He showed in His treatment of men and women was wonderful. His patience, too, nothing could weary. How the features of His character were blended and inlaid as the colors of the rainbow—majesty and meekness, fidelity and sympathy, while His tenderness was as the gentle summer rain! On one occasion the disciples suggested the propriety of calling down fire from heaven and consuming His adversaries. But He sternly rebuked them: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them." And to do your work well the teacher must be of the same spirit as the Master. The duty of the physician is not to look in at the door, but to walk the wards of this world's great hospital, and to lay the warm hand on the leper, the blind, the maimed, and the dying. Virtue must go out of him and touch them. The tear of sympathy must be in his own eye as he stands over those whom he would restore to spiritual life. Brother, be like Christ, and learn to show compassion on the ignorant and those who are out of the way. I have sometimes heard the judgments of God denounced against sinners by a superficial, frivolous, worldly-minded man, of uncertain moral tendencies himself, and his word scorched and blasted like the breath of some unholy fire. And I have thought, by way of contrast, of the Saviour weeping over Jerusalem as if His very heart was bleeding itself away in sad regret as He was forced to pronounce judgment upon her. Dwell on these solemn themes with great tenderness and pity, and drink in the spirit of your Master, who shed tears over the sins and sorrows of men. Believe me, love is the mightiest power in the world, and love suffereth long and is kind.

#### VII. HOW APPROACHABLE.

People had no difficulty in coming to Him, each with his own tale to tell and request to make. Dignity was the last thing thought of

when in presence natural, that little separate woman the hair well! sisters o

Because love. F tudes an affection come an mercy I above y gather them. ways of favor at not in a alike. His wo

Ma try: m you to from th says an and wh tions, a His lip image perfect most p a wealth is brou is joy was wo refuse beneath ye hav done it

when in His company. No earnest seeker was ever afraid in His presence, or overawed by a sense of His majesty—all seemed so natural, simple, and attractive. He was so gentle, familiar, and loving, that little children nestled in His bosom, and felt at home even when separated from their mothers! How tender His words were to the woman who was bathing His feet with tears and wiping them with the hairs of her head; or that poor, crushed, forsaken creature at the well! Listen, also, as He talks to Mary and Martha, the bereaved sisters of Bethany!

“Her eyes were homes of silent prayer.”

Because in that countenance were the unfathomable depths of Divine love. How His heart stirred within Him when He saw the multitudes and knew that they were as sheep without a shepherd! How affectionately He called them to come to Him—come and drink—come and have rest—come and be My friends! And how rich in mercy He is to all those that call upon Him! Teachers, never feel above your work, but go down gladly to your fields of labor, and gather the young around you, and let the summer of your life warm them. Jesus ministered to the poor amid the lanes and forgotten ways of Galilee, but He never did anything unworthy to win the favor and support of men. He was the Christ of the common people; not in any Communistic sense, for His message was for rich and poor alike. He came not to be ministered unto, but to minister, and all His workers must go and do likewise.

#### VIII. THE VALUE HE PUTS ON ONE SOUL.

Many explanations may be given of the power of Christ's ministry; many wonderful things may be said about it, and all true. But you touch the mainspring when you say that the secret of it arose from the value He put on the soul. “It shines in every thing He says and does. It looks out from His eyes when they are happiest and when they are saddest. It trembles in the most loving consolations, and thunders in the most passionate rebukes which come from His lips.” He saw in the soul of the meanest slave the stamp of the image of God, and the capacity of being transformed into His own perfect likeness. The greatest deeds of Christ were done, and His most precious words spoken, for the benefit of one soul! And what a wealth of gladness comes to the Redeemer's heart when even one is brought back to Him, and all heaven shares His gladness: “There is joy in heaven over one sinner that repenteth.” And if one soul was worthy of His efforts, it may well be worthy of yours. Don't refuse to be satisfied with what delighted Him! And never think it beneath you to labor for the meanest of His people. “Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me.” From the salvation of one soul, what a flood of

blessing may flow forth in an ever-increasing volume! To convert one may lead to the conversion of thousands. "He which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." We see only the beginning of spiritual forces, but God alone sees the end, and none labored so earnestly as He who saw the end from the beginning. To win one soul is worth a life-time of labor.

#### IX. HE HAD FAITH IN GOD AND IN THE FUTURE.

He looked at all things in the clear light of eternity, and knew that the things which cannot be shaken will remain. Many men grow discouraged when they look only at the things which are seen. But it is most destructive to our usefulness to become dissatisfied with our lot, or the seeming obscurity of our tasks. The quiet years spent in Nazareth prove how a great and noble life may be lived in obscurity, unnoticed and unpraised, and what after-significance those silent years may possess. Amid this world's evils, how much the Lord saw that was wrong: the untamed passions of men were on every side of Him, and lives were being wrecked through sin! He often heard God's truth and purposes misrepresented, yet He kept silence till His time came. Fellow-workers, we must learn to follow Him in the quiet tasks of unobtrusive life, willing to endure hardness as good soldiers, and toil on in the heat of the day, knowing that our labor is not in vain in the Lord. All will come out right at last. In the evening time it shall be light; and meanwhile not a cup of cold water given in the name of a disciple will lose its reward.

#### X. HE WAS A MAN OF PRAYER.

He spoke to His Father in secret. And in this He comes very near to us, when we know that His human life and labor had to be sustained by daily waiting upon God. He drew the sacredness of prayer over all His life in its manifold activities. After His consecration to His work we find Him praying; after He had cleansed the leper He withdrew into the wilderness to pray; the choice of His twelve disciples was made after a night of prayer; sometimes He continued all night in prayer. "And as He prayed the fashion of His countenance was changed," for the light of heaven shone full in His face. His disciples were even more impressed with His praying than with His preaching; it seemed so like heaven and the unbroken intercourse of our Father's house. No wonder that they came to Him and asked, "Lord, teach us to pray." They never asked, "Lord, teach us to preach; teach us to talk with the people;" but "Lord, teach us to pray." Brethren, we will always be at sixes and sevens with our work till we learn to stand before God and ask His specific guidance for each specific duty.—"Lord, what wilt Thou have me to do?" and then, "Lord, help me to do it to Thy glory."

Here  
we poss  
sermon  
a sweet  
Through  
seam th  
He was  
in upon  
silence  
well as  
saalem,  
home of  
His hea  
position  
is your  
the fore  
that the  
in heav

We  
tion :—  
I. HE N

Mar  
anise, c  
them a  
differen  
Christ!  
was utt  
from H  
bigoted  
from th  
summer  
were ge  
were as  
bear fru  
of soul  
the lig  
spoken  
the who  
They c  
tions a  
caused

## XI. HE LIVED AS HE TAUGHT.

Here is where so many workers fail ; and yet the greatest power we possess is the power of a sanctified life : the most eloquent sermon is the living epistle, to be read and known of all men. What a sweet accord between His words and works, His thoughts and life ! Through His whole ministry it was all of one piece, woven without seam throughout. No disguise was ever worn by Him ; and what He was one place and time He was everywhere and always. Look in upon Him everywhere—amid the solitudes of the desert, in the silence of the garden, through the darkness of the midnight hour, as well as amid the throngs of Galilee, or crowding the streets of Jerusalem, He ever did the things that pleased the Father. In the quiet home of Bethany, as well as amid the solemnities of that upper room, His heart communed with God, and His life and words were the expositions of each other, and both grew from one root. In this He is your model, and you must preach the gospel and teach through the force of your character. "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."

## II. CHRIST'S METHOD AS A TEACHER.

We can merely notice some of His methods as points for reflection :—

## I. HE NEVER WENT INTO PETTY DETAILS AND MAGNIFIED TRIFLES, BUT DWELT ON VITAL, DOMINANT PRINCIPLES.

Many men omit the weightier matters of the law, and tithing mint, anise, cummin, etc. Their life is spent in petty, trifling questions. To them a pin is of more consequence than a pillar in the temple. How different from all this, and how much grander was the teaching of Christ ! It breathed the amplitude of the heavens under which it was uttered, and not the stifled air of the synagogue. In passing from His lessons to what we sometimes hear taught in the narrow, bigoted sectarian shibboleths of certain congregations, is like passing from the grandeur of Solomon's Temple, or even the glories of the summer sky, to a beggar's hovel, amid refuse and dirt. His words were germinal, and covered the whole ground of life and duty ; they were as seed planted in the soil of the heart—to bud and blossom and bear fruit through the ages. His teaching pierced even to the dividing of soul and spirit ; it touched the very core, and laid all bare in the light of eternal truth and righteousness. If ever words were spoken on earth by human lips, of world-wide significance, they were the wholesome words of Jesus Christ, who spake as never man spake. They come as the sunshine around the roots of our deepest convictions and noblest aspirations. As the morning light, His words caused all things to be seen in their true proportions and relations,

while they have purified the atmosphere of centuries. His teaching subverts the false sentiments and maxims of humanity; the sermon preached from the hill-top by the carpenter from Nazareth, to the group of peasants, fishermen, and mechanics, is by universal judgment regarded as the noblest utterances of the earth. It contains no commendation on what the world eagerly seeks—its pleasures, fame, riches, honor, or rank; but rather on what it dreads—poverty, sorrow, persecution, humility; for those things that are esteemed among men are an abomination in the sight of God. The world's wisest men have marvelled at a vision so fair as the one held up by our Lord in His sermon on the mount; they have been fascinated by the conception it contains of man's moral and spiritual life. The Great Teacher gives utterance to truths that have entered the thoughts of all civilized peoples, and been regarded as living principles, sacred and current for ever, as axiomatic truths, common alike to believer and unbeliever. Words so child-like, so simple and artless, spoken by the lips of a poor Nazarene, brought up in the narrowest of all national bigotries, spoken, too, by a man who had never learned letters, and yet the foundation of all morality for all time. Such an intellectual and moral phenomenon can be accounted for only in one way,—He was the Teacher sent from God, and came into the world as the Wisdom of God.

#### II. HE WAS SIMPLE AS A TEACHER.

The peasant fisherman of Galilee could understand Him as easily as the proud philosopher; while little children drank in His words. The flowers blooming at His feet, the birds flying over His head, the sower scattering his seed, the hen gathering her chickens, a woman sweeping the house, etc., etc. By such homely illustrations as these the deep things of God were made known; and, though commonplace, what could exceed them in beauty? What a warm, simple, home-like picture, the woman putting her leaven in the meal, and what pleasant memories it would suggest of home life and home scenes. So every one that reaches the hearts of his generation must use homely illustrations, and meet his audience just where they stand. Teachers, you must make gospel truth plain and simple to yourselves; be clear, pointed, and firm on all the saving doctrines of grace. Enrich your mind and heart with them. Eat the true bread and drink abundantly of the living water till your own souls are filled as with marrow and fatness: till your communion with your Saviour is sweet and satisfying, and then you will speak earnestly out of the abundance of your heart. When the fountain is filled it will overflow in those crystal brooks that carry life and beauty far and near. Always take your stand near the heart of great gospel truths, and break the bread so that the children can eat it, and you cannot be too plain and pointed, nor yet too simple, when dealing with the great things of God.

This  
by, and  
other.  
analogies  
them—t  
painted  
gleaming  
by the g  
are linke  
parabolic  
sheep—t  
—the wa  
debtors—  
vital tru  
the hear  
largely  
Spurgeo  
poems a  
His own  
and it w

In a  
of men a  
hearts, a  
—"Mat  
tree"—  
bered w  
He thus  
hearts a  
plain th  
woman  
seemed  
dered fr  
theirs,  
ninety-  
find it,  
cessful  
and mo  
own po

He  
and bri  
heal all

## III. HE USED ILLUSTRATIONS.

This world is a book of analogies and symbols to read God's Word by, and great religious teachers have used the one to illustrate the other. But our Lord exceeds them all in the use of anecdotes, analogies, and illustrations. The lilies and green grass that fringed them—the fields of yellow corn waving in the sunlight—the clouds painted by the setting sun and reddening all the sky—the lightning gleaming from one part of heaven to another—the blossoms moved by the gentle breath of summer air,—and many a sweet scene beside, are linked to Divine truth to give it force and beauty. He was a parabolic teacher: The vine and its branches—the shepherd and his sheep—the sower scattering his seed—the fisherman drawing his net—the wayward son leaving his home—the creditor settling with his debtors—building on the sand or rock, etc., all made to enforce great vital truths. So those writers and speakers that take a firm hold of the heart of man and move it, have all been men who have drawn largely from nature and common life. Guthrie, Arnot, Beecher, Spurgeon, are instances of the former; and Scott's novels and Burns' poems and songs of the latter. Yet our Lord never illustrates from His own life, or indulges in personal anecdotes concerning Himself, and it would be well if more teachers were like Him.

## IV. HE WAS PERSONAL IN HIS DEALINGS.

In addition to preaching to great multitudes, and teaching crowds of men and women, He drew near and applied the truth to individual hearts, and called them by name. He said: "Zaccheus, come down"—"Matthew, follow Me"—"Nathaniel, I saw thee under the fig-tree"—"Mary, whom seekest thou?"—"Martha, why are you cumbered with much serving?"—"Thomas, why are ye faithless?" He thus gave the truth an individual setting, and brought men's hearts and the gospel together. How much trouble He took to explain the nature of His kingdom to individual seekers!—*e.g.*: The woman at the well, the rich young man, etc. Sometimes His steps seemed erratic, but this is because the sheep He is seeking have wandered from the right way, and His track must be determined by theirs, as He seeks the lost in the wilderness. He can leave the ninety-nine safe in the fold, and go after the one that is lost till He find it, and then He bears it back on His shoulders. So every successful teacher studies the individual history, wants, temperaments, and moral condition of his scholars, that he may give to each his own portion.

## V. HE HAD A PURPOSE IN EACH LESSON.

He spake to enlighten the understanding and renew the heart, and bring the wanderer back to God. He came as a physician, to heal all manner of sickness; and as a Saviour, to seek and save the

lost; and this purpose was never lost sight of by Him. And He has called you to carry on His work, and you must keep the same aim steadily in view. Your commission is, "Feed My lambs: bring them up in the nurture and admonition of the Lord. Feed their hearts with food suitable to their years; tell them of Me and of My love to them; remind them that when on earth I gathered them in My bosom, and long to gather them again, and keep them there near My heart; tell them of the home I have prepared for them, and My desire that they live with Me there." Keep these things always in view, and use Divine truth for a purpose, and make the gospel a blessed instrument for grand moral ends. Each Sabbath be ye messengers of His mercy, and bring the love of Christ with you, and drop in the seed of saving truth into the young mind and heart, that the children may be plants of righteousness, and our young men and women confirmed in the faith.

#### VI. THE TRUTH WAS MADE PERSONAL.

Jesus Himself was the truth and the substance of His own lessons, the exposition of His own philosophy, and the supreme authority of His own laws. So, by His grace enabling you, you must make the truth personal, and hold it as a treasured inheritance in your heart. As the flower to the sun, opening its bosom to receive the light, so your heart must open to receive the rays of His love, till it can be said, "Christ in you the hope of glory." It was not till the Master had wrung from Peter a confession of his love, thrice repeated, that He gave him the commission to feed His lambs and His sheep. He reconciles to Himself first, and then commits to us the word of reconciliation. The true order is, "We believe, and therefore speak."

#### VII. WHAT TACT HE SHOWED.

When the elders and chief priests wished to entangle Him in His talk, and questioned Him as to His authority, how He put them on the horns of a dilemma, by asking them about the baptism of John! How He silenced the Pharisees who attempted to corner Him regarding Cæsar's authority. He asked for a penny, and seeing Cæsar's head on the coin, replied, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." When the Sadducees sought to puzzle Him about the resurrection, He shows them they were fundamentally wrong in their conceptions of the next world. "In the resurrection they neither marry nor are given in marriage, but are as the angels of God." He shows equal tact when dealing with enquirers and seekers after God, as may be seen in the case of Nicodemus, the Samaritan woman, the two disciples. But how different His treatment of the rich young man! A sanctified common sense is one of the teacher's richest endowments—the wisdom of the serpent, which helps to know what is in man.

And give  
says, "G  
your soul  
crystal po  
starry he  
fathom th  
mirror th  
God. He  
a Jupiter  
in the gre  
the pure  
the philo  
the cream  
heart. S  
rule: "T  
See, also,  
"Who of  
their feet  
before H  
son ask b  
and also  
and go o  
"Feed M  
Head and  
A genera  
culates o  
part of th  
it hung in  
Waterloo  
rained or  
to keep t  
orders to  
bore dow  
rush of g

And sha  
salvation  
He who o  
for the w  
O that th  
for a gra  
belief!  
of. The  
heathenis

## VIII. HOW HE CONDENSES,

And gives the cream, and He makes it a feast of fat things, and says, "Come eat, yea, eat and drink abundantly, O beloved. Let your soul be filled as with marrow and fatness!" His words, like the crystal pools down into which you look, and see the depths of the starry heavens or the glories of the summer day, no plummet can fathom them. Often He speaks a few simple words, and yet they mirror the depths of eternity, and are filled with the infinite love of God. He laid out His strength in great matters, as the sculptor toils at a Jupiter or an Apollo. And like Him you must lay out your strength in the great things of God, and live in the warm sunshine and breathe the pure atmosphere of His presence. As teachers, it is well to know the philosophy of Christ's method, and learn to condense; gather the cream from a lesson, and send the truth straight home to the heart. See how He sums up the whole of man's duty in one golden rule: "Thou shalt love the Lord thy God with all thy heart," etc. See, also, how He strikes at the root of pride and teaches humility: "Who of us shall be greatest?" and He answers them by washing their feet. Likewise all theoretical difficulties about prayer vanish before His reasoning: "What father is there among you who if his son ask bread," etc. We have noticed some of our Lord's methods and also His spirit as our model, and now we call you to copy Him and go on in your work. Who has called you, and charged you—"Feed My lambs?" It is the Captain of your salvation—the Church's Head and King. It is His right to command, and your duty to obey. A general expects his men to obey him. A British officer never calculates on anything else than implicit obedience. Obedience on the part of the soldiery to orders given decided the fate of Europe when it hung in the balance. During the whole of that memorable day at Waterloo the British troops stood firm, even when shot and shell rained on them like hail. Wellington had given orders to the men to keep their ground but not to advance. But when at length the orders to advance came, the whole army, as if impelled by one will, bore down upon the enemy, and then the world witnessed the red rush of gallant men dashing across the lines of death—

"Theirs but to do and die."

And shall we do less under the leadership of the Captain of our salvation? Many a battle cry has proved vain and led to ruin; but He who calls you summons to victory. He will give you strength for the work He imposes, and qualify you for the post you are to fill. O that the Church could muster force and heroism of faith enough for a grand and united assault along the whole line of sin and unbelief! There would follow results we now scarcely venture to dream of. The Spirit of God would be poured out, and the powers of heathenism be constrained to bow before the sceptre of Immanuel.

And the wilderness would begin to blossom as the rose. The light would become so effulgent and shine so far, that the darkness would be penetrated to the ends of the earth, and Gentiles would come to that light and kings to the brightness of its rising.

#### THE SABBATH-SCHOOL TEACHER'S TEXT BOOK.

Mr. W. M. REYNOLDS said: There is one text that has been very precious to me. It is a command, a promise, and a warning: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." All the science of this world has never yet produced a seed—a thing which will reproduce its own, and the only thing that will reproduce its seed, and that is given by God. The only thing that has produced any effect on this world has been the Word of God. Everything else has been a failure. This is a wonderful book, and those who have studied it longest and most earnestly testify to its marvellous power. In a Southern State a gentleman asked me if I had ever seen old Dr. Beekman, one of the oldest Bible scholars in his denomination—the Presbyterian. I went up and sat at his feet for more than an hour listening while he talked to me of that book. He had been a Christian for sixty five years and a student of the book for fifty years, making it almost his entire study; yet he said he felt as if he was just on the edge of a great sea of knowledge and had just dampened the soles of his feet; if he lived a thousand years he could not exhaust it. Out on our prairies the surface water used to lie on the top, but the immigrants dug down and got a fresher and healthier water about thirty feet. Afterwards they dug down 600 and 700 feet and got water that is used for healing purposes. So it is with the Word of God. There is enough truth on the surface of it to save a soul. One verse in John—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,"—is sufficient to save a soul. It is like the surface water that saved man and beast. The *British Workman* paper—that has the largest circulation of any paper in the world—always prints a text of Scripture large enough for any man to read. A Scotch missionary in his travels came into a cabin where a man was lying, dying of consumption. The man said he was trusting in Christ for salvation. He had not been to church for years and years, but he had lain and spelled out the words on a slip of paper, pasted over the window by his wife for protection—"God so loved the world." The missionary wrote to the editor, and the editor said, "I will never issue a number of this paper without a verse from the Word of God in it in large type." It is amazing how men will testify to the power of God through this Word when every other power had been lost on him. In one of our cities an infidel was scoffing at the Bible. A poor man stepped up and said: "Do you remember when I used to get

drunk,  
and do  
victual  
you see  
years?  
that b  
testify  
are dis  
truth;  
tion.  
bless it  
in this  
Moody  
and un  
was th  
spoke t  
speak i  
no app  
God's  
103rd  
though  
for the  
us all  
the de  
that th  
sins fr  
destruc  
do I lo  
other c  
glove a  
cost he  
hension  
"It's n  
replied  
disease  
is that  
read it  
other t  
love th  
hope y  
promis  
preciou  
sheave

Re  
on

drunk, and when I used to send for you as a lawyer to help me out, and do you remember my wife begging at your house for broken victuals." The man said "Yes." "Well, sir," said the man, "have you seen me drunk, or my wife and children begging, for the last ten years?" "No." "Well, you won't see it again; and I tell you it is that book you have been reviling that has saved me, and I want to testify for it." The infidel was silenced. The reason so many teachers are discouraged is because we are teaching something else than God's truth; we are trying to interest them by something of our own invention. When we take this book and teach it we can rely that God will bless it. The evangelists to-day that are working the greatest works in this land are those that are sticking closest to the Word of God. Moody has told me that when he spoke feelingly to the people, and under their impressions many rose up for prayers, he thought it was the Spirit; and when he preached in Dublin, Henry Morehouse spoke to him, and told him to fill himself with God's Word and then speak it, and for months Moody was studying God's Word; he filled no appointments; and you see to-day how in his sermons he honors God's Word. The other day I picked up the Bible and turned to the 103rd Psalm, and I wondered that it was so applicable to to-day, though it was written three thousand years ago. David thanked God for the very things we have to thank Him for to-day. God forgives us all our sins. He does a wholesale business. He plants them in the depths of the sea—not in a river that may dry up some day so that the devil will come along and pick them out. God blots out our sins from the book of His remembrance. He redeemeth our life from destruction. I have no question about God's love to me; but I think, do I love Him? He will not forget us; we cost Him too much. The other day a lady in London lost her diamond and at once took off her glove and dived down into the gutter for it; because that diamond cost her a great deal. I know God's love to me is beyond my comprehension, and it will never change. A man said to me the other day: "It's no use talking about temperance; it is a disease with me!" I replied, "Then you have come to the right place; he healeth all our diseases." He satisfieth us with good things. The only satisfaction is that which God has. I want you to take this book and not only read it but study it. The longer I live the more I am throwing away other books and confining my study to this. The reason people don't love this Word more is because they don't know it well enough. I hope you will go on and love and study this book and realize the promise in the words: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Rev. D. G. Sutherland, B.D., LL.B., then delivered an address on

## CHRISTIAN CHARACTER IN THE TEACHER, AND FOR THE WORK.

Rev. D. G. SUTHERLAND, B. D., LL. B., said :—The apostles, we are told, selected honest men—men of good report—and the result was that the Gospel prospered and the Word multiplied greatly. The secret of the strength and power of writers among men is that they bring forth what is in the heart of men. Looking at the Bible simply as a worldly book—simply a setting forth of men and their works—the great point of interest in it is that it deals with human character. What is character? We may say it is the sum of all the qualities that go to make up a man. There is an essential difference between character and reputation. Reputation is what men think us to be. Character is what God sees us to be. “Man looketh on the outward appearance, but the Lord looketh on the heart.” The glory of manhood is found in character. You speak of the greatness of this earth—grand and magnificent beyond comprehension, with its wide seas and lofty mountains and the products of the natural world; you speak of the glory of the sun above you in all its power of illumination and of productiveness on the world; and yet the sun and the earth are not of as much value as a little child that stands in the Sunday-school. Reason and intelligence, conscience and will, appertain to the child, but not to dead matter; and you and I stand in the presence of that great and glorious orb of day and say: “I am greater than thou; thou shalt pass away, but I shall endure for ever.” Nor is Christian character found necessarily in connection with genius nor with strength of body. Look at the athlete; and the statesman who wields mighty influence in his nation; but the true strength of manhood is not in the physical frame or the intellectual power—it is in the soul and in the character; and it is this that gives permanent influence upon the souls and lives of our fellow-men. Now there are essential distinctions between men—I refer to the moral quality of men; I do not care if their outward appearance is the same. Within the heart there is an essential difference. A country man can discover chess in a field that a city man would call pure wheat. An expert can distinguish between the paste and the diamond. God is never deceived about us. He reads us as we are. One of the most solemn thoughts that can come to me is that God knows me as I am. God wants purity and truth and fidelity to duty. You take that principle of duty, genuineness of spirit, transparency of character, that fidelity to truth that is essential to the development of a right life—these are found in connection with true character. The true man is not like Absalom, going about with flattering and cozening words, and kissing you, and endeavoring to win your favor that he may put his father off the throne and put himself on. The true man is not like Ananias, taking credit for giving the whole when he gave only a part. True men are not like the Gideonites who came to Joshua and pretended they came a long journey, with their worn out clothes and their stale

bread, and  
the ques  
his who  
Knight  
tion and  
duty is  
signal up  
of the su  
pects tha  
there is  
in comm  
and ther  
I come t  
cept and  
you were  
would be  
Paul said  
not stea  
terrible  
through  
man fail  
one men  
members  
poison in  
It ought  
other ha  
characte  
characte  
esteem o  
I find al  
confidenc  
was true  
thought  
to mode  
many of  
of the I  
men. T  
Washing  
of the fo  
force of  
poems.  
tical opp  
never ea  
amongst  
banished  
man. L  
his own

bread, and thus obtained important concessions and covenants. Take the question of purity: his garments are clean, his hands are clean, his whole soul he seeks to have clean. He is like the Red Cross Knight in Spenser's *Faerie Queene*, who goes out amidst the temptation and comes back untainted in the slightest degree. Fidelity to duty is the crown of character. Nelson, when he put that famous signal up on the masthead before the battle of Trafalgar, set forth one of the sublimest principles that ever affected humanity,—“England expects that every man will do his duty.” There is truth, there is purity, there is fidelity to duty; and the spring of all these principles is found in connection with the Christian life, which is Christian character, and then we take Christ as our model, to walk in His footsteps. Now I come to the practical part. There is a great difference between precept and example, and in many cases these do not go together. If you were to find your preacher practising some vice he denounced, he would be cast out from your midst very speedily. That is just what Paul said to the Roman Church: “Thou that preachest a man should not steal, dost thou steal?” etc., (Rom. 2: 21-23). And this is the terrible charge: “The name of God is blasphemed among the Gentiles through you.” We know how it is in business, that when one business man fails dishonestly it brings reproach on all the business men; when one member of a church acts dishonestly it brings dishonor on all the members of his church; when one minister commits sin it becomes poison in the community against the Church of the Lord Jesus Christ. It ought not to be so; but it is human nature, and it is so. On the other hand, if you back the precept with example, back it with true character, what a power it becomes! In the Word of God I find it is character that has prevailed to lift men up in the community in the esteem of their fellows. I find the favor of God was with Joseph; but I find also that the young man was a man of character that won the confidence of those that were employing him. I find that Daniel was true as steel to the very utmost, even when the conspirators thought to trap him in regard to his worship of God. Coming down to modern days, I find the secret of influence on the part of a great many of the men of the world is that men trusted them. The presence of the Duke of Wellington on the battle-field was worth a thousand men. The story is told that in 1798 the Secretary of War wrote to Washington and said: “You must let us have your name as General of the forces; it will be worth nearly an army to us.” Such is the force of character. Dante, five hundred years ago, wrote his immortal poems. He stepped out as representative of liberty against ecclesiastical oppression; he set in movement tides of influence that have never ceased to flow, and there is no name more honored and revered amongst the people than the name of that single person who was banished from the State and became an exile, because he was a true man. Look at the power Havelock has exercised not only amongst his own army but in various other relations. Whenever the General

had any specially difficult task to accomplish he said: "Bring out Havelock and his saults!" You remember how it was with General Gordon,—that grand man that towers to-day above the majority of men in the strength of his character—a man that a great nation like Britain chooses as its sole representative to go and settle international difficulties—to go alone into the midst of raging armies, into the midst of barbarian nations, to uphold Britain's power and to bring about a state of peace. What was it that gave him strength of character amongst barbarian tribes? It was regard for truth and fidelity, and the fear of God, that he had established throughout the world. Character is the only hope of humanity to-day. I do not see anything but mischief and misery and ruin for men if we do not get character into their hearts and into their lives. You will find the greatest works that have ever been accomplished have been by men of character. The greatest achievements for the liberties of mankind have been by men of character. William Tell, and William Wallace, and Gustavus Adolphus, and William the Silent, the founder of the Republic of Holland, and men like these, were men of character, and character gave them force in the community and throughout the world. When Louis XIV. asked his Prime Minister how it was that he, with his great armies, could not conquer Holland, the Prime Minister answered: "Because, sire, the strength of a country does not depend on the extent of its territory, but upon the character of its people; it is because the Dutch are frugal and industrious and energetic that your Majesty has had so little success with them." And it is true to-day. The strength of Britain—of the United States—is in the character of the people; and the strength of Canada is to be in the character of the people; and God grant that we may stand high amongst the nations for purity and nobility and fidelity to duty as in the sight of God. What I have been saying of these general matters is true also of the teacher in the Sabbath-school. We all know how sharp these eyes are that are turned upon us when we are teaching, and living in their midst. They hear and see a great many things that we don't want them to hear and see. We have to be careful, for these young people are very imitative. When a circus comes to our town the boys for weeks afterwards are imitating the performances of the actors. You remember the story of the drunken father who, coming home one evening, saw his little boy imitating the way in which the father treated the mother when he came home drunk—the little fellow staggering, speaking in a maudlin way, and using the language the parent generally used. The father was so struck with the incident that he became a sober man and a great blessing to his family. It is possible for a sculptor to be a bad man and yet make a beautiful statue; he is not likely to do it—his taste is likely to come out in the work he does. It is possible for a poet of bad life and bad heart to write a beautiful poem. Byron even wrote those beautiful Hebrew melodies. It is possible for an infidel to write a beautiful thing.

Shell  
the C  
when  
that  
out,  
evil  
There  
becam  
about  
turne  
the L  
a fait  
A gen  
preac  
not s  
long  
say t  
when  
there  
out th  
a gen  
the co  
to do,  
of a  
years  
dwelt  
did f  
thoug  
right  
praye  
I do n  
has g  
showe  
or the  
went  
did g  
be dis  
influe  
souls  
compl  
North  
work  
times,  
the pr  
owing  
speak  
battle

Shelley wrote "The Sensitive Plant," and that beautiful poem about the Clouds; but you cannot do that in teaching; you cannot do that when you come to mould the character and the life of the scholars that are given to you. The spirit that is within you will work itself out, will work itself in, will transform, will degrade—if it is an evil spirit—the character of those who are placed in your hands. There is a biography coming out that will tell how George Eliot became a sceptic; and the secret is that the lives of the Christians about her were very far from the spirit of Christianity, and that turned her aside, and has turned multitudes aside from the cause of the Lord Jesus Christ. If we can give our scholars a pure example, a faithful model for imitation, it will affect their spirit and their life. A gentleman said to a lady: "Why do you go to Dr. A. to hear him preach? He is not a great preacher." "I know," she said, "he does not say much with his lips, but he is preaching to me all the week long." That is what we want with the teachers. Do you mean to say to me that the influence of a man like Arnold of Rugby died when he was buried? No; it is living in the highest circles of England there to day; and the old men who were boys in his time are living out the principles that he instilled into their young hearts. One day a gentleman passing through a little village saw the girls going to the cemetery with flowers, and he asked them what they were going to do, and they replied that they were going to lay them on the grave of a person who was a Sunday-school teacher, who had died five years before; and still his memory was green, and still love for him dwelt in their young hearts, and what they did for no one else they did for him—bedecked his grave with flowers from day to day, though years had passed away. You say, "I have tried to live a right life, I have tried to give instruction in the right way; I have prayed about it; I have tried to bring my scholars to Christ; and yet I do not seem to have any success." You are not the first one that has got discouraged. Remember Elijah. God spoke to his soul and showed him it was not by the mighty fire or the mighty tempest or the mighty earthquake, but by the still, small voice; and Elijah went back to his work cheered and comforted and refreshed, and did glorious work for the Lord. And just so I say to you: don't be discouraged; you cannot tell how the Spirit of God is using your influence and your example and your teachings for the salvation of souls that are committed to you. I heard some of our volunteers complaining that they had nothing to do with the fighting in the North-West, and they came back without any laurels. They did their work faithfully and manfully, even though it was not any more, at times, than getting the oats across the river, or endeavoring to get the provisions down the river. They did their work well, and it was owing to their faithfulness that the fight was won. (Applause.) You speak of Leonidas as being a failure. The grandest success ever in battle was that. They slew him and the three hundred men that

were with him, and they got around the pass and into the country and won the victory; but the enemy eventually had to retire; and coming down through the centuries comes the name of that devoted leader, and he is crowned with the world's laurels. You speak of failure. Was it failure, in the early days of French settlement, when those French-Canadians gave their lives for the defence of Montreal and the other settlements down the river? They first of all bade good-bye to their friends, and then they went to church and got the last rites of the Church as for dying men, and they came up the river and got in their little log stockade. The Iroquois Indians were coming down by hundreds. They held the stockade day after day while their throats were parched with thirst, while their comrades were dying inch by inch, they held that post till every man died at his post. They could not accomplish any more than that. Failure, when they died? Nay, I say, abundant success. So I think the Lord looks down on many a discouraged teacher, and while he says "I am a failure," God knows the influence is going forth and influencing the scholars; and long after the teacher's voice is silent the fruit of his labor and fidelity and example shall be seen in the lives of those who take part in guiding the destinies of the nation. I close with the noble words of Alexander Smith:—

"I will go forth among men not mailed in scorn,  
But in the armor of a pure intent.  
Great duties are before me and great songs;  
And whether crowned or crownless when I fall  
It matters not, so as God's work be done.  
I have learned to prize the quiet lightning deed,  
Not the applauding thunder at its heels,  
Which men call Fame."

## THIRD DAY.

THURSDAY MORNING, OCTOBER 22ND.

After a prayer and praise service, Rev. W. C. HENDERSON, M.A., of St. Mary's, in the absence of Rev. Alfred Andrews, conducted an Institute exercise. He had a class of 160 taking up on Monday evenings the course given at Chautauqua last year. This course was recommended by the Central Committee of this Association, and he thought we should all do what we could to support the plan. The "Teacher's Preparation" will be the topic of our lesson. Good work requires preparation. This is true in every department of life, but

especially in that of the Sunday-school teacher. The *first* point is, "The necessity of preparation." Because (1) of the limited time at his command—forty minutes at the utmost. We must make the most of it—know how and what to teach; what to put in, what to leave out; and to give the best that can be compressed into the time. Because (2) of the condition of the pupil. The scholar comes often thoroughly unprepared, not even having read the lesson. Because (3) of the nature of the subjects to be taught. The Bible made up of sixty-six books—so much in it—contains subjects of supreme importance that should not be dealt with without preparation. Because (4) of the dignity of the work. If the day-school teacher comes prepared for his work, how much more should the Sunday-school teacher, when the greater dignity of the work is considered. The *second* point is "The aims of the teacher's preparation." He should aim (1) to ascertain the meaning of the Word. What would the Spirit teach? Don't come to the Word with ideas all formed and try to make the Word conform to that idea, but in a humble, prayerful mood; come to be taught. He should aim (2) to satisfy his own spiritual need. The teacher, in order to feed others, must himself be fed. The blind cannot lead the way; the deaf cannot teach music. He should aim (3) to supply the need of his scholars. In order to this he must know his class—their home life, the books they read, their companions. The *third* point is "The departments of preparation." First, the analysis of the lesson text. I have so many verses and the context. I want to analyse that text to find what is in it. We have seven elements in every lesson, as given by Dr. Vincent, and I have found nothing that will excel the division, thus: (1) the time it was written; (2) the places of the lesson—where was it written, the places named in the lesson; (3) the persons of the lesson—who were they, what was their character, what had they done; (4) the facts of the lesson—the doctrines or the thoughts; (5) the difficulties of the lesson—as to date—as to clashing with other Scripture; anticipate the difficulties the class would feel; (6) the doctrines of the lesson; (7) the duties of the lesson. The second part of preparation is the collation of parallel passages. Spurgeon says the best commentator on the Scripture is the Spirit, and we get His thoughts in the parallel passages. Third, the exploration of the lesson. Some leading thought runs through it. I explore it with that thought in view, and around that central thought I get all my teaching clustered. Fourth, the adaptation of the lesson. I know my scholars and want to adapt the teaching to their surroundings. We want to put ourselves in the position of our scholars, and lift them up. Fifth, the study of a lesson plan—not only what to teach, but how to teach. I should have some plan written out or thought out—the very best one in harmony with the lesson. I feel as I have prayerfully studied the lesson in this way, that I have hold of the lesson. I would not generally make my plan known to the class—sometimes I would. I would change my plan if I found it better

after getting to the school. There might be some event occurring that would change all the circumstances, as the death of one of the class, and I would adapt it. Any well-equipped teacher can do this. I would not object to a teacher having a small card in the class, with his plan, and passages noted down.

Mr. PEAKE said the fact of having a plan made it unnecessary for him to refer to it. Many teachers have poor memories, and should simplify their methods as much as possible.

A DELEGATE suggested that each teacher should have leading questions written out, so that he will be guided in asking them.

Mr. HENDERSON then added a few hints on preparation: (1) begin early to prepare. After you go home from the school read the next Sunday's lesson. I find the best time to block out a lesson for the next Sunday on Sunday evening after the sermon. (2) Read the lesson often, every day, and prayerfully, in order to get the true spiritual meaning of it. (3) Use all the helps you can get; but study independently. I think we have none too many Sunday school helps. I hope the time will soon come when the *Globe* and *Mail* and other secular papers will have a column set apart for the lesson. (4) Talk frequently about the lesson—at meal-time; teach your children the texts. (5) Don't tell all you know in the class. The teacher should have ten facts behind for one he gives. Select from the lesson that which is best adapted, and give them the very best.

Mr. Henderson then reviewed the points he had gone over.

#### HOME LIFE.

Mr. WM. REYNOLDS conducted a conference on this subject. He said this was the first Convention he ever attended where the subject was discussed. I am a good deal like the speaker who, having spun a fine theory about training children, was asked how many children he had raised, and had to reply that he hadn't any. I can't give many illustrations from children I have raised; but I take my inspiration from the home in which I was raised. "A good home is the greatest blessing God can give to man. The danger I see in Sunday-schools is that they may supersede the home. The original Sunday-school was missionary in its character—for the neglected class—and we must avoid turning over to the teacher the work of the parent. God will not bless any family that turns over religious culture to any one else. No one but the parents can do the work of religious training of their children. As to the place given to the home in the Scriptures, what do you understand? What are some of the precepts, promises and illustrative examples? "Train up a child in the way he should go, and when he is old he will not depart from it."

Mr. McEWEN said: The home in the Scriptures is first in the order of time, influence, direct responsibility, and reward for fidelity. The weakest point in modern society is home life—that is why the subject is on the list.

Mr. REYNOLDS—The difference between England and France is said to have been that one has home and the other has not. There is no such word as home in France.

A DELEGATE—The home is the unit of organization.

Mr. REYNOLDS read Gen. 15 : 17 ; Acts 2 : 39 ; Gen. 18 : 19 ; Ex. 20 : 5, 6.

Mr. McEWEN—With reference to Abraham, he had no boy yet, and the promise had reference to present as well as future fidelity—to those that are in the household as well as the children—Deut. 6 : 6.

A DELEGATE—"And David returned to bless his house." Family prayer. Be what they want their children to be. "Bring them up in the nurture and admonition of the Lord." Carvossa, having his attention directed to the promise in Isaiah—"I will pour My spirit upon thy seed and My blessing on thine offspring,"—began to plead for his children, and his daughter was converted. His son became a missionary through an impression made at the same time. In Psalm 78 : 4 we have an impressive saying—"We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done." The first idea a child gets of his Father in heaven is from his father on earth. Psalm 101—"I will walk within my house with a perfect heart." Abraham commanded his children—that is often neglected now-a-days ; children command the parents.

Mr. REYNOLDS—My earliest recollection was the family altar ; my father made business stand aside for that ; and though I did not understand the prayers always, their unconscious influence on me was very great. I was speaking in a St. Louis street one day and I quoted a passage of Scripture, and a man under the influence of liquor said : "Hold on, you did not quote that correct." He then gave it correctly. I asked him afterwards about it, and he said : "I never like to hear Scripture quoted wrong ; I learned the Scripture at my mother's knee, in Scotland. Ingersoll never went there to speak—they know the Bible too well." Thank God for Scotland and their faith in the Bible. What examples have we in Scripture of godly home training ? Timothy, Samuel, John the Baptist, Joseph, and Josiah.

A DELEGATE—It has been stated that almost every one of the missionaries who have dedicated themselves at home and abroad have been brought up to a religious life. As examples of bad training, the case of Eli was given. What responsibility rests upon the Church in regard to the home life ; do we preach enough about it ? No.

Dr. MCGUIRE—I believe the home life could be reached better by visitation by the elders and the ministers.

Mr. McEWEN—The tendency of all Church life in these times is public life—in one another's presence—preaching or praying or singing. We have so much public life we have no time for home life, and we

are so worn out by our public life that we can't get up spirit for home life. There is retribution for us unless we can come to some strong, healthy sentiment along this line.

Mr. McLEAN—Will the multiplication of normal classes, etc., remedy this kind of life?

Mr. McEWEN—You have just struck the line. If the Church won't take hold of work that requires home study she will never reach it. Normal classes are in the line of the remedy because they require home study. We then come together for review. Let the Church gird up to manifest the home and magnify the home.

Mr. McLEAN—If we are going to follow out the teachings of the day we go to church twice Sunday, and the school in the afternoon. Monday night, normal class. Tuesday night, class-meeting. Wednesday night, prayer-meeting. Thursday night, do as you like. Friday night, you come together for the study of the lesson. My children used to say to me when they were smaller: "Pa, are those other children outside of more interest to you than us?"

DELEGATE—Oddfellows' meetings, temperance, and other lodge meetings take the father away from home, and the family suffers very largely.

DELEGATE—We are making a mistake in being too much in public, and in having too much preaching and too little teaching. We ought to turn one public service into a large Bible-class. The people would study at home and the minister would be the teacher. There would be more benefit than by this incessant preaching. (Laughter.) We haven't enough of the right kind of preaching; we don't individualize it. We don't take home the grand truths and make it a personal matter. If we could bring in a normal class on Sunday evening you would get home work done in the home that you have not now. I am not against preaching, but I want to see teaching.

DELEGATE—There is a congregation in Toronto where the minister has a Bible-class of 200 or 300 people while the school is in session.

Rev. Mr. THOMPSON—The ideal Sabbath would be this: the people meet in the morning, and the minister gives his best; in the afternoon let the church meet—young and old; let the evening be spent in our homes quietly, as has been done in another country to the great good of the church.

Rev. Mr. HENDERSON—What is to become of the unconverted people?

Mr. REYNOLDS—One remedy is to go home and practice what we have talked about. Raise your family altar and keep it up. A minister I know sent a card to each member of his church asking if they had family worship. Some had not. He personally visited them and he got the mothers, where the father was not willing, to consent to have family worship in the family. We are doing business at 120 miles an hour. The first question in the catechism of the world is: "What is the chief end of man?" To make as much money as possible

and die as soon as possible afterwards. A gentleman in Chicago told me he never saw his family except on Sunday, and then the children were off to Sunday-school twice. I believe it is the duty to go out and visit the unconverted. Let us have our churches open in the evening for the unconverted. If our ministers can't preach, let it be a gospel meeting with earnest testimony from the laymen and women. [A vote was taken showing that the whole congregation felt the responsibility on the church; and Mr. McEwen took a note of those who pledged themselves on their return to remedy the present defects.] "How may the Sabbath-school help the home?" By teaching the truth to the children, and let the parents ask the children about the lesson, and thus gather up what has been said and impress it upon the mind. Be careful about the Sunday-school literature and the library so that they will influence the home. Teach children to honor their parents. Emphasize the danger of evil companionships, and thus keep the children in the home and off the streets.

Mr. HOSSIE—Let the teachers visit the home of every scholar. With the use of the lesson leaves we can get religion into the home. I have gone at meal-times and shown how the lesson leaf was to be used—suggested the reading of the "home reading" at meal-time. The school has supplied the home with gospel songs. Even in hotels I have heard the sweet strains of these gospel songs.

Mr. REYNOLDS—Parents find it difficult to speak of personal religion to their own children. The Sunday-school teacher can do that, and often has more influence and effect than the parent. The school can help the home by bringing the children to Christ. I have a boy in my school eight years old who was converted a year ago and gave his parents no peace till they attended the church and were converted. One half the adults in our church have come in directly or indirectly through the influence of the Sunday-school.

A DELEGATE—A free thinker told me himself that he was speaking about giving up to tobacco. His little girl who was in our school said; "Pa, come to our school and they will tell you how to give it up." Why should the home help the school, and how? Support it financially. Send their children. Take their children. Instruct their children in the lesson, read the passages assigned in the home. Church in the morning, school in the afternoon, and Sunday-school at home at night. Religious education in the day-school should be impressed. The parents should be more interested in the children than the teachers.

Mr. McEWEN—The young men and women who are attending the normal classes to-day are to be the fathers and mothers, or are. They will be equipped for home training.

Mr. REYNOLDS—Is not there a growing lack of parents bringing their children to church?

Mr. McEWEN—I hardly preach two Sundays in the same church, and I notice the children do not come with the parents. Fathers

and mothers, if the children are left to go to church that way, they will go to other places without asking your leave. The office-bearers ought to make it a matter of consultation about families sitting indiscriminately in church.

DELEGATE—We have undenominational schools, and find the children are liable to wander away from the church to which the parents belong, after they have been years in the school.

Mr. McEWEN—The churches look after that themselves; no danger on that line.

DELEGATE—Many children go to two schools in one day. They become weary and tired, and church service becomes distasteful. It is cramming too much. The ordinary church discourse is not so well adapted to instruct the youth. They want something they get in the school and that they can't get in the church.

Mr. PEAKE—Not many children attend two schools, but a parent has no right to allow anything to interfere with the children's attendance at the Lord's house. If attendance at the school once is going to interfere, they should not be allowed to attend the school. (Hear, hear.) The educational power of the church is so great that we must not do anything to sacrifice that. The voluntary character of the Sabbath-school work is such as to lay the home under obligation to help it. If that consideration will not influence the home, nothing will.

Mr. REYNOLDS—I am a strong Sunday-school advocate, but the church is before the school. (Hear, hear.) The home discipline is first, then the church, then the school.

DELEGATE—Would you advise the children to go to church twice on Sunday.

Mr. REYNOLDS—I would take them; I would not advise with them at all. (Applause.) My father never consulted with me; if I didn't do what he wanted I felt his hand at the back of my neck. It was compulsory education with me. (Laughter.) There is a great deal of nonsense talked about things being distasteful to children. The same thing is said about day-school education. Don't pay any attention to it.

The business and nominating Committee presented their report, as below, and nominated the remainder of the officers and Executive Committee. (For complete list see page iii.)

“Regarding the office of General Secretary, your Committee have learned with sincere regret that the Rev. John McEwen has resigned the position he has so ably filled for the past two and a half years, and while recording their high appreciation of the work he has performed, and praying that God may direct and bless him in his future sphere of labor at Lakeland, they would recommend him to the position of Honorary Secretary of the Association. They would also recommend that the appointment of a temporary or permanent successor be left

with t  
power

“F  
ing un  
collecti  
Associ  
make a  
end co

“I  
teacher  
behalf  
thanks  
Washin  
kindly

“T  
their co  
the Co

“T  
increas  
through  
been ge  
recomm  
subject  
generat  
of usin

The

Rev  
W. C.  
suitably  
whom  
Rev. M

Mr.  
it woul

The

The

with the General Executive Committee of this Association, with power to delegate such authority to the Central Executive.

"Further, that in order to the successful organization of the remaining unorganized counties, and the working out of a system for the collection of the necessary funds for carrying on the work of the Association, the Central Executive Committee be now authorized to make such arrangements as in their judgment will best secure the end contemplated.

"It is gratifying to know that so large a number of primary-class teachers have been in attendance at this Convention, and on their behalf they would recommend that this Convention record their thanks to the National Primary Union, and Mr. Frank Hamilton, of Washington, D.C., its Secretary, for the leaflets sent, and information kindly supplied in regard to the formation of local Primary Unions.

"The following resolution has been handed to the Committee for their consideration, and they cordially recommend it for adoption by the Convention:—

"This Convention would express thankfulness to God for the increased interest which has been shown in the cause of temperance throughout the land during the year, and for the victories which have been gained for the Scott Act in so many counties, and would earnestly recommend that teachers frequently bring before their classes the subject of temperance as taught in the Scriptures, so that the rising generation may take a decided position in opposition to the evil custom of using strong drink, by which so many are ruined."

W. N. HOSSIE, *Chairman.*

W. HAMILTON, *Secretary.*

The foregoing Report was adopted.

#### THE RETIRING SECRETARY.

Rev. Mr. Thompson moved that Mr. McLean, of Toronto, and Rev. W. C. Henderson, St. Mary's, be a Committee to draft a resolution suitably recognizing the valuable services of the retiring Secretary, to whom the Association is indebted for so many successful gatherings. Rev. Mr. Hamilton seconded the motion.

Mr. McLean thought the resolution should take such a form that it would go down to Mr. McEwen's family as an heirloom.

The motion was carried unanimously.

The session closed with the doxology and the benediction.

## AFTERNOON SESSION.

After devotional exercises the Business Committee presented the following report which, on motion, was unanimously adopted:—

We, the Business Committee, beg to report that, in regard to the resolution of Rev. J. Harris and Rev. W. R. Parker, referred to us this forenoon, we do not consider that at the present time we, as a Convention and a people, are in possession of sufficient information to warrant our acceptance of the resolution as read, particularly as the methods thus far used for the suppression of the vice are now being questioned by the courts, but we offer the following for adoption by the Convention, which we trust will meet the case:

*Resolved*, that we view with grave apprehension the growth, in this as well as in the old land, of the vice now being so vigorously assailed in London, England, and that we express our entire sympathy with every legitimate effort put forth for its effectual suppression.

## THE QUESTION DRAWER.

Mr. REYNOLDS said he found a few doctrinal questions and others which he thought were irrelevant—*e.g.*, “Who was Cain’s wife?” He was not present at that wedding and could not say. (Laughter.) Mr. McLean read the questions, and Mr. Reynolds answered.

“Do you believe in social tea-meetings for Sunday-schools?”—Yes.

“Is it right for Sunday-school teachers to dance, such as the dance of the present day?”—It is not conducive to a high spiritual state of mind.

“How would you proceed to organize a county or township where none is in existence? I am anxious for information. Please make the organizing work very plain.”—I would go around and see a few people interested and have them sign a call for a convention, and have the call published in the papers; get a good place to meet, have a programme—say one day, and leave them hungry, wishing it was two days. Get a few prominent persons to open the questions. Publish the programme. Write articles; have it announced from the pulpits; urge all superintendents and teachers to come. A very little time spent like that will inaugurate an association which will exist for years. One good live Sunday-school man in a county is enough.

“Do you approve of reviews at the close of lessons each Sunday? And if so, should quarterly reviews also take place, and who should conduct reviews? What is the most profitable and interesting method of conducting a Sabbath-school review?”—I always review every Sunday for ten minutes. I try to find the central or some practical thought and prepare as well as I can. I don’t use quarterly reviews,

because I  
to foreign  
Christmas  
review yo  
give.

“Wh  
years an  
Our scho  
boy? W  
must imi  
place wh  
he was a  
and foun  
where th  
said “So  
want you  
effect. T  
Women o  
hearted C  
tenderly.

“Wh  
classes?”  
I have a  
Wanama  
and said  
was enga

“Wh  
vice vers  
the best,

“Plea  
Have yo  
informal  
sit aroun  
the week  
sons of th  
I don’t s  
all the ill  
outline o  
ask what

“Wh  
I should

“Sho  
my own  
have cig

because I give two of those reviews to temperance. The third I give to foreign missions. The last I give to home missions, or about Christmas time something about that day. If you use the quarterly review you will find in the printed helps something better than I can give.

"What is the most successful method for retaining youth of 14 years and upwards in the Sunday-school, especially young men?"—Our scholars are graduating out of the school too fast. What is a boy? We forget what a boy is, and put up the standard to ours. We must imitate the half-witted fellow who found a horse by going to the place where the horse was seen last, and sitting down there imagined he was a horse and wondered where he would go; and he went there and found the horse. (Laughter.) We have a gallery in our school where there are some young men. Last Sunday I went to a class and said "Scholars! now you are getting too large for this class, and I want you to go up in the gallery." It was surprising to notice the effect. The class increased 25 per cent. Give them good teachers. Women do better than men for this class of boys. I get a real warm-hearted Christian woman, and she goes after them and speaks to them tenderly.

"Who do you think are suitable persons to have charge of infant classes?"—The person best adapted for it. Oftener it is young ladies. I have a young lady in mine who came up from the infant class. John Wanamaker's superintendent was visiting my school and he saw her and said he was going to get her. I replied she would not go for she was engaged to be married. (Laughter.)

"Wherever practicable I have female teachers teaching boys, and vice versa—am I right?"—Yes, I think so. I think girls like men the best, and vice versa, as a general thing.

"Please give a few hints for conducting teachers' meetings."—Have your meetings in a central, comfortable, pleasant place. As informal as you can. As social as you can. Have a cup of tea and sit around a table and lay out your Bibles. Have it near the end of the week so that you have time to study. I ask one to give the persons of the lesson, another the places, another the doctrines, etc.—I don't say it openly; I write them a note. Another I ask to bring all the illustrations. At the meeting I ask if any one can give us an outline of the places, etc.—and they are prepared to reply. Then I ask what points each one would make.

"Who should conduct the teachers' meeting?"—As a general thing I should think the superintendent.

"Should a Sabbath-school teacher use tobacco?"—I will give you my own experience. I used to be an inveterate smoker. I used to have cigars in my pocket, at my office, in my home. I got 1000

cheroots from New York, and one morning as I came along smoking I saw one of my boys with a large cigar in his mouth, and I put my cigar behind my back and spoke to him very strongly. I asked him to throw away the cigar and he did, and I didn't know what to do with mine. I could not put it in my pocket because it was lit, I could not put it in my mouth after such a lecture, so I backed up till I got around the corner and threw it away, and that is the last time I smoked, and that is eighteen years ago. I didn't know what to do with the balance of my cheroots at home, but I left them to the ministers who visit our house, and I had an old Presbyterian minister stay a month with us after that, and he used up the rest of them. (Laughter.)

"What place does or should prayer hold in the teacher's preparation for his class?"—First, last, and all through it. Work as if all depended on us. Pray as if all depended on God.

"Would you impress upon the Convention the necessity of a Band of Hope in each Sunday-school?"—I believe we ought to teach temperance all through, therefore I am in favor of everything of a temperance character. If there is any organization outside the school let it be temperance work.

"What is the best means of obtaining and retaining order in a Sunday-school?"—By being orderly yourself. The least talking I do about order the best I have. I strike the bell and wait for entire order. If I was in an uproarious school I would wait for order if it took the whole session of the school.

"Is it best to force scholars to learn or to give them a prize for doing so?"—I would try to do it by entreaty and persuade them to do it. Use prizes carefully. A new teacher came to a class and said "Johnny, won't you give your heart to Christ?" He said, "How much will you give me if I do?" He had got into the habit of being paid for everything.

"Should questions be asked them in order, or generally on one line of subjects?"—Be governed a good deal by the class. If you have a smart boy he will do all the answering. Be careful of that. Use tact.

"Is it advisable to hold a prayer-meeting for teachers and scholars at the close of the school? The objection is that it creates too many services and leaves no time for Sabbath reading or private reflection. How can interest in such meetings be best sustained?"—I think a short fifteen-minute prayer-meeting is most excellent. Ralph Wells has a fifteen-minute prayer-meeting before the school, which is a good thing if you can get your teachers.

"Would you permit an unconverted man or woman to teach in the Sabbath-school? Please state reasons."—If I could not get any

convert  
inconsis  
if not a

"W  
dismiss  
prayer,  
the var

"H  
unison  
mences  
room,  
hour an  
with ea

"W  
verted,  
dically  
the Ch  
others.  
"How

"SH  
class in  
bers ab  
classes  
out a c  
teacher

"D  
class, w

"D  
advanta  
provide  
teacher  
teacher  
better r

"W  
everyth

"Is  
Sabbat  
cise in  
think  
catechi

"W  
lesson

converted persons I would resort to unconverted. Next, if I had an inconsistent Christian, I would rather have a good moral person, even if not a Christian.

"What is the best method for dismissing a Sabbath-school?"—I dismiss this way: at the close of the school we repeat the Lord's prayer, they then sit down and we strike up a hymn, and I point to the various classes and dismiss them in that way.

"How should singing of the school be conducted so as to obtain unison and encourage all to take part in song?"—Our school commences at 3, but at 2:30 all the children gather in the centre of the room, and the leader of the church singing takes charge for half an hour and drills them in singing. They drill new tunes, get acquainted with each other's voices, and improve very much.

"Will not the classification of scholars, as converted or unconverted, be practically invidious to the little sinners, and act prejudicially with them?"—No, I don't think so. I think it rather puts the Christians in a position where they feel they are observed by others. The others feel they are separate and they begin to ask, "How will it be in the great day?"

"Should the superintendent be allowed to cull from the primary class in the absence of the teacher?"—No. Our infant class numbers about 200. I asked, "Don't you think you can spare a couple of classes?" She said, "I think I can; during the week I will select out a class of boys and a class of girls." I always consult the primary teacher.

"Don't you think it is well to intersperse the lesson, in a primary class, with singing?"—Yes. Little folks like variety.

"Do you think large Bible-classes of from 60 to 100 persons advantageous, or would you advise smaller classes of from 15 to 25, provided suitable teachers could be found?"—Yes, if you have suitable teachers. I would rather have them 25 to 40; but if you haven't teachers enough, have large classes. I believe in large, classes and better teachers rather than small classes and poor teachers.

"What is the duty of the superintendent in school?"—See that everything is done right—general oversight of the whole work.

"Is it practicable to teach lessons from the catechism in our Sabbath-schools?"—A good many of our schools are having an exercise in which they recite catechism and portions of Scripture. I think it is good. In a church school it is a good thing to teach the catechism.

"Would you advise to have scholars to learn verses out of the lesson by heart?"—Certainly; I would urge committing of Scripture

to memory. When young people learn it they never forget. It can't possibly do harm and may do a great deal of good.

"What do you think of dividing a school into two departments or schools after the manner of our public school system?—i.e., instead of Bible-classes in the Sabbath-school have a high school for advanced scholars and adults?"—I don't know. I am a little afraid we have a tendency to run to the literary or intellectual part of Sabbath-school work. Religion is eminently a thing of the heart. Let us be careful lest we lose sight of the aim of the Sabbath-school—bringing the children to Christ.

"What books, or Sabbath-school periodicals, can you recommend as containing the best and most numerous illustrations? Apart from question of expense, and a school is called to choose between *Sunday-School Times* and Peloubet's Notes, which would you choose as most helpful?"—I think both those publications are admirable, and take them all. If you can't take all take the best. You are the judge of the best. I am not. We take the Presbyterian helps because we are a Presbyterian school; but I myself take Peloubet's and the *Times*, and several others.

"How may a teacher know the spiritual condition of each scholar in the class?"—By inquiring. Keeping your eyes open and watching. It is easy to find, if we are on the watch-tower continually.

"Should the primary classes be dismissed before the other part of the Sabbath-school?"—I think so. I would have a separate door so as to let them go out first. We dismiss ours always before the others are through.

"Is an hour and half too long a Sabbath-school session? If not, should infant class be dismissed earlier?"—I don't think an hour and a half too long. Perhaps an hour and a quarter would be better for an average. We have an hour and a quarter session in addition to the half hour singing.

"Is it well to pledge our Sabbath-school scholars against intoxicating liquors, tobacco, and profane language?"—Yes. I think it a very good plan.

"What do you think is the special lack in the Sunday-school teaching of to-day?"—Spirituality. A deep sense of the spiritual needs of our schools.

"Have you a model librarian in your school? What kind of a genius is he?"—We distribute papers. We have a library where the young folks get books during the week. If I had a library I would put it near the door, and have the work done before the school.

"How would you recommend organization on denominational lines—say in a State or Province such as Ontario?"—I believe in denomi-

natic  
nize  
deno  
first  
in an  
" "  
Gosp  
" "  
We  
(Lau  
them  
" "  
and t  
Chris  
most  
Phys  
" "  
work  
every  
" "  
and t  
are ne  
day-so  
house  
Dr. I  
churc  
buildi  
ture.  
people  
ing, b  
for th  
lack o  
school  
dollars  
him.  
Bible-  
Near t  
week.  
is used  
separa  
into th  
prayer  
meetin  
87 of  
17

nations, but I believe in the barriers being so low that we can recognize our friends on the other side. If I was where there were few of our denomination and another had formed, I would go in with them. My first duty is to God, and I only use denominations as we use battalions in an army.

"What is the best music book to use in the Sabbath-school?"—(Gospel hymns we use, and I think that is best.

"How would you deal with careless and indifferent teachers?"—We have a word more expressive than elegant—bounce them. (Laughter.) Interview them, pray with them, but if you can't remedy them, pray God for another teacher.

"How would you solve the problem of attention to home duties and the growing demands for outside Christian work?"—A few of the Christians have to do all the work. The busiest people are those the most is required of. But your first duty is to your own children. Physician, heal thyself. Do your own duty first, then go outside.

"Can you give any suggestions as to awakening interest in normal work?"—Go around and get signatures agreeing to attend the class every session and further the interest.

"What are your views in regard to Sunday-school accommodation and the duty of the Church in regard to this matter?"—One thing we are neglecting to-day is the Sabbath-school accommodation. The Sunday-school is the right arm of the Church—the feeder. In building a house you don't neglect the kitchen and the dining-room. In Chicago, Dr. Breed, when they said "We haven't enough money to build a church and Sunday-school both," said, "Build your Sunday-school building first." We want proper attention to Sunday-school architecture. A few years ago we built a good church seating nearly 1000 people. We brought the Sunday-school up and put it into that building, but the seats and the style of the building were not well adapted for the Sunday-school. As soon as I brought the school up I found a lack of interest and enthusiasm, and I said we must have a Sunday-school. A gentleman friend of mine was left a million and a quarter dollars to be used for benevolent purposes, and we got \$10,000 from him. The infant room is on one side with glass doors. In front are Bible-class rooms. On the left is a room for the pastor's Bible-class. Near the front is the young men's room, and used for a library in the week. In the gallery are rooms separated by curtains. The centre is used for intermediate scholars. During session all the classes are separated, but in a moment the school is in one. As soon as we got into that school the new work began. In classes they began to hold prayer-meetings. Some classes did not have a lesson but a prayer-meeting. The Spirit came down, and without special effort we had 87 of our scholars come into the Church. The work is of God, but

we are very dependent on light and air. You can't do much in a damp vault.

"Would it not be best to have the sexes mixed in all the classes? If not, state why."—I have never tried it, but I fear there would be too much like a school that was reported at our Convention: "Our school is a sparking society."

"How much does the daily newspaper interfere with the duty of fathers to their children in the home?"—Very greatly. The tendency is evil all the time. Father reads it; the boy takes it up and the father can't say anything about it. I refer to the secular newspaper read on Sunday.

"Should a pastor be urged to teach a Bible-class on the Sabbath rather than to find a qualified person in the congregation, or one who may become qualified and developed?"—If he can find one qualified it is better; the pastor has enough to do. But if he can't, and he has the strength to do it, let him. My pastor teaches a Bible-class in the school.

"What are the worst and best methods of working finance for the expense of the school?"—I think the church should support the Sabbath-school. The Sabbath school ought to be supporting other schools or work. Take up your collection in the classes. Last summer we organized a flower mission to present boquets to the sick people in our congregation. Then I got the classes by classes to decorate the room. The infant class began, and they were all there to see the decorations. The flowers were given away at the close, and sent to the hospitals, etc. I found them spending money at the florists, but I asked them to send the money instead. The next Sunday I got \$8.75. Then the young men took hold and they brought \$13.75. It increased the attendance, and increased the finances a hundred per cent.

"Would the lesson leaf minus the Bible text lead to a more general use of the Bible in the Sabbath-school?"—I think probably it would. I have a little box with Bibles and hymn books for each class, and they are placed in the hands of the scholars.

"Can the instruction of the Sabbath-school give the young spiritual food, so that they may safely neglect the public worship of God?"—No. Another experiment I try; I have a blackboard and ask how many were at church, and they rise. I count them, and put the number down on the board. I ask them to do better next Sunday. Next Sunday I count them and put down the number. I find it has a stimulating effect.

"How would you manage with a class of boys about nine years of age who will not pay attention, and are continually talking and teasing each other?"—Bring that class close up to the superintendent so that

he has his eye on them all the while. The boys get uneasy and want to go back, but I do not let them go back till they promise to do better. Sometimes I have had to watch the boys for most of the session; sometimes I go up and put my hand on their shoulder and remonstrate.

"Should the scholars read over the entire lesson first?"—I think so.

"Is there not a danger that the singing of hymns suitable for believers, by unconverted pupils, will have the effect of influencing them to believe that they are good enough and conversion unnecessary?"—I often take a hymn and say: here is a hymn I don't see how any but those who love the Lord can sing it—"I am thine, O Lord." How many can say that from your heart? After the singing, having noticed some are silent, I ask them why they can't, and talk to them in that way.

"At what age should a child be taken to church?"—As soon after they are born as you can bring them.

"Do you approve of having two teachers taking charge of one class, on alternate Sabbaths?"—No. One teacher. I would not like two pastors alternating.

"What is the best means of promotion from one class to another?"—I like the whole class to be promoted with the teacher. I would promote on their spiritual condition as well as intellectual.

"Is it advisable to raise money for Sunday-school and church purposes by socials, tea-meetings, bazaars, etc.?"—I am not much in favor of bazaars. I believe in socials, and sometimes having refreshments for sale, but I would not have it for supporting the school—have it for some outside object. I believe in direct giving.

"Is an honor roll a good thing to introduce in the Sunday-school?"—Yes. I use them to good effect.

"In regard to social amusements for young people, professing Christians, what would you advise?"—Let them before they go into any amusement ask God's blessing, and feel, I don't want to go to any place where I can't ask Jesus to go with me. I don't want to go to a place where if I was suddenly summoned into God's presence I would be ashamed for the world to know.

"What course should the teacher take in a Sabbath-school where there is no primary class, there being a difficulty in allotting a place for one, and the class is composed of several intelligent boys from ten to twelve years of age, and half-a-dozen little ones who hardly know their letters,—another class close by similarly circumstanced?"—Take those a little advanced and put by themselves. Take those who can't

read by themselves. You can't teach an infant class with any satisfaction without a separate room ; but if you have no room do the best you can.

"What place should be given to history and chronology in the class?"—Subordinate to the spiritual part. Don't use too much. I have known teachers take up the whole time with the chronology. Have a clock, or watch, and see you don't spend too much time on the non-essentials.

#### RECOGNITION OF THE SECRETARY'S LABORS.

Mr. McLEAN, on behalf of the Committee appointed for the purpose, reported the following, which was adopted unanimously by a standing vote :—

This Association, in convention assembled, before separating, desires to convey to the Rev. John McEwen, who has occupied the position of General Secretary for the past two years and a half, its hearty appreciation of his services, and to recognize his ability and eminent fitness for the work in which he has been engaged, and which have been especially marked in the departments of Institute and Convention.

His earnest discharge of duty and self-denying labors have inspired and encouraged many workers over the wide extent of the Province. These workers, it is confidently believed, join with this Association in bidding him God-speed in whatever field of labor the Master may call him to occupy.

This Association exceedingly regrets the circumstances that have made it a necessity for him to resign his position, and can only trust that the result will be the furtherance of the work so dear to him, and to every member of the Association.

Mr. L. C. PEAKE, by the courtesy of the Executive, gave an outline of the Chautauqua Literary and Scientific Circle.

Rev. H. D. HUNTER, M.A., London, gave an address on "The Superintendent, his Duties and Difficulties." (The Publishing Committee regret exceedingly that Rev. Mr. Hunter is unable to supply the manuscript of his valuable address.)

The session was closed with the doxology.

## EVENING SESSION.

After a praise service, the proceedings opened at eight.

## REASONS WHY ALL SHOULD ENGAGE IN SABBATH-SCHOOL WORK.

Rev. JOHN F. GERMAN, M.A., Brampton, referred with pleasure to the great prominence given to children in this age. It is a living question in the Church, the family, the legislature, What can we do for the children. To-day all classes avail themselves of the privileges of Sabbath schools. The primary aim of the school is not to get numbers, not to keep the children for an hour from evil, nor to get them to recite God's Word, nor even to teach them God's truth, but to lead them to Christ; and if we fail in this we fail in our object. One reason why we should all engage in this work is that God has commended it; another, the benefit to the teachers; another, the patriotic motive—the benefit to the country. I confine myself to the points relating to the children. They come into the world helpless, with tendency to evil. They are compelled to make choice of good and evil, and their happiness here as well as hereafter depends on their choice. They cannot go out of the world without being suicides, and no one can put them out without being a murderer. If children were left alone in this world the case would not be so urgent; but literature is sent abroad and the child is taught profane swearing, impurity, drinking liquor. Put an English child in a Japanese family and he will speak Japanese—he will learn what he is taught. If a child commits crime we lock him up; if he dies we bury him; but if he lives and follows in the line of evil society we try him and condemn him. Had we prayed for and tended him before we might have saved him from this result. The same persons who teach the evil do not punish, but society as a whole teaches him evil and then punishes him. A child has a right to a true start in life, physically, mentally and spiritually. If we care for their bodies well and leave money to clothe them after we have gone, but provide not for their moral natures, how can we say at the bar of God that we have done what we could. Again, we should engage in this work because of what children may become. We should rejoice over the salvation of boys more than that of old men, for there may be ten times the influence in the future life of the boy that there will be in that of the aged person. The child's feet are small, but they may carry him to the penitentiary or the parliament; his vision is limited to-day, but the day is coming when he may study planets in their courses. He may rise to a position higher than angels, or sink into the depths of degradation with devils. You can hold a dozen acorns in your hand, but let them grow and one oak tree could crush the whole of us. Again,

because of the future of the child to himself—the joy or misery that he may experience—we ought to care for him. In the Christian boy you have an infinite progression of terms. The boy who has not a Christian training lives a miserable life and dies a miserable death. Then, again, because of what the child may be to the family. Eli's sons and Joseph's children are opposite illustrations. The Christian songs our children bring home bring blessings to the families. The daughter of a drunken infidel in Boston, who had been at Sunday-school, was singing "Jesus loves me." The father heard it and asked the child to sing it for him. His heart was touched, and both father and mother were led to Christ by the singing of the little girl. Then again, because of what children may do in society and in the nation we ought to engage in this work. Home is the first place. There life begins, language is learned, habits are formed. There proper literature should be had. The child who, when the father ordered liquor at dinner, said, "I will take what father takes," is an example of the training of our homes. No reason why children should not do as their parents do. Children should be taken to church. If told before going to church that they would be asked about the sermon we would be surprised to know how much they remembered. Moreover, if ministers saw fifty or a hundred children before them they would likely put something in the sermon to interest the young folks. The old woman who heard Dr. Guthrie could not remember the text of the sermon, but it did her good, as she said the water and the soap made the clothes clean though there was no soap or water left in them. Not only are the legislators of the future in the boys of our schools to-day, but the criminals, the drunkards and the drunkards' wives of the future are in our schools to-day also. Children are seeds that may develop into weeds or immortelles; they are as the stream that shall mingle with the river of life or with the sea of fire.

#### HOW TO ENGAGE THE WHOLE CHURCH IN THE WORK OF BIBLE STUDY.

REV. H. M. PARSONS, of Knox Church, Toronto, dealt with this topic. He said: I fancy the angels who are filling this house in the space above us are amazed to hear such a question uttered—as if the whole Church were not engaged in it and delighted with it. Reasons were given by the last speaker why we should be interested in the children. The question that follows this is an answer. In my boyhood a gentleman came to Springfield to open a record that had been made ten years before—a pledge to total abstinence of all who would enrol. The names were read out in a large meeting like this. Name after name was read of young men who were known to be on the high road to ruin. Church members and officers whose names were on that roll were known to be moderate drinkers? It was because

the roll had been sealed and put away. They had not been educated. Last Sunday I asked my class of 250, mostly adults, what business Jehonadab had in Israel. One man said he knew once but had forgot. So with a great many middle-aged persons here. What is the matter? You graduated too early. People should never leave the Sunday-school. It is the school of Christ. People come and hear two sermons, and on Monday morning they don't know anything about either of them. There are not nine ministers out of ten who can recollect on Monday morning the texts of the previous day. (Laughter.) There is such a thing as cramming so full that you burst the vessel. That is the trouble with our churches to-day. I blame none of my people who come to church twice if they come the third time. We know nothing about Sunday at home in this Province. There is a large class of the people that don't do any of the work. It is a wrong system. We have no Christian home to-day. I ask you if you have time to call your children and servants together and sing and talk together so that they will remember till old age the blessed times they had. The trouble is, this thing has been given over to the Sunday school. The teacher cannot take hold of the children as the parents—cannot have such love as the parents. Let love teach them; let them have some memory of father and mother that they will carry to their graves with joy. Children remember sermons. Let all the children come to church. One of my ladies last evening said: The children remember what is in the sermon. My little girl told me, when I said I thought I would come to the prayer-meeting, though very tired, "I guess you remember what Mr. Parsons said—'You can run around all day on your own business, and you ought to have a little time to give to the Lord!'" All the old people should come to the Bible-study. In answer to the question, the pastor must lead in it with all his head and heart and influence. Unless he goes at it so that the people will think he is crazy it won't go. I insisted for ten years in Massachusetts that there should be but one sermon on Sunday, and one Bible-study. The other ministers said if a minister could not preach twice and conduct a Bible-class he was lazy. I replied, if you think it is easy to conduct a large Bible-class that will fire questions into you as fast as an army can fire bullets, try it. Once I had a D.D. exchanging with me, and I had about forty adult men with college education, and they took great pleasure in winding up a man who could not get along unless he had the complete run of things. The result was, the Doctor told me he would rather preach seven times right along than conduct that class once. Preaching 104 times in a year to a congregation cannot stimulate the people to think the subject out, unless they have some share in it. You cannot pour in continually without stagnation. One service should be a study with each man and woman with Bible in hand, free to ask what they want. One service should be devoted to Bible-study. It is an easy matter

in any church to bring the school and church together by occupying their minds with the same portion of Scripture. The minister must lead in this matter—push it on by every solicitation. He is looked up to; and if he insists from the Word, that the people must know the Word of God, it will bring about this service. Then the ancient method of studying the Scriptures must be revived—the method practised by Christ and His apostles, and the early Christians to the third century, and that was to search the Scriptures to find Christ by the Socratic method of question and answer. I don't wonder people in the Presbyterian Church are sealed up and don't speak in meetings. You keep people dumb 104 times a year and they will stay dumb. The idea of my first congregation was to mentally assent or dissent. That is like pouring water on a duck's back, it did not get into the heart, because they thought I was giving my opinion, and they had a right to theirs. When I got them in front of me in a Bible-class, I asked them if they believed the Bible to be God's Word; they assented. Then I said we must hear God's Word, not discuss; there is nothing to discuss. The first Sunday they began to discuss high doctrine, and they asked me what I thought of it. I told them I didn't think; I asked them to read the passage in Romans. I don't allow arguing. They said they believed the Bible, and I asked them to read it for themselves, which they did, and they confessed they had got their views second-hand. God will tell us His truth if you let Him. The Bible is shut up as much to-day as in the dark ages—not bound in the same way, but shut out by everything else. My successor in that Bible-class answered questions by referring to what Dr. Hodge and Dr. Whedon said, and when asked what he thought, he would say: Well, I should say I agree with Dr. Hodge. The class dwindled down, because the members thought there were so many views it didn't make much difference which they adopted. The Sunday-school lessons of to-day are covered up by the leaflets—what the human doctors say. The older members of the church studying the Bible themselves and listening to what God says—that is the Bible-study we want. We had a washerwoman in the class who could always give light—she taught me and everyone in the class, because she got it from the Lord Himself by studying over it at the washtub. In the Sunday-schools of to-day the greater number of scholars, and I fear the teachers, have no consciousness of having spoken to the Spirit Himself. Instead of crowding the church into its own space, and thinking the sermons morning and evening are the great things, there must be re-construction if the Church is to walk forth in her strength. Suppose a congregational-class here, the pastor leading, Bible in all hands, the pastor asks one to read a passage, and asks what he finds in it. The Bereans searched the Scriptures to see whether these things were so, and they were more noble than those of Thessalonica. The whole Sunday-school system should be united with this

Bib  
class  
deve  
be b  
teac  
neve  
class  
the  
as p  
must  
coul  
they  
form  
form  
The  
pock  
I tel  
poor  
heart  
entre  
woul  
that  
mont  
praye  
and y  
young  
stay  
Spiri  
class  
can p  
Spiri  
struct  
closet  
enqui  
come.  
congr  
Churc  
and s  
that t  
them.

In  
M  
a Con  
did yo

Bible-service. Classification is greatly needed, the congregational-class being an integral part of the service before and after, with devotional services for all. The portion of the Bible searched must be before the mind of each person engaged the preceding week. Each teacher should be able to teach the lesson to Chinese or Arabs who never heard the Gospel. The pastor must teach the congregational-class; not preach, not expound, but draw out what the members of the class have found in the lesson. Teaching is drawing out as well as putting in. They have been in the habit of saying nothing. They must be taught to speak. Ask first some simple question a child could answer, and they will answer; and then hearing their own voice they will get over the fright. The congregation, somewhat staid and formal when this plan was first tried, was in a few years so transformed that it is now one of the most active churches in New England. The religion was all in the head. It got into the hearts and into the pockets. How about establishing such a class in your congregations? I tell you how to start them—prayer, prayer, prayer will do it. A poor woman in Syria heard the Bible read by an Armenian. Her heart was touched. She went into each room in a long block of houses, entreating her neighbors to go and hear the Bible read. Not one would go. She went back to her room and prayed to the Saviour that God would incline the woman next to her to go up. In six months that poor woman, who could neither write nor read, had prayed all those people on both sides of the street into the Bible-room, and yet had not visited one of them since the first time. I have sixty young men and women that come into the prayer room at 10.15 and stay till 10.45 Sabbath a.m., and there is only one prayer—pour Thy Spirit on the services of the Lord's House to-day. Another has a class that are praying the same thing. This brings the blessing. You can pray anything into the Kingdom of God. If you pray in the Spirit, and that God will bring the people to study the Bible, for instruction and light, God will answer. Let there be prayer in the closet, in the family, in the church for this, and you will find sinners enquiring. You will find Christians going about inviting people to come. You will find the school thickening up with all ages in the congregation, and the glory of God will be seen returning to the Church and settling on the body of Christ, so that it will be known and seen by all men—not that they have been with Christ but that they *abide in Him*, and that the power of God is resting upon them.

In the unavoidable absence, through business, of Hon. S. H. Blake,

Mr. REYNOLDS was introduced, and received with applause. In a Convention he attended the question was asked at the close, "What did you come for?" The delegates replied variously, and the Presi-

dent asked them at the close: "What are you going to do?" So I have been thinking, What is going to be the result of all these sessions for three days? Are you going back to the old way, or are you going to do better? A travelling man came into one of our Conventions, and Mr. Moody asked, in the last hour: "What are you going to do?" This man was a nominal Christian, and he came up at the close and said: "We have no church or school in our region." I asked if he had a school-house? He said, "Yes." I told him to go and start a school. He did: and soon he wrote me that he had a full school, and the people wanted something more. I sent him *Spurgeon's Sermons*, and he exhausted them, and then wanted to know what to do? I told him to go on and preach himself. So he did; and to-day they have a live working Church there. That is the work of one man. This work of preaching the gospel was not commissioned to angels, but to you and me. He knew we would be glad to do it. Before the war, a man in the South went into a slave auction, and he went up and spoke to a young quadroon, and found her in distress. He bought her for six hundred and fifty dollars, and then said, "Young woman, dry your tears: here is the bill that makes you free, and here are twenty dollars. Go and take a boat and go to the north. Bursting into tears, she said: "Oh, sir! I don't want to be free that way; I want to go into your family and serve you." And if you went there and asked her why she was always anticipating the wants of that family, she would say: "He redeemed me." So it is with us: our service should be as hearty to Him who redeemed us. When we realize that we are dealing with souls, what a mighty responsibility rests upon us! Do we realize it? Suppose I should be entrusted with a pardon for a man lying in Stratford gaol condemned, and I should go into a store and buy some sheet music and a book, and I should go into the cell and say, "I know it must be lonesome here, and I have brought you something to while away the time;" and suppose that man should be hanged a while after, who would be responsible for his blood? A teacher told me lately, when she considered that some of her scholars might not be saved, she felt like giving up the work. I said, "You can't get away from the responsibility: it will still stare you in the face." It is our privilege to have an abundant entrance—to have Christ come and take us by the hand, and say: "Well done, good and faithful servant." Like the old Quaker, let us say: "Let me do now what I can do, for I shall never pass this way again." One of the noblest men that ever lived was a man who died recently in the United States, and who till he was thirty years old could not read, and was never in a Sunday school. In the woods, one day, he knelt down and asked God what he could do. He was led to apply to the United States Sunday school Union, and he has alone organized 1370 schools, containing 70,000 scholars. 670 churches arose from the work of that man; and from Maine to

Calif  
nam  
ville,  
who  
culti  
him  
sessi  
eyes,  
Don'  
and p  
not f  
shall  
May  
active  
M  
their  
Vo  
recep  
Comp  
B  
autho  
TI  
and I  
hints.  
I wish  
I hope  
M  
his va  
and re  
Re  
unanin  
M  
he can  
I don't  
practic  
invited  
ing inv  
except  
Mr  
ably, k  
Mr  
unanin  
Mr  
of mee  
duty w  
the we

California are men in pulpits who were trained in these schools. His name was Stephen Paxson, and he died three years ago in Jacksonville, Ill. I contrasted his life with that of a man in the same place who took pride in showing me his farm. He had 40,000 acres under cultivation, and was worth over two millions of dollars. Looking him in the face, I said, "Mr. Strachan, you have shown me your possessions: how much do you own up yonder?" The tears came in his eyes, and he drew a long breath and said: "Oh, I am poor up there. Don't talk to me of death—it makes me miserable." I knelt down and prayed with him. A year from that time he fell a corpse. It is not for me to judge him; but I could not help thinking, "What shall it profit a man if he gain 40,000 acres and lose his own soul?" May the result of this Convention be such as to send an impetus of active Christian work all over this Dominion!

Mr. DANIEL McLEAN made an appeal to those who had not given their hearts to God, to begin now and serve God.

Votes of thanks were passed for the use of the church, for the reception to the delegates, to the speakers and singers, to the Railway Companies, and the newspapers.

By vote of the meeting, the Central Executive Committee were authorized to fix the time and place of next meeting.

The PRESIDENT said: This Convention has been very profitable, and I hope you will go home and carry all the impressions and all the hints. There has just been one thing lacking—the social element. I wish the Business Committee had arranged for a social tea-meeting. I hope the Committee will take that into consideration for next year.

Mr. McLEAN moved a hearty vote of thanks to Mr. Reynolds for his valuable services. The more we know of him the better we love and respect him.

Rev. Mr. McEWEN seconded the motion, which was carried unanimously by a standing vote.

Mr. REYNOLDS, in responding, said he always felt refreshed when he came to Canada. Of all the Conventions I ever attended, he said, I don't think I ever attended a Convention more instructive, more practical, and more beneficial to me than this Convention. When invited here my wife said: "Why, you have been continually refusing invitations to Conventions." Well, I replied, I always make an exception of Canada—I get so much good there.

Mr. PEAKE moved a cordial vote of thanks to Mr. Crabbe, who so ably, kindly, and genially presided over the Convention.

Mr. McGUIRE seconded the motion. The motion was carried unanimously by a standing vote.

Mr. CRABBE expressed his thanks. He had presided at all kinds of meetings—political, social, Christian. He never approached any duty with so much misgiving; but the brethren look very kindly on the weaknesses of a brother from the country. I have got great good,

and will carry to my school many good things which I hope to put into practice.

On motion of Mr. McLean, duly seconded, a hearty vote of thanks was passed to the Whyte Brothers, who responded by singing "When I reach that world of light."

The doxology was then sung, the Rev. George Richardson pronounced the benediction, and the large assembly dispersed.

SAB

Balanc  
W. G.  
R. He  
H. W.  
D. Rai  
Mrs. K  
M. Ke  
Mr. St  
Geo. D  
James  
John M  
Rev. M  
W. Ma  
R. H. C  
J. Mat  
J. J. B  
T. G. V  
Hon. J  
Mr. St  
H. M.  
W. J. J  
H. Hill  
George  
Wm. G  
D. Fisk  
C. R. S  
W. L. S  
— McM  
Mrs. Be  
Mrs. Gi  
A. Frie  
E. J. Ro  
Wm. W  
Mrs. Ma  
A. M. St  
Warring  
Glover  
J. T. . .  
Henry k

hope to put  
 te of thanks  
 ing "When  
 ardson pro-

## CONTRIBUTIONS

TOWARDS THE FUNDS OF THE

# SABBATH SCHOOL ASSOCIATION OF CANADA.

OCTOBER, 1884, TO OCTOBER, 1885.

|                                 |                 |   |                |
|---------------------------------|-----------------|---|----------------|
| Balance 20th Oct., 1884 .....   | \$6 36          | <i>Brought forward</i> .....            | \$104 86       |
| W. G. Street .....              | 1 00            | R. Irving Walker .....                  | 5 00           |
| R. Henderson, Cobourg .....     | 5 00            | John Y. Reid .....                      | 5 00           |
| H. W. Burnett .....             | 1 00            | Joseph F. Eby .....                     | 5 00           |
| D. Rankin, Castleton .....      | 2 00            | A. A. Allen .....                       | 5 00           |
| Mrs. Rose, Cobourg .....        | 1 00            | J. J. Woodhouse .....                   | 5 00           |
| M. Kerr .....                   | 1 00            | D. B. .....                             | 2 00           |
| Mr. St. John, Cobourg .....     | 1 00            | J. G. M. .....                          | 3 00           |
| Geo. Dana, Brockville .....     | 1 00            | H. P. D. .....                          | 2 00           |
| James Kelso, Roebuck .....      | 10 00           | J. L. B. .....                          | 2 00           |
| John McElheny, Brockville ..... | 1 00            | C. D. Massey .....                      | 1 00           |
| Rev. Mr. McKillican .....       | 2 00            | Collected by A. MacMurchy .....         | 18 00          |
| W. Martin .....                 | 1 00            | Morris Halton, Burlington .....         | 1 00           |
| R. H. Clark .....               | 1 00            | Hon. W. McMaster .....                  | 5 00           |
| J. Mathews, Gananoque .....     | 0 50            | J. J. K. .....                          | 2 00           |
| J. J. Bell .....                | 2 00            | A Friend .....                          | 1 00           |
| T. G. Williams .....            | 1 00            | L. C. Peake .....                       | 5 00           |
| Hon. James Young, Galt .....    | 5 00            | Hon. S. H. Blake .....                  | 100 00         |
| Mr. St. John, Cobourg .....     | 1 00            | D. McLean .....                         | 25 00          |
| H. M. Mathewson .....           | 1 00            | Robt. Gourlay .....                     | 10 00          |
| W. J. Scott .....               | 1 00            | John M. Gill .....                      | 20 00          |
| H. Hillis .....                 | 1 00            | Seaforth P. S. S. .....                 | 10 00          |
| George McLean .....             | 1 00            | Cobourg M. S. S. .....                  | 10 00          |
| Wm. Gilmour .....               | 5 00            | Shiloh Church .....                     | 5 00           |
| D. Fiske .....                  | 4 00            | Yonge St. M. Church .....               | 5 00           |
| C. R. Sing .....                | 5 00            | Charles St. P. S. S. .....              | 10 00          |
| W. L. Smart .....               | 1 00            | Berkeley St. M. S. S. .....             | 10 00          |
| — McMillen .....                | 1 00            | Spencerville S. School .....            | 3 00           |
| Mrs. Bellamy .....              | 1 00            | Richmond St. M.S.S., Toronto .....      | 5 00           |
| Mrs. Gill .....                 | 2 00            | Meth. S. S., Gananoque .....            | 5 00           |
| A Friend, per J.J.W. .....      | 1 00            | Pres. Miss'n S.S., Smith's Falls .....  | 4 00           |
| E. J. Reynolds .....            | 1 00            | — Congregational S. S. .....            | 1 50           |
| Wm. Wadell .....                | 10 00           | Occident Hall S.S., Toronto .....       | 9 37           |
| Mrs. Macnamara .....            | 1 00            | Northern Congreg'l Ch. S.S. .....       | 25 00          |
| A. M. Smith .....               | 5 00            | Methodist S.S., Morrisburg .....        | 1 95           |
| Warring Kennedy .....           | 5 00            | St. Paul's Pres. S.S., Peterboro' ..... | 17 00          |
| Glover Harrison .....           | 5 00            | Cobourg Methodist S.S. .....            | 5 00           |
| J. T. .....                     | 5 00            | St. James' Square Presb. S.S. .....     | 10 00          |
| Henry Kent .....                | 5 00            | East End Presbyterian S.S. .....        | 5 00           |
|                                 | <b>\$104 86</b> |   | <b>\$68 68</b> |



TWO MOST VALUABLE BOOKS.

FORTY-THIRD THOUSAND!

The Christian's Secret of a Happy Life.

By H. W. S.

With an Introduction by Rev. H. M. Parsons and Rev. John Potts, D.D.

Cloth, gilt, extra, 75 cts.; Cloth, plain, 50 cts.; Paper, 30cts. For Distribution—Paper cover at \$2.51 per doz., post paid.

"We are delighted with this book. It reaches to the very core of Christian experience, and is eminently experimental in its teachings. It meets the doubts and difficulties of conscientious seekers after the bread and water of life, but whose efforts result only in alternate failure and victory. The author, without claiming to be a theologian, sends out the results of a happy and rich experience to help others into a happy Christian life."—*Baptist Weekly*.

"The book is so truly and reverentially devout in its spirit that it disarms criticism. It contains so much that is sound and practical, so much that, if heeded, will make our lives better, happier, and more useful, that the intelligent reader who really wishes to lead a life 'hid with Christ in God,' can scarcely fail to derive profit from its perusal."—*Interior*.

"We have not for years read a book with more delight and profit. It is not a theological book. No effort is made to change the theological views of anyone. The author has a rich experience, and tells it in a plain and delightful manner."—*Christian Advocate*.

"We have seldom met with a more interesting volume, abounding throughout with apt illustrations. We have failed to find a dry line from the title page to the finish."—*Religious Telescope*.

"It contains much clear, pungent reasoning and interesting incident. It is a practical and experimental lesson taught out of God's Word, and is worthy of universal circulation."—*Church Union*.

A NEW BOOK by the Author of 'The Christian's Secret of a Happy Life,'

THE OPEN SECRET;  
Or, The Bible Explaining Itself.

By HANNAH WHITALL SMITH.

That the author of this work has a faculty of presenting the "Secret Things" that are revealed in the Word of God is apparent to all who have read the exceedingly popular work, "The Christian's Secret of a Happy Life," and such will not be disappointed in expecting to find in this new volume a fulness and sweetness in the unfolding of God's Word, in its application to the practical and daily duties of Christian living. The subjects treated may be seen from the following list of

CONTENTS.

- |                            |   |
|----------------------------|---|
| 1. Our Saviour.            | 11. The Three F's—Fact, Faith, Feeling.           |
| 2. God is Love.            | 12. Our Relationship to God.                      |
| 3. The Law and the Gospel. | 13. Fruit-Bearing.                                |
| 4. Assurance of Faith.     | 14. Five Talents or One.                          |
| 5. Keeping Power of God.   | 15. God's Ownership.                              |
| 6. Rest of Soul.           | 16. Resurrection Life of the Believer.            |
| 7. Consecration.           | 17. God's Workmanship.                            |
| 8. Be Careful for Nothing. | 18. The Presence of God.                          |
| 9. God as Our Mother.      | 19. The "I" Religion Versus the "Not I" Religion. |
| 10. As a Little Child.     |   |

Rich Cloth, Stamped in Gold, 320 pp., \$1.25.

"The purpose indicated on the title page, 'The Bible Explaining Itself,' is steadily kept in view."—*Canada Presbyterian*.

"Few writers have such a peculiar faculty of illustrating Scripture truths, both from the Word itself and from daily experiences."—*Christian Guardian*.

"A remarkable fulness and sweetness in the unfolding of God's Word."—*The Watchman*.

" terse and to the point—the outpouring of a full heart."—*Books and Notions*.

"This is certainly a valuable book; the devout spirit which marks it being very noticeable."—*Literary World*.

SOLE PUBLISHERS IN CANADA:

S. R. BRIGGS, Toronto Willard Tract Depository.

S. S. LIBRARIES, very Choice Selection. New, revised, enlarged, and complete Catalogue sent FREE on application to S. R. BRIGGS.

\$1129 07  
3 73  
9 34  
5 43  
151 85  
3 78  
6 00  
ng,  
50 29  
3 00  
3 26  
40 00  
16 29  
10 00  
8 68  
6 15  
3 35  
2 55  
5 00  
3 39  
1 89  
4 25  
6 25  
10 70  
9 99  
)  
(ave.)  
)  
)  
(all)  
39 85  
15 43  
4 42  
6 14  
4 59  
4 12  
6 10  
6 82  
25 00  
5 56  
15 96  
5 32  
19 16  
6 12  
15 00  
4 40  
2 74  
5 41  
10 29  
5 75  
8 00  
8 75  
\$17 #18

# MONEY!

Ontario, Manitoba, and the North-West.

THE  
*London and Canadian Loan and  
Agency Co.,*  
(LIMITED.)

|                           |             |
|---------------------------|-------------|
| Capital Subscribed, - - - | \$4,000,000 |
| Capital Paid up, - - -    | 560,000     |
| Reserve Fund, - - -       | 280,000     |
| Total Assets, about - - - | 4,000,000   |

HEAD OFFICE: 44 King Street West. Toronto. Ont.

BRANCH OFFICE: Main Street. Winnipeg. Man.

Local Appraisers at all important points in Ontario and Manitoba.

## MONEY TO LOAN

AT CURRENT RATES, ON

FARM, CITY, AND TOWN PROPERTY.

MUNICIPAL DEBENTURES PURCHASED.

## TO INVESTORS.

The Company issues its own Debentures at liberal rates of interest, for one or more years, as the Investors may desire. Interest payable half yearly. Correspondence solicited.

Address,

J. G. MACDONALD, Manager, Toronto.  
or, G. J. MAULSON, Local Manager, Winnipeg.

LIF

HO

HON.

HON. CHIEF  
W. H. BEAT  
EDWARD H  
J. HERBER  
HON. JAME  
M. P. RYAN

BUSIN

18  
187  
187  
189  
1881  
1882

1883  
1884  
1885

# CONFEDERATION LIFE ASSOCIATION.

## BOARD OF DIRECTORS.

### PRESIDENT:

HON. SIR. W. P. HOWLAND, C.B., K.C.M.G.

### VICE-PRESIDENTS:

HON. WM. McMASTER.

WM. ELLIOT, ESQ.

### DIRECTORS:

HON. CHIEF-JUSTICE MACDONALD.

S. NORHEIMER, ESQ.

W. H. BEATTY, ESQ.

W. H. GIBBS, ESQ.

EDWARD HOOPER, ESQ.

A. McLEAN HOWARD, ESQ.

J. HERBERT MASON, ESQ.

J. D. EDGAR, ESQ., M.P.

HON. JAMES YOUNG.

WALTER S. LEE, ESQ.

M. P. RYAN, ESQ.

A. L. GOODERHAM, ESQ.

### MANAGING DIRECTOR:

J. K. MACDONALD.

GUARANTEE CAPITAL, \$1,000,000.

## SOLID PROGRESS.

| BUSINESS IN FORCE. |              | ASSETS. |             |
|--------------------|--------------|---------|-------------|
| 1879               | \$1,798,680  |         | \$113,298   |
| 1876               | \$4,004,089  |         | \$289,202   |
| 1879               | \$6,052,766  |         | \$560,767   |
| 1880               | \$6,924,274  |         | \$676,566   |
| 1881               | \$8,159,664  |         | \$877,460   |
| 1882               | \$9,909,246  |         | \$966,938   |
| 1883               | \$11,204,534 |         | \$1,152,728 |
| 1884               | \$12,370,185 |         | \$1,415,944 |
| 1885               | \$13,009,715 |         | \$1,676,334 |

SURPLUS (1885) \$282,199.

# SUNDAY-SCHOOL PERIODICALS & LESSON HELPS.

PRINTED AND PUBLISHED IN CANADA.

## The Sunday School Banner—

A Monthly Journal for S. S. Teachers. Price, 60 cents per year.  
We believe this to be one of the best Lesson Helps in Christendom, as well as the cheapest.

## Pleasant Hours—

Issued fortnightly. Prices, Single copies, 30 cents per year; under 10 copies, 25 cents per year; over 20 copies, 22 cents per year.

This Periodical contains copious lesson helps, fine pictures, &c., &c.

## Home and School—

Issued fortnightly, to alternate with PLEASANT HOURS. Prices, Single copy, 30 cents per year; under 20 copies, 25 cents per year; over 20 copies, 22 cents per year.

Special prominence will be given to the S. S. Lesson Notes, differing from either PLEASANT HOURS or SUNBEAM. The illustrations are numerous and well printed.

## The Sunbeam—

Issued fortnightly. For Infant Classes and Primary Schools. Beautifully illustrated. Prices, under 20 copies, 15 cents per year; 20 copies and upwards, 12 cents per year.

## Happy Days—

Our new paper. Issued fortnightly to alternate with SUNBEAM. Price, under 20 copies, 15 cents; 20 copies and upwards, 12 cents per year.

It is of the same grade and same size and price as the SUNBEAM, and issued on alternate weeks, so that with our four papers, schools have one for every Sunday, both for senior and primary classes. This meets a long felt want which has been frequently expressed by many schools.

## Berean Leaf Quarterly—

Contains all the Lesson Notes of the Quarter, Opening and Closing Exercises, and Descriptive Index. In quantities of 5 and over, 6 cents each per year.

## The Berean Leaf—

Issued monthly. In quantities of 10 or more, 5½ cents per copy per year, or, \$5.50 per 100, post-free.

## The Quarterly Review Service—

Gives Review Questions, Responsive Readings, Hymns, &c. Very popular. Price, 6 cents per dozen; 50 cents per hundred; by the year, \$2 per hundred. Send for sample copies for examination.

## Graded Lessons.

Schools desiring graded Lessons will find them in these papers. The simplest of all for the primary classes in the SUNBEAM.

For the great intermediate mass of scholars, the lessons in PLEASANT HOURS will be best suited.

For the advanced classes, the very full lesson notes in the HOME AND SCHOOL will be found in every way adapted.

Address—

WILLIAM BRIGGS, 78 & 80 King St. East, Toronto.

C. W. COATES, 3 Bleury St., Montreal, Que.

S. F. HUESTIS, Halifax, N.S.