



PROCEEDINGS

OF THE

FIFTEENTH PROVINCIAL

Sabbath School Convention,

BEING

THE THIRTEENTH ANNUAL MEETING OF THE SABBATH SCHOOL
ASSOCIATION OF CANADA.

HELD IN THE TOWN OF PETERBORO', ONTARIO,

ON THE 8TH, 9TH AND 10TH OCTOBER, 1878.

TORONTO:

PRINTED FOR THE ASSOCIATION BY COPP, CLARK & CO.

67 & 69 COLBORNE STREET.

1878.



SETS OF
THE ANNUAL REPORTS
OF THE PROCEEDINGS OF THE
SABBATH SCHOOL ASSOCIATION OF CANADA,

From the year 1868 to 1877 inclusive, will be sent to any address in Canada upon receipt of 75 cents, or any one of these for 10 cents (post-paid).

THE PRESENT REPORT IS PUBLISHED AT 20 CENTS PER COPY (POST-PAID).

Address— WILLIAM MILLARD,
TORONTO.

Sabbath School Association of Canada.

THE PROCEEDINGS

OF THE

FIFTEENTH PROVINCIAL

SABBATH SCHOOL CONVENTION,

BEING

THE THIRTEENTH ANNUAL MEETING OF THE SABBATH SCHOOL ASSOCIATION
OF CANADA.

HELD IN THE TOWN OF PETERBORO', ONTARIO,

ON THE 8th, 9th & 10th OCTOBER, 1878.

TORONTO:

PRINTED FOR THE ASSOCIATION BY COPP, CLARK & CO.
67 & 69 COLBORNE STREET.

1878.

THE PROVINCIAL CONVENTION OF 1879.

As the last pages of this Report are being printed, we are able to state that by the unanimous vote of the Institute of the Sabbath School Association of Toronto, it has been resolved to request the Sabbath School Association of Canada to hold the next Convention for Ontario and Quebec Provinces in that City.

Without doubt this will be the place of the next Annual Assembly of Sabbath School Teachers, and it will in all probability be the largest in attendance yet held.

Let prayer ascend that it may be abundant in blessing from on high.

OFFICERS FOR 1878-79.

President:

MR. J. F. JEFFERS, M.A.

Vice-Presidents:

HON. JAMES FERRIER, Montreal.
PRINCIPAL DAWSON, LL.D., Montreal.
MR. D. W. BEADLE, St. Catharines.
MR. JAMES YOUNG, M.P., Galt.
MR. ALFRED ROWLAND, London.

VERY REV. DEAN BOND, LL.D., Montreal.
MR. DANIEL McLEAN, Toronto.
HIS HONOUR JUDGE JONES, Brantford.
MR. WM. EDGAR, Hamilton.
MR. WM. JOHNSON, Belleville.

DR. EDWARD McGUIRE, Guelph,
And the Presidents of the County Associations.

Treasurer:

HON. JOHN McMURRICH, Toronto.

General Secretary:

REV. WILLIAM MILLARD, Toronto.

Minute Secretaries:

REV. W. M. ROGER, Ashburn. REV. ALFRED ANDREWS, Strathroy.
MR. W. J. MASON, Peterboro'.

Executive Committee:

Rev. J. Gray, Windsor.
Rev. J. R. Battisby, Chatham.
Mr. Lawrence Gibson, London.
Mr. Thomas McCormack, London.
Rev. J. McEwen, Ingersoll.
Professor Montgomery, Woodstock.
Dr. Nichol, Brantford.
Mr. W. N. Hossie, Brantford.
Rev. Thomas Lowry, Brantford.
Mr. J. R. Miller, Guelph.
Mr. C. Raymond, Guelph.
Mr. W. H. Marcon, Guelph.
Mr. W. L. Smellie, Fergus.
Rev. A. Andrews, Strathroy.
Mr. W. J. McCalla, St. Catharines.
Rev. G. Bruce, M.A., St. Catharines.
Mr. Daniel Ross, Leith.
Mr. D. Fotheringham, Aurora.
Mr. A. I. McKenzie, Hamilton.
Mr. G. S. Whipple, Hamilton.
Mr. P. W. Dayfoot, Hamilton.
Mr. A. MacCallum, LL.B., Hamilton.
Mr. Seneca Jones, Hamilton.
Mr. J. R. Griffin, Waterdown.
J. G. Hodgins, LL.D., Toronto.
Mr. James Hughes, Toronto.
Mr. C. A. Morse, Toronto.
Mr. H. J. Clark, Toronto.
Mr. John Gillespie, Toronto.
Mr. John Macdonald, M.P., Toronto.
Rev. J. M. Cameron, Toronto.
Rev. S. J. Boddy, M.A., Toronto.
Mr. W. H. Pearson, Toronto.
Rev. Dr. Castle, Toronto.
Rev. W. Briggs, Toronto.
Rev. T. W. Jeffery, Toronto.
Rev. E. H. Dewar, Toronto.
Mr. James Patterson, Toronto.
Mr. A. MacMurchy, M.A., Toronto.
Mr. J. J. Woodhouse, Toronto.
Mr. James McNab, Toronto.

Mr. Charles S. Finch, Toronto.
Mr. T. D. Craig, M.A., Toronto.
Rev. G. Webber, Toronto.
Mr. Elias Rogers, Toronto.
Mr. L. C. Peake, Toronto.
Rev. S. Jones, M.A., Yorkville.
Rev. W. H. Warriner, Yorkville.
Mr. J. A. Bell, Bowmanville.
Mr. D. J. McKinnon, Brampton.
Mr. J. W. Beynon, Brampton.
Mr. W. Watson, Weston.
Mr. John Jamieson, Woodville.
Mr. W. H. Gibbs, M.P., Oshawa.
Rev. Dr. O'Meara, Port Hope.
Mr. William Craig, sen., Port Hope.
Mr. James Montgomery, Port Hope.
Rev. C. Fish, Cobourg.
His Honour Judge Dean, Lindsay.
Mr. R. S. Porter, Lindsay.
Dr. Palmer, Belleville.
Mr. A. G. Northrup, Belleville.
Rev. John Learoyd, Picton.
Rev. F. W. Dobbs, Fortsmith.
Rev. G. Bradford, Kingston.
Mr. A. Chown, Kingston.
Rev. J. B. Edmondson, Almonte.
Mr. A. Mutchmor, Ottawa.
Rev. John Wood, Ottawa.
Sheriff J. Hall, Peterboro'.
Mr. D. W. Dumble, Peterboro'.
Mr. J. H. Roper, Peterboro'.
Rev. J. B. Stevenson, LL.B., Montreal.
Mr. George Hague, Montreal.
Rev. A. H. Munro, Montreal.
Mr. C. W. Coates, Montreal.
Mr. D. Morrice, Montreal.
Mr. J. A. Matthewson, Montreal.
Mr. Theodore Lyman, Montreal.
Mr. Thomas Robertson, Montreal.
Mr. Henry Fry, Quebec.
Rev. John McKillican, Danville, P.Q.

I
for
wét
" (C
goc
and

of
an
ble

for
an
se
at
w
pt

ti
re
M
n
si

I
n
l
a
w

INTRODUCTION.

In assembling as a Convention of Sabbath School workers, called for the Provinces of Ontario and Quebec for the fifteenth time, we were fitly reminded, by one of the mottoes that met our eyes, that "Our sufficiency is of God;" and for any profitable instruction or good results we render thanks to the Lord, who "giveth wisdom," and "out of whose mouth cometh knowledge and understanding."

In former assemblies of the kind we have had the presence and aid of American brethren; but this Convention was strictly Canadian, and afforded pleasing evidence that our home talent, with God's blessing, is ample to success.

Then, though the number of registered delegates was less than formerly, for which various reasons might be assigned, yet the large and handsome edifice in which the Convention was held, and which seats 1,200, was crowded in the evenings, and held large audiences at the other sessions. It was a source of regret that some speakers who were advertised in the programme were prevented from being present; yet each moment of time was filled.

An admirable outline report of the Atlanta International Convention was presented. The Mission work of the Association, as reported, told of successful operations in the Electoral District of Muskoka—that 35 new Sabbath Schools had been planted in five months by one agent, besides much other work done by this Missionary.

Normal work had much attention given to it by the Convention. It was shown that such classes were held in favour, and were rapidly multiplying. One speaker said: "They only have to be known to be appreciated. Good in themselves when properly conducted, they are only as the dawn to the day, forerunners of something greater, which will come as surely as day follows night."

Whatever deficiencies, on the part of some, there may be, and with much yet to be accomplished, we heartily endorse the address of the Rev. E. H. Dewart: "There is no department of work—not one of the many and varied signs of the times, no feature of the age in which we live—that evokes deeper interest or profounder sympathy than the tender, kindly Christian feeling which the Church is now putting forth on behalf of the young."

Without further comment, we commend the very full report of the proceedings, as given in the following pages, to our readers, only adding that we notice with regret the large deficiency reported by the respected Treasurer: \$1,200 are required to discharge this indebtedness, and \$2,000 additional needed for the work of the new year. One hundred Sabbath Schools have been contributors, yet there are in Ontario 3,838 Sabbath Schools, and in Quebec 487. One speaker, whose school gave \$75 last year, suggested that each school should devote one collection each month; but if only one half of these 4,325 schools will contribute the proceeds of only one annual collection, and if our County Associations that hitherto have given nothing will follow the example of the five Associations that have aided the Provincial Association, there will be, with what is given by individuals, ample funds provided. We greatly desire that those who have hitherto been deficient will at once come to the help of this Association, so that at the next Provincial Convention we may hear that every demand has been met.

Will Sabbath Schools please to send us their used libraries for distribution to the schools established in the back townships. Such reading matter is begged of us, and will be thankfully acknowledged.

WILLIAM MILLARD,
General Secretary.

TORONTO,
November, 1878.

FIRST
N
P
T
F
F

SECON

A

A

T

F

T

SECON

F

F

T

FOUR

C

FIFT

T

THIR

C

FIFT

T

THIR

C

SEV

EIG

CON

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

DEL

CONTENTS.

	PAGE.
FIRST DAY—FIRST SESSION.	
Nominating Committee	9
President's Address	10
The Non-Success of the Sabbath School	12
Election of Officers	13
Reports from Counties	14, 51, 55, 94
SECOND SESSION.	
Address of the President-Elect.	18
Address of Welcome, and Responses	19
The Mission Work of the Association	27
Finance	29
The International Convention at Atlanta	30
SECOND DAY—THIRD SESSION.	
Bible Reading	37
Reports of Normal Classes	41, 56
How to get Information from Counties	54
Normal Class Instruction	56
FOURTH SESSION.	
Reviewing	59
General Secretary's Report	64
The Treasurer's Report	69
Ways and Means	70
FIFTH SESSION.	
Our Work in the Sabbath School	72
Our Work in relation to the Family	79
Our Work as an Association	82
Deputation from the Young Men's Christian Association	89
Question Drawer	90, 135
THIRD DAY—SIXTH SESSION.	
Bible Reading	94
Nova Scotia Sabbath School Convention	98
Our Work furnished with Lessons	98
Our Work furnished with Qualified Teachers	103
Executive Committee	111
Normal Class Exercise	111
SEVENTH SESSION.	
Our Work promoted by County and other Associations	112
Our Work promoted by Normal Instruction	116
Sabbath School Instruction in Colleges	121
Our Work promoted by Teachers' Meetings	122
Sabbath School Work in the Ottawa Valley	124
The Work promoted by County Associations	124
EIGHTH SESSION.	
Our work promoted by Christian Love and Sympathy	129
Committee on Resolutions	133
The Next Convention	133
Farewell Addresses	139
CONTRIBUTIONS	143
DELEGATES AND VISITORS	149

PRO

T
ciat
this
was
of
Ser
lett
no
rig
on
silv
pro
fro
blu

Pr
the

w
ni

M

REPORT OF PROCEEDINGS
OF
THE FIFTEENTH
PROVINCIAL SABBATH SCHOOL CONVENTION
FOR
ONTARIO AND QUEBEC.

FIRST DAY—FIRST SESSION.

PETERBORO', TUESDAY, October 8, 1878.

The Fifteenth Provincial Convention of the Sabbath School Association of Canada opened in the George Street Methodist Church this afternoon, at half-past two o'clock. The fine organ of the Church was draped with the national banners; while around the upper end of the gallery, above the platform, were displayed the following Scripture texts: "*Our sufficiency is of God*" (in green and gold letters on a red ground); "*The Lord giveth wisdom; out of His mouth cometh knowledge and understanding;*" and "*God is not unrighteous to forget your work and labour of love*" (both in gold letters on a green ground); and below these three mottoes, in letters of silver on a blue ground, "*Therefore, our God, we thank Thee, and praise Thy glorious name;*" while at the lower end of the Church, in front of the gallery, was the following text in silver letters on a blue ground, "*Our eyes wait upon the Lord our God.*"

The chair was taken by Dr. Edward W. McGuire, of Guelph, President of the Association. Mr. D. Stouffer led the singing of the Convention, and Miss Jones, of Cobourg, presided at the organ.

The Hymn,

"All hail the power of Jesus' name,"

was sung, after which Rev. John Shaw, of Port Hope, read the nineteenth Psalm, and led the Convention in prayer.

NOMINATING COMMITTEE.

The PRESIDENT appointed the following a Nominating Committee:
Mr. H. J. Clark (Toronto), Convener; Rev. G. Bell, LL.D. (Walk-

erton); Mr. William Watson (Weston); Mr. D. Fotheringham (Aurora); Mr. J. H. Roper (Peterboro').

Hymn—"I need Thee every hour."

PRESIDENT'S ADDRESS.

The PRESIDENT said: Christian Friends, when I reached Toronto this morning, on my way to the station I was taken ill, and for some time I was in doubt whether to come on to Peterboro' or to return home. I went to my Heavenly Father in prayer, and asked Him to direct me in the course I should take, and I decided to come to this Convention; and I kept getting better and better on my way down, until when I reached Peterboro' I had entirely recovered. I never do come to a Sabbath School Convention but I feel better, for the work is one that is very dear to my heart (applause), as one who was long a Sabbath School scholar, and for many years since a Sabbath School teacher. I have to thank the Association for electing me their President last year. However ill qualified I may feel myself to occupy such a position, still the work of being an ambassador for Christ in any measure is one in which any man might desire to take part. We are not teaching or preaching ourselves, but Christ; and we have no need to be ashamed of our Master, or of the work He assigns us. I do not intend to speak at any great length, but I will endeavour in a few words to tell you what I think impedes the onward march of Sabbath School work. I believe it is the want of the sympathy and support of the Christian Church. (Hear, hear.) Hitherto many Christians have looked upon the Sabbath School as altogether a separate organization from the Church—something not provided for in the Church—and that therefore the Church was not under any strong obligation to support it. The first Sabbath School I attended, I remember, was a union one, organized by three or four earnest Christians in the locality. It went on well enough in the summer, but in the autumn the teachers had to go from house to house asking donations for a *soiree* to help to discharge its liabilities, as well as subscriptions of money. The next I attended was a denominational one, but the Church took no more interest in maintaining it than if it didn't belong to it at all. This is not as it should be. (Hear, hear.) The Church should regard the Sabbath School as part of its organization, and should leave nothing undone, spiritually or financially, to render it a success. I hope that the time is not far distant when, in making the annual appropriations for the schemes of the Churches, sufficient funds for the support of the Sabbath Schools shall be laid aside, so that no teacher may be compelled to go about the neighbourhood begging for funds to carry it on. (Hear, hear.) You all remember the Saviour's conversation with Peter on the morning following the weary, toil-

some night on the Sea of Tiberias: "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs"—thereby teaching Peter, and through him the Church in all ages, that the lambs of the flock were to be its especial care. I am of opinion that there is no organization that so thoroughly carries out that direction as the Sabbath School, and no congregation can be said to be doing Christ's work according to Christ's orders, unless it has a well organized Sabbath School. Take the Saviour's own words: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." That passage, and many others in God's Word, show the tender care which He had of the little children, and show also what He intended to be the clear duty of the Church regarding them. Now, the Church has no more right to hand over the entire training of its children to any man or any set of men, than Christian parents have to say to themselves, "I shall send my children to the Sabbath School, and then I have no further care or responsibility in the matter." Perhaps some present may be able to say, "Our congregation supports its Sabbath School;" but for my part, I never knew congregations do it. Generally speaking, you have to beg for teachers and beg for money. A friend of mine, the superintendent of a Sabbath School, was short of teachers and short of funds, and didn't know how his difficulties were to be overcome. So after laying the matter before God in prayer, he went one day and wrote on the slab in the vestibule of the church, on which the announcements of the congregation were usually written, "The Sabbath School of this church is dying for want of Christian sympathy." Well, next Sunday, when the people took their seats in church after reading this rather unusual intimation, there was a good deal of suppressed excitement, so much, indeed, that the minister could hardly preach or the congregation listen to his sermon. After the services were over, they asked my friend what he meant, and how it was that the Sabbath School was dying for lack of Christian sympathy. His reply was, "There is scarcely one of you ever comes to the school to see how it is conducted, and it is so hard to get teachers, that I have to turn three classes into one in order to get your children taught." His plan cured the evil, and to-day that school is one of the best I know of. Let us pray and labour that the time may come when all the Churches will show their active Christian sympathy with so important a part of its organization as the Sabbath School is. (Applause). How much sorrow would be saved in that way! How much power is wasted trying to reclaim children who have gone astray, when a very little effort was required to keep them from straying! How much easier it would be to keep the children in the fold, and turn the whole influence of their lives in the direction of good, than by carelessness or neglect to let them

fall into the ways of sin and then seek to bring them back. I am sorry to say that in some congregations the state of the Sabbath School is no better than I have just described. There are many earnest workers for the cause which calls us together to-day, who would have been with us but for the financial state of their schools. Some teachers have told me that they have not only to do the teaching in their schools, but to devise the ways and means of carrying them on; and it would be unreasonable to expect them, after paying to keep their schools open, to come here and pay their own expenses. I think it is a great pity that we cannot, in some way or other, arouse the Christian Church, so that it shall see it to be its duty to stand by the Sabbath School. (Hear, hear.) The work is a pleasing and a blessed one, and I am sorry there are so many Christians who do not sustain it as it ought to be sustained—so many who could be of great service in the Sabbath School, if not by teaching, by going out into the streets and bringing in the children who never hear of Christ in their own homes. That is a part of the Church's work. I am proud to say that I am here representing a Mission Sabbath School—one in connection with the Young Men's Christian Association of Guelph—which brings so many within the blessed influence of the Sabbath School who would otherwise want its benefits. What a day it will be for the Church when she becomes alive to the duty she owes to Christ in this respect—to the fact that on her action depends greatly the salvation of her children! I wish that my voice could reach every Christian parent and guardian and teacher throughout this land, and that I could influence and inspire them to do what they could to help forward the work of the Sabbath School! Dear friends, let us pray and labour on, and endeavour, as far as we can, to have the children brought to Christ, that they may learn to "remember their Creator in the days of their youth, while the evil days come not, nor the years draw nigh, when they shall say, we have no pleasure in them;" when, instead of them blaspheming the name of Christ, as is too often the case, we shall find them singing the sweet songs of Zion, and telling to others, in their own simple way, the old, old story, of Jesus and his love. (Applause.)

Hymn—"I love to tell the story."

Rev. E. H. Dewart, of Toronto, and Rev. W. L. Scott, of Millbrook, briefly led the Convention in prayer.

THE NON-SUCCESS OF THE SABBATH SCHOOL.

A DELEGATE said: Mr. President, I liked the remarks you made in opening this Convention, and I liked the spirit of the prayers to which we have just listened. The burden of all your prayers is

that the Sabbath School is languishing. What is the reason? My impression is that it is because you are not careful enough as to your teachers. I think many of them are chosen without reference to their religious feelings. I believe many of them are exceedingly religious; largely they are all men of God; many of them particularly so, and some, I fear, not at all. What did the great Spurgeon say? He said, "Unless the teachers of the Sabbath School are altogether religious in their feelings, they will never be successful." I believe that to be the truth. Indeed, I don't suppose any one in my hearing will contradict me. But I have —

The PRESIDENT.—There may be an opportunity for my brother to speak on this subject at some future stage of the Convention, but I am bound to say that at present he is out of order. (Hear, hear.)

Hymn—"Work, for the night is coming."

After a short season of prayer,

ELECTION OF OFFICERS.

Mr. H. J. CLARK, chairman of the Nominating Committee, read the following list of officers, as those recommended for election for the ensuing year:

PRESIDENT:

J. F. JEFFERS, M.A.

VICE-PRESIDENTS:

The former Presidents of the Association and the Presidents of the County Associations.

TREASURER:

THE HON. JOHN McMURRICH.

GENERAL SECRETARY:

REV. WILLIAM MILLARD.

MINUTE SECRETARIES:

REV. W. M. ROGER, M.A., REV. ALFRED ANDREWS,
MR. W. J. MASON.

BUSINESS COMMITTEE:

The Nominating Committee, with the addition of Mr. D. McLEAN, Rev. JOHN McEWEN, Mr. WILLIAM EDGAR, Mr. D. W. DUMBLE, Mr. W. W. JOHNSTON, and Mr. GEORGE M. ROGER.

On motion, the Report was adopted.

REPORTS FROM COUNTIES.

PETERBORO'.

Mr. MAXWELL HALL presented an elaborate and carefully prepared statistical report of the schools in the County of Peterboro', of which the following is a summary:—Total number of schools reported, 30; schools which have not reported, 12; total number of officers, 83; total number of teachers, 303; total number of scholars, 2,921; total number of volumes in libraries, 6,167; total amount of expenditure, \$1,225. The report concluded as follows:—"The Secretary has endeavoured to secure the statistics from every school in the county; but, as you will see, he has failed to secure them; and unfortunately some of them show little interest in the work, or that they don't wish their schools to be reported to this Convention. But we hope that the Convention will be the means of waking us all up to more diligence in our work, and that God will signally bless the Sabbath Schools of the County of Peterboro'."

MIDDLESEX.

Rev. A. ANDREWS said that a County Convention had been held in Strathroy, at which the Rev. Dr. Castle and others from a distance had been present. He believed that it had awakened an increased interest in Sabbath School matters, and that the cause throughout the county was looking up. Arrangements were being made, he understood, to hold several township institutes during the coming fall and winter; and the Sabbath Schools themselves were in a fairly flourishing condition.

Hymn—"He leadeth me."

HASTINGS.

Mr. R. R. BIRD (Foxboro') said that from his own knowledge of Sydney Township, and his inquiries in other parts of the county, he judged that Sabbath School work in Hastings was in a progressive condition. He had visited fourteen or fifteen schools, and he found that though they were doing good work, yet they were not up to the standard which might be expected of them. In even those parts of the county where the schools were thoroughly organized, not more than two-thirds of the children were in attendance at the schools in their respective neighbourhoods. He would take the village of Frankfort as an example. There were 250 young people and children in the vicinity, and he found that the aggregate average attendance at the three schools in the place was not more than 70. That seemed to be about the condition of things in such parts of the county as he had visited. Though they were undoubtedly doing good work, yet there was a large class they did not get hold of. Another feature which he had noticed was this, that in very few

cases did the teachers and scholars come to the school with nothing but their Bibles. While question books and leaves might be useful in their place, he thought the day would come, and ought to come, when they would all bring nothing but their Bibles. It too often happened in the Sabbath School as in the day school, that questions were asked and answered simply by rote. What would they think of a servant who, before turning a furrow or working a sewing machine, had to pull a pamphlet out of his or her pocket to see how it was done? They would send such a servant away on the instant; and he thought the work of God was as important as any secular employment.

PEEL.

Mr. R. P. CAMPBELL said, as this was the first Provincial Sabbath School Convention he had attended, he was a little at a loss how to shape his report, but he might say that the Sabbath School Association of the County of Peel was in a live and prosperous condition. They had held an Annual Convention, which lasted for two days, and the interest in the work throughout the county seemed to be very marked. They had three Township Associations in the county, and all of them were in good working order, and held meetings regularly. During the past year they had held some seventeen or eighteen Sabbath School Institutes. The manner of conducting was to have short addresses by clergymen for twenty or thirty minutes, and then a Normal Class lesson, taught by some one else. Of these, only two or three were not successful; the others being well attended and the interest very marked. This year they had held some five or six Institutes; and they were also issuing circulars to the schools in the county, inviting them to ask for Institutes if they wished them to be held, and also to state what kind of classes they desired to have taught. They had about eighty schools in the county; and at the last Annual Convention they had raised between \$160 and \$170, \$50 of which was contributed to the Provincial Association. (Hear, hear).

Rev. W. MILLARD said that Peel was the first county in Canada to organize a Sabbath School Association, and he believed that ever since each succeeding Convention was better than its predecessor. The work had not worn out in the County of Peel at all events. No meetings that he had attended appeared to be more popular—none better attended or more interesting than those held by the County Sabbath School Association of Peel. He was glad to learn that in addition to the County Association, no less than three Township Associations were still in existence. He knew the County of Peel and its Sabbath School workers well, and he regarded them as in many respects examples for other counties.

Mr. CAMPBELL remarked that the modesty of the General Secretary prevented that gentleman from saying that he (Mr. Millard)

was the leading spirit in the organization of those Associations in the County of Peel.

PRINCE EDWARD COUNTY.

Rev. W. MILLARD said that he had attended the last three Conventions in this county, and could testify that the last one was a great advance upon the two preceding ones. A great deal of spirit and interest was manifested in Sabbath School work. They had some men there—among them, one that had lately come in—who, he thought, would be helpful in infusing more life than they had formerly.

WELLAND.

Rev. W. MILLARD said he had had communications from the secretary of this county, who spoke well of the work, though he gave no special details.

TORONTO.

Rev. E. H. DEWART said he could make no special report, only that the schools of which he had any knowledge were in a healthy, progressive condition. He could not give any facts in the way of a general view of all the schools.

NORTH YORK.

Mr. FOTHERINGHAM said that the statistics from this county had been reported last year, and he had only to state in addition that the work was progressing satisfactorily in North York. They continued to hold regular Annual Conventions, and they were growing in efficiency. They had felt—as he supposed most people had who had attended Sabbath School Conventions—that sometimes there was more speaking than was profitable (hear, hear); and that the addresses were sometimes not of that practical nature which would render them helpful to Sabbath School workers. They were trying to reduce the work—and he believed they were succeeding—to such a character as that teachers and other workers should be assisted and directed in their work. In addition to their Annual Conventions—the last of which they had held last autumn, and the next they would hold just a month from now—they had had for some years a series of Institutes, in which they tried to help teachers to better methods of preparation, and wiser forms of government and administration. Last year they had held Normal Classes; and for the benefit of those who were anxious for guidance in conducting these classes, he would mention the mode they had adopted. First, they had sent out circulars, asking those who would give four days' attendance in a central village in the riding, pay a fee of fifty cents, and purchase their text-books, to send in their names. They had also stated in these circulars that if they could get forty names or upwards of those who would attend as students, they would try to

secure the services of a Chatauqua graduate. The responses came in such numbers that they felt warranted in obtaining the services of such a person; and a very efficient teacher he proved to be. They had instructions from nine o'clock a.m. to noon, and from 1.30 to 4.30 p.m.—six hours a day for four days. The last half of the fourth day was occupied in regular examinations on the questions in the preparatory lessons of the Chatauqua Course. There were eighteen who wrote in that examination, and seventeen of the number took over fifty per cent. of the values of the questions, and received their diplomas. All who attended felt that they had been greatly helped. They found that they could commit to memory geographical and historical facts and names so as to astonish themselves; and he was quite sure that the teachers who had been present would gladly attend the next Normal Class they were able to start in the riding. He thought the course they had followed in North York was quite practicable in other counties. They had some forty who presented themselves at first, of whom about thirty continued throughout the whole course, and eighteen ventured to undertake the examination. In regard to their work in connection with the Association, he need not make any report, further than to say that they felt greatly their responsibility to this Association. They felt that it deserved to be sustained in the work it was doing, and they were trying to do their share in upholding it by sending in funds in aid of the Provincial Sabbath School Association from year to year. (Hear, hear, and applause). They did not feel inclined to boast, because they were afraid that their finances would not allow them to do as well this year as before; but if all the counties would make the effort which the County of Peel had made, as well as some individual Sabbath Schools, he thought this Association would be in a flourishing financial condition.

EAST AND WEST YORK.

Mr. WATSON (Weston) said that the last time they had collected statistics they had eighty Sabbath Schools in South York (which comprised the East and West Ridings); there were three Township Associations which met once a year, and a County Association, which also convened annually. Last year the Convention had been held in Newtonbrook. It was a very good one, and had created quite an amount of interest. In a general way, so far as he could ascertain, the Sabbath Schools of South York were in a flourishing condition, and there was an increasing desire on the part of teachers to make themselves more efficient as workers in the cause. There was to be a Township Convention at Willowdale, in the Township of York, on the 15th of this month. The programme was a good one, several prominent persons having been appointed to take part in the discussions on that occasion. They found that when application was made for funds to carry on the work, they were granted more readily

than in former years, and he thought this tendency would increase. Last year they had contributed the sum of \$50 to the Provincial Association, while several of their schools had collectively subscribed about \$50 more.

Hymn—"Brightly beams our Father's mercy."

Rev. E. H. Dewart pronounced the benediction, and the Convention adjourned at five o'clock.

SECOND SESSION.

The Convention re-assembled at 7.30 p.m., the retiring President in the chair. The church was filled with delegates and friends. The hymn, "Come, thou fount of every blessing," was sung, and the Rev. D. Mulhern read part of the 34th Psalm and led in prayer.

The Minutes of the First Session were read and confirmed.

Hymn—"I am so glad."

The RETIRING PRESIDENT said: The year for which I was elected has come to a close, and it is now my pleasing duty to introduce to the Convention the gentleman who has been elected to preside over the Association for the ensuing year. I had not the pleasure of knowing Mr. Jeffers before to-day; but I am quite satisfied from what I have heard of him, and from the position he holds in your town as Principal of your Collegiate Institute, that he will discharge the duties of his new office to the satisfaction of the Convention. I beg leave to retire from the chair, and to ask that Mr. Jeffers do now take the direction of the meeting. (Applause).

ADDRESS OF THE PRESIDENT-ELECT.

The PRESIDENT-ELECT (Mr. J. Frith Jeffers, M.A.), on assuming the chair, said: Ladies and gentlemen of the Convention, I thank you very much for the honour you have conferred on me in appointing me President of the Sabbath School Association of Canada for the ensuing year. I feel the responsibility of the situation very much. While speaking to some of the brethren to-day after hearing of the election, I said there were others in our midst—men who already belong to the Executive Committee of the Association, men of experience, men who have attended these Conventions from time to time—who would have filled the President's chair much more ably than I can hope to fill it. The reply was in substance, "Well, we don't want to get the old ones in the chair; they are too apt to work away in the old ruts; we want some of the new men to take hold, and try to get out

of the beaten paths." I thought that was rather poor consolation (laughter); for I said to myself, "When the novice mounts the box, then is the time the waggon is likely to get into the rut, and perhaps break down altogether." Now, dear brethren, I want to keep the waggon out of the rut, but to do so I shall require your help. And how are you to help me? By trying to maintain the very same spirit with which we ought to meet our scholars on every Sabbath morning. Let the sigh of our hearts be, "Nothing—only to lie at the Master's feet;" let our prayer be, "Jesus, keep me near the Cross;" and we shall have such an influence here as shall be felt in every Sabbath School in the land, and we shall go to our homes abundantly refreshed by the showers from on high. The work is the Lord's work; our sufficiency is in Him; and when the meetings begin to flag, when our thoughts wander off to worldly things, let this thought call them back to the business in hand. Let us look in faith and prayer for God's blessing on his own work, and we shall most certainly have it. (Applause).

ADDRESS OF WELCOME, AND RESPONSES.

Rev. ALEX. BELL (Peterboro'), then delivered the following address of welcome to the delegates: Mr. President and fellow-delegates,—It seems to me almost superfluous that I should at this hour be giving a word of welcome to those who have already been individually welcomed, and who have had such evidences of good as both peace offerings and meat offerings from their entertainers. But whatever may have been your experience individually, it has been thought necessary that we should have a word in common, and so I am here charged to say that, not only your individual entertainers, but also the entertainers of your fellow delegates—the parents of the children in our Sabbath Schools—and all friends of Sabbath School work generally in our town, unitedly, and through me, now give you a cordial greeting, and bid you welcome. As citizens, we are glad that you have come to see us. Our town is before you; and from the fact that no proclamation has been issued forbidding you to walk our streets, and no special constables called for to prevent your appearance in public (laughter), you may feel assured that you have our confidence, and that from your advent among us we apprehend no very serious breach of the peace. (Renewed laughter and applause). You are free to view our towers, finished and unfinished, and without fee or hindrance to visit all our high places. Our bulwarks you may not be able to discover, but they are there nevertheless, safely ensconced in the undoubted patriotism of our people. (Laughter and applause.) Our line of defences you may not on a short visit have time to trace, but it is there for your inspection, and running all round us, it forms a perfect parallel to the law-

abiding lives of our citizens. We freely invite you to make the most of your time among us; and from whatever part of our Dominion you may have come, we lay no restraint on you beyond your duty here, save what we know to be absolutely needful to protect you from the seductive influences of certain weaknesses which we fear few, if any of you, have been able to leave behind you at home, namely, regular daily recurring inclinations to appetite and rest (laughter); and in this regard we leave you wholly in the hands of the fair ministering spirits in the respective homes into which you have been received. (Applause.) They can make their own conditions with you (laughter), which if duly honoured on your part, you may confidently count on both a plate and a pillow as necessity may crave. (Applause.) Had you come to us on a sculling match (laughter), the loyers of the oar would have met you and done all the honours. Had you come on some municipal business, our twice honoured Mayor and worthy councillors would have been ready with all the taste and wisdom of this age of refinement and progress to do all the courtesies of entertainment. Had you come on behalf of the legal fraternity, our Q. C.'s and J. P.'s would have claimed the right of making all the arrangements necessary for your comfort—of exactly defining your duties here, and of fixing the hour of your committal to business, and the time which the necessity of your weaknesses might claim for you enlargement. (Loud laughter.) Had you come in the interest of some secret organization, "Right Worshipful Grand Masters," "Worthy Chiefs," and "Marshals"—all grand and dazzling in regalia—would have marched you into some lodge room, and there, under guard, have kept you all to themselves. Had you come on the agitated crest of some electioneering wave, you would have had M. P.'s and M. P.'s expectant, and men who understand protection and men who don't (laughter), striving with one another to show you favour. But we rejoice that you have not come to us in any of these ways; and whatever may be your leanings at home—whatever interest you may take in the oar, the bench, or the bar; whether weak or strong on the side of regalia; whether you have a "National Policy" or no policy at all—(laughter)—you have not come here to tell us, and we are not here to ask. You come as Christians—as Christian workers—and we are refreshed to see so many of you in our midst. (Applause). Bringing your Bibles in your hands, you have laid siege to the citadel of our love and care; you have boldly walked up to and surrounded the stronghold of our country's hope and ours; and knocking, you ask to be admitted that you may discuss with us the position and the prospects of our children; and so it is that, instead of the champions of the oar, or municipal sages only, or Q. C.'s or M. P.'s, or Worthy Chiefs and Grand Masters, appearing in their respective characters, they have all laid aside their honourable distinctions, and are here

as fathers and mothers, and the friends of the children, to bid you welcome, and to hear what you have to say. (Applause.) As strangers to us, we expect to have some pleasure in your company; as Christians, we hope to be greatly refreshed and advantaged in your fellowship. But it is your work that interests us most; it is your work that lays hold of all that is parental and patriotic in our hearts. As parents, our heart-burning desire for our children is all in the direction of your labour, namely, that they may know Christ and be found in Him, and we are glad that you have come to help us. As loyal subjects of the best Government that has ever left a mark in history, and as citizens of this broad and fertile Dominion, our dearest wish is that our land should be under the guidance of godly statesmen, and that every office in it should be filled with a God-fearing man; that every business man and every trader, and every workman, should prosecute his calling with the fear of God in his heart. (Loud applause.) And as we must soon pass away and leave our children to take our places, to rule and influence and guide the affairs of men, as our fathers left us to take their places—if our desire for our children, for our country and the world, shall ever be accomplished—our only hope is in and through an early and continued training in the knowledge of the scriptures, and an early and continued training in a living, practical godliness. After your departure from among us, it might not be of very pressing importance, either to you or to us, whether we ever see your faces again in this life; but your work, as it concerns the highest interests, yea, the eternal destinies of our children and the future of our country, is full of hopes and issues, and is surrounded by responsibilities which shall remain, and which we cannot shake off or forget when you are gone; and we receive you in the hope that your visit shall stimulate and help us, that by a free interchange of thought, and a careful weighing and comparison of experiences, and under the guidance of united counsel, and all in submission to the Master's supreme direction and will, you may be led to adopt and to commend to us the very best modes of securing for our children a thorough and an intelligent scriptural training, and of gaining for them the highest and best advantages attainable, as revealed and offered in the Word and promises of God; and for our country, in so far as we and our children are concerned, a peaceful and a prosperous future under the rule and guidance of godly men. (Applause.) That you are at one with us in what lies so near our hearts, your presence at this Convention is sufficient testimony. That the teaching and example of our Lord are both the warrant for your work and your hope of success in it, is evidence enough to us that you have not yet got up to those favoured heights of superiority—of advanced and extraordinary spirituality and piety—from which the privileged few can look down upon the grovelling mass, and confidently pronounce the

gospel a failure in the past, and wholly insufficient to accomplish the work we have in view in the future; and we receive you all the more joyfully that you have not gone up to those seats of advanced enlightenment, and that you use, and have confidence in, the very same means which we use in seeking the same end. To be made partakers of the "divine nature" is the ultimate goal of all our striving here, and the privilege is ours through the promises of the gospel. The "divine likeness" is the noblest and the grandest thing the universe shall ever know, and for us, through the provision of the gospel, it is attainable; and whoever may seek these glorious possessions for themselves, and whoever may, in the love of their hearts, seek these invaluable riches for the ripe in years, it is yours, Sabbath School teachers—and your presence here is an acknowledgment that you know and feel it to be yours—to seek them for the children. Thus, while to you as strangers we say we are glad to see you and to welcome you to our town, and to you as Christians we rejoice to receive you and to share with you the hospitality of our homes, to you as Christian workers—workers in behalf of our children—we can only approximate what we feel towards you by adding to all we have already uttered, "*Caed mille failthe.*" (Loud applause).

Rev. E. H. DEWART delivered a speech in response to the address of welcome. He said: Mr. President and Christian friends, I am sure I have profound pleasure in thanking Mr. Bell and the other friends in Peterboro' for the cordial and hearty reception and welcome they have tendered us from a distance. And I am certain he was quite right in supposing that we had not waited until this hour without having had some opportunity of forming an opinion of the kindly welcome we should receive in Peterboro'. (Applause). Those of us who have been acquainted with Peterboro' and its warm-hearted Christian friends knew very well the kind of reception and hospitality we should meet with; and those of us who were not acquainted with Peterboro' will come to the same conclusion, and will have formed, before we leave the town, the same high opinion of the warm and kindly Christian feeling which pervades this community. I hope and trust that the interchange of thought and feeling between entertainers and visitors will be mutually profitable; that our intercourse will have the effect of provoking one another to love and to good works; and that the associations that may be formed in connection with this Convention will be of so pleasant, delightful and harmonious a character as to occupy a green and sunny place in our memories for many years to come. (Applause). As Mr. Bell has briefly given the reasons why we are welcomed to the homes and the hearts of the people of Peterboro', I may say a word or two on the other side of the question—why we are here. We are here, in the first place, as an expression of our practical sympathy in a great Christian work; for I believe, Sir, there is no department of work—there is not one

of the many and varied signs of the times of which we hear so much—more significant than the work in which we are engaged. Different persons look at things from different points of view. The man of science notes the progress of science, the politician the improvements in legislation; but I believe that in heaven, where they see things differently from here, there is no sign of the times, no feature of the age in which we live, that evokes deeper interest or profounder sympathy than the tender, kindly, Christian feeling which the Church is now putting forth on behalf of the young, to save them for Christ and from the snares of the destroyer. I believe also that this work, in proportion as we study and grasp it, rises before us in grander dimensions. I think it is one of the greatest privileges that earth affords to be permitted, as the Sabbath School teacher is, to teach, and inspire, and mould an immortal mind. And I say to the Sabbath School teachers here to-night, in your hours of weakness, and perhaps of impatience and despondency, I believe nothing will inspire your courage more than to get some right estimate of the greatness and grandeur of the work that God permits you to do when He entrusts you with the guiding of one of those little ones to Himself—the implanting in the mind of the young principles that shall guide them and keep them right in all the intricate and dangerous labyrinths of the earthly life to come. I believe that the best and most enthusiastic workers in this department of the Church have not fully awakened to the grandeur of the work, its solemn and eternal issues, and the important results that follow its faithful performance. Dr. Vincent tells a story of an ancient king who was having a crown prepared for himself, and gave out the precious stones of which it was to be made to lapidaries and other workmen to fashion and prepare under proper direction. One of the workmen looked at the stone committed to him, and thinking from its appearance that it was one of inferior value, did not take the care in polishing and setting it that he ought to have taken. It turned out, however, that it was the most precious diamond of all that he had marred by his carelessness and because he had not formed a right estimate of its value, and the result was that the careless workman received a fearful punishment. So it may be with you. Those little boys and girls in your class may be obscure and lowly, and yet they may be destined to shine as precious gems in the diadem of Christ; and it is of the utmost importance that you should do your work faithfully and conscientiously, lest it may be said of you, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." I believe if we had a truer estimate of the value of this work it would cure a great deal of the lethargy, and indifference, and neglect that prevails amongst us; that if we could only grasp it in its grandeur and importance we should be inspired with the spirit of consecration to its more earnest performance for God and humanity. A great deal is

said about a Church for the times; and no one can look out on the scepticism and unbelief, the ungodliness, the worldliness, and the formalism of the times, but will feel that there is a great deal of work to be done for God through the agency of the Church; for it is a part of the Divine arrangement that it should carry on its work in the world around us. And as we look at this work we feel that the want of the Church is a stronger faith, more unshrinking fortitude, with a fuller spirit of consecration, with a greater zeal and a more tender sympathy to do its work as it should be done. We need that the breath of Heaven should be breathed upon us to quicken us into holier earnestness. And how are we to have such a Church—a Church that will contend successfully with the evils of the times! I believe we can only have such a Church by watching over the young from early infancy—(hear)—and watching and guiding them in the way of God's commandments. As is often said, the great object of the Sabbath School is to bring children to the Saviour; to train and guide them; to implant right principles in their minds. They are like ships about to be launched, and they will have storms to wrestle with and dangers to endure; and we should see to it that we send them out established in right principles and trained in a noble Christian humanity, so that they may do battle the more valiantly for God and the more sympathetically for men. I believe it is the greatest question of the Church to-day, How can we shelter the young from the snares of worldliness and unbelief, and so train and instruct them in Christian truth and duty, that they may fight valiantly the battles of the Lord in the world, and war a good warfare grandly for the salvation of men? How impressive are the motives that impel us to this duty! Here is plastic and docile infancy inviting our work and attention—little children turning upon us like opening flower-buds yearning for sunlight. But these features of character which make them so susceptible and impressible soon pass away, and they are succeeded by others upon which it is much harder for us to accomplish our work. Then there are the dangers of the world. They are going away from the sheltering influences of home to a world full of evil, and it is of the utmost importance that we should send them out armed with the whole armour of God, so that they may come unscathed out of the dangers that beset them on every hand. That is our work; and it is a grand and holy work. We are also impelled to it by the thought of the dangers to which our own children are exposed. Sometimes we think that they are perfectly safe, sheltered as they are by Christian influences; and yet we know not but that little boy so bright and intelligent, that little girl with her blue eyes and sunny curls, may drift into the dark paths of sin and folly, and prove recreant to every good and true principle. Now is the time to improve our opportunities. There are two objects that may be subserved by this Convention, and both

are important. First, we receive practical suggestions from each other that will enable us to do our work more wisely, intelligently and effectively: that is one great object—that kind of exchange of thought about practical work, and those hints and suggestions that we can carry home with us and put into effect in our own individual spheres. But what is of still greater importance, we stir up our own hearts by the thoughts we present and the views we take of this great Christian duty; we fire each other's hearts, and stir each other up with the mind and spirit of Christ the Master, so that we leave the Convention more thoroughly in earnest than we came to it. That is most important; for I believe that if the love of the Saviour be shed abroad in our hearts, and we have the tenderness and sympathy of Christ, they will find an outlet in some practical work, though perhaps at first we may have to grope our way without doing the work successfully. I will mention an incident which, though it may have been told here before, illustrates our relation to this work, and presents a thought that may inspire some timid despondent workers here to-night. A ship was returning from California, and as it sailed along the Pacific coast, a fire broke out on board. Her head was turned towards the shore, and all the steam put on in hopes of beaching her before she was enveloped in the flames; but long before she was able to reach the land, the fire had spread through almost every part of the vessel, and the passengers had to confront the terrible alternative of remaining on board, a prey to the fiery elements, or taking the almost equally hopeless choice of throwing themselves into the sea. Among the number who prepared to swim for their lives was a big man, a miner, returning from the gold fields of California, who was noticed tying a lump of gold in a belt around him, before taking to the water. His attention was arrested by hearing a weak childish voice addressing him with, "Please, Sir, can you swim?" and looking down he saw the blue, tearful eyes of a little girl of seven. He replied, "Yes, child, I can." "Please, Sir," she said, "won't you try to save me?" A big struggle went on in the man's mind for a moment. He said to himself, "If I try to save this child, I must lose my gold, and a moment ago I would have despised myself for weighing what is after all only the chance of saving one life against the hard earnings of many a weary day's labour." But his better instincts prevailed. He threw down his gold, put the little girl on his shoulders, and after telling her how she was to keep hold of him, let himself down into the sea by a rope, and struck out right manfully for the shore, bearing his precious burden of a human life. His strong arms were thrice strengthened by the consciousness that every stroke was for a double life; the little girl hung on; big waves buffeted him, but still he struggled on. Rocks rose before his sight—he was nearing the shore; but just as the almost certain hope of safety was pulsing through his heart

and nerving his weakening arms, a giant wave struck them, sweeping the child from his grasp, and after tossing him about it threw him high up on the shore, apparently lifeless. Friendly hands gathered round and chafed his limbs; restoratives were applied; but for a while there was no sign of returning life. When at last he slowly opened his eyes, the first sight he saw was the tearful, anxious face of that dear little girl, who had also been saved, and who was now looking her mute but eloquent benedictions into the face of the brave man who had saved her life at the peril of his own. Christian men and women, to-night let us bear up the little ones in the arms of faith and prayer to the throne of God; and though amidst the breakers of life the big waves of temptation may seem to sweep them away to ruin, who knows but that those you have wept for and prayed for, and struggled with, those for whom you thought your labour was in vain, may be the first to meet you on the shores of deliverance, with their welcomes to the Paradise of God? God grant that all the exercises of this Convention may be sanctified to the awakening of a deeper and profounder sympathy, and a holier zeal in all our hearts. (Applause).

Rev. W. FRIZELL (Newmarket) also responded to the address of welcome. He said that even if he had received more than the few hours' notice given him of the intention of the President to call upon him for a response, the able and eloquent address to which they had just listened would have left him without a word to say. He was sure, however, that he was but expressing the feelings of all the delegates and visitors in the audience when he said that no company of Christian people ever received a more cordial welcome than the one they had just had extended to them. (Hear, hear, and applause). But perhaps very many of the Christian people of Peterboro' were asking themselves, "What are we going to receive in return for the preparations we have made for this large audience?" He might assume perhaps that they were going to be brought a little nearer to each other in point of Christian sympathy, as had just been so eloquently indicated by the previous speaker. They knew that "iron sharpeneth iron;" and he believed that no loving, earnest Christian heart could come in contact with any other Christian heart without receiving indelible impressions for good. It would not be assuming too much to say that their enthusiasm in the cause would be stirred up by contact with such men as Dr. McGuire, or the General Secretary, Mr. Millard, or Mr. Fotheringham, of Aurora; and that the influence and example of such men as these and other leading workers would be felt in their respective schools many days hence. (Applause). They had seen during the past political contest how the politicians of our country endeavoured to stir up the enthusiasm of the masses, knowing how potent an influence it was in accomplishing their ends; and it would be well for those engaged

in Sabbath School work to imitate their example if they wished their labours to be crowned with success. They also required better methods of study. A good general always trained and drilled his army before he went to battle; and he was quite sure that every one here, after hearing the papers that would be read on methods of study, would go home better prepared than they came to train the young in their respective Sabbath Schools. He would conclude by saying that he expected, and they might all expect, that the result of the Convention would be that their hearts would be brought nearer to the blessed Master; and, in order to be successful in their work of saving souls, they required to have their hearts warm with the love of Christ. (Applause).

Hymn—"Only an armour-bearer."

THE MISSION WORK OF THE ASSOCIATION.

Rev. W. MILLARD, General Secretary, then presented the following report on the Mission Work of the Association:

This Association has during the months of May, June, July, August, September, and up to this Convention, employed an agent organizing and visiting Sabbath Schools, principally in the electoral district of Muskoka.

At first the Executive, knowing the indebtedness of the Association, engaged the agent, Mr. C. Crassweiler, for three months only; but at the end of that time, such had been the success he had met with, and such the evident demand for his continuance, that, looking to the Lord for the means, it was resolved that he should continue at work until the present time.

His work has been in the Townships of Spence, Foley, McKellar, Hagerman, McKenzie, Nipissing, Patterson, Lount, Monteith, Croft, Gurd, Watt, Brunel, Perry, Stephenson, Armour, Chaffey, Ryerson, Stisted, McMurrich, Draper, Monck, Macaulay, Sherbourne, Maclean, and, last of all, in a part of the County of Simcoe.

In carrying out the work of the Mission during these five months, he has travelled 1,775 miles; visited 191 families; delivered 60 sermons or addresses; organized 35 schools, having 133 teachers and 805 scholars; visited 20 other Sabbath Schools; supplied gratuitously \$22 of Sabbath School material; disposed of \$20 of Sabbath School material; and supplied 98 Bibles, given per favour of the Upper Canada Bible Society.

He reports, "It is scarcely easy for any one not fairly familiar with the bush and bush life, to realize at all vividly the nature of the work accomplished. The Mission has been essentially a Backwoods Mission, carried on for the most part in the remoter districts, and districts

where at present much appertaining to ordinary civilization is wanting. The tide of emigration to this north country has been strong during the past year, and where as yet the humble shanty is erected was, till very lately, part of a vast unbroken forest; now each settlement has its own busy hive of workers."

Among most, if not all, there is a desire for Sabbath Schools in their midst, and gladly is a visit from your Agent and Missionary hailed, and cordial is the co-operation he receives. Assurances of appreciation have been numerous. A young man said the other day, "I am awfully glad you have started the school; shut out from services, the young people have no place to go to on Sunday." Renewed visits have been asked for. Ministers and other friends have been warm in their sympathy and help. The Rev. Joseph Andrews and Mr. George Hunt, after whom this village is named, cordially assisted me all they could, and lightened my labour not a little.

Again he writes respecting the field of his operations generally: "It is larger and the fruit more abundant than at first anticipated. Neighbourhoods that no one thought of suggesting have turned up unexpectedly, and so I have found more to do than calculated upon. A deep conviction of the necessity of Sabbath School work is always manifested; the principal difficulty arises from the felt want of competent superintendents. The old cry of the lack of parental co-operation and exhibited sympathy is heard again and yet again. Poverty, and the consequent deficiency of suitable clothing, also materially hinder Sabbath School prosperity in the backwoods."

Writing respecting the means of travel, he says: "The travelling has been by canoe and boat, and peculiarly grateful. On the other hand, much of the getting about has been extremely irksome. The roads in places are the vilest of the vile, and buggy driving has been almost impossible. To several neighbourhoods I have had to walk, because from the newness of the settlement there has been no feed for a horse."

Again, he reports of the establishment of a Sabbath School in a neighbourhood at the head of Trading Lake thus: "For sixteen years there has been only one religious service. The man who first settled there has now a family of ten children, none of whom have ever been to a Sabbath School, or, with the above exception, to any religious service." Mr. Crassweller hopes that a minister he spoke to will be able to take an appointment there.

Respecting what is wanted, he says a great desideratum is healthy reading matter. I wish some of the wealthier schools would give their surplus used volumes for the use of the Mission. In many places the Sabbath School library is the only literature, save the newspaper and yellow-covered almanac, to be found. A library is often a much-needed attraction. "By referring to a map you will

see that in the direction travelled, I have been as far north as is well possible to get; beyond are only found the Indian and trapper."

I may, in thus reporting, add that several times has the Agent applied for such reading matter as noticed in this report. The Association did apply through the religious press for their used libraries, but only three substantial responses have come in books; and I may not close without begging that the representatives of the Sabbath Schools assembled in this Convention will please to bear in mind this want, and influence their schools to send me for our Mission work their used libraries.

FINANCE.

MR. FOTHERINGHAM said that the gentlemen who had responded to the address of welcome—so interesting, so cordial, and so genuine as it was—had assured the people of Peterboro' that their hospitality was fully appreciated; but it would not perhaps be considered an invidious or a dangerous thing for a stranger like himself to say that it lacked but one thing to make it perfect, and he would venture to hint what that one thing was. It would not be perfect, any more than the character of the young man who came to Christ, until, in addition to opening their hearts, their homes and their larders—(laughter)—they opened their purses as well. (Hear, hear, and laughter.) When a campaign was to be carried out, they might have the generals, and the army, and the foe, but they could do nothing without the sinews of war. If they had not these, they might as well turn back. No great work had ever been accomplished without cost; and speaking humanly, that which cost little was generally worth little. This Association had done untold good in the past; it would do more in the future, because its work was becoming systematized. From year to year it was being more reduced from generalities to specific objects. It was wisely working down towards a training association for the development of the true power of the Sabbath School. But its operations had been sadly crippled in the past by want of means. It had always been crying out for something it had not got yet, and that was more money. That was a noble and a grand work of which Mr. Millard had been reporting to-night—that of reclaiming the wildernesses of the North from the power of evil. There was a field there in which twenty or thirty men might be employed instead of the one they were able to send. Besides this, the Association was still labouring under a heavy debt. They would think themselves rich if they had \$3,000 to-night; but they would not reach that amount unless the contributions from counties, Sabbath Schools, and individuals, were much larger than they had been in the past. It was therefore desired that their contributions to-night should correspond with their genuine and

large-hearted hospitality. They must give so that they would feel that they were giving, otherwise it was not giving.

Rev. E. H. DEWART said that when it was proposed to hold the Convention in Peterboro', one of the objections raised was that perhaps they would not get as much money here as they might in some other places. He, as an old Peterboro' boy, had resented that idea, and said that there was no reason why they should not get as much money here as anywhere else. He had now to say, in the words of the Apostle, "Wherefore show ye to them, and before the Churches, the proof of your love, and of our boasting on your behalf." (Laughter and applause.)

Hymn—"Let the forward lights be burning."

A collection was then taken up.

THE INTERNATIONAL CONVENTION AT ATLANTA.

Rev. GEORGE BELL, LL.D. (Walkerton), one of the delegates to the International Sabbath School Convention, held in Atlanta, Ga., last spring, then addressed the Convention on the lessons and results of that gathering. He said that it was sometimes desirable, in any important work, to take a general view of what had been accomplished; in other words, to do as the merchant did at certain seasons, "take stock," so that he might know exactly the position he occupied in his business. It was especially desirable that they should do so on these great occasions—that they should "take stock" of the work in which they were engaged, and ascertain what was the degree of progress they had made. He thought it was well that the arrangement of the programme of this Convention had been modelled upon that of the International Convention at Atlanta; for to say nothing of its other advantages, it would enable him to state the lessons of that great gathering in the same order as they found observed on the programmes in their hands. The matter, as they would notice, was arranged in this way: I. *Our Work Reported*; II. *Our Work Defined*; III. *Our Work Furnished*; IV. *Our Work Promoted*. Under the first head, it was very clear from that Convention that great progress had been made within the last few years in the work of organization. In the next place, it was very evident that great progress had been made in the development of teaching power; and further, in the work itself. As the second division of the first general head, the Convention had brought before those who were present the success which had attended the International Lessons. He would mention a few things that had come out very clearly on this ground. (1.) The Old Testament had been made a much more real book to many Christians, and especially to the young, than it had ever been before. (2.) These lessons had tended in the direction

of a more candid interpretation of Scripture. The very fact that each denomination, while seeking in particular passages for the confirmation of its own views, knew that all the other denominations were studying the same passages, was a powerful safeguard against any straining or twisting of the Scriptures. If he, as a Calvinist, thought he found something which strengthened Calvinistic views, he might be quite sure that there was an Arminian somewhere watching him closely, and studying the same passage from a totally different point of view, and the inevitable result on all hands was a more careful and candid interpretation of the Word. Another result under this head was to make the pulpit more impressive. The study of the Scriptures which was going on in all the congregations had the effect of stimulating the ministers, and pushing on their work. Another effect was the encouragement of missionaries. Those who lived in this Christian land had little idea of what the missionaries of the Cross had to do and endure amidst the pollutions and debasements of heathenism; and it was an encouragement to these men to know that when they sat down to study these International Lessons, they were being studied and taught in every congregation and Sabbath School at home. Then the Bible itself was becoming exalted—it was getting to be a more precious and better known book every day. Families were taking up these lessons and studying them, and thus becoming more familiar with the meaning of the sacred volume. There had also been an immense development of the power of the printing press in spreading a knowledge of the truth, and turning many from the paths of evil into the ways of righteousness. The power of the Sabbath School itself was increasing, the more thoroughly its work was studied and systematized. Then there was an increase of the intellectual power of the Church, in turning its attention from week to week, over its whole extent, to the same portions of Divine truth, and the multiplied appliances that were being used to bring out the true meaning of the Word. There was also an increase in the spiritual power of the Church, one thing helping on another in improving its efficiency in battling with the evils of the world. Under the second general head of the *Work Defined*, there was brought out (1) the person and work of Christ Himself as the great basis on which the Sabbath School rested. The written Word of God and the Incarnate Son of God were both being studied at the same time, and a personal interest taken in them. Then the constitution of the mind—that also was a necessary subject of study. There was also the identity of the Sabbath School with the Church. It was astonishing how long it had taken the Christian Church to understand what the Sabbath School really was. How few there were who could give a distinct definition of what it was. How long the Church had been learning that the Sabbath School was just the Church itself teaching God's truth to the little

ones. The identification of the work of the Sabbath School with that of the Church had been well brought out at the Convention. The second idea under this head was the relation of the Sabbath School to other agencies. And first, to the family; there had been an expansion of the family feeling, a carrying outside of the family of the love, and peace and joy which were characteristic of the true family relation. Secondly, its relation to the Church; realizing the idea that the Sabbath School was the nursery of the Church. Thirdly, to the ministry; realizing the idea that the minister was the pastor of the school as well as the church, technically considered. The third idea under this head was the possibilities of the Church in the future. The activities of its members were being more fully called out and used. There was a more universal study of God's Word, a fuller gathering in of the masses of mankind to the fold of Christ, an increased number of conversions to Him among those who had been strangers to the Saviour; and the more thoroughly the work was carried on, the greater would be these results. The third general head was the *Work Furnished*. First, with lessons. The uniformity of the lessons necessitated the teachers being more thoroughly furnished for their work. For this purpose there should be a consecration of the intellect and moral power, and a comprehensive study of those portions of the Word of God laid down in the lessons, and other portions connected with and bearing upon them. One of the most important results of these lessons was, that by leading to a closer and more comprehensive study of the Bible, they formed the best antidote to the speculations and oppositions of science "falsely so called." The best safeguard against the philosophical sophistries that men of science were attempting to palm off on the world as science (which they were not), was to have the minds of our youth thoroughly ingrained with God's Word. This would do more to remove the poisonous effects of these dreamy imaginings than any amount of argument. Then again, these lessons ought to be supplemented. During the time they had been used it had been felt that there were still some things wanting. There were many important Biblical studies which did not belong directly to the lessons, such as Scripture geography, and manners and customs. There were also many important facts of Church history which it was desirable they should know something about. Then again, so long as the Church consisted of denominations, it was right and proper that the children should be taught to a certain extent, though not in a sectarian sense, the peculiarities of doctrine and practice which distinguished the various denominations. There was no place for these in the present International System of Lessons; but the new International Committee, finding that this was one of the lessons of the Convention, would make provision for these wants, and particularly for the teaching of the catechisms of the various denomina-

tions, in the Supplemental Lessons which were to be introduced. Then each department would fill its proper place; and various additions would be made to the International Lessons commencing after the present series had run out, so as to allow of ten or fifteen minutes being devoted each Sabbath after the Scripture Lesson to the subjects to which he had referred. Secondly, *the work had been furnished with qualified workers*—qualified, first, *by a knowledge of the Word of God*, the great instrument. It must be a *deep knowledge of the Word*, and it must be *proved*. They might say in a certain way that they received and believed the Bible; but they should not be in the position of one mentioned in Holy Writ, who, on going into an important battle, said of his armour, "I have not proved it." When putting on God's armour, they should put it on as something they had proved; and each Sabbath School worker should prove it for himself or herself. It should be proved by personal and experimental knowledge, and that kind of inspiration of Divine power coming into the teacher's heart, by which there would be a communication of life and power in the teaching of the Scripture. Then there was a qualification of Sabbath School workers by *a knowledge of methods*; but he would not do more at present than mention this topic, as, although it was on the programme, it had not been dealt with in detail. The fourth general head was, "*Our Work Promoted*." And first, *by State and County Associations*. Upon this point he would say but little, as they were all familiar with the work of Provincial and County Associations. They knew the benefits that had arisen from stirring up the energies of Sabbath School teachers by comparing methods and results, and by ascertaining the causes of success and failure. Secondly, *by Conventions and Institutes*—the latter of course going a little further than mere Conventions. There were many circumstances connected with these gatherings which were worthy of notice: as whether the place in which they were held was too warm or too cold; whether it was well or badly ventilated; whether the speakers were inclined to be prosy; whether the music was good or bad. All these circumstances had a good deal to do with the success or failure of the meetings. If the place of holding the Convention was comfortable, the speakers to the point, and the music good, and the workers felt that they were engaged in a great work and were trying earnestly to do it well, then these gatherings could scarcely fail of being very beneficial. Thirdly, *Promoted by Normal Instruction*, and that under a variety of circumstances. (1.) In great assemblies like that at Chatauqua, where they had that teaching in the highest degree, and with the greatest results. (2.) In Normal Classes, which perhaps were more to the point so far as this Convention was concerned. They would observe that the very spirit and method of the Bible required that training which was given in Normal Classes. Teachers required a compre-

hensive key of the book which they were teaching to others. This training was also necessary in order to realize the dignity and sacredness of the office in which they were engaged, as well as to promote that personal independence which was essential to the highest degree of success in teaching. Then they must have a certain training in the art of teaching. Of the thousands who were gathered into the work of the Sabbath School from year to year, they could not expect all to be trained teachers. They had to take many whose principal qualification was that they loved the Saviour, and loved the work of "feeding the lambs." And while they had to take, and were often glad to get, many of this class, yet something might possibly be done to implement their want of training in the practical work of teaching, by means of classes of this kind, which could be conducted in the country, though perhaps not so well as in cities and towns. Then, again, there was this consideration—that the school was very much what the teacher made it. They might have a school in a good building, and have it well furnished with every variety of apparatus, and yet if the teachers were poor, the school was not likely to be a very good one; while, on the other hand, good, efficient teachers would make up for the want of almost any of these appliances, important as they doubtless were. One speaker at the Convention had brought out these three points as being essential in the successful Sabbath School teacher: (1.) He should have his own heart filled with the truth of God. (2.) He should be acquainted with the nature of mind, in so far at least as to be able to bring the truth to bear on the differently constituted minds of his scholars. (3.) He should have some knowledge, and as much as he could get, of the art of teaching, thus getting a comprehensive view of one of the great principles of teaching. Lastly under this head, *the work was promoted by Christian love and sympathy.* He presumed that, as Sabbath School workers, they all knew what this meant, and that it was only when their teaching could convey their own love to those around them that it would be truly effectual. Having thus briefly gone over the subjects that were on the programme of the International Convention, he would mention some of those things that had come up incidentally at that important gathering. One of those was in connection with the negro population of the Southern States. As they knew, for a long distance around the place at which the Convention was held, there was a country that was only gradually shaking off the terrible evils that had been imposed upon it by many years of slavery—with a large negro population, many of whom were still in a state of great ignorance, and that population increasing every year. What was to be done with them? Surely there was a great work to be accomplished there, in bringing the gospel of salvation within the reach of these poor benighted creatures, so that, instead of their being a curse

to the land, they should come to be a blessing. Another question which had come up incidentally was with regard to Italy. There was only one delegate there from that country, one of whom many present had heard, the celebrated Van Meter—(applause)—who had given an interesting account of the commencement of the work of printing the New Testament in Rome: how the means were provided, and how he had himself turned the cylinder press as the last being printed as a donation to the Sabbath Schools of Rome and Italy. (Applause.) That country was rapidly rising out of the thick cloud of darkness which had enveloped it for ages, and God was doing wonders in advancing his work there. He would now mention one or two general lessons which had been taught by that Convention. The first was *the extension and exaltation of the Sabbath School idea*. From year to year that idea was rising in prominence, and there was being manifested a constantly increasing appreciation of the great and wondrous place which God had given to the Sabbath School. In the next place, the Convention afforded a means of comparison between war and peace. The Governor of Georgia, who presided, had alluded to this lesson of the meeting, pointing out that while Europe was at that very moment in the agonies of a great conflict, to decide who should govern some small water stretches or some miserable petty piece of territory, in Atlanta there had gathered together, from every part of the United States, from Canada, and even from far-off Italy, a body of men and women, consulting together as to the best means of bringing back a lost world to its God and Saviour. Many things had come out in connection with that thought, and one of them was the reality of Christianity. What had called all those people together—some of them over thousands of miles of land and sea? Was there not manifest in the very fact of such a Convention, the reality, the life, and the power of the gospel upon the hearts of that assembly—the presence of the Spirit of God saying that Christianity was as young, as real, and as vigorous to-day as it was eighteen centuries ago? Heaven and earth were certainly brought nearer together by that gathering, and a closer communion with God desired and realised. Christ was exalted higher in the thoughts and affections of those present, so that they felt more fully than ever that He was all and in all to them. Lastly, there was a noticeable fusing of lines of various kinds. There were some there who were subjects of the British Empire, and others who belonged to the Great Republic, but there they forgot all about their respective nationalities. (Applause.) There was but one thought in every heart, and that was, "We are all brethren in Christ." This fusing of British and American lines had again and again suggested the thought that if the councils of the world were under the direction of Sabbath School Associations and Conventions, there would speedily be no more war upon the earth, as they would soon find a

better way of settling international difficulties than by resorting to arms. (Hear, hear, and applause.) Besides this, there was something very touching in the circumstances of the place in which the Convention was held. When they looked around that beautiful city, in all its wonderful richness of bloom (for though they left April behind them in Canada, they found the streets of Atlanta radiant in tropical flowers, and scented with the sweet perfume of the pawlownia trees, which grew in every garden)—when they looked on this beautiful city of the present, and then viewed the earthworks (even yet visible) which were thrown up for its defence in the great struggle which raged there a few years ago, they could realize in some degree the fusing that had taken place in the lines between the North and South. They remembered that fourteen years before the terrible roar of shot and shell, and the groans of wounded and dying, had been heard on the very ground they were standing on; that its beautiful buildings had been reduced to heaps of ruins; and then coming back to the elegant city of to-day, which had grown up on these ruins, they saw on the platform of that Convention, united in the bonds of true Christian brotherhood, men who had fought against that city, and others who had defended it with their lives. These men, who had once been deadly enemies, were now engaged in another conflict; but they were on the same side, fellow-soldiers of the Cross, engaged with this great thought—not who should conquer, but who should do most in the beneficent victories of the Prince of Peace, emulating one another in the blessed work of bringing sinners to a knowledge of the truth. One of those who had taken part in the war had told an incident which had occurred near the close of the struggle, when the two armies were encamped, one on each bank of the Rappahannock. The bands of the Northern army struck up one of the national airs, amid the cheers of the Northern soldiers, when the Southerners immediately began to play "Dixie" or some other well-known Secession melody, which was greeted with equally loud plaudits by the Boys in Grey. Then one of the bands struck up "Home, sweet home," and as soon as its strains were heard by the masses on both sides of the river, those who had been deadly enemies united in a cheer so long and loud that it was heard for many a mile along the banks of the Rappahannock, showing how these men had yearned for home and peace. There had also been an evident fusion of the lines between the different denominations; a drawing closer to God and to one another—an increase of brotherly love. In conclusion, he hoped the Convention in which they were engaged would result in their more intense consecration to God and to his work in the time to come. (Loud applause.)

Hymn—"When He cometh."

The Rev. W. L. Scott (Millbrook) led in prayer, after which the Convention adjourned.

The Co
keep me
Rev. C

Rev. I
reading.
from the
them to
from Al
surely b
earth sh
mand h
the way
bring up
that we
tion and
in the
patriarc
the fan
revelati
the gre
son, we
less fait
in later
in civil
of child
everyw
solid r
those v
to this
to the
of God
was to
always
educat
origin
duty
were
existed
while

SECOND DAY—THIRD SESSION.

WEDNESDAY, October 9th, 1878.

The Convention reassembled at nine o'clock. The hymn, "Jesus, keep me near the Cross," was sung.

Rev. George Bell, LL D., led the Convention in prayer.

BIBLE READING.

Rev. F. H. WALLACE, B.D. (Peterboro'), then conducted a Bible reading. After reading Gen. xviii. 16-19, "And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him," he remarked that we found in this passage that the special and chief commendation and recommendation of Abraham was, that he would be faithful in the discharge of the duty of parental instruction. Under the patriarchate, in which the chief authority was vested in the head of the family, under which the family was the great sphere of the revelation of God to man and of man to himself, and under which the great source of information was oral tradition from father to son, we found Abraham, and indeed all the early patriarchs, more or less faithful to this duty of training their children after them. But in later Bible times, when the family had lost much of its importance in civil government, it still retained its former place in the training of children; and throughout God's Word we would find the family everywhere prominent as the basis of all other relations—as the solid rock on which all stable society was built. It was well for those who were engaged in Sabbath School work to remember that to this present time the family held all its old importance in regard to the instruction and training of children. By a law of nature and of God, the family was the great sphere of religious education. It was to the parents that the minds of children were first opened, and always most readily opened; and it was in the family that their education would begin whether parents willed it or not. It was the original and prime duty of the parent to instruct the child, and this duty could not be wholly transferred. Sabbath Schools, after all, were not an original but a remedial system; they would not have existed but for parental neglect; and now that we had them, and while we would not think of doing without them, yet, if we would

do our duty in the Church, we must always remember that the prime duty rested with the home—the father and mother; and that while the Sabbath School was an auxiliary and might supplement, it should never be allowed to supplant. Those parents who poisoned and polluted the minds of their children by a bad example, need not imagine that the Sabbath School would make up for the lack of home instruction, or undo the mischief which they have done at home. It was still the duty of the parent to command his children and the household under him. Passing from these early patriarchal times down to the Mosaic dispensation, we found various events in the history of the Hebrew people from which the people were enjoined to instruct their children. For example, there was the Passover, Exodus xii. 21-27: "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as He hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel, when he smote the Egyptians, and delivered our houses." Could not we imagine with what childish wonderment and curiosity the yearly preparations for this ordinance were regarded in every Hebrew home, and with what eager interest the fascinating story of that dark and terrible night in Egypt, and of the miraculous deliverance of God's people, would be listened to? But, as we took a peep into the beautiful home life of the pious Hebrew, the question was suggested whether we took due advantage of the various red letter days occurring in the rites and ceremonies of the Church, and seized the opportunities of teaching the various doctrines which were symbolized thereby? One of these "object lessons" was taught in Joshua iv. 1-7, and another in Deut. iv. 5-10-18, from which it was evident that careful provision was made for the future training of the children in the giving of the second law, embodying the truths demonstrated to the children of Israel by their past history. What a beautiful picture we had in the latter passage of the beautiful home life of the Hebrews, in which everything was consecrated to the service of the Lord; a home life in which the commandments of the Lord were

kept in
every er
and fait
formed
and mo
grandet
the car
the gre
parents
custom
beautif
of the
the in
formed
and no
passage
princip
xxii. 6
young
rivulet
life wo
tender
If the
altoge
many
Turni
of rel
health
himse
in a
know
Jesus
was a
famil
famil
were
truth
age r
of di
his li
to re
a litt
to ev
"Bu
me,
neck

kept in perpetual remembrance—in which every engagement and every employment was made a text from which to preach the truth and faithfulness of their God. So it was that minds were insensibly formed into the love and service of God; so it was that the truest and most imperishable foundations were laid for the true moral grandeur of a nation. Besides all this provision which was made for the careful instruction of the children of Hebrew homes, there were the great Sabbatical ordinances, in which the children as well as the parents had a share. (Deut. xxxi. 9-13). Such was in brief the custom of religious instruction among the Hebrews, and we found it beautifully summed up and poetically described in the first eight verses of the 78th Psalm. From these various passages it was evident that the inculcation of religious truth upon the minds of the children formed no inconsiderable part of the work of the Hebrew parents, and no inconsiderable feature of their home life. There was another passage which they must not omit, as it laid down the fundamental principle which governed all our home training of children (Prov. xxii. 6). The law of habit was a most imperious one. Give to the young life a bent in the right direction, turn the course of the tiny rivulet while it was still small and shallow, and then the stream of life would flow steadily on to God. If good seed was sown in the tender, fertile soil of the young heart, the harvest would be for God. If these early opportunities were neglected, after effort might be altogether in vain; for as Dr. Arnold had said, "while there are many converted old men, there were few old men converted." Turning to the New Testament, they would find that under no form of religion had childhood been so honoured as in Christianity. The heathen mythologies paid but little attention to children. But Christ himself was brought into the world in the form of a babe, cradled in a manger, brought up in a happy home, and he increased in knowledge and wisdom even in his tender years. The "Holy Child Jesus" was the very basis of our Christianity itself. Christ himself was a catechumen. (Luke ii. 46.) Brought up a child in a Hebrew family, he was doubtless well taught in the old law of Moses, and familiarized with the histories of the great men of old, whose lives were types of himself. It was because He was so well trained in the truths of the Holy Scriptures, that He found himself at so young an age ready both to ask and to answer questions of the learned doctors of divinity among whom his parents found Him. And all through his life he took a tender interest in little children. When He wished to rebuke the evil emulations of his disciples, He did it by means of a little child. (Matt. xviii. 1-7.) There was surely an inspiration to every Sabbath School worker in these words of our Saviour: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea;" and

"Whoso shall receive one such little child in my name receiveth me." And how graciously had our Master settled the question, whether or not it was wise to encourage little children to come to Him. (Mark x. 13-16.) And in the commission which he gave to his disciples (Matt. xxviii. 18-20), there was surely inculcated the great lesson of instruction of the young, which was the readiest way of gaining control of all society, and bringing the whole world to a knowledge of the truth. But this was not a matter simply of indirect injunction, for He gave positive instructions to Peter to feed the lambs of his flock. (John xxi. 15.) Many people, while they were willing to do Christian work, seemed to think that the mere teaching of a class in Sabbath School was beneath them. Yet this direction about the little ones was given to the very chief of the Apostles. He himself, the great Shepherd, carried the lambs in his arms, and no good shepherd could better prove his love of the Master than by feeding his flock. The food of the mind was instruction; and it was therefore the prime duty of the Christian Church to impart sacred instruction to both young and old. It has always been the tendency of all false ecclesiastical church systems to elevate machinery at the expense of religious instruction; but it was the command of Jesus and the essential spirit of Christianity to teach and feed—"Feed my lambs." The same idea was repeatedly brought out by the Apostles. (Eph. vi. 4; v. 29.) Just as we carefully nourished, and cherished and took care of our own bodies, so should we nourish and take care of our children—training them up in the "discipline and admonition" of the Lord (as Alford translated the words), the very atmosphere of the love of God. From 2. Tim. iii. 13-17, we found that it was the Christian character, so developed in the discipline and admonition of the Lord, which usually succeeded in the Christian work and endured in the time of temptation. It was Timothy's familiarity with the ancient Scriptures, in which he had been carefully instructed by his mother and grandmother, that secured him against that great tide of evil which swept away so many others. He found too that the early Christian Church thoroughly developed the system of catechization, and that it was one of the great factors in the early growth and success of the Church. With the decline of spiritual influence, there came a neglect of religious instruction, and catechization fell into disuse. With the Reformation it revived again; the Church was stirred up anew to the importance of instructing the young; and the efforts of the catechumens had much to do with the raising up of whole generations of pious, God-fearing people. And the Sabbath School was the most recent and best organized form of the development of these very principles of Scripture. It was a satisfaction to all workers in the Sabbath School to feel that they were true to the principles of the Bible—true to the lessons of Church history—recognizing at the same time that the primary obligation

for th
Migh
Catec
the c

Th

M
subj

M
to-d
to r
past
Tea

B
intr
clas
wh

I
Sch
alre
tea
men
the

T

nec
ma
equ

tea
ma
clas
for

of
wh
tak

(I
tea
bo
Pu
asp

for the religious instruction of the young rested upon the parents. Might they all go on in the spirit of the motto of the Heidelberg Catechism; "From the home to the school; from the school to the church; from the church to heaven." (Applause.)

Hymn—"Tell me the old, old story."

The Minutes of the last Session were read and confirmed.

Hymn—"It is the promise of God."

REPORTS OF NORMAL CLASSES.

Mr. L. C. PEAKE (Toronto) delivered the following address on the subject of Normal Class Instruction:

Mr. President and dear fellow-workers: The duty assigned me to-day is, I understand, to endeavour in a very brief space of time to report to this Convention some of the work done during the past year in the establishment and maintenance of Sunday School Teachers' Normal Classes.

Before, however, proceeding to this work, perhaps just here, at the introduction of the topic, a few remarks as to the object of these classes, and the necessity for their establishment, might not be wholly out of place.

In the words of Dr. Vincent, I might state the design of a Sunday School Normal Class to be—"1. The improvement of teachers already employed; and 2. The training of young people for the teacher's work in the future." The aim being—"1. To aid its members in the acquisition of Biblical knowledge; and 2. To give them some acquaintance with and practice in the art of teaching."

Two or three reasons might be adduced in illustration of their necessity: 1. The very superior lesson helps now furnished by master minds for the *scholars* of our schools, place an indifferently equipped *teacher* at a serious disadvantage. 2. The scarcity of skilled teachers. And where is the superintendent who is not too frequently made painfully conscious of this? He goes to one of the senior classes with, "Mr. or Miss —— is absent to-day; I want a teacher for the class." And what answer does he receive in the great majority of cases? "O, I am not prepared!" and as this is so evidently true, what superintendent can conscientiously urge such a one to undertake the work? 3. Still another reason may be found in the painful (I will call it) want of acquaintance displayed by many so-called teachers with the sacred volume which they regard as their text book; a lack which, in the case of a candidate for the position of a Public School teacher and his books, would prove fatal to his aspirations.

Now, Mr. President, I do not claim that Normal Classes are alone necessary to the production of teachers in abundance; but I am sure, when I say that a man or woman with the love of God in the heart, and a sincere desire to work for the Master in this department, who will faithfully go through such a course of instruction and drill as the Chataqua Course of Normal Lessons maps out, will be vastly better qualified for the work as a consequence thereof, there is not one person in this Convention who will venture to take issue with me.

As I am to be followed on the same subject by two gentlemen with a far wider experience than mine, and vastly better qualified to address you, I shall confine my report to what has been done in the City of Toronto and one or two of the larger towns, leaving the wider field of County and District Classes, Institutes, &c., to be reported by these brethren.

Previous to the Convention of last year, two classes had been organized in Toronto, the first in connection with the Sunday School of Bloor Street Methodist Church, Yorkville, the other conducted by the Rev. J. M. Cameron, Pastor, and Mr. McNab, Superintendent of the East Presbyterian School, both of them, by the way, graduates of the Chataqua University. In this class a written examination was held, and about twenty certificates granted.

With the inspiration of the Guelph Convention upon us, it was felt that something more than this ought to be attempted. In the month of December the Annual Sabbath School Institute was held, under the direction of the Rev. G. A. Peltz, assisted by Professor Sherwin; but while the meetings connected therewith were felt to be highly profitable, they did not seem to supply the felt want. However, a special committee took the matter in hand, and proposed a scheme for the organization of a Central Normal Class for the city and neighbourhood. Their report was adopted, and the Executive of the Toronto Sabbath School Association issued an invitation to each school to send one or more delegates (not to exceed five), who would be expected to attend regularly the meetings of the class, submit to a written examination at the close of the term, and afterward continue the work in their respective schools. About seventy teachers and superintendents, representing some twenty different schools, united to form the class. The Young Men's Christian Association very kindly gave us one of their parlours in which to hold the meetings, only one of their many kindnesses to the Sunday School workers of Toronto. The first meeting was held on the 15th of February, the conductor being Mr. Hughes, President of the Toronto Sabbath School Association, who occasionally called to his assistance in the treatment of the lessons Mr. McNab and Mr. Crozier. The number of meetings held was fifteen. The season being far advanced, many who commenced the course failed to complete it, some of the

most e
the ti
the cl
presen
May,
Rev. M
cent.,
necess
may h
preten
these
efficien
their
associ
* In
conclu
Metho
now o
the ot
attent
are co
the w
course
scope
credit
them
Charl
avera
awar
very
But
realiz
said
small
of ou
McE
the i
class
havin
doub
In
havin
one
Chat
bette
peop

most earnest members, business men, finding it inconvenient to give the time necessary thereto in the hurry of the spring business; at the close of the term, however, twenty-four members of the class presented themselves for examination. This took place on the 29th of May, the examiners being Messrs. Hughes, McNab and Crozier, and Rev. Mr. Cameron. The standard fixed for passing was seventy per cent., and of the twenty-four candidates, only three fell short of the necessary number of marks. I doubt not, Mr. President, that you may have met with quite as poor an average in some much more pretentious institutions. But what shall we say of the influence these twenty-one teachers may be able to exert, and the increased efficiency which they will bring to the discharge of their duties in their own schools, as a result of the knowledge acquired through associating together in this class?

* In addition to this class, and those before mentioned, one was conducted by Mr. Pearson, Superintendent of the Richmond Street Methodist Sabbath School, in conjunction with the Rev. Mr. Wallace, now of this town. This class was carried on somewhat differently from the others, the meetings partaking more of a popular character, the attendance not being confined to members; nevertheless, the results are considered by Mr. Pearson as very satisfactory, considering that the work was new to them all. The average attendance through the course was about forty-five. Through some misapprehension as to the scope of the examination, only four appeared; but these all passed creditably, as doubtless many others would had they presented themselves. About the same time a class was organized in the Charles Street Presbyterian Church by the Rev. Mr. Fraser, the average attendance being about twenty, and the number of certificates awarded, nine. Mr. Fraser regards the results of this class as being very cheering indeed.

But, Mr. President, perhaps the most cheering results have been realized, not in the metropolitan City of Toronto, where it may be said so many educational advantages are found, but in some of the smaller centres; take, for example, the Town of Ingersoll, the home of our energetic, enthusiastic and persistent brother, the Rev. Mr. McEwen, than whom no man in Canada perhaps has done more in the interest of this branch of our work. He has conducted a large class through a course of forty lessons, the interest, as he states, having kept up to the last, and of the results of which he will doubtless inform us himself.

In Sarnia also the Rev. Mr. Henderson has done grand service, having conducted a class averaging upwards of sixty, and often with one hundred present, through the first thirteen lessons of the Chatauqua Course. As to the benefits of this class, I cannot do better than quote Mr. Henderson's own words: "1. The young people became much interested. 2. Many of our older members and

officials were my best scholars, and gave cheerful testimony to the value of the teachings to them. 3. These lessons gave a new life and meaning to the Bible in many cases—the history, geography, biography, &c., of the Book became a real thing—and hence the Bible and Bible study had a beauty not realized before. 4. We found it just surprising how much could be learned in an hour and a quarter or half, by drill and review with black-board and map. The interest of both seniors and juniors was beyond my most sanguine expectations."

I have omitted any reference to the work of our indefatigable brother, the Rev. Mr. Andrews, in Strathroy and elsewhere, not because of its unimportance, but for the excellent reason that he is to follow me, and will doubtless give a good account of himself and his work.

I cannot find that any work of this kind has been done in Montreal during the year. It is a matter of deep regret that Dr. McVicar's other duties have not permitted of his continuing the work done by him so successfully there during two previous years, when his classes ranged from two to three hundred, with the interest unabated to the end.

This report, Mr. President, could scarcely be considered complete without a brief statement of the preparations already made for prosecuting the work during the coming season. 1. As to the Central Class in Toronto, the members of last year's class are generally, I think, looking forward with eagerness to an early resumption of the studies, and in addition, many others are awaiting the opportunity to join who, from various causes, stood aloof last year when it was merely an experiment. It is proposed to commence the sessions as soon as possible after this Convention, and I have little doubt that the attendance will be much larger than last year. Then as to the church classes in Toronto, I am informed that in addition to those already reported, similar classes are projected in the St. Andrew's and West Presbyterian Churches, and probably some others. In Ingersoll Mr. McEwen has already prepared his programme, and commenced his work with forty members, all actual workers, pledged to regular attendance, taking notes, and submitting to the regular drill. Mr. Henderson has commenced in Sarnia a Palestine class for the young people. He regards it as an experiment, but is confident of success.

When we consider, Mr. President, the formidable obstacles thrown in the way of this movement, chiefly by our friends, for so many years, and that not much more than two years have elapsed since the first Sabbath School Normal Class was commenced in this country, with the exception, perhaps, of Dr. McVicar's class in Montreal, and that now we can refer to so many such classes, all of which have been working towards this one object of elevating the tone of the

Sund
reaso
Re
same
to sp
mak
Repe
signi
year
desir
they
them
adv
regu
relat
teac
bey
bor
or o
man
The
Sch
Sch
adv
in t
wer
pas
beg
ach
as
don
his
wh
a c
see
son
rec
ass
int
mi
Ins
par
hel
his
uni
the

Sunday School teaching of this land, I think we have abundant reason to thank God, and go forward. (Applause.)

Rev. A. ANDREWS (Strathroy) addressed the Convention on the same subject. He said the very topic on which he had been requested to speak gave unmistakable indications of the progress they were making in Sabbath School work—"Normal Classes; their Work Reported." They were to "bring back" (as the word "report" signified) an account of the work actually performed during the past year. In other times they had spoken of Normal Class work as desirable; they had laid their plans in reference to it; but to-day they spoke of work actually accomplished. (Applause.) It became them to rejoice that this morning they were upon ground much in advance of what could have been taken years ago. They used to regard this work as a very stilted one—Normal Class: "normal," relating to a rule; "Normal School," a school for the training of teachers—and many of them had thought it was something away beyond their reach entirely, something, at least, approaching on the borders of the chimerical. Now they were not afraid of the subject, or of the work which it brought to their attention. In England for many years the Sabbath School workers had been in advance of us. They had Normal Classes in connection with the London Sabbath School Union, and also under the patronage of the Wesleyan Sabbath School Union. In the United States they were considerably in advance of us. At Chatauqua more than 500 persons had graduated in the regular course pursued there; and in August last 250 persons were up for examination, though it was not known how many had passed. In our own Province, as they had just heard, the work had begun in a very practical form, and very good results had been achieved within the past two or three years. He had been requested, as one having a small share in this work, to speak of what had been done under his own observation. The germination of this idea in his own mind dated back as far as the Hamilton Convention, of which Dr. Ormiston was President. His own soul was then fired in a certain way in the Sabbath School work, and he had desired to seek the very best preparation for the work. In 1875 he had spent something over a week in attending the lectures at Chatauqua and receiving the assistance given there, and then the Normal Class idea assumed a definite form in his mind. He had come home with the intention of doing something in that way in connection with his own ministry and Sabbath Schools. Since then he had attended various Institutes, Normal Classes, Conventions, &c., and had taken some part in normal work in these gatherings. His first class had been held in Strathroy last winter, beginning on the 26th of October in his own church, though others belonging to the other schools had united with his school. They had taken up the preparatory grade in the Chatauqua course, having, however, a preparatory lesson and a

supplementary lesson, making in all fifteen instead of thirteen. They had held lessons without interruption except for one week, concluding the course in the month of May. They had no written examination at the close, for this reason, their students all seemed to be timid of it; he saw that few would come up to the examination, and it seemed to him wiser to delay it for another year. With regard to the undertaking of that work and actually appearing before the class, however much he had admired the course as carried on by others, and however thoroughly the subject seemed to be in his own mind previous to engaging in it, when he actually stood before a class composed of some sixty-two members, with an average attendance of some thirty-seven and a half during the course—when he stood there for the first time, and the thought really came to him of what he had undertaken, to be the teacher of the Bible to a class, some of them highly educated, and that of the best possible methods of teaching—he confessed that his courage about failed him. He was really tempted to say that he could not do the thing, and back out. (Laughter.) But two things prevented him—grit and grace. He did not mean “Grit” in a political sense (laughter), but a downright determination to carry out a purpose that has been properly laid to the very best of one’s ability. (Applause.) And then grace—dependence on God for help in time of need. He could find no one else in the town who would undertake the work, and to himself and a few others it seemed that it must be done, and he undertook it. After the first few times, by giving diligent attention to the lessons, he had come to his ease, and the work became very pleasant to him and very profitable. As to their future purpose in regard to it, he might observe that it was their intention to have a Union Class this year; and he was striving to secure the assistance of the other ministers of the town, each taking the lessons a month in rotation, so that during the coming winter they might have a course of fifteen or sixteen lessons. As to the results of these classes on schools and school interests, he had noted first, that to himself there came the very pleasing satisfaction that he had done something to aid their Sabbath School teachers, and through them the schools. Then he saw that teachers who attended regularly were greatly increased in power. They seemed to tread on the Sabbath School platform with a firmer step, as if they understood their work better than before. The best teachers in their Sabbath School to-day acknowledged that they received great help from the class. He had noticed further, that it led teachers to a more thorough study of the Bible outside of the regular Normal Class lessons, and that some young persons who came in to attend the class were being well prepared for after work in the Sunday School. Then as to their system of teaching, they seemed able to pursue better methods than previously; and the last but not the least effect was to give increased dignity to the work

itself
hand
Episo
very
large
you
at pr
on th
that
teach
regal
the
but
at th
forty
min
secti
the
had
blac
mak
that
muc
indi
with
so
spee
the
the
pu
got
a n
add
the
No
the
anc
bri
he
sun
tw
wo
wa
wa
It
wa

itself. If we made much of a work, that work would grow in our hands. When the first American missionaries of the Methodist Episcopal Church went to Japan, the beginning of their work was very small, but they immediately commenced the construction of large mission premises. Said a brother to one of them: "Why do you begin on this large scale, when your mission interest is so small at present?" The reply was: "Well, we wish to leave an impression on this people that we mean business; that we intend to stay here; that we are on a through line." If they regarded the training of teachers as an important work, they must show that they did so regard it, and in so doing they would lend dignity and importance to the work itself. He need not enter into the minutiae of the work, but he would say that his own course had been, first, to begin promptly at the time. Then he would take Bible subjects for thirty five or forty minutes, and after that give an intermission of about five minutes, during which the roll was called; then the Sabbath School section for about twenty minutes, and close with devotional exercises, the whole lasting for one hour and fifteen or twenty minutes. They had used black-board and maps; and he would say that, in using a black-board, one needed to be on his guard against using it merely for making fine pictures and drawings. He felt no delicacy in giving that advice, as his own skill in that line did not amount to very much. (Laughter.) A judicious use of the black-board was simply indispensable. To make the work succeed, the teacher should go on without a text book. He must get the lesson behind the book, and so thoroughly into his own being that he could bring it out without special reference to the book. They might depend upon it, that if they were not so strong as that, they would gain little influence over the class. If they kept turning again and again to the page the pupils would soon say, "I can do that myself." But if the teacher got up the lesson so that he could use it without the book, he gained a moral influence over the class that he would find very useful. In addition to the regular work, he might say that at the Conference of the Church last June, he and Mr. Henderson had conducted three Normal Classes early in the morning, about half-past six, that being the only time that could be allowed them. They had a fair attendance, and he believed the work had good results. He had also spoken briefly on the subject at the Toronto Conference; and in Brockville he had conducted a few early morning classes. At Grimsby last summer he had given an address on the use of illustrations, and at two or three County Conventions he had conducted classes. The last work in which he had engaged in connection with Normal Classes was to prepare a Canadian edition of the Normal Class Course, which was now in the hands of the printer and would be out in a few days. It was being published with the hearty approval of Dr. Vincent. It was to be sold at the lowest possible figure, merely enough to cover

the cost, and would be put into the hands of the trade generally, as there was no monopoly in the matter. The selling price would be twenty cents per copy, or fifteen cents each by the dozen. In conclusion, he would say that he believed in the Normal Class idea. He believed it supplied the missing link felt to exist between the ministers of the Church and the Sabbath School workers. If possible, the ministers should take charge of the class. They could then help the teachers, and the teachers could conduct the school, so that the Church was aided and the work unified. They were then realizing the idea that the work of the school was the work of the Church, having a oneness of object and aim; and being carried on in harmony, they could then look for the Almighty blessing. He thought they could then better realize that the purpose and aim of the Sabbath School was to bring souls to Christ and build up souls in Christ. (Applause.)

Mr. Stouffer sang, "Oh, to be nothing."

A discussion followed on the subject of Normal Class Instruction.

Rev. E. H. DEWART said it struck him that the real heart of Sabbath School work was what the teacher did for his class in inspiring and instructing them when he was face to face with them. Apparatus and paraphernalia might be useful in their own place; but the real work was what the teacher did in his class, and its effectiveness depended on the character and preparation of the teacher. Heretofore the weak point had been that the average teacher was not qualified for his work; and they had discovered that these Normal Classes were the missing link—a feasible and practical means of imparting that qualification. He should like that the discussion of the subject would have this practical result, that this Convention would be followed by larger organization of efficient Normal Classes in various parts of the country. Too many ministers and others were anxious in some way to recoil from the work, as if it was too much for them. He thought, therefore, that if a few suggestions were thrown out about the inauguration of the work, they would be followed with important results.

Dr. MCGUIRE said he agreed with the last speaker, that a great deal depended on what the teacher did when he was face to face with his class; but they must have men to teach who had the power to "enthuse" others. If the work did not live and breathe in the teacher's own soul, he would have little effect with his class. They should have the right men to teach these Normal Classes if they could get them.

The PRESIDENT asked what was the first step to be taken in the organization of a class?

Rev. A. ANDREWS said the first thing was to feel the importance of the work. Supposing a man felt that he must have a class, what

was he
nounce
would
Power
work
them
or not
good
then l
work
of con
have
had c
think
teachi
Class
the S
prese
one o
read
hear
teach
quest
any o
despa
tion
holdi
Re
a tow
out
teach
R
plac
but,
teach
situ
M
by a
diffe
A
of c
R
to b
by
acce

was he to do then? He would tell them what he did. He announced on Sabbath morning that on the next Friday evening he would give an address on "The Sabbath School: its Place and Power," and upon the necessity for the qualification of teachers for work in them; and he had told the congregation that he wanted them all to turn out whether they belonged to the Sabbath School or not. Nearly all of them came to the meeting; they had a pretty good time, and they thought they were going to do business. They then began their Normal Class. Mr. Dewart had said that the real work was the work of the teacher in the class. That was the point of contact; but, as had also been acknowledged, the teacher must have it in him first, before he could strike fire. One of his teachers had called on the Superintendent last fall, and told him he did not think he could continue to teach his class, that he did not understand teaching, and was not successful with his pupils. When the Normal Class was announced shortly afterwards, this teacher had gone to the Superintendent and told him he would keep his class for the present, and see what the Normal Class would do for him. He was one of the best students in the class; always present, and always ready with his answers. Three months afterwards he (Mr. Andrews) heard one of this teacher's pupils say, "Oh, we've got just the best teacher in the whole Sunday School." He asked the pupil several questions, and found that he was better able to answer than almost any other in the school. The teacher who had almost given up in despair turned out really to be one of the best they had. He mentioned this to show what was by no means an uncommon result of holding Normal Classes. (Applause).

Rev. W. FRIZZELL asked if it was better to have all the teachers in a town unite in holding the class, or should it be conducted throughout by one only. Would it not be a disadvantage to have a new teacher coming in at the end of each month?

Rev. A. ANDREWS said that if either of the other ministers of the place had given attention to the matter, he would say, bring him in; but, as a general thing, he should think it was best to have one teacher for the entire series of lessons. Of course he was differently situated, and wanted to bring in the others.

Mr. PEAKE said that he thought local jealousies would be avoided by appointing a managing committee, composed of members of the different churches in a place.

A DELEGATE was understood to make an inquiry about the manner of commencing classes in country districts.

Rev. A. ANDREWS said the best plan was to appoint a meeting to be held in some central place, and then have the class conducted by one in whom the people had confidence, and at a place readily accessible to all who wished to attend.

Rev. E. H. DEWART said he thought the friends of the Sabbath School in a particular neighbourhood might be called together, and then they could elect some person capable of carrying on the class, thus at once securing unity and efficiency.

Mr. PEAKE said that even where it was impossible to secure a duly qualified person to conduct it, a Normal Class was possible if a Sabbath School was possible. He thought there was nothing in the study of these lessons but what a teacher of ordinary capacity with a little application could master, and thus be able to teach others.

Rev. A. ANDREWS said that in some parts of the country institutes had accomplished the same results by appointing one session in the afternoon, and one in the evening of the first class, and three sessions on the following day, and having Normal Class work during each of these five sessions. A surprising amount of work would be got through in this way if the workers had previously studied the course, and had come together determined to learn.

A DELEGATE.—How wide a territory would you recommend to be included in organizing these classes in townships and counties?

Rev. A. ANDREWS said that three or four schools would be sufficient.

Rev. R. McCULLOUGH said that in the country it would be difficult to get workers together, when they had to come five or six miles, or a longer distance.

Mr. PEAKE said he supposed every Sabbath School had a teachers' meeting, and if it had not, it ought to have one. Supposing they met on Friday evening at 7.30, as was the plan in his school, they took up the ordinary Sabbath School lesson for forty minutes; the lesson lasting, including the opening exercises, until about 8.20. Then followed a change—say a little singing. Then Normal Class work could be taken up, the Bible section being taught first for about thirty minutes; and if it was absolutely necessary to hold both the same evening, they could divide the time so as to take up the Sunday School section, though it would be a little crowded. In his school they met the difficulty by dividing each lesson into two, making one of the Bible lesson and one of the Sunday School lesson. They commenced at 8.20, taking half a lesson or a whole one, and getting through about 8.40. He found that in teachers' meetings there was generally too much time taken up in talking; and the result was that the class bell rang before they were half through.

Rev. W. MILLARD asked what were the subjects in the preparatory grade.

Rev. A. ANDREWS said there were thirteen lessons, each divided into two sections—the Bible section and the school section. The Bible section contained one lesson in Bible construction; then there were four lessons on Bible evidences, then one lesson on the English

Bible, of the chronology embraced in the Sabbath School commenced

The new Mr. H

Rev. held done. for the Class last w

Re held as w thoro prese had work gettin And catin that venti for t the done As inter

R Hos gave held

Bible, its various translations, &c. ; and following that, a review lesson of the preceding ones. Then came three lessons in Bible history and chronology ; then three more in Bible geography. The school section embraced such subjects as the place and purpose of the Sabbath School ; the Sabbath School in relation to home, the Church, &c. ; Sabbath School management and classification ; teachers' Bible commentaries, &c.

The Business Committee's Report, containing the programme for the next session of the Convention, was then read by the Chairman, Mr. H. J. Clark, and adopted.

Hymn—"Whosoever heareth."

REPORTS FROM COUNTIES.

ONTARIO.

Rev. Mr. ROGER said that an interesting Convention had been held at Duffins' Creek last winter, and that great good had been done. The Committee would hold a meeting this month, and arrange for the holding of another Convention this winter, and a Normal Class would probably be organized, as the subject had been mooted last winter.

OXFORD.

Rev. John McEWEN said that the Annual Convention had been held last winter in Woodstock. The attendance was not so large as would have been desirable ; but the work done was not only thorough in its character, but it made an impression upon the representatives present from the different parts of the county. They had had the pleasure as well as the profit of recalling one of their workers (who had left the country without saying good-bye), and of getting him to do some work for them. He referred to the Rev. Mr. Andrews, who had given them a Normal Class exercise. As indicating the progress that had been made in Oxford, he might mention that a Conference of Superintendents had been held during the Convention, and four different places in the county were agreed upon for the holding of Normal Classes. He had to say, as President of the County Association, that what he felt most was that they had done so little for the financial interests of the Provincial Association. As counties they must make this a first charge and a special interest. (Hear, hear.)

BRANT.

Rev. W. MILLARD said he had received a report from Mr. W. N. Hossie, one of the most efficient of County Secretaries. The report gave an interesting account of the Ninth Annual County Convention, held in the Town of Paris, on the 22nd and 23rd of January. Five

sessions in all were held, each of which was well attended. A condensed but excellent report of the proceedings, as published in the *Paris Transcript*, was circulated in the county and neighbourhood. Among those who took part in the programme of the Convention were Dr. W. Nichol, Rev. R. Cameron, Rev. W. H. Allworth, Rev. W. W. Sheppard, Geo. Foster, Esq., Dr. W. Clarke, W. N. Hossie, Esq., Rev. Mr. McDonagh, John Harris, Esq., D. M. Lee, Esq., and himself.

The report proceeds to say that a resolution was unanimously adopted, "recommending each school in the county to contribute an annual collection in support of the Provincial Association through our County Treasurer; and early in March a circular post card was sent to each school whose address was known, on this subject and towards the expenses of a delegate to Georgia. Twenty-two Sabbath Schools responded, contributing \$60 odd. Of this sum \$30 was remitted to the Hon. John McMurrich, Treasurer, and the balance paid on account of expenses of the delegation to the International Convention. Several sums are still expected to come in before the close of the year.

The suggestion contained in the County Secretary's report on the formation of Local or Township Associations, resulted in the organization of the fine Township of Burford, which contains some 23 schools, with upwards of 180 teachers and nearly 1,000 scholars. Their first Township Convention was held at Northfield on the 28th of May, 1878, and proved a complete success. The commodious Methodist Church was quite too small for the large assembly in attendance. * * * * *

The teachers of many of the schools scrupulously attend the weekly meetings for the study of the lesson, and speak highly of the assistance experienced in this mode of study, which develops system and promotes more uniform teaching.

A movement is being made by friends in the City of Brantford towards a trial at Normal training, and Rev. John McEwen, of Ingersoll, has consented to visit us the latter part of this month.

The County Secretary, though quiet since his last report in January, has not altogether neglected his office. He has addressed 426 letters, post cards, circulars and reports; and received during the same period 75 letters, &c.; attended one County Convention, one Township Convention, two Committee meetings, one Sabbath School entertainment; visited four Sabbath Schools, and spoken to three of these; travelled 108 miles by cars, 61 by carriage, and 12 miles on foot; in all, 181 miles.

The officers of the County of Brant Sabbath School Association at present, through whom communication may be had, are: W. Clarke, Esq., M.D., President, Paris P.O.; W. Nichol, M.D., Vice-President;

John M
Brantfo
The
George

Rev.
from M

The
most c
in Ann

We
noble
vouchs

Our
Sabbat
held in
finest
and fo
a form

The
fully a

All
operat
assist
spirit

Hon.

In
of an
point
Coun
school
but v
most
Sta

Th
retur

John Mann, Esq., Treasurer; and W. N. Hossie, Secretary; all of Brantford.

The next Annual Convention is to be held at the Village of St. George in January next."

MANITOBA.

Rev. W. MILLARD, General Secretary, read the following report from Manitoba :

The Provincial Sunday School Association of Manitoba sends her most cordial greetings to the Association of Canada, soon to assemble in Annual Convocation.

We are happy to know that harmony and success still attend your noble efforts, and we pray that the Divine blessing may ever be vouchsafed.

Our own Association was formed a year ago, at the first General Sabbath School Convention held in the Province. The sessions were held in the new Temperance Hall, Winnipeg, said to be one of the finest buildings exclusively devoted to temperance in the Dominion, and for which we are indebted very largely to Thomas Nixon, Esq., a former active member of your Executive Committee.

There were two afternoon and two evening sessions, with a carefully arranged and comprehensive programme.

All the clergymen of the five denominations, here represented, cooperated, besides several from a distance. The laymen, too, ably assisted in making the meetings very interesting, and an excellent spirit prevailed. The music was under the able leadership of the Hon. W. N. Kennedy, formerly of Peterboro'.

In addition to forming a Provincial Association under the direction of an efficient Executive Committee, County Secretaries were appointed, and preliminary arrangements made for forming, in due time, County and Township Associations. But, as in all new countries, our schools in the rural districts are limited in numbers and efficiency; but we think our city schools are as intelligently conducted as in most places.

Statistics, approximately as follows :

	Schools.	Officers and Teachers.	Scholars.
Episcopalian	21	116	1,365
Presbyterian	13	70	891
Methodist	14	53	610
Methodist Episcopal ..	3	22	95
Baptist	2	14	180
Total	53	280	3,141

There may also be some Union Schools, but of these we have no returns.

Arrangements have been made for holding our next Annual Convention in the Temperance Hall, on Wednesday and Thursday, the 23rd and 24th of October. All the necessary Committees have been appointed and are at work, determined, with the blessing of God, to make this meeting the means of permanent good to all the Churches, and an incentive to yet more comprehensive and more well directed effort in accomplishing the design of our Sunday Schools, viz, to make the youth of this rapidly developing and (yet to be) gloriously great North-West, intelligent, well taught, willing workers in the army of our God.

In order to the more complete attainment of this holy purpose, we say in conclusion to you, dear Christian fellow-workers, "Pray for us."

Signed on behalf of the Association,

JAMES ROBERTSON, *President.*

EDWARD MORROW, *General Secretary.*

WINNIPEG, Sept. 30, 1878.

HOW TO GET INFORMATION FROM COUNTIES.

Rev. E. H. DEWART said that if it was deemed a matter of importance to have these brief annual reports from counties, could nothing be done to have them more general? At present they were too few in number to base any opinion upon, as to the work actually being done throughout the Province. Perhaps, if it was considered important to have these reports, they could be obtained more generally if County Secretaries or others were furnished with blank returns to be filled up.

Rev. W. MILLARD said he quite agreed that the receiving of only two or three reports from counties did not amount to much as regarded a general view of Sabbath School work. A special effort was made once in three years to obtain very full statistical and other information, by providing blanks for the use of County Secretaries, which they were requested to fill out and transmit to the General Secretary. It was important that they should have these reports, not only for this Association, but now for the International Convention. Besides these, 4,750 circulars had been mailed, and he had besides written to County Secretaries and others, particularly requesting them to give reports, or get others to give them, at the Annual Convention. Perhaps, if there was a good strong resolution adopted on the subject, it might do some good.

Rev. J. McEWEN said he did not know of any other methods of getting the information than those they had already adopted. It was worth considering, however, if it would not be well for the Executive Committee to draw up four or five leading questions, such as "Have you held your County Convention?" "If so, what have

you don
and so c
dent of
to be an

After

Rev.

Business

Rev.

it was t

from r

taries w

the fact

Rev.

taries t

definite

The

The
was th

Rev
boro' S

Pres

Messrs

Mr. V

Messrs

Two

Avera

in 2.

month

30. 1

attend

Portio

in 9 s

in 7, 1

maps;

in 9 s

in 8;

ordin

congre

you done in connection with it?" "What do you propose to do?" and so on. These might be forwarded to the Secretary or the President of each Association. He thought these would be more likely to be answered than a mere note.

After a brief conversational discussion on the subject,

Rev. A. ANDREWS moved that the matter be referred to the Business Committee, with instructions to report thereon.

Rev. J. SHAW seconded the motion. He remarked that he thought it was the very indefiniteness of the request which prevented many from reporting at the Conventions. He believed if County Secretaries were requested to be present, or to send a communication with the facts, the information, would be forthcoming.

Rev. W. MILLARD quoted from the circular sent to County Secretaries to show that the requests made to them for information were definite and specific.

The motion was then carried.

REPORTS FROM COUNTIES.

The order of business for the reception of Reports from Counties was then resumed.

EAST PETERBORO'.

Rev. W. MILLARD read the following report of the East Peterboro' Sabbath School Teachers' Association:

President: Rev. T. F. Fotheringham, M.A. Vice-Presidents: Revs. Messrs. Cleworth, Buchanan, McCulloch, and Thom. Sec.-Treasurer: Mr. W. E. Roxburgh. Executive Committee: Rev. F. Andrews, Messrs. Morton, Renwick, and Dewart.

Twelve schools reported. In these schools there are 108 teachers. Average attendance of teachers in 10 schools, 86; average not given in 2. Teachers' meetings are held in 3 of the schools weekly, 1 monthly, 1 irregularly; aggregate attendance at teachers' meetings, 30. Number of scholars on rolls of the 12 schools, 998; average attendance, 729. International Lessons used in all the schools. Portions of Scripture other than the lessons committed to memory in 9 schools; Catechism taught in 5. Lessons reviewed quarterly in 7, monthly in 1, weekly in 2. Educational appliances used—in 6, maps; in 4, black-boards. Aggregate number of volumes in libraries in 9 schools, 1,769. Lesson helps used in 10. Collections taken up in 8; devoted in 3 to missions, 2 to Sabbath School papers, and 3 to ordinary expenses. Ordinary expenses met in 5 by collection, 2 by congregation, 1 by contributions. Aggregate amount expended in 9

schools last year, \$332 12; contributed by 5 schools to missions, \$57 98. 10 schools kept open the year round, 2 for half year. Scholars admitted to Lord's Supper in 10 schools, 203; for first time during last year, 64 in 9 schools. In 5 of the schools there are teachers that are not communicants; in the other 7 all are communicants. The Second Annual Convention was held at Keene on the 18th and 19th of September. The discussions were animated and interesting, and the church crowded.

(Signed)

THOS. CLEWORTH,
Chairman of Committee on Statistics.

Hymn—"The harvest is great, but the labourers few."

NORMAL CLASS INSTRUCTION.

Mr. PEAKE moved, "That the Business Committee be requested to provide a suitable time in the Convention for the teaching of a Normal Class, and that Rev. Mr. McEwen be requested to conduct the class."

Rev. Mr. ANDREWS seconded the motion, which was carried.

Hymn—"Precious name of Jesus."

Rev. Mr. Bennet led in prayer, after which the Convention adjourned until half-past two.

FOURTH SESSION.

The Convention re-assembled at half-past two, the Ex-President, Dr. McGuire, taking the chair in the absence of the President.

The hymn, "What a friend we have in Jesus," was sung, after which Rev. Walter Amos led the Convention in prayer.

The Minutes of the Third Session were read and confirmed.

Hymn—"The light of the world is Jesus."

REPORTS OF NORMAL CLASSES.

Mr. GEO. WALLACE, M.A. (Weston), addressed the Convention on the subject of Normal Classes. After some introductory remarks, he said it had been his privilege during thirteen weeks of last winter to act as the conductor of a Normal Class in Weston—a union one between the Methodist and the Presbyterians, inaugurated under the patronage of both Churches, and receiving throughout the presence and support of the ministers of both denominations. Numerically,

he thought he might be justified in calling it what was vulgarly known as a "success." Indeed, he could hardly think that any class, conducted on the principles laid down by the Chatauqua Assembly, notwithstanding what had been said to the contrary by very good and well intentioned people, could be anything else than successful. The condition of the roads in the early part of last winter was not favourable to extended journeys by night; still they had mustered forty students in a small village every Friday night, all evincing an encouraging and commendable desire to become better acquainted with the Bible—our great guide to the Better Land. In one respect the class was not perhaps everything that its warmest supporters might have desired; for at the close of the course no candidates offered themselves for examination for a Chatauqua diploma. This error was not to be laid exclusively on the members of the class, but rather on the Committee of Instruction to which the class owed its birth, and more particularly on its conductor. They certainly were not of opinion that that examination should be unduly urged upon the attention of those composing the class. This introduced a question in connection with Normal Classes, in which, in his humble opinion, there was room for considerable diversity of thought. He would say in passing that no one could possibly approve more highly than he did of the principle underlying such classes, namely, that of giving to the Sabbath School work a superior class of instructors, better qualified in point of knowledge and scholastic aptitude for imparting to the youth of our land those golden precepts that concerned the obtaining of eternal life. But he thought the examination test was not one that could be universally applied at the present stage of things; and therefore he believed they should be somewhat careful in requiring compliance with any inflexible rule such as that in connection with these classes. There were many actual and prospective Sabbath School workers who were leaving, and would yet leave the seal of honest toil on the youthful mind—workers of indifferent literary qualifications in other respects, who would always feel a certain backwardness and a pardonable modesty in trying to attain the required standard through the ordeal of a public examination, in which they knew they would be placed at a discount by their otherwise defective secular education. Those who offered themselves voluntarily for examination let them take by all means, and let the examination be conducted in as reasonably rigid a manner as possible; but let them be careful of giving a too extended application to the examination test. It has been urged, and with not a little worldly wisdom, that while they were careful about training public school teachers for a proper and right discharge of their duties, they, as a Christian and Catholic Church, had as yet provided no adequate means for enabling their young men and women to discharge duties transcending by far those performed by those following the secular

calling. To repeat the words of a gentleman who had addressed this Association a few years ago: "Certainly I think the children of the world have shown far more forethought than the children of the light; but we are saying by our experiments of to-day that this fault shall no longer be looked upon as a blot on the Sunday School system." The Sabbath School, like many other grand and great works of the past, had been the mark for the adverse criticism of its opponents; and one of the worst flaws that its bitterest opponents had found in its garments had been the one referred to, namely, the want of providing for teachers a knowledge of the best preparations for their work. He hoped there would be no misapprehension of the language he made use of with regard to the examination test. He certainly approved of it most highly; but he thought it his duty to point out what he considered a danger. As one engaged in Sabbath School work, and knowing the difficulty they had to contend with, especially in the country, in getting teachers, he would strongly insist on that point—a restricted application of the examination test. It only remained for him to say that he hoped before this meeting broke up they would adopt such means as they might deem best to make those classes generally known, for he was satisfied that they only required to be known to be appreciated and more extensively taken advantage of. A word more with regard to the details of such classes. He had used the course laid down by the Chatauqua Assembly, and it was an excellent one. The only fault he had to find with it was that it was a little too pretentious—it aimed to accomplish too much in too little time. The lessons were divided into two sections—the Bible section and the Sabbath School section, and the lesson was supposed to extend over an hour and a half. In practical experience he had found that time little enough for the Bible School work, and in some cases too short. He was sorry to say that in some instances the Sabbath School section, if it was not altogether neglected, did not receive that attention which its great importance demanded. Though the whole matter would be the subject of careful deliberation by an intelligent, hard-working committee, he would venture to say that, in his opinion, the whole course, instead of extending over thirteen weeks, should extend over a period of twice that length; or if this was inconvenient, the number of lessons might be shortened to six, and these six spun out over thirteen weeks. He hoped that in future these classes would spring up in every village and town in the two widespread provinces which were represented in this Convention. He regarded them as merely a prelude to something better. They were certainly good in themselves when properly conducted; but they were only as the dawn to the day—forerunners of something grander and greater that would be the natural outcome of such classes. What that thing might be it was not for him to say; but it would come as surely as day followed night; because it

would
increa
inadeq
was a
as he
of tea
quick

M
unde
whic
he ha
they
enou
hear
from
in v
was
and
from

M
conc
han

Q
Q
Sun
is r

Q
day

Q
do

Q
han

Q
rev
(A

me

would be only the natural and practical development of the present increased interest they were taking in Sabbath School work. The inadequate means they had provided for the training of their teachers was at present the weak point in their Sabbath School system, and, as he had heard a gentleman say a few moments ago, "the training of teachers is just in its infancy;" but it was promising to grow more quickly than they had any idea of not very long ago. (Applause).

Hymn—"To the work."

REVIEWING.

Mr. JAMES HUGHES (Toronto) said there seemed to be some misunderstanding as to the manner in which he was to handle the subject which had been assigned him. When he promised to take part in it, he had stated that he would not deliver an address—that he believed they had a little too much talking from the platform, and not quite enough from the pews. He thought they came here not so much to hear the views of two or three, but to draw out from those who came from every part of the Province their experience and their methods in various Sabbath School exercises. (Hear, hear.) His intention was to deal with the subject something in the way of a model lesson, and to extract from the audience all the information he could get from them as he went along.

Mr. HUGHES.—How many of this audience have an exercise at the conclusion of your Sunday Schools which you call a review? (Several hands are raised.)

Q.—How many have not? (One hand is raised.)

Q.—I am sorry so large a portion of the audience do not attend Sunday School at all. I will repeat the first question. (The question is repeated, and several more hands are raised.)

Q.—How many in the audience are not connected with some Sunday School? (About a dozen hands are raised.)

Q.—How many of those who are connected with Sabbath Schools do not have weekly reviews? (No hands are raised.)

Q.—Quarterly reviews? (A considerable number hold up their hands.)

Q.—Now, I understand that the majority of teachers have a weekly review. In how many schools is it conducted by the Superintendent? (A majority hold up their hands.)

Q.—By the pastor? (A few hands are held up.)

Q.—By teachers selected by the Superintendent or by the teachers' meeting? (A few hands are held up.)

Q.—I would like some one to tell me how the reviews in his or her school are conducted, mentioning any particular feature or strong point?

A DELEGATE.—In our school the Superintendent asks some one to review the lesson on the following Sabbath. The person selected questions the whole school on the leading features of the lesson.

Q.—Does the Superintendent address the school at the close, or does he question classes or individuals in classes?

The DELEGATE.—He asks questions, and allows any one who can to answer them.

Q.—Does everybody answer?

The DELEGATE.—Sometimes none at all.

Q.—Is that system satisfactory?

A DELEGATE.—No.

Q.—How many have found that system of simultaneous answering to be satisfactory? A.—I never did, and I never heard of its being satisfactory.

Dr. MCGUIRE said he knew a school in which that system was pursued. The Superintendent would at first perhaps get only one answer, but he kept at it until the whole school answered.

Rev. E. H. DEWART said he had noticed that in most such cases the Superintendent was satisfied if he got one answer.

Q.—Should he be satisfied with one answer?

Rev. Mr. DEWART.—No; certainly not.

A DELEGATE.—Our Superintendent asks questions of the different classes, not necessarily in rotation. He goes round them indiscriminately.

Mr. HUGHES said he had heard superintendents ask questions simultaneously and expect every one to answer, and that was one of the rocks on which reviewing split. Questions were often asked that might be answered perhaps twenty or thirty different ways, or at least two or three different ways. His advice was, "Don't ask questions for simultaneous answering on which there is room for a variety of replies or for a difference of opinion." They would find that utter confusion would result unless he put the question in such a form as to require but a single word in answering it. They could frequently do that; and they ought perhaps to do it occasionally, not that it was a developing or educating exercise, but it might be made profitable as an exercise in repetition.

Q.—Have you any suggestions to make with regard to the system just mentioned, in which the Superintendent asks questions of classes, and requires the whole class to answer?

A DELEGATE.—Our method is to ask the class, and if the class cannot answer, the teacher does.

Q.—Do not some classes become indignant at receiving harder questions than the other?

The DELEGATE.—No; we find that the system is a fairly stimulating one. The leading thought is put on the black-board, and the questioning is based on it.

Rev. Mr. DEWART.—Why allow the teachers to answer?

The DELEGATE.—We think it has a tendency to encourage the class.

Another DELEGATE said that this was a point he had taken a good deal of interest in; and he found that the failure to answer questions arose from timidity rather than ignorance. He found that a judicious use of the simultaneous method had a good effect in producing confidence, as well as in awakening children to their work. He had found it a good plan, when the attention of the scholars was being distracted, to get them to sit up squarely in their seats, to hold up their heads, and then to run over the Golden Text once or twice, or an answer to some question in the way of repetition. The great difficulty in getting individual answers was that many of the scholars were afraid to hear their own voices in the school.

Mr. HUGHES said it might be well in rare cases to get the teachers to answer, for the purpose of removing timidity in the children, but the practice should not be continued, and should not be employed for any other purpose.

Q.—Any other methods of conducting reviews?

A DELEGATE.—Our Superintendent gives out the leading features of the lesson for the succeeding Sabbath.

Mr. HUGHES.—Your Superintendent is a sensible man. The Public Schools have suffered in the past by our teachers not going over the lessons of the next day, and as it were teaching the children how to study.

Another DELEGATE.—In our public review at the close, we allow the scholars to ask questions of the reviewer.

Mr. HUGHES.—In other words, you allow one man to stand up and be pumped dry by the crowd. (Laughter.)

Q.—Any other systems or suggestions?

The DELEGATE.—I will tell you how I do myself. I try to fix in my own mind and heart the prominent practical truths of the lesson, and then I try to get the teachers to nail them into their scholars as it were. In the review I endeavour to bring out these truths, and

if I find that they are not "clinched" in the scholars' minds, I try to get them "clinched." I occupy about seven or eight minutes in my review.

Mr. HUGHES.—How do you do the "clinching?"

The DELEGATE.—Sometimes I ask the questions of the whole school; at other times I ask them of individual scholars; perhaps getting the whole truth in pieces from different scholars.

Dr. McGUIRE.—How would you bring it out if it wasn't in?

The DELEGATE.—In that case, I'd have it put in next time. (Laughter and applause.)

Mr. HUGHES.—How do you know when a truth is "clinched?" Are you satisfied that if a boy answers the question that it is "clinched?" That, I think, brings out what I conceive to be the weakest point of the Sabbath School work. Should the Superintendent ask questions on the lesson of to-day, or on those of last Sunday?

Several VOICES.—He should do both.

Mr. HUGHES.—When should he do both?

A DELEGATE.—I am acquainted with a Superintendent in Toronto who takes this plan. Before the opening exercises he takes two minutes in drawing out the chief lessons of last Sunday, and then at the close of the teaching he takes seven or eight minutes in reviewing the lesson of the day.

Mr. HUGHES.—Though the term "reviewing" has been applied to the exercises at the close of the day's lesson, I think, with many others, that it is inappropriate. But if you wish to "clinch," you will examine not only on the work of to-day, but on that of the previous Sunday. I think the plan mentioned by the last speaker is the right one. It may be done by the Superintendent, or some one else standing up before the whole school; but in the individual class, I think the examination should be conducted by the teacher himself, because different classes, at different stages of advancement, will require different kinds of questions, in order to draw out the information they really possess about the lesson.

Rev. JAMES HASTIE (Lindsay) said that a Superintendent with whom he was acquainted spent two minutes each day, before the commencement of the lesson, in reviewing that of the previous Sunday, and then, at the conclusion of the day's lesson, he would examine them upon the lesson they had just gone over. With regard to the mode of reviewing, he did not think the most successful way was to follow any system uniformly. He thought variety was a most important requirement in examinations of that kind.

Mr.
conduct
he wou
He wo
school

METHO

CLAS

SCHO

To

1.

2.

3.

Que

the

"N

4.

5.

You

6.

can

7.

8.

9.

10.

no

.

wl

Mr. HUGHES agreed with the idea that the questioning should be conducted in a variety of ways rather than in one way. The system he would adopt would be briefly presented in the following table. He would have two methods of review—the class method and the school method :

METHODS.	OBJECTS.	BY WHOM.	WHEN.	WHAT.	HOW.
CLASS.	Teaching. (1) To impress. (2) To prepare for next lesson.	Teachers.	Weekly (Five minutes). (1) Before lesson. (2) During lesson.	Lesson of each Sunday, or past lessons of that quarter.	(1) By oral questions. (2) By written synopsis of points. (3) By elliptical readings. (4) By letting pupils question teacher occasionally.
SCHOOL.	Examination.	Superintendents, pastors, or some one who attends teachers' meetings.	Monthly or quarterly. (1) Fifteen minutes. (2) Thirty minutes.	Lessons of month, or quarter, to test the progress made.	(1) By oral questions. (2) By written examinations. (3) Analytically—Persons, places, doctrines, &c. (4) One take geography, another history, characters, &c. (5) Concert exercises on Sunday evenings (care, judgment and practice required).

To this he would add the following rules :

1. Never let a stranger review.
 2. Reviews are not merely addresses.
 3. Simultaneous answers should be brief; if possible, only one word. Questions for simultaneous answering regarding principles should state the principles, and the school should accept or reject by "Yes" or "No." This answering not educative or developing.
 4. Never prompt your scholars, or let them use "helps" in answering.
 5. Ask no questions in class reviews that your pupils cannot answer. You know what they know.
 6. The first questions in a school review must be so simple that all can answer, and all should answer the first before the second is asked.
 7. Never ridicule any one for a wrong answer.
 8. Occasionally let your pupils review you.
 9. Be very brief.
 10. Whoever reviews weekly should do it before the lesson.
- A DELEGATE.—Would you prohibit ladies from reviewing the lesson, no matter what their education or attainments?
- Mr. HUGHES.—Most certainly I would not.
- A DELEGATE.—How would the Superintendent do in a large school where he was not acquainted with all the scholars?

Mr. HUGHES.—I would say that he should review by classes in such a case.

Hymn—"What shall the harvest be?"

GENERAL SECRETARY'S REPORT.

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

FIFTEENTH ANNUAL REPORT OF THE SABBATH SCHOOL ASSOCIATION OF CANADA.

In reviewing the past, and reporting the operations of the Sabbath School Association of Canada to this Convention, God's goodness passes before us, and the language of the Psalmist becomes ours: "What shall we render unto the Lord?" Thanksgiving and praise well up in our hearts, and whatever humbling conviction of our deficiency or deep sense of our need we may have, we are constrained to exclaim, "Hitherto hath the Lord helped us!"

The first business of the newly appointed Executive was the taking up and carrying out the resolutions unanimously adopted by the last Provincial Convention. Respecting the first of these, viz.: That a statement of the Normal Class work done during the past year should be embodied in the General Report, and the commending the work,—this matter was committed to the attention of your Secretary, and the result presented under the head "Normal Classes," and following the introduction, in the published Report.

For carrying into effect the second resolution, viz.: That the Executive of the Association take into consideration the publication, through some Canadian medium, of a scheme of lessons for those who desire to fit themselves to become teachers of Normal Classes; and also the third resolution, requesting the Executive to memorialize the authorities of our theological institutions and ladies' colleges respecting their incorporating some short scheme for study in their course—a sub-committee was appointed, consisting of the Revs. John McEwen, Alfred Andrews, and Dr. Castle, Dr. Hodgins, Messrs. Louis C. Peake, George Hague and David Fotheringham.

As regards the first of these two resolutions, it has not been found advisable to publish any new scheme of lessons for students, who would be teachers of Normal Classes, in addition to the Chataqua Course.

Respecting the other—the memorializing theological institutions and ladies' colleges—in February the draft of the memorial was submitted to the Executive by the sub-committee, and approved of, and copies of the same were sent to all the principal institutions of the kind in the Dominion. With the exception of the Rev. Dr. McVicar, Principal of the Presbyterian College in Montreal (who

heartily endorses the object of the memorial, and has for some time been at work in that direction), replies had not been received from others until a second application, by circular letter, was made; since which the University of Queen's College, Kingston, Knox College, Toronto, the Congregational College, Montreal, and the Wesleyan Female College, in Hamilton, have been heard from—all more or less encouraging.

The Rev. Principal Grant writes: "You have done well to call general attention to the subject. In our Theological Faculty the Lecturer on Pastoral Theology gives more or less attention to it. I intend to enforce his lectures by special ones, drawn from my own experience."

The Rev. Dr. Wilkes replies: "Our College authorities had before them the memorial. They did not, however, discover any method by which they could add a separate department on Sunday School work to their already somewhat overcrowded curriculum. It may be gratifying to you to know that our students are, for the most part, engaged in Sunday School work during their course of study, and that marked attention is given to this subject in the Lectures on Pastoral Theology."

The Rev. A. Burns, of Hamilton, says: "Let me assure you that I cordially endorse your effort, and think that much might be done by our institutions, especially by those under Christian control. For many a day I have acted on that principle, and intend to work toward it in my new field of labour."

The Rev. Dr. Caven writes: "I have to reply that in the instruction given in Pastoral Theology, the object which the Association contemplates is, to a certain extent, already secured. Several of the Presbyteries of this Church have instituted Normal Classes, with the view of improving teachers in the Sabbath Schools of their congregations. It is not in the competence of the Senate of Knox College to institute any new department in the College; this pertains to the Supreme Court of our Church; but you may be assured of the entire sympathy of the College authorities with the end which the Association has in view."

Another resolution of the last Provincial Convention was, instructing the Executive to adopt such measures as would bring the Sabbath Schools generally into organic connection with the Sabbath School Associations of Canada, in view of obtaining a systematic and continuous revenue. The Executive appointed a Finance Committee of five members who, together with the Treasurer, should take this matter up. This Committee, after due consideration, recommended the appointment of a financial agent. Such an appointment was made, but it was found that such a large portion of the funds collected was consumed by the cost of such agency, that it was discontinued.

The resolution to extend an invitation to the International Convention at Atlanta to hold the next Triennial International Meeting of 1881, in the City of Toronto, provided the Toronto Sabbath School Association acquiesces in the invitation, met with a most hearty response at its last annual meeting; and the action of the Sabbath School Association of Canada, and that of Toronto, was cordially supported by the voice of the Young Men's Christian Association of the city.

Your Secretary, with this very general desire of Canada and Toronto that the next International Convention should be held there, extended such an invitation at Atlanta. The Rev. Dr. Cochrane, the Rev. Dr. McVicar, and Mr. Warring Kennedy heartily supported the invitation, and with manifested applause the question was settled at once, and the next International Convention will (D.V.) be held in Toronto.

In response to a letter from Mr. Robert Baldwin, Permanent Secretary of the Upper Canada Bible Society, as to the best plan of encouraging Sabbath School pupils to procure and have their own Bibles, a sub-committee of two, with your Secretary, was appointed. The plan that commended itself to this Committee was made known by your Secretary, at a meeting with the respected Secretaries of the Upper Canada Bible Society, and the suggestions then recommended have since been resolved upon at a Board Meeting of the Bible Society, as follows :

I. That in any case where the scholar is unable to pay for a copy, and is furnished with a certificate to that effect by the Superintendent of the Sunday School which he or she attends, this Society should grant one free of cost.

II. That where the scholar can pay in part only for such a copy of the Scriptures, the Society should supply one at one-half or one-third of the usual price.

III. In order that there may really be an inducement to every Sunday scholar to have his or her own Bible, any such scholar furnished with a proper certificate from the Superintendent of the school which he or she attends should be supplied with one at a decided reduction, and that in this case the scholar be allowed to choose such a copy as may best suit his or her taste for use in Sunday School.

IV. That the branches be the agents of this Society for thus supplying Bibles to Sunday School pupils in their respective fields, such grants to be credited to them when reported each year.

V. That the Society furnish proper forms of certificates to be kept at all the depositories, and supplied to Superintendents of Sunday Schools when required.

VI. That the Sabbath School Association publish as widely as possible, among Sunday School teachers, the purpose and intention of the Society, and also remind them at times of the duty and privilege of fostering in the hearts of their scholars an interest in the world-wide work of the Society.

Your Secretaries have been assured by the Rev. Mr. Millard that the Sabbath School Association, of which he is Secretary, feels grateful to this Society for its proposal to help them in this matter, and that he believes if the above plan be adopted it will help to promote an important and valuable habit

among
will be

The
much
kindl
Boar
to be
grant
depos

He a
exter

In
of P
recei

In
Sabb
the
local

In
sent
able
whil
take
was

Mr.
thre
whi
Can
resp

add
Can
wer
was
and

and
me
Car
bel

fea
pas
the
C.
Ro

pr

among the young people of our Province, and that the action of the Society will be highly appreciated by all who take a lively interest in Sunday Schools.

The Permanent Secretary of the Society wrote: "I have now much pleasure in writing to inform you that the plan which you so kindly helped us to put into shape, was unanimously adopted by the Board at its last meeting." Mr. Baldwin adds, respecting certificates to be supplied to Sabbath scholars requiring Bibles, either as free grants or at a reduced rate: "These forms will be kept at our branch depositories, where Superintendents can get them from time to time." He adds that "the field of the Upper Canada Bible Society does not extend east of the County of Addington."

In December of last year a very hearty invitation from the Town of Peterboro', to hold the next Provincial Convention there, was received and accepted.

In June your Secretary met a numerously attended meeting of Sabbath School superintendents and teachers, together with some of the resident ministers of this place, where the necessary preparatory local arrangements were made for the present Convention.

In anticipation of the late International Convention, circulars were sent to County Secretaries and others, asking them to suggest suitable persons to represent Canada at Atlanta in April. In response, while the number of delegates who were willing and able to undertake the long and expensive journey south was far less than Canada was entitled to, yet eleven brethren, eight from Ontario (including Mr. A. Macallum, of the International Lesson Committee) and three from Quebec, were found; and judging from the manner in which her representatives were received, entertained and heard, Canada was well represented. Others have been appointed and heard respecting the International Convention; yet your Secretary may add, that the attendance of delegates was from 35 States, besides Canada, and filled the body of the church, while all parts of the Union were heard from. The entire Convention was unanimous. There was not one voice heard in opposition to the International Lessons; and both in its able President, the Governor of the State of Georgia, and in the "strong men" who were the voice of the Convention, the meeting was one of rare excellence and power. Yet we look to Canada, in connection with our American brethren, not to come behind Atlanta in 1881 (the Centennial of Raikes) in one of the good features of the Convention held there last April.

The Mission Work has been in operation for five months of the past Association year, and with very marked and encouraging success, the result of the great diligence and perseverance of the Agent, Mr. C. Crassweller, under God's blessing. As was intended, a special Report of the work done has been given.

By great effort and considerable expense in correspondence and printing, the following statistics of the Sabbath Schools of the Pro-

vinces named were obtained for the International, and are hereby reported to this Convention :

	SABBATH SCHOOLS.	TEACHERS AND OFFICERS.	SCHOLARS.	RECEIVED IN CHURCH FROM SABBATH SCHOOLS.
Ontario	3,838	27,933	231,155	4,114
Quebec	487	4,260	28,388	
Nova Scotia	1,020	9,230	77,500	
Prince Edward.....				
New Brunswick ..				
Manitoba	50	270	2,950	
Totals in the above } five Provinces .. }	5,395	41,693	339,943	

Normal Class Work has been reported to you by others.

The number of County Conventions has been about the same as last year, equally intelligent, inspiring, hearty, and as well attended generally. Yet some counties (while nominally this Association has County Secretaries in them) have no Sabbath School Associations or Conventions. Would that this meeting could produce the required impetus to awaken in some one here, or belonging to each of these silent counties, the interest and zeal, and perseverance to go forth and stir up the Sabbath School workers to unite and confer for inspiration and information. The benefit would soon be felt and manifested both in the number and character of Sabbath Schools in those counties.

Beyond what has been accomplished in these counties, a noble example has been given of what County Sabbath School Associations can do towards sustaining the Provincial Association. One county has by its two Associations contributed \$100 ; another \$50 ; another \$30 ; another \$25. Such are some of the fruits of Sabbath School Associations which we desire to see borne by others.

The much respected Treasurer will present to you his Report of Receipts and Expenditure, and the need of the Association at this time.

The London (England) Sabbath School Union has appointed the 20th and 21st of this month for universal prayer for Sabbath Schools. This has been heartily fallen in with by our American brethren, and will be very generally observed by the Sabbath Schools of the United States. It is to be desired that the Sabbath Schools of this Dominion will follow, and do likewise. Let past success encourage us to ask greater things, and let present need send us to the throne of grace, that the new year of this Association and of the schools of our Dominion may be fruitful, with the joyful exclamation of "What hath God wrought," in the conversion of multitudes.

Respectfully submitted for the Sabbath School Association of Canada.

WILLIAM MILLARD, *General Secretary.*

On motion of Rev. W. L. Scott, seconded by Rev. James Gray, the Report was received and adopted.

THE TREASURER'S REPORT.

Hon. JOHN McMURRICH, Treasurer of the Association, then read the following abstract of the accounts :

*Sabbath School Association of Canada in Account with the Treasurer,
October, 1878.*

Dr.	Cr.
To Balance from last year	By Collections at Guelph Convention \$172 28
\$152 72	" Cash from Mr. Jones, Local Treasurer, Guelph
" Paid Prof. Sherwin	43 92
" Mrs. Clark	" Five Sabbath School Associations
" Mr. Van Lennep	Contributed
185 00	205 00
" Travelling Expenses in connection with the Convention	" Eighty-six Sabbath Schools Contributed
44 25	766 22
" Ordinary ditto	" Seven Friends of the Association
17 35	Contributed
" Reporter	205 00
52 00	" 124 Contributed
" Postage & Express Charges, &c.:	376 10
Balance of last year...\$43 28	" Collected by Mr. Crasweller from
This year	seventy-six
86 34	90 75
129 62	" Collection in Elm Street Church,
" Advertising	Toronto
16 70	19 80
" Printing on Account	" Received for Advertisements
155 00	35 84
" Stationery	" Received from Reports sold
17 60	35 61
" Memorial to Colleges	" Received for Sabbath School
5 00	Material sold
" General Secretary; Balance due him for last year	16 00
600 00	" Special Contribution for Expense
" C. Crasweller: Balance of last year's Salary	of Delegate to International
\$79 34	Convention
For One Month's Collecting	50 00
100 00	" Balance due the Treasurer
On Account of Salary as Missionary	132 80
420 10	
599 44	
" Sabbath Schools' Supplies	
15 12	
" Com. for Collecting	
29 58	
" Travelling Expenses of two Delegates to Atlanta	
10 00	
" International Fund	
30 00	
\$2,149 38	\$2,149 38

Audited and found correct,

J. J. WOODHOUSE,

Auditor.

The Association is indebted for the following amounts, viz. :

To the General Secretary, for a Year's Salary	\$ 800 00
" Mr. C. Crasweller, for Balance	79 90
" Copp, Clark & Co., for Printing	148 50
" Tract and Book Society	37 02
" Mr. Samuel Rose	61 89
" The Treasurer	132 86

\$1,260 17

The TREASURER remarked that there was one feature of the Report which was rather encouraging, and that was, that so many Sabbath School Associations were taking an interest in the work of the Pro-

vincial Association, and contributing towards its support. The names of the five Associations who had contributed during the past year were to be found in the Report of the General Secretary. As to the eighty-six Sabbath Schools which had contributed, he had given the list last year and in former years in connection with personal subscriptions, but he had thought it better to separate them on this occasion, so that the Convention might have the real state of matters before them. There might be a few more than eighty-six, as subscriptions were sometimes sent in without giving the name of the school, and in such cases he had to enter them to the individuals remitting. After commenting on a number of items in the account, he remarked that the Convention would observe that they were still in debt for the sum of \$1,260; though it was also to be noticed that but for the extra expenses incurred on account of the International Convention and otherwise, the amount collected would have come within \$200 of the expenditure, and have left no debt. The debt had, however, gone on increasing from year to year, until it had reached the amount he had named. The work itself was never in better trim than at this moment, particularly the missionary operations, and he hoped, if curtailment was found necessary, it would not be in that direction.

Mr. JAMES HUGHES, in moving the reception and adoption of the Report, remarked that notwithstanding the debt, the Report, leaving out the items of an extra character, was an encouraging one. He wished to make an explanation regarding one item in the Report, lest it should be deemed invidious. He referred to the item, "Collection in Elm Street Church, Toronto, \$19 80." Though the collection was made in that church, it was at a public meeting, held for the purpose of receiving the reports of the delegates to Atlanta.

Mr. PEAKE seconded the motion, which was carried.

Mr. H. J. CLARK moved a vote of thanks to the Treasurer for the trouble, and the earnest, kindly attention he had given to the finances of the Association. With Mr. McMurrich it was truly a labour of love, as he was out of pocket by the Association year after year.

Mr. JAMES HUGHES seconded the motion, remarking that last night they had heard their Missionary was receiving a certain salary, but he (Mr. Hughes) happened to know that the Treasurer had usually to advance the funds out of his own pocket to pay him.

The motion was unanimously adopted by a rising vote.

WAYS AND MEANS.

Mr. H. J. CLARK spoke on the Finances of the Association. He remarked that they needed money to carry on the work of the Asso-

ciation, for their workmen must be paid. The Secretary had gone through the whole year without receiving a cent of his salary, and this was far from creditable to them as an Association. Mr. Millard devoted a great deal of time and labour to Association work, and not only so, but he got members of his own household to do work which otherwise the Association would have to pay extra for. He trusted that when they met next year, it would not be found that they were indebted a cent for their Secretary's salary. The Treasurer had shown by his report that even if they practised the strictest economy they would require to raise about \$2,000, though indeed they ought to have \$3,000 or \$4,000, for they could very well employ another missionary. How were they to raise the money? Of the thirty County Associations which had been organized, five had contributed liberally—so liberally, that if the whole thirty had contributed on the same scale they would have a nice amount as a nucleus of the sum they required. At Guelph they had tried to raise the money by appealing to the audience for contributions from the schools. He had put his school down at a respectable figure, hoping that other and abler schools would have responded by giving a great deal more; but he was perfectly ashamed to find that large schools in the cities and elsewhere were put down for \$5 and \$10, when, considering their financial ability, they might just as well have given \$100. He believed if the fact that the work of this Association was largely missionary work—that they were establishing Sabbath Schools in the backwoods of the country among people who never heard the Gospel but from their missionary—if this fact was brought before the scholars in their Sabbath Schools, he believed they would respond to their appeal. He thought that every school should take up the missionary collection, and if all the schools in the Province contributed \$1 a piece, they would have nearly \$4,000. Last year only about one hundred schools had contributed. But supposing they struck off two thousand schools, and each one of those remaining contributed \$2 on the average, they would have no difficulty about the funds. He suggested that each school be called on to take up a collection for the Association on—say the first Sunday of each month; if only five hundred schools would do that, they would have an overflowing treasury.

The ACTING PRESIDENT (Dr. McGuire) said that in his school the necessary expenses were first paid out of the year's contributions, and then the remainder was devoted to missionary and other purposes. He would endeavour to have the claims of the Association remembered at the next division of funds.

Rev. J. B. EDMONDSON said that he believed the claims of the Association to general support from the Sabbath Schools should be urged through the County Associations. It was far better that each school should contribute some amount, however small, than that

a few schools should give large sums, while others contributed nothing.

After some further discussion, an appeal was made for subscriptions.

The Business Committee reported the programme for the next Session.

Hymn—"The harvest is great, but the labourers are few."

Rev. S. Lyle (Hamilton) pronounced the benediction, and the Convention adjourned until 7.30 p.m.

FIFTH SESSION.

The Convention re-assembled at half-past seven, the President in the chair.

The hymn, "All hail the power of Jesus' name," was sung, and the Rev. E. F. Torrance (Peterboro') led the Convention in prayer.

The Minutes of the Fourth Session were read and confirmed.

Hymn—"Oh, where are the reapers?"

OUR WORK IN THE SABBATH SCHOOL.

Rev. S. LYLE (Hamilton) then delivered the following address on the subject of "Our work in the Sabbath School."

"Feed my lambs."—(John xxi. 15.)—Casting your eyes across the Church, you can easily see what a hold the Sabbath School has on the affections of God's people. Look at how many are engaged in writing to meet the wants of the teachers and of those taught, and what a wealth of talent is weekly called into play in the school of Christ. The stern judge and the gentle lady; the illiterate sons and daughters of honest toil, and the highly cultured students of the most illustrious seats of learning; the hoary servant of God, with heaven's sweet calm on his brow, and the eager stripling, longing for the fray and impatient to fling himself into the thick of the fight; the hard-wrought man of business, and the stranger to business cares;—all these meet on the floor of the Sabbath School, and act their respective parts in the great war against ignorance, sin and vice. An institution embracing all Christendom, and engaging such a variety of sanctified Christian talent, demands our special attention.

1. What is the Church's work in the school? She is bound to feed the lambs—to do to the young as Christ did. And how is He represented as acting in the pastoral care over the lambs. Let Isaiah give the answer: "He shall gather the lambs with his arms and carry them in his bosom." What a sweet picture of the Great Shepherd!

With far-reaching and powerful arms He gathers the little wanderers into his fold, and in his loving bosom He cherishes and fondles them. The lost sheep He lays on his shoulder, but the lost lamb He presses to his breast. And all that Isaiah predicted Christ fulfilled in fact. When Jesus was on earth the little ones ran to meet Him, and threw themselves into his arms. Nor did death quench his love of the lambs. Kindly remembering them, He instructed Peter to feed them. This Peter faithfully did, urging on the babes to use the sincere milk of the Word. Again and again the Apostle of Love, in all things so much like his Master, addressed the little children, and prayed them to sin not. Fondly John takes the lambs in his arms and presses them to his breast, that he may warm them and protect them from the biting frosts and pelting rains of a sin-stricken world. Nor does Paul neglect the young in his desire to save the old. What a deep interest he takes in the spiritual history of Timothy! With joyful heart he sees the young student poring over the pages of that book that maketh wise unto salvation. With quick eye he saw the opening buds of promise, and marked the sweet blossoms that predicted a rich harvest of precious fruit. If, then, we would walk in the footsteps of the Apostles and of our Lord, we must feed the lambs.

2. We must feed them on truth—feed the little ones on the choicest of the grain. See how the shepherd takes care of the lambs. He does not leave them exposed to the cold blasts of the mountain storm—does not permit them to wander at will on the barren deserts. Ah, no! He leads them to the sunny slope, where they are sheltered from the storm—leads them to the peaceful river's brink, where the grass is young, fresh and long. And in case the pasture is not as good as he desires, he gives them grain—grain the best he can procure. And if the journey to the pasture be too long for the little ones, he takes them in his arms and carries them in his bosom. This, and nothing else than this, the Church should do for her young. Shame on the teacher that would keep the young feeding on chaff—the chaff of old musty stories that have gone the rounds of all the nurseries, and ought to have been buried long ago. I willingly admit that you must put the food within reach of the little ones. If the rack be too high the lambs will not be able to get at the grain, and must starve in sight of the food. But surely you can easily get the rack low enough and yet have it full of the most precious grain. Some foolish teachers come down to the children's level and stay there, without lifting the lambs up. Becoming childish rather than child-like, they spend their time in gathering up and telling amusing stories—stories that point no moral, and certainly give no help heavenward. These teachers come down to the lowest moral level, and waste their time rolling with their children in the dust of lies and exciting tales of wild adventure. Pupils taught in such schools pass, by sure and short stages, to the corrupt mire of a false and demoralizing literature. He that would

lift up the child and place it in the arms of the Christ of truth, must tell no tales for the sake of amusing, must keep higher ends in view—the building up of the young in the principles of truth and of righteousness. The school of Christ must not be turned into a pleasure garden for the recital of juvenile Arabian Nights' Entertainments. Away with the idea of gathering up the castaway fragments of fugitive stories, and patching them up on Saturday to present them on Sabbath to the young. Rather let the teacher dig into the rich mines of God's Word, bring out the precious ore, smelt it in the furnace of a loving, warm heart, and place it, stamped with the image of God in Christ, in all its charms before the young mind. This teaching would go far to cure the leanness of soul so common in some quarters of the Church. The lambs must be fed on the truth—the truth as it is in Jesus—the truth as God has revealed it in his Word. Unless the food is pure and plentiful the lambs will starve, and not develop into strong and healthy sheep. The very life of the sheep depends on how you treat your lambs.

Look what importance the Bible puts on the word of God! James traces up regeneration to the will of God, who is pleased to use truth: "Of his own will begat He us with the word of truth." Peter, too, declares that we are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." And how does God sustain and develop the life of the soul? It is by using the sincere milk of the Word that the new-born babes grow. How are you to purify and intensify your love to God and man? By obeying the truth. "Sanctify them through thy truth: thy word is truth." If, then, we wish life and growth, we must implant the truth of God—bury it in the virgin soil of the young heart. This is the Divine plan, let us loyally follow it.

3. See that you put God's truth in a right light. This will prevent a crop of weeds that would yield bitter fruit. Indeed most of the errors of the Church are half-truths—truths twisted out of their connection, and thus made falsehoods. Do not get so Calvinistic as to lose all faith in good works. Nor would you act the wise part in allowing your zeal against Calvinism to lead you to believe that works can save you. Try to get the golden axiom of God's Word—salvation by faith in Christ, a faith that ever works by love and embodies itself in noble deeds. You must know the truth, the truth in its bearings to falsehood, before you can faithfully teach it to another.

But, says my creed, if the children have life it does not matter about truth. This doctrine has not a few that preach it in these days of easy latitudinarianism. If a man cries up life and cries down truth, he is sure to call forth thunders of applause. But popular as this doctrine is, it is alike unscriptural, unphilosophical and dangerous. Does Jude not command us to contend earnestly for the faith? Does Paul not declare that if an angel from heaven should preach another

gospel he should be accursed. Why did the Jews err in their judgments and in their lives? Our Lord tells us that it was because they knew not the Scriptures. And what does physiology teach us as to the importance of having life and truth going hand in hand? Does it not tell us that some forms are better adapted for the maintenance and development of life than others, and that no life can exist apart from form? Does it not in a thousand ways proclaim that malformations are hurtful, and retard the free play of life? And if the physical suffers from the lack of symmetry, much more does the spiritual. More delicate it is, more easily impaired and ruined by error—by mental twisting. How did Satan get possession of the hearts of our first parents? Was it not by insinuating a lie—by the path of deceit and error? Why did the Church of Rome in the dark ages sleep her long sleep of death? It was because she believed a lie. And what awoke her? It was the reading of the grand old Book by an earnest monk, the light he got in that Book, and light that gave life to him and to the Church of the Reformation. As darkness brings death in the vegetable world, so does error in the spiritual. Let all that would join in the glorious work of building up the temple of truth see that they use the gold, the silver, and the precious stones. Nor let there be any misplacing of these stones—any jumbling of them in a confused mass.

Those advocating the jumble method appeal to the fact that there is no order in the Bible—no system of truth in this great storehouse of ideas. But in vain is any such appeal made to the Bible. What a seeming Babel nature presents. Whether you listen to the noise of her world-wide battle, or gaze on the wounds and scars she presents, you have the clearest evidence of a chaos of conflicting powers. But to the mind of genius she appears in another light—as held in the arms of universal law. Instead of the roar of angry foes, confused and disorderly striving in the dark, the ear of the scientist hears ten thousand voices sweetly blending in one grand song, that swells through the ages and rolls up to God. And strange to say, in this mighty choir that no man can number, there is not a single voice that is harsh and out of tune. The symphony of nature's song fills the soul of the scientist with the purest delight. And if this is true of nature it is quite as true of the Bible. There is law and order at work behind this seeming disorder. In writing the Bible the God of order did not jumble up the facts and principles so as to confuse and bewilder the mind of the patient, honest inquirer. Christ would not feed the famishing multitude till the men were seated in orderly rows along the green and pleasant grass. And in building up the temple of truth, He was as careful that every stone should be in its proper place. He did not use broken fragments—twisted truths. He set the truth in such a light that all are forced to admire the grace and beauty of the matchless building. And as He built so ought we, and not otherwise.

4. It is your duty to set the whole truth before the young mind. You must not only build carefully as far as you go, but you must go on building till the last stone rests in its right place. The string may be in tune and the music pleasing, but the mind wants variety. The shepherd changes his sheep from field to field, allowing them to range over as wide an extent of country as possible. Food in all cases, this is specially so in the case of the lambs. Let this be done in the Sabbath Schools. In the light of Christ scan all the truths of God's Word. Be as broad as the Bible, but not an inch broader. And with Christ as your light, you are in no danger of losing your path. All roads will lead to Him who is the great City of Refuge; all stones will help you up to Him who is the keystone in the arch of truth. Nay, with the light of the Bible on the page of the world's history, you will see lessons that you can teach with great profit to the young. The blood of the priest's altar will point to the blood of God's Son that cleanseth from all sin; the flashing crowns of earth's kings will speak of Him that has many crowns, because King of kings and Lord of lords; the gleaming swords of earth, dripping in the blood of battle, will lead you to think of Him that goes forth conquering and to conquer. With such fields to range through, it would be highly criminal to shut up the little ones in a narrow fold. Feed them on the Word of God—not on one or two truths, however important, but on the truth as centres on Christ and radiates from Him—truth high as heaven and vast as the love of God. Such food will produce a race of giants—clear in intellect, broad in their sympathies, and strong with the strength of God. Ten years of such teaching would kill that race of weaklings that seem as you look at them to apologize for their existence, and give us men standing firm on the rock of Divine truth.

5. Water well the good seed. In times of drought the gardener waters his seed before he plants it in the dry soil. This done, he pours water on the soil to give the budding plant the needed moisture. This duty is most binding on all that sow in this world of spiritual drought. To whom is the rich harvest promised in the 126th Psalm. Is it not to him that sows in tears. Yes, he doubtless shall come back laden with sheaves of precious grain. And by watering I do not mean that you are to merely pray and labour in soul for a blessing; this I mean, and more. You are not to give up working, watching and waiting on God till the rich showers of his grace descend on the young plants to refresh and bless them. Your teaching shall become effectual when the Spirit of God comes down and applies it. You have laid the sticks and have all things ready, but you want the fire to kindle the pile. This God the Spirit can alone give. Let your prayer then be for the Holy Ghost. And that you may labour as the urgency of the case demands, pray God to give you the spirit of love and of wisdom; that He will kindle the holy flame in your

soul, and fire you with the strongest, holiest passion for saving souls. Let the message not come through a heart as cold as the electric wires, but through one warm and loving as that of Christ. Then, in sympathy with the youthful emotions of your little ones, you will be qualified to work among them with success.

6. But even when the young are in Christ—are safe in the fold—your work is not done. Paul writes as much to those converted as to those unconverted, if not more. Much of the teaching of Christ is addressed to the saints as much of it is pointed at the sinner. And in asking those that heard Him to come for rest, He told them that this rest could only be reached by taking the yoke of service. Now, it appears to me that this aspect of Christianity has been kept too much in the background. Men are crying in all directions about peace and rest in the arms of Jesus, and yet, if they were to tell the whole truth, they have little rest—little of the peace of God that passeth all understanding. Indeed, most of these peace prophets are little better than poor ecclesiastical wanderers, going about seeking rest and finding none. Now, what is the cure for all this unrest? The cure will be found in adopting Christ's plan. And what is that plan? It is not that of lecturing men on their duties, and leaving them to apply the principles as best they can. He that spake as never man did, wrought as never man did. He does not fling down his counsels from such a lordly height that the lowliest hate Him. Rather did he say, This is the truth, see how I live it; this is the right, see how I do it; this is the noble, see how I reach it; this is love, see how I manifest it. Here you have theory blending with practice; words wedded to works; the creed embalmed on the rock of solid facts. How does He show his sympathy? It is by weeping at the grave of Lazarus, and giving the mourning sisters back their manly brother. He teaches humility by laying aside his garment, girding Himself with a napkin, pouring out the water in a basin, and washing his disciples' feet. Teaching the duty of prayer, He prays Himself during the long hours of the night on the lone hill side. Thus in the school of practical Christian life, He taught those men that went forth to turn the world upside down. And if you would be the instruments in the hand of God of doing to the young of your care what Christ did for his disciples, you must adopt Christ's plan, and faithfully carry it out in all its details. Talk of training schools, where teachers should be taught the art of instructing the young; of Bible Classes to indoctrinate the youth of our Churches in the principles of our most holy faith; about weekly meetings for the study of next Sabbath's lessons—subjects one and all of the utmost importance; and yet not so important as the training of the young in practical Christian work—in district visiting to speak to the Godless and Christless—in opening the dumb lips to witness for Christ in the prayer meeting, at the bed of the dying, in the abode

of misery, and in the home of mourning. Instead of the teacher trying to attend the district Sabbath School in the morning, the fellowship meeting before service, the church both night and morning, the congregational Sabbath School and gospel tent temperance meeting in the afternoon, and the Young Men's Christian Association Evangelical services late at night—instead of this religious dissipation, I would have the Sabbath School teacher go twice to church and once to school, and devote the remainder of his time to the training of the young in practical work. To train ten to work for Christ is a far greater work than to do the work of ten yourself, or attempt to do it and fail, to die of a broken heart. The Church ought to learn something from the world—ought to awake to the importance of teaching the young hands to work practically. Soldiers are made in the camp, amid the roar of cannon and the boom of shell, and the scream of fiery rockets—are made in the damp, cold trenches, the long, forced marches, and the dark nights far from home. The surgeon's hand is steadied by the years of cutting; without practice, the hand trembles, the heart faints, and there is no skill. The orator learns his art in addressing his fellows. He may have mighty thoughts that struggle for utterance, but without practice he falters and fails; but, rising up in the senate and pleading the cause of home and of country, he acquires self-command—acquires the hardest of all arts, the art of rousing the soul to mutiny and revenge; or of soothing it with the lighter fanes, and hushing it, as with distant drowsy music, fast asleep.

And shall any one be foolish enough to suppose that the art of doing God's work as Christ did can be acquired in an easy chair, or in the benches of a lecture room? Does the young one know how to begin? Will he ever make the attempt if you do not take him by the hand and help him? If Christ sent out his disciples two by two, the Church ought to do the same. There is wisdom in the plan. Let the zeal of the young be moderated by the wisdom of the old, and the over-caution of the old be modified by the more hopeful and healthful spirit of youth. Thus enlisting the service of the young, the tide of Christian energy will be broadened and deepened, and will flow across the face of all lands in streams of richest blessing. See then that this mine of wealth is turned into practical account, that, instead of being poor, we may be rich in all that is great, good, and lasting. Let us not be afraid or suspicious of the young recruit, though he should reel and show signs of unsoldierly qualities. It is natural to his state, but a few years will give him the hardiness of the veteran. Cheer him up with the hope of victory, the prospect of a crown. Point him to the glory that awaits those who endure. Thus teaching, our schools shall yield their large contingent to Christ's army, and shall be a power for good.

Mr. Stouffer sang, "A little while."

OUR WORK IN RELATION TO THE FAMILY.

The Rev. J. B. EDMONDSON addressed the Convention on the subject of "Our work in relation to the family." He remarked that the family organization was a very old one; it was a very beneficial one, and it was to be a very lasting one. Our Creator himself had planned it and laid its foundations, and from this organization many a similar one, he believed, had sprung up. There were many learned men who thought that from this organization had grown out even that of civil government itself, though he would not stop to debate that point. The other organization of which he had to speak to-night was comparatively a late one; it was one of yesterday in comparison with the former; and yet they found that between the family and the Sabbath School there was the deepest sympathy and the most abiding agreement. Among the different regiments of the same army there was an agreement, especially when the shock of battle came; and between the Christian home and the Sabbath School doing its work from week to week, there was in like manner a sympathy and agreement. One view of the Sabbath School work was to undo the evil that was done in graceless families. In all our Sabbath Schools there were children gathered in from these homes; and he was sure that Christian people would rejoice at the effort which had gone out and gathered them in and was instructing them from day to day; and there were multitudes more in the highways and hedges and lanes of the world that should be sought out similarly, where Christian men and women should go on the same gracious errand, and bring such little ones within reach of the Gospel and speak to them of the tidings of salvation. There were children they brought to the Sabbath School who had always breathed in an atmosphere of poisonous influence. As faith came by hearing, they could not expect these little ones to believe in Christ; their hearts had known nothing of the joys of redemption; they had experienced none of that kindness that the Gospel contemplated should be extended to them, and in which they should rejoice. One great object of our Sunday Schools was to counteract the evil influences of such homes, and many a time the teacher felt that his task amongst such scholars was almost a hopeless one. He saw them perhaps for only one short hour each week, and during the rest of the time they were in homes destitute of religion, where unbelief reigned without opposition, with the additional evil of a street education, so that the teacher wondered if he really could be instrumental in bringing such children to a knowledge of the truth. Often he felt like giving up his task. He would say to the teacher so situated that it was his privilege to go on, and faithfully and earnestly to aim at the work of bringing the Gospel to bear on these little ones, who had been deprived of the truth, and were without a knowledge of Jesus. The servant of Elisha looked out of

the window of the house, and as he saw the hosts of Assyria encompassing the city both with horses and chariots, his exclamation was, "Alas, my master, what shall we do?" His master lifted his heart in prayer, and said: "Lord, I pray thee, open his eyes that he may see;" and the Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha, for the defence of the servant of the Lord. If the Sabbath School teacher's eyes were opened, so that he could see his work and its importance, and realize his own position, he would not be discouraged, but would see that they who were for him in sympathy, ready to stand by him and give him success, were greater than those who were against him—if he could only realize, as he instructed these scholars, that Christ was by him and saw every honest effort he made and heard every prayer he offered for these little ones, and could realize how much, humanly speaking, depended on his efforts for these children—if he could but realize this, he would go on, diligent and faithful to the end, striving to impart a knowledge of the truth. Christ was by his side; and wherever He was, there was oneness and sympathy. This view of the teacher implanting the truth in the hearts of one of these little ones was something like what was going on in that institution away down in Quebec, at Point aux Trembles, where a number of Roman Catholic boys were studying secular matters, but especially were acquiring a knowledge of the truth of God. These boys went on month after month and year after year, many of them learning to love Christ; and when they left, one going here and another there, it often happened that one lad was the means of bringing a whole household to a knowledge of the truth as it was in Jesus. So in the Sabbath School; if the teacher was the means in God's hand of converting one scholar, that boy or girl might be in turn the means of bringing their parents, brothers and sisters, within the fold of Christ. But another end of Sabbath School instruction was to supplement the influence of Christian homes. Here was an important phase of the truth, that to a far greater extent than most people thought did the religion of the parent decide that of the child. A district school away up in the County of Ontario were engaged in play, when one active-minded little fellow cried out, "All that are Reformers, come to my side;" and then another little fellow said, "All who are Conservatives, come to mine;" and in a few minutes a division was struck. On what principle did they divide? It was not that they had investigated the questions at issue between the two parties, or that in reality they knew anything of the relative merits of the two sides. No; but each boy made up his mind that he ought to stick to the party to which his father belonged, and the division had been struck on that principle. Another phase of that truth was brought out in

Jerem
the f
queen
that
betw
one o
godd
bear
chilc
wher
ther
and
to m
than
Ger
as a
be a
hea
hon
upc
sho
for
fait
pro
ven
for
ple
wa
so
ev
th
tr
te
th
w
B
n
C
b
I
w
T
m
c
t
t

Jeremiah vii. 18: "The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger." Here there was a joint action between the fathers, the mothers and the children, all looking towards one end, viz., to make offerings and pay their devotions to the one goddess. The reason was, that home influences had been brought to bear upon them; and if the evil influences of home could mould a child in the wrong direction, was it unreasonable to suppose that when the religion of Christ was planted in the home and reigned there, the children would almost beyond a doubt accept the Gospel and enjoy its blessings. But to make a home thoroughly Christian, to make it what it ought to be, was a task more easily spoken of than performed; the rules were more easily laid down than followed. Genuine prayer was perhaps as good an evidence of real Christianity as anything else: so a home, to be made thoroughly Christian, must be a prayerful one. One object upon which they must set their hearts as Christian parents was that the little ones belonging to their homes should be filled with the Spirit of God. If there was anything upon which they should centre their whole souls—anything that should call forth importunity, it was that. If they could not plead for their children as Hannah had pled for her child, or have the same faith as Abraham for his, then they had no right to expect the promised blessing. There were many precious promises on this very subject such as ought to encourage them. Could they not plead for God's Spirit and God's grace as earnestly as the nobleman had pled for his son—"Come down, ere my child die." His whole soul was fixed in that request; and if Christian parents put their whole soul in the prayer that God would give his Spirit to their children even from their very infancy, they would find it one way of making their homes thoroughly Christian. But they must also teach the truth, the pure Word of Life, to their children. "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." (Deut. vi. 7.) But they must not merely teach the truths of the Word—they must live them. And how difficult a thing it was to live Jesus Christ and his Gospel in the home—to have every act influenced by it. Parents should be thoroughly truthful with their children. If they found them deceiving them, once, twice and thrice, they would soon cast off their allegiance and set aside their authority. They must be at once truthful, kind and just with them. Love must run through every action. Love was in this respect as in others, the fulfilling of the law. And when the home was made thoroughly Christian, in the great majority of cases, if not universally, the children never afterwards required that change which was so ne-

cessary when the soul strayed away into the regions of sin—they were the Lord's from the first. Parents had a right to expect that. John the Baptist, Jeremiah, Isaiah and many others, were the Lord's from their very infancy. And if that idea was realized, what a blessed state of things they would find all over the land! Some might say that there were many wicked children going out from godly homes. That was true; but it did not follow that every Christian man properly trained and cultivated his own children. As a rule, it would be found that when young people went out of Christian homes and entered upon a course of vice and folly, there had been something defective in their training. The Sabbath School teacher should endeavour to realize what his work was. Christ said to Peter, "Feed my lambs;" He loved these little ones; and what the teacher did for them, Christ the Saviour would reckon as having been done for Himself. They had tasted the bread of life; they were hungry for more, and it was the duty of the teacher to feed them. He should know the truth experimentally himself, and should pray for the Spirit Almighty to help him, and then it would be his privilege to go on, and succeed in a work which would endure. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Applause.)

The hymns, "I am Thine," and "Lord, I have heard Thy voice," were then sung, after which a collection was taken up.

OUR WORK AS AN ASSOCIATION.

Mr. DAVID FOTHERINGHAM read the following paper on the subject, "Our work as an Association:"

After the excellent papers read on this topic on former occasions, I can scarcely hope to present any new thoughts; but, seeking to direct attention once more, and perhaps with fresher interest, I enter upon the work assigned by the Executive.

This Association, at its organization in 1865, resolved, "That under a deep conviction of the importance of mutual counsel in this great work of the religious training of the young, we, the delegates in convention assembled, hereby resolve to associate ourselves for this purpose on the doctrinal basis agreed upon at the first Convention in Kingston, under the designation of 'The Sabbath School Association of Canada.'"

At the Sabbath School Teachers' Convention held in Kingston on the 11th, 12th and 13th of February, 1857, the basis of co-operation adopted was:

1. That we cannot but recognize the great utility of Sabbath School Teachers' Conventions, and therefore deem it desirable that

arrang
bles o
2. 5
Sabb
comm
1st.
2nd
Holy
3rd
4th
5th
6th
7th
At
lows
impo
auxil
God,
W
1s
Scho
2r
3r
youn
4t
5t
Chu
conf
T
I
of i
I
1
tag
2
del
the
lun
tor
in

arrangements be now made for holding local and provincial assemblies of that character in succeeding years.

2. That such Conventions be composed of delegates appointed by Sabbath Schools or Sabbath School organizations, holding what are commonly regarded as Evangelical sentiments, viz :

- 1st. The inspiration of the Scriptures.
- 2nd. The Deity of Christ, and the Personality and Deity of the Holy Spirit.
- 3rd. The total depravity of human nature.
- 4th. The vicarious Sacrifice of Christ.
- 5th. Justification by Faith alone.
- 6th. Regeneration by the Holy Ghost.
- 7th. The eternity of future rewards and punishments.

At the same Convention the preamble to a resolution read as follows: "That this Convention, recognizing in the Sabbath School an important means of instructing the lambs of the flock, as well as an auxiliary to aid parents in training their children in the fear of God," therefore resolve, &c., &c.

We are, therefore, primarily :

- 1st. An Association of Delegates regularly chosen from Sabbath Schools and Sabbath School organizations.
- 2nd. An Association for mutual counsel.
- 3rd. An Association to promote the religious training of the young.
- 4th. An auxiliary to the church and the home in the same work.
- 5th. An Association regulated by the principles of the Evangelical Churches, and whatever rules have been adopted at our meetings in conformity therewith.

The work of the Association should therefore be :

I.—To disseminate adequate conceptions throughout the country of its own and Sabbath School work.

In the past,

1. It has held Conventions in large centres, greatly to the advantage of Sabbath Schools in those places.
2. It has strengthened in zeal and knowledge and power both the delegates who attended its meetings and also those among whom they mingled on their return home; thus acting as a great central luminary, at which workers from every part of the land lit their torches afresh.
3. It has undoubtedly greatly encouraged systematic Bible study in private.

4. It has encouraged the training of Sabbath School teachers, both by Normal Classes, and also by attendance on larger assemblies, such as that of Chatauqua, in which study, drill and examination receive due prominence.

5. It has brought into notice and use the more modern methods and means of Sabbath School organization and work.

6. It has encouraged the use of wholesome Sabbath School literature.

7. It has brought the best talent of the continent before our workers as an example and inspiration.

8. It has recommended a place in the curriculum of colleges and seminaries for special training for Sabbath School organization, government and work.

9. It has developed home talent in Committee and Convention work.

10. It suggested, through its Secretary, International Conventions, in which Canada has occupied a prominent and creditable place; and it has the honour of representation on the Uniform International Lesson Committee, the labours of which have already been so remarkably blessed.

11. It has aided extensively in organizing and maintaining County and Township Associations.

12. It has, through its Missionary, planted not a few Sabbath Schools in the Free Grant Districts.

13. It has, through the same agent, presented the Word of Life and wholesome literature, as far as its means would allow, to the destitute; and it has preached the Gospel by its devoted servant in many places where even the pioneer minister has not yet come.

Surely this is no mean record—surely the Canada Sabbath School Association has not existed to no purpose; and, were it only to go forward in the course already so clearly defined, its record could not fail to be honourable and beneficent. Yet some departments of its work deserve special consideration, and I shall direct attention to

II.—Our duty to co-operate more pronouncedly with

1. Parents.

2. The Church.

3. County and Township Associations.

4. International Organizations in (*a*), More clearly defining the obligations and privileges of parents, of the Church, of Sabbath School workers; (*b*), In establishing and helping Associations in new districts; (*c*), In suggesting and as far as possible supplying means of training and efficient work; (*d*), In unifying or systematizing courses of study, plans of reporting, contributing and co-operating;

(e), In perfecting methods of instruction ; (f), In discharging the functions of an Ecumenical Council of the Evangelical Churches in Canada, which this Association ought legitimately to become for Sabbath School purposes.

III.—It is our duty to plant schools in new settlements and destitute districts.

All along the skirts of our primeval forests the tides of immigration are casting up their freight of the enterprising but destitute overflow of European races. They come with strong arm and resolute heart, bound to carve for themselves a freer and a fuller home than their over-peopled fatherland could offer. With little but their clothing and their courage, they strike into the domain of the bear and the beaver, with little time, and too often with little care, for aught but their daily bread and their future temporal independence. Our forests fall before their axe ; new fields wave with golden harvests ; new revenue flows into our public treasury ; our fair land is fairer because of all their courage, and toil and endurance. But all the while their intellectual and moral conditions are largely neglected. These, as a rule, do not flourish amid the crash of the falling forest, the smoke and sweat of "burning off," or in the one roomed, low-roofed, child-crowded cabin, in which for years they have a scant but hope-lit home. Too often even the devout, whom necessity has removed far from the privileges of school and church, may truly say, "No man careth for my soul."

Shall our wildernesses become fruitful fields—our deserts rejoice and blossom as the rose through their physical toil, and their souls and the souls of their children remain nigh to cursing and bitterness? Shall we sit in our comfortable homes and churches, and sing in sentimental compassion,

"Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole,"

and have them to bless our land temporarily, while we *do* nothing to bless them spiritually? That may not, must not be. A common humanity, our future welfare as a nation, our obligations to the Lord who bought us, demand that we go and preach the gospel to them—the glad tidings of great joy to these hungry souls. We go when we send. Our agent, so devoted, so self-sacrificing, goes in our name. When he goes we go ; our givings go, our prayers, our love and faith go. Thus we may all go—should all go.

Look at Mr. Crassweller, in three of the six months we are able to send him this year, establishing 30 new schools, visiting 12 more, visiting also 150 families, and delivering 48 sermons and addresses ; while over the roughest roads, through the tangled woods, swollen

streams and lakes, through storms of unusual severity, mostly on foot, he has passed over nearly 2,000 miles. Many a primitive home he enters, breaking the bread of life for hungry souls where the daily bread is scant enough. Gladly do they welcome him for their children's sake. Even the godless see the utility of some moral power in their wilderness life; and so the hardened hands and bronzed faces are brightened, clean garments are put on, while the sound of the axe and the vacant laugh and idle talk give place to the simple service of the new Sabbath School. The language of prayer, the harmony of the songs, may compare poorly with those of our refined churches; yet in the eye and ear of the Father above their worship finds acceptance, and the blessing falls upon the little flock. The work goes on. The neighbourhood learns to think and read, for Bible study begets love of other study; and, best of all, the voice of prayer rises from one and another family altar. The rough work of the first years is over. The overtaxed energies of the Churches begin to move in this direction, and the preacher of the Gospel comes in to find a congregation prepared to his hands. Sometimes he is a Baptist, sometimes a Methodist, sometimes a Presbyterian; and he, following the wishes of the majority, takes the school under the fostering care of his Church. Exactly what we wish. Thank God for what we have done! We have been "the voice in the wilderness preparing the way of the Lord." And though this is only an example, it is surely enough. Let us go up and take possession of the land, all that great Free Grant Land, on which the waves of modern civilization are breaking every year and making rapid encroachments. It is a grand opportunity. Let us not be recreant to our trust.

There is another side to the picture. The fields are, as we see white to the harvest, but the labourers are few. Instead of one missionary there is ample work for ten, so extensive are our outposts, scattered along the north of our far-stretching old lake and river coast settlements, hundreds of miles to the north of Hastings, Peterboro' and Victoria, in the Muskoka, Parry Sound, Algoma and other Districts. Everywhere, where there is land to be possessed, there are fields ripening to the harvest. Why (shall I ask), why have we only one missionary instead of ten? Why (I ask in whispered words), why do we employ our missionary for but three or six months of the year? Ah, my fellow-workers, it is because our coffers are empty. It is because the great Sabbath School constituency of this Association has not realized its responsibility and privilege. Look at our field of resources. We have 3,838 schools, 28,000 teachers and officers, and 231,000 scholars. A more liberal, a more devoted constituency can hardly be found. Why then does it not yield the funds, the revenue so much needed, yet so trifling when divided among 260,000 contributors? I venture to say the reason is the claims of our mission work have not been pressed home so as to become claims on indivi-

dual consciences. Had that been done, there would to-day have been no need of calling attention to our empty and fettered hands.

Shall we in these circumstances content ourselves with going on at this expiring rate? Shall the Master call for sheaves, and the Canada Association have little but the withered leaves of hopes and promises to offer? No! in your names, no! There is surely a more excellent way; and it remains to be seen if this Convention cannot mature a plan of effectually overcoming our embarrassments.

Scarcely second to our duty in the mission field is

IV.—Our duty to promote to the utmost of our power the thorough training of Sabbath School teachers and officers. This is now felt to be the want of schools everywhere. Singularly devoted men and women we have in most Sabbath Schools, but untrained to the services they seek to render. How blunderingly one would keep the books and do the banking of a business firm were he, without any training, by any chance entrusted with work so responsible. How awkwardly would a blacksmith finger the tools were he set down to make a watch or clock after a certain model without previous apprenticeship. Piety will do a great deal for a teacher, but it will not unfold the principles of government, or the laws of interpretation, or the advanced methods of instruction. More than a Public School teacher, as his time and opportunities are more limited and his work is more vital, does the Sabbath School teacher need the training, the tact, the discrimination, the presence of mind, the self-possession, the assurance of an expert, of a professional. We do not admire piety and consecration the less, but we appreciate all intellectual and spiritual and social culture the more; and these are acquired only by systematic study and experience. They do not come by revelation, or vision, or dream. When, in addition to personal piety, our whole army of workers can bring the wisdom and the power of thorough training and systematic study to bear on the intellect and conscience of our hundreds of thousands of scholars, what shall we not accomplish? Among other advantages, we shall not then need to discuss annually at County Conventions and teachers' meetings, "How to retain our older scholars in our Sabbath Schools." We lose many, very many, of our larger scholars because the teaching is of so imperfect a character that their maturing minds do not discover progress and interest in Bible study and Sabbath School exercises corresponding to their advancing years. They are too often treated as children in body and mind, while their consciously expanding powers do not find the richest "mine" ever cultivated gradually spreading out its rarer treasures of history, antiquity, poetry, biography, proverb, mental, moral and practical philosophy, of miracle and mercy, as their aspirations expand. Let me quote a resolution of a recent Convention on this point: "That the retention of the older scholars in the school and church would be largely promoted by providing such intellectual, social and religious

influences as would make maturing minds realize that there are progress and interest in Bible study and Church work equal to their advancing years; and that outside influences of specialists and of societies are not equal to the loving, definite and conclusive presentation of truth and duty in their own Sabbath Schools."

How can this Association assist in making the training of teachers universal and thorough? The time should not be far distant when this Association shall have established a department of information and help through which standard Sabbath School works and efficient teachers could be secured for counties and places requiring them. Meantime, why cannot our Executive and Secretary by proper means awaken interest and promote this end by sending out hints and securing the services of trained teachers to go for a week or fortnight to central places to conduct classes in regular courses of study, as has been already done with great advantage in some places? Why could there not be a Normal Class season, during which, in all the cities and towns and in most counties, such classes should be conducted, examinations held, and certificates granted under our direction? Then teachers trained thus could return and start classes at home.

These hints I throw out for consideration. Let us rest assured that a great work is to be done just here, whether we do it or not.

I come next to speak of

V. Our duty to secure such organic union with County and other Associations as will make it to the mutual interest of all to co-operate in carrying on efficiently all departments of Sabbath School work.

The Canada Association has done much, as we see, for County Associations, and a few of these have responded liberally in contributions to our funds; but this is the exception, and every year finds us struggling for bare pecuniary existence. We have not attempted half the most inviting and hopeful work from lack of funds, and it is pressingly necessary that some adequate measures shall be adopted by which this poverty stricken state shall never recur. As has been seen, our mission field is vast and needy, yet we can only send one man for a few months each year, while, to pay him, our faithful and self-denying Secretary assumes the attitude of a half-pay officer with full pay duties. Had we the funds, an agency could with great advantage be established for the economical supply of Sabbath School literature, the diffusion of information, and arranging for Normal Class work, Convention work, and so on. Had we a natural, adequate and permanent income, all our special efforts by collections, subscriptions and promissory cards could be consigned to merited oblivion, and the spirit and results of our gatherings be great gainers.

According to the statistical report at Atlanta, our Ontario schools number at least 3,838. Why cannot we secure on an average one dollar from each? That would yield nearly \$4,000; or why not one

cent from each scholar and officer? That would equal nearly \$3,000. Is it because in this great Association we have not the ability to devise and the administrative power to carry into effect a scheme which could easily accomplish this much, or is it because we have not resolved wisely and earnestly to turn attention to it? I have no hesitation in asserting the latter. With the exception of a few friends of the Association, who have made heroic individual effort, we have good naturedly talked and proposed ways and means, and then hoped that in some mysterious way the funds would flow into our Treasurer's hands. It is very trite, but not less true, that good resolutions accomplish nothing. These should be followed up by wise and energetic action. This is all we need. Having with more plainness than poetry called your attention to our weakness as well as our strength, the responsibility only rests on me to do in the riding to which I belong my share of real work to send into the treasury yearly our proportion of the funds needed to carry on the work of the Association without stint or hindrance. (Applause.)

Hymn—"Rescue the perishing."

DEPUTATION FROM THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

Mr. G. B. MEADOWS addressed the Convention as one of a deputation from the Young Men's Christian Association. After some introductory remarks, he said that from the remarks of different speakers who had addressed the Convention, they could not fail to be impressed with the fact that the Sabbath School, under its present organization, lost its hold of youths and young men at the most critical period of their lives—of lads of fourteen years of age and upwards, who should be the very flower of the Church and Sunday School, but who slipped out of the hands of those organizations, and drifted out into the world to meet all sorts of temptations. To supply what seemed to be an urgent need at the present time, and realizing this fact, the Young Men's Christian Association had decided to make some special effort to retain these youths in the Sabbath School on the Lord's day, as well as in religious work and under religious restraint during the other days of the week. This important question had been considered, and had occupied a prominent place in the World's Convention of Young Men's Christian Associations, held at Geneva, Switzerland. Many Associations in America, as well as in the Old Country, were instituting boys' meetings, at which they made a point, not only of endeavouring to retain in the Sunday School those who were there now, but of bringing others within its influence. The Association rooms were open every night, the churches were not; and they must not forget that many of these

lads who were on the streets had in reality no homes to go to. They had places where they ate and drank and slept, but the home part of the question was a sad one indeed. The Associations were trying to get hold of them and bring them under religious instruction and social influence, hoping by this means that they would acquire a knowledge of the Lord Jesus Christ. The object of the present deputation was to try to elicit a deeper sympathy in this work on the part of the Sabbath Schools of Canada. As Mr. Hughes was to follow him on the same question, he would not discuss the matter farther than to say, that on behalf of the boys and youths of the land, he asked the cordial sympathy of each superintendent and teacher of all the Sabbath Schools represented in the Convention. (Applause.)

Mr. JAMES HUGHES said he would take the liberty of moving that the Rev. A. Andrews, the Rev. J. P. Edmondson, and the Rev. Coverdale Watson, be appointed a Committee to draft resolutions based on the discussions which had taken place and the papers that had been read in the Convention, as well as the usual complimentary resolutions. He would like them to bring in a resolution on the subject which had been brought to their attention by Mr. Meadows. The Associations did not wish to interfere with the work of the Church in any way, but simply that the Sabbath School and the Associations should work together in keeping these young men off the streets, not simply on the Sabbath but during the week; that they should be given intelligent and proper occupation, that would elevate, develop and ennoble them, rather than that they should be allowed to run on the streets, or go thence into still worse places. The question of "Where are our boys, and what are they reading?" was one which, if answered truly, would shock even a good many Christian parents.

Mr. DANIEL McLEAN seconded the resolution, which was carried.

QUESTION DRAWER.

The Question Drawer was then opened, and the queries which had been placed therein answered as follows:

Q.—How would you get rid of a lazy superintendent?

Mr. D. McLEAN.—Ship him. (Hear, hear, and applause.)

Q.—What would you do with teachers who attend irregularly?

Mr. McLEAN.—Meet them individually, and try to show them their duty. If they persist in their irregularity, use them as you would the lazy superintendent.

Q.—What would you do with irregular scholars, who have been visited again and again but who still remain away, only coming one Sunday out of three or four?

Mr. McLEAN.—The teacher should visit them again and again, and again, until he gets them to come. Don't give up.

Q.—What can we do to supply a Sunday School with teachers who belong to a church with a large membership, while the school is lacking in teachers?

Mr. McLEAN.—Get teachers yourselves, and be independent of them.

Q.—What should be the special features in a Sunday School superintendent?

Rev. JOHN McEWEN.—He should be a man, first, of earnest and decided piety; secondly, of strong and abounding common sense. He should be able to take any one point in the lesson, and press it home upon the school. Lastly, he should be able to sing the doxology.

Q.—How long a time should a teacher spend on his lesson?

Mr. McLEAN.—All the time he can get, and all he can make.

Q.—What kind of hymns are the best for the Sunday School, and how many should be sung at each session?

Mr. McLEAN.—The best are those that bear on the lesson. You should sing any number from five to twelve; six to eight is my number.

Q.—What is the best way to procure teachers?

Mr. McLEAN.—That has been answered before. Make them.

Q.—What would you do with teachers who are too lazy to study, and who come unprepared?

Mr. McLEAN.—The Superintendent should go to work and set the boys up to question them.

Q.—In a class of young women, who are very busy during the week, and have not time to study although they are interested in the work, what is to be done to make them find time?

Mr. McLEAN.—Why, make them do it. Show them their duty.

Q.—How should "Scholar Lesson Helps" be used? Should the teacher ask all the printed questions? If not, there is no encouragement to the scholars to find the answers.

Mr. JAMES HUGHES.—I should say the teacher should never ask any of the printed questions as they are in the book. On the previous Sunday he should suggest the chief points, but the lesson papers should only be used as helps to study at home. B. F. Jacobs, the man who had most to do in introducing the International Series, recommended that a waste paper basket should be kept at the door of the school, and that every teacher and scholar on coming in should be obliged to throw all his papers and helps into it.

Q.—Do you consider it advisable for a Sunday School to have a series of by-laws, rules, and regulations for the guidance of teachers and Superintendent?

Mr. McLEAN.—Certainly; every school should have them.

Q.—Are four services too many to attend on the Sabbath?

Rev. S. LYLE said that he believed and endorsed the theories propounded by several speakers in the Convention, that the family was a Divine institution, and that a man's first duty was to his family. If he went to church twice, and to Sabbath School once, and did his duty by his family and his pupils, he had the Sabbath engaged in the same way that Christ had, who took his disciples to the fields, and taught them lessons pertaining to the things of God. He regarded anything else as religious dissipation.

Rev. E. H. DEWART said he thought they could hardly lay down a cast-iron rule on a subject of that kind.

Q.—What do you think of the teacher praying with each scholar apart?

Mr. McLEAN.—I think everything of it. I do not think you are doing your duty by your scholars unless you both talk and pray with them apart.

Q.—Would you recommend the holding of an entertainment on Friday evening, consisting of music and readings, in aid of the funds of this Association?

Rev. JOHN McEWEN.—I would wait and try some other plan rather than have the money raised in that way.

Mr. McLEAN said he was not quite sure about that. He did not know there would be any harm in such an entertainment.

Q.—How should the Sunday School be supported?

Rev. J. McEWEN.—The Sunday School should be supported by the church, and the funds to carry on Sunday School work should be part and parcel of the funds of the church.

Q.—Do you think every teacher should leave all the "Teachers' Helps" at home when he goes to the Sabbath School, and bring only his Bible? Do you think every preacher should leave all his notes at home when he comes to the pulpit to preach a sermon?

Rev. J. McEWEN.—By all means. Every printed help should be left at home; and whatever helps he brings—and I think he should bring some helps—should be in the shape of memoranda, written by himself. He should bring no other.

Q.—Is there any harm in a teacher of a Bible Class having books of reference on a shelf in another room?

Rev. A. ANDREWS said that some good authority recommended the use of these after the lesson had been thoroughly taught and

the work of the day was finished. For the most part, however, he thought they should be left at home.

Q.—What are the first principles of Sabbath School teaching?

Rev. J. McEWEN.—The first principle of Sabbath School teaching is to have something to teach; and the second, to teach it with a view of reaching the heart through the understanding, thus leading to the acceptance of Christ and his truth. The next principle in that view was to study the great teacher, Jesus Christ, and the methods He employed to accomplish that object.

Q.—What would you do with a superintendent who prays too long and too low, and who talks too long?

Mr. McLEAN.—I would first tell him about it, and if he persisted, I would try to get some one else.

Q.—Would you recommend the formation of Bands of Hope, and other temperance organizations, in connection with Sabbath Schools?

Mr. McLEAN.—Most decidedly. I don't think we can do too much in our day to cultivate abstinence from all that intoxicates. (Applause.)

Q.—What should be the number of scholars in a class?

Mr. McLEAN.—It depends altogether on who is the teacher, and what is the style of the room. If you are teaching with forms, six or eight to a class is enough. If you have chairs around which the scholars can gather, you may have nine. If you have a separate room, you can increase the number.

Q.—How was it that there was no reference to the temperance question in last year's Convention?

Mr. McLEAN.—I don't know.

Q.—Should not we have a Temperance Society in every Sunday School?

Mr. McLEAN.—Of course.

Q.—We find it hard to get the truth brought home to the children individually, and so as to suit particular states of mind. What would you recommend?

Mr. McLEAN.—The first thing is to get thoroughly acquainted with the children and with their home surroundings, and other things that are moulding their characters. And in each case, while you are studying the lesson, let it be with the aim of meeting a particular case, and then when you go to your class you will be able to make the application. If it seems too personal to make an individual application in the class, then seek an opportunity of taking a walk home with your pupil.

The order of business for the next session having been adopted, the doxology was sung, and the Rev. C. Watson pronounced the benediction.

THIRD DAY—SIXTH SESSION.

The Convention re-assembled on Thursday, October 10th, at nine o'clock.

The first half-hour was occupied as a prayer meeting, which was conducted by Rev. James Thom (Norwood), Rev. J. F. Fotheringham, and Rev. Mr. Scott.

The chair was then taken by Dr. McGuire, in the absence of the President.

The Rev. T. F. Fotheringham led the Convention in prayer.

The Minutes of the Fifth Session were read and confirmed.

Hymn—"Toiling on."

REPORTS FROM COUNTIES.

VICTORIA.

Rev. W. MILLARD, General Secretary, read the following letter from the County Secretary of the Victoria County Sabbath School Association, dated Lindsay, October 9th, 1878:

After apologies, and giving reasons why he could not be present, Mr. Porter writes: "I am glad to say, in reference to Sabbath School work in this county, that the information received from all parts is of the most satisfactory kind. Many new schools have been organized, and old established ones are being rendered far more efficient. Our last County Convention, as you are aware, was the most successful ever held in Lindsay, a large and deep interest being manifested in everything pertaining to Sabbath School work. In numbers we have increased forty-five per cent. since our Convention of 1876."

BIBLE READING.

Rev. JOHN MCEWEN said that this morning they had to enter upon that part of the programme entitled "Our work furnished." It was appropriate, and doubtless would be profitable, that they should as far as possible, in all departments of their work, feel that they had behind and before them and about them the authority of God's Word for the work they undertook. He had a word or two to say about Bible readings. His idea of a Bible reading was, that in dealing with the topic presented or proposed, they should bring before their minds the rounded form of the teachings of God's Word on that subject; not by a series of texts that sounded like the topic, but by those which had a legitimate connection with the subject presented. If they did this they would have a true exposition of God's Word.

(Hear, hear.) On the topic, "The teacher furnished," he would refer first to Prov. ix. 1-5: "Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread." I. Tim. iii. 15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The idea drawn from these two passages when adequately conceived was, that the everlasting Church of God among men was the House of Wisdom. Wisdom made all its appointments, made all its arrangements; Wisdom furnished its table with provisions. This being the general thought presented by the Word as bearing on their circumstances, the first point they had now to settle was that God had furnished the guests, and specially furnished the table with the matter for instruction. Ps. lxxviii. 11: "The Lord gave the word; great was the company of those that published it." Here, in Old Testament form, with all its richness of expression and symbolism, they had the furnished word of God as provided by David in the new appointment for its teaching and residence at the bringing up of the Ark to the City of David. John xvii. 8: "For I have given unto them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me." In the one passage they had the Old Testament form of the value set upon what God had furnished to be taught, and in the other they had the full unfolding of it in the person and by the work of the Lord Jesus Christ. In 2 Tim. iii. 16, they had the Apostolic view of the matter: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect"—complete, rounded up for the work of God, so as to be "thoroughly furnished unto all good works." They would observe that in the Old Testament they had, so to speak, the dispensational point of view—God the Father giving the word; in the Gospel they had Christ the Son giving the word, given to Him, to the teachers and disciples; while in the last passage, they had God the Holy Spirit given, with the assurance that the whole book was profitable for furnishing the teacher as well as the Christian. The teacher, however, had a special department of work to do; he had put his hand to it; in God's providence he had been called to it, and thoroughly furnished to every good work. Col. iii. 16: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another, in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord." He preferred to

punctuate the passage as he had read it, placing the semicolon after "richly" instead of after "wisdom," as otherwise he believed the true sense of the passage was not brought out. The next point he wished to make was, that the teacher was not only furnished with what he was to teach, namely, the word of God, but that he was furnished with the character to teach. He was to be furnished with a character befitting his work, the Lord pledging himself so to furnish him. He would ask them to turn to the 10th chapter of Matthew, where the Apostles were called, after having just received what we were accustomed through tradition to term the Sermon on the Mount, but which was no more like a sermon in modern or ancient form than anything which could possibly be conceived. It was literally and truly a series of instructions which were reported to us, but which he did not believe had been simply rehearsed in the hearing of the Apostles like a sermon. He believed that Christ had taken a special care to rub the matter into their very hearts and minds before sending them forth, as a matter of guidance, knowledge and information. The whole chapter set forth that they should not only have the matter furnished to them, but that they should have that character which came of its being in them. "Let the word of Christ dwell in you"—that was, it was not to be a mere lodger, but an occupant. It was not to be merely loaned for a little while, but we were to possess it; it was to possess us. Thus they saw that that part of the passage in Colossians which referred to the word dwelling in us became the key-note of the character which we needed. Lest any of them should imagine that this was a mere matter of Apostolic arrangement, he would direct their attention to the 10th chapter of Luke, and to the instructions which were there given to the seventy disciples who were sent out for a temporary purpose. When they came back to give their report, the Saviour noticing how they were disposed to rest on their laurels, tells them to "Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." He wanted them to give prominence to that and dwell upon it; thus bringing out the character the teacher required in his work, and with which he would also be furnished. This idea was still more clearly brought out in 1 Tim. iv. 11-13: "These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." The common exposition, and the right exposition too, of all these passages was, that they were attached to the office of the holy ministry. He believed that they were attached to that office, and it was a comfort to those who were in the ministry that they were attached to it. But he took it that there was required by God, and furnished by God to every man, not a different kind of qualification either for official work or common

work
8, 9,
our t
in at
a gen
the i
bret
what
thin
any
thin
seen
this
besi
virt
anc
kin
in y
nor
wor
fur
to
wis
Spi
ten
the
sim
Lo
my
pa
wo
dr
th
th
W
ac
di
ac
bu
to
so
ec
w
h
t
t

work, but that the difference was simply in degree. In Phil. iv. 8, 9, there was still presented this question of character. Whatever our teachers were, our schools would be. If our teachers were low in attainments and character, our scholars would get no higher; as a general rule, they could not get higher in any possible way. Hence the importance of teachers being furnished in character: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." To close this part of the subject, he would quote 2 Peter i. 5-8: "And beside this, giving all diligence, add to your faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness clarity; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." These words spoke for themselves. They had had presented the teacher furnished with the word, and the teacher furnished with character to teach that word in every possible way. The third point he wished to make was, the teacher furnished for his work by the Holy Spirit. Zech. iv. 6: They were laying the foundation of the second temple, and there was a disposition, to trust in power to overcome their enemies. Hence the passage in these circumstances, and similar circumstances prevailed now: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Ezek. xxxvii. 1-14: This passage they would take home and study at their leisure. They would find that when the Spirit of God passed over the valley of dry bones, He caused breath to enter into them, and they lived; the sinews and the flesh came up upon them, and the skin covered them, and they stood upon their feet, an exceeding great army. While it was true that dead bones and dead souls were of little account, and that anything we could do was of little account, yet we did well to have all our work and all our methods and plans in accordance with the Word; and when the Spirit of God came and breathed upon them, the dead souls would live, truth would gravitate to truth, affection would work together with affection, and the whole soul would be fired with intelligence and understanding, and be equipped and fitted for the work of the Lord. The last point he had wished to make was, the teacher furnished with opportunities; but his time was up. God opened the door to him, in the house and by the wayside—an open door which no man could shut. He prayed them as teachers and parents to enter into these open doors, and that

their eyes and hearts might be opened to see them, and to do the work which God had given them to do.

Hymn—"I love to tell the story."

NOVA SCOTIA SABBATH SCHOOL CONVENTION.

Rev. W. MILLARD, General Secretary, read a letter from Mr. W. B. McNutt, of Halifax, N. S., suggesting that this Convention should send a fraternal message to the Nova Scotia Sabbath School Convention shortly to assemble at Truro, N. S.

On motion, it was unanimously agreed that the General Secretary be authorized to send a reply on behalf of this Association.

OUR WORK FURNISHED WITH LESSONS.

Rev. T. F. FOTHERINGHAM, M.A., after some prefatory remarks, read the following paper on the subject, "Our work furnished with lessons."

The universal adoption of the International Series proves that it exactly meets the requirements of the Sabbath School, so far as the consecutive study of the Word is concerned; and it has thus cemented such a firm bond of union between the Churches, that we feel safe to proceed a step further, and, while standing on our common platform, ask one another's advice, not as to how we shall bury and forget our denominational distinctions, but how we shall best set ourselves to study and teach the Bible, so as to hold our respective creeds, not as a tradition or an heirloom—a mere fossil relic of the past—but as a living power within, inspiring us with the inspiration of the heroic periods which first breathed into them the breath of life. We are in danger of forgetting the regimental bugle call, by which each soldier may find his fellow in the confusion of conflict or darkness. Whilst keeping step all along the line, and heeding the commands of our one General, we shall sow the seeds of insubordination even to Him, and of disunion amongst ourselves, if we forget, neglect, or despise the internal economy of the regiment. Had such a question as this been raised at an earlier stage, it might have proved disastrous; but now, when the full septennial cycle has nearly passed and the basis of union is so securely laid, it is a proof of the largeness and reality of our catholicity that we feel ourselves called upon to meet such a question in such gatherings as this.

Another result of this close, united, enthusiastic study of the Bible, has been the awakening of a desire to know more about the Book as a whole. We have become so interested in the study of

the rich minerals and ores, the rare and precious gems, that we desire to know more of. the grand, massive formations in which these veins that have been so well wrought are found. We want to know the geology and cosmology of the Bible as well as its lithology. A field of research that has been hitherto deemed the exclusive possession of the learned has been found to possess attractions for the unlearned. Besides questions of dates and authorships, there are grand outlines of history, in which the real actor is revealed; there are life-size portraits of holy men of old; there are sublime poetic visions and pathetic throbbings of the heart of humanity; the ancient world is re-peopled before us; and through the whole we see the gradual unfolding of the wondrous plan, the auroral beams of the Sun of Righteousness, which bursts upon us at last in full glory in the Gospels, and paints his sunset behind the Ocean of Time in the gorgeous hues of the Apocalypse. If the heathen Roman could say, amid the plaudits of the theatre,

“Nihil humanum a me alienum puto”

—(“Nothing that is human lacks interest to me”)—cannot we say with ever-deepening feeling, “Nothing that concerns the Book of God’s authorship and the people of his choice, can be foreign to us, who, being of faith, are Abraham’s seed, and heirs according to the promise.”

The problem then which the Supplemental Scheme seeks to solve is: “How to engraft a series of lessons upon the International Series so that, along with this latter, each Church may teach its distinctive doctrines, and all may gain a fuller view of the volume of inspiration as a whole. In framing such a scheme, the following principles must control us:

1. The scheme must not occupy such a position as to lead to the neglect of the ordinary lesson, the undue exaltation of sectarian differences, or the withdrawal of the older scholars from the Sabbath School.

2. It must be within the time and talents of an ordinary minister of the Gospel, or educated layman.

3. It must be progressive. Beginning with the youngest scholar, it must grow in depth and interest with his advancing years, so that he will never, at any age, find reason to consider it exhausted.

4. It must embrace (1) the memorizing of selected portions of Scripture richly doctrinal, practical or devotional, and of the standard hymns of the Church; (2) there must be room in it for the memorizing and careful study of the Catechisms and symbols of the Church; and (3) for the careful, consecutive study of the Bible, verse by verse; (4) the special training and preparation of present and prospective teachers in the principles and methods of the art of education.

The following programme of supplemental studies is offered as an attempt to fulfil these requirements :

I.—*The Primary Class* : Lesson, Hymn, and Catechism of Scripture facts, and the Church Catechism simplified.

II.—*Intermediate Classes* : Selected portions of Scripture memorized ; occasionally a standard hymn ; and a question of the Catechism illustrated by the lesson.

III.—*Senior Classes* : The work of the Intermediate Division, and the Catechism in its logical connection.

IV.—*The Minister's Class* : Held at some hour other than that of the Sabbath School, and embracing the older scholars of the school, say from thirteen to twenty years of age. Course of study :

The Sacraments.....	During 6 months.
The Government, Worship, and Discipline of the Church	" 9 "
The Bible as a book.....	" 24 "
The Sacraments (repeated).....	" 6 "
The History of the Church.....	" 15 "
The Doctrinal System of the Church as found in its larger Catechism, or similar authoritative document	" 24 "

Total length of course, 7 years.

V.—*The Bible Class* : For adults chiefly. Devoted to a careful and consecutive exegetical study of the Bible, especially the Epistles of the New Testament ; and along with this, say in alternate lessons, the careful study of the Church's Confession, Creed, or Articles.

VI.—*Teacher's Training Class* : Course of study each week :

- The lesson for next Sabbath.
- Educational principles and methods.
- The application of these to the lesson in hand.

The claim advanced by Dr. Vincent for his Supplemental Scheme, viz., that the work will not unduly prolong the session of the Sabbath School, is one that we would also put forth, for the main work of our scheme is relegated to separate classes meeting at other hours. On the other hand, Dr. Vincent's scheme is graded, and requires at least four classes within the school itself. When the two years of his primary course are completed, the scholars graduate into the intermediate, and then a fresh primary class must be started with those who are just entering the school ; thus two classes are formed, a primary and an intermediate. When the two years of the intermediate are passed, all have advanced one step, and three classes are now formed. When two years of the senior three are completed, the rising intermediates are clamoring for promotion ; but they cannot be allowed to enter the existing senior, for these have a third year of their graded course to complete ; so a new senior class must be formed, giving us four grades of classes in the school at one time.

Seeing that, according to Dr. Vincent's plan, the supplemental lesson is taken up by all the school together at the close of the hour, we fear that most of the scholars would find that they had advanced to "miscellaneous," like Dr. Gibson's boy, and got a very miscellaneous impression.

*Such a scheme as we have proposed virtually involves a second session of the Sabbath School, but in such a form as obviates the objections usually urged. Neither the teachers nor the younger scholars are required to be present, but only those who are of an age to be interested in more advanced subjects. These are placed under the most efficient teacher the congregation possesses; if the minister, so much the better; but if not he, then some one else. From the character of the subjects, this class would naturally fall to the pastor's care.

If the claims of the "Minister's Class" were once recognized, we would not long be in want of suitable text books. Even now one who really wishes to organize such a class can easily find works admirably adapted to his purpose. It has been urged that this work would be too laborious for most of our ministers; but nearly every minister teaches, or should teach, a class of some kind, and his previous studies peculiarly fit him for one like this.

In this plan, or some similar one, we find a remedy for many of the evils loudly complained of by pastors, teachers, and earnest Christians. These evils have grown up under our present system of religious instruction; and, so far from that system correcting them, they are more loudly complained of to-day than ever before. A radical change of method in the line of our Sabbath School work is called for, and a patient application of the new system for at least seven years. If this is done, the close of next lesson series will witness an advance far more wonderful than we perceive in the past seven years.

A solution of the problem, *How to retain the older scholars under religious instruction*, may find in some plan, like the foregoing, its solution. Finding progressive knowledge equal to their advancing years, the feeling of pride which does so much to drive them out will aid in keeping them in the school. Better teaching, more intellectual, as well as more earnest and loving, is required if we would retain our hold on young men. They must be taught the reasonableness of the faith handed down to them at an age when they are inclined to cast off every restraint—at that critical transition period when a traditional faith is exchanged for one living and personal.

Many mourn over *the unrest and fickleness of the religious community*, who seem almost to have reached the condition described by the Apostle: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves

teachers having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. iv. 3, 4). A popular preacher attracts crowds for a time, and is in turn forsaken for the next favourite. People will not "sit under" one teacher for a lifetime, as our forefathers delighted to do. Read the sermons of the old divines and you will learn the reason. You will find these dealing with the profoundest questions, and clothed in theological language of technical accuracy, a refreshing contrast to the loose statements of so many published sermons of to-day. The people were educated to appreciate this. Theology was not "dry bones" to them, because they were men, and fed on the strong meat of the Word. The cry echoed from lip to lip, and heard often foolishly spoken from the pulpit is, "Give us something practical ; we are tired of doctrines and abstractions." The words sound fair enough ; but what the body is without the skeleton, so is preaching without doctrinal system ; what the cunning right hand is without the nervous current, so is a daily life that is not inspired by the whole-hearted, whole-minded acceptance of the life-giving truths of the Bible. If we would correct this cry, we must resolutely and patiently set ourselves to educate the people, and in ten years there will be such a revolution wrought, that ministers and congregations will both marvel at the wondrous things revealed to their opened eyes out of God's law and Gospel. This loathing of doctrine arises mainly from the fact that those whose voices are most influential in our churches to-day have not had the sound instruction which their parents had, and which we seek to give to their children.

Such a general education of the Christian people would put an end to many *false teachers*, who with large zeal and little learning in the Word of God, trouble the churches by their obtrusive ministrations. The people would "draw their Bibles on them," as Mr. Moody expresses it, and with the Sword of the Spirit prick the bubble of their pretensions.

In conclusion, this scheme is not wholly a beautiful dream. Classes I. II. and III. are in many schools already studying the course here indicated. In not a few Bible Classes the courses indicated in No. IV. have been partially followed. No. V. finds a place under another name in a great number of congregations. The scheme only groups and systematizes methods already partially adopted. It is no mere artificial device, but is the plan towards which the efforts of earnest teachers have been for some time tending. Although the precise programme here ventured upon may not receive the endorsement of the Convention, yet it is certain that something of a similar character must soon be devised to meet the demands of our growing Sabbath School work.

Hymn—"Saviour, more than life to me."

OUR WORK FURNISHED WITH QUALIFIED TEACHERS.

Mr. D. C. McHENRY, M.A. (Cobourg), read the following paper on the subject: "Our work furnished with qualified teachers:"

After all that has been said concerning our work, as *Reported* and *Defined*, we must surely be convinced of its supreme importance as a factor in the Church's operations.

Some of the essential features of a successful Sabbath School have also been referred to. Among these we would place a suitable building, attractive, well-furnished rooms, an ample supply of funds for the purchase of all requisites, a good staff of officers, and a judicious selection and arrangement of Scripture lessons. But given all these, without properly qualified teachers we lack the one element which contributes, perhaps more than anything else, to the success of a school. A Sabbath School without the proper impartation of Scripture truth is a delusion; and the suitable communication of this truth can be effected only through properly qualified teachers.

In my remarks I shall refer briefly to

- I.—The necessity for qualified teachers.
- II.—Some essentials in a teacher's qualifications.
- III.—The means by which teachers may become qualified.

Or,

- I.—Why do we need qualified teachers?
- II.—What is a qualified teacher?
- III.—How can we secure such teachers?

I.—As already intimated, I think we cannot too highly estimate the importance of our work. And in regard to the necessity for qualified teachers, I might say, in a word, that this necessity is exactly commensurate with the supreme importance of our work. When I have said this, I have said about all that can be said, or need be said, to you who have a true conception of the teacher's office.

Then why urge this necessity? Simply because there are so many well-meaning individuals that have to do with the selection of teachers who do not realize the importance of making judicious appointments; who are satisfied with merely "keeping the classes supplied," as they term it—often assigning to this sacred trust persons whose only qualification is that they are willing to accept it from a sincere desire, it may be, to contribute something towards the sustaining of the school.

We all know more or less of our provincial school system—of the elaborate and expensive machinery kept in operation in order to its efficiency. But examine it in detail, and you will find that a great deal of this departmental machinery is kept going simply for the purpose of satisfying the public of this country that none but qualified persons are allowed to teach their children, and, at the same time, to

facilitate the work of preparation on the part of candidates for the teacher's office.

The day school teacher deals principally with the intellectual faculties, and imparts secular knowledge, to fit his pupils for the duties and responsibilities of this life. We find the entrance to his profession carefully guarded. He must be properly qualified. Shall the individual who fills the Sabbath School teacher's chair—who deals with the immortal soul of the child; who imparts a knowledge of God's Holy Word; who is training candidates for heaven—shall he not be qualified for his position?

Fortunately, the once too prevalent idea, that any one can take charge of a class in Sabbath School, is giving way to more enlightened views. The science of teaching is found capable of application to Sabbath Schools as well as day schools, and we find thousands of our devoted teachers as earnestly endeavouring to qualify themselves for their work as the most assiduous teacher in our Normal Schools.

It used to be considered allowable for father and mother to stay at home, send the little children to be taught, and the young people to teach. Now we find a place for every member of the family, from the infant-class scholar to the aged father and mother.

A school without properly qualified teachers might almost as well be closed at once. In a school supplied with all general requisites, but with a poor staff of teachers, if I had my choice of this state of things, or of emptying those chairs and placing the school (after the manner of a day school) in charge of *one* properly qualified teacher, I would unhesitatingly choose the latter, because much more good would be accomplished, and a great deal of mischief prevented.

The mind of a young child is sometimes compared to the plastic clay, which yields to the touch of the potter. Can we afford to entrust this precious and impressible material to mere novices, or shall we insist on our workmen being qualified, and, as a reward, have produced forms of grace and beauty? But I need not dwell longer on the necessity for properly qualified teachers.

II.—A properly qualified teacher, as I understand it, is one

1. Who is known to be morally fit to teach.
2. Who knows what to teach.
3. Who knows how to teach.

And (1) what constitutes this moral fitness? Personal piety. I name this first, because I deem it fundamentally important. Our age is not one noted for its lack of intellectuality, but rather for a dearth of sanctified thought on the part of many recognized leaders in thought. Let us, in deciding on the qualifications of our Sabbath School teachers, lay the foundation, broad and deep, in a personal religious experience. It would be considered an unjustifiable step

to place unconverted ministers in our pulpits. I think it equally unjustifiable to place unconverted persons in the Sabbath School teacher's chair.

I am aware that this view is not fully accepted by some; but I have yet to learn any good reason that can be urged for our insisting on personal piety in the case of a minister, which is not also generally applicable to a Sabbath School teacher.

Is the office of the former sacred, because that from the pulpit we receive expositions of God's most Holy Word? The Sabbath School teacher, to the best of his ability, expounds the same Word, deals constantly with the same Book.

Is the minister's office specially sacred because he receives his commission to preach the Word from its Divine author? If our teachers are not generally called to teach in the same sense in which our ministers are called to preach (though I believe many of them are), they are called to this work by the Church from a sincere conviction of their special fitness for it. Who will say that the earnest, whole-souled Sabbath School teacher, who longs and works for the conversion of his class as faithfully as any minister can desire and strive for the salvation of his flock—who will say that he is not as effectually "called" as those who dispense the Word from the sacred desk?

Is piety essential in a minister, in order that, by a consistent life, he may be in a position to recommend to others the religion which he preaches? How can an unconverted teacher undertake to explain the plan of salvation, enforce the claims of the Gospel, and exemplify the Christian character?

Perhaps the greatest good resulting from such efforts on the part of unconverted teachers is, that the position is rendered so uncomfortable because of the many artless questions put to him which he feels himself unable suitably to answer, that he is in this way led to Christ by his own class. Cases of this kind have occurred, which proves that the teacher who reasonably expects the conversion of his scholars must himself be a converted person. Please observe, I do not say that no person should be employed who is not in this sense qualified; what I do affirm is, that every properly qualified Sabbath School teacher is a converted person.

This moral fitness being assumed as a basis, he must (2) know what to teach.

In order to know what to teach, and to know what he teaches, he must have clearly defined in his own mind the ultimate object of his efforts. This being settled, his work will be neither aimless nor fruitless.

And what is the object of Sabbath School instruction? The conversion of the children. Yes; but this implies two things—a sufficient knowledge of God's Word on the part of the child to lead him.

to see his way to Christ, and a knowledge of such duties as devolve upon young disciples, and the motives which should actuate them in their efforts to live the Christian life. I once heard our Dr. Vincent say that the conversion of the children is often made too prominent at the outset; that our duty is first to teach them God's Word, and then urge them to accept the Saviour. It is a thought which may be worthy our attention; at all events I am inclined to believe that the reason why so many of our Sabbath School scholars fall away, after professing conversion, is because of a want of thoroughness in their acquaintance with the Scriptures.

What then shall we teach? I reply, as a minimum, such a knowledge of the Scriptures as, by the aid of the Holy Spirit, may lead scholars to Christ, and such a further acquaintance of the Word as, by the aid of the same Spirit, may edify them in Christ.

This much at least every teacher must know. A properly qualified teacher will know much more than he is required to teach. He will aim at a thorough acquaintance with the Scriptures, and such collateral literature as may aid him in his work.

He can become thus qualified:

- (a) By a prayerful and systematic study of the Word in private.
- (b) By the special study of the lesson with his fellow-teachers during the week.
- (c) By availing himself of the advantages offered at our Institutes, Normal Classes, and Conventions.

The teacher must not only be morally qualified, and know what to teach. He must know

III.—How to teach. You need not be told that an individual may be both morally and intellectually qualified for the work of Sabbath School teaching, and yet utterly fail as a teacher. There is such an art as the art of teaching, as there is a science of teaching, or of education generally. Our Public School teachers are not allowed to teach until they have satisfied the authorities—first, of their moral fitness; secondly, of their literary qualifications; and thirdly, of their professional ability and aptitude. Our Normal Schools are devoted almost exclusively to the work of teaching teachers how to teach.

The Sabbath School teacher may qualify himself in this respect,

- (a) By a careful study of child-nature.
- (b) By availing himself of such works on teaching as are now found in the library of every teacher who keeps abreast with the requirements of his profession.
- (c) By attending Teachers' Institutes, and other meetings where the science and art of teaching are fully studied and exemplified.

The rest he must get from his own experience, by closely observing and comparing the effects of the various plans and systems brought under his notice, and by cautiously avoiding the mistakes he detects in himself or others.

Having considered the necessity for properly qualified teachers in our schools, some of the essentials in such teachers, and the means by which they may become thus qualified, it may not be amiss, in conclusion, to inquire how a supply of such teachers may be obtained. That they are already found in many schools I firmly believe; that they may be raised up in all our schools I also believe. And, after all, to this practical issue our question must come, or our theorizing will but slightly avail us.

How do we secure qualified teachers in our High Schools and Public Schools? By fixing a standard of qualification, and insisting on every teacher reaching that standard. Notwithstanding the fact that our work is purely gratuitous and voluntary, I think some such system may be carried out. At all events we can make a beginning, and the time will come when the employment of unqualified teachers will be counted an irregularity, to be tolerated only under peculiar circumstances.

Every church has a Board of Management in connection with its Sabbath School. To begin with, let these be judiciously chosen, for they must select the Superintendent, who, in turn, usually nominates the teachers.

At present the number of teachers who have taken Normal Class certificates is comparatively small, though I understand that in Toronto alone fifty persons hold diplomas from the Chatauqua Normal Department. Judging from the present outlook, these certificates are likely to become as numerous as the Normal Certificates in our Public School work.

In former times, and still in some places, persons who could not qualify as Public School teachers were allowed to begin on a permit; but as the number of duly qualified teachers increased, these permits were discarded. So in our Sunday Schools, until there can be produced a full supply of teachers who have completed the assigned course of Bible study and other reading pertaining to the work, every available means should be employed in order to elevate the standard and increase the efficiency of those now engaged in teaching. To aid in this we must

1. Enlist the co-operation of the pastor, and have him adopt the Sabbath School lesson at his week-night lecture.
2. Establish a weekly Preparation Meeting, for the study of the lesson.
3. Establish for this class a Teachers' Library, furnished with every help and requisite.

4. Organize local Normal Classes, or Institutes, where the *what* and the *how* may be learned.

5. Institute such methods of regularly examining classes, as shall at once encourage and test thoroughness in teaching.

The Church must cheerfully recognize its obligations by furnishing a pleasant Sabbath home for those hard-working teachers whom they ask to leave their own firesides; by training their children to respect their teachers, and by carefully guarding their reputation; by cultivating friendly and social relations with the teachers, and by occasionally visiting the school; by encouraging and assisting the children in the preparation of the lesson during the week, and by insisting on regularity and punctuality; by earnest prayer with and for the teachers to whom they entrust their children.

In this way we may not only furnish our schools with qualified teachers, but we may so encourage them in their labour of love that they may be retained, and thus become more efficient and increasingly useful.

A discussion followed on the subject of the paper.

Rev. JAMES GRAY (Garden Hill) was understood to say that in his school they had great trouble in getting teachers at all, and if they were to cut off those who were unqualified, as some recommended, it would entail too much work upon those who were left, and also tend to interfere with the discipline of the school.

A DELEGATE made a remark which was almost inaudible at the reporter's table, but was understood to have reference to the proper arrangement of classes as a partial remedy for the paucity of teachers.

Rev. A. ANDREWS said that he thought the smallness of numbers of Sunday School classes had originated from the lack of convenient places in which to hold the school. When a large school was held in one room, it was necessary to have a class so small that the teachers might almost whisper their questions to the scholars so as to prevent confusion. He had always found it difficult to get a sufficient number of teachers to keep their classes as small as they ought to be. He was strongly impressed with the idea that just as soon as they were able to divide their Sabbath School properly, then they would find it a great advantage in teaching. Much better work could be done by putting the classes into different rooms.

Mrs. A. ANDREWS said she would mention an experience she had heard of in qualifying teachers in a country school, where the teachers generally were so lacking, that in order to fill up the time assigned for the lessons, they used to provide themselves with story-books from which they read stories to the children. A lady went into the school who had had a good deal of experience in teaching, and she endeavoured to correct this evil. She brought the question up at

several teachers' meetings, and showed how much precious time was wasted in neglecting to instil into the minds of the children a knowledge of the lessons. She also spoke of it in private conversations whenever she had occasion to meet the teachers, until they became so thoroughly ashamed of themselves, that several of the less daring ones gave up their classes, and joined an adult class taught by this lady; and after remaining in it a few months, they seemed to acquire sufficient knowledge to resume their classes, and on doing so, were able to conduct them pretty efficiently. When the lady left that neighbourhood there was not one teacher who could be said to be unqualified for his or her work. (Applause.)

Mr. L. C. PEAKE said that it was Dr. Vincent's opinion that there should be one class specially set apart for the instruction of those who were likely to become teachers in future, those who were willing to teach and to place themselves under instruction that would help to fit them for the work. The members of this class could then be prepared to take the place of absentees. Another advantage of that plan was, that it would tend to reduce the number of the absentees. If a teacher knew that his remaining away for a certain number of Sabbaths would result in his losing his class, he would be more careful in his attendance.

Hon. JOHN McMURRICH said that in the practical work of the Sabbath School, his plan had been just to make the best of the circumstances in which he was placed. If he could get a sufficient number of pious well-qualified teachers, of course he would be glad to secure them; but if he could not, then he got the next best quality. (Hear, hear, and applause.) Nearly all the teachers he had had to do with as a Superintendent had risen from the ranks; and even among these there were of course many defects—irregularity of attendance, and so on. Some teachers were so modest and backward, that it was difficult for a superintendent to find out if they were doing their work efficiently or not. If he thought they were not, without pressing them much in inquiry how they taught, he would go into their classes and give them an example of what he thought was proper teaching. He was thankful to say that for the last seven years he had the school to which he referred, he could always fill vacancies without joining two classes into one; and if teachers were absent and their places could not be supplied, he would teach the class himself. Their great object of course should be to aim at a high standard of teachers; but if they could not attain to that standard, they should do the next best thing, and try not to deal harshly with the teachers who did not come quite up to the high standard. (Applause.) He would be very loth to get rid of a teacher who was really trying and desiring to do good, but didn't exactly know how. (Hear, hear.) Many of these became good teachers in time. While aiming at a high standard, they should ever deal gently with the

weak, and endeavour to carry on their school in the best possible way in the circumstances in which they were placed. (Applause.)

Rev. Dr. O'MEARA said he thought that individual superintendents could generally find methods of supplementing the deficiencies which existed to some extent in every school and in every person. He quite concurred in the remarks made by Mr. McMurrich, about getting rid of teachers. He (Dr. O'Meara) did not weed out teachers who were trying, however weakly, to do their duty; he thought it would be a bad practice. When he saw that a teacher did not come up to THE standard, he tried to remember that it was the standard of the superintendent, and that it might not be a right one. He thought, however, that the superintendent had great opportunities of supplementing the deficiencies of the teacher, by spending, say a quarter of an hour at the close of the school in urging the truth conveyed in the lesson of the day, or in a catechization which would benefit both scholars and teachers. (Hear, hear.)

Rev. J. A. CHAPMAN (Omamee) said there was one point in the paper that had been read which they should not lose sight of, and that was the Minister's Bible Class. He thought that teachers would be better qualified for their duties if this class was made the means of instructing them, and indeed Sabbath School officers generally, one night in the week, on the subject of the next Sabbath's lesson.

Mr. CHESTERTON (Port Hope) said it was the practice of the school of which he was Superintendent to invite the teachers to take part in the examination of the whole school at the end of the day, for about twenty minutes or half an hour. In this way the Superintendent could form an idea of the capacity of the teachers. He agreed with the remarks which had been made by Hon. Mr. McMurrich; and he was inclined to think that the tone of the paper which had been read was calculated to discourage many teachers. What we should do was to use the best means in our power. The writer of the paper had asked why the Sabbath School teacher could not be brought to the same standard as the Public School teacher; but they must remember that the latter was paid for his labour, and that he was preparing himself for what was his life work. He did not think any comparison could be instituted in the two cases.

Mr. McHENRY said it was a misapprehension of his remarks to apply the term "weed out" to what he had said. He had assumed a hopeless condition of the school, where there was no opportunity of improvement; and he had said that if he had to choose between that state of things and what he had proposed, he would choose the latter. But he had pointed out how the poorest and feeblest teacher of the poorest school might become qualified, and therefore that there would be no necessity for resorting to the "weeding out" process. (Hear, hear.) He should be as loth as any one to "weed out" a teacher who was earnestly trying to do his duty.

Mr. P. MARSHALL (Ayr) said that in his experience he had found very great benefits resulting from the meeting together of the teachers and going over the lesson together, and praying with and for one another, and bringing forward anything they thought would be for the general advantage. The effect was to bring them all to welding heat and make them as one; and if there were some who were not perhaps up to the standard, or who had not given their hearts to Christ, the effect would be either to bring them in or turn them away; and he believed that in most cases they would in time be brought up to the required standard. He did not approve of reducing the number of the teachers; he would rather try to interest as many members of the congregation in Sabbath School work as possible.

Dr. MCGUIRE said he believed in sending the best teachers in the school to the classes that were suffering most from the irregular attendance of their own teachers.

Mr. MARSHALL said that in his school of eighteen teachers they just had thirty-six marks for irregular attendance during twelve months.

EXECUTIVE COMMITTEE.

The Report of the Business Committee, submitting a list of names proposed to form the Executive Committee for the years 1878-9, was then presented.*

The report was adopted.

Mr. Stouffer sang, "Keep me from sinking."

NORMAL CLASS EXERCISE.

Rev. JOHN McEWEN of Ingersoll then conducted a Normal Class Exercise—subject, "Teacher Training"—employing the black-board for the illustration of his subject.

Introductory to his lesson, he remarked that during previous sessions of Normal Classes he had encouraged the promiscuous attendance of all friends of the Sabbath School who cared to be present. This year it had been decided that the work had become so thoroughly known and appreciated, that we could well afford to have our class conducted with closed doors, members duly enrolled only being allowed to be present. Before enrolment, persons were required to promise,

1. That they would attend the sessions regularly through the entire course, health permitting.
2. That they would bring their Bible, note-book and pencil with them.

* The list will be found at the commencement of this Report.

3. That they would consent to present themselves at the written examination at the close of the term.

4. That they would endeavour to employ the ability they might obtain in the class in future work in the Sabbath School, or otherwise as may be necessary.

To awaken mental activity, which is one great object of the Normal Class work, the conductor must employ the eye, the ear, and the hand of every scholar.

In former years he had introduced the college lecture style, and at the close of eighteen months he had lectured the class to death, and it has never risen from the dead to this day. In his present field of labour he had not committed that error, but contrived to get the pupils themselves to do the most of the talking.

Proceeding to the lesson in hand, he showed with great clearness, that the devoted teacher ought to have—1, Character (Rom. ii. 21; 1 Tim. iii. 6); 2, Spirituality (1 Cor. ii. 15); 3, Knowledge of the Book, of the person revealed in the Book, and the methods of the Book (Col. iii. 16).

The importance of teacher training is enforced—1, By all nature; 2, The controlling lines of Scripture clearly enforce its importance; and "whatever God has made known in the preparation of his chosen instruments is a type and illustration for our work."

In the department of preparation, it is necessary to consider the following: 1, Study preparation; 2, Providential preparation; and 3, Divine illumination. These together will enable the devoted teacher to secure proper training for his work.

The doxology was then sung, and Rev. Dr. O'Meara pronounced the benediction.

SEVENTH SESSION.

The Convention re-assembled at half-past two, the President in the chair.

The religious exercises, were conducted by the Rev. Dr. Bell, of Walkerton.

Hymn—"Jesus paid it all."

The Minutes of the Sixth Session were read and confirmed, after which the hymn, "He leadeth me," was sung.

OUR WORK PROMOTED BY COUNTY AND OTHER ASSOCIATIONS.

Mr. DANIEL McLEAN (Toronto) addressed the Convention on the subject of "Our work promoted by County and other Associations."

He said he desired first to discuss the question, To what extent our work had been promoted by such Associations; secondly, How our work had been so promoted; and thirdly, Whether these Associations had accomplished our work—whether they were needed in the future. In answer to the first question, he would say that our work had been very greatly promoted by such Conventions in the past. The first matter that would strike their attention, as it had his, was that the Churches had been greatly blessed by County Conventions. He did not know of anything that had done so much as these gatherings had to wipe out a great many false impressions which they had had of each other as denominationalists. They had cleared off many angularities; and they had been enabled to come together, look each other in the face, compare methods of work, and altogether they had resulted in infusing into preachers and teachers everywhere a larger and more Christian brotherhood. Not only so, but they had been a source of inspiration and instruction to thousands of teachers. This summer, while he was on one of the St. Lawrence boats, he met a gentleman who came up and shook hands with him, but whom he could not remember to have seen before. He said to him, "I don't know you." The gentleman replied, "I know you; you are Mr. McLean, of Toronto." He asked him where he had met him, thinking it was some customer of his, and getting ready to talk business to him. The gentleman replied, "I saw you at the Sabbath School Convention." He (Mr. McLean) asked him if the Convention had done him any good—had been of any service to him. "Service to me?" he replied. "Yes," he said, "it has done you no good, has it?" "My dear brother," said the other, "do you know what you are talking about? Ever since the first one I was at, years ago, I have had such a view of my responsibilities in this work, and such an inspiration came over me as I never had before nor since." He (Mr. McLean) believed that they had had the same effect upon thousands of teachers throughout the country. Besides this, they had furnished all the instruction that thousands of teachers had ever had who are now successfully doing their work in the Sabbath School. Things were improving at them every year; and at this very Convention they had taken quite a step forward in the direction of the proper qualification of our Sabbath School workers. Then again, it was to the Conventions that they owe the International Series of Lessons. He did not think there was any one to-day who would doubt that assertion. This result would be admitted to be a very important one by any one who considered the multiplied helps to Sabbath School teachers which were daily being issued from the religious press of the land. Besides this, they owed it, he thought, to the Chatauqua and the Thousand Islands Park Assemblies, and their awakening and consecrating effects, some of the sweetest singers and hymn writers of this present day. He could

not tell them—eternity only would reveal—what had been accomplished through the hymns and sweet singers that had been awakened into life by means of these great gatherings. He wanted them to look also at the impetus that had been given to Sunday School building directly through what had come up and been taught and said in Convention. They would all remember what the old-fashioned Sunday School was like, with its hard, high-backed forms, on which the little fellows had often to sit with their feet dangling in mid-air; and not only in Sunday School buildings, but in their supplies and appliances a great change had been wrought within the last few years, and no one would dispute that the Convention had been largely the author of them. He wished them for a moment to look at another aspect of the work. They had heard a great deal of complaint of the method in which many of their Convention meetings had been conducted. Some had found fault with the utterances of Convention platform speakers. He was not going to apologise for all of them, nor would he endorse all that had been said from the Convention platform. He had no doubt that as they went on with their work the improvements and changes necessary to bring them to a higher state of perfection would find their way into their Conventions in good time. They were seeing better every day, not only how to do their work, but more and more how to give point and efficacy and practical effect to all that came up in their Conventions. As to how this good work had been accomplished, he believed it had been largely done by their elevating the standard of their work at the Convention every year. He knew that some teachers had felt discouraged because speakers had elevated a standard that seemed unattainable to them. But he believed it was a grand thing to have a high standard, which they could constantly be endeavouring to reach; and even if it required a lifetime to reach it, or indeed if they never attained to it at all, the effort would prove to be a grand thing for us. There was plenty in this world to pull us downward, and it was well, therefore, that we should always look and strive upward. One reason of their success was, he believed, that they had been raising their standard higher and higher every year. Another reason was, that the great aim and object of nearly all their speaking and teaching had been childhood conversion. Another cause of their success in the past had been their cultivation of a devotional and religious spirit. He would say, too, that they might improve greatly yet on that point; that they might take a new departure from this Convention, and make up their minds that if they were going to have their teachers enthusiastic in their work, they must cultivate more and more the devotional spirit in their meetings. When he thought of some of the meetings he had attended, there rose up in his mind sacred and blissful memories of spiritual down-pourings which would never be effaced while life should last; and there were

others
of the
been p
who h
how a
togeth
greatl
the w
there
vate a
of Go
he fa
venti
and
gethe
them
tions
Chur
futu
some
beco
havi
give
was
in th
ceas
entl
vent
have
the
insp
of l
Ho
Cor
ship
rati
do
last
hou
in
to
one
the
the
ven
the

others present, he was sure, whose minds went back like his to some of the meetings they had held in the past. Their work had also been promoted by these Conventions, because a great many of those who had taken part in them had shown them beyond a doubt the *how* and *what* to teach; for that, after all, was what brought them together. Another reason was that these meetings had tended greatly to exalt the work. He ventured to say that at no time in the world's history had there been more Bible readers than now, and there was no doubt that these Conventions had done much to cultivate a taste and desire for the study of the Scriptures. The Word of God had been exalted, and he believed that in the future it would be far more exalted than ever. The itinerant character of the Convention had also helped its success by starting up mental activity and enthusiasm in places where the fire had either gone out altogether or burnt very low. He would not pursue this part of his theme any further, but would say that he believed that the Conventions had been worth more than all they had cost to the teachers or Churches, or any one else. He was satisfied, looking out into the future, that they had not reached the point (which had come up in some of their discussions)—the point whether the Convention had become obsolete—whether it would not be just as well that they, having done so much, should now rest on their oars for a time, and give greater prominence to some other features of their work. He was not disposed to discuss the question of what might be developed in the future; but he was quite sure that they could not afford to cease meeting together, if for nothing more than the inspiration and enthusiasm which came to all their hearts by uniting in these Conventions. One thing, however, they would have to do. They would have to make their meetings in the future far more effective than in the past—more profitable, more practical, more interesting, more inspiring, further-reaching in their power for good; and the question of how they were to do so was well worthy of their consideration. How had it been in their own individual localities? Had they held Conventions in their neighbourhood? Had they gone into Township and County Meetings, and come out of them with greater inspiration, a fresh consecration to God—thinking and feeling they could do and dare anything for Jesus? How long had these feelings lasted? And what had been the practical result in their own neighbourhoods of going to these Conventions? Had they kindled the fire in some other dead souls, improved their work, and been a blessing to many? As they met in Convention year after year, and shook one another by the hand, and wished one another a hearty Godspeed, they should determine with his help to put to some practical use in their own schools and neighbourhoods what was brought out in Convention. As they had been told at one of these blessed meetings, the only way to get good was to do good. They had all found in

teaching how much more blessed it was to give than to receive, and that all they tried to give to others came back into their own souls increased one hundred-fold. Let them resolve then, as they went from this Convention, that, God helping them, they would faithfully, honestly, and earnestly strive to do the work He had given them to do, each in his own neighbourhood; showing that their Conventions were not in vain, but that they afforded not only inspiration and encouragement, but practical lessons to be applied in their regular work. (Applause.)

OUR WORK PROMOTED BY NORMAL INSTRUCTION.

Rev. JOHN McEWEN addressed the Convention on the subject of "Our work promoted by Normal Instruction." He began by saying that he would make one statement in reference to the topic, so well presented by Mr. McLean—a statement of personal experience; so the brethren would just form themselves into a class meeting and listen. (Laughter.) In the year 1867 a Convention was held in the City of Toronto. It was inspired and elevated by—he was going to say, the seraphic zeal of Ralph Wells, and was presided over by their beloved brother, Marling. Some would remember that all through a spirit of enthusiasm had prevailed such as had taken thorough hold of susceptible minds, and how some brother from Elmira had told the Convention that he had slept on a bed in Toronto on which the Prince of Wales had once slept when he was here, and that he had got completely Anglicised. Just as he was giving his farewell speech, some were here who would remember that some one in the back part of Knox Church, where the crowded meeting was held, started up "God save the Queen." Somehow or other they had all got a feeling of being saved as well as the Queen; and from that point he (Mr. McEwen) had become completely inoculated with the Sabbath School idea; so much so, that his wife often told him he had Sabbath School on the brain. If, however, he had it on the brain it had not stopped there, but had got simmered and circulated all through; and that was the testimony he had to bear as to the advantages of Sabbath School Conventions—that was the first intelligent view, as he apprehended, that he had got of the work, and he had been enabled to do some little in it ever since. But there was this further testimony which he wished to give, that he had been greatly benefited in his pulpit work by the Sabbath School work, and the peculiar kind of inspiration he had received. Conventions inspired some men to grumble, but he had never got on that track. He wished before entering upon the subject assigned him, to make these statements as supplementary to what had been said by Mr. McLean. When they had started their Normal Class for the present year in Ingersoll, he had taken the subject upon which he was expected to speak, "How Normal Instruction promotes Sabbath School work,"

to his class, and asked them to regard it as a question addressed to themselves, and on the next night to hand in papers, honestly and fairly stating how they considered their work had been promoted by Normal Class instruction. Next night a whole batch of papers had come in, and he concluded that he could not do better than bring them to the Convention. Before doing so, however, he had appointed a committee of the class to look over the papers, and tabulate the answers. One of the class had said to him, "It is hardly right that you should carry our views to the Convention in that shape. We will draw up a memorial ourselves." So they could see that at all events Normal Class instruction did not promote servility but independence; for they stood up and said, "We will do our own work, and if you will carry it to the Convention, we will be obliged." He had accordingly brought the memorial with him, and it would be read in due course. It was on the substance of these answers that he would seek to direct attention as to how Normal Class instruction promoted their work. Now, there were reported in the whole Dominion 41,000 Sabbath School teachers and 304,000 scholars, and these figures, they might confidently assume, were considerably below the actual numbers. How were these teachers influencing these scholars? Just by what they were and what they did, and nothing more; so that if they could, by any possibility of effort or blessing from on high, make these children more in thought and character, and oneness in Christ, make them better in equipment and intelligent understanding of God's Word, would they not secure more for our country, more for our churches, more for the coming generation, more for the kingdom of the Lord Jesus Christ? With what were they influencing all these young minds? Simply by the Word of God, held in the mind, if it had got there; by the Word of God, loved in the heart intelligently and dearly; by the Word of God, giving them instruction about God—leading them to a regeneration and a new life in God, and thus leading them to a higher type of manhood than the Church of Christ had seen in any age. For all their aim and struggling, and talking about methods and higher standards, what they all felt was the want of a higher style of manhood—that man might bless the power and graciousness of Christ in what He was able to do for man—growing up in Christ Jesus. Here arose one or two questions. How was farming promoted by the Agricultural School at Guelph?

Rev. Mr. ANDREWS.—Not very much. (Laughter.)

"Not very much," one said. How was artillery promoted by the School of Gunnery at Kingston? "Not very much;" he supposed some might say. How was ministerial efficiency promoted by the twelve theological colleges in the Dominion? Would Brother Andrews say "Not very much" to that? No; he did not hear that reply. The efficiency of the ministry throughout the land was one of the effects of these colleges; and while they had no ground for

boasting, they had great ground for gratitude to God for all He had done and all He was doing through these same colleges. How was the life-work of our wives and mothers being promoted by these ladies' colleges? Not very much.

(A VOICE.—A very great deal.)

Any man who had the honour and the privilege of a wife who was trained at one of these institutions would bless the means of supplying such advantages as they afforded. So they might go on at great length, but here was the point; first, that Normal Instruction did promote mental activity, and personally he had very little faith or sympathy in any kind of religion that did not give a great deal of mental activity. (Hear, hear.) He had very little sympathy with that kind of religion which was like the atmosphere of the old shanties of thirty years ago, either at ninety degrees or away down to zero. They wanted that kind of religion which, when it got into a man's mind and had been by the Spirit of God directed to his heart and awakened all his powers, said truly and honestly, "Lord, what wilt Thou have me to do?" The measure of our life was the measure of our activity directed by the grace of God in our hearts. Normal Class instruction promoted Sabbath School work from the very way in which it was carried on. It was never in the potential mood, with its "may" or its "can;" never in the subjunctive mood with its "if;" it was always in the active. Lennie used to say that an active verb was one in which the action passed from the subject to the object. The class was the object of the teacher, and if he kept firing away at them, turning his lesson over and over, pressing it home to them, by and bye something came out which either quickened their hearts, cleared their minds, or gave them a light to the meaning of God's Word. Another thing: a great many teachers in Normal Classes confessed that they never knew how little they really did know until they went into these classes. This was in itself a healthy effect, the beginning of better things, the settling down to things as they were. About these high standards: the matter had always struck him in this way—that they should first of all know just how little they did know. Their teachers must be awakened to that fact very vigorously, and yet very tenderly. There was a great cry abroad in the world amongst ministers and teachers and people about the great difficulties they had to bear, the great problems that weighed down upon them, and the great burdens in connection with religion which they had to carry; and they cried out for the burden to be made lighter, or that it might be taken off. Was that the only way to manage it? Would it not be better to increase the strength, to stoop down a little more, to get more faith, than to lighten the burden or take it off altogether? That was the Lord's method. He did not take off our burdens, but He gave us grace and strength to bear them, and, by bearing them, to become strong in his service—readier than ever to go forth and do

his wor
large nu
definitio
and do
arrange
Thoug
and wor
and dif
mark t
where
beyond
revolve
to com
would
sand, u
All the
the cen
never
into co
and it
questio
to the
was an
when
that h
Testar
he hac
attitu
streng
and s
Meth
With
had t
acqui
many
tossin
and t
was a
it hac
of N
readi

To th

Th
plete
meth

his work. That was the effect of Normal Class instruction upon a large number of our teachers. Another effect was, that by clean cut definitions of words, by the attention being riveted to central facts and doctrines, what the teachers knew already had been better arranged and made more readily available for work in their classes. Though our people were an intelligent people, yet many of our men and women, young and old, had their knowledge in solution, scattered and diffused, so that they had no central rallying point, no landmark to guide them; they had something, but they didn't know where to get it; they thought of it once, and it was gone very likely beyond recall. By giving our teachers grand central words which revolved round Christ and had no significance but in Him; get them to come out boldly, and incorporate them into their being, and they would become like the magnet which drew all the iron out of the sand, until when they held it up it glittered, a mass of precious ore. All these scattered facts and truths would arrange themselves around the central idea in the minds of those people whose instruction had never been in any way organized, and who had never been brought into contact with that which would organize them. One thing more, and it was this. Many of the teachers who had replied to the question had stated that the Old Testament Scriptures never seemed to them so real and so rich as they did now. The deductive power was an element of mental training and no more, if they would; but when a man came up and honestly made that confession, and said that he had learned to disentangle the grand symbolism of the Old Testament from the rich abiding spiritual truths which it contained, he had made an immense step forward. He had got into a mental attitude—a spiritual position that bade fair for his after work and strength. One man had stood up in his (the speaker's) Normal Class and said, "I have been an Episcopalian, and a Presbyterian, and a Methodist, and a Baptist, and last of all I became a Swedenborgian." With choked utterance and tears in his eyes he said that if he had had that apprehension of the meaning of the Bible which he had acquired in his class, he might have been saved many a dark day, many a sore heart, many a perplexed and troubled night, and all the tossing to and fro which he had undergone in his wanderings hither and thither in religious belief. But at last he felt that the Bible was a real book; that it came near to him; that it spoke to him; that it had a power for him. These were some of the results and effects of Normal Class teaching; and he would conclude his remarks by reading the following memorial:

To the President and Members of the Fifteenth Provincial Convention of the Sabbath School Association of Canada, assembled at Peterboro'.

The Ingersoll Union Sabbath School Normal Class, having completed a two years' course of instruction in the subject-matter and methods of Sabbath School work, and having their attention called to

the topic in your programme, viz., "Our work promoted by Normal Instruction," indulge the hope that their experience and testimony in this matter may be an encouragement to Normal Class instructors, an inducement to ministers and laymen to enter this department of important work, and an invitation to all Sabbath School teachers and senior pupils to embrace such opportunities whenever they are presented.

With this purpose in view, we submit the subjoined statements, which are the tabulated results of written answers from the class to the following question, which was submitted to them: "What benefits have you received in your work as a Sabbath School teacher from the Normal Class?"

1. It has greatly awakened my interest in the Bible; and in the work of teaching, its subjects and methods held me so, that its course of instruction became controlling.

2. It has convinced me how little I knew, and of unthought of defects in the work with my class.

3. By clean cut definitions of words, and my attention being called to central facts and doctrines, what I did know has become better arranged, and more readily available for my work with my class.

4. It has convinced me of the advantages of trying to make special and important points in teaching, rather than in trying to teach everything.

5. It has enlarged my resources from which to gather material for my lesson, and made preparation less a task and more a delight.

6. It has greatly enlarged my views of the Bible as a whole, and set the Old Testament in a more attractive light, and made it more real to me.

7. It has convinced me of the great difference between *theories about teaching* and *doing the work*. It has shown me *how to do it*.

8. It has led me to *think more* in every department of the work of life than I ever did before.

9. It has led me into a better acquaintance with the outward means that promote spiritual profit, and efficiency in Christian work.

We respectfully present these results, in our own personal experience, as some of the benefits we have received in our Sabbath School work from the courses of Normal Instruction which we have gone through. And on behalf of the forty thousand Sabbath School teachers of our Dominion, reported at the Atlanta Convention—thousands of whom are feeling how little qualified they are for the important work to which the Master has called them, and are earnestly desiring such assistance as the Normal Class is so well fitted to impart—we ask the Convention to take such steps as the

Holy S
"teach
of the
a cour
Pra
and g
of Go
We
On

In
Ro
the r
vent

R

Rev.
D
tem
of t

I
Bib
Thi
bein
to p
resp
in t

Rev
I
hav

Holy Spirit may direct them to, with a view to extend this work of "teacher training," until all who are engaged in the teaching work of the Church of God may be enabled to receive the benefits of such a course of study and training.

Praying that the Holy Spirit may direct all your deliberations, and guide you to conclusions and plans that will promote the glory of God and conversion of the youth of our land,

We are your fellow-labourers in the Lord's work.

On behalf of the Ingersoll Union Normal Class,

W. H. EAKINS, *Supt. St. James' (Church of England) Episcopal Church Sabbath School*; J. C. GALLOWAY, *Supt. Canada Methodist Sabbath School*; JAMES GORDON, *Supt. Erskine (Presbyterian) Church Sabbath School*; J. W. WILSON, *Canada Methodist Sabbath School*; JAMES CHRISTISON, *Presbyterian Church Sabbath School*; T. T. FAWKES, *Wesleyan Methodist Sabbath School*; ISABELLA WALL, AGNES F. EAKINS, *Church of England Sabbath School*; AGNES H. GALLOWAY, *K.S.M.O.*; ELIZA SPRINGER, *Knox Church Sabbath School*; HARRIET J. FAWKES, *Wesleyan Methodist Sabbath School*; S. E. TURNER, *Canada Methodist Church Sabbath School*; EUPHEMIA A. C. LYON, *Knox Church Sabbath School*; S. BAXTER McEWEN, *Presbyterian Church Sabbath School*.

INGERSOLL, ONT., Oct. 7th, 1878.

Rev. W. Millard moved, seconded by Hon. John McMurrich, that the memorial just read be a part of the published report of the Convention. Carried.

SABBATH SCHOOL INSTRUCTION IN COLLEGES.

Rev. W. MILLARD read the following letters :

REV. W. MILLARD, Toronto.

OTTAWA, Oct. 7th, 1878.

DEAR SIR,—The memorial to which you refer in your letter of September was received by me, and laid before the Board of Managers of the Ottawa Ladies' College.

It is, and always has been, our practice to have a thoroughly taught Bible Class on the Sabbath, conducted by the Principal of the College. This, together with the training received during the week (Scripture being part of the regular course), is in our opinion well calculated to prepare the young ladies under our charge to fill efficiently the responsible position of Sabbath School teachers whenever they may in the good providence of God be called to such work.

Believe me, Sir, respectfully yours,

WM. MOORE.

REV. W. MILLARD, Toronto.

SACKVILLE, N. B., Oct. 4th, 1878.

DEAR SIR,—In reply to your circular of date September, 1878, I have to say that the Theological Faculty of Mt. Allison College have

not found it practicable to make any new arrangements for the specific work of training Sabbath School teachers. However desirable such arrangements may be, it is quite out of their power at present to initiate any movement in this direction.

With great appreciation of the value of this work,
Believe me, yours very truly,

CHARLES STEWART.

Hymn—"Oh, where are the reapers?"

OUR WORK PROMOTED BY TEACHERS' MEETINGS.

Rev. A. ANDREWS addressed the Convention on the subject, "Our work promoted by teachers' meetings." He remarked, that by teachers' meetings he understood those gatherings of the officers and teachers of Sabbath Schools which took place weekly for the purpose of mutually considering the lesson to be taught on the succeeding Sabbath or session, and of transacting such business as might be necessary or important to be attended to from one Sabbath session to another. These meetings were conducted in various ways, and he should not undertake to refer to these ways at the present time. He had no hesitation in saying that however excellent or however defective such meetings might be in organization or management, they were of the very greatest importance to those who engaged in them. The poorest would be a very great improvement upon none at all; though, of course, the better they were conducted the greater would be the good which would issue from them. In endeavouring to answer the question, "What benefits result to Sabbath Schools from teachers' meetings?" he might say first of all, and speaking generally, much every way. He could hardly look at the subject from any standpoint without feeling that great good must come out of these meetings. They did not, however, promote the Sabbath School by taking the place of the private study of the lesson. If teachers got the idea that they could meet on Friday evening for the purpose of looking over the lesson for next Sabbath, and that therefore they need not trouble themselves about any further preparation, they would simply stultify themselves, and fail to be as well prepared as they ought. The teachers' meeting should be something in the style of a picnic, where every teacher should carry something with him, and by mingling the whole, each individual present should be able to carry away with him a great deal more than he brought. In reply to the question, "How our work is promoted by teachers' meetings?" he would say, first, by teachers obtaining better ideas of the lessons than otherwise could be had; better ideas of the subject-matter of the lesson that required to be taught; better methods of looking at difficulties; better methods of getting hold of central points to be brought out in the lessons;

and obtaining generally better methods of teaching. He thought these were two great points in the mutual study of the lesson: (1), The matter to be studied; (2), The manner of presenting it in teaching. The next advantage was that they secured greater harmony in the teaching of the school. As some of them knew by experience, it was a very confusing thing for the teacher to sit and listen to the Superintendent asking questions which went squarely across the track of the lesson he had taught, enunciating views—he did not mean essential doctrines—which went counter to those he had given to his class; but if the lesson was gone over together, there was not likely to be a very great diversity in the modes of presenting it to the scholars. Another advantage of these meetings was, that they tended very much to promote Christian sympathy and fellowship. In other words, the teachers became better acquainted with one another. From week to week they met in a little circle and sat much closer together than on the Sabbath afternoon, when they had no opportunity of hearing each other's views, or of feeling that they were part of a great home. It was a great thing for teachers to have sympathy with one another, and know one another. Nine-tenths of the people in this country to-day had their church relations decided more by their social circles than by their theological standards. Let a person understand that the feeling of church members towards him was pleasant; that its society was pleasing, its social atmosphere agreeable; let him be made to feel that some one cared for him—that he was at home—and in the majority of cases these influences would be stronger than considerations of creed. He (the speaker) did not mean by this remark to deprecate their theological opinions, but to set forth what was of great importance—that they should have a common sympathy with each other in their great work. Another phase of the subject: if teachers gathered in these weekly meetings, where each was expected to perform some part, each one would be made to feel that he had some interest in the whole school. In his own class he would naturally be interested to some extent; but if he did not meet his fellow-teachers, he would be apt to feel that this "pent up Utica contracted his powers," whereas by mixing with his co-workers, his sympathies were enlisted for the scholars as a whole. Further, if teachers' meetings were held regularly they would be likely to promote more regular attendance at the Sabbath School, especially if they followed a plan which he recommended, viz., that at each meeting the Superintendent should call the roll, in order to ascertain who were present at and who were absent from the school the preceding Sabbath. This would show them exactly how they were attending, and would be likely to increase their regularity. Then, if they adopted a plan which had been followed in some teachers' meetings, of having a teacher now and then bring his class to the meeting and teach them before the others the lesson for the next Sabbath, they would find it to be one

of the very best Normal Class exercises that could possibly be given. In his school they had initiated that plan with a great deal of advantage. There were no uninterested onlookers, and even the timid teacher, if given to understand that the object was not criticism but mutual advantage, would soon be induced to take part. This was also a far better plan of training up superintendents than to ask raw teachers to get up on a platform and question the school at the close of the day. He would leave the application of these few scattered remarks to his hearers, trusting that they might all see not only the value of teachers' meetings, but the necessity of aiding them by their own individual efforts. (Applause.)

Hymn—"It is the promise of God."

SABBATH SCHOOL WORK IN THE OTTAWA VALLEY.

Rev. D. S. MULHERN gave a brief but interesting account of Sabbath School work in the Ottawa Valley, prefacing his address with the remark that the Rev. Mr. Edmondson, who was more familiar with the work, and who was expected to address the Convention on the subject, had been obliged to leave. He (the speaker) would say, however, that he had attended a Convention held in Almonte last August, and had been struck with the intelligence with which the subjects were discussed, as well as with the harmony that prevailed. Rev. Mr. Edmondson had said on the subject of the Finances, that he would go home with the determination to do all he could to bring the matter before the people, and he had no doubt that something would be done. He (the speaker) had the same feeling on that subject, and would do his share in endeavouring to better the financial position of this Association. They were learning more and more every day that the grand object of the Sabbath School was to bring these scholars to the Saviour, without whom they must all be lost.

THE WORK PROMOTED BY COUNTY ASSOCIATIONS.

The next order of business was the hearing of short extemporaneous addresses on the above subject.

Mr. JAMES GRAY (Garden Hill) remarked that though they could not carry home from these Conventions everything they heard, yet the result of these meetings was unmistakably beneficial; and the delegates went away, having more than ever of the spirit of the Master, resolved more strongly than before to impart to the children those truths which pertained to their eternal welfare. He had been engaged for forty years in this work, and if he was a younger man he

would be a Normal Class scholar, and then endeavour to be a Normal Class teacher.

Mr. JAMES EDWARDS (Peterboro') said he had heard or read of a man who, travelling in the lonely wilds of Central Africa, took up his quarters overnight with one of the inhabitants, and happening to pick up an old broken spoon with the word "London" engraved upon it, it awoke such a train of recollections, that it was finally the means of sending him back to his native London. Since he (the speaker) had sat in this Convention, and heard that Mr. Edmondson was to speak on the subject of Sabbath School work in the Ottawa Valley, some very old associations had been stirred up in his mind. His memory carried him back as far as 1821, and away to the Ottawa Valley in those early days, for the first Sunday School ever held in the Ottawa Valley was held in his father's house, when the site of the present capital of this great Dominion was an unbroken forest, and when, up and down the river from his father's little clearing, nothing could be seen but an almost uninterrupted stretch of woods. (Applause.) That school had begun in 1824, and he and his brothers had been its teachers. It supplied all the instruction which the children of the settlement received. He mentioned these facts to show what progress had been made since those early days. (Applause.) He had gone down the Ottawa last summer, and had a good opportunity of noting the advance that had been made in other respects, for the trip from Hull to Thurso, which used to take them a day, was now accomplished by steamer in one hour.

Rev. J. McEWEN suggested that the last speaker should communicate such information as he could give of the early days on the Ottawa River, to a gentleman who was engaged in writing a history of certain localities in that district.

Mr. G. B. MEADOWS said that some years ago he had had some experience of teachers' meetings. They were not Normal Classes by any means, but meetings for the mutual study of lessons, and they had been productive of great benefit to the Sabbath School generally. It might sometimes be difficult to keep up these meetings in country places, but in cities, towns and villages they ought not to be without them. There was another point which occurred to him as being of some importance, and that was, that when Sabbath School scholars left one place for another, they should be furnished with letters of introduction to the Sabbath School officers in the place to which they went. An incident had occurred not long ago which convinced him of the importance of this matter. During the recent Exhibition in Toronto, he had charge of the Y. M. C. A. tent on the grounds. Among the numerous visitors was a little boy—one who had been a scholar in the Sabbath School in Kingston to which he had belonged some time before, and to whom he remembered having furnished a

letter of introduction to one of the officers of the Y. M. C. A. in Toronto, who had guided him to a Sabbath School. The little fellow had come to the tent to thank him for being thus introduced. Unless some such means were taken to keep their scholars under Sabbath School influences, there was a danger of their slipping out into the world, and out of the hands of the Sabbath School.

Dr. McGUIRE said there could be no doubt of the necessity of these meetings, but there seemed to be a difficulty with some as to the evening on which they should be held. In his church they had held the meeting on the night of their prayer meeting, and he believed they could not go to a better place for the study of the lesson than to a prayer meeting. He liked the "picnic" idea which had been mentioned by one speaker. He found that by each coming to the meeting, no matter how poorly furnished, all went away better equipped than they came.

Mr. L. C. PEAKE said he endorsed the idea of the last speaker, if no other evening could be obtained; but after a full prayer meeting there was generally a sense of weariness, which was unfavourable to the success of a teachers' meeting.

Mr. WATSON said he had had some experience of these meetings, and they had endeavoured to hold them weekly, and on the night of their weekly prayer meetings. Sometimes, owing to the distance, they did not get all the teachers present. Sometimes they invited the larger scholars to attend the teachers' meetings, which they frequently did. They had two or three Bible Classes in connection with their school, from which to draw teachers when the regular staff were absent. They found that this not only tended to regularity of attendance, but encouraged beginners to take part in teaching when called on to do so. They had besides this, once a quarter, a meeting for business purposes. These meetings were held alternately at the houses of the teachers, with a tea provided by the person giving the invitation. The teachers and their friends were invited, and occasionally one or two others; and after partaking of tea, the business on hand was attended to. The plan had so far worked well; and some of the ministers on that circuit had spoken very favourably of it, and promised to introduce it elsewhere. They had found that when the teachers' meetings were held in the church or school-room, some were in the habit of absenting themselves, whereas when held in private houses, they felt that they had an invitation in a social way, and attended accordingly.

Hon. JOHN McMURRICH said that in Knox Church Sabbath School, Toronto, after trying several other nights, they had adopted Wednesday evening for their prayer meeting, and they held their teachers' meeting after it was over, beginning about 8.30. They found that the attendance was better than if they held them on two

separat
should
the ge
bath's
thinki
got th
diffide
was n
so into
all tea
the S
from
full o
Mr
the t
good
into
they
were
schoo
Anot
encou
they
week
M
McM
scho
time
the
teac
cont
ther
brin
in t
look
mis
wh
men
mee
poi
pos
fre
str
fac
Co
be

separate nights. With regard to preparation, he thought every teacher should come to these meetings prepared to contribute his quota for the general good. His own practice had been to take the next Sabbath's lesson and go over it after school, so that every one might be thinking about it during the coming week. In this way the teachers got the subject gradually worked into their minds, and they felt no diffidence in expressing themselves at the meeting; whereas, if it was new and fresh to them, the meeting could not be expected to be so interesting as when they came prepared. He would recommend all teachers to begin the study of the lesson early in the week—on the Sabbath evening, if possible—and turn it over in their minds from time to time, so that they would come to their class on Sabbath full of the subject.

Mr. MARSHALL (Ayr) said that in his school they did not confine the teachers' meetings to the study of the lesson. They found it a good plan once in two weeks, or once a month, to turn the meeting into something like a Convention—proposing subjects upon which they thought discussion would most benefit the school. Teachers were encouraged to speak freely on these topics, and to apply in school what was deemed of advantage after a thorough discussion. Another benefit resulting from teachers' meetings was, that they encouraged the younger teachers to engage in prayer, as in his school they were in the habit of having a short prayer meeting at the weekly meeting of teachers.

Mrs. ANDREWS (Strathroy) said that the remarks of the Hon. Mr. McMurrich led her to believe that some of their experience in her school had not been out of place. It had been their custom for some time back, or at least of a number of the teachers, to read over the lesson on the Sabbath evening and during the week before the teachers' meeting, along with all the parallel passages and the texts connecting it with the last Sabbath's lesson, and to think about them, and if they happened to meet, to talk about them, without bringing in any foreign help until the teachers' meeting. They got in this way all the help they could from their own thoughts, and by looking to the Spirit of God for the illumination which He had promised. They found that there was a freshness about the subject when treated in this way which they could not obtain from the commentaries and such aids. The person in charge of the teachers' meeting, however, was in the habit of coming fully prepared on every point, so that if any question arose on any difficult part he was in a position to answer it; but they had the additional advantage of the freshness that came of the manner in which the same truth would strike different minds. (Applause.) She had been struck with this fact by a lesson taught by the Rev. Mr. Parsons at the International Convention at Baltimore. He said that in a large Bible Class which he was teaching, he had noticed one woman who always appeared to

present some fresh view of the subject of the lesson. If there was a difficult point to be considered, she had always something to say different from any one else. It struck him that perhaps she had access to some of the old commentators; and so, to satisfy his mind, he made it his business to call upon her and inquire what help she had in preparing the lessons. He found her at the wash-tub, and he began asking her what books she used in getting ready for her class on the Sabbath. Her answer was: "I have no books; I am too poor to purchase them; and even if I had them, I have no time to read them." "How, then, do you come so well prepared?" was the next inquiry. Her reply was, "Well, I try to feel my dependence on the Spirit of God; and, after reading over the passage on the Sabbath evening, I take it to God in prayer; and if there is any difficulty in it I tell the Lord about it, just as a child would its parent. I say to Him, 'Now, Lord, here is something I cannot understand; I want to know what it means; and Thou hast promised the Holy Spirit to those who ask it.'" She went on to say that while she was busy washing she would think about the lesson and its difficulties, and gradually they would open up to her mind, and she would see them differently from what she had before. When she came to her class she could not help telling how it appeared to her. She (the speaker) had found this, in her own preparation, to be the best plan—to seek first the influence of God's Spirit, to ponder over the lesson before the teachers' meeting, and then, when she came to the meeting, to hear what others had to say about it, as well as to get the aid of foreign helps. (Applause).

Rev. Mr. ANDREWS asked what preparation the leader of a teachers' meeting should have before going to his meeting?

Rev. Mr. McEWEN said that the plan adopted by his superintendent—and he was a man who was always master of the lesson—was to distribute the work, giving one teacher say the biography of the lesson, another the doctrine, another the geography, and so on; assigning in the same way among the teachers any special difficulties that presented themselves. Each teacher thus came to the meeting not only with a general knowledge of the lesson, but with special preparation on special points. This plan had been found very effective, especially in the study of the Old Testament.

The programme for the evening Session having been announced, the hymn, "Sweet by and by," was sung, and Rev. Mr. Mulhern closed the Session with the benediction.

EIGHTH SESSION.

The Convention re-assembled at half-past seven, the President in the chair. The Church was crowded to its utmost.

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

Rev. Mr. Roberts (Peterboro') read the 12th chapter of Romans, and led the Convention in prayer.

The Minutes of the Seventh Session were read and confirmed.

OUR WORK PROMOTED BY CHRISTIAN LOVE AND SYMPATHY.

Rev. COVERDALE WATSON addressed the Convention on the above subject. After some introductory remarks, he said that the more he thought of the subject the more was he impressed with it—the more had the conviction been pressed upon him that it was the most important subject they had had before them. It was important in this respect, that all the other subjects they had discussed had been appointed in order that they might be carried on and into practical issues and practical consequences; but the very idea of the word sympathy implied a relation or connection established. They did not say that persons were in sympathy when they did not know one another at all, even if or because they were close together. Sometimes they said of people who were very near to them, "Oh, how distant they seem; how cold!" Sympathy had not united them. Sympathy was the establishment of a connection between Sabbath School teachers and their scholars, for their scholars were their ultimate aim. Some found fault because people did not come to the Convention, just as others did because there were those who did not come to the Sabbath School; but the truth was, that perhaps they were bound together too much in these institutions by prejudice. Now it was not the sympathy of prejudice that he would refer to this evening. They might have sympathy established between their schools and County Conventions, and Provincial and International Conventions—they might have a connection all the way up, a constant stream of sympathy flowing back and forth. What was this but a power generated? But a power generated might be blown off in a stream of loud professions and declarations of our sympathy. In order to utilize the power, we must have a connection established between the circumstances and the instrument generating the power; and that must be done, not by making a loud noise and a great display, but by establishing a connection in our practical work. And what was our practical work? It was upon the hearts of our scholars, and through their intellects primarily by way of the senses. And now, as to the importance of establishing the connection. Electricity was generated in some great

central battery along the line, and then there were local batteries with abundance of electricity—so much so, that the instrument became surcharged at times, and it passed off into the air. Now, what was required in order that there might be a current of sympathy between places, say a thousand miles apart? They wanted connection by the proper medium; for once the circle was established, the electricity began to pass from one point to another, and the sympathy was complete. Our work in the Sabbath School was precisely analogous. But what were their relations to hundreds of Sabbath Schools? Had they a connection established between them? No; because they were not applying the lessons which they learned by heart. They should bear home with them the wire which established the connection. They had the electricity generated here at the great central battery, but they should have a connection established between this and their local batteries in the various Sabbath Schools and the various members of their schools; and that connection would be established when they realized in practice the subjects they considered at their Conventions. It was said that we had minds to deal with; and we must adapt our means to the objects upon which we operated. We must not operate upon young minds with the same tools that we would use with dead or even organic matter. And how was the mind to be reached but through thought. Thought was for the mind, and the mind was for thought, and hence the truth came through Divine revelation. The truth was written down for the eye, the eye conveyed it to the mind; and hence the truth came to the mind as a thought. "Through Him we both have access by one Spirit unto the Father." That was it: Christ the Son revealing the Father, and the Spirit testifying of Christ. The mind of God connected with the mind of man, the great central battery; the electric thought of the universe connected with our local batteries; the mind Divine united with the mind human. How precious the thought, and how great the sum of it! "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether." The object of teaching was not merely to teach Jesus, but to ascertain and teach what He intended to be taught. Teachers should sympathize with children in their doubts, and not endeavour to crush them. By and by the bud would break into the full bloom of a lovely flower. Every one had these doubts at one time or another; we had a perfect right to have them; God expected us to have them. The teacher should be very careful on these points; he should sympathize with the mental difficulties of his scholars. It was through these very difficulties that they could often reach their hearts; and they should remember that those who were most per-

plexed
deepest
quickly
so ten
of Go
had p
a litt
entire
Migh
and u
perple
we a
doubt
and v
the a
unde
while
teach
could
catch
born
they
stand
in sv
rept
not
they
lead
and
you
grac
me
Sch
sub
men
one
and
WI
me
thi
tha
tha
tha
hu
sho
hav
by

plexed in this way had often the most susceptible minds and the deepest feelings. They were frequently characterized by unusual quickness of perception; the finest fibres of sensibility; consciences so tender, that they quivered under the slightest wound. The Spirit of God was doing his own blessed work with such as these; and He had promised to give them light in place of the darkness which for a little overshadowed their souls. Let not the connection be cut entirely, and the electricity lost by misinterpreting their actions. Mighty conflicts were going on in the minds of our boys and girls, and many of us were too apt to forget the troubles that used to perplex our own minds, and from which, by the aid of God's Spirit, we at last emerged. We might not be able to answer all their doubts, but we should remember that the attitude was a great deal; and we should not only try to answer their doubts, but to show them the attitude they were to manifest to their doubts—to get them to understand that reality would not change by their waiting a little while before they find it out. If ministers and Sabbath School teachers could but understand the anxieties of our young people—could but hear them questioning the temple of the universe, eager to catch some response, if it were but the echo of their own voices, borne back to their ears by the wings of the wind—how delicately they would treat them, how careful they would be not to misunderstand them. He did not think that their feelings could be expressed in sweeter words than those which had been put into the mouth of a representative character—a young woman who declared she could not prostitute her intellect in order blindly to accept things just as they were presented to her. And another told her that he could lead her into a better way. She said, "Show me that better way, and every inspiration of my life shall be a grateful blessing upon your head; and in the world to come I shall seek a sight of no more gracious angel than the man who made himself my brother by leading me home with him to heaven." The young people of our Sabbath Schools were agitated beyond anything and everything upon these subjects. Men who had become hardened in conflicts with other men should remember that they had lost the fine sense that they once had, if they had not all their lives been true to their conscience, and true to their God. They must not misunderstand the children. What did that apparent alienation mean? It meant loneliness; it meant that they were living in another world—that there was something more important to them than father or mother or friends—that they were reaching out their hands for their heavenly Father—that they were having intercourse with something more important than the projects of life. What a blessed thought it was that the human mind should be connected with the Divine mind. They should sympathize wisely with the children. They must not only have the motive power, but it must be transmitted wisely and directed by reason; and therefore it was that the teacher required to be taught

of God. And in order to perfect Christian sympathy, they needed the Christian character, they needed Christian righteousness; like the teachers in another department of the Church's work closely connected with this, they needed the props to be taken from under them. There was nothing so good for a man as to get the false, and narrow, and selfish props knocked away from him again and again, by the hurling of God's truth at him; thus throwing him back on the judgment of God, opening his eyes and showing him the truth. This sympathy should be primarily with the Spirit of God, and then with the endeavours and strugglings of the children. The fact that they were pained by doubt and perplexity was a proof of the actual state of their hearts; for, as Dr. Holland had truly said, we knew the object of desire by that which produced pain. The speaker concluded by expressing the hope that they would all be cheered and strengthened in the great work that lay before them.

Rev. D. S. MULHERN addressed the Convention on the same subject. He said that they all knew what love was through its manifestations; and though sympathy arose largely out of love, it meant a good deal more, for it was a community or fellowship of feeling. They should ever bear in mind the comforting thought that every Christian had the sympathy of the Lord Jesus Christ as he pushed his upward way to the mansions on high. While an ignorant man, one of inferior attainments, could only have sympathy with his superior to the extent of his knowledge, the man of the very highest attainments could have the fullest sympathy with one who was his inferior in knowledge. Christ stood out before us with every human feeling, knowing all our thoughts, sympathizing with all our troubles, He having Himself reached a deeper depth of sorrow than we could possibly feel. In temptation we had the sympathy of Him who was tempted in the wilderness and came off conqueror. Love would do and dare what other things would not. Avarice would lead men across burning deserts or to imperil their lives on the ocean. Ambition would do much; and so with other passions; but love was stronger than any. Next he would observe that if love was to be awakened in the bosom of another, we must have love in our own hearts. We love God because He first loved us. "The love of Christ constraineth me," said Paul; and every Christian knew that in order to awaken love we must first experience love. The Sabbath School teacher should not overlook that great fact. And to awaken love in his own bosom towards the children, he must think of the love of Christ, and remember that the children had immortal souls that would live for ever, and that Christ died to redeem them. Thus would love spring up in his own heart. The teacher, to have sympathy with his class, must think of his own boyhood and his boyish sports. Then, too, he must understand their circumstances; he must enter their homes and find out their trials and difficulties; he must seek to get at their minds and realize their feelings. This love and

sympathy
to the
teacher
in that
appear
been p
to seek
sophic
them to
the Sa
it was
that th
Mr.
A c

Rev
Resol
The
desig
discus
Assoc

1.
of thi
port,
the I

2.
tion
the
be to
Scho

3.
cour
pled
ciati

4.
a br
quin

sympathy once secured, its first aim should be to bring the scholars to the Lord Jesus Christ, their Saviour; for no matter how well the teacher instructed them, or how much he did for them, if he failed in that, then the love he had for them would be wounded when he appeared at the throne of God, and found that those souls that had been placed in his charge were not there. It was well and proper to seek out and use every means of instructing the children philosophically and scientifically, but the great aim must ever be to bring them to the Saviour. The glory of the Bible was, that it revealed the Saviour; it would be of little use without that revelation; and it was to this Saviour, who had suffered and died to save sinners, that they should seek to direct the minds of the children.

Mr. Stouffer sang, "I am sweeping through the gates."

A collection having been taken up, "Hold the fort" was sung.

COMMITTEE ON RESOLUTIONS.

Rev. Mr. ANDREWS presented the Report of the Committee on Resolutions, as follows:

The Committee on Resolutions beg to submit the following report, designed to direct attention to the principal points which have been discussed in this Convention, and as embodying the views of the Association on the subjects indicated.

MISSIONARY WORK.

1. Being fully assured of the great value of the missionary work of this Association, we pledge ourselves to give it our continued support, and confidently commend it to all Christian people throughout the Dominion as worthy of their sympathy and financial support.

INTERNATIONAL CONVENTION.

2. We hail the prospect of having the next International Convention held in Toronto with great satisfaction, and earnestly pray that the Divine blessing may aid with wisdom those whose duty it may be to make the necessary preparation for that gathering of Sabbath School workers in our country.

NEW COUNTY ASSOCIATIONS.

3. From the great benefits which have been experienced from county organizations, it is proper that the delegates here present pledge themselves to use their best endeavour to organize new associations in those counties where they do not now exist.

COUNTY REPORTS.

4. The Executive Committee is respectfully requested to draw up a brief circular letter to county secretaries, setting forth what is required of them in reporting to the Provincial Convention.

REVIEWS.

5. Resolved, that this Convention highly approves of the practice of weekly reviews of the previous Sabbath's lesson by the Superintendent of the school, before the study of the day's lesson is undertaken in the classes. Monthly and quarterly reviews are also highly beneficial to the schools, and merit our increased attention.

NORMAL CLASS WORK.

6. Considering the acceptable prominence given to Normal Class instruction in reports, and results during this Convention, we reaffirm our sense of the importance of this work, and would recommend the formation of classes in cities, towns, and smaller places wherever practicable. We gratefully recognize the answers to the memorials sent to colleges, concerning the proposal to have the science and art of Sabbath School teaching form a part of their collegiate course.

TEMPERANCE.

7. It is the decided conviction of this Association that definite efforts ought to be made in every Sabbath School throughout the land on behalf of total abstinence from all intoxicating liquors; and we hail with great satisfaction the formation of Bands of Hope in Sabbath Schools.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

8. We have received with pleasure an account of the work done by the Y. M. C. A.'s for the young men and boys in the cities and large towns of our country, thereby preserving many of them from evil associations; and we trust that in the future the friends of Sabbath Schools will appreciate the good work done, and we pray that God may yet more fully bless the organization in their efforts to promote our common Saviour's cause.

RETIRING PRESIDENT.

9. That the thanks of this Association are due and are hereby presented to Edward W. McGuire, M.D., the Ex-President, for his valuable services in the interests of this Association during the past year.

REV. W. MILLARD.

10. That it affords us pleasure to acknowledge with gratitude the indefatigable services rendered during the year by our esteemed General Secretary, Rev. W. Millard.

PETERBORO'.

11. That the thanks of this Association are due and are hereby presented to the ministers and Christian people of Peterboro', for the attention they have given to the delegates in attendance on this Convention during our stay in their town.

TRUSTEES OF THIS CHURCH.

12. That it affords us pleasure to express the thanks of this assembly to the Trustees of the George Street Methodist Church for the use of their beautiful house of worship, in which we have held our various sessions.

RAILWAY COMPANIES.

13. That we acknowledge the courtesy of the several railway companies for reduction of fares to delegates in travelling over their lines in coming to the Convention; especially to the Midland Railway, who, in addition to giving the double journey for a single fare, at considerable trouble opened the new station in Peterboro', and stopped the trains there for the convenience of the delegates.

D. STOUFFER.

14. This Convention highly appreciates the assistance rendered to our various sessions by Mr. D. Stouffer, who has conducted with great ability the singing of the Convention.

MISS JONES.

15. With pleasure this Convention hereby expresses its thanks to Miss Jones of Cobourg, for the valuable assistance she has rendered to us in presiding at the organ during our various sessions.

The clauses of the report were considered *seriatim*, and unanimously adopted.

QUESTION DRAWER.

The Question Drawer was then opened by Rev. Mr. McEwen.

Q.—Do you approve of giving prizes annually for committing Scripture verses to memory; if so, what is your plan? A.—I approve of giving prizes provided there is a large amount of real work done for the prizes, and provided also that the prizes are given to the younger and not to the older classes. My plan, instead of giving prizes, is to prescribe a certain amount of work, which I expect every scholar to do, and at the end of the year we have a roll, well covered and ornamentally framed, on which every child who has done his work records his name. This roll is hung up on the wall to tell to future generations what they have done. Among older scholars he endeavoured to cultivate the duty of giving prizes to the teacher. (Laughter and applause.)

Q.—At what age do you expect children to become identified with the Church, and openly profess Christ as their Saviour? A.—Just at whatever age they intelligently and earnestly give evidence that they have accepted the Saviour. One word of admonition to ministers and church officers of every grade. They should all take this matter into their serious consideration, and not stand in the way of encouraging

the youngest who could love Christ, to live for Christ and offer himself or herself publicly to his service.

Q.—Would it be correct for a Sunday School teacher to remain at home from church on Sunday morning in order to study the Sabbath School lesson? *A.*—It is never correct for a Sunday School teacher to avoid the discharge of any paramount duty in order to attend to another duty which he may think less incumbent. In one word: ordinarily speaking, the duty of meeting in the house of God is paramount under all circumstances and in all places; and I would rather come to the house of God and catch the spirit of the lesson in the services, than stay at home or encourage staying at home.

Q.—Should a Bible Class be denied the privilege of engaging in the closing exercises by being detained in their room? *A.*—The Bible Class should not be denied any privileges of that character; but there are circumstances in connection with a Bible class, such as the smallness of the room, for example, which might render it inexpedient that they should be at the closing exercises. But the teacher should have closing exercises with them.

Q.—Should Sunday School teachers insist on a scholar teaching a class against his will? *A.*—Instead of insisting that the scholar should do something against his will, go to work in some other way and change his will.

Q.—Do you think it wrong for a Sabbath School teacher to mingle stories with the lesson having no reference to it? *A.*—It is not right for the Sabbath School teacher to mingle anything with the lesson that has no connection with it.

Q.—Would you enforce uniformity of attitude in prayer in the Sabbath School? *A.*—Most certainly, in any regular congregational Sabbath School.

Q.—What is the best way of obtaining Christian sympathy from the parents of the children? *A.*—The best way I know of is to have a great deal of sympathy with the children yourself first. In order to get it from particular persons, visit them; talk with them about their work and your work, and you will gain their sympathy.

Q.—What method would you adopt to make the scholars contribute largely to missions? *A.*—I would first get my congregation to make the expenses of their Sabbath School their first charge in their regular estimates. Next, I would give the scholars to understand that what they contributed from Sabbath to Sabbath went directly to missions, and was to be appropriated under the direction of the school at large. I would also give them missionary information at such times and in such ways as might be deemed proper. Give the information, and you will get the money.

Q.—Is it advisable to send the junior classes home before the Superintendent reviews the lesson? *A.*—It depends entirely on the size of

the sch
that co
primar
as is su

Q.—
will no
shoul
and g
ally, a
I sup
Canac
—(lav

Q.—
time,
A.—
the s
tone—
stand

Q.—
invit
our s
advan
for th

Q.—
two
to un
put

Q.—
atten
Tell
poss
com

Q.—
pray
to b
cons
any
of C
holo
com

Q.—
Sup
sup
high
mo

the school and of the primary class. I know of many such classes that could not be brought into a general review, and every competent primary teacher will just have such a review with the little children as is suited to them and best for them.

Q.—What shall we do with a class of boys who are attentive, but will not take any active part in the lesson? A.—The first thing you should do is, be very much encouraged, and, in your encouragement and gratitude for their attention, be hopeful. Deal with them personally, and try to get them to take a more active part in the lesson. I suppose that means to get them to speak out. Well, even our Canadian boys have so much of the aboriginal taciturnity about them—(laughter)—that we must try somehow and get it rubbed out.

Q.—What would you do with a lot of boys who will not come in time, but persist in standing outside until after the opening exercises? A.—The first thing I would do would not be with the boys, but with the school generally inside. Let the school get up a higher moral tone—a greater moral influence, and the boys won't persist long in standing outside. Boys have a good sense of honour as well as girls.

Q.—Should the members of the Bible Classes in our schools be invited to our teachers' Bible Classes? A.—I invite mine. We have our senior class, and they attend our teachers' meetings. It is a great advantage to have them attend, as you may find in them the material for the best of teachers.

Q.—What would you do with the librarian who stays away about two Sundays in the month? A.—I would send the assistant librarian to urge him to come regularly. If there is no assistant you had better put one in, and he may supplant the principal.

Q.—How are we to get our teachers to study the lesson before attending the Bible Class? A.—Distribute the work a week before. Tell them you expect them to come with all the information they can possibly get on the particular point assigned them. If they cannot come, let them provide substitutes.

Q.—It was stated yesterday that Sabbath School teachers should pray privately with their pupils. Has that always been understood to be the teacher's duty? A.—Yes, so far as this question has been considered. The Sabbath School teacher ought to be prepared to do anything that will have a tendency to impress his work and the truth of God on the minds of his pupils, publicly or privately. You should hold it as a grand privilege if you can get any of the children to come to your homes, and pray with them and for them.

Q.—What should be the moral characteristics of a Sabbath School Superintendent? Please define them. A.—You are terrible on superintendents here. (Laughter.) They should just be of the very highest kind that your congregation can furnish. He is put in a most important position. Get the best man you can.

Q.—Would it be a benefit to call the roll of teachers and scholars before opening the school? *A.*—It would be if you had a great deal of time you didn't know what to do with.

Q.—Would it be any benefit to a class to allow it to choose its own teacher, say by ballot? *A.*—It would be a great damage to a class to allow them to make any such choice, or even to suggest to them any such choice; but it would be a benefit to the class for the Superintendent to talk privately with new scholars about such or such a one being their teacher.

Q.—Would you have the Secretary call the roll of officers or teachers at the opening of the school? *A.*—Well, I would not. I would rather adopt the method of my Superintendent. If things get too bad, he writes on the black-board before the lesson begins, "I am early," so that teachers and scholars coming in and seeing this piece of commendation, sit down, feeling very comfortable; but the moment the exercises begin, the word "early" is wiped out and "late" is substituted for it, and those coming in after this transformation slink away to their seats as if they didn't feel quite well. (Laughter.)

Q.—Would it be advisable to give late marks to those who are late, or who are absent when the roll is called? How long should a school be kept open? *A.*—It depends altogether on how your children are worked, and how your teachers can work them. My own school is kept open an hour and a half, but many schools I would not keep open more than an hour.

Q.—Should the Superintendent be elected every year, and if so, how? *A.*—Let your ministers and sessions, and boards and vestries settle that question for themselves.

Q.—When is the best time for giving out the books and papers? *A.*—Just when you can do it without interfering with any exercises in the school.

Q.—What would you do with a scholar disobeying or refusing to comply with a reasonable demand, thereby endangering the discipline of the school? *A.*—The first thing I would do would be to bear with him as long as I possibly could, and when I couldn't bear any longer, I would try to get an opportunity of dealing privately with him. If I failed in that plan, I would try the parents; and if they could or would do nothing, and I was convinced that the conduct of the boy was the result of sheer wickedness and a determination to have his way, I would publicly dismiss him from the school.

THE NEXT CONVENTION;

Rev. Mr. ANDREWS moved that the appointment of the time and place for holding the next Annual Convention be committed to the Executive Committee, with power to act in the premises.

Rev. Mr. ROGER seconded the motion, which was unanimously adopted.

FAREWELL ADDRESSES.

Rev. JOHN McEWEN spoke a few words of farewell on behalf of the visitors. He said he had been exceedingly gratified and profited by his visit to Peterboro' in connection with this Convention. Furthermore, he trusted that what had been said from evening to evening, and the work that had been done, would leave such an impression upon the minds of Sabbath School workers and the parents co-operating with them, as that they would really gather up something that would enable them to do their work more wisely and hopefully. Parents should remember the incident mentioned in the gospel, where a man in distress about his child brought him to the disciples, and they could do nothing for him. He looked round and saw Christ, asked Him for mercy upon his son, and complained that his disciples could do nothing. The cure was not a matter of power or even of love, but of belief. "If thou canst believe, this thing will be done." So with parents to-day. If they could but believe in the power of Christ, and that belief was accompanied by faith, manifested by specific, persevering and unceasing prayer for their sons and daughters, they would be given back to them with hearts renewed in Christ Jesus; and they and their children would finally be gathered round the throne, and they would be able to say, what the Master was represented as saying in one of the epistles, "Here am I, and the children the Lord has given me." Our Sabbath School work would rise in importance as our families rose up to the honour and the power of the position which God had given them, of leading their children to Jesus Christ. He bade them "Good-bye," and hoped that all in the town and county of Peterboro' would make a great advance in the work of instructing both old and young in the truths of God's Word. He prayed that God would bless them and enable them to gather up the lessons of the Convention, and carry them into healthy and abiding practice. (Applause.)

Dr. McGUIRE, after some introductory remarks, said that parents had no right to expect the conversion of their children unless they prayed not only for them but with them. When he (the speaker) was a lad of thirteen or fourteen years, he went out one Sabbath evening, and remained out longer than he should. When he came home his mother let him in, and he went to bed and his mother to prayer. That prayer was heard by two beings—one in heaven, and another an erring lad, who heard his mother from the depth of her heart cry out, "Lord, I believe Thou wilt save my boy." He was saved that night. Parents must not only pray, but believe. And now he had to say words which he always found it hard to say. He had learned during his short stay in Peterboro' to love the people of this town, and he believed that in saying so, he gave voice to the whole Convention. (Hear, hear.) He wished them all "Good-bye," and prayed that God would bless them abundantly. (Applause.)

Hymn—"Oh! think of the home over there."

Rev. F. H. WALLACE said, on behalf of the people of Peterboro', that if, as the last speaker had kindly said, the delegates had come to love the people of Peterboro', he might truthfully say that the Christian people of Peterboro' had come to love their visitors. (Applause.) The people of this town had looked forward with pleased and hopeful anticipation to the coming of this Convention and they had not been disappointed. Truly there had been disappointment, but it was in those homes in which ample provision had been made for delegates, but no delegates had come. Those homes into which delegates had been received were made brighter and happier by their presence, and those who had received these Christian visitors would cherish in their hearts many sunny memories of the happy hours they had spent in connection with this Convention. (Applause.) Their presence as delegates had brightened their homes, and their meetings had done much to stimulate and encourage them in their Christian work, and to give a grand impetus to Christian labour in this town. And now they wished them one and all "Godspeed," and "Good-bye." Might they have a safe and prosperous journey to their individual homes, and might God be with them henceforth and for ever in all their Christian work. They were glad to meet them, sorry to part with them, and they would be happy to meet them again, if not on this earth, then in the home above, where parting was unknown. As the little girl said to her companion on parting with her at night, "Good-bye till the morning," so they with deeper meaning said to one another, "Good-bye till the morning." (Applause.)

Mr. J. H. ROPER said that besides the pain which always accompanies the word "Good-bye," he had to labour with another difficulty in his not being accustomed to address such large audiences as the present. He could enter most heartily into the sentiments of previous speakers, who had hoped that the results of this Convention would be felt for many a day to come. The people of Peterboro' had looked forward with great interest to this Convention, and he believed that its sessions would be productive of great good, and especially in this neighbourhood. He only wished that every worker in this great and noble cause could have been in Peterboro' and attended the meetings of the Convention, which had been so interesting and instructive to those who had attended. He was glad to see so many present, but he should have liked if a greater number of the young folks had turned out to the meetings. The success of the Convention had been earnestly prayed for in all the schools of Peterboro', and he believed that those prayers would be answered in the results which would flow from it here and elsewhere. He could have wished that the Convention could have lasted several days more, as he believed great good would have been accomplished by extending its duration. The time had now come, however, to say "Good-bye," but it was only for a time, for he hoped they would all meet in the grand con-

vention of the saints in the "home over there." He prayed for God's blessing on every one present throughout all their future, and would now bid them farewell. (Applause.)

Hymn—"Shall we gather at the river?"

Rev. W. MILLARD said he had been somewhat surprised at the votes of thanks which were tendered to the officers of the Association to-night, as it had not usually been the custom to pass resolutions of this kind; but as his name had been so kindly mentioned, he could not resist thanking the brethren for their recognition of his services. It was undoubtedly a pleasing thing to know that they were trying their best to do what they could, because then they had a sense that they were pleasing God by pleasing those they were trying to serve. He was delighted in this work—not because of the dollars or the compliments, but because of the work itself. (Applause.) He believed that when rightly known that was the very character of God's work—that it was its own reward. His service was perfect freedom; his yoke was easy, his burden light. If that was our experience in any part of the Christian work, then we had the right sort of work and the right kind of pay. He often asked himself what was going to be the result of these Conventions to all who attended them, to individual teachers and parents? What would be the specific result in the Town and County of Peterboro', or in other towns and counties of the Dominion, in the very Convention which was now in its last moments? That was the question. He could not see their hearts, he could not read their intentions; but they would not be repaid for their efforts here unless there was some gracious result from the services in which they had been engaged. He hoped that one sure result would be that they would put the very best men into office that they could get—men who had the right stuff in them, men who would work. (Hear, hear.) They wanted men who, when they took hold of the plough, would not let go, or, as Dr. Tyng had once said, "If they did let go he hoped they would leave the skin of their hands on it." He hoped that Peterboro' would have a good Association. He had been delighted with the work in Victoria, and regretted very much that the County Secretary could not attend. This northern county had not only done well in its local work, but it had sent the Sabbath School Association of Canada \$25. He did not care so much about their money or their thanks as for the knowledge that they were going to work, and that was what Victoria had done. (Applause.) Some had spoken as if "Good-bye" was a very melancholy word, but he did not think so, for it meant "God be with ye." He bade them one and all "Good-bye" in this sense. (Applause.)

Rev. W. MILLARD rose and said he had forgotten one thing, and that was to move a well-deserved vote of thanks to the Local Committee, and he would do so.

Rev. Mr. ROGER seconded the motion, which was unanimously carried amid applause.

The PRESIDENT, in thanking the Convention for the vote, said that the thanks were nearly all due to the Local Secretary, Mr. Roper. He continued: And now it is my duty to declare the labours of this Convention at an end. It has concluded its work of discussion and consultation. The theme this time has been "Our Work." It has been talked about and prayed about; and it is for us to continue the work at our homes, diligently, wisely and prayerfully, remembering that "Whatsoever ye shall ask the Father in my name, He will give it you."

The audience rose and sang "God Save the Queen," and afterwards the doxology, "Praise God, from whom all blessings flow;" the Rev. F. H. Wallace pronounced the benediction; and the Convention closed.

SAB

Willie
Contr
John
Rev.
Eben
Well
Sytze
Kno
Bapt
Pres
John
J. C.
Kno
Chal
Cam
Kno
Eber
Fari
Ano
Star
Met
Dur
Pre
U.
Pre
St.
Cas
Pri
S.
Pr
Bi
Ja
Ca
Ca
Co
R
A
K
J

CONTRIBUTIONS

TO THE

SABBATH SCHOOL ASSOCIATION OF CANADA,

RECEIVED BETWEEN OCTOBER 10TH, 1877, AND OCTOBER, 1878.

NAME.	RESIDENCE.	AMOUNT.
William Craig	Port Hope	\$ 20 00
Contributed per Mr. Hossie .....	.....	5 50
John Mann, subscription .....	.....	10 00
Rev. J. Black, for Dublin Street Meth. S. S. . . .	Guelph	5 00
Ebenezer Union, S. S., per W. Snell	Edmonton	9 00
Wellington St. Meth. Ch. S. S., per Mr. Mann.	Brantford	2 00
Sytzer's Epis. Meth. Ch. S. S., per J. Campbell	Chinguacousy ..	2 00
Knox Church S. S.	Guelph	4 00
Baptist Church S. S.	Kingston	1 00
Presbyterian Ch. S. S., per J. C. Gilchrist.	Woodville	10 00
John Jamieson, donation	"	2 00
J. C. Gilchrist, donation	"	1 00
Knox Church S. S., per R. Mitchell	Elora	5 00
Chalmers Church S. S., per J. Menzies	"	2 00
Campbell's Cross U. S. S., per Miss Campbell.	Chinguacousy ..	2 00
Knox Church S. S., per R. Simpson.	Guelph	5 00
Ebenezer Baptist Church S. S., per S. Bigham	Etobicoke	2 00
Farrington Church S. S., per W. Whitaker ..	Brantford	10 00
Anonymous, two donations \$1 each .....	.....	2 00
Stanley Street Pres. Ch. S. S., per W. Currie.	Ayr	10 00
Meth. Ch. S. S. Plank Road, per Thos. Shaw.	Cainsville	5 00
Dumfries St. Pres. Ch. S. S., per John Brodie.	Paris	5 00
Pres. Ch. S. S., per John McMullen	Malton	5 00
U. S. S., anonymous	Baden	1 00
Pres. Church S. S.	Avonbank	5 00
St. John Pres. Church S. S.	Hamilton	5 00
Cash found on floor of church .....	.....	0 25
Prim. Meth. Ebenezer Ch. S. S., per W. Wales	Goldstone	4 00
S. A. Marling, donation .....	.....	2 00
Pres. Ch. S. S., per R. McClure	Brampton	10 00
Rigley's Corners U. S. S., per P. Marshall ..	Ayr	2 00
James McNabb, donation .....	.....	2 25
Cash, per C. Clarkson .....	.....	1 00
Capt. G. Bruce, donation .....	.....	1 00
Collection, evening, 9th Oct. \$43 20; do, 10th	.....	172 28
Oct. \$80 58; do, 11th Oct. 48 50.	Portsmouth	5 00
Rev. F. W. Dobbs	Fergus	5 00
A. B. Fordyce, St. Andrews	Guelph	10 00
Knox Church .....	.....	10 00
Jarvis St. Baptist S. S., per F. Lobb .....	.....	10 00

NAME.	RESIDENCE.	AMOUNT.
St. Paul's Ch. S. S., per R. A. Brown	Peterboro'	\$ 10 00
J. R. Harris	Rockwood	10 00
Metropolitan Ch. S. S., per C. Finch	Toronto	20 00
Methodist S. S., per W. W. Cummer	Newton Brook	10 00
Carlton St. S. S., per Mr. McLean	Toronto	10 00
Charles Beacon		2 00
Knox Church S. S., per A. Robson	Ayr	10 00
Northern Cong. S. S. for S. S. Association	Toronto	25 00
Northern Cong. S. S. for Mission department	"	50 00
Rev. J. Gray	Orillia	1 00
T. B. Mitchell	"	1 00
R. A. Janes	Orillia	1 00
Thomas Dallas	"	1 00
John Perry	"	1 00
Wm. Miller	"	1 00
Joseph Wallace	"	1 00
Robert Pace	"	1 00
J. Wainwright	"	0 50
T. M. Edmondson	"	1 00
H. Cooke	"	0 50
Frank Evans	"	1 00
S. S. Robinson	"	1 00
J. Tudhope	"	0 50
Mr. World	"	0 50
Cash	"	0 25
Rev. J. Leiper	Barrie	1 00
J. A. Strathy	"	1 00
H. W. Strathy	"	2 00
Judge Gowan	"	3 00
J. Edwards	"	1 00
J. G. Strong	"	1 00
Wm. Bays	"	1 00
P. Dayman	"	0 75
Cash	"	0 25
Willowgrove S. S.	Willow Grove	4 13
S. H. Blake	Toronto	20 00
Blake, Kerr & Boyd	"	10 00
John McDonald, M. P.	"	20 00
Hon. O. Mowat	"	5 00
B. Homer Dixon	"	5 00
Knox Church	Goderich	10 00
Miss P. Brooks	"	0 60
J. McDunnough	Toronto	1 00
T. J. Wilkie	"	1 00
Robt. Kilgour	"	5 00
Caer Howell St. Mission S. S.	"	5 00
J. J. Woodhouse	"	5 00
Richmond St. Methodist S. S.	"	10 00
Aikenhead & Crombie	"	2 00
G. L. Beardmore	"	3 00
W. S. Finch & Sons	"	2 00
J. McCausland	"	1 00
John Riddell	"	2 00

Chapman
Walter
H. Wier
John K
E. M. N
W. B. C
E. A. C
D. Hig
S. C. D
H. Hev
H. P. M
F. Rob
F. W.
C. Cra
J. L. V
Zion M
H. E.
Brown
J. P. M
John I
Thos.
J. Fra
John I
G. A.
John
Robe
James
Willie
R. J.
John
J. H.
Cash
Chest
Geo.
Melv
St. A
Cong
Pres.
Broch
Geo.
Prest
Char
Meth
G. B
A. A
Sene
Rev.
Bon
Goul
Pres
D. G
Eber
Co.

NAME.	RESIDENCE.	AMOUNT.
Chapman & Son	Toronto	\$ 4 00
Walter S. Lee .....	.....	2 00
H. Wickson .....	.....	1 00
John Kerr	Toronto	2 00
E. M. Morphy	"	1 00
W. B. Butler	"	1 00
E. A. Childs	"	2 00
D. Higgins	"	1 00
S. C. Duncan Clark	"	1 00
H. Hewlett	"	1 00
H. P. Dwight	"	1 00
F. Robinson	"	1 00
F. W. Kingston .....	.....	2 00
C. Crassweller	St. Jacobs	5 00
J. L. Wideman	Hespeler	10 00
Zion Meth. S. S., per G. Copeland	Toronto	2 00
H. E. Caston	"	2 00
Brown Brothers	"	1 00
J. P. Bolton	"	2 00
John Robertson & Son	"	1 00
Thos. McCracken	"	1 00
J. Fraser	"	1 00
John Leys	"	1 00
G. A. Walton	"	1 00
John Young	"	4 00
Robert Baldwin	"	1 00
James McGee	"	2 00
William Davies	"	1 00
R. J. Hunter	"	2 00
John Fiske .....	.....	1 00
J. H. McMullen .....	.....	0 50
Cash .....	.....	5 00
Chestnut St. Cong. Mission S. S.	Toronto	5 00
Geo. Hodgetts	Collingwood	1 00
Melville Church S. S., per W. Castell	Fergus	10 00
St. Andrews S. S. per P. Bish	Guelph	10 00
Cong. S. S. Mrs. F. E. Thomas Edgar	Oro	5 00
Pres. S. S., per Rev. J. L. Robertson	Strabane	10 00
Brock St. S. S., per Mr. Speller	Toronto	3 00
Geo. Hague	"	5 00
Preston S. S., per Miss McLean	Seaforth	30 00
Charles St. Pres. Ch. S. S., per J. Brown	Toronto	10 00
Meth. Ch. S. S., per W. Watson	Weston	5 00
G. Banks	Toronto	2 00
A. Andrews	Strathroy	10 00
Seneca Jones	Hamilton	25 00
Rev. Thos. McGuire	Jarvis	5 00
Bond St. Cong. S. S., per Mr. McIntosh	Toronto	25 00
Gould St. S. S., per A. Smith	"	5 00
Pres. S. S., per Rev. — McPherson	Nassagaweya	10 00
D. Graham	Claude	10 00
Ebenezer S. S.	Edmonton	12 00
Cc. Peel S. S. Association .....	.....	50 00

NAME.	RESIDENCE.	AMOUNT.
Pres. Mission S. S., per Mr. Brebner	Sarnia	\$10 00
Miss M. Leys	"	10 00
Received for advertisements		28 00
<i>S. S. Times</i> , do. Am. cy. \$8 = \$7 84 Can.		7 84
Baptist S. S., per W. H. Hewson	St. Catharines	10 00
Knox Church S. S., per last year	Toronto	10 00
Co. Victoria S. S. Association, per R. S. Porter	Lindsay	25 00
W. H. Jones, Treas. P. S. S. Association	Guelph	43 92
D. McLean	Toronto	50 00
Argyle St. S. S., per Rev. J. Black	Caledonia	5 00
D. D. Wilson	Seaforth	5 00
Meth. Ch. S. S. Berkeley Street	Toronto	10 00
R. Lumsden	Seaforth	2 00
Bloor St. Meth. S. S., per L. C. Peako	Yorkville	10 00
M. Kirk	Toronto	1 00
North York S. S. Asso'n, per Jas. J. Pearson.		50 00
Cong. S. S., per W. P. Palmer	Hamilton	10 00
Kent Bros.	Toronto	2 00
C. Meth. Ch. S. S., per L. A. Cummer	Waterdown	10 00
Rev. L. A. Thurston	Rockwood	5 00
S. S. Association, E. & W. York		50 00
West Pres. S. S.	Toronto	20 00
Norfolk St. Meth. S. S., per Jas. Haugh	Guelph	10 00
Cong. Ch. S. S., per Rev. R. C. Warriner	Yorkville	10 00
B. Guthrie	Guelph	5 00
East York S. S., per W. T. Clark	Lansing	2 00
Collected by Mr. C. Crassweller: Judge Dean, Lindsay, \$1; S. B. Bigelow, \$1; J. L. Whiteside, \$1; H. Gladman, \$1; S. A. McMurtry, \$1; Mrs. Neelands, 50c; G. D. Platt, B. A., Picton, \$1; Rev. Jas. Young, do, 50c; J. Gannatt, do, 50c; L. C. Curry, do, 50c; R. S. Roblin, do, 50c; W. J. Porte, do, \$1; Rev. J. Learoyd, do, \$1; Friend, do, 50c; Friend, do, 50c; Jno. Richards, do, 50c; A. Bristol, do, 50c; W. P. Harwood, do, 50c; Cash, Brighton, 25c; Rev. P. M. Duncan, Colborne, 50c; J. H. Lacke, do, 50c; J. M. Grover, do, \$1; John Jamieson, Picton, 50c; Isaac N. Waite, do, 50c; Friend, do, 25c; J. P. Thorn, do, 50c; John H. Rawson, do, 50c; Friend, do, 25c; Dr. Colter, do, \$1; D. VanDusen, do, 25c; Dr. Platt, do, 50c; Mr. G. E. VanDusen, do, 50c; Baptist Ch., S. S., per Dr. Palmer, Belleville, \$2; Cong. Ch. S. S., per F. J. Gillett, Belleville, \$2; Cash, do, \$1; M. B. Roblin, per do, 50c; Dr. Wilson, per do, \$1; J. H. Meacham, per do, \$5; H. Yeomans, per do, \$1; Cash, per do, 25c; G. Robertson & Son, Kingston, \$10; J. Caruthers, do, \$5; G. Harper, do, \$1; E. Chown, do, \$2; A. Chown, do, \$1; A. Gunn, do, \$4; Kirkpatrick & Rogers, do, \$2; Rev. A.		

Young
 do, \$1
 J. L.
 do, 5
 Delan
 50c;
 Bright
 W. L.
 Scou
 \$2;
 Jolif
 do, \$
 lin,
 Osha
 do, \$
 50c
 First I
 Collec
 Beth
 S. S.
 Bro
 Anc
 Chu
 do,
 Cho
 Down
 J. J.
 chy
 J. M
 Atl
 Rev.
 to
 Hum
 Rev.
 John
 Cook
 Fair
 Sh
 Chas
 Co.
 Meth
 Meth
 D. M
 Cool
 Met
 Cha
 Cen
 John
 She
 Coll
 Geo
 J. I.

NAME.	RESIDENCE.	AMOUNT.
Young, Napanee, \$1; Ferguson Brothers, do, \$1; Rev. P. Addison, Trenton, \$1; Rev. J. L. Stuart, do, \$1; C. McLellan, M.D., do, 50c.; W. H. Austin, do, \$4; H. W. Delany, do, \$1; Rev. D. O. Crossley, do, 50c.; C. Francis, do, \$1; J. B. Thayer, Brighton, \$1; L. C. Bailey, Colborne, 50c.; W. L. Payne, do, \$1. Cash, do, 25c.; J. Scougall, do, 50c.; J. Henderson, Cobourg, \$2; W. Craig, Port Hope, \$5; Rev. W. Joliffe, Bowmanville, \$1; J. Higginbotham, do, \$2; R. Easten, do, \$1; Dr. McLaughlin, do, \$1; Friend, do, 50c.; J. Fowke, Oshawa, \$2; Friend, do, 50c.; Dr. Rae, do, \$1; R. Mellington, do, 25c.; Friend, do, 50c.		\$ 88 75
First Pres. Church S. S.	St. Catharines	50 00
W. J. McCalla	"	50 00
Collected by Rev. G. Grafftey, Kingston: Bethel Cong. S. S., do, \$2; Baptist Church S. S., do, \$2; Geo. Robertson, do \$5; Brock St. Pres. Church S. S., do, \$2 50; St. Andrew's Ch. S. S., do, \$3 25; Chalmers Church S. S. do, \$2 50; Can. Meth. S. S., do, \$5; Prim. Meth. S. S. do, \$1 50; A. Chown, do, \$1 25	Kingston	25 00 5 00
Downsview S. S., per J. W. Magee		5 00
J. J. Woodhouse, Toronto, and A. MacMurrich, Toronto, expense of Delegate to Atlanta		10 00
J. McMurrich, Toronto, expense of Delegate to Atlanta		10 00
Rev. W. Millard, Toronto, expense of Delegate to Atlanta		1 00
Humber Summit S. S., per J. Wallis	Fergus	5 00
Rev. P. L. Wilkinson	"	5 00
John Hunt	Toronto	12 00
Cooke's Church S. S.		
Fairfield and Burford S. S., per Rev. W. W. Shepherd	Fairfield & Burford	4 00
Chas. Morton	Montreal	5 00
Co. Brant S. S. Assoc'n, per W. H. Hossie		30 00
Meth. S. S., per V. R. Conway	Hespeler	10 00
Meth. Ch. S. S., per Rev. G. Richardson	Milton	10 00
D. McLean, expenses to Atlanta		25 00
Cooke's Church Mission S. S.	Toronto	7 00
Meth. Church S. S.	Eglinton	5 00
Chalmer's Church S. S.	Guelph	10 00
Central Mission S. S., per J. J. Woodhouse	Toronto	6 00
John St. Pres. S. S.	Belleville	10 00
Sherbourne St. Methodist S. S.	Toronto	10 00
Collection, Elm St. Methodist Church	"	19 80
George St. Meth. Church, S. S., per M. Hall	Peterboro'	4 00
J. P. Webb	Kettleby	10 00

NAME.	RESIDENCE.	AMOUNT.
J. A. Dean.....	Seneca.....	\$2 00
John McDonald, M. P.....	Toronto.....	25 00
Alex. Hill.....	Guelph.....	1 00
Miss Finch.....	Weston.....	2 50
Miss P. E. Brooks.....	Etobicoke.....	1 00
Reports sold during the year.....		35 61
W. J. Gage.....	Toronto.....	10 00
John Leys, jun.....	".....	5 00
James Turnbull.....	".....	5 00
Hon. Wm. McMaster.....	".....	10 00
John Fiskén & Co.....	".....	5 00
James Scott.....	".....	5 00
S. H. Blake.....	".....	20 00
G. Harrison.....	".....	5 00
John L. Blaikie.....	".....	5 00
Robert Walker.....	".....	5 00
J. G. Brown.....	".....	5 00
John Burns.....	".....	5 00
John T. Douglas.....	".....	5 00
J. Jennings.....	".....	1 00
R. D. Ewing.....	".....	2 00
Robert Beaty.....	".....	2 00
East Presbyterian Ch. S. S.....	".....	10 00
Haldimand Co. S. S. Assoc'n, per Rev. Jas. Black		10 00
D. Ross.....	Leith.....	5 00
Rev. S. P. Rose.....	Belleville.....	2 00
Halloway Street C. M. S. S.....	".....	5 00
Sale of School materials.....		16 00
John Gillespie.....	Toronto.....	10 00
Central Mission S. S., per J. J. W.....	".....	11 34
	Total.....	\$ 2,016 52

I

FIFT

SAB

Addis
Amos,
Andre
Andre
Armst
Armst
Barbe
Bell,
Bell,
Benn
Bird,
Borla
Bran
Brigg
Brigg
Brow
Buch
Burr
Butl
Cam
Cam
Cam
Cam
Cam
Cha
Che
Clas
Clas
Cley
Cos
Cos
Col
Col
Coy

DELEGATES AND VISITORS

PRESENT AT THE
 FIFTEENTH PROVINCIAL SABBATH SCHOOL CONVENTION,
 BEING THE THIRTEENTH ANNUAL CONVENTION
 OF THE
 SABBATH SCHOOL ASSOCIATION OF CANADA,
 OCTOBER, 1878.

NAME.	DENOMINATION.	POST OFFICE.
Addison, Miss M.	Congregational	Edgar.
Amos, Rev. Walter	Presbyterian	Aurora.
Andrews, Rev. A.	Methodist	Strathroy.
Andrews, Mrs. A.	Methodist	Strathroy.
Armstrong, Miss Mary A.	Methodist	Bensfort.
Armstrong, Margaret, J.	Methodist	Georgetown.
Barber, Joseph	Congregational	Walkerton.
Bell, Rev. George, LL.D.	Presbyterian	Peterboro'.
Bell, Rev. Alex.	Presbyterian	Springville.
Bennett, Rev. William	Methodist Episcopal.	Foxboro'.
Bird, Ralph	Methodist	Indian River.
Borland, J. S.	Methodist	Millbrook.
Brandon, C.	Methodist Episcopal.	Myrtle.
Briggs, D. L.	Methodist Episcopal.	Myrtle.
Briggs, H. E.	Presbyterian	Peterboro'.
Brown, James Coyle	Methodist	Warsaw.
Buchanan, Rev. Wm.	Methodist	Peterboro'.
Burnham, Dr.	Methodist	Port Hope.
Butler, Rev. W. R.	Presbyterian	Toronto.
Cameron, Mrs. J. M.	Methodist	Campbell's Cross.
Campbell, Joseph	Methodist	Peterboro'.
Campbell, S. W. A.	Methodist	Peterboro'.
Campbell, W. A.	Methodist	Brampton.
Campbell, R. P.	Methodist	Omeme.
Chapman, Rev. J. A., M.A.	Methodist	Port Hope.
Chesterton, Mr.	Congregational	Toronto.
Clark, Henry J.	Presbyterian	Lakefield.
Clark, Rev. N.	Methodist	Schomberg.
Clarke, Richard	Methodist	Peterboro'.
Clegg, A.	Methodist	
Coates, Thomas	Methodist	
Coates, Mrs. T.	Methodist	
Collins, Samuel	Bible Christian	Cobourg.
Cope, Mrs. P. P.	Methodist	Norwood.

NAME.	DENOMINATION.	POST OFFICE.
Craig, William, jun.	Baptist	Port Hope.
Dawson, F. ....	.....	Omemece.
Dennis, Miss. M. K.	Methodist	Weston.
Dewart, Rev. E. Hartley	Methodist	Toronto.
Dickson, Miss Charlotte	Presbyterian	Peterboro'.
Dumble, D. W.	Methodist	Peterboro'.
Edmondson, Rev. J. B.	Presbyterian	Almonte.
Edwards, James	Baptist	Peterboro'.
Eyres, Miss Florence E.	Methodist	Peterboro'.
Farrel, E.	Presbyterian .....	.....
Fotheringham, D.	Presbyterian	Aurora.
Fotheringham, Rev. T. F.	Presbyterian	Norwood.
Fotheringham, Mrs.	Presbyterian	Norwood.
Frizzell, Rev. William	Presbyterian	Newmarket.
Fuller, Mrs.	Methodist	Hastings.
Garnett, Anthony	Methodist	Cavan.
Gilmour, Mrs. John	Baptist	Peterboro'.
Gilmour, Miss Mary	Baptist	Peterboro'.
Gilmour, Miss Nellie	Baptist	Peterboro'.
Grant, James A.	Presbyterian	Guelph.
Graham, William	Methodist	Cobourg.
Gray, James	Presbyterian	Garden Hill.
Gray, Mrs.	Congregational	Toronto.
Gregg, Miss Bessie	Presbyterian	Toronto.
Griffin, Mrs. M. A.	Methodist	Norwood.
Hall, James	Presbyterian	Peterboro'.
Hall, Mrs. Adam	Methodist	Peterboro'.
Halliday, Jessie G.	Primitive Methodist	Orillia.
Hanson, Georgina	Congregational	Toronto.
Hastie, Rev. James	Presbyterian	Lindsay.
Haultain, Miss L. Helen	Presbyterian	Peterboro'.
Herridge, B.	Methodist	Peterboro'.
Hillier, Henry	Baptist	Minden.
Hughes, A. F.	Canada Methodist	Ottawa.
Hughes, James	Methodist	Toronto.
Hunt, Edward L.	Methodist	Peterboro'.
Hurst, E. J.	Congregational	Peterboro'.
Jackson, Mrs. E. J.	Methodist	Newton Brook.
Johnston, W. E.	Presbyterian	Grafton.
Johnston, W. W.	Presbyterian	Peterboro'.
Laing, William	Baptist	Springville.
Lelean, Samuel	Methodist	Port Hope.
Lelean, Mrs.	Methodist	Port Hope.
Lobb, Richard	Methodist	Milford.
Lowery, Edward M.	Methodist	Bobcaygeon.
Lyle, Rev. S.	Presbyterian	Hamilton.
Marshall, Peter	Presbyterian	Ayr.
Martin, S. S.	Methodist	Toronto.
Massey, Mrs. Levi	Episcopal Methodist	Wallbridge.
Matthias, W. B. Stuart	Church of England	Peterboro'.
Meadows, Geo. B.	Baptist	Kingston.
McHarry, Anna F.	Congregational	Peterboro'.
McHarry, Beccie C. M.	Methodist	Springville.

NAME.	DENOMINATION.	POST OFFICE.
Might, W.	Methodist	Millbrook.
Millard, Rev. William	Baptist	Toronto.
Mibleland, T.	Methodist	Bobcaygeon.
Minore, W. J.	Baptist	Lindsay.
Mitchell, Miss M. A.	Presbyterian	Woodville.
Morden, Miss Nancy C.	Canada Methodist	Halloway.
Morrow, William A.	Methodist	Peterboro'.
Mulhern, Rev. D.	Baptist	Peterboro'.
Mulhern, Rev. D. S.	Baptist	Carleton Place.
McBain, J. W.	Methodist	Bensfort.
McBain, Mrs.	Methodist	Bensfort.
McCamus, Rev. J. A.	Methodist	Cannington.
McCamus, Rev. D. M.	Methodist	Omeme.
McClure, Robert	Presbyterian	Brampton.
McClure, Mrs. R.	Presbyterian	Brampton.
McClung, Rev. J. A.	Methodist	Castleton.
McCulloch, Rev. Robert	Methodist	Keene.
McDougall, Mrs.	Baptist	Cobourg.
McEwen, Rev. John	Presbyterian	Ingersoll.
McGuire, Dr. E. W.	Presbyterian	Guelph.
McHenry, D. C., M.A.	Methodist	Cobourg.
McKee, Rev. T. S.	Methodist	Haultain.
McLaren, David	Presbyterian	Toronto.
McLean, Daniel	Methodist	Toronto.
McMurrich, Hon. John	Presbyterian	Toronto.
O'Meara, Rev. Dr.	Church of England	Port Hope.
Page, Miss E. H.	Congregational	Toronto.
Patterson, Miss Sarah	Presbyterian	Toronto.
Paul, Miss Hattie	Presbyterian	Weston.
Pattysan, W. A. V.	Methodist	Norwood.
Peake, Lewis C.	Methodist	Toronto.
Pentland, D.	Presbyterian	Peterboro'.
Pepton, E.	Methodist	Port Hope.
Reid, Miss Isabel	Presbyterian	Toronto.
Reynolds, Mrs. E.	Methodist	Norwood.
Roberts, Miss M. E.	Congregational	Toronto.
Roberts, Mrs.	Baptist	Selwyn.
Roberts, Miss	Baptist	Selwyn.
Robinson, Rev. J. N.	Methodist	Wooler.
Robinson, Alex. M. B.	Presbyterian	Woodville.
Robinson, Christina	Presbyterian	Beaverton.
Roger, Rev. W. M.	Presbyterian	Ashburn.
Roger, Mrs. W. M.	Presbyterian	Ashburn.
Roger, G. M.	Presbyterian	Peterboro'.
Roper, J. H.	Presbyterian	Peterboro'.
Russell, Rev. W. D.	Presbyterian	Peterboro'.
Sackville, James, sen.	Presbyterian	Montreal.
Sackville, Mrs. James	Presbyterian	Bewdley.
Sanderson, Mrs. J. G.	Congregational	Bewdley.
Schofield, A. J.	Congregational	Edgar.
Scott, Rev. W. L.	Congregational	Uxbridge.
Scott, Mrs. W. L.	Methodist	Millbrook.
Scott, Burtie	Methodist	Millbrook.
	Methodist	Peterboro'.

NAME.	DENOMINATION.	POST OFFICE.
Shaw, Rev. John	Methodist	Port Hope.
Shaw, Mrs.	Methodist	Port Hope.
Smith, Miss Melissa	Baptist	Stirling.
Smyth, Thomas	Methodist	Fraserville.
Stewart, George	Presbyterian	Peterboro'.
Stouffer, D.	Methodist	Stouffville.
Stouffer, Mrs. D.	Methodist	Stouffville.
Thom, Rev. James, B.A.	Methodist	Norwood.
Thom, Mrs.	Methodist	Norwood.
Torrance, Rev. E. F.	Presbyterian	Peterboro'.
Wallace, Rev. F. H., B.D.	Methodist	Peterboro'.
Wallace, George, M.A.	Presbyterian	Weston.
Wallace, Miss M.	Presbyterian	Lakefield.
Washington, Rev. W. C., M.A.	Methodist	Stouffville.
Washington, Mrs. W. C.	Methodist	Stouffville.
Watson, Rev. Coverdale	Methodist	Toronto.
Watson, William	Methodist	Weston.
West, W.	Methodist	Lakefield.
Webb, Tom	Congregational	Toronto.
Weir, Robert	Bible Christian	Peterboro'.
Whyte, Mrs. James	Methodist	Peterboro'.
Wood, Sarah	Methodist	Bensfort.
Wood, Hannah	Methodist	Bensfort.

N.B.—Other delegates and visitors were in attendance, whose names were not entered in the books for registering those who were present at the Convention.

THE VICTORIA SYRUP OF HYPOPHOSPHITES

EFFECTS OF THE TREATMENT.

1. Stimulates and increases the nervous energy to its maximum force.
2. Increases the quantity and improves the quality of the blood.
3. Strengthens the nutritive functions, thus maintaining those three conditions of robust health at their highest degree of intensity compatible with physical enjoyment.

PERSONS FOR WHOM ADAPTED.

Professional or Business Men, whose minds are actively occupied or concentrated on business during long hours, thus consuming brain force; or whose office confinement prevents a due amount of exercise or pure air.

Physicians, Students, Nurses, &c., who do not get the requisite amount of sleep or recreation.

Clergymen, Lecturers, Teachers, and those whose mental application or mental worry is of a long continuous character, causing weakening of nerve force.

Artizans, Labourers, Mariners, &c., whose occupation or exposure has a depressing effect on the vital powers.

Persons affected with Grief, or of a Fretting Disposition.

Women during Pregnancy, and after Confinement.

Those Convalescent from Disease.

Children of Unhealthy Parents.

Fragile Children.

Children of very Rapid Growth.

In fact, all persons of sedentary habits, or those who, either from excessive labour of body or brain, are called upon for a greater expenditure of nervous or vital force than is or can be supplied through the normal channels of recuperation.

Activity of every kind, and depression of whatever nature or degree, are followed by an undue waste of the phosphorus of the system, as is proved by an increase in the excretions of the "phosphates." If this waste is not arrested by rest, nutrition, and a re-supply of the element, nervous debility and an impoverishment of the blood are inevitable consequences, and both are marked characteristics of pulmonary disease.

SEXUAL EXCESSES are a most powerful cause of Consumption.

DEFECTIVE NUTRITION is an active cause of Nervous Debility and wasting of flesh, from the lessened power of the assimilative processes. Nervous Debility is an invariable prelude to Lung Diseases. Every organic disorder has at its point of departure a disturbance of the nutritive function.

HEREDITARY PREDISPOSITION forms no barrier to the action of the Hypophosphites.

How much better it is, then, to prevent the development of Consumption by simply taking care to keep the system supplied with a due amount of the Oxydizable Phosphorus than combat the disease after it has manifested itself by unmistakable physical signs. In this way alone we shall be able, by destroying the morbid condition from which it originates, to abolish the greatest evil that afflicts humanity.

The effect in all determinate cases is to cause a modification and gradual disappearance of all the general symptoms that characterize the disease, except those which pertain to local lesions; and even these yield, though more slowly, when they have not proceeded beyond a certain pathological condition.

Price \$1 00 per Bottle.

WILLIAM ADAMSON & CO.

186 YONGE STREET,

DIRECT IMPORTERS OF, AND

Wholesale & Retail Dealers

IN

CHOICE TEAS AND COFFEES.

TORONTO, December, 1878.

CLOTHING EMPORIUM!

H. MATHESON,

FASHIONABLE TAILOR,

AND

TEACHER OF CUTTING, &c.,

16 KING STREET EAST, TORONTO.

A choice selection of Gents' Furnishing Goods always on hand.

GARMENTS MADE TO ORDER AT SHORT NOTICE.

E. J. MILLARD, L.D.S.

DENTIST,

127 CHURCH STREET,

FIVE DOORS NORTH OF QUEEN STREET.

OFFICE HOURS - - - - 9 a.m. to 5 p.m.

SUNDAY SCHOOL PERIODICALS

SUPPLIED BY THE

UPPER CANADA TRACT SOCIETY.

JOHN YOUNG, DEPOSITARY, 102 YONGE STREET, TORONTO.

N.B.—The prices affixed are the rates Per Annum, payable in advance.

HELPS IN THE STUDY OF THE LESSON.

	City Delivery.	Mail.
I.—FOR TEACHERS.		
International Lesson Monthly (W. B. Jacobs). In clubs of ten, 60c. per copy, post paid	\$0 90	\$1 00
Leaf Cluster, a set of Object Lessons (by Frank Beard), quarterly	4 00	4 50
National S. S. Teacher (M. C. Hazard)	1 25	1 37
Notes on Scripture Lessons (London S. S. Union)	0 30	0 36
Primary Teacher's Monthly (Mrs. Craft)	0 60	0 60
Sabbath School Teacher's Quarterly (D. C. Cook, Chicago), 4 copies for \$1	0 30	0 36
Sunday School Chronicle (London)	1 75	2 00
Sunday School Teacher (London S. S. Union)	0 60	0 72
Sunday School Times (Rev. H. C. Trumbull), weekly	2 15	2 15
Sunday School Times and Superintendents' Paper	2 65	2 65
Sunday School World (Rev. E. W. Rice—Dr. Hall)	0 50	0 60

II.—FOR SCHOLARS.

International Lesson Weekly	per doz. \$0 90	\$1 00
International Lesson Quarterly	" 1 45	1 45
National Quarterly	" 1 50	1 75
Scholars' Companion (American S. S. Union)	" 3 00	3 00
Scholars' Weekly (Philadelphia)	" 1 00	1 12
Scholars' Weekly (Chicago)	" 1 20	1 20
Primary Lesson Weekly	" 1 75	1 75
Primary Lesson Quarterly	" 0 90	1 00
Intermediate Lesson Paper.. } (American S. S. Union)	" 0 90	1 00
Advanced Lesson Paper.... }	" 0 90	1 00
Scheme of International Lessons (for whole year)	per 100 0 30	0 25
Scheme of International Lessons, with golden texts, in book form	" 0 50	0 55

MISCELLANEOUS PAPERS FOR SCHOLARS.

(CHIEFLY ILLUSTRATED.)

Adviser (Scottish Temperance League)	per doz. \$1 75	\$2 00
American Messenger (American Tract Society)	" 2 00	2 50
Band of Hope Review	" 1 75	2 00
British Juvenile	" 3 20	3 60
British Workman	" 3 20	3 60
British Workwoman	" 3 20	3 60
Child's Bible Companion	" 3 20	3 60
Child's Companion (London Tract Society)	" 1 75	2 00
Child's Own Magazine (London S. S. Union)	" 2 00	2 25
Child's Paper (American Tract Society)	" 1 50	1 75
Child's World (American S. S. Union), monthly	" 3 00	3 50
Child's World (American S. S. Union), fortnightly	" 3 20	3 60
Children's Friend	" 1 75	2 00
Children's Messenger	" 1 50	1 75
Children's Paper (Edinburgh)	" 3 20	3 60
Cottager and Artizan (London Tract Society)	" 3 20	3 60
Family Friend	" 3 20	3 60
Family Visitor	" 2 00	2 00
Gleanings for the Young (British and Foreign Bible Society)	" 1 80	2 00
Golden Hours, for the Young	" 3 20	3 60
Infant's Magazine	" 2 50	2 75
Little Folks (Chicago)	" 3 20	3 60
Morning of Life (London S. S. Union)	" 1 50	1 75
Morning Light (American Tract Society)	" 3 20	3 60
Prize, The	" 3 20	3 60
Tract Magazine (London Tract Society)	" 2 25	2 25
Words of Life (Chicago)	" 2 25	2 25

All are monthly publications, unless otherwise specified.

New English orders cannot be guaranteed to be filled in less than six weeks.

NOTICE.

THE UPPER CANADA BIBLE SOCIETY,

At a meeting of its Board, has very generously resolved to encourage and aid Sunday Scholars to possess Bibles of their own, as follows:

I. That in any case where the scholar is unable to pay for a copy, and is furnished with a certificate to that effect by the Superintendent of the Sunday School which he or she attends, this Society should grant one free of cost.

II. That where the scholar can pay in part only for such a copy of the Scriptures, the Society should supply one at three-fourths or one-half of the usual price.

III. In order that there may really be an inducement to every Sunday scholar to have his or her own Bible, any such scholar furnished with a proper certificate from the Superintendent of the school which he or she attends should be supplied with one at the reduction noted above, and that in this case the scholar be allowed to choose such a copy as may be suitable for use in Sunday School.

IV. That the Branches be the agents of this Society for thus supplying Bibles to Sunday School pupils in their respective fields, such grants to be credited to them when reported each year.

V. That the Society furnish proper forms of certificates to be kept at all the depositories, and supplied to Superintendents of Sunday Schools when required.

VI. That the Sabbath School Association publish as widely as possible, among Sunday School teachers, the purpose and intention of the Society, and also remind them at times of the duty and privilege of fostering in the hearts of their scholars an interest in the world-wide work of the Society.

SABBATH SCHOOL ASSOCIATION OF CANADA.

The last ten Reports of this Association will be sent
(post-paid) for 75 cents.

The present Report is furnished (post-paid) for 20 cents.

Sunday School Publications.

THE SUNDAY SCHOOL TIMES

Is a large 16-page weekly paper. Its Editor is H. Clay Trumbull. Charles F. Richardson and Professor Isaac H. Hall are Associate Editors, and George A. Peltz is Corresponding Editor. In arranging its lesson plans, the aim has been to secure the best man in the country for each special department of Bible Study. Although the regular subscription price is \$2 15 a year, persons who have never been subscribers can have it mailed to them every week for three months, on trial, for 25 cents.

The Boston Journal, in commenting upon the SUNDAY SCHOOL TIMES, pronounces it "beyond all question the best paper of the kind published in the country;" while *The Independent*, of New York, calls it "The best periodical of its class in the world, with a subscription list which only two or three of our religious periodicals can profess to equal."

THE SUPERINTENDENTS' PAPER

Is designed to give aid to Superintendents in the line of their special work in addition to those helps to which teachers and scholars have access. It is published monthly at fifty cents a year, and will be sent, on receipt of its price, only to subscribers to THE SUNDAY SCHOOL TIMES who are Pastors or Superintendents (including in the latter class Assistant Superintendents and Heads of Departments meeting in separate rooms), and who when ordering it state that they are such.

THE SCHOLARS' QUARTERLY

Is now widely used in place of the ordinary question books. Each number for 1879 will contain forty pages besides the maps. The price of THE SCHOLARS' QUARTERLY is 25 cents a year, or \$25 for a hundred copies a year. Sent by mail without cost of postage to subscribers. Subscriptions are taken for three or six months at the yearly rate; under 10 copies, three months, seven cents each. To supply a class would cost: For five scholars, one year, \$1 25; three months, 35 cents. For ten scholars, one year, \$2 50; three months, 63 cents. Send seven cents for a specimen copy.

THE WEEKLY LESSON LEAF,

Started in 1872, has a large circulation, although it has been advertised but little. Each Sunday's lesson is on a separate sheet by itself. The price is \$7 20 per hundred copies a year, or 60 cents a month, and the same proportionate rate for larger or smaller quantities. Considering the amount of paper and printing furnished, and the care given to its preparation, this is by far the cheapest Lesson Leaf in use.

For any of the above publications, address

JOHN D. WATTLES,

PUBLISHER,

610 CHESTNUT STREET, PHILADELPHIA, PA.